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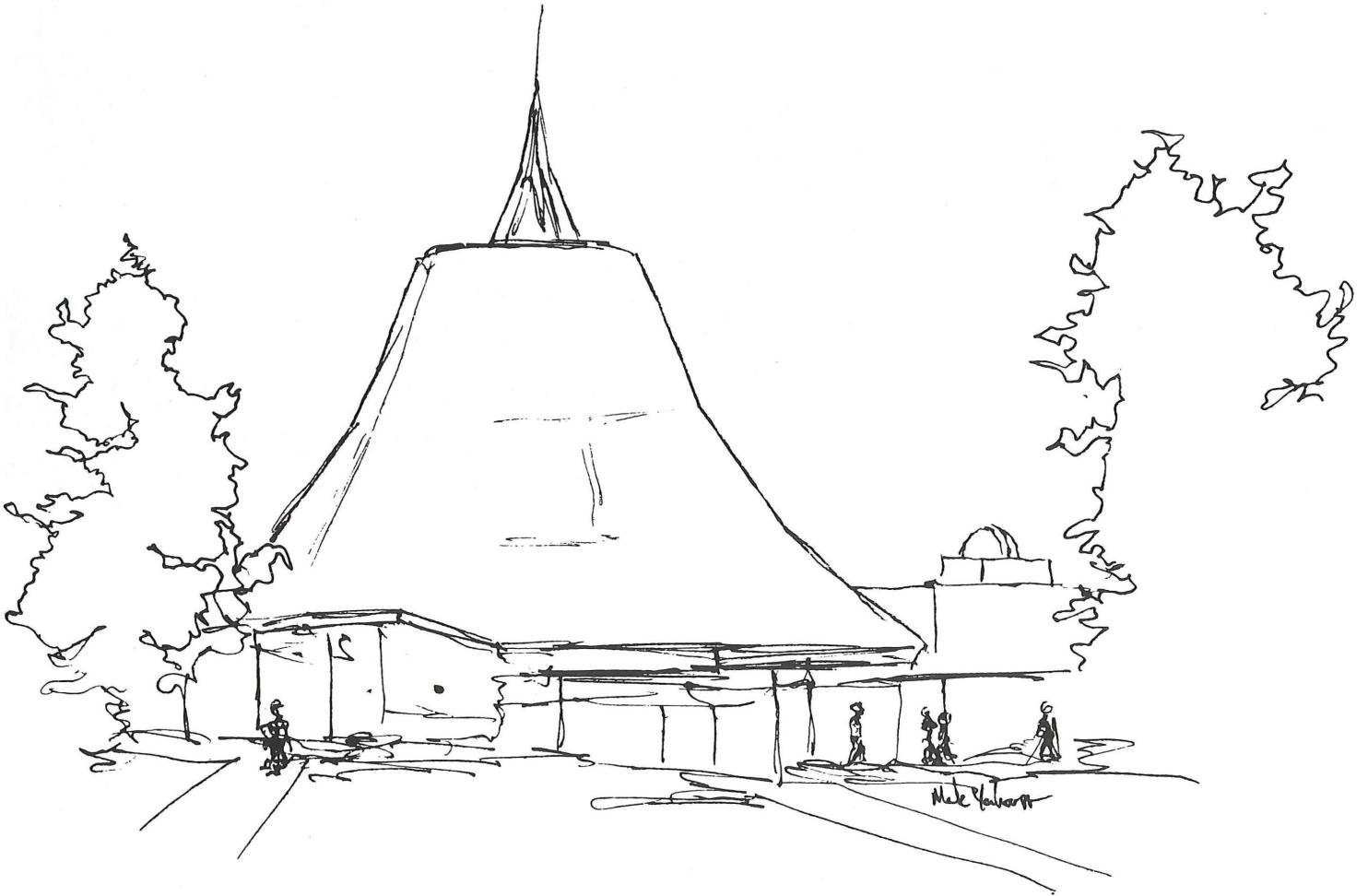
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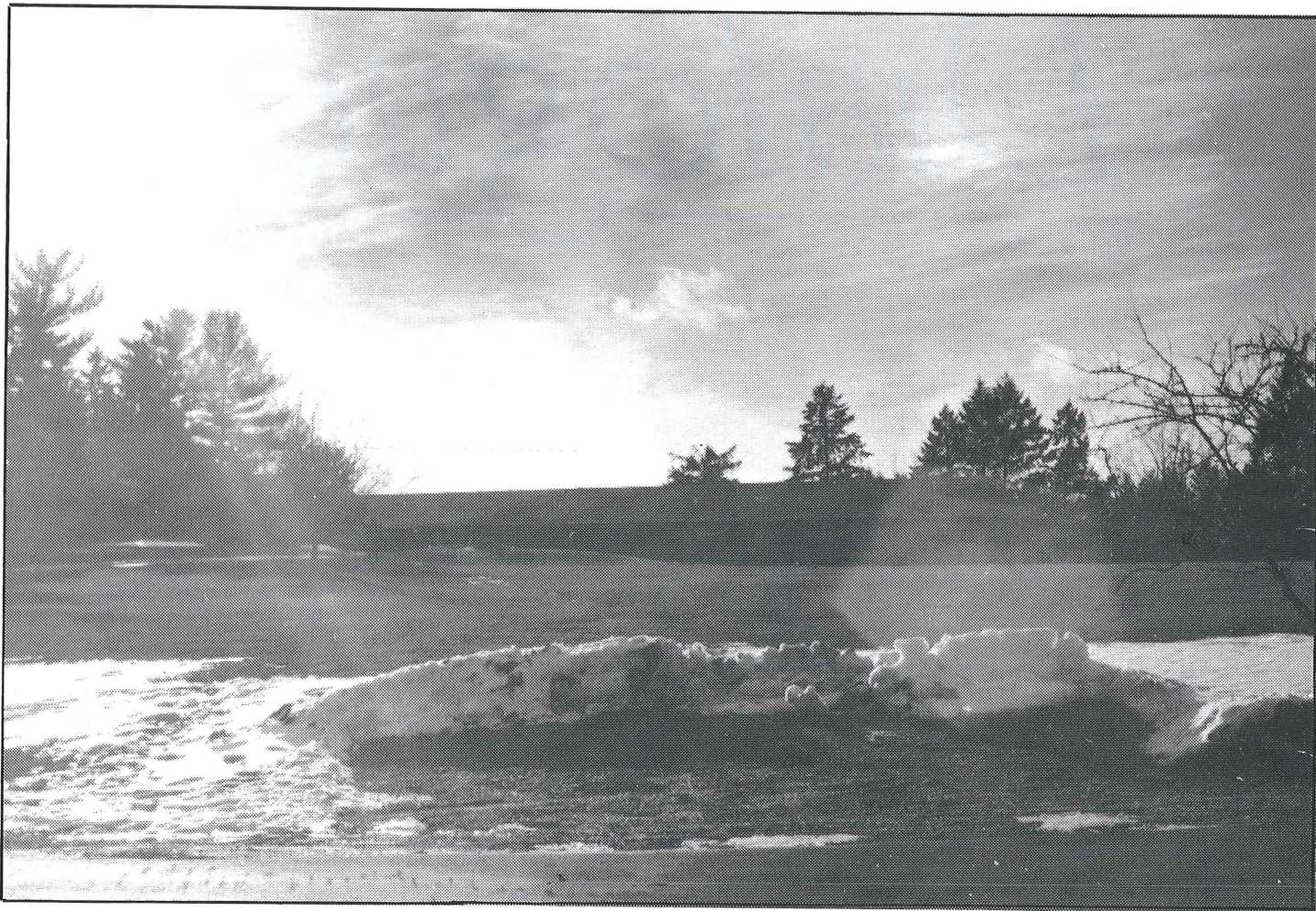
Dialogue

Vol. 21, No. 4

February 1989



Davis Young: A Tale of Two Colleges
John H. Timmerman: Calvin University?
James Bratt: A Hunt for Witches



—John LaGrand

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Cover: Mark Yarhouse

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Editorial

Calvin University: Facing Change

The concept of progressive education can be very threatening for the simple reason that things are always changing: ideas change, goals change, places change. One of the primary goals of the Christian Reformed Church in creating and maintaining Calvin College has been to provide a creditable and comprehensive progressive liberal arts education for all who are interested and are able to enroll. As an institution of higher learning, Calvin has changed for over a century, progressing from a small seminary to a training ground for theologians and educators to the comprehensive college it is today. Just as Calvin College has faced change in the past, however, we now stand at what some feel is the brink of disaster and what others feel is a door to opportunity, growth, and fulfillment waiting to be opened. The choice now facing the Calvin community is whether or not to start a graduate studies program at Calvin.

The rather underwhelming response to this topic on the part of Calvin students has been one of indifference. Few students care to be involved in discussion and many who do participate are uninformed. Talk is loosely focused on the title "Calvin University;" as a result attempts to identify Calvin with a popular notion of major state universities leave many people confused. This response is unfortunate.

Admittedly students have little to do with any formal decision-making at Calvin. Student Senate is the most authoritative representative voice of student opinion and is limited to offering suggestions and recommendations to the college's Board of Trustees. Yet it is the responsibility of every member of the Calvin community to be aware of and a part of the growth of the college. Becoming informed is the first step of the process that leads to forming intelligent opinions, and the voicing of opinions helps when choices are made.

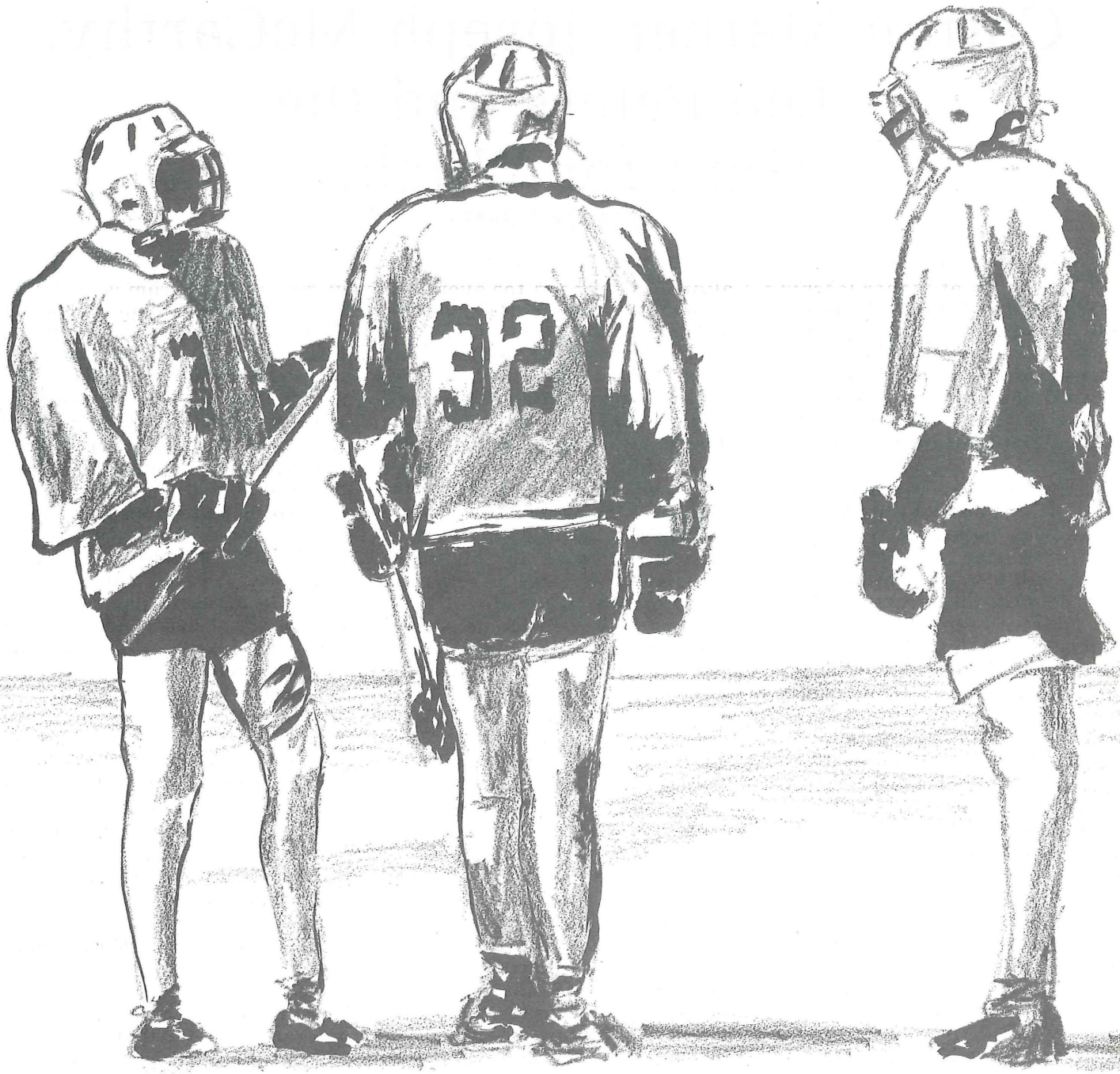
Work has already begun in investigating the idea of graduate studies programs at Calvin. A graduate studies committee has already submitted a document outlining recommendations for the adoption of specific graduate programs. Careful study of that document reveals conservative goals of maintaining and developing graduate programs that Calvin has already, and developing new programs in select fields where there is potential for Calvin to offer unique programs.

In discussion it becomes apparent that many of the goals of a "university" are already being met at Calvin. Calvin already occupies a distinctive and distinguished role in school's reformed theology. Calvin already participates actively in the Christian community as an open forum for academic debate and discussion. The *January Series* exemplifies the role Calvin plays in this context, and lectures such as James Bratt's, reprinted in this issue, are a vital evidence of Calvin's contribution to the world of academics.

Calvin does not, and probably never will, though, fit the generic North American image of a "university." A comprehensive graduate program with PhDs offered in all fields of study is nowhere on the horizon. Although Calvin has grown in years past, it will probably never grow to the size of major state universities. Schools of law and medicine have no place in present plans. If you are looking for that kind of university, you are not going to find it here.

In this issue of *Dialogue* we bring a number of articles that should give anyone interested a chance to become informed, an opportunity to discover what graduate studies would mean to Calvin, and the freedom to form intelligent, aware opinions.

—John LaGrand



“Lacrosse”

—Mark Yarhouse

Feature

Cotton Mather, Joseph McCarthy, Leo Peters and the Hunt for Witches

by JAMES D. BRATT

It's obvious enough from my title and the size of this crowd *what* I'll be talking about today: the general tide of suspicion that has been swirling around Calvin College lately over the views of Professor Howard VanTill on creation and evolution; and the particular charges that Mr. Leo Peters has advertised in this issue in the *Grand Rapids Press*. But *how* we should speak of this and *why* are less obvious. Why bother? Why take the risk? The risk of drawing Mr. Peters' wrath, as happens to anyone who publicly disagrees with him. The more serious risk that publicly responding to his charges might give them a dignity or significance they do not deserve. And from quite another angle, the risk of creating sympathy for the man. For his most recent advertisements seem so eccentric, so far-fetched, that even his sympathizers must be shaking their heads and wondering how badly these are damaging their cause. To pick apart his arguments in this context, to itemize his errors of fact, of logic, of misrepresentation might seem excessive, the cruel baiting of an old, wounded bear who has fought one battle too many, and on a cold and foreign turf.

