

derful," "marvelous," sank long ago. If we hoard the word for a while we may find it sparkling again. Then let us hide it from association with "reading," "writing," "thinking," for no one of these activities really touched with imagination needs this label. Free, joyous, yet disciplined living is the ideal of "creative" achievement.

Achievement could hardly exist without recognized rewards. It is tantalizingly pleasant sometimes to fancy a readjusted civilization without them. They are some times a curse in the educational system if they are sought purely for themselves, invested with some mystic value which has no relation to the student's development. If we could sweep them all away for a time, life would be simpler and freer. Suppose for a period of five years we had no public exercises for high school graduation. What a relief to the family purse and to the indulgent relations who must make a gallant showing of lingerie, flowers, jewelry at the young niece's or cousin's commencement. What a relief to the perplexed, even tormented, high-school principal, who to promote the joys of the public celebration strains his conscience to give a diploma to an undeserving boy or girl. As a country principal once said, solemnly, at a meeting of a Virginia Educational Association, "It's mighty hard to fail 'em when they have bought their clothes—mighty hard." Suppose in the same way there were no college degrees conferred in public or announced in any way except privately to individuals concerned. Except for the difficulties, because the teachers' certificates would be endangered and graduate study barred off, it might be well to grant no degrees until a candidate had been five years out of college, and had then returned to assure the authorities that he was really a thinking individual, who had used that which he had learned, not in financial success necessarily, but in finely co-operative living, in individual achievement, and in personal enrichment.

The most beautiful passage I know, de-

picting joyous and unexpected rewards is found in the twenty-fifth chapter of the Gospel according to Matthew. We can fancy the faces of those well-doers who have all unknowingly given service worthy of praise, as their voices say with the charming astonishment of a child: "When saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or when saw we Thee sick and in prison and visited Thee?"

To the well-doers of such a temperament rewards are but glad surprise, like the sight of a peach tree in full bloom, through a mass of forest boughs, still wintry and dull. There is, however, another temperament, less unconscious, less spontaneous, but just as sincere, more logical, which sees the milestone down the road and realizes that noble efforts may attain it. By such a heart also the reward is richly deserved, a permanent satisfaction for the rest of one's life.

In the group before us are probably both types of minds and hearts. May there be steadfast enjoyment of the honors now to be conferred and may the recipients use as their armour their own honest thoughts, and daily pray God for more of His grace than gifts to lend, and ever find the conscience a sure retreat.

GRACE WARREN LANDRUM

WHAT THE SECONDARY SCHOOL SHOULD KNOW ABOUT ITS COMMUNITY

THE secondary school should know its community in respect to certain matters in order to adjust its program in terms of these things to the end that it may merit local cooperation and pride, minister in a real way to community needs, eliminate as far as possible friction and misunderstanding, and lay the foundation for a real educational program con-

sonant with the needs of the student population served by the school. May I list these matters in such fashion as to indicate their importance:

1. *The school should know, appreciate, and recognize the standards, traditions and taboos of the community.* The school in the final sense belongs to society and its primal purpose is to prepare youth in such fashion as to make possible the transmission of social culture. It is a *willed* institution maintained by society for the preservation of society. Through it society hopes to transmit to youth the essential elements of its life and spirit to the end that those trained may come to understand and appreciate this life and spirit to such an extent that these things may be preserved, refined, and perpetuated.

The school is the servant, not the master of society. The life and spirit of the community that supports the school are revealed in standards, traditions, and taboos. If the school is to minister in a real way to the social and educational needs of youth it must understand these standards, traditions, and taboos, appreciate their significance and power, and take cognizance of them in its program. Failure to do these things is a sure way to develop in a community hostility towards the school and those who teach. These matters are the most important things in society and the school anxious to provide real educational opportunities to youth must not only know about them but must in some fashion build its program around them. When this is done a real foundation is laid for school and community cooperation.

2. *The school should know, appreciate and use the opportunities afforded by the community for social, religious, and educational growth.* Each community has its social institutions designed to train childhood and youth for social, religious and recreational development. These institutions are

important to the community and to the school. The school should know about them and as far as possible should give evidence of its appreciation for them and as far as possible cooperate with them. If these things be done the school should be in a position to use these agencies for its own program.

