

# Keystone

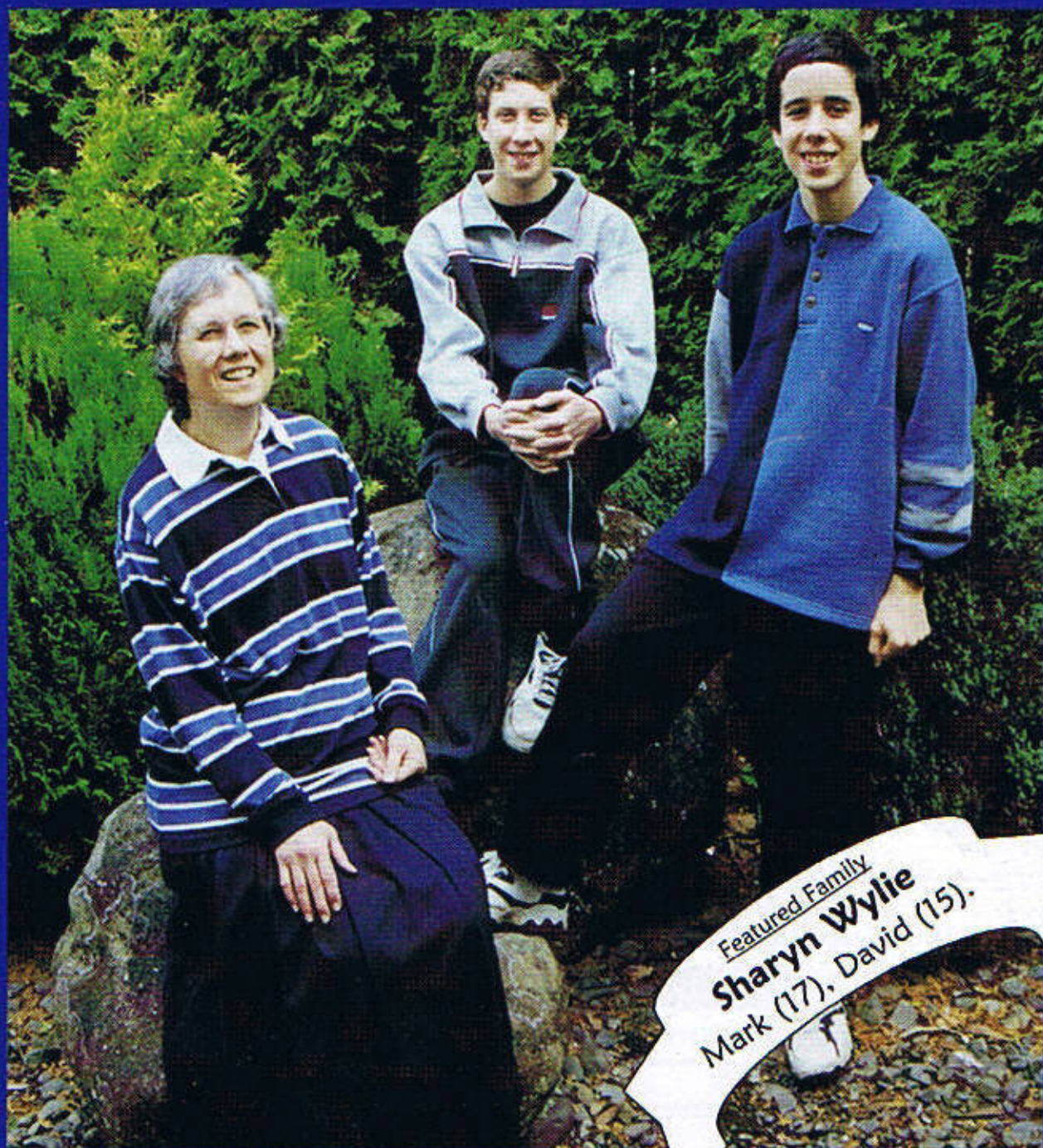
The Journal of Christian Home Schoolers

of New Zealand

Vol. VI No. 4

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Blessed is the man who fears the LORD, who delights greatly in his commandments. His descendants will be mighty on earth. — Psalm 112:1-2



Featured Family  
**Sharyn Wylie**  
Mark (17), David (15).

## KEYSTONE

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**KEYSTONE** is the journal of Christian Home Schoolers of New Zealand, a part of the Home Education Foundation, a Charitable Trust established to promote the concept of home education to the Christian community and beyond.

**KEYSTONE** is intended to inform, challenge, encourage and inspire. The Christian faith is being undervalued. Christianity alone is fully able to present a world view that is comprehensive, coherent, consistent and complete.

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*The fear of the LORD is the  
beginning of wisdom,  
a good understanding have all those  
who do His commandments.  
— Psalm 111:10*

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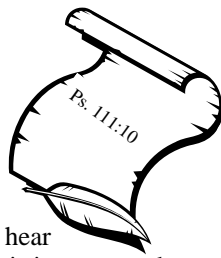
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**It was Henry R. Van Til, in The Calvinistic Concept of Culture (1959) who stated that "culture" is religion externalised. Look at the expressions of our culture today: hatred, violence, murder, infanticide, anti-Christianity, immorality, drugs and other crimes. The religion, the faith which our popular culture externalises is demonic.**

**Oh, Lord, please give us the wisdom and vision to home educate our children for Your Glory. May they not only live and work honourably as Christ-like role models in the midst of this crooked and perverse generation but also fearlessly, tirelessly, lovingly offer them Your Words of eternal life.**

**Amen!**

# Editorial



We were just coming right from tidying up the loose ends from the Waring Tour.....which continues to be a blessing as we hear more and more of how positive their impact has been on the New Zealand home schooling scene (see Catherine Sandbrook's article on page 18, for example.) We were just gearing up for Barbara going away for four weeks, touring the whole of New Zealand with the *Above Rubies* Tour, speaking in each place about the wonders and blessings of home education. We were just getting started with the huge task of putting this edition of *Keystone* together when — Whammo! The Minister of Education calls for a Working Party on Home Schooling! Suddenly the email discussion groups exploded, the phone started ringing off the hook, and there are a whole fist-full of significant issues to research and discuss in preparation for this Working Party.

The Minister has invited each of four home education groups with national networks to nominate up to four people. After reviewing all the nominees' CVs, the Minister will select the six he feels are best suited for the job. To these six will be added three MoE staff and one from the ERO. At some point Terms of Reference for this Working Party will be posted on the MoE website and made available in hard copy form, submissions will be called for on eight home schooling issues, and then the working party will discuss these issues with a view to reporting to the Minister with recommendations arising from the terms of reference. The eight issues are:

- \* Supervision allowance
- \* Entitlements to Special Education 2000
- \* Access to qualifications
- \* Access to vocational guidance services
- \* Access to other education support resources
- \* Professional development of home schooling families
- \* Accountability issues with regard to ERO and MoE
- \* Improve the education outcomes for home schooled students.

Until we have the terms of reference, it will be difficult to focus discussion on the various issues. Nevertheless, this is a first for New Zealand home educators; an opportunity to think through and debate these issues among ourselves and to present to the MoE our collective thinking on them. The working party's job will be to mull over the submissions made by you, the typical home educator, either individually or as part of a group. More detailed information, explanations and implications will, Lord willing, be in the next few issues of *TEACH Bulletin* leading up to the Working Party.

The National Home Education Awareness Week is 18-22 September. Remember to organise some Public Relations exercise then in anticipation of a lot more interest in home education in the months to come.

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**We are supposed to teach  
“as regular and well as in a  
registered school”. If  
that's all we achieve, I'll  
consider ourselves failures.**

-- Craig Mortimer, Moerewa

# Christian Home Schoolers of NZ Presents:

**KEYSTONE**, the Journal of CHomeS, which you now hold in your hands!

**ChedNet**, Christian Home EDucation NETwork Email Discussion Group. Discuss curricula from a Christian worldview, child development from Biblical rather than humanist presuppositions, discipline according to the Biblical pattern and for the Biblical reasons, time management, Christlike character development. Give praise to the Lord for His mercies, blessings and victories! All with like-minded people. Moderated by Craig Smith, National Director of Christian Home Schoolers of NZ since 1986. To subscribe send an email to: chednetnz-subscribe@egroups.com

**CcedNet**, the Christian Classical home EDucation NETwork email discussion group is for those Christian families who would like to train their children to think and not just concentrate on output. A thoroughly Christian, thoroughly Classical education, is one based on the approach known as the

Trivium. Moderated by Barbara Smith, Trustee of Christian Home Schoolers of NZ. To subscribe send an email to: ccednet@xtra.co.nz.

## The Home Education Foundation Presents:

**TEACH Bulletin** (Thorough Education Achieved in a Caring Home) is a monthly newsletter of the Home Education Foundation. Articles deal with political developments which may affect home educators, statist and professional trends, correspondence with politicians and educationalists, and other items of general interest to home educators. Published since January 1997, **TEACH Bulletin** has been used to sound legislative alerts, rallying home educators to write submissions to their MPs and Parliamentary Select Committees when legislation unfavourable to home educators was introduced into Parliament. The four- to six-page newsletter comes out 11 times a year (none in December) for an annual subscription of \$16 or two years for \$30.

**HefNet** is the Home Education Foundation's email list discussion group. Established in July 1998, this group has expanded quickly and includes home educators with a wonderfully diverse range of political, religious, philosophical, and methodological views. This mix makes for some red-hot yet edifying debates! Subscription is free by emailing the message "subscribe" to hefnetnz-subscribe@egroups.com.

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# Feature Family



Sharyn Wylie  
of Wanganui

I was born and raised in a small Canadian prairie town. After our class studied New Zealand and Australia, I decided that if I ever had to live in another country, New Zealand would be my choice. I never dreamed that would ever be a reality.

I can't remember the day I wasn't involved with education in one way or another. Because I loved learning to play piano, I decided when I was six years old that I would be a piano teacher when I grew up. It wasn't long before I decided I wanted to teach school too. No problem. I would simply teach school, and after school I would teach piano. I had no idea how exhausting that idea was! I set up a classroom in a narrow hallway complete with blackboard. My students consisted of my dolls and my younger brother. I would teach the lesson, give the assignment and then go around doing the work for the dolls. After all, they couldn't do the work themselves. But when the work was marked, my brother was not happy to learn that he had made errors while the dolls had made none. I knew that it wasn't quite fair, but I couldn't bring myself to deliberately write down a wrong answer.

Teaching was not an unusual choice for our family. My mother told me she taught her dolls before becoming a teacher and my grandmother had also taught school. After leaving school I took a degree in music education, combining my love of teaching and music. I accepted a teaching position in Whitehorse, Yukon, a frontier city in the frozen north. Here I taught academic subjects to my ten-year old students in the morning and music in the afternoons to various classes ranging in age from eight to fourteen.

During one of our summer breaks, I travelled with two other teachers to Fiji and New Zealand. There I met my future husband, Bruce, on a ten-day bus tour of the South Island. He decided to take a bus tour as he had recently lost his wife after a short illness and did not want to travel alone. I returned to Canada and a year later after a courtship by mail, we were married.

My late husband worked for the Education Board as a building supervisor. He travelled around to the various schools meeting principals and teachers. Sometimes I went with him and enjoyed visiting the schools and noting the differences to those I had seen in Canada. The fact that Bruce was involved with schools gave us much in common. He was very interested in education and regretted not having spent more time studying while at school instead of concentrating on sport.

During our early married life I taught music three days a week at a private boys' school and had piano students

at home. I continued to teach piano lessons with babies underfoot, but stopped as soon as I could find a teacher for each student.