Nonetheless, Mr. Peters's charges as well as the broader mood of suspicion need to be noticed and call for some response. One type of response—defending the college against these accusations—is already being handled by the professors and administrators concerned; it is not my purpose today to add to that defense. Rather than rebutting what these accusations say,

First presented as a lecture in the January Series 1989, James Bratt is a professor of history at Calvin.

I want to explore what they *tell* us about the situation Calvin College finds itself in—and not just the college but the denomination and community that have long supported it. For I believe that Calvin and the Christian Reformed Church (CRC) do face problems, though not the ones Mr. Peters and other critics allege. Not what these critics say but the timing and the manner of their saying it call these problems to our attention—and so must be attended to. My topic, therefore, is Mr. Peters as symptom, not as prophet or target.

Which brings up the next question: *how* should we speak to this matter? The first answer is suggested by comedians, and by my wife: "very carefully." At a Christian college we must add: "very charitably," or at least as charitably as possible. Those of you who came here today simply to hear Mr. Peters get trashed will be going home disappointed—though I'll try not to leave you utterly disconsolate. More to the point, I'm speaking today as a historian—a historian specifically of the CRC, but also of American religion at large; and historians have the privilege of speaking to the present by addressing the past. The past is not dead, but is distant enough to furnish some standard of comparison or a set of precedents that can enrich our understanding of the present. The past is also finished enough to allow us to see how the story turns out—a great help to all of us who by the nature of things are caught in the middle of the stories of our lives, unsure of the plot lines or of all the characters and themes; and it is especially a help in the story we confront today which seems so unpleasant and ominous.

As a historian, I am going to sketch two of the most famous episodes of witch-hunting in the American past, and then show that the context in which these two cases arose and the mentality they exhibited have remarkable resemblances in the CRC today. If I'm successful you will agree that the witch-hunting analogy I've proposed in my title is fair and illuminating and not a cheap shot. If I'm successful I hope you'll at least grant that I've proposed it in good faith and not out of malice.

Our first case is that of Salem, MA in the 1690s, when some 20 people were executed, upon the flimsiest evidence, for consorting with Satan to the ruination of their neighbors. Into this fray and on the side of the prosecution entered Cotton Mather, one of the great parsons and publicity hounds of American history. Mather's reputation is based (rather unfairly) on this incident to this day, whence his appearance in my title. The second case is in the living memory of some of you here: the anti-Communist panic of the early 1950s, usually associated with the name of its leader, Joseph McCarthy, senator from Wisconsin. The Salem case is an example of witch hunting pure and simple; McCarthyism is an example of its modern-day, secularized equivalent—conspiracy-mongering. Most people over the last two centuries, being as enlightened and scientific as they are, have had a hard time taking witches seriously; they fear "subversives," "enemy agents" instead. Indeed, this has been very popular sport along the whole political spectrum, on the Left as well as the Right. But whether the forces of darkness are seen as supernatural

or secular, whether the witch hunting therefore is literal or figurative, the alarms and methods of attack are similar; so are the fears and anxieties they betray; and so are the social situations from which they are launched.

Let's move to our first case. Salem in the early 1690s seemed to be caught in a precarious and confused situation. A few years before New England had fought a ferocious Indian war—in proportion to population perhaps the bloodiest war white Americans have ever been engaged in. Now war threatened again as the English-French conflict in Europe crossed the Atlantic to pit Puritan New England against Catholic (i.e., "papist," "satanic"—the Puritans' language, not mine) Quebec. Politically, Massachusetts had also just suffered the severe trauma of having its charter revoked by the king. In all ways—from Indians, from the French, from the English king—her vulnerability to outside powers had been demonstrated. The new charter was not as bad as it could have been, thanks in part to the negotiating skills of Cotton Mather's father, Increase; but it set up a new order that called into question New England's identity, mission, reason for being. Puritan privileges were undermined; voting was put on a property rather than on a religious basis; power shifted from the clergy and farmers toward the rising commercial class. The new Massachusetts was not to be a holy commonwealth but a commercial colony like all the others, aiming at prosperity, not piety. The big merchants soon showed their clout too. They gave the Harvard presidency to a liberal instead of to a Mather, and they began to form congregations of dubious orthodoxy.

Salem was a microcosm of all these changes. It was divided into two parts: a seaport that began to carry on a worldwide, immensely profitable trade; and a backwater farming village, deprived of frontier expansion by other towns to the west and envious of the port's commercial prosperity in which it did not share. The village had run out of space and seemed left behind by

time. It lived on in the memory of the old Puritan commune, in which mutuality, sacrifice, and collective discipline were the norm. The seaport partook of the new capitalistic spirit of individualism and competitiveness, of maximizing material profits. The discord and jealousies of this situation erupted in the witch trials.

The charges of witchcraft in Salem flowed in one direction: from the village toward the seaport, from the farmers toward the fatcats. Only they didn't get all the way there. To take on the real power in the town was beyond their ability; they settled for *vulnerable symbols* of that power instead, people on the border between the two worlds, living in the village but living by small trade that rippled over from the town. *These*, the farmers said, these were the witches, the people who had conspired with the devil, sold their souls to the devil, and copulated with the devil as the sacramental seal on the bargain. It was their treacherous dealings that had corrupted virtue with luxury and trade, that had dissolved communal bonds into faction and envy, that had brought down God's wrath in war and oppression. That wrath could be appeased, virtue and unity restored, only if God's agents wiped out the devil's agents from the face of the earth, or at least from the environs of Salem. And so it went. But twenty victims sacrificed were not enough. The witch hunt spiralled out of control, rebounding back on the villagers, for how (so the thinking went) could people know so well who consorted with Satan unless they had done so themselves? The hunt also moved upscale to implicate the wives of ministers, of eminent merchants, of political authorities—and there it was quickly and utterly squashed.

What happened in Salem afterwards? The seaport boomed on to become, for a time, the leading port in all North America. Cotton Mather was put to shame, becoming a byword for fanaticism; only in the last 20 years has his reputation begun to be restored by scholars who see the Salem episode as an exception in his longer career. As to Salem's religion its church

became increasingly liberal over time so that by 1825 it joined most of the other original Puritan churches as professedly and proudly Unitarian. The Salem witch hunt was brief, terrible, deadly, and ineffective.

Let us turn to a far lesser man than Cotton Mather, Joseph McCarthy. McCarthy and the people he spoke for also came from a landlocked backcountry, the Middle West, where prior to World War II isolationism had run strong. In their vision America was and was to remain a pure community, separate from a dirty foreign world. After Pearl Harbor that thinking changed—a bit. The United States would enter the world but to conquer and purify it. And so it did, at least as McCarthy saw it from the perspective of the early 1950s. In 1945 America stood strong in the world, he recalled: its armies were triumphant, its territory unscathed, its economy booming, the great enemy—Communist totalitarianism—bottled up in one ruined country. But what happened since? (McCarthy here is speaking in 1951, launching his crusade; and this is his version of history, decidedly not my own or that of most historians.) Communism had spread over eastern Europe into Germany, the heart of Europe itself. It had seized China, one fifth of the world's population; had invaded Korea whence it would launch into Japan; had flared up in Vietnam, whence it would spread all over Indochina and Indonesia and probably Australia too; had cowed India (another sixth of the world's population) into submissive friendship.

How had this happened? Because there was something attractive about Communism? God forbid. Because there was weakness in America? Yes, in spades, but that wasn't the worst of it. Because there was positive, calculated, organized treason in America—that's how. Yes, America was omnipotent, able to rule the world for herself or able to hand it over to the Communists. But which Americans were doing this? Shades of Salem: elite, powerful, prosperous elements on the east coast, the east coast of Ivy League privilege and the federal

bureaucracy. There a few, a powerful secret few, having sold their souls to Communism, plotted to advance its interests in the world, and McCarthy determined to root them out. He started with the epitome of bureaucracy, the State Department; moved on to those who trained the elite, the university professors; and finally hit the other coast, the west coast of Hollywood, which shaped the mind of the masses. No lives were lost his time, outside of Julius and Ethel Rosenberg; but careers were when certain Hollywood screenwriters were blacklisted and some State Department officials demoted. Hollywood and the universities were put in a mood of fear and caution. But once again the mania took off on its own momentum, and there met its undoing. It's one thing to point at Jewish screenwriters, effete intellectuals, or sly diplomats. It's another to accuse the army, business executives, and President Eisenhower himself, and when McCarthy did that, he was squashed and retired into lasting disrepute.

Yet McCarthy was on to something—not on to the Communists he imagined everywhere but on to some momentous changes in American public life that he intuited. For the United States was undergoing a grave shift in his day; it was changing from a republic into an empire. The three sectors McCarthy targeted were at the forefront of this change, though not in the way he alleged. The federal bureaucracy had expanded enormously in the previous 20 years, mostly due to World War II, and the government has remained on a wartime scale ever since. The universities have taken over high culture, and Hollywood has taken over popular culture, to an unprecedented extent; yet powerful as they are, they seem accountable only to themselves, responsible to everyone in general and therefore to no one in particular. That, as critics Left, Right, and Center have complained, is the opposite of republican virtue.

Thus far we can play the conservatives' favorite game of blaming the intellectuals first—or the media or big government. But on

other fronts a more delicious and fateful irony emerges. Internationally, the U.S. is involved in dirty work in foreign parts, but not via the State Department that McCarthy hated; rather via the counter-subversives in the CIA or, more recently, the shadow CIA run secretly out of the White House. Domestically, our politics has turned into a parody of democratic discussion courtesy of television (read "Hollywood") sound-bites and venal advertising concocted by information specialists. But who pioneered in this process and brought it to its peak? None other than two politicians whose careers were launched out of McCarthyism and who have borne some of its spirit into the White House. Richard Nixon rose from obscurity to the Senate and the Vice-Presidency on the McCarthy tide; Ronald Reagan, as head of the Screen Actors Guild, promoted the McCarthyite purge of Hollywood. To get to the White House in 1968, Nixon pioneered the media-wise method; Reagan perfected it, indeed made television imagery the essence of his presidency. As to corruption, only Nixon's Watergate debacle can overshadow the long string of venality, petty and gross, that went forward under Reagan's lack of supervision. Neither of these sons of McCarthy staunches the erosion that provoked him; quite the contrary.

What conclusion can we draw from these cases? The witch hunters are wrong about almost everything. They accuse the wrong people, or when they suspect the right people it's for the wrong reason. They get the facts wrong, see the world wrong, engage in wrong methods of pursuit, and inflict wrong, sometimes terribly wrong punishments. For all their fury, their campaigns prove to be ineffectual or advance the very corruption they sought to purge. And yet they're right about one thing—that something is wrong in society, that the community is coming unglued and virtue eroding, that the changes which are occurring are not only vast and swift but grave and need attention. Witch hunters are an early warning system, the

canaries in the coal mine whose flight indicates imminent danger. Actually, another bird should be substituted here since canaries are cordial and helpful whereas witch-hunters are not. Perhaps turkeys will do—bellicose turkeys at the Butterball farm who have lost their heads (literally) and run around the yard screeching at a fate they don't understand.

How does all this apply to our present circumstance? Recall the conditions in which our two episodes arose—a community once isolated now opening up to the world, unsure of its identity and purpose, uncertain about the character of that world; a community unsettled at the core and fraying at the fringes; a community losing its cohesion and falling into factions; a community where piety seems to be losing out to prosperity, and where influence without seems to come at the cost of purity within. To take off on the motto of the state of Michigan: if you seek such a community, look around you. Look at the CRC. (If you're not Christian Reformed but evangelical, look at your own church; look at Jim and Tammy Faye [but not too long—it's bad for your eyes]. If you're a main-line Protestant, consult your denomination's history in the 20th century. If you're Catholic, consider what's happened in your diocese since Vatican II.)

Well into the 1950s, the CRC was a cohesive and fairly isolated community. It had one Lord, one faith, one baptism, one college, one seminary, one ethnicity, one hymnal, and one order of worship. You didn't "happen to be" CRC; you were, blood and bone, like it or not. Since then a remarkable diversification has set in: five colleges, two seminaries, five ethnicities, assorted supplementary songbooks, and styles of worship ranging from quasi-Anglican to campground revivalism. The laity, and some clergy too, seem less sure of what the Reformed heritage means, less certain that it does make a difference, or should. The CRC is turning from a community into a holding company of diverse interests—interests which need to be coordinated by an ever-

burgeoning administration. Contrary to its critics, that bureaucracy has expanded not by some devious plot but out of the denomination's own requirements. With a common vision and shared experience dimming, each interest group in the membership demands a program to participate in cut to its own tastes, and publications to tell them what they are. Sad but true, programs and publications require managers and writers.

Diversity on the inside has been matched by diffusion toward the outside. Here success is to blame. Educational and economic success have raised Christian Reformed people in status and wealth, making it harder for them to feel at odds with the world. Changes in the tenor of the outside world can also be labeled success. Until the mid-1960s, American public life seemed under the liberals' sway; but with the collapse of political and religious liberalism in the late '60s, and with the decline of the mainline denominations ever since, conservative and evangelical forces have seized the nation's attention and a share of its power. The outside world seems less threatening than inviting, a place where good Christians can do the Lord's work with pleasant results. When *Time* magazine's religion editor is Christian Reformed; when prestigious European lectureships are awarded to a Christian Reformed professor; when Yale University trips over itself to hire professors with a Calvin or CRC connection; when CRC businessmen run or own billion-dollar corporations, it is dishonest to pretend that this is a snubbed, isolated denomination, and it's too late to make it so again. Neither the social solidarity nor the theological density exist to enable a return to the old days.

Those critical of Calvin College mourn these changes. Nicely enough, so do a good number of the Calvin faculty, including its "progressive" wing. But the critics want to do more than mourn, they want to restore the old condition. Why that's most unlikely I'll get to in a moment. But first I need to justify my claim that some of these efforts smack of witch hunting. (Please

note the emphasis in the preceding sentence. I do not claim that Mr. Peters represents all critics. There are many laity who are worried about Calvin and the CRC but do not agree with his tactics or all his charges. We at Calvin should be careful to remember that and not tar all the discontented with the same brush. But the critics, too, will take from this talk, I hope, due warning about what company they might be tempted to join, and exactly what the results of that joining would be.)