3. *The school should know, appreciate, and recognize the vocational opportunities in the community and vicinity.* If the school is to prepare boys and girls in some manner for gainful occupations it must know about the vocational opportunities of the community and surrounding territory not only to guide youth into certain vocational channels but also to guide them away from certain vocations. The guidance program of the school would be greatly helped if the school should know about the vocational opportunities of the territory served by the school.

4. *The school should know, appreciate, and recognize the outstanding needs of the community—social, religious, and educational—so as to be in a position to cooperate with these agencies for the enrichment and improvement of community life.* The school is a social institution and should be ever ready not only to aid any movement looking to social development but should be in a position to guide and direct such a movement. Knowledge of the outstanding needs of a community is the basis of all programs of social progress, and the school desirous of serving the community must know about these needs in order to cooperate with and direct the efforts of those who are interested in the improvement of the community.

5. *The school should know, appreciate, and recognize the financial condition of the community.* If the school is to merit popular support it must not ask impossible things of the community. Its budget and its program must be planned in terms of the ability of the community to support public

education. Unless the school has accurate information about the financial condition of the community it will not be in a position to plan its budget wisely and it will not be able to direct public opinion in the support of the budget.

6. *The school should know, appreciate, and recognize the real community leaders—those who control the life of the community—in order to secure their co-operation in school matters and in order to direct their endeavors for school and community co-operation.* The school should know who's who in the community and make a determined effort to make friends with these folk to secure their respect, to enlighten them about the program of the school and the needs of the school, and to anticipate their efforts for school improvement.

7. *The school should know, appreciate, and recognize the "sore spots" of the community.* There are always in every community certain sore spots, certain good folk who do not get along with other good folk, certain families opposed to certain families, and certain jealousies and bickerings that have their roots in the past. The school must know about these things in order not to stir up antagonism and community strife when it formulates its program for school and community co-operation.

8. *The school should know, appreciate, and use the publicity elements of the community.* There are many agencies of publicity in a community other than the regular channels for dissemination of information. The school should know about these matters, recognize their value, and, as far as possible, make use of them for enlightening the public as to the program of the school, for creating a sentiment for the improvement of the school, and for developing an appreciation of the school and for those who teach in it.

WILLIAM R. SMITHEY

CURRENT TRENDS IN GRADING AND REPORTING IN VIRGINIA PUBLIC SCHOOLS

This is a co-operative study made by the Alpha Chi Chapter of Kappa Delta Pi. Miss Cox was assisted in preparing the report by Lois Sloop and Ellen Eastham. Others who aided in collecting and assembling data are: Annie Glenn Darden, Retha Cooper, Ethel Cooper, Evelyn Hughes, Vergilia Pollard, Martha Way, Daisy May Gifford, Margaret Thompson, and Eleanor Bobbitt.

SINCE the beginnings of formal education, evaluation has been a major problem for both teacher and pupil. The generally accepted procedure of testing, grading, and reporting has loomed so high on the path of learning that it has at times hidden the final goal of growth. The report card, a symbol of achievement or humiliation, as the case may be, has often been the greatest obstacle. Under older educational systems in which stress was placed upon subject matter rather than child development, the report card was a narrow and rigid account of facts learned in the classroom.

Obviously, this means of evaluating and reporting is in direct opposition to a progressive view of education. The concept that the school cannot stand apart from life and that integration of personality is one of the highest aims of the school emphasizes lines of growth overlooked in the more traditional systems.

Consequently, when Virginia launched her new program and adopted a new course of study, she was faced with the problem of changing her plan of evaluation. The following statement of this problem is found in a pamphlet, "Suggestions for Study of Evaluation under the Program for the Improvement of Instruction in Virginia Public Schools":

"Evaluation has been considered an integral part of the program from its initiation, but it is felt that a vigorous effort should be made at this time to develop adequate procedures and means for measuring and recording pupil growth... The task before the teachers of Virginia is to develop techniques and instruments for determining growth in the intangible values rep-