We were quite happy to send our two oldest children, Scott and Lisa, to the local primary school. I don't ever remember considering home schooling them even though I had read an article on the subject some years earlier. Because my husband visited so many schools, he knew the principals and many of the teachers personally and had a high regard for their professional ability.

We were content to do all the *right* things. We encouraged them, made certain homework was done, listened to them read, attended the school interviews and so on. We also monitored the friends they made and were pleased when both chose friends from Christian families. By the time they reached Intermediate, a small private Christian school was established, but it was too far for them to bike, so we opted for the local school which had a school principal my husband admired. We were very excited that their first three years secondary were to be at the private Christian school. Then it was back to the state school to finish.

I felt quite helpless during their secondary years and disliked the fact I was unable to help them with their homework. Math had been my worst subject and I had never studied Chemistry or Physics. I can remember quietly shuddering when Scott mentioned that I wouldn't like the language in the novel he was required to read. I considered going to the school to speak to the teacher, but as the whole class was studying the same novel, I didn't think it would do any good. Having seen the benefits of a Christian school education we were both glad they were nearly finished with the state school system.

Because of our experiences with Scott and Lisa, the state system wasn't even considered for our two youngest children. However, the school fees had stretched our finances to the limit. As I had no intention of working outside the home, the idea of teaching our two youngest appealed to me more and more.

When I suggested home schooling, Bruce didn't even hesitate. This amazed me as he was still involved with visiting schools. I wondered what teachers would think when he told them his youngest children were not going to attend school. When we gained an exemption for Mark in 1988 things were very different than they are today. You had to go to your local school principal to get the information about a home schooling exemption. There was also no grant, but initially costs were not expensive. Apart from math and language, we solely used the public library arriving and departing with an apple box full of books.

I desperately wanted to find someone else to share this adventure with, but there was no one. The only other home schooling family in Wanganui was in Auckland on business for a few months. We left our name with the authorities so that if anyone made an inquiry about

home schooling and wanted to make contact, they could. I started subscribing to the *Christian Home Schoolers of New Zealand* newsletter which I had seen advertised in the *Challenge Weekly*. When I couldn't stand waiting any longer, I phoned Craig and Barbara Smith who invited us to join them for lunch. That meeting gave us a tremendous boost! We knew in our spirit we weren't crazy; we just needed someone else to agree with us.

At long last the Wanganui family returned. I invited them to come to our home for the afternoon along with a new mum and her son who had started. It wasn't long before another mum joined us who had two girls the same age as our boys. This mum was so serious about home schooling, she had enquired about teacher training, not realising you didn't have to be a trained teacher to home school. In 1990 it was suggested to me that it was about time we had our own support group, so Bruce and I started one that year. We had monthly outings of an educational nature, a picnic to begin the year and a concert at the end. Later weekly swimming lessons were also organised. Today the group has over forty families supporting each other on their home schooling journey.

Having taught school, I wasn't too concerned about the academic side. I knew that it wasn't unusual to have children struggling at school because they were two or three years behind their age in reading. Our boys were always ahead of their age group. As strange as it seems now, I did worry about the social side. I wasn't concerned that our boys wouldn't be able to make friends, but rather that the opportunities to make friends would be limited. We had no children on our street and they were still young to join social groups where they would meet other children. When I drove past schools and saw the children playing outside, I would think to myself, "What have I done?" I would go over again in my mind the points in favour of home schooling. I had difficulty finding any reasons not to home school. Everything in my being screamed, "No!" to the idea of sending them, so I would shove this one worry to the back of my mind. It wasn't long before I drove past those same schools and thought to myself, "You poor things! Isn't it too bad your parents don't want to home school!"

Home schooling was hard work. Mark was an active boy who enjoyed anything to do with learning provided he didn't have to write it down. I decided I had pushed Mark by starting him at five, so waited until David was six. When they were young, school lasted most of the day. They would do one subject, then go and play. Then another and more play time. I would have preferred to finish early, but this routine worked best for them. As they grew older, I was able to stretch to two subjects before they went to play. Both found reading easy, so this was often left until evening. Wherever possible Bruce took part by hearing their stories, reading to them and always encouraging them. Bruce was so excited about the home schooling movement he would talk to *anyone* who was prepared to listen.

Towards the end of 1991, Bruce was diagnosed with

leukaemia. The Lord called him home in May, 1995. With all the ups and downs of visits to doctors, hospitals and numerous illnesses caused from a weak immune system, our home school studies were often reduced to the three R's. However, the boys were such avid readers of informative books, that their general knowledge increased at an astounding rate even though we were neglecting subjects which would normally be *taught*. Throughout Bruce's long illness, I was even more grateful that we were home schooling. Not only did Bruce continue to encourage the boys in their studies, but more importantly it meant that they spent far more precious time with their Dad.

One of the things I've enjoyed most about home schooling was the opportunity to choose our own curriculum. I also liked the fact that our Christian faith could be incorporated throughout the school day. I well remember cringing in secondary school every time God was referred to as *Mother Nature*. And at a time when teachers were rarely questioned, I kept quiet while we were taught evolution, something I refused to ever believe.

Today the boys continue to enjoy being home schooled. Mark is in his 7th Form year. Because he has decided to become a computer networks technician, I decided to have him take some tertiary level subjects in computers this year. He has completed one computer class with the Open Polytech and is currently taking two more. He is hoping to take a further course with Microsoft. Recently he has approached a local computer firm regarding casual work experience. He is also doing some Literature, History, Music and Calligraphy.

David is in his 5th Form year. He is studying Latin with the New Zealand Correspondence School, Math (Saxon - Algebra 2), English, History, Typing and Grade 6 Speech and Drama. I've had both boys learn typing as I believe good keyboard skills are important for work on the computer.

As I look back over the years, I thank the Lord for His many blessings. How blessed we are to live in a nation which not only allows you to home school, but gives such freedom in the choice of curriculum and how it is implemented! How blessed I have been to have had a husband who gave such tremendous support to home schooling our children! What a wonderful Lord we serve!

Sharyn, Mark and David Wylie

# The Faith of Us Fathers



## Women and Children First

by Doug Phillips  
President, The Vision Forum, Inc.

This year (April 14) is the 88th anniversary of the greatest maritime disaster in history. Eighty-eight years ago the unthinkable happened: An unsinkable ship sank causing the death of 1,523 people including some of the wealthiest men in the world.

My own fascination with the story of the *R.M.S. Titanic* has less to do with the myriad of technical details, than it does with the fact that nearly 1,000 men chose to die rather than let women and children perish in the icy waters of the North Atlantic. In a world in which millions of parents snuff out the lives of their unborn children, in which ladies are flying bombing missions over Baghdad while fathers stay at home with children, and where little boys have forgotten to hold the door for their sisters, I think we would do well to remember that, once, most men recognized a God-ordained duty to lay down their lives for women and children.

Four years ago I was given a hauntingly beautiful reminder of sacrifice. It was approaching midnight, and I was standing before the Men's *Titanic* Memorial overlooking the Potomac River in Washington, D.C. It was approximately the same time that *Titanic* foundered. At the base of the statue I found a note and flower. I opened it and read the words "I will never forget." Over in the shadows by the monument, I saw a lone figure. He appeared to be in his sixties or seventies. It was clear he had left the note. Turning to him I asked: "Sir, have you lost a loved one at sea?" He paused and then said with great emotion: "Yes, many." He turned and walked away. I will never know who this man was, but I would like to believe that his notes and the few words he shared were because of the men of the *Titanic*, or some other sacrificial men, who gave their lives for others.

The world has changed dramatically since the *Titanic* disaster. The era of the *R.M.S. Titanic* is long past, but the tragic tale of the "unsinkable" White Star liner remains the subject of intense public fascination. The *Titanic* is the most famous and intriguing ship in history, second only to Noah's Ark. Scholars have observed that the three most popular historical subjects are Jesus Christ, the Civil War, and the *Titanic*. A recent newspaper account would appear to lend credibility to this claim. According to the story, there are more than eight hundred *Titanic*-related books in the public libraries of one Virginia county---all of which were checked-out at the time of the article's publication. Titanimania is with us and there is no indication that it will soon abate.

Historian Wyn Craig Wade concisely summarized the entire tragedy as follows: "In 1912, 1,522 people drowned or froze to death after the palatial liner in which they were sailing was sufficiently mismanaged as to take a nose dive to the bottom of the North Atlantic."

So what? There have been many great disasters. Some have resulted in a significantly higher death toll and level of damage to property. What explains our national obsession with the *Titanic*? Why do so few historical events grip the heart in the same way? What is it about this story which seems to mesmerize young boys, make mothers weep, and cause men to ponder their mortality?

One reason for *Titanic's* enduring interest is that her story incorporates all the elements of a classic tragedy, contrasting nobility with banality, chivalry with cowardice, and faith with presumption. It is also true that her demise remains shrouded by numerous mysteries and controversies---making her the object of fascination to trivia-hounds and amateur detectives. None of this, however, explains the profound impact this ship continues to have on the American psyche.

The fundamental reason for our fascination with the *Titanic* is that she reminds us in no uncertain terms that there is a living God who intervenes in the affairs of men. It is difficult to even speak of the *Titanic* without acknowledging the existence of a supernatural presence at work on that fateful evening. Moreover, the events of April 14, 1912, are the closest thing we have to a modern-day Bible story. This is the highly documented, true story of a stupendous catastrophe which cannot be dismissed as the result of random process or mere chance. Everything about *Titanic* was larger-than-life: her conception, her launch, her sins, her heroes, and her judgment. She was a disaster of Biblical proportions and implications---not merely because of the size of the vessel or the huge loss of life, but because of the circumstances surrounding the tragedy.

*Titanic* was the biggest, the brashest, the most magnificent and opulent structure ever to sail. Her passenger list boasted the most famous names in the world: the Guggenheims, Astors, and Strausses---the captains of industry. More than 100,000 people attended her launching. In every respect, she was the ship of dreams. She was the floating embodiment of the new age of scientific optimism, and the international symbol of the century that would finally realize Utopia. If ever there was an event which threatened to rival the tower-building efforts of Nimrod and his minions, that event was the creation and launch of the *Titanic*. Less than a half-century had passed since Darwin shocked the world with his theory, but already many believed the evolutionary ascent of man had climaxed, leaving him impenetrable to natural and supernatural forces. Man had finally conquered nature. *Titanic's* watertight compartments, her state-of-the-art telegraph system, and her gargantuan size would prove this. Consequently, she did not really need lifeboats; her crew could be strangers one to another; she could skip standard drill procedures; she could attempt travel at

excessive speeds through the North Atlantic ice fields; and she could ignore numerous warnings about icebergs---all this with the absolute confidence of *Titanic's* invincibility against the forces of nature. After all, "even God himself could not sink this ship."

The debate still rages over whether or not White Star Line representative Bruce Ismay used his position to influence Captain Smith to travel at excessive speeds in the hope of setting records, thus generating more fame for the company. There is little debate, however, over the fact that many of those associated with *Titanic* acted with a presumption that gave new meaning to the term arrogance. The children of Babel had proclaimed, "Let us build... and make a name for ourselves." The promoters and owners of the *Titanic* seemed to be going even further by directly challenging God to a duel.

God, who does not take kindly to such gross displays of human arrogance, appears to have pronounced judgment on the vessel and everything that was associated with her. The loss of 1,522 people is always a tragedy, but it is only when one examines the facts surrounding the ship's demise that the far-reaching extent of that judgment manifests. If something could have gone wrong, it did---and in spades. The list of "if onlys" is seemingly endless: if only they had heeded the iceberg warnings; if only there had been enough lifeboats, if only they had not misplaced the binoculars, if only *Titanic* had not reversed engines, if only the ship in the distance had come, if only the wireless operator had been willing to receive the final message; and on and on. Had any one of these "if onlys" been prevented, the *Titanic* would be little more than a footnote in history.