Notice first of all that the *targets* of attack are vulnerable symbols of

Secondly, consider how well the mentality of Mr. Peters matches the profile of the conspiracy-monger as drawn by the American historian Richard Hofstadter. This mind, Hofstadter shows, divides the world into two absolutely separate and antagonistic camps—good and evil, black and white, with no mixed qualities on either side and no one lying in between. This mind further posits a gigantic conspiracy as the forces of darkness as the explanation of all events; and it posits agents of evil disguised within the camp of the good—it posits

. . . it is dishonest to pretend that [the CRC] is a snubbed, isolated denomination. . . .

change. As we've just seen, professors and editors have benefited from the changes, and administrators have multiplied to manage it. In response, almost in a parody of Jesus' Great Commission, Mr. Peters and others have attacked first Calvin faculty (Jerusalem), then Calvin and CRC administrators (Samaria), and finally the *Banner* editor (whose words presumably go out to touch the uttermost parts of the earth). But vulnerable? Do not the targeted groups have power, privilege, and status? Indeed we do, and I think we'll (here speaking *as and to* Calvin faculty) not be able to understand and assuage the remarkable resentment some places in the rank-and-file until we recognize that and repent when needed of our own smugness and presumption. But vulnerable, yes, nonetheless. Mr. Peters makes this quite clear in his advertisements: "Is this not the denomination you and I have built?" he asks his fellow commoners, not all of them millionaires. "Are not these professors and bureaucrats our hirelings, bought with our money and disposable at our will?" Legally, the answer is "yes," although those other, annoying parts of legality—due process, a bill of particulars sanctioned by due authorities—get in the way.

treason—as *the* mechanism by which the conspiracy goes forward. Anyone who doubts the conspiracy, who stands up for careful judgment or due process becomes, of course, the sneakiest—yes, the most dedicated—conspirator of all. Naturally, exposing the conspiracy becomes an obsession, and becomes oddly pedantic. This mind gathers fact after supposed fact, dates, times, places and all, and arranges them by a tortured logic that "clearly proves" the conspiracy to be at work. The world of the conspiracy-monger is one of total coherence, a coherence that normal life hardly shows, a coherence that the Christian anticipates only of the new heavens and new earth to come after Christ's return. Yet it is also a world awash in fear and insecurity. The conspiracy-monger, the witch hunter, is a person of blind faith and terrible distrust.

Finally, let us consider the witch hunter's distinguishing rhetoric, best evident in this case in the phraseology of Mr. Peters's east-coast counterpart, the Rev. Steve Schlissel of Messiah's CRC in Brooklyn. Mr. Schlissel burst onto the Christian Reformed world some months ago with a speech in which he alluded to Calvin Seminary faculty as "whores." This sexual idiom has continued in his publica-

tion, *Messiah's Mandate*. The lead article in Vol. 1, #2 is entitled "Cry 'Rape!'" and argues that "We in the CRC are promised to Christ but are being raped." Raped, it turns out, by the familiar line of bureaucrats and intellectuals but also (anatomically difficult as it might seem) by feminists. "Why don't they [referring to the feminists] bed down with a willing partner?" he asks (suggesting the RCA as a possibility). "The *Banner* sings soft songs. . .of education," forcing the orthodox to be all the more vigilant to keep "The Lie. . .from invading our body." Mr. Schlissel's demonology becomes more overt in Vol. 2, #1 where he labels the target groups as "Satan's Little Helpers." The Committee for Women in the CRC "is a modern incarnation of the serpent. . .ministers of the devil" and causes the CRC to become "infected" with "Ecclesiastical AIDS." The orthodox need to keep the church's confessional "skin taut" lest "heretics" be allowed "to invade and spawn."

What makes all this pertinent? Simply that an outstanding anthropologist, Mary Douglas, in her study of witch hunters of diverse times and places, noticed their remarkable penchant for using body metaphors, particularly an idiom of sexuality and disease, to describe the process of conspiracy and infiltration that horrified them. To witch hunters, the human body becomes a metaphor for the social body which they wish to cleanse. Their enemies they depict as germs and vermin spawning in dark places, invading and becoming manifest in pure bodies via carnal infection. For protection they advocate strict boundaries, "taut skins;" for treatment they propose "purgation," "immunization," and "amputation." The sexual-pestilential prose of Rev. Schlissel, in short, is not just sensationalism nor is it accidental, but bears true witness to his state of mind and the historic company he keeps.

The great pity of witch hunting is that without stemming the tide it fears, it besmirches good things: the reputations of people and institutions but especially the values that

the witch hunters quite correctly want to protect. In the present case, Mr. Peters and the others are a tenth, a quarter, sometimes half right. A denomination whose only life is in its administration would be dead (notice my use of the subjunctive, not the indicative). Academics do not do well when they spin off on their own orbit out of touch with ordinary people. The CRC has had something to say historically, has had a remarkably disciplined, sacrificial, and loyal membership, because it has tried to keep a critical distance from the American world, and these virtues are threatened by evangelization strategies that seem to be concerned with quantitative growth for growth's sake. The Calvin faculty joins its critics in worrying about the slipping Reformed consciousness evident among too many students of CRC background. But all these values are cast into disrepute, are gravely jeopardized, by the manner in which the critics crusade for them. That's a great pity, but also a great irony. For what is an obsession with one-half or one-tenth of the truth at the expense of its other dimensions and at the cost of charity and justice—what is that in Christian history but the classic mark of heresy? In attacking supposed heretics, Mr. Peters and some others verge on a heretical posture themselves.

A great pity and a great irony also because this campaign advances the very course of erosion it seeks to stem. Recall that the CRC has opened to the American world not in an era of liberalism but of high-profile conservatives and Fundamentalists. If there is erosion of Reformed consciousness in the CRC, it is in a Fundamentalist not a liberal direction. The test that Mr. Peters applies to Professor VanTill shows that the first chapters of "Genesis" must be taken not just as authoritative, not just as true, but as *literalistically* true. By that measure, the very theologian who defined the theory of biblical inerrancy, Benjamin Warfield of old Princeton Seminary, stands condemned, for in the face of scientific evidence for evolution he granted

that the language of early "Genesis" might be figurative. By that measure Abraham Kuyper, the patron saint of this college and no slouch on biblical authority, stands condemned, for he advanced beyond Warfield by saying that evolutionary biology as a scientific theory strictly taken (not as a philosophy of life) was protective and plausible, and ought to be studied by scientists, also Christian scientists. By that measure St. Augustine stands condemned, for he could treat early "Genesis" as a full-fledged allegory. It seems to me that anyone who on this issue jettisons Warfield, Kuyper, and St. Augustine has himself left the Reformed camp for a site in Fundamentalism, and not one of its better sites at that. Moreover, this vengeful quarreling abets a stronger Fundamentalist tide (perhaps "evangelical" is a more accurate label) in the CRC, the tendency to junk theology altogether for a religion of feelings and experience centered on the self. With all this dogmatic wrangling, why not slip away to a Jesus who doesn't care about issues of doctrine, of vocation, of the church's stance toward the world but only about the warmth this instand of the cockles of my heart? It's easy—any number of TV preachers will show you how.

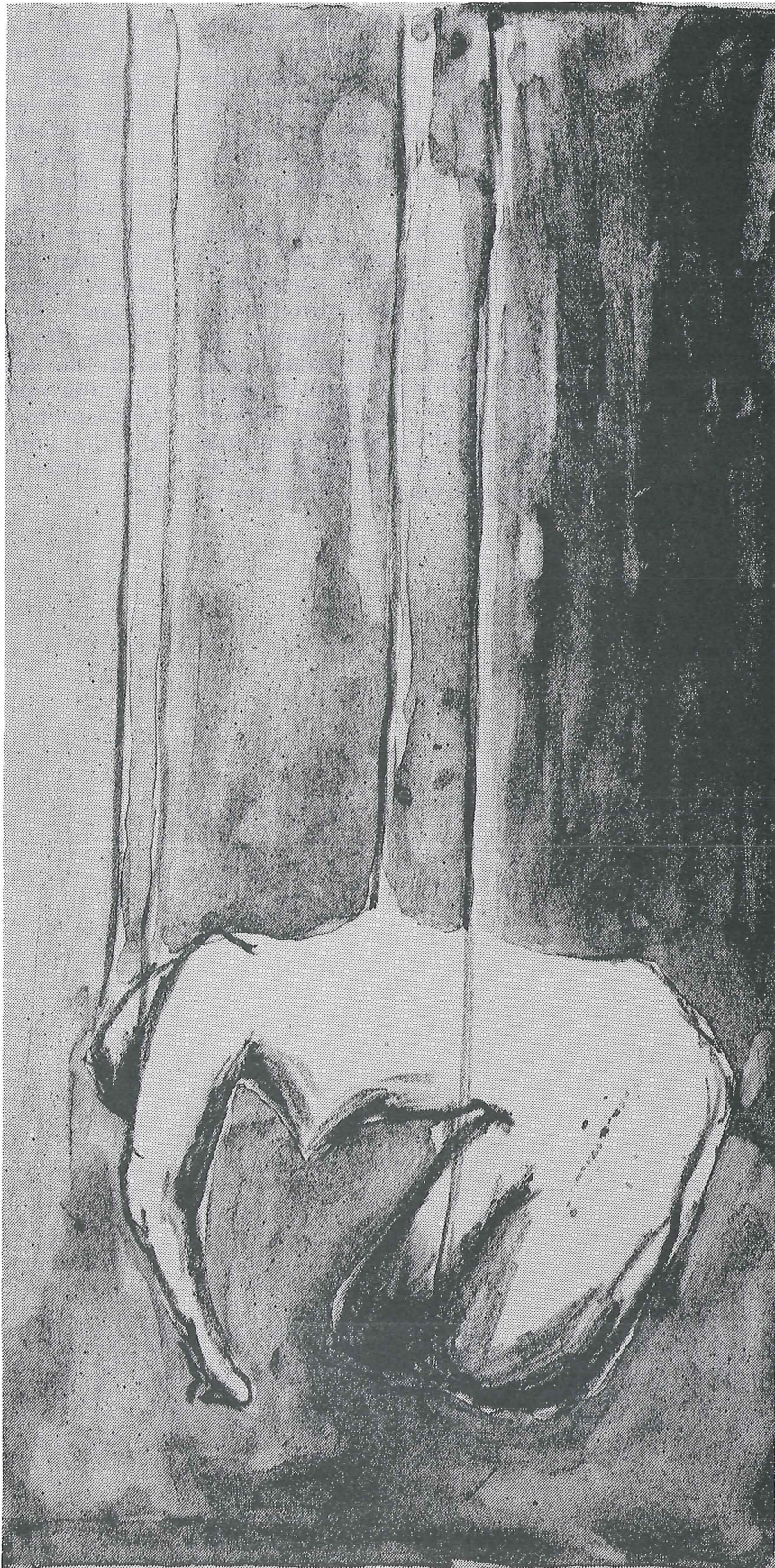
In response to this tide and these charges, it is more necessary than ever for us all, pastors and laity in local congregations, administrators and editors at headquarters, and faculty and students at Calvin College to explore and advance the Reformed tradition in all its richness. May I suggest that an *aid* to that process comes from what might seem to some of you to be a surprising source, the work of Howard VanTill. Calvinism sprang up from an awe-struck, terrifying, breathtaking vision of God as mighty in his majesty, unfathomable in his ways, above and beyond and against us, only reaching out in unbelievable electing grace to be for us, to redeem us and the world for his great glory. Where is that picture better restored for us today—in the portrait of a cookie-cutter God

who worked 9 to 5 on six straight days to fashion a tidy cosmos fit to our specifications and control? or in the pages of *The Fourth Day* with its unfathomable reaches of time and space? The concept of billions of years and trillions of miles leaves us profoundly unsettled and disconsolate—that is, it returns us to a Calvinistic consciousness. It gives us some sense of what eternity and infinity mean, of how unlikely is our salvation, of what a wonder divine grace is, and of how utterly dependent we are on that grace not only for our salvation but for our very being. *The Fourth Day* resonates with the first verses of "Genesis," and with the last

chapters of "Job," the sixth chapter of "Isaiah," the epistle of the Romans—with all those passages that the Reformed tradition has treasured for putting us on our knees before the mystery, the holiness, and the unsearchable grace of God.

The project of rekindling Reformed consciousness will not be easy, nor necessarily successful. Raging zealots make it difficult and sociological tides are against it. Fifty years hence, historians might indeed mark this as the era in which the CRC lost much of what made it worthwhile. The singers of our time might be not only the canary or the screeching turkey but—to vulgarize

my figure a bit more—the fat lady that Yogi Berra talks about. "The opera ain't over 'til the fat lady sings," the sage of the Bronx assures us. Put another way, when she gets up to sing we know the show is over. But if we do believe in a gracious providence and if we do rededicate ourselves to the Reformed faith that we hold dear, we might deflect the tide of change and set against the chorus of canary, turkey, fat lady and all another song—the song of travail and of yearning and of hope which our forebears found in the Psalms; and also that great title of the American jazz singer: "It Ain't Necessarily So."



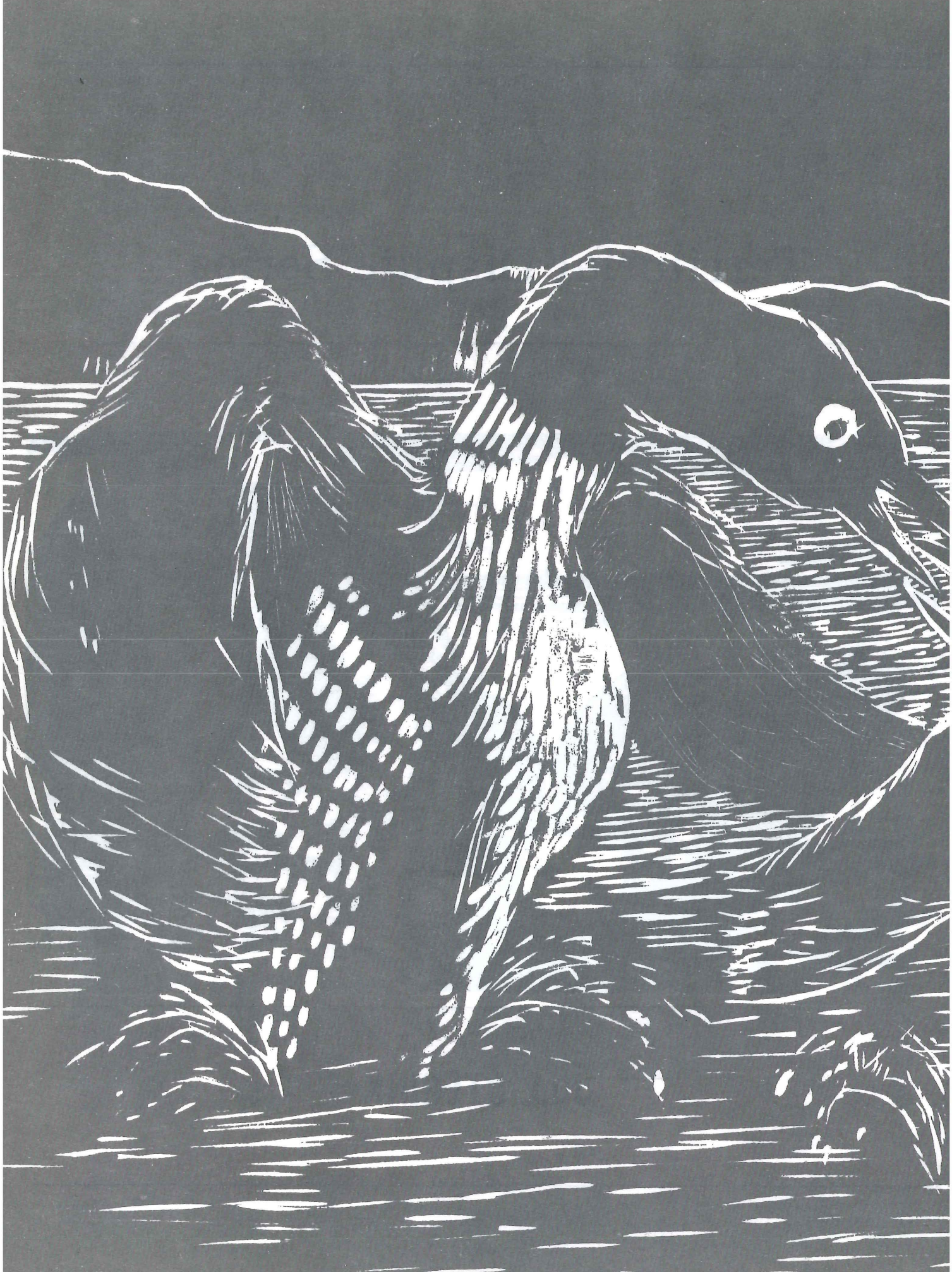
“STRINGS”

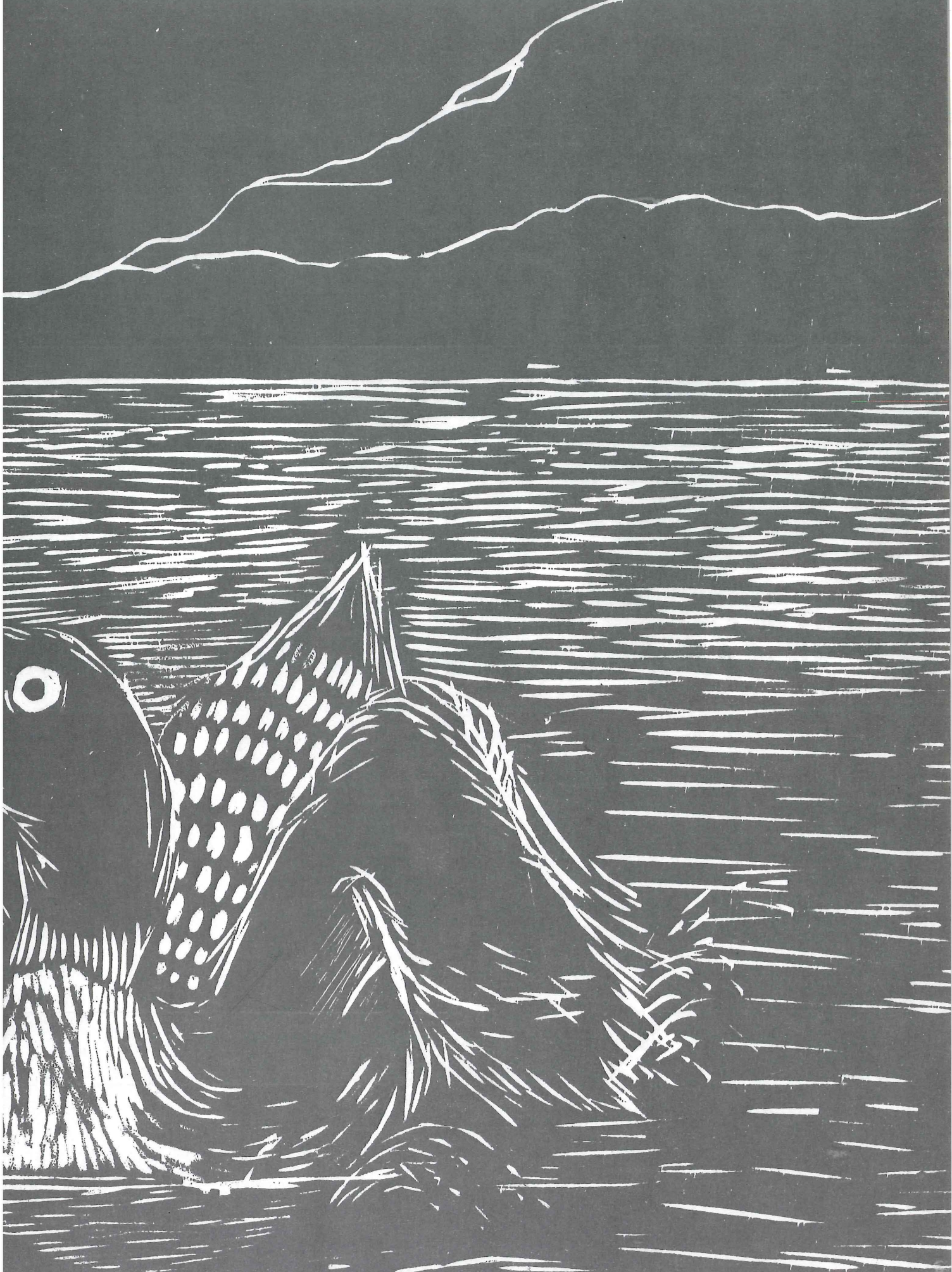
—Mark Yarhouse

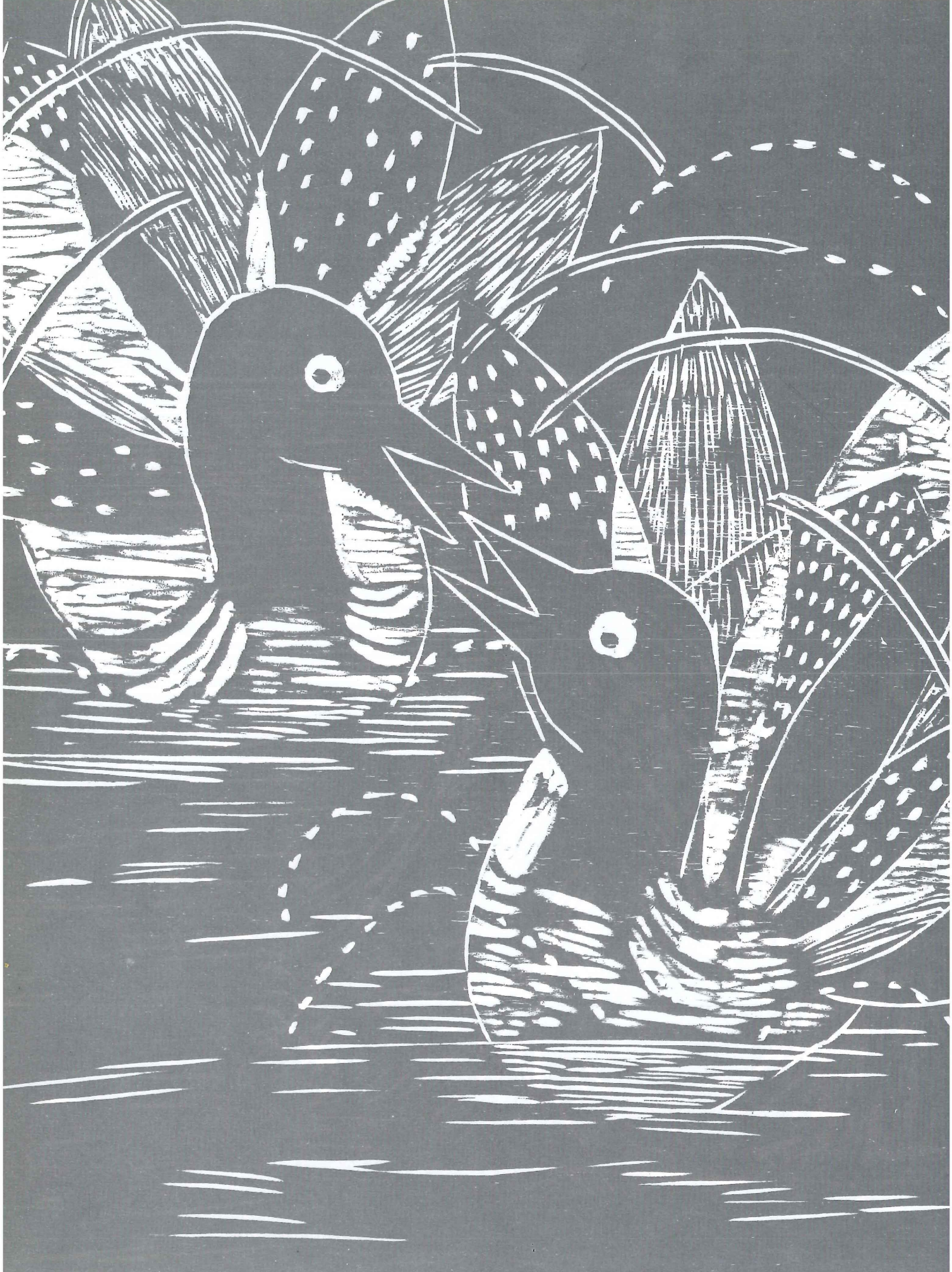
Territorial Dispute Series



JILL STEGINK







The English Assignment

by ROBERT KROESE

I sat staring blankly at the cursor flashing slowly in the upper left hand corner of the dull, blue computer screen. I was thankful for that cursor, because without it, the screen would be totally blank. "Two more pages to go," I thought.

I typed a single, random word, hoping it would give birth to more words, and those would reproduce more words, and so on, until they filled two pages. Eureka! I had discovered the key to writing: Spontaneous verbal reproduction! I typed another word, and another, and another! I had come up with almost an entire line of writing without having to think about it at all!

Then I looked at what I had written. It wasn't too inspiring: "the the the the the." All I was doing was writing the same word over and over. The reproductive process of words seemed to be more similar to cloning than actual reproduction. Every descendent was a mirror-image of its parent word. Since my professor probably wouldn't approve of the word "the" typed 750 times, I would have to think of something else. Maybe for words to reproduce naturally, there had to be two different parent words, just like biological parents.

I erased all the "the"s except the first. I stuck my finger on the word "herbivore." A fairly good word, I thought. If I were a word, I'd be proud to have it as a parent. I hit the space bar, typed "herbivore" on the screen, and left the room, hoping the courtship period for words wasn't long. When I returned nearly half an hour later, they were still one space away, and they didn't seem to be warming up to each other much. But I was desperate. I couldn't wait for

them to start to get friendly. I was going to have to force things.

I put the cursor on the "h" of "herbivore." Putting my hands over my eyes, I reluctantly tapped the "delete" key. I felt awful sacrificing the purity of two innocent words just to avoid a bad grade in English. But I had done what I had to do, and there was no going back now. I turned off the monitor to give them some privacy, and waited about an hour. Then I hit the "on" button again, and waited anxiously for the screen to brighten. When it finally did, I was worried at what I saw. It wasn't even a normal word. It was some kind of horrible mutation, the product of immoral word-splicing, a creature that was never meant to be. It was: "Theherbivore."

It just sat there on the screen, the victim of my trying to play linguistic god, pleading for me to put it out of its misery. There was nothing else I could do. I shuddered as I performed the grim duty of wordicide. I hit the delete key and held it until I was certain the abomination was gone. I had learned my lesson about trying to control things that I didn't understand.

I saved the blank title to the disk, so that it would always remain as a memorial, to remind me of the day I tried to manipulate the beauty of words for my own ends. I switched off the computer and resigned myself to the fact that I would get an "F" on my English assignment. I would tell my professor that I couldn't do my assignment. I didn't know what I would say if she asked why. I couldn't possibly admit to the horrible thing I had done. I would only be able to say that I couldn't do it. I just couldn't.

Feature

Graduate Studies at Calvin: The University Dilemma

by SARA DeBOER

For years the idea of a graduate studies program at Calvin has been discussed and considered. However, in the past five years, debate has grown more and more vigorous and on June 23, 1988 the Graduate Studies Committee for the Faculty at Calvin College approves its 154-page report entitled "Graduate Education: A Report on Advanced Degrees and Scholarship" which concludes that "graduate education should be significantly restructured and expanded at Calvin College" (119). For many people, perhaps most personally for students, the idea of a "Calvin University" looms as an imposing and foreign proposal, if not a frightening specter threatening our undergraduate world. Yet, unbeknownst to many students, graduate education already exists at Calvin and boasts a fairly complex history here as well. The Graduate Studies Committee itself dates back to 1984 when the committee first received its mandate to "function as the principal agent of the College in the planning, development, and coordination of all graduate-level programs" (1). In the four years since, the committee has composed a report that provides a "comprehensive philosophy and plan for graduate education" at Calvin (1).

What does all this mean for Calvin and specifically for its students? The following article offers no opinion or judgment, but simply a basic summary of what the

GRADS document, as the GSC's report is called, proposes for the future of graduate education at Calvin College. Because the committee will present the final version of its report to the faculty next month, now is the time for discussion, opposition, or support. This article intends to provide a basis for any such debate.

I. History

In order to understand the GRADS document's proposals and their basis, one must understand the initial impetus for their creation. This requires a simple history of graduate education at Calvin and in North America. In 1962 the Board of Trustees appointed a Graduate Studies Committee whose report, approved by Synod in 1970, mandated the "development of graduate programs at Calvin College and Seminary."

The GRADS document finds its foundation in two important reports: the Committee for Curricular Revision's 1965 report, *Christian Liberal Arts Education* (CLAE), and a 1970 report entitled "Objectives of a Calvin Graduate Studies Program and Guidelines for Establishing Such a Program" which was grounded in the principles of Christian scholarship found in the CLAE document. The "Objectives" report proposed four goals for graduate studies at Calvin: 1) to promote *scholarly research* in order to articulate Christian perspectives in the academic disciplines; 2) to offer academically respectable degree programs in response to the needs of the Christian

community served by the College; 3) to extend graduate studies into *university degree programs* ("doctoral degree and advanced study programs"); and 4) to strengthen *undergraduate education* at the College. These four goals were to be implemented according to the criteria of base for development, natural growth, independence, and total community involvement.

So, in May of 1974, the faculty approved Eighteen-Hour Planned Programs and the Master of Arts in Teaching (MAT) degree programs in order to enable teachers to obtain continuing state certification. In December of 1979 the Master of Arts in Christian Studies (MACS) degree program was established to "meet the needs of evangelical students seeking Christian perspectives in the academic disciplines" (8). Since then, the possibility of a full-fledged graduate program has grown into a major issue as the College explores the future in terms of its mission.

Much of the urgency surrounding the GRADS document stems not only from Calvin's current graduate programs, but from renewed discussion of the idea of a "Reformed University in North America." In November 1984, President Diekema created an *ad hoc* Reformed University Study Group after presenting an outline on the topic from the Board of Trustees to the faculty. The group's report, "Alternative Positions in the Reformed University Concept," appeared in October of 1985. The report offered three alternative proposals: first, to

maintain a primary emphasis on undergraduate studies at Calvin; second, to accelerate the development of graduate studies, perhaps in the direction of a Calvin University; or third, to collaborate with other institutions with a view to establishing either a Reformed Christian University or an Evangelical Christian University (18). This report stimulated various concerns which have guided the discussion of graduate studies at Calvin throughout the 80s. Many questioned whether Calvin even had the resources to make the creation of a university feasible; whether graduate level growth would harm undergraduate programs; whether the aspiration to give leadership necessitates growth; and whether future growth should follow traditional lines of association. The part these concerns play in the development of the GRADS document's proposals will emerge in the discussion of these proposals.