The mathematical probability of all of these circumstances happening in the order in which they occurred is so infinitesimally small as to force even hardened skeptics to acknowledge that the orchestration of these events could not be the product of mere chance. God was making a point.

It is difficult today to truly appreciate the impact this event had on the public psyche in 1912. There really are no modern comparisons. She was the first truly international tragedy. The reports caused men and women on three continents to weep and despair. News of her demise brought the entire Western world to a standstill for a period of days.

In the span of two-and-a-half hours---the length of a Shakespearean tragedy---a human drama was enacted in the North Atlantic which would foreshadow the horror of the most terror-ridden century of the modern world. The dreams and confidence of an entire generation sank with the great ocean liner. Her very name was destined to become a metaphor for arrogance and doom. *Titanic* survivor Jack Thayer later wrote that the demise of the White Star vessel was "the event which not only made the world rub its eyes and awake, but awake with a start... To my mind the world of today awoke April 15, 1912." In this respect, *Titanic* may be, as historian

Walter Lord has speculated, the most important news story of the 20th century.

In the years that followed the sinking of the ship, *Titanic* came to symbolize different things to different groups. Many perceived the ship to be a modern incarnation of the Tower of Babel. The sinking represented God's unwillingness to allow man to build any edifice of invincibility or to seek salvation through technology. The frequent boasts of *Titanic's* indestructibility by builders and promoters of the leviathan were viewed as a direct challenge to the Creator.

It is fair to say that the evening of April 14, 1912, was both the darkest and brightest night in modern maritime history. Where the sin of human presumption abounded, the grace of God abounded all the more. Consequently, many Christians took solace in the profoundly moving examples of courage and bold manhood represented by those men who faithfully honored the command "women and children first." With only a few exceptions, *Titanic's* men willingly gave up their seats on lifeboats for others, thus exemplifying the verse, "Greater love hath no man than he lay down his life for his friends" (John 15:13). The most poignant examples came from the many incidents in which families were split apart. Husbands literally looked into the eyes of their wives and children, whispered tender last words, and lowered their families into lifeboats with the full realization that they would never see them again. Thus, one of *Titanic's* greatest ironies is that she became a symbol of duty and faith.

Nellie Taft, the First Lady, honored this spirit of sacrifice by mounting a national campaign to raise funds for a monument which would carry the inscription: "To the brave men who gave their lives that women and children might be saved." The structure was built in Washington, D.C., using the one-dollar donations of American housewives. Mrs. Taft explained, "I am grateful to do this in gratitude to the chivalry of American manhood."

The suffragettes of 1912 had another opinion. To them the *Titanic* was a symbol of patriarchal oppression. The philosophy that man should be protector and defender of womankind was a fundamental impediment to their cause. They resented the fact that the suffragette movement was criticized by newspapers which ran articles asking questions like "Boats or votes?"

Consequently, feminists argued that the policy "women and children first" (which led to a death ratio of nine men for every one woman on the *Titanic*) was little more than a patriarchal sentiment that hid an agenda of suppression. Leading suffragettes actually argued that *Titanic* women were wrong to have accepted seats on the boats from men.

Since the discovery of the *Titanic* four hundred miles off the coast of Newfoundland in 1985, a spate of revisionist histories have been published which criticize the *Titanic's* captain, E.J. Smith, and his crew for executing the order "women and children first."



Numerous books have been written which minimize the bold sacrifice of the men. Some even mock those who attempt to draw broader meaning or spiritual lessons from the tragedy. A few appear to deliberately reinterpret events in such a manner that all references to faith and God are removed. Still other authors have revised the story of the *Titanic* to accommodate neo-Marxian class warfare theory: rich vs. poor. These approaches miss the mark. The true story is far more complex, more tragic and more beautiful.

As we approach the dawn of a new millennium and the challenges of the twenty first century, the true lessons of the *Titanic* stand, both as a warning against misplaced faith and human arrogance, and as an affirmation of the age-old principles of duty, sacrifice, and love. If the story of the *Titanic* is more than a mere compilation of interesting facts and details -- and it is -- if her lessons speak to transcendent truths -- and they do -- then we must be willing to remember the great ship for what she truly was: a reminder that man may plan his ways, but it is God who directs his steps (Proverbs 16:9).

In 1996, a boat carrying thousands of passengers sank off the shores of Indonesia. Like the *Titanic* disaster, hundreds died. Like the *Titanic* disaster, the ship was inadequately suited with lifeboats. Unlike the *Titanic* disaster, the men received preferential lifeboat treatment over the women and children. Women died that men might live.

Such a perversion of the natural order is the inevitable consequence of a culture which rejects the atonement of Jesus Christ as a central ordering principle for society. For one-thousand years this principle has guided Western civilization. Simply stated, that principle is this -- the groom dies for the bride, the strong suffer for the weak, and the highest expression of love is to give one's life for another. The men aboard the *Titanic* recognized their duty because they had been raised in a culture which implicitly embraced such notions. Only by returning to these foundations can we ever hope to live in a society in which men will make the self-conscious decision to die so that women and children may live. This is the true legacy of the *Titanic*.

(Used with permission of Doug Phillips of the Vision Forum, Inc., <http://www.visionforum.com> & <http://www.titanicsociety.com>.)

# Learning Disabilities



## Organization, Motivation and Laziness

by Craig Smith

### What Is an Organizational Problem?

There are some students who have a lot of trouble in their studies because they are disorganized. These kids are said to have organizational problems. There are many different kinds of organizational problems. For example, some impulsive kids do everything too quickly and too carelessly. But there are two other common kinds of organizational problems: one has to do with space, and the other with time.

Students who have spatial organizational problems have a lot of trouble keeping track of things. They keep losing everything. They have trouble finding a pencil, a piece of paper, a place to sit when they want to do their homework. Pages keep falling out of their notebooks, which are a mess. They lose books, assignments, and personal possessions. They just can't seem to remember where they left things. Plus, their bedrooms often look like dumps! One such school-boy described his school locker as a "black hole." He said that nothing that's gone into it has ever again come out!

Other students have trouble organizing time. They get mixed up about sequences and time. They are often late. They can't remember when an assignment is due. They don't know how much time to allow themselves to complete an assignment or job. They never are quite sure what to do first, what to do second, and what to do third when they write a report or work on a project. Time is just plain confusing for them. They can't manage time, and this makes them disorganized.

### How Can You Fix Organizational Problems?

To fix an organizational problem, you need to understand that the child has the problem, which one it is, and then you need to design all kinds of tricks to help overcome the problem. A spatial problem may be helped by reducing clutter, reducing the number of choices available. You as parent/teacher may have to strictly limit how many projects are on the go at one time, what items are out and available for use on that project, right down to the number of pencils! Help the child keep track of these much fewer number of items by being strict about using them properly and tidying them away properly when finished. This means a much greater degree of supervisory commitment on your part. Hopefully the child will learn how to successfully manage these few things so you can then expand the number of items available giving the child the opportunity to learn to manage a larger number of items.

A similar technique may be used with managing time: strictly training the child to a timetable or some routine, teaching skills such as drawing up one's own schedule, assigning priorities, estimating how long a project may take, how much time one should spend on this project at one stretch, etc. Now these techniques are not favoured by some for they are pretty much from the behaviourist school of psychology, Pavlov and Skinner, stimulus/response. Some say this approach demeans children, training them in exactly the same way one would train a dog. These techniques, like any techniques, will be limited in their effectiveness according to the nature of the problem. The child may have organic or physical conditions which must be addressed before effective learning can take place. Each child is unique, with a unique set of variables. This is the home educating parents' challenge: to intently observe and constantly adjust the approach to the child's makeup. This is also the vast advantage home educating parents have: they *are able* to observe and adjust, for they are tutoring/mentoring *their own child*, not a whole classroom filled with other peoples' kids. This is not to say let the child's needs dictate.... ultimately the parents are, under God, in charge, and the child must, under God, be subject to his parents. The Scriptures do not seem to give any leeway for organic or physical conditions.

### **What Do People Mean When They Say That a Child Is Poorly Motivated?**

A lot of times when a student has learning disorders, people say he is "poorly motivated." Often when a teacher or parent says this, he or she means that the student doesn't try very hard or has given up completely. To be motivated toward something is to want very much to accomplish it or get it. Usually, students are motivated if there is a goal that they like. You might be motivated to learn algebra if you really like mathematics, especially if you think algebra is fun. You might be motivated to get good grades/comments about your home-school work if you enjoy success and if you like having your friends and relatives tell you how smart you are.

While it's true that almost everybody would love to get good grades or compliments, there's more to motivation than simply wanting them. You get motivated only if you think you really have a chance of getting what you want (like a finished project that is just the way you wanted it). If you think you have no chance of getting what you want, even if you try, you lose your motivation. Another part of motivation has to do with how hard it would be to get something. If you think that you could possibly do that project the way you envision it but that it would take superhuman effort -- too many very hard long hours -- you might lose your motivation because all that effort would not be worth it to you.

So a student can lose motivation because he doesn't like a goal, because he feels he could never get that goal, or because the goal would be much too hard to get. You can see how a student with learning disorders might lose motivation a lot quicker than other students

when it comes to getting a desired academic goal. Here is where the creative home schooling parent can help her student formulate goals that are very attractive (motivating) and definitely achievable. Observe your children: find out what motivates them, those things that they *love* doing, that really get them excited, into which they are willing to pour hours of time and tons of energy without even stopping to think about it. Then look for ways to tie these motivators into their curriculum so that it helps them learn. This can be as a reward for work that needs doing first or even better, incorporated as part of the learning process.

For example, we fostered and home educated an 8-year-old boy for a while who couldn't sit still or concentrate but loved to show off. Yet he learned the location of every country in South America in two weeks! How? We got him tracing maps of South America, showing only the political boundaries. The maps stayed taped to the windows until he got the job done....he liked the tracing, but couldn't stick at it for long, so would come and go. He made cards with the names of each country. He liked handling the cards and would match them up with the territory on the blank maps he'd drawn using the original map as a guide. We said he could show off to every visitor to our place once he had a few memorised. We also made a big deal of each one he could remember without reference to the original map. When he found that virtually no one else to whom he handed the cards could correctly match the countries' name cards to their position on the blank map when he could, a "dumb" 8-year-old, his confidence and eagerness to learn more really grew.

### **How Do You Know If They're Lazy?**

There is probably no such thing as a lazy child. A child may look lazy if he or she has lost motivation. Some kids look lazy when they really have attentional difficulties that make it extremely hard for them to concentrate. A lot of other kinds of learning problems can make someone look lazy when really he isn't. For example, a child may seem lazy because he hates getting started on homework. He has to be reminded about six times before he begins to do something like a report. His parents think he's lazy, but he really has a fine motor problem that makes writing a huge chore, so he just dreads getting started. Once you discover a problem like this, back off. Get them doing writing they can do without it being such a difficult chore. Maybe you have to go back to the crayons and large sheets of paper, making one letter at a time.

(Some of the main ideas are from *Keeping a Head in School: A Student's Guide to Learning Abilities and Learning Disorders* by Dr. Mel Levine, ISBN 0-8388-2069-7, Educators Publishing Service, Inc., 1990 31 Smith Place, Cambridge, MA 02138-1000.)

# Bits of Books



## Poison Drops in the Federal Senate

by Zach Montgomery

Published in 1886 by Gibson Bros., Washington, D.C.