Trends in North American higher education hold implications for the future and place of graduate education at Calvin as well. The "uneasiness" (27) about the relationship between graduate and undergraduate education at Calvin can be found on a national level. The authors of the GRADS document agree that graduate schools have become a "decisive intellectual influence" (25) in higher education and echo what seems to be a national concern for how graduate schools are fulfilling this role in terms of their influence on undergraduate studies.

If graduate schools are the driving force *within higher education*, the Graduate Studies Committee adheres to a generally nation-wide belief that the driving force *within graduate schools* lies at the doctoral level. While the status of master's programs in the liberal arts is "unclear within the academic world" (28), the GRADS document argues that doctorate programs are "where the crisis in higher education is most profound and the need for transforming vision most deeply felt" (27). Because few evangelical or Reformed institutions in North America offer

doctoral degree programs, the GSC concludes that the creation of such programs at Calvin would mark the College as "a leader among its evangelical and Reformed peers" (28).

A more esoteric call for the clarifying of graduate education's place at Calvin is the Carnegie Council on Policy Studies in Higher Education's 1980 report, *Three Thousand Futures*, which claims that "graduate education has become the plaything of the labor market, of changing public policies in supporting graduate fellowships, of shifting social and intellectual concerns" (Carnegie Council 50). The rise in the number of master's degrees conferred (75 percent increase in the past 20 years), as well as the university in their types and functions, and their increasingly professional focus have made the GRADS document an absolute necessity for any institution considering graduate programs.

II. Rationale

From a view of the development of various issues and concerns surrounding graduate education, a rationale for the Graduate Studies Committee's report and its proposals emerges. While the next few paragraphs may appear too dense and theoretical to some (as they first did to the author), the philosophies and principles discussed are the very foundation upon which GRADS document is built and they must therefore be discussed. The GSC concurs that graduate education is "both useful and desirable" for fulfilling all three calls stated in the College's mission: 1) prepare students for lives of Christian service, 2) be a model Christian community, and 3) help form a Christian mind and transform society. With this mission in mind, the committee offers three concurrent purposes of graduate education at Calvin: training Christian leaders, enhancing undergraduate education, and developing advanced scholarship. The principles guiding these goals are those stated in CLAE, summarized in the 1970 "Objectives" report, and now guid-

ing Calvin's current graduate program: faithfulness, mutual service, creativity, and integrity.

The principle of faithfulness guides the calling to train Christian leaders. The GRADS document recognizes three principles of leadership: "that faith in God must find expression throughout human life," that faith can only be truly complete and fulfilled within a "genuine community," and that the Christian community is called to transform "contemporary products, practices, and patterns" [42]. While affirming Calvin's undergraduate programs' adherence to this call to faithfulness, the GSC suggests that graduate education offers ways of training students for leadership that are not possible at the undergraduate level. For example, within the field of church work, the GSC cites a growing need in the areas of media ministries, urban ministries, youth ministries, and liturgics, areas which require more advanced training than is possible in the undergraduate setting. Such studies require courses in many disciplines other than religion and theology, many for which the College already had solid base for expansion. With what seem to be both the need and the resources for graduate training in church work, the GSC graduate education as an imperative, rather than an option and asks, "Should we hesitate any longer?" (47).

For many people, one of the main issues to be considered in the development of a graduate program at Calvin is the relationship between undergraduate and graduate education. The GSC acknowledges a relationship of mutual service in which both bodies contribute to the betterment of the other. For example, Calvin's undergraduate level boasts a desire for excellence and integrity; a thorough commitment to the three-fold mission of the College; and strong programs which promise to "promote the imaginativeness, critical intelligence, cross-cultural exposure, and social concern one would expect of Calvin's graduate students, as well as the verbal and quantitative competences graduate

students must have" (54). While receiving the benefits the undergraduate school has to offer, Calvin's graduate programs would in turn be expected to benefit the undergraduate programs. The GRADS document cites three expected benefits. First, a graduate program would strengthen undergraduate teaching by providing faculty members "an immediate context in which to keep up with the latest trends, test their own ideas, and try out new methods" (56). Part of this "context" involves the graduate students who would only serve as a challenge to professors, but as role models and advanced teaching assistants for undergraduate students. Second, graduate education promotes scholarship that is "challenging and relevant" by requiring that faculty members be "productive scholars and active leaders in the professions for which the graduate students are being trained" (57). Graduate students also play a part in this reflection on contemporary issues by producing work of more substance, independence, and initiative than that of undergraduates. In addition, graduate education is able to attract lecturers, equipment, conferences, arts events and funding for professional development that undergraduate schools are not (57). Third, a graduate school would develop "distinguished and well-informed alumni" from which the College can expect "not only a more effective demonstration of its vision but also a more nuanced understanding of the College as a whole, including its undergraduate programs" (58). Because most of Calvin's current alumni have received graduate training elsewhere, they often support the side of Calvin most apparent to the undergraduate student—buildings, undergraduate courses, and extracurricular activities—rather than the less visible areas of research, writing, and community involvements.

While such arguments establish that graduate education would be useful for enhancing our graduate programs, whether or not it is the desirable method is, according to

the GRADS document, a matter of the College's aspirations. The GSC proposes that graduate education may be the deciding factor in establishing Calvin's reputation as a college of excellence and leadership or simply a "solid college which enjoys the respect of its peers" (59).

In order to achieve and maintain the excellence to which the College aspires, more than the benefits that undergraduate and graduate education can offer each other must be considered. The principle of mutual service calls for a high level of support which involves a reevaluation of certain policies. Perhaps in fear of draining resources from undergraduate programs, Calvin graduate programs in the past were required to be self-supporting; every increase in expenses was to be matched by an increase in tuition. The GSC condemns this policy of "incremental self-support" as "counterproductive, ineffective, and unrealistic" (64). "If the College wants credible graduate programs of high quality, then it cannot expect graduate tuition fees to cover its costs," says the Graduate Studies Committee. "It will have to find major sources of additional funding" (65).

Perhaps most apparent in the argument for graduate studies as a means of fulfilling the mission of the College is that by developing advanced scholarship, a graduate program would "help form a Christian mind and transform society" (40). The Graduate Studies Committee believes that scholarship is not only necessary for future scholars, but for anyone who is called by the "cultural mandate" which states that human beings are created to build a culture and are redeemed to serve God anew in this task (67). If the College is to follow its transforming vision of society, it must experience renewal and transformation in scholarship. Such renewal and transformation depend on the development of new ideas which can only be found in advanced scholarship. Guided by the principles of creativity and integrity, such advanced scholarship involves three areas of graduate

study: academic, which involves advancing the state of knowledge; professional, which has to do with advancing standards and procedures within a certain field; and practical, which examines "prevailing patterns in contemporary life and published proposals for transformation" (81).

III. Guidelines

With an understanding of the rationale supporting the GRADS document, its specific guidelines for graduate programs at Calvin may be understood. For many people, the term "graduate school" or "university" connotes a huge campus, infinite facilities, and thousands of students. But "graduate education" actually refers not to the size, but the *nature* of a school and the nature of a graduate school is determined by its programs. As mentioned above, Calvin's graduate program will include academic, professional, and practical degree programs. The GRADS document outlines six criteria to which all of them must adhere. Each graduate degree program must have explicit *objectives*, *coherence* within the graduate program and Calvin as a whole, internalized *control* of programs within the College's governmental and administrative structure, sufficient and identifiable *interest* among departments and students, adequate and strong *resources* or the potential to enhance the resources of the College, and *quality* in terms of creativity, excellence, and integrity.

In turn, each program has its own specific goals and criteria. The academic graduate degree program, which will include both master's and doctoral degrees, will: 1) train students to be Christian leaders in *higher education*; 2) foster teaching and learning that combine interdisciplinary *breadth* with disciplinary or topical *depth*; and 3) promote *advanced academic scholarship* that encourages creative Christian reflection on central issue (99). This program will be designed for, although not limited to, students who plan on careers as faculty members or administrators in colleges and universities. In combining curricular

breadth with depth, this course of study represents an attempt to regain the "historical scope, methodological flexibility, and contemporary relevance" often lost in specialization (100). Specifically, an academic degree program would emphasize independent work and a collegial relationship between professors and students. At least half of the courses required for this degree would have to be taken at the graduate level (500-level or above). The GRADS document outlines a restructuring of the current MACS degree into a Master of Arts in Liberal Studies (MALS) mainly aimed at making the program more appealing to a broader range of students. The GRADS also recommends that the College introduce two new academic master's programs, one by 1992 and the other by 1994. Two new academic doctoral programs are recommended as well with at least one slated to begin by the fall of 1995.

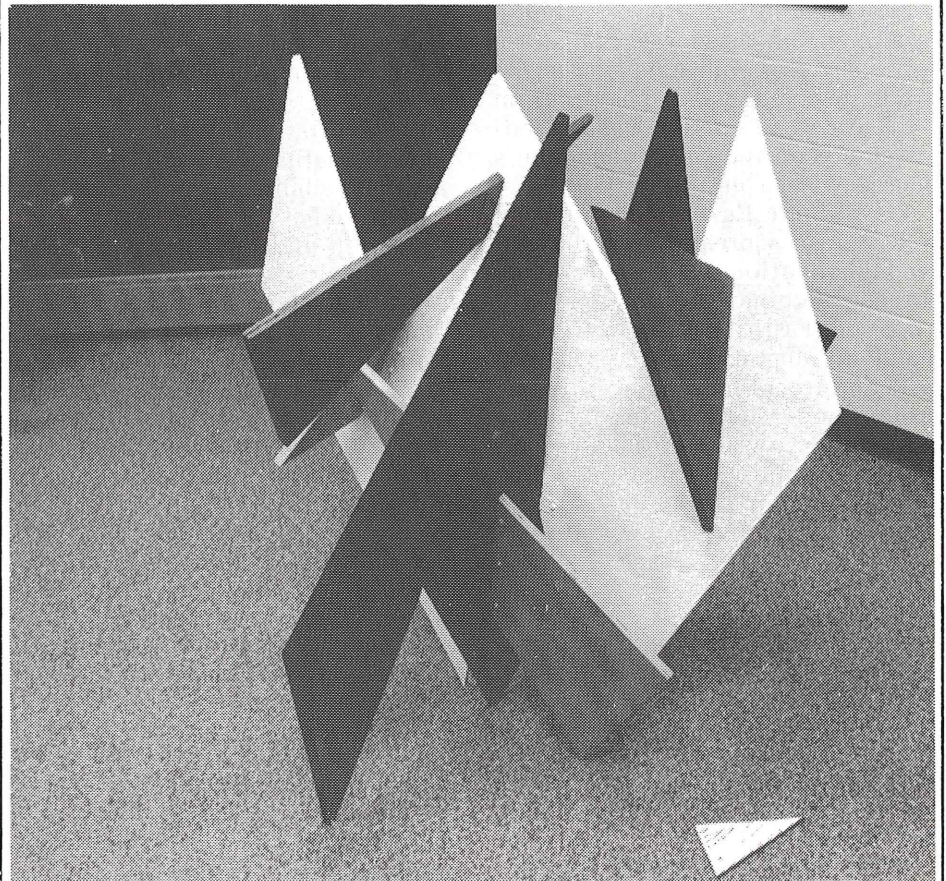
The professional graduate degree programs, all offered at the master's level, must: 1) train students to be Christian leaders in *specific professions*; 2) foster teaching and learning that combine academic scope with professional competence; and 3) promote *advanced professional scholarship* that encourages creative Christian approaches in specific professions (101). While these programs will of course provide career preparation and certification, their main emphases will be the training of Christian leaders, not just Christian professionals (102). Specifically, professional master's degrees will only be offered in college-related professions which are defined by the GRADS document as "vocations characterized by problem-solving activities in which the methodology, technology, and competences employed presuppose knowledge in the disciplines" (111). The GRADS document contains recommendations for the restructuring of the current MAT program into a Master of Education (M.Ed.) which would highlight the "graduate and professional character" (122) of the concentrations more than the current MAT program does. The

document also proposes a new MAT program designed from the college graduate whose degree is not in education; the new MAT, recommended for introduction in 1991, would involve a major teaching internship and would require little or no teaching experience for admission (123). The Graduate Studies Committee also recommends a study exploring the feasibility of a new professional master's program in church work to be completed by 1991; the introduction of two new professional master's programs in areas besides church work and education, the first of which is targeted to begin by the fall of 1993; and a feasibility study to be completed by 1990 con-

cerning research institutes that benefit both the academic and professional graduate programs (123).

Practical graduate degree programs, also only to be offered as the master's level, will adhere to the following criteria: 1) to train students to be perceptive Christian leaders in various institutions and *communities*; 2) to foster teaching and learning that combine academic precision with practical relevance; and 3) to promote advanced *practical scholarship* that encourages Christian renewal in contemporary life (103). The practical degree, unlike the academic and professional, would not serve those aspiring to careers in higher education or other pro-

ART AROUND CAMPUS



**How many triangles can you count?
—Geometric Plane Sculpture**

—Wendy Meyering

fessions, but would rather train students to be Christian leaders in whatever career they pursue. Such a program would utilize "non-scholarly and non-professional 'experiential' learning methods" (105) in helping students critique contemporary life. Emphasizing social relevance, the practical degree program would have to be "flexible in structure, interdisciplinary in emphasis, and issue-oriented" (112). In the area of practical studies, the GRADS document recommends the introduction of a Master of Arts in Interdisciplinary Studies (MAIS) by 1993. The document also proposes the formation of a plan to restructure the Calvin Center for Christian Scholarship as an Institute for Interdisciplinary Studies for the practical graduate programs' benefit.

All three master's programs will require the equivalent of 12 months of full-time study, during which a minimum of 9 courses must be taken; a minimum of six must be graduate courses. Each program will adhere to current general admission requirements: a bachelor's degree with a minimum G.P.A. of 2.8, Graduate Record Examination (GRE) test scores, two letters of recommendation, official academic transcripts, and application with autobiographical essay. The academic doctoral degree program will require 18 months of full-time study—one year at the master's level and two years at the dissertation level—and will take about 4 to 5 years to complete.

IV. Recommendations

In addition to outlining program guidelines, the GRADS document offers recommendations concerning graduate faculty; governance and administration of the graduate programs; funding, recruitment, and admissions; and graduate student services.

In the area of graduate faculty, the Graduate Studies Committee has proposed a policy of "naming specifically qualified faculty members as the graduate faculty" (125), therefore giving those specific faculty members "ownership" in the

graduate program, while assuring that the quality of graduate teaching can be measured and encouraging faculty commitment to graduate students. This policy would be implemented gradually, allowing current faculty members the opportunity to "establish a record of effective upper-level teaching and adequate advanced scholarship" (125). The GRADS document pro-

headed by a special research officer, all of which is scheduled for implementation by 1991. This office would be responsible for helping both undergraduate and graduate faculty find sources of funding, develop budget proposals, assisting in the writing and publishing of proposals, coordinating internal grant awards, and securing internal facilities and matching funds (128).