(Note the date of publication! This book is brilliant and will astonish all who read it. Mr Montgomery quoted the two following contemporaries: *The Hon. Peter H. Burnett, California's first Governor under American rule, and one of the most eminent of her Supreme Court judges, in a letter addressed to the author, said [about this book]: "It is one of the most conclusive arguments I have ever read upon any disputed subject." The late Mr. Richard Grant White, of N.Y., who professed neither the religious nor political faith of the author, but who was a gentleman distinguished throughout the whole country for his learning, ability, and great accuracy as a writer, characterized the tables in "Drops from the Poison Fountain" as: "Evidence which proves the case against the public-school system as clearly and as undeniably as the truth of Newton's theory of gravitation is proved by the calculations which enable astronomers to declare the motions and weigh the substance of the planets." — Ed.)*

Chapter 2.

### Crime in Parental and Anti-Parental School States Compared

The writer intends to offer no apology to the reading community for this publication. If the reader will but follow us, even to the extent of a few pages, we promise to demonstrate, by incontestable facts and figures drawn from sources that will not and cannot be impeached, that the calamity at which we are endeavoring to alarm our countrymen is far more widespread and direful in its consequences than any conflagration that ever devastated a city. We promise to prove that our boasted New England public-school system, as now by law established throughout the length and breadth of the American Republic, is a poisonous fountain, fraught with the seeds of human misery and moral death. But, says the reader, how can that possibly be true? Can it be denied that an educated people are more moral and virtuous, more contented, happy, and law-abiding than an ignorant people? It is very true that ignorance is the mother of vice. It is also true that an educated people, if properly educated, are more moral, virtuous, contented, happy, and law-abiding than an ignorant people.

Let us compare two such communities, one well educated, the other much less so.

For this educated community, let us take the native-

born white population of the six New England States, to wit, Massachusetts, Maine, New Hampshire, Vermont, Connecticut, and Rhode Island, and for the unlettered community, we will take the native-born whites of the six States of Virginia, Maryland, Delaware, Georgia, North Carolina, and South Carolina. It will be observed that the States thus enumerated are either a part of the original thirteen, or such as have been carved out therefrom.

Both of these communities started on their career of existence about the same time; both were composed mainly of people from the same part of Europe; people who spoke the same language and had been accustomed to the same laws, manners, and usages; people who possessed the same Christian religion, pretty much all of whom (outside of little Maryland) were of the Protestant faith, and took as their religious guide the same Bible, and even the same translation of that Bible.

There was one important particular, however, in which these two communities widely differed at the very start, as we shall presently see. "More than two hundred years ago the principle was incorporated into the legislation of Massachusetts, that the whole people must be educated to a certain degree at the public expense, irrespective of any social distinctions." [1]

Again: "In Massachusetts, by statute, in 1647, each town consisting of fifty householders was directed to maintain a school to teach their children to read and write, and in every town of one hundred families was to maintain a grammar school to fit youth for the college. The common schools of Massachusetts have been kept up to this day by direct tax and individual subscription, and nowhere in a population of equal extent has common elementary education been more universally diffused." [2]

"The compulsory system of supporting common and grammar schools in each town is sustained, to this day, in Massachusetts, and enforced by indictment." [3]

At a very early day, after their settlement, a similar system of education was adopted in all other New England States, from which fact the system seems to have taken the name of "the New England system." Chancellor Kent says: "In New England it has been a steady and governing principle from the very foundation of the colonies, that it was the right and duty of the government to provide, by means of fair and just taxation, for the instruction of all the youth in the elements of learning." [4]

On the other hand, the six enumerated States, comprising what we have agreed to call the unlettered community, steadily resisted the New England system up to a very recent date.

Virginia, which occupies about the same relation to the latter community that Massachusetts does to the former, according to Lippincott's *Gazetteer of the World*, published in 1856, had at that time no general free school system, but "made an appropriation for the

instruction of the poor.” [5]

Thus these two communities, the one with its New England public-school system, and the other without it, traveled along, side by side, for about two hundred years, until A. D. 1860, when the eighth United States decennial census was taken, and the following was the showing of these two communities, as will appear by reference to the annexed **Table No. 2**. We find that at the date referred to, to wit, 1860, Massachusetts and her five New England sisters had 2,665,945 native-born white inhabitants, and out of these only 8,543 adults who could not read nor write, while Virginia, with her five sisters, numbered 3,181,969 native-born whites, of whom 262,802 adults could neither read nor write. So that in the six New England States the proportion of illiterate native whites was only one to every 312, while Virginia and her five sisters counted one illiterate to every 12.

But mark you! How stand the criminal lists?

<b>Table 1</b>	N.C.	Del.	Ga.	Va.	Myld.	S.C.	R.I.	Maine	N.H.	Vt.	Conn.	Mass.
Illiteracy Ranking Hi to Low	1	2	3	4	5	6	7	8	9	10	11	12
Crime Ranking Low to Hi	12	9	11	10	8	7	3	5	4	6	2	1

Massachusetts and her five sisters, out of her native white population of a little more than two and a half millions, had on the first of June, 1860, just 2,459 criminals in prison, while Virginia and her five comparatively unlettered companions, with a native white population of over three millions, had but 477 in prison. That is to say, those educated under the New England system had one native-born white criminal to every 1,084 native white inhabitants, while those who had generally rejected that system but one prisoner to every 6,670, being a disproportion, according to the whole number of native whites, of more than six criminals in New England to one in the other community.

A glance at the same table will show that the natives educated under the New England system had one pauper to every 178, while those who had managed to live without that luxury had but one pauper to every 345.

Of those who in one year had died by suicide, New England had one to every 13,285 of the entire population, while Virginia and her five sisters had but one suicide to every 56,584, and of those who perished, the victims of their criminal lusts, New England had one to every 84,737, while her neighbors, that had never enjoyed her educational advantages, had but one such victim to every 128,729. We have not before us the list of insane in the several states for 1860, so we borrow from the report furnished by the Census Marshal of 1870, where it appears that the New England system produced (of those born and living in their native States respectively) one insane person to

every 800 native-born inhabitants, while the rejection of that system resulted in one insane to 1,682 native inhabitants. [6]

One very noticeable fact in this connection, as shown by the foregoing tables, is that in the State of Massachusetts, which claims the honor of being the founder of the New England system of education, while she had by far the smallest proportion of illiterate native-born adults of any, even of the New England States, she had at the same time much the largest proportion of native white criminals, having one criminal to every 649 native white inhabitants.

The nearest approach to her was the showing made by the State of Connecticut, where there was one native white criminal to every 845 native white inhabitants.

[A glance at **Table No. 1** shows that there is almost a perfect inverse correlation between the degree of illiteracy and the occurrence of crime: that is, as the degree of illiteracy *increases*, the rate of crime *decreases*. Or put another way, there is almost a perfect direct correlation between state-funded education and crime: as the degree of compulsory education grows so too does the rate of crime.]

Is it any wonder that the Boston correspondent of the San Francisco *Morning Call* tells us “that a large number of public-school men have come to the conclusion that the public-school system of that city is a failure”? [7] Another leading daily, the *Alta California*, speaking editorially of the same system, declares that if we are to “judge this system by its apparent fruits, we shall have to pronounce it not only a melancholy but a most disastrous failure, and that it will be idle to look for the cause of the general rowdyism, idleness, and viciousness of the rising generation anywhere but in the training which it has been receiving.” [8]

And yet so infatuated has our young State [of California] become with this crime and pauper-breeding system of public instruction, that she has made it a penal offense for the parent or guardian of any child between the ages of 8 and 14 years to keep such child from the public school, even for the sake of sending it to a far better private school of his own choice, and at his own expense, unless he first seeks and obtains the gracious permission of the school directors so to do.

Thus it is that the votaries of this system have absolutely undertaken, by the most tyrannical legislation, to strip every parent of the guardianship of his children, and to transfer their entire control to an irresponsible Board of School Trustees; so that if these school directors choose to appoint a libertine or a harlot as the tutor of your daughters, and at the same time refuse their gracious permission for you to send them to a private school of your own choice, it is with fines or

prison dungeons that the law proposes to reward you, should you, in obedience to the dictates of right, reason, and your own conscience, seek to shield them from the contaminating touch of a vile teacher. Is it any wonder that vice flourishes or that virtue perishes under the influence of such a system?

**Notes:**

[1] See work entitled *The Daily Public School*, published by J. B. Lippincott in 1866, p. 121. See Kent's Commentaries, vol. ii, p. 210.

[2] See 2 Kent, 210-211.

[3] *Commonwealth vs. Inhabitants of Dedham*, 16 Mass. R., p. 141.

[4] See 2 Kent, 210.

[5] See Lippincott's *Gazetteer of the World*, published in 1856, p. 2049.

[6] Since the appearance of the first edition of the *Poison Fountain*, Prof. Samuel Royce, in a work published in Boston, entitled, "Deterioration and Race Education," although he claims that "the power and wisdom of the State alone are to be trusted with this great work and responsibility" of educating the young, nevertheless admits on pages 462-3, upon the authority of an official report, that there is "hardly a State or county in the civilized world where atrocious and flagrant crimes are so common as in educated Massachusetts." And on page 36, while referring to the alarming increase of crime in America, he says: "Neither will it answer to lay it to the foreign element, the criminal rate of which has remained the same, or even lessened, while the native criminals have increased during 1860-1870 from 10,143 to 24,173."

It is sometimes claimed that the chief reason why the public-school States have so large a proportion of criminals is

New England States	Total Pop.	NaWh Pop.	NaWh >21 Illit.	NaWh Illit. one in:	NaWh Prisons	NaWh Prison. one in:	NaWh Paupers	NaWh Paup. one in:	Suicides	Suicide one in:	Deaths by Syphilis	Syphilis deaths one in:
Maine	628,279	590,826	2386	247	197	2999	4147	142	33	19,038	4	157,065
N.H.	326,073	305,135	1093	279	138	2211	2072	147	31	10,518	1	326,073
Vt.	315,098	282,355	933	302	80	3259	1510	186	20	15,749		
Mass.	1,231,066	970,952	2004	484	1495	649	5206	186	110	11,191	26	47,348
Conn.	460,147	379,451	925	410	449	845	1548	245	28	16,433	2	230,023
R.I.	174,620	137,226	1202	114	100	1372	445	308	14	12,472	4	43,655
Aggregate	3,135,283	2,665,945	8543	312	2459	1084	14,928	178	236	13,285	37	84,737

**Table 2 — 1860:** Figures drawn from Eighth U.S. Census Reports for 1860, Mortality and Miscellaneous Statistics. NaWh = Native White. Illit. = Illiterate, unable to read or write. Paupers = receiving state aid.

Southern States	Total Pop.	NaWh Pop.	NaWh >21 Illit.	NaWh Illit. one in:	NaWh Prisons	NaWh Prison. one in:	NaWh Paupers	NaWh Paup. one in:	Suicides	Suicide one in:	Deaths by Syphilis	Syphilis deaths one in:
Myld.	687,049	522,324	33,780	15	99	5276	621	841	14	49,074	1	687,049
Va.	1,596,318	1,070,395	83,300	12	163	6566	4320	247	30	53,210	9	177,368
Del.	112,216	101,253	11,503	8	19	5329	331	305	2	56,108		
Ga.	1,057,286	538,417	43,550	12	77	6992	1106	486	22	48,058	10	105,728
N.C.	992,622	658,264	74,877	8	62	10,617	1422	462	15	66,174	7	141,803
S.C.	703,708	291,316	15,792	18	57	5110	1404	207	8	87,963	13	54,131
Aggregate	5,149,199	3,181,969	262,802	12	477	6670	9204	345	91	56,584	40	128,729

because of their large cities. It is undoubtedly true that, like every other kind of pestilence, this poisonous and crime-breeding system rages with more terrible fury in great cities than in small villages or country places; but that its ravages are by no means confined to large cities is abundantly proved by statistics. For example: in 1860 eleven of Connecticut's largest towns and cities did not equal in population to the single city of Baltimore, the metropolis of Maryland, and yet Maryland had but one native white criminal to every 5,276 native white inhabitants; while Connecticut numbered one native white criminal to every 845 inhabitants. At that time Maryland had the public-school system in its infancy, while Connecticut had it in its maturity. But only ten years later, (in 1870,) when Maryland's expenditures for public-school purposes had swollen from \$205,319 (the amount expended in 1860) to \$1,146,057, her native white criminals had correspondingly increased from one for every 5,276 to one for every 1,717 inhabitants.