Possibly one of the most critical issues surrounding the creation of Calvin is funding.

poses that criteria for qualification be established by 1991. Such criteria include the following: eligibility will be determined by the possession of 1) the "terminal degree in a field or discipline" and 2) the rank of assistant professor or above; attainment of graduate faculty status will require 1) department chair's recommendation, 2) approval of the Dean of Graduate Education and the Provost, and 3) the Calvin Graduate Senate's formal designation; and those named to the graduate faculty must demonstrate 1) evidence of effectiveness in teaching graduate or upper-level graduate students, and 2) evidence of advanced scholarship of suitable quantity and quality.

In recognition of the time and attention graduate students demand of their professors, the Graduate Studies Committee has targeted a graduate student-faculty ratio of 8:1, as opposed to the current undergraduate ratio of 19:1. The GSC also recommends that the normal teaching load for graduate faculty members be set at 5 courses per year, while also requiring that all graduate faculty members teach undergraduate courses as well as graduate-level courses (127).

In keeping with the committee's goal of promoting advanced scholarship, the GRADS document proposes the creation of an office for research and sponsored projects

In addressing the governance and administration of graduate programs, the Graduate Studies Committee advises maintaining the current structure of external governance in which the President, acting as the chief administrative officer of the graduate programs, is responsible to the Board of Trustees which, in turn, is responsible to the Synod of the Christian Reformed Church. The internal administrative and governmental structure of the graduate programs, however, will be somewhat altered. The GSC recommends the creation of a Calvin Graduate Senate which will serve as the "central body responsible for deciding on policies, programs, courses, and any other matters affecting the academic operation of the College's graduate wing" (132) and will act in the same capacity as does the general faculty meeting for undergraduate programs. The Graduate Senate would consist of 7 administrative members (the President, Provost, Dean for Graduate Studies, a Graduate Business Officer, a Graduate Student Officer, a Graduate Advancement Officer, and the Director of the Library); 12 Graduate Faculty members; 4 Graduate Student members; and 4 Undergraduate Faculty members (132). The GRADS document proposes that the Senate should begin meeting by the fall of 1990. The Graduate Officers mentioned above are slated for

designation sometime this year and each one, while working closely with the Dean for Graduate Education (a position to be created by 1990), "will report directly to the Vice-Presidents of their administrative divisions" (132).

Possibly one of the most crucial issues surrounding the creation of graduate education programs at Calvin is funding. Because many, if not all, of the existing graduate programs at Calvin are funded in part with tuition from undergraduate students, many people fear that expansion of the graduate programs will simply create more financial strain on undergraduate resources. While affirming that the graduate program's budget must be as independent as possible from that of the undergraduate program, the Graduate Studies Committee recognizes that graduate tuition is simply not a sufficient source of revenue and stresses the importance of secondary funding. The committee therefore recommends the establishment of a Graduate Education Endowment and estimates that by the fall of 1995 it will have to be about \$15,000,000. Prospective sources for such an endowment include: a seed grant approved by the CRC Synod, foundational and agency grants, individual and institutional supporters of Calvin, annual fund-raising campaigns to help meet operating expenses, bequests, gifts from "members of the broader Christian community," and future fund-raising among Calvin graduate school alumni (136).

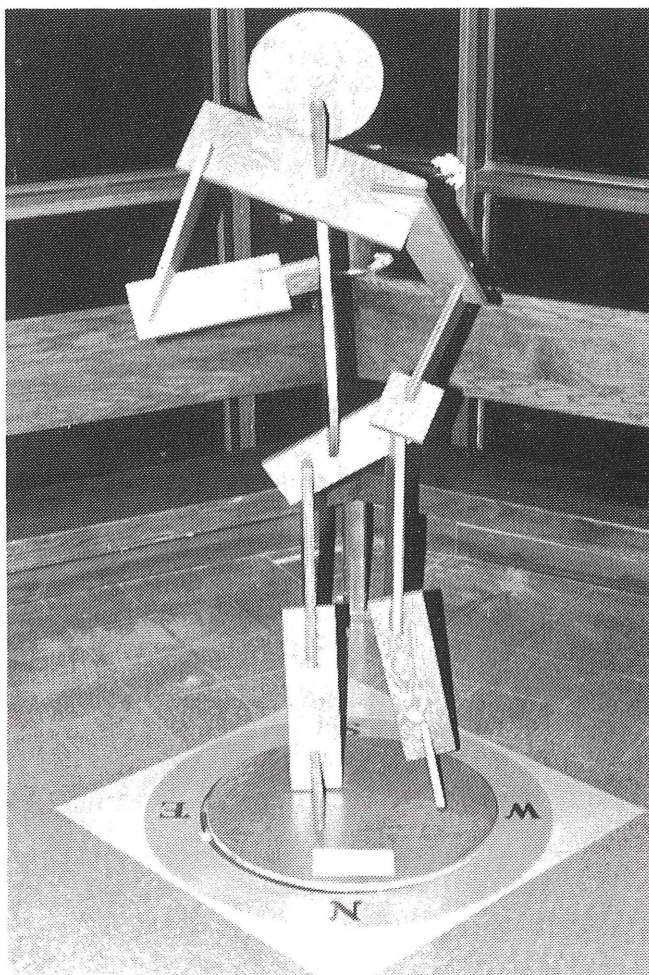
The GRADS document also holds provisions for recruitment and admissions, recommending that upon its formal approval the College establish a marketing plan. Targeted for initiation sometime this year are recruitment campaign and a program for graduate student admissions. The GSC hopes to have a system of graduate record-keeping in operation by 1990.

The last five of the document's 42 recommendations deal with graduate student services. Library services for graduate students should be suitably provided for by sometime this year and the develop-

ment of a network of graduate assistants should be completed by 1990. The document provides for a program of scholarships and financial aid for graduate students, including the creation of enough teaching and research assistantships to provide for one-fourth of Calvin's full-time graduate students, targeted for implementation by 1991 and a graduate student lounge to be designated or constructed by 1992. As for graduate student housing, the GRADS document calls for its designation or construction "as the need arises" (138).

For those of you who have made it this far, you have surely realized that what this summary has done is to have made you an informed critic and, as such, you take on an extremely important role in the development of education at Calvin, in the life of Calvin itself. The Graduate Studies Committee will present its report, "Graduate Education: A Report on Advanced Degrees and Scholarship," to the faculty in February. Until then, the committee welcomes comments and suggestions and you, as an informed critic, are in the prime position to offer them. Do so.

ART AROUND CAMPUS



POETRY FORCED AT GUNPOINT

Day 3: Rhyme, or *e/se*
 My captor yawns, his eyes slip shut
 silently, slickly, surely, stealthily, I
 stab him with alliteration.
 Shit!! he screams
 you silly simpleton!
 you shall surely suffer sadly for this!
 And I crumple him up
 and toss him in the trash.

—John Bolhuis

HALLELUJAH:

It is good to sing songs to praise God the one God
 above all, our God; how pleasant and how fitting
 to praise him, to praise God, our living loving God
 who rebuilds his Israel, who gathers and brings
 exiles home no longer exiled: Jerusalem!
 binding the broken hearted—the wounded ones sing:
 Jerusalem! Like the sand each star known to him
 by name, like the sparrow; infinite eternal—
 he loves us—but the wicked left in floods to swim
 until they need him. Sing out loud, sing praise, sing full
 of thanks, give thanksgiving: praise the Lord with the harp,
 sing from the heart, take part—sing a new song—now pull
 praises apart—sing new—renew! He makes sky sharp
 with sun; he covers this same sky grey over blue;
 the grass grows; cattle low; the raven and the lark
 he feeds by hand. And through the fields the horses flew
 and man ran after—but delight not in the strength
 of flesh: his delight is in those whose love is true.
 So sing O Zion, O Israel, for his strength
 guards the gates, and you are blessed you people within:
 peace to you, praise to him: his life is not bound by length—
 so praise him! His Word is heard, in flesh conquers sin;
 he spreads snow like wool, flings frost like ash, heaves down hail
 like stone: who can stand his icy blast? He warms skin
 and heart within, water and blood flow again: wail
 O world: Jacob was chosen to wrestle his God:
 Israel renamed: Love for us all will never fail.
 So sing Amen, sing Hallelujah:
 Amen; Hallelujah.

—Timothy J. VanNoord

To a
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 to rumble
 until
 the shock! th
 and the soil be
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 enters air and su
 and staggeringly—
 (to see the face of
 O the sweetness and
 senses laid bare and r
 reunion with the Creato
 a storm of a thousand u
 now made whole
 a quiver of recognition that
 (an anthem)
 O today let me die
 that at last I may live!

—Am

S'
 You cannot move
 that my soul will
 You cannot shu
 that my heart
 You cannot r
 that I will ne
 All the der
 change th
 forgivin

IRRECTION

a seed
 of new life
 bursting forth
 and being

each you
 enough door
 turn the key
 destroying flame
 you, hurting, out
 cannot, will not
 that I am bound to you
 or like and dislike,
 forever.

—Amber Veverka

THE GENTLE CONSTANT

You found me and didn't speak only
 cuddled me close
 so I could feel Your Heart beating
 'til all my soul reverberated to its sound
 I didn't want You
 but You came and held me anyhow
 allowing me my stiffness and rebellion
 'til tiredly I surrendered to Your care
 I called You
 and found You were already here
 quietly waiting for me to want You
 the way you wanted me.

—Amber Veverka

THINKS HE'S ULYSSES

Softly at first the Sirens wail
 and my body heaves forward leans over the rail;
 rope to foot to chest to neck I go no further
 as red burns flesh a swelling mess.

Oh so sweet the old Paradise the succulent fruit,
 sing to me my lover new true sky so blue,
 tighten the wire, strum the lyre, song sung by lute
 as sky bright black suffocates blue

and blood flows great falls like sweat broken neck
 the strain tearing free fabric of fresh stretched overstretched
 and the rope strains complains strains water salt scarlet stains deck
 as I retch and wrestle and twist in half

while the Sirens whistle waiting for me
 on their island in the lonely large sea
 sounding so soft so tenderly:
 come away come away come away and be free

but bounds hold me back I curse back black
 to hell with it all cut me free let me see I need
 but the boat sails on, I sink to my knees
 stretched rope rubbery—and in the morning distant unaware hanging limp

my crew cuts me loose
 from my self imposed noose.

—Timothy J. VanNoord

Commentary

The Calvin University: Another “Diary School”? A Dissenting View

by JOHN H. TIMMERMAN

Two years ago I was asked by a university in California to consider a position directing its Steinbeck Research Center, with some teaching of graduate and undergraduate courses. The position was supposed to be a research scholar's dream. I considered it for about as long as it took me to draft a polite letter declining the invitation.

The experience only confirmed what I already knew well; my heart is with undergraduate teaching. That is also why, in my estimation, the possible expansion of Calvin College into Calvin University is the most important issue that has faced the faculty in many years. It will affect the very way we think of ourselves—our mission, our identity, and what we do here. Since we all think of these things in slightly different ways, I will define my own beliefs about teaching undergraduates and then address five specific problems with the idea of a Calvin University.

My pleasure in teaching undergraduates has deepened over the course of my career. Some colleagues extol the pleasures of teaching graduate students. Graduate students, they say, are serious about their work—you don't have to prod them to complete assignments. Some of these colleagues express frustrations with undergraduates: a

lack, in their perception, of intellectual rigor, depth, seriousness, and a lack of clearly defined purpose and motivation. To them graduate teaching represents something like an academic Lake Wobegon where all the students are above average and also highly motivated.

Let me say a word for undergraduates. I appreciate them because they are at a critical juncture in their lives, and most of them know it. Some are looking hard for answers. Unlike many students of my own college era, the 1960s, who didn't want answers to questions even if they were given, most students today are a bit more serious-minded about the challenges of our time. Moreover, many of them are profoundly moved by the events of our time. To be sure, there are some students who see college as a necessary tedium to be endured until they land an executive position, some have the sense of humor of a desiccated lemon and laugh as if they have acid indigestion, some have a social conscience that can't be pricked with a plowshare, and some are as unscathed as granite by the probings of a liberal arts curriculum. But these, I have found, are few. I find, for the majority, that I can be instrumental in shaping their current views and their visions for living a Christian life. This is largely because they are open to such shaping, and have not yet allowed their thinking to solidify into habit. In undergraduate education we have as nowhere else the

excitement of adventure and experimentation.

Moreover, I have often found undergraduate students at Calvin College responding to that adventure and experimentation with inquisitiveness and brilliance. I frequently have the sense not of handing out information, but of exploring an issue together with a class. Not infrequently have I paused in a classroom to jot notes in my own text, notes provided by a student's observations that suddenly opened an entirely new concept to me. In short, I am nurtured in my teaching as much as I nurture. I get all the stimulation I want from undergraduates. When that runs out I read Robert Ludlum's novels.

Finally, I enjoy, over and over again, those sudden epiphanies of student self-discovery, where a student, absolutely certain, for example, that poetry belongs in the buried past and is standing by with a shovel to ensure it, suddenly discovers a compelling meaning in a poem for his own life. That student who sits in the corner like a pillar of stone may be the very one to tell me, after the course concludes, that the material has changed her thinking, that she has discovered wonder in her own life and a love for literature. Why didn't you tell me earlier? I want to ask. But I don't. Instead, I marvel at the life-transforming power of learning.

When I reflect in unguarded moments upon those personal pleasures in teaching under-

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graduates, it is difficult for me not to become a bit skeptical about the grandiose scheme for a Calvin University that has surfaced, like whales poking through an Alaskan ice floe, over the years. Now that we have determined to chart our course by such lights as Taylor University, Anderson University, Hardin-Simmons University, Asuza-Pacific University, Liberty University, and other such luminaries in the constellation of Christian universities, perhaps we should remember that there are precious few good evangelical (much less Reformed) Christian colleges around. In this case, I find something quite satisfying about being one of the last of a breed, as long as we can be the best of the breed. In his *Letter to the Soviet Leaders*, Aleksandr Solzhenitsyn points out that "Society must cease to look upon 'progress' as something desirable. 'Eternal progress' is a non-sensical myth." Why do we feel this compulsion toward progress, particularly at a time when leading educational thinkers are crying out for us to return to and to maintain liberal arts curricula?

But I understand full well that there are those who do not experience my pleasures in teaching undergraduates, those who hanker for the more advanced scholarly environment of teaching graduate students, those who are absolutely devoted to the idea of a Christian university, and those who abhor my skepticism.

A number of personal beliefs and preferences serve as markers of position in this current debate. They do not actually serve the function of purposive argument but demarcate positions where one stands. For example, some see the task of Christian higher education extending through the university level. The rationale for this belief is that we have to prepare Reformed Christian scholars, thoroughly immersed in the traditions of Reformed thinking and thereby enabled to articulate and direct the thinking of others in a clearly Reformed fashion. On the other side stand those who hold the belief that the best Reformed thinking is

shaped by engagement with the world, and that there is much to be gained by testing one's beliefs in the post-graduate world of the secular university. Seventeen or so years of Christian education, so these people say, is quite enough to provide the foundations of Reformed thinking. That thinking acquires shape and depth by engagement with non-Christian, non-Reformed thinking, especially when embodied in a person greatly respected for his or her devotion to a rigorous pursuit of the truth as he or she sees it.

A second belief matter has to do with the Reformed notion of service. Some argue that Calvin College has a mission to those people who do want genuinely Reformed thinking in a university curriculum. Third World countries are frequently mentioned in connection with this ideal. There are those, so adherents to this view argue, who are hungering and thirsting for advanced scholarship in the university. Our Reformed seminaries are not sufficient to meet the need; nor are other non-Reformed but Christian universities (Baylor University, University of Notre Dame, for example). On the other hand, others believe that the seminaries and Christian universities already serve this need appropriately, and that the number of students involved in this enterprise is so scant as hardly to warrant the huge endeavor of a Calvin University. They wonder, furthermore, whether such people could or should receive their Reformed training in much the same way that scholars here have, by scholarly research in the primary texts, letting the individual mind do what their teachers currently might not be doing.

One opposed to a university nonetheless has to concede the merit of this belief in institutional, academic servanthood. Our institution, and our Reformed tradition, have always been rooted in the biblical principle of service to the less fortunate. In fact, it strikes me that the only valid reason for our expanding to a university is, paradoxically, this very nebulous one: that is, that we have a mission and a

calling to do so. One of my students pointed out that "Some say that in doing so [implementing a university] we would lose our pre-eminence, that we would go from the best of our class to one of the least of a higher class. To this we must answer that a Christian education, not a listing in *U.S. News*, is our goal at Calvin." He is entirely correct in his vision.

This vision also implies that certain reasons set forth in *Graduate Education: A Report on Advanced Degrees and Scholarship* (hereafter GE) for a Calvin University are bogus. One such is the appeal to "advanced scholarship." Our instructors are producing and will continue to produce advanced scholarship as undergraduate teachers. The straining to distinguish advanced scholarship from what is currently being accomplished, which in many cases is both advanced and distinguished, produces a mental hernia. But if the legitimate claim to a university because of a sense of calling and vision is compelling, it does not, nonetheless, satisfy the question of why a Calvin University.

Such items as these—a variation of personal preferences for undergraduate or graduate teaching, a variation of ideas about when Christian higher education should stop, and a variation on how we view Christian service—are important belief patterns for people. They will figure heavily into how the faculty votes on this issue. But they are patterns which grow, for the most part, out of personal values, talents, gifts, and aspirations. Other items in the debate may be more objectively addressed. I consider five such areas: the present state of the college, staffing a university, financing a university, the relationship between graduate and undergraduate education, and attracting a student body to a university.

The State of the College

Calvin College has the reputation of being the best Christian liberal arts college in the United States. Many people have told me this, several of them from our ad-

missions office. I won't argue the point. Having taught for four years at another Christian college, having edited for five years a journal that brought me into contact with many Christian colleges, and having been a guest speaker at several Christian colleges, I believe the claim is probably right. For what reasons is it right?

Calvin College has a compelling and rich curriculum, a sterling faculty which has a teaching load and sabbatical incentives to produce scholarship recognized for its excellence by Christian and secular communities alike, a noble group of administrators committed to a vision of the institution rather than personal power games, an enviable financial position, a solid alumni and constituency base, aesthetically pleasing grounds, and magnificent facilities, (including research centers but excluding the one dismal racquetball court). Good reasons, these.

Before we break an arm patting our backs, however, it should be clear that we are not nearly as good as we could and should be. A Writing-Across-the-Curriculum proposal has languished in the bureaucratic pipeline for a decade. College honors programs are in disarray, with little unity between college and departmental programs. Admission standards, notable by their near-absence, and total undergraduate enrollment seem to shape the institution rather than the other way around. While the college boasts excellence in teaching and scholarship, there remains room for improvement in each area.

All this is to say that we still have work to do at the undergraduate level, work that I am fearful will be left undone with the increased attention to a graduate curriculum.

Staffing

Surely we have faculty members at Calvin College who are entirely capable, in both pedagogy and prestige, of graduate teaching. Within my own department there are teachers under whose direction I would be pleased to do graduate work. I learn from them every day. But if a Calvin University is going to be a premier institution, we are

going to have to do what other universities do; that is, we will have to attract outstanding scholars of high reputation. These might include those who have left Calvin College to teach in other universities, among others. Two difficulties, however, appear here. First, I think most will agree that we simply don't need any more third-rate universities, Christian or secular. And the quality of a university depends in large measure upon its faculty. Can we really attract master scholar-teachers, of a sound Reformed perspective, who will grant Calvin University position and prestige in the academic world? Are there such scholars out there? The staffing demands in my department raise some serious doubts about this. It is becoming increasingly difficult to find good scholar-teachers, very difficult to find good Christian scholar-teachers, nearly impossible to find Reformed Christian scholar-teachers.

Are staffing expectations of the Calvin University realistic? The facts, as I have studied them over the last half-dozen years, indicate that they are not. We have fostered the mistaken notion that the country is rife with Reformed Christian scholars steering their courses toward the halcyon shores of Calvin College. In fact, there are desperately few Reformed Christian scholars around. A number of them already teach at Calvin College. If we move them to the graduate teaching level, with whom do we replace them at the undergraduate level? Can we really afford second-best choices for undergraduates?

Under no condition may we dilute the Reformed tradition of this institution simply to acquire a scholar-teacher, even a Christian scholar-teacher who is not Calvinistically Reformed. I wince—no, I am appalled—to find the GE observing that “Another possibility would be opening lectureships and special chairs to prominent scholars regardless of their religious persuasion” (GE, 90). The committee acknowledges the risk to the Calvin constituency: “There is no guarantee that the development

of advanced scholarship and graduate education will not be accompanied by miscommunication with Calvin's traditional supporters” (GE, 91). Ironically, at the same time the committee suggests that this offended constituency will be the very people who put up the dollars to support such graduate teachers (GE, 91).

But a second difficulty in staffing arises. Calvin College or University simply doesn't currently have the financial inducements to lure major figures already established in the profession. To be sure, our leave and sabbatical programs are generous for an undergraduate institution, but established scholars already enjoying similar perks at other universities are not likely to be attracted by our salaries.

It's fair to say that most people teaching at Calvin College are doing so out of a divine calling to the profession and an ardent commitment to Christian education. They are paid adequately but hardly well. To be sure, there are some teachers at other Christian colleges working harder for less pay; there are many teachers at other institutions working less for more pay. If we moved toward a Calvin University, however, it seems to me that we will be thrust into direct competition for the very best scholar-teachers with the very best offers by other institutions. Currently, we are finding it hard enough to compete at the undergraduate level, much less the graduate level.

Suppose, however, that we simply “elevate” scholar-teachers currently on our staff to a graduate faculty level. In addition to replacing their services at the undergraduate level with equally capable teachers, we face the new problem of a two-tier faculty. Graduate teachers would have the automatic inducement of a lighter teaching load, both in numbers of courses and numbers of students. Currently, all Calvin faculty are roughly equal in numbers of courses, numbers of students, and in salary. This, in part, has helped produce the truly remarkable collegiality and cordiality among our faculty members. The introduction of a

separate teaching-research faculty, I'm afraid, would jeopardize this arrangement.

Financial Problems

A university program is expensive. Consider several related areas here and the implications of each. The lure of graduate teaching resides essentially in two things: the greater focus upon materials that enhance a scholar's own research, and a small number of highly motivated students. In terms of student-to-teacher ratio, the formula would depart drastically from the college norm of 19-1 (the GE document recommends a graduate student to faculty ratio of 8-1, p. 127). It is expensive to maintain a professor at that smaller level, particularly in the early years when students attracted to the program would be few in number. The current proposal for a Calvin University also indicates a number of related costs: a graduate student lounge, library development costs, study areas, housing facilities.

All of these financial areas hold frightening implications for undergraduates. I see three areas of particular concern.

First, what guarantees would undergraduate students have that the present student-to-teacher ratio would not expand in order to subsidize the much lower graduate-student-to-teacher ratio? In a sense, we already have some form of this academic subsidy. Most undergraduate classes are far above the ratio in order to support those lesser-enrolled courses that are necessary for the liberal arts curriculum and for certain departmental major programs. This affects even required core courses, those that properly should be closest to the stated ratio. For example, English 100 courses are capped at 21 or 22 students, not 19. Mid-level English courses are capped at 35, and average higher than that. Even with the very few upper-level English courses that enroll lower than the college ratio, the department as a whole far exceeds the standard ratio. This is necessary, of course, so that other courses with lower than average

ratios may survive. All departments recognize this, albeit with varying degrees of consent.

The question concerning a Calvin University, however, is how far that undergraduate ratio will be permitted to rise in order to support graduate ratios that are, by nature and necessity, far lower. Such ratios are not mathematical gibberish. They affect the quality of teaching. A professor necessarily adapts a different pedagogy and set of requirements for a class of 40 than for one of 14. Personal contact, advice, and direction fall off in direct proportion to escalating numbers.

Can we really attract Reformed teachers who will grant Calvin University prestige in the academic world?

A second financial implication for undergraduates is the potential for a displacement of funds. Since Calvin College is a church-owned institution, with a fairly limited constituency and alumni body, it also has a fairly limited field of financial resources. Will the hand that pays Peter (the graduate course) rob Paul (undergraduate)? With a smaller student-to-teacher ratio in the graduate school, will those students be paying a proportionately greater amount for their education, or will undergraduate funds underwrite their education, even while the quality of undergraduate education may potentially be threatened by the program?

This might be a worst-case scenario. It may well be that some donors out there might make new contributions *beyond* those normally and customarily given to the college in order to support graduate education. Indeed, there may be grants, beyond those currently supporting undergraduate programs, that will now be supporting the graduate program. There may be. I do not think we have a history of such funding with our decade-old program of the MAT and MACS degrees as models.

What kind of money are we talking about? The GE suggests a figure of \$15,000,000 by 1995 to run a graduate program. Look at that figure another way. Since I am drafting this during the Christmas season, let me pose it as a wish list. Suppose some generous constituent decided to donate 15 million dollars to Calvin College. What might the undergraduate institution do with such a sum?

The first answer is obvious to one whose heart is with undergraduate teaching: beef up our scholarships until they are the best nationally. We have some good scholarships at Calvin, but for an institution of our

size the total program is anemic. The first step, then, is to infuse a massive amount of those dollars into the scholarship funds, enabling us to offer several full-ride academic scholarships, and a host of mid-range (\$3,000-\$4,000) scholarships.

Second, let's finish the work on the library. Automate it, as the library staff wishes. Add a floor and expand holdings. Bring the Rare Book Room out of the dark ages (more about this point in a moment).

Third, in the pattern of our Multicultural Lectureship, institute several new scholarly programs. Such a program would allow, for example, the appointment of visiting professors of Christian perspective and national reputation to be paid as they are at their own institutions. Such a program might also permit a major award (\$1,000) for an undergraduate essay in a competition adjudicated by a scholar of national reputation. It might permit visiting artists to work with our students.

Fourth, add one, only one, building in the neighborhood of the dorms to house a Student Computer Center with several hundred termi-

nals. Make it a powerful system that won't break down, fade out, or disappear for lack of terminals during paper crunch time.

Fifth, renew attention to one of our most remarkable assets—our grounds. This campus has been blessed, by the foresight of some planners and the discreet plantings of certain professors, with a remarkable diversity of trees and bushes. But they have never been mapped. Most visitors, students, and faculty see only trees. Furthermore, construct college gardens at various points on our campus. We have all our buildings in place (I trust); now let's beautify the grounds on which they are situated.

Lastly, build six or eight racquetball courts.

That's what I would do with 15 million dollars, in order of priority.

A third implication for undergraduates, moreover, has to do with the traditional pattern of graduate teaching assistants. In order to provide graduate faculty with the necessary free time to pursue research and to carry a lighter teaching load, and in order to enable graduate students to meet the financial commitments of graduate training, universities routinely award fellowships to graduate students to teach undergraduates or to assist a professor in research. This would far exceed our current work-study program both financially and pedagogically.

The question that arises is whether our undergraduate students would best be served by graduate teaching assistants. Calvin College currently has a large number of part-time instructors, a situation necessitated by our rapid expansion in enrollment and the difficulty of finding Reformed scholars to staff currently open positions. These part-time teachers, most of whom already hold some graduate degree, have served the institution nobly and well.

I doubt whether teaching assistants would do as well. Take one case in point. I was trained throughout my undergraduate and graduate years to teach literature.

That is my love and calling. Yet, each member of the English department is also required to teach a course for which he or she quite often has little or no pedagogical training—English 100. However poorly or well I teach that course, leaning upon the advice of my colleagues to compensate for a lack of training, I do teach it a whole lot better than most teaching assistants. I am certain that I do it better than I did as a teaching assistant. In fact, since every teacher in our department does teach the course, we have come to have a pretty high opinion, and equally high standards, about it. I'm not sure I would want Calvin students, who have invested a large amount of money in their education (approximately \$900, books and tuition, for that one course) to be tutored in English 100 by a practicing teacher.

Jack Higgins, one of the most successful writers of suspense/adventure novels today, uses as his unvarying theme the old question: Is the hero playing the game, or is the game playing the hero? I wonder whether we aren't allowing the game of the university to play us, particularly in these financial affairs.

Invigoration of Undergraduate Teaching

The GE document promises that graduate studies will invigorate undergraduate education (pp. 53-58). I rather doubt it. Won't the best research-scholars necessarily be diverted to the graduate courses? With the intense administrative, financial, and faculty commitment to starting a graduate school, won't interest in undergraduates subside? Given the task of mentoring a dissertation, will a faculty member pay much attention to advising a freshman? The report promises that graduate education will enhance undergraduate programs by promoting scholarship that is challenging and relevant. What might such scholarship be? To an undergraduate, most doctoral dissertations have the relevance of a poached egg. Too many questions skew the promises here.

Constituency

For whom would we be offering a university? Against which universities would we be competing? Probably not Western Michigan students who can select cheaper and more established programs at Western Michigan University, Michigan State University, and Grand Valley State University, all within a fifty-five-mile range of commuting.

Furthermore, our experience with the current MAT and MACS programs argues against the feasibility of proliferating graduate programs. I do support these programs, while opposing a university program. That is not paradoxical. They serve two quite different constituencies with two different goals. Our current MAT and MACS programs are largely service programs for school teachers (98% of the students), enabling them to hone skills and to acquire necessary graduate credits on a part-time basis for personal or institutional promotion.

Our current graduate program has developed a clearly defined and clearly limited constituency. Enrollment figures have been fairly steady in the program for a decade. As of October 24, 1988, we have 205 students "actively pursuing graduate programs" in the MAT (181) and MACS (24). Of these, however, only .05% are full-time students. Approximately 80% of the students are from Michigan, about 8% from Canada. Calvin College grants, on an average, twenty-four MAT degrees and two MACS degrees per year.