[7] See *Morning Call* of August 5, 1877.

[8] *Alta* editorial, January 31, 1872.

## Letters



### Nothing as Worthwhile

I would like to add a comment to Carol Munroe's article entitled, "How can you stand having your kids around you all day, etc.," in May's issue. I have come to the end of homeschooling, and I miss the productive busyness of "those days" very much. In fact I would go so far as to say, with hindsight, that for two years afterwards I suffered from withdrawal symptoms!!! Nothing else seemed as worth-while as homeschooling. It was therefore a real pleasure to have had two opportunities this year to homeschool my eldest grandson while his parents were away. Homeschoolers -- make the most of this special time.

Marty Eldershaw  
Upper Hutt

(Marty is one of the very few, very early pioneers who home educated her three children right through high school, often learning the material herself first so that she could then teach it to her teenagers! — Ed.)

### Blessed Out of My Socks

Could you please enclose a few of the *Keystone /TEACH* leaflets? I had a few but have given them all away to fellow home schoolers who wished to subscribe after I lent them my *Keystone* and *TEACH!* I have been blessed out of my socks with encouragement with the issues I've received.

CJ

Matamata



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### Home Schooling in Fiji?

My husband and I are raising two sons here in the Fiji Islands where we have lived since we married 10 years ago. C... is our oldest (8 1/2 yrs old) and is in his 4th year of primary school, which has a fairly high standard of education and he is a keen learner. Right from the beginning though, he has faced a great number of challenges to his young faith due to the choices, actions and attitudes of those around him, but we have worked through those situations with him and thought that he was being strengthened spiritually through them. However, he has recently brought to our attention pressures and influences that he is facing on a daily, even hourly basis that are far greater than a child of his age should have to bear. He feels that it is pulling him down spiritually and he is very discouraged. We are truly amazed at the level of oppression and pressure at such an early stage, and of course we are heartsick over his struggles. We feel compelled to take him out of school right now, and begin homeschooling. I am a certified primary school teacher, but feel quite frightened actually, about taking this big step. As you can imagine, teaching materials and resources are not readily available here in Fiji.

J...

Lautoka, Fiji Islands

(These folks were asking for help. I advised as I could, which was not much. Please pray for these folks. If anyone knows about home schooling in Fiji, please let me know so I can pass it on. Thanks. C.S., Editor)

# In Line With Scripture



**“A servant will not be corrected by mere words; for though he understands, he will not respond.”**

— Proverbs 29:19

## The Corporal Correction of Children,

### Part 2

by Craig S. Smith

#### Spank Not with Words

Do we really need to spank at all? What’s wrong with a good tongue lashing? Surely we can appeal to the child’s sense of duty, reason, sense of fair play?

Well, no, we cannot. We are talking about children here, little ones up to around 8 or 10. (If spanking is done consistently to drive out the foolishness as explained in Proverbs 22:15, and done along with the training and teaching and example of parents, there should be little if any need to spank beyond this age.) Little ones of this age, and honestly even into teenage years, do not think straight. They simply haven’t got the experience of years to have a sufficiently developed sense of reason and fair play and duty. Besides, we are talking about a child who has just committed some breach of rules, exhibiting a life currently directed by foolishness, not reason. Mere words, you see, do not dislodge the foolishness and sin from the heart, whereas a spanking will (see Proverbs 22:15 & 20:30). While they are in the grip of this outburst of foolishness, they are unable to grasp your words of wisdom anyway. So don’t waste the wise words or your breath *at this point*. (They will be readily received immediately after the spanking.)

In addition, tongue lashings tend to be character assassinations, going deep, doing much damage. “There is one whose rash words are like sword thrusts, but the tongue of the wise brings healing.” (Proverbs 12:18 RSV). And because tongue lashings do no obvious damage, we can more easily give full vent to our (sinful) anger, ranting and raving, getting it off our chests, giving them a piece of our minds. This is a bad example, on top of the damage angry words are doing to the child’s spirit and emotions. The Scriptures are clear: “The wrath of man does not produce the righteousness of God.” (James 1:20).

Some parents tend to do nothing. Eli the priest failed to restrain his sons, Hophni and Phinehas. They were a disgrace to all Israel, and all Israel knew what swine they were, so much so that it is actually commented on in Scripture that “they would not listen to the voice of their father” (I Samuel 2:25) and that Eli “did not restrain them” (I Samuel 3:13). They were so bad that God determined to wipe them (and their father Eli) off

the face of the earth. Their unrestrained lives proved the veracity of Proverbs 29:15: “The rod and reproof give wisdom, but a child left to himself brings shame to his mother” (and his father, too, as well as the whole family and possibly further afield as did these sons of Eli!) Maybe Eli was a non-violent type, and like his sons, had little regard for the Lord’s ways of doing things, preferring his own. Well, “There is a way that seems right to a man, but its end is the way of death.” (Proverbs 16:25) This is what it means to live by faith: to order our lives according to God’s word, even though we can’t understand it, don’t like it, and hope our friends don’t read certain passages until *after* they get saved.

Grounding, giving them “time-out”, making them stand in the corner, forfeiting pocket money, etc. do not deal with the problem of sin in the heart. This sin, this foolishness which just manifested itself in the unacceptable behaviour of the child, must be driven out, separated from the child. Restrictions such as grounding, etc., are hard to police, cause the offence to be remembered for far too long, and can cause resentment to build up alongside of the original foolishness which was not driven out by the rod (spanking) in the first place.

We fostered an 8-year-old boy for a year. Foster parents are not allowed to administer Biblical correction (spankings). The boy’s psychologist suggested we give him a lollie at the end of each day he stayed within the rules. This did not work. If he blew it early in the day, he would be as disobedient and abusive as he liked thereafter, knowing the worst that could happen would be the withholding of a lollie. His lawyer suggested we write down infractions in a wee notebook, like the soccer referees do. This had no effect whatsoever.

Then one day we were assigned guardianship over the lad. I told him that he would now be subject to the same rules as our own children: one spank with the rod across the backside when it was established that he had violated one of the family’s rules. Soon afterwards both he and our youngest son transgressed together at the same time. After questioning, establishing the facts, and explaining the rules again, our son took his spank. The foster boy was next, and like our own, he cried before and after the spank...*and was very receptive to further instruction* and reassuring cuddles afterwards. His first words to me after the spank and again first thing the next morning were: “Dad, you’re the best!” He also wrote a card of thanks for the spank and put it on my plate at breakfast. He was a totally different boy from that point onwards.

Our words need to follow the same pattern as God’s words: we should use them to teach, reprove, correct, train in righteousness, edify and impart grace (II Timothy. 3:16, Ephesians. 4:29), but not to whip children either as punishment or to enforce obedience.

# Exploring God's Creation



## Frozen Mammoths and the Flood, Part 1

by Walt Brown  
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For centuries stories have been told of frozen carcasses of huge, elephant-like animals called mammoths,<sup>1</sup> buried in the tundra of northeastern Siberia.<sup>2</sup> These mammoths, with curved tusks sometimes more than 13 feet long, were apparently so fresh-looking that many believed they were simply large moles living underground. Some called them “ice-rats.”<sup>3</sup> People thought that when mammoths surfaced and saw daylight they died. Dr. Leopold von Schrenck, Chief of the Imperial Academy of Sciences at Petrograd (today's St. Petersburg, Russia), published the following account in 1869: “The mammoth . . . is a gigantic beast which lives in the depths of the earth, where it digs for itself dark pathways, and feeds on earth . . . . They account for its corpse being found so fresh and well preserved on the ground that the animal is still a living one.”<sup>4</sup> Some even thought rapid tunneling by mammoths produced earthquakes.<sup>5</sup>

This was an early explanation for the frozen mammoths. As people learned other strange details, the theories multiplied of what they are and how they came to be. To learn what produced the frozen mammoths, we must first understand much of what is known about them.

### What is Found

Since 1800 at least ten scientific expeditions have excavated fleshy remains of the extinct mammoth.<sup>6</sup> Most fleshy remains were buried in the permafrost of northern Siberia, inside the Arctic Circle. Six were found in Alaska. Only a few complete carcasses have been discovered. Usually wild animals had eaten the exposed parts before scientists arrived. In 1977 the first of two complete baby mammoths was found — a 6-12 month old male named “Dima.” His flattened,<sup>7</sup> emaciated,<sup>8</sup> but well-preserved body was enclosed in a lens of ice, six feet below the surface of a gentle mountainous slope.<sup>9</sup> “Portions of the ice were clear and others quite brownish yellow with mineral and organic particles.”<sup>10</sup> Silt, clay, and small particles of gravel were found throughout his digestive and respiratory tracts (trachea, bronchi, and lungs).<sup>11</sup>

If we expand our horizon even further by looking for the frozen soft tissue of other animals, we learn that several rhinoceroses have been found in the same regions. Some were remarkably preserved. Other fleshy remains come from a horse,<sup>12</sup> a young musk ox,<sup>13</sup> a

wolverine,<sup>14</sup> voles,<sup>15</sup> squirrels, a bison,<sup>16</sup> a rabbit, and a lynx.<sup>17</sup>

### Tons of Bones and Ivory

If we now look for the bones and ivory of the mammoth, not just preserved flesh, the number of discoveries becomes enormous, especially in Siberia and Alaska. Nikolai Vereshchagin, the Chairman of the Russian Academy of Science's Committee for the Study of Mammoths, estimated that more than half a million tons of mammoth tusks were buried along a 600-mile stretch of the Arctic coast.<sup>18</sup> Since the typical tusk weighs 100 pounds, this implies that more than five million mammoths lived in this small region. Even if this estimate is high and represents thousands of years of accumulated remains, we can see that large herds of mammoths must have thrived along the Arctic coast. Many more existed elsewhere. Mammoth bones and ivory are also found throughout Europe, North and Central Asia, in North America, and as far south as Mexico City.

Dense concentrations of mammoth bones, tusks, and teeth are also found on remote Arctic islands. Obviously today's water barriers were not always there. Many have described these mammoth remains as the main substance of the islands.<sup>19</sup> Even if these reports are exaggerated, what could account for any concentration and preservation of bones and ivory on barren islands well inside the Arctic Circle? More than 200 mammoth molars were dredged up with oysters from the Dogger Bank in the North Sea.<sup>20</sup>

Finally, throughout northern Europe, Asia, and parts of North America, we see the bones of many other animals along with those of mammoths. A partial listing includes: tiger,<sup>21</sup> antelope,<sup>22</sup> camel, horse, reindeer, giant beaver, giant ox, musk sheep, musk ox, donkey, badger, ibex, woolly rhinoceros, fox, giant bison, lynx, leopard, wolverine, Arctic hare, lion, elk, giant wolf, ground squirrel, cave hyena, bear, and several kinds of birds. Friend and foe, as well as young and old, are found nearby, carnivores sometimes lying with herbivores. Were their deaths related? Animal bones are only rarely preserved. Since bones of so many different animals were preserved in these places, there may be a connection. (To be continued).

### References and Notes

1. Some people split mammoths into various species, such as *Mammuthus primigenius* (the woolly mammoth) and *Mammuthus columbi* (the Columbian mammoth). A species, by definition, includes all organisms that have viable offspring that can interbreed with each other but not with another species. Obviously, no one can say that the woolly mammoth could not interbreed with the Columbian mammoth or even that the Columbian mammoth did not have a hairy coat similar to the woolly mammoth. Their differences, if any, were slight. Artificially “creating” new species without solid medical or experimental justification seems unwise.

African and Asian elephants are officially different species, and yet on at least one occasion they interbred successfully. If they had occupied the same territory in the wild, no doubt other hybrids would have been born. (Unfortunately, the one known offspring died ten days after birth. This has no bearing on the fact that African and Asian



elephants should not be designated as two species.)

According to Webster's *Third New International Dictionary* (Unabridged; 1964 edition, p. 1369), the word "mammoth" comes from "mamma," which means "earth" to the Yakut people of northeastern Siberia.

2. One of the earliest descriptions, written in 1724, was authenticated by Dr. Daniel Gottlieb Messerschmidt, a naturalist sent to Siberia by Czar Peter the Great to inquire, among other things, into the frozen mammoth stories. Although Messerschmidt did not personally see the frozen partial remains, he had an eye witness, Michael Wolochowicz, describe the find in a short report. The report's credibility is enhanced by its similarity with many thoroughly verified accounts by scientific teams in subsequent years. [See John Breynne, "Observations on the Mammoth's Bones and Teeth Found in Siberia," *Philosophical Transactions of the Royal Society of London*, Vol. 40, January-June 1737, pp. 125-138.]

3. E. W. Pflizenmayer, *Siberian Man and Mammoth*, translated from the German by Muriel D. Simpson (London: Black & Son Limited, 1939), p. 4.

4. Henry H. Howorth, *The Mammoth and the Flood* (London: Samson Low, Marston, Searle, and Rivington, 1887), p. 76; and

E. Ysbrants Ides, *Three Years [of] Land Travels from Moscow Over-Land to China* (London: W. Freeman, 1706) English Edition, p. 26. In 1692, Czar Peter the Great directed Ides to explore the vast eastern region of Russia. When Ides returned, he reported that mammoths were found, sometimes whole, "among the hills," along four named rivers and the Arctic coast. He described one person's specific discovery of a head "somewhat red, as tho' they were tinctured with blood" and a forefoot, cut from a leg, as big around as a man's waist.

5. Basset Digby, *The Mammoth* (New York: D. Appleton and Company, 1926), pp. 17-18, 79.

6. Most recently, five expeditions occurred in the 1970s, two in the 1980s, and one in 1990.

7. Ian Redmond, *Elephant* (New York: Alfred A. Knopf, 1993), p. 10.

8. Dima may have suffered from one of the many problems common to baby elephants; mortality among baby elephants is very high. During their first year of life, the mortality rate varies between 5 and 36 percent. [See S. Keith Eltringham, *Elephants*, editor Jeheskel Shoshani (Emmaus, Pennsylvania: Rodale Press, 1992), p. 102.]

9. Valentina V. Ukraintseva, *Vegetation Cover and Environment of the "Mammoth Epoch" in Siberia* (Hot Springs, South Dakota: the Mammoth Site of Hot Springs, 1993), pp. 12-13; and

N. A. Dubrovo *et al.*, "Upper Quaternary Deposits and Paleogeography of the Region Inhabited by the Young Kirgilyakh Mammoth," *International Geology Review*, Vol. 24, No. 6, June 1982, p. 630.

10. R. Dale Guthrie, *Frozen Fauna of the Mammoth Steppe* (Chicago: the University of Chicago Press, 1990), pp. 9, 13.

11. Guthrie, pp. 9, 13.

12. Ukraintseva, pp. 80-98; Guthrie, pp. 10, 30-32.

13. *Science News Letter*, Vol. 55, 25 June 1949, p. 403.

14. John Massey Stewart, "Frozen Mammoths from Siberia Bring the Ice Ages to Vivid Life," *Smithsonian*, 1977, p. 67.

15. N. K. Vereshchagin and G. F. Baryshnikov, "Paleoecology of the Mammoth Fauna in the Eurasian Arctic," *Paleoecology of Beringia*, editors David M. Hopkins *et al.* (New York: Academic Press, 1982), p. 276.

16. Harold E. Anthony, "Nature's Deep Freeze," *Natural History*, September 1949, p. 300.

17. Michael R. Zimmerman and Richard H. Tedford, "Histologic Structures Preserved for 21,300 Years," *Science*, Vol. 194, 8 October 1976, pp. 183-184.

18. Stewart, p. 68.

19. Howorth, pp. 50-54.

20. Willy Ley, *Exotic Zoology* (New York: The Viking Press, 1959), p. 169.

21. I. P. Tolmachoff, *The Carcasses of the Mammoth and Rhinoceros Found in the Frozen Ground of Siberia* (Philadelphia: The American Philosophical Society, 1929), p. 71.

22. Maddren, p. 60.

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# Tough Questions People Throw Your Way



## How Do You Recapture the Lost Ideal of Home Schooling at Its Best?

by Catherine Sandbrook  
of Stokes Valley

“Home schooling at its best.” I lost it somewhere along the way, somewhere under a mountainous pile of multiplication tables, laundry, lesson plans, grammar rules, book-keeping and seven kids yodelling, “Hey, Mum...” Looking crosseyed at five parallel lesson plans and anticipating a sixth starter, I found myself saying, “I can’t carry on like this much longer.”

And then suddenly I couldn’t. With a leg in plaster and three months forced rest, I *had* to stop...stop everything. (Had my complaints been overheard perhaps?) Having time on my hands, I began reading all those books on home schooling that you always mean to read but are too busy home schooling to get to.

*For the Children’s Sake* by Susan Schaeffer Macaulay had a big impact. I was constantly interrupting (dear husband) Roy with “What do you think of this...?” Ideas like: the pointlessness of “twaddle” (the Janet and John style books), children’s lives being filled with endless comprehension exercises when they comprehend a story by reading it, the importance of acres of free time to play and explore and enjoy God’s world. Ideas like: read good literature, listen to the best music, look at and discuss great art, discover science in nature. Interesting stuff!!

Francis and Edith Schaeffer’s philosophies filtered through into the home schooling world through their daughter and re-awoke early ideals I’d had in home educating our own children. Ideals like teaching good material and filtering out not just the rubbish but the second rate; emphasising non-fiction to give a good grounding in truth and reality; an appreciation of good music and art and literature; a wonder of science; a strong, healthy grasp of maths; an ability to communicate well, freedom to pursue individual talents. All those great ideals that tend to evaporate with nappies.

Well it was nice to see the ideal again, but my next question was, “How?” How do you implement that into real life? And does such an approach result in an individual who can manage a chequebook or a household well and connect with our fast-paced style of living?

### Out of Survival and Into Abundance

“Home schooling at its best.” The Warings had it. (Bill & Diana Waring and family who toured throughout New Zealand in 99/00). Diana’s infectious enthusiasm for and her amusing experience of her home school journey were enough to make the tiredest home schooling mum blink open bleary eyes. It was mesmerising during one of her workshops to watch her not racing as much as bolting down the history trail with a secure grasp of people-places-events, the music-literature-science-art-architecture, the Christian people, the Christian thought of the time. Dizzying but fun. Her expertise made you feel you were in safe hands! A bird’s-eye, or perhaps better said a God’s-eye view of history: God’s dealings with man down the centuries. I decided to check out her Living History series.

And never far from Diana and her family — music. Music drawing you into a time and a place. (When you think about it, there’s always music in and around any time and place and person. I just hadn’t thought about it like that.) To see the Warings gather together (sometimes impromptu), hum harmony notes, then launch into song was enough to make me say, “Wow! How ever did you bring your family to this? Or are you just a home schooling version of the Osmonds — Gifted?”

But to see Isaac and Michael and Melody — their character qualities, the thought and honesty in answers, the family joking and anecdotes....that really made me sit up. Bill and Diana had injected into, or drawn out of, their family some precious and valuable things. Things worth pursuing.

As Bill and Diana unfolded their ideas on home schooling, it made good sense, especially as we could see how their children had flourished in the family atmosphere they created. They encouraged each one in the learning style that best suited them, giving them the freedom to pursue their own special blend of unique interests. Yet underlying it all was realism: dealing with real struggles and issues.

Take a look at their book, *Beyond Survival: A Guide to Abundant Home-schooling*. Absorbing, hilarious, spell-binding, intriguing — and very real. No wonder Bill said veteran home schoolers would sometimes run up to them looking red-eyed and dead-tired and say, “I picked up your book again last night, and couldn’t put it down till I’d finished it.” I spent a week chewing on Waring ideas, interrupting Roy again with, “Hey, listen to this.....” and getting a bigger picture of their abundant home schooling. The illustration on the front cover shows a pioneering family coming out of the desert, looking toward a perfect land of green hills and forest, blue rivers and lakes, etc. My mind flashed to the Oregon Trail being littered with debris, like chests of drawers, that pioneers had tipped out to lighten their wagons. I was about to tip some stuff overboard too. Kind of scary. But I was heading for Canaan and about to cross some rivers.

### Crossing Over

While I was standing, wondering how to get into the promised land of “abundant home schooling”, my kids, being typical kids, had raced down the hill, across the

river and were almost out of sight over the horizon. That is, they had encountered Isaac and Michael and Melody, and it seemed that some of that Waring love of life and learning had rubbed off onto them. They came home bellowing with great gusto, “Fiddle-dee-orree-orree-ay” (an Irish sounding railroad song that they had learnt from the Warings), and began building railroads everywhere with anything from playdough to timber. We started chasing up anything we could find about building the railroad across America: songs, books, pictures, paintings, photos, poems, etc.

Starting?...We had started.

### **How Our Curriculum Changed**

Being the “thinker Mum”, I did sit down to organise where we were going. Transition was the answer — the easiest way to get from a curriculum programme to a more unit study approach. We would continue a good, steady diet of maths, spelling, etc. (emphasising the principles rather than the finished page), but feel free to eliminate any written work that seemed unnecessary.

In essence the curriculum hasn’t changed a lot. The basics are covered. We had planned to look at American history this year, but instead of wading through textbooks, we launched off singing “Yankee Doodle” (with great gusto) with History Alive Through Music (Don’t you just love knowing who and what songs are about?!). History has come alive! For example, a book I was reading on the *Mayflower* was so interesting I had to read parts of it to the kids, who begged for more till we read the whole book together. This was an adult history book read to 6 - 10 year olds, but it was a “living book”, written to be interesting and captivating, as opposed to a dry old textbook written to impart a maximum number of pre-selected exam- and politically correct-related facts per line. We’ve had such fun with pilgrims, cowboys and slaves and I’ve found libraries rich in material: photos of slaves on cotton plantations, Charles Russell’s cowboy paintings, who John Brown of “John Brown’s Body” was — all manner of things wonderful to discover with your family. And the learning together certainly brings you closer.

Liberty: The freedom from a curriculum being a tyrant. Roy had said of the Waring approach to home schooling: “If you look for specifics (i.e., curriculum), there aren’t any; just guidelines. There’s enough to interest you for five lifetimes. You could never exhaust it.”

And you steer it. The curriculum doesn’t drive you. Instead of being a horse with someone on your back whipping you along, and another whip in their other hand saying, “You’re not doing well enough...”, instead of that you get to ride. Like the jet boat with the sticker: You Drive.

### **How Our Day Changed**

The focus was no longer on “doing” a curriculum (getting the pages finished, trying to live a 9am - 3pm school day). The principles became more important than the exercises. The Waring’s approach *brings learning into the family*, rather than trying to put your

family into school mode.

What an escape for Wayne, our five-year-old starter! He would never have done very well at school. He’s one of those five-minute-wonders. He wants the paper learning done fast so he can get on with real life and DO something. It was a new experience for me to teach him, “J is for jelly...shall we make one?” And three-year-old Fiona jumping in with, “I want to make one. Can we make one?” I began to realise I could relax more with my family, enjoy them more, and that they were able to share in each other’s learning more freely and informally. We all began to relax more.

With the basics done early in the day (if possible), we now relax into unit studies. I have found my kids love being read to, as long as the boys have something in their hands: drawing pencils, lego-technic, cardboard creations.

I have the impression that the older children have more free time. They read more. Clare has found she likes to read stories to Gary (8) and Maree (6), often reading when we’re travelling. Bruce rustles up his own science experiments and can do amazing disappearing acts with Dad’s hammer and nails. (We admit they do reappear in the form of a swing or another tree hut, etc.) Steven creates crazy cartoon pictures and zany mobiles. They did these things before but there’s more energy, more experimenting, more creativity.

The focus is more on the family and on the children as summed up by Diana:

#### The Experienced Homeschool Mother’s Principle

Analyse your children and their needs; build them up over time; plant seeds of curiosity; add your heart, good books and time, carefully watching over their lives. This will ensure a good home school.

### **How Family Life Changed**

I relaxed, and everyone relaxed! Without the pressure of pursuing (or is it being pursued by) a curriculum, with the freedom to strike out a page, with the boldness to decide we won’t do grammar this term for a break, we’ve had time.

Time lets you delay school work to read a begged-for story. It lets you admire a cardboard plane or listen to the latest original Knock-Knock joke, even if it is awfully corny. Time lets you get to know your kids.

Instead of school work being the centre of the day with everything crammed in around it and rushed through, school work becomes part of the family day. Their school work has more room for them to explore and try new things — some of *their own* many ideas they’re always full of. They have time to explore avenues they’re interested in. At the tea-table, there’s more conversation about things they’ve got interested in, often triggered by school work.

And humour. The Warings love a good joke and recommend certain approaches to humour in one of

their workshops. I felt it might be a bit artificial to inject humour into home schooling. But who doesn't like to laugh? Besides, by the time we'd read *Tom Sawyer* and *Brer Rabbit* stories, it was as common sight to see Steven rolling on the floor laughing, and the others chanting, "Read it again! Read it again!" Characters like Topsy and Sam in *Uncle Tom's Cabin*, Uriah Heep in *David Copperfield* and Hank the *Cowdog* just begged to be imitated. And puppet shows: Clare can do a great Uncle Remus impersonation.

### Living with Change

It's as hard to live with this sort of change of direction as it is to come out of a desert into a paradise. So I say, thank the Lord for people like the Warings who are willing to try things differently. They've brought up terrific kids and made a difference in other's lives, ours included. We've seen abundant home schooling and we're going for it! See you there...or maybe on the way!

# Teaching Tips

## Art Appreciation



Why is it important to encourage appreciation of the arts? Because it is through the arts that we are able to express and comprehend ideas and emotions that are otherwise difficult to communicate. The written word is the best way to communicate scientific laws or mathematical theorems, but the arts are often the best way to communicate and understand human desires and emotions.

Mathematicians may become excited when they ponder the significance of a mathematical theorem. To most, a mathematical theorem may seem cold and dry. But beneath the surface, those who appreciate mathematics discern far-reaching truths, whose significance may bring forth flushes of emotion.

Now consider the arts. On the surface, music can readily communicate many human emotions, but underneath the surface, there is a foundation of thought and logic, containing the same rhythms and mathematical patterns that ripple throughout creation.

Poetry may not seem as accessible as Music; a reader or listener of poetry must listen intently, carefully considering the meaning and use of particular words and phrases, for it is within these words that great emotions dwell. So it is with each of the arts; each is used to communicate, in its own unique way, human desires and emotions to an audience; and those audience members who have developed an appreciation of the arts are able to more readily grasp deep, below-the-surface meanings.

Why is it that some artworks communicate and others do not? There are several factors: the artist's intent, the artist's skill, and the audience's understanding. Regarding the artist's intent: does the artist have a firm grasp of what needs to be communicated? If asked about the meaning of an artwork, the artist should be able to provide a satisfying response, rather than replying, "I would rather let the art speak for itself", or "It's about living the life and dreaming the dream." These type of responses obscure the fact that the artist, in actuality, has nothing to say; perhaps the artwork was a result of an emotional outburst, unhindered by reason or thoughtful consideration. Or perhaps the artist intentionally creates artworks that are

hollow and false, devoid of meaning; artworks that deceive that public, and provide the artist with fame and fortune.

Regarding the artist's skill: the artist may have profound ideas that are worthy of artistic expression, but may not have adequate skill to formulate the ideas into artworks, or may not possess the artistic taste and sensibility to know when an artwork is finished and complete.

And finally, the audience's understanding: the audience may not be knowledgeable enough to recognize an artwork's validity, or to properly interpret the artwork's message. An audience that is ignorant of the language of art must rely on the opinion of others, and, for the most part, the opinion of others relies on that which is deemed "popular", rather than that which is proper. An uninformed audience is like an infant who can perceive shapes, colors, sounds, and voices, and can respond with a limited vocabulary of sounds and emotions, but can not perceive the complex relationships between the shapes and sounds, and can not fathom the meaning that resides therein.

Each one of us has the capacity to appreciate art, but for most, the skill resides underdeveloped. The fault lies in the failure to include art appreciation as part of childhood education. In earlier times, it was not unusual for an educated student to be able to sing, play a musical instrument, dance, memorize and recite poetry, and be skilled with the paintbrush and drawing pencil. But in these modern times, this is not seen as necessary. Why should a musical instrument be learned, when music is so easily accessible through the airwaves or on recordings? Social dance is an activity that is not practiced by the general populace, and neither is the reading of poetry. Not many of us have learned painting or drawing - skills needed to visually record the careful observation of people, places and events.

Great art can not be fully appreciated by an audience unable to decode the language of the arts. An audience such as this will remain in perpetual adolescence; their own vocabulary of thought and expression will be forever limited. Their choices and tastes will not be their own, they will be those that others dictate. They will never have access to the thoughts and emotions that only great art can communicate.

Developing an appreciation of the arts involves the study of the language of the arts. The study of this language involves the study of light and shadow, dimension, substance, perspective, motion, gesture, contrast, rhythm, harmony and color. These concepts have been used in countless variety throughout the centuries, and the particular nuance that each concept conveys has been constantly refined. New artforms borrow techniques that are used by established artforms, expanding the use and breadth of the language of the arts. Audiences should also be familiar with the proper and acceptable use of the language of art, so that artworks will be effective conduits of communication, both of thought and emotion.

The artist's intent is heavily influenced by the artist's worldview. For instance, a particular artist determines, quite correctly, that Man is a fallen creature (Romans 5:12). But what of Man's future? Will Mankind sink deeper into depravity, finally destroying itself? Or will Man discover his error, and then re-fashion his world into a modern utopia? Or does Man's hope not lie within himself, but from a Redeemer?

The Christian worldview identifies Christ as the Son of God, Redeemer, and Sovereign Ruler, with history flowing from the Creation of the Universe, through the Fall of Man and Creation's curse (Gen 3:17), and then to the Redemption of Mankind and Creation's renewal.

Psalm 2:7-11 "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Non-Christian worldviews seek solutions apart from a Christian framework. A "Doom and Despair" worldview sees no hope for the world and mankind, and finds solace in hastening the destruction of the universe. "False Utopia" sees hope for mankind in a universe free from prejudice, religion, and superstition, seeking an atmosphere of enlightenment, promoting the "brotherhood of man". The "Hedonistic" worldview knows of no past or future, only the seeking out of continual pleasures, with no regard of future consequences, never pausing for moments of thought or reflection. The Hedonistic worldview fuels most popular art and music today.

Developing an appreciation of the arts is very important. Parents should insure that their children receive a generous level of art instruction, in the same way that parents insist that their children learn reading, writing, and arithmetic. Since many adults have not received arts instruction themselves as children, it is imperative that adults be involved with "continuing education", either in the classroom, by private instruction, or through informal self-study.

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## Know Your Bible

Here is a poem to learn which will give you and the children a grasp of the scope and subject matter of the Bible. It comes from a book *Pages from the Past: Religious Stories for Young People* Edited by Alexander McPherson

IN GENESIS the world was made by God's creative hand,  
In EXODUS the Hebrews marched to gain the promised Land,  
LEVITICUS contains the laws, holy and just and good,  
NUMBERS records the tribes enrolled, all sons of Abraham's blood,  
Moses in DEUTERONOMY recounts God's mighty deeds,  
Brave JOSHUA into Canaan's land the host of Israel leads,  
In JUDGES their rebellion oft provoked the Lord to smite,  
But RUTH records the faith of one well pleasing in His sight.  
In First and Second SAMUEL of Jesse's son we read,  
Ten tribes in First and Second KINGS revolted from his seed,  
In First And Second CHRONICLES see Judah captive made,  
But EZRA leads a remnant back by princely Cyrus' aid.  
The city walls of Zion, NEHEMIAH builds again,  
While ESTHER saves her people from the plots of wicked men.  
In JOB we read how faith will live beneath affliction's rod,  
and David's PSALMS are precious songs to every child of God.  
The PROVERBS like a godly string of choicest pearls appear;  
ECCLESIASTES teaches man how vain are all things here.  
The mystic SONG OF SOLOMON exalts sweet Sharon's rose,  
Whilst Christ the Saviour and the King the rapt ISAIAH shows.  
The warning JEREMIAH apostate Israel scorns;  
His plaintive LAMENTATIONS their awful downfall mourns.  
EZEKIAL tells us in wondrous words of dazzling mysteries,  
While King and Empires yet to come, DANIEL in visions sees.  
Of judgement and of mercy HOSEA loves to tell  
JOEL describes the blessed days when God with man shall dwell.  
While OBADIAH prophesies of Edom's final fall,  
JONAH enshrines a wondrous type of Christ, our Risen Lord.  
MICAHA pronounces Judah lost, lost, but again restored,  
NAHUM declares on Ninevah just judgement shall be poured.  
A View of Chaldea's coming doom, HABAKKUK's visions give,  
Next ZEPHANIAH warns the Jews to turn, repent, and

live.  
HAGGAI wrote to those who saw the temple built again,  
And ZECHARIAH prophesied of Christ's triumphant reign.  
MALACHI was the last who touched the high prophetic chord;  
Its final notes sublimely show the coming of the Lord.  
MATTHEW and MARK and LUKE and JOHN the holy Gospels wrote,  
Describing how the Saviour died, His life and all He taught.  
ACTS proves how God the Apostles owned with signs in every place,  
Paul in ROMANS teaches us how man is saved by grace.  
The Apostle, in CORINTHIANS, instructs, exhorts, reproves,  
GALATIANS shows that faith in Christ alone the Father loves,  
EPHESIANS and PHILIPPIANS tell what Christians ought to be;  
COLOSSIANS bids us live to God and for eternity.  
In THESSALONIANS we are taught the Lord will come from Heaven;  
In TIMOTHY and TITUS a bishop's rule is given.  
PHILEMON marks a Christian's love, which only Christians know,  
HEBREWS reveals the Gospel pre-figured by the law.  
JAMES teaches holiness without faith is vain and dead.  
PETER points the narrow way in which the saints are led.  
JOHN, in his three Epistles, on love delights to dwell,  
JUDE gives awful warnings of judgement, wrath and hell.  
THE REVELATION prophesies of that tremendous day,  
When Christ, and Christ alone, shall be the trembling sinner's stay.

## Helping Your Child Become a Reader

Below are two excerpts, "Chatting with Children" and "A Reading Checklist", from the book *Helping Your Child Become a Reader*. Written by Andrea DeBruin-Parecki with Kathryn Perkinson and Lance Ferderer, it was published by the Office of Educational Research & Improvement (OERI), U.S.A.

### Chatting with Children For children ages 1 to 6

The first activities in the list below work well with younger children. As your child grows older, the later activities let him do more. But keep doing the first ones as long as he enjoys them.

\* Talk with your toddler often. When feeding and bathing and dressing him, ask him to name or find different objects or clothing. Point out colors, sizes and shapes.

- \* Do I find ways to help my child begin to identify letters and make the letter-sound matches?

For Five-year-olds -- all of the questions above, plus:

- \* Do I find ways to help my child begin to identify some printed words?
- \* Do I let my child retell favorite stories to show she knows how the story goes and what's in it?

For Six-year-olds -- all of the questions above, plus:

- \* Do I give my child the chance to read a story to me using the text, picture clues, her memory -- or any combination of these ways that help her make sense of the story?

## Maths Tests Then and Now

by Scott Alvord

(Just to demonstrate that even teaching maths is not a neutral, value-free task. Although this is a bit of a spoof, we need carefully to assess text books before we trust them too much.)

### 1960s Arithmetic Test:

A logger cuts and sells a truckload of timber for \$100.00. His costs of production is four-fifths of that amount. What is his profit?

### 1970s New Maths Test:

A logger exchanges a set (L) of timber for a set (M) of money. The cardinality of set (M) is 100. The set (C) of production costs contains 20 fewer points. What is the cardinality of set (P) of profits?

### 1980s "Dumbed Down" Version:

A logger cuts and sells a truckload of timber for \$100.00. His cost is \$80.00, his profit is \$20.00. Find and circle the number 20.

### 1990s Version:

An unenlightened logger cuts down a beautiful stand of trees in order to make a \$20.00 profit. Write an essay explaining how you feel about this as a way to make money. Topic for discussion: How did the forest birds and squirrels feel?

schooling. For a moment I thought she might hyperventilate and fall over in public, so concerned was she. She is (still) convinced that we must be breaking some law because we are not registered with Correspondence School, and because I don't have a teacher's certificate. I won't be at all surprised if the truant officers show up here this week!"



"Yesterday, in town, I had a lady tell me that home schooling is just the newest form of elitism.... a yuppie answer to the old version of sending your child away to a boarding school. She felt that 'it is for the privileged few of you who can afford to forgo a second salary in order to keep your children away from what you consider the riff raff.' Well she has obviously not looked at our finances lately! I was aware that some folks thought that home schooling was a hippie hangover .... but hadn't given any thought to elitism."

"We have never been accused of being the wealthy elite: we have been accused of being head-in-the-sand religious fanatics, fortress-minded separatists, hopeless idealists, masochists, and selfish prigs who are unwilling to allow our children's good manners and polite language to lift the tone and give the good example to all those poor kids in school who don't get such a good example. Our feeling is that by simply home schooling, our lives are a reproach to some others. It is as if they somehow instinctively know we are on to something really significant but are unwilling to face the implications for their present lifestyle. We've had others guarantee us we had no idea what was in store when the kids become teenagers, that we had to expect them to rebel and go off the rails a little....especially if we continue to control them so much and ram that religion down their throats all the time. Well, we've had four teenagers now, and the rebellion hasn't happened, nor have they gone off the rails....in fact, they tend to be more conservative than we are!! We wonder now if those warnings were those parents' way of struggling with the fact that their own teenagers had gone off the rails."

What reactions have others had about the fact that you don't send your children to school like everyone else?

# Over a Cuppa

## What Are These Home Schoolers, Anyway?

Home Schoolers Share Misconceptions They've Encountered

"The wife of a friend got quite panicky at the thought that I was actually doing something illegal by home

## The English Lesson

We'll begin with box, and the plural is boxes;  
But the plural of ox should be oxen, not oxes.  
Then one fowl is goose, but two are called geese  
Yet the plural of moose should never be meese.

You may find a lone mouse or a whole lot of mice,  
But the plural of house is houses, not hicc.  
If the plural of man is always called men,  
Then couldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,  
But the plural of vow is vows, not vine.  
And I speak of a foot, and you show me your feet,  
But I give a boot - would a pair be called beet?

If one is a tooth and a whole set are teeth,  
Why shouldn't the plural of booth be called beeth?  
If the singular is this and plural is these,  
Why shouldn't the plural of kiss be called kesse?

Then one may be that, and three may be those,  
Yet the plural of hat would never be hicc;  
We speak of a brother, and also of brethren,  
But though we say mother, we never say methren.

The masculine pronouns are he, his and him,  
But imagine the feminine she, shis, and shim!  
So our English, I think you will all agree,  
Is the trickiest language you ever did see.

I take it you already know  
Of tough and bough and cough and dough?  
Others may stumble, but not you  
On hiccough, thorough, slough, and through?

Well done! And now you wish, perhaps  
To learn of less familiar traps?  
Beware of heard, a dreadful word  
That looks like beard and sounds like bird.

And dead; it's said like bed, not bead;  
For goodness sake, don't call it deed!  
Watch out for meat and great and threat,  
(they rhyme with suite and straight and debt)

A moth is not a moth in mother.  
Nor both in bother, broth in brother.  
And here is not a match for there.  
And dear and fear for bear and pear.

And then there's dose and rose and lose --  
Just look them up -- and goose and choose.  
And cork and work and card and ward,  
And font and front and word and sword.

And do and go, then thwart and cart.  
Come, come, I've hardly made a start.  
A dreadful language? Why, man alive,  
I'd learned to talk it when I was five,

And yet to write it, the more I tried,  
I hadn't learned it at fifty-five!

# CHomes Round Up



## If Parents Don't Teach Values, Others Fill the Void

By Michael Farris

One of the most treasured opportunities for parents is to transmit our core values to our children. Our views about love of God, love of country, the need for honesty, and the value of loyalty to our family are just a few of these key beliefs.

I was recently given a book, *The Bridger Generation: America's Second Largest Generation, What They Believe, How to Reach Them*, by Thom Rainer, published by Broadman & Holman. Mr. Rainer provides statistics that should give every parent a chill.

He examines the transmission of religious beliefs from one generation to the next. Specifically, he looks at this issue in the context of four generations of those who profess to be born-again Christians: builders (born before 1946), boomers (1946-64), busters (1965-76), and bridgers (1977-94).

He found that the following percentages of the generations professed a personal relationship with Christ: builders, 65 percent; boomers, 35 percent; busters, 15 percent; and bridgers, 4 percent. The generational fall-off is astounding to me.

This failure to transmit a core value arises among a religious group who professes to believe that they have a duty to evangelize the whole world for Christ. What is apparent is that at least half of those growing up in the homes of evangelicals haven't adopted the religious convictions of their parents.

The most important lesson I learn from this as an evangelical Christian is that I should not assume that my children will adopt my faith simply by osmosis. I need to take daily affirmative steps to ensure that my children learn to love God and His Word in a personal daily relationship.

There is no substitute for both time and instruction. If I want my children to share my core beliefs, I must spend time with my children, and I must directly teach and live those beliefs in front of them.

Parents may think they are doing this, but perhaps we should think again. I can guarantee you that network TV programming does not share the beliefs of any person who has managed to read this far in this article.

If you believe that the others who affect your child's mind exert a benign influence, think again.



If your children end up rejecting your beliefs and values, even something as important to you as your faith in God, you won't be alone. Thom Rainer's statistics prove that the same thing has happened to millions of others. But the feeling of lonely anguish that comes from a child's rejection of things you hold dear is never truly assuaged.

Teach your children what you believe. Others will teach them if you don't.

(Michael Farris is the father of 10 home-schooled children and president of the Home School Legal Defense Association. Excerpted from The Washington Times, Tuesday, October 19, 1999, Page E5.)

With these thoughts in mind, read what just took place here in New Zealand. First, Reporter Rebecca Walsh of the *NZ Herald* wrote on 24 July:

Education Minister Trevor Mallard will launch today a series of seminars aimed at helping incorporate values in schools. The seminars, to be held around the country over the next five months, are being run in partnership with the Living Values programme and UNESCO.

Judy Lawley, director of the Ministry of Education-funded Living Values programme, said, "There is a vicious negative spiral that has been created by the collapse of character development in New Zealand ... The only real solution is to reverse the spiral by a concerted effort to establish an environment whereby all children have the opportunity to develop a character strong enough to resist negative behaviour."

Ms Lawley hoped to get a "mandate from the whole of society," particularly the Government, *to enable schools to have the time and resources to spend on developing values in school properly.* (Emphases added.)

Then, at the launch itself, the Minister of Education, Hon Trevor Mallard, identified a possible set of values as including: *collective responsibility, respect for others, respect for the law, tolerance, caring or compassion, non sexism, non racism, honesty, reliability.*

He went on to say:

The New Zealand curriculum framework says that: Values are mostly learned through students' experience of the total environment, rather than through direct instruction.

Families, peers and the media have a strong influence on the developing values of young people. But schools and individual teachers within schools have an obligation to do everything

they can to ensure that the values implicit and explicit in everything the school does promote the well-being of society. *Whether we like it or not, schools and teachers have a strong influence on the developing values of young people and they have that influence whether they plan to or not.*

We have to acknowledge that all people live by a set of values and that *there is certainly no such thing as value neutrality in education.*

It is not an easy thing to meet the obligation to include attitudes and values as an integral part of the New Zealand curriculum.

*The implicit values education that comes from the way a teacher behaves, the way they speak to children, the kind of control they operate in their own classroom, what is sometimes referred to as the hidden curriculum cannot be overestimated.*

(Excerpted from <http://www.theschooldaily.com/articleView.asp?articlePK=3415>. Emphases added.)

The Minister is to be commended for his clear statements about the nature of values and the role state schools have in forming them in children compelled to attend. We can praise God all the more for the freedom we home educators have in New Zealand to inculcate God's unchanging values, rather than some *ad hoc* set of values developed by a local school's Board of Trustees by a show of hands.

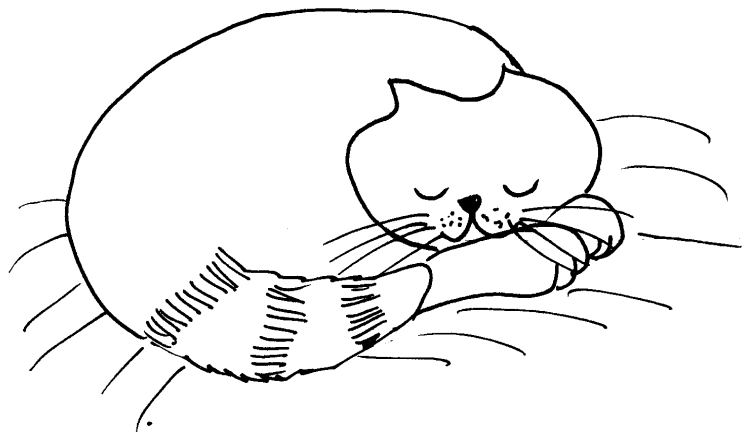
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