There are some difficulties in the programs (and I focus here exclusively on the graduate degree programs, excluding the non-degree and endorsement programs). During the first four years of the MACS programs, for example, an average of 9.5 students enrolled each year, but an average of 4.5 students dropped out each year. During this past summer the English department offered two 500-level courses; one enrolled four students, the other was dropped. This fall we have two 500-level

courses being taught; each enrolls two students.

While I support these largely service programs, they are not indicators of the success of a university. Indeed, the statistical information indicates a strongly regional base attracted to a specialized program. Furthermore, while encouraging *applied* scholarship, the current program can hardly be said to advance the cause of "advanced scholarship."

The source of students is not the only difficulty left unaddressed by the GE document. Also unaddressed is the question of what programs we provide to attract the relatively small number of students in the highly competitive field of graduate studies.

Graduate studies in nearly all areas of the humanities are leveling off after a fifteen-year decline. The graduate programs that are burgeoning today are in professional areas. According to Judith Glazer's *The Master's Degree*, (published 1986, see GE, p. 151), 84% of master's degrees awarded in 1982-83 were in professional programs (29% in engineering, 23% in business). Since the fundamental curricular base of Calvin College has always been the liberal arts, in a graduate degree program we are competing for approximately 16% of all graduate students.

The question, then, is whether advocates of a Calvin University are realistic in a market assessment for the feasibility of a graduate program. Have such market assessments been accomplished? Do they convincingly demonstrate a supporting market for Christian, liberal arts graduate programs? The questions seem to lead to the old, sad slogan: what if we threw a very expensive party and no one came?

No Compromise?

Having stated my opposition to a university program, do I see any points of accommodation between those like myself who are committed to an undergraduate college and those visionaries who champion the cause of a university? Indeed I do. While Calvin College

still has work to do to become the stellar college we dream of, and are closing in upon, it is also true that we do hold marvelous resources for advanced scholarship. One thinks immediately of the Meeter Center, now one of the best repositories of Calvinism studies in the world, the scholarly resources of the CCCS, the Social Research Center, and Calvin Theological Seminary. Clearly, these are resources devoted to the "Advanced Scholarship" so cherished by the advocates of the university. And I see no reason why these resources should not continue to grow both in quality and influence upon the larger academic community.

I believe we should advertise these resources more effectively to draw scholar-teachers to Calvin College for study. The CCCS is, in a sense, self-publicizing in that the results of its efforts almost always achieve some printed form. Furthermore, it has acquired the kind of national attention that makes scholars at other institutions want to come here to work for a year. But these resources could also be promoted through scholarly conferences, particularly those that would relate to the resources of the Meeter Center. In short, we can focus upon, and expand, our current resources in such a way as to make them essential for scholars with an interest in Reformed Christian thinking, thus serving many of the ends of "advanced scholarship" in the GE.

Let me pose one example. Upon several occasions, I and other English Department members have encouraged library directors to consider developing the splendid resources of our Rare Book Room into a genuine, academic, and scholarly research center. We hold important books and documents by and about our alumni authors (especially Frederick Manfred, Peter DeVries, and Meindert DeJong). These resources, which could easily be expanded by donations from alumni and, indeed, from the authors themselves, are little known, if at all, to any outside the library. Yet, fairly strong interest

and scholarship on these authors is carried on around the nation. On both Manfred and DeVries, especially, several books and dozens of critical articles have been published. There is no reason why such scholars would not want to work at a Calvin Alumni Authors Research Center, in much the same way that I have had the opportunity to travel to Research Centers at Stanford University, San Jose State University, University of Texas, and others to do my research on Steinbeck. Here is one area where we can rise directly to the level of the better universities. We have the opportunity to expand such holdings to make these research materials into collections available for the scholarly community at large.

The preferred avenue to "advanced scholarship" lies not with a university curriculum, which I view as disruptive and catastrophic to our undergraduate college, but through improvement within existing incentives to scholarship, through institute-like conferences held on a regular basis, and through greater publicity, advancement, and utilization of existing research resources.

I am unsettled, finally, by a statement one of my English 100 Honors students entered on his examination. The students had two topic options for writing their final essay exam. One was the concept of a Calvin University (the topics were not announced in advance). In closing his essay, this student wrote: "Calvin's attempt to become the Christian version of Harvard is doomed to failure and is reminiscent of the unsuccessful but grandiose endeavor of the 'Diary School' in John Irving's book, *The Hotel New Hampshire*: 'It [the Diary School] might have once wished for a status equal to Exeter's or Andover's, but it had settled for a future of compromises (*Hotel New Hampshire*, 6).' " A future of compromises: an unsettling thought for anyone considering this proposal.

Quietus

Sarah walked along a path that
ambled among aspen and beech,
circumvented a rotted
cherry tree, bisected a pair
of elm. "Come Samson" she called.
"Come here boy" to the setter, "it's
enough of a run for today."

At home in the yard
she locked the dog up, then went in
for a supper, and sleep.
Samson is peeved when stuck
in his kennel,
bound in by fencing and frame. He whines
nasally when his mistress departs, or when
he feels no longer human. Spoiled Samson!
Your long hair is matted
with thistles and twigs, yet you whine
only for the one who gives strokes
and kind sounds

Who tends to the ground
when the atom bombs fall, who keeps
the nurseries and graves?
Adam, who's dead, tilled the soil
with cursing, estranged
from his wife and Lord. The pets,
what of them? Who shall fill their bowls,
or release Samson from his rectangular cage?
Not mankind. "After war we'll return
and rebuild" he swears, "we'll give us
as husbands and get children on our wives."
The atom bombs fall because nobody
is watching the sky. How can man defend
against the skies? He shall surely die

Sol poked through the puffy clouds
as if to say Don't worry Samson,
I'm here, I'm constant.
Sometimes stratocumulus clouds resemble dragons,
albeit, docile, puffy. Even Sol
wouldn't harm such pups, who pant
in the morning and slumber afternoons.
Sometimes mankind resembles the likes
of cumulonimbus draco, whom Beowulf slew,
bloated and profane.
But it must be said
that the Greats are dead, while dragons,
though of fancy, inhabit the clouds

Mangy, mangy dog, where
go you so hastily?
"I'm off to see my mistress,
for she promised me a bone."
Where has she found the bond, good
dog, since the atom bombs fell down?
"She pulled one from her
ribcage, before she sunk into the ground."
Put your tongue back in your head, poor
cur, for there'll be no meat today. The
meat is dust and it's blown away,
the forest is charred in the molten rain,
and the mushroom clouds have spored
a diabolical dragon horde

Where did you get your voice, smart
Samson, who did you learn to speak?
"When the dragon eggs hatched
my kennel lock sprung free, I walked upright."
No Samson. You've no place in Adam's line,
nor shall you share in Sarah's rib.
Don't worry Samson,
I'm here; I am

—Heather Gemmen

Plastic Plants

One thing that can improve the quality of life is plastic plants. In fact, plastic plants provide the decor necessary for churches, fine restaurants, and better homes and gardens everywhere. Not only are they beautiful, plastic plants are also inexpensive and much easier to care for than real, everyday organic plants. They don't attract bugs, do not require watering, and best of all, if they become humdrum, they can be discarded without any guilty feelings over the disposing of living matter.

Plastic plants come in a wide variety of species. For those persons wishing a peaceful lifestyle, small cozy, friendly types can be purchased and placed near windows, on tables, or in shadows; this evokes an image of a secluded country atmosphere, laid back and romantic. But others who demand a bold, sassy lifestyle desire something more daring: tropical foliage

is popular in many condominiums, and dozens of on-the-go people have chosen the Jungle Look, complete with primitive palm trees, exotic ferns, and realistic bamboo arranged attractively in the living-room. Those going all-out in the plastic plant scene are those who complement their bedrooms with synthetic vines, plush tropical mosses hanging from the walls, and musanga leaves overhead. More musically-inclined folk play tapes of bongos, the mesmerizingly subtle sound of wind rustling plastic leaves, and an occasional snake-hiss or two. Also, macaw, parrot, and toucan calls are familiar sounds sure to please.

While adding to the scenery, these audio additions certainly do not spoil the extravagant nature of plastic plants. To keep with the evolving times, many households have simply uprooted their backyard flowerbeds and replaced them

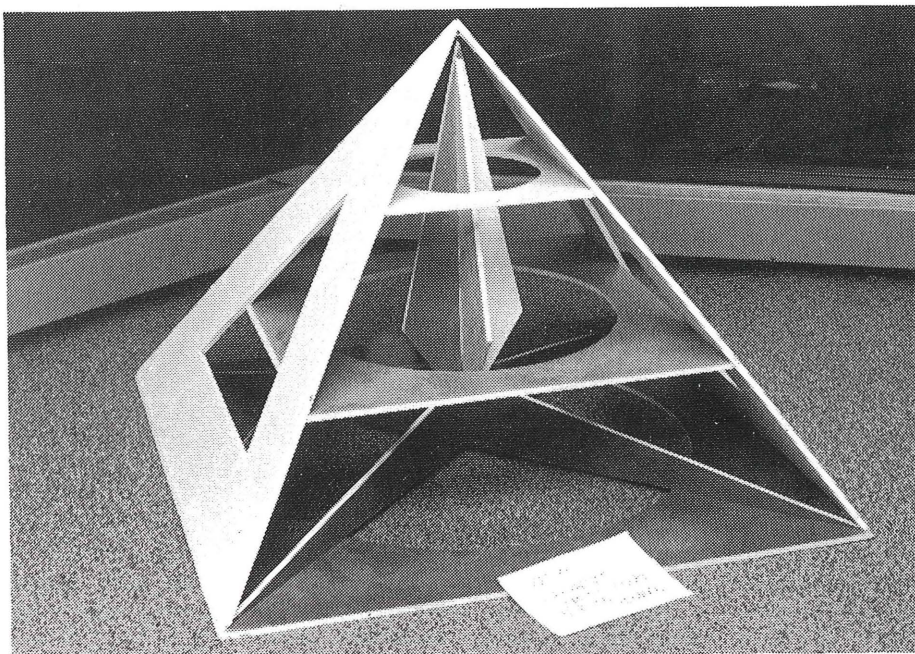
with manageable plastic gardens, and those wishing to get back to nature can purchase plastic tomato worms, corn borers, assorted larvae, and other assorted garden inhabitants. Laboratory-tested plastic soil has recently been introduced to a few select communities, which have expressed favorable results; requests for this product are received every day.

Indeed, today's ever-changing world demands plastic plants. But, researchers and developers hope, plastic plants won't follow the same path as Betty Boop, the hoola hoop, and flower power. There is a bright future ahead for plastic plants, one that should prove meaningful for tomorrow's generation and beyond. The dream of a plastic plant in every home may be realized by the year 2003, but after that, we can only speculate: plastic plants in space?

Some day, that may be reality.

—Heather Gemmen

ART AROUND CAMPUS



Geometric Figures in motion

—Kory Kredit

Commentary

A Tale of Two Colleges

by DAVIS A. YOUNG

It is the most exhilarating of times; it is the most dangerous of times. It is the epoch of clear vision; it is the epoch of perplexity. It is the season of bold initiative; it is the season of reactionary fear. The era of change and challenge has come to the land of the fair-faced Calvinists.

Calvin College aggressively seeks to broaden the composition of its faculty by recruiting capable individuals representing a spectrum of ethnic backgrounds, cultures, and perspectives on the Reformed faith. Our beloved institution increasingly emphasizes the creation of new knowledge by providing expanded opportunities for the pursuit of significant inquiry. The college is gradually molding a faculty of teacher-scholars out of a faculty of teachers. The campus atmosphere crackles with the debate over adding several new graduate programs. Does Calvin University loom on the horizon?

The changes I applaud. Calvin should develop a more diverse and scholarly faculty that is involved with graduate students as well as undergraduates. When I meet John Calvin in glory I'd like to give him a progress report on Calvin University. If we Calvinists act in faith on our visions, then "our school" can become, by the grace of God, a great world center of Reformed thought. The sweeping breadth and boldness of the Reformed world-and-life vision demands that we be satisfied with nothing less than a full-scale university that will profoundly challenge the academic malaise that characterizes the secular world.

But dangers and pitfalls also await the college in such visionary times. Calvin College must steer a very careful future course. The very boldness of the dreams that we dream could, if we become careless, lead us down the path to be-

coming the next—Princeton University!

Princeton as a Model for Calvin

Don't misunderstand me. As a loyal alumnus of "Old Nassau," I bleed orange and black and the treasury of my memory overflows with tigers and ivy and Gothic spires. And of good at Princeton there is "much in every way." In fact I suggest that Princeton could serve as a useful model for the Calvin of the future. Consider graduate education. Many faculty and students fear that the addition of a Calvin graduate school will undermine the quality of Calvin's undergraduate teaching. At many major research universities, undergraduate education does suffer. But it need not be so. Princeton, with an undergraduate student body the size of Calvin's, has successfully integrated her graduate and undergraduate programs by insisting on a single, unified faculty devoted to both graduate and undergraduate students. Despite the fact that Princeton is a major research university, the undergraduates are still considered more important than the graduates. All Princeton faculty members teach both graduates and undergraduates; no exclusively graduate faculty exists. Scholars with world-class reputations teach freshman survey courses. During my undergraduate years, I took courses with several members of the National Academy of Sciences, with an economist who later served in the Johnson administration, and with a world-renowned Bach scholar. My experience was par for the course. Top-flight scholars routinely taught "mere" undergraduates.

Secondly, the vast majority of Princeton faculty members were and are both excellent instructors and able scholars. It is possible to excel in both areas. Although the

undergraduates love "Old Nassau" for its great teachers, Princeton is respected in the wider academic world because the institution is a leader in the creation of knowledge and ideas. If Calvin craves for a dramatic impact on the marketplace of ideas with its distinctive and sorely needed Reformed perspective, then our faculty must become a faculty of vigorous scholars who are leaders in their disciplines. Increased attention to scholarship need not come at the expense of quality of instruction. At Princeton, it hasn't. Scholarship has enhanced teaching.

A third idea in which Princeton might well serve as a model is its honor system. For nearly a century, all examinations at Old Nassau have been unproctored. Students sign a pledge at the conclusion of any examination indicating that they have neither given nor received assistance. Any alleged infractions are reported only by students and adjudicated in student courts. As a believer in total depravity, I labor under no illusion that the honor system is inviolable. But as a believer also in common grace, I have little doubt that the system worked very well during my student days. The lack of an honor system at Calvin has always baffled me. If it works at a secular institution, why not here? It seems to me that an honor system is perfectly consistent with the Reformed character of our institution. Calvin students, after all, are children of the covenant.

Finally, Calvin could learn from Princeton's finances. The endowment at Princeton now stands at about \$2 billion. Although Princeton was founded more than 200 years ago, the bulk of its endowment has accumulated during the last 125 years. Why then is Calvin's endowment only \$6 million after 112 years? Surely we can do

better than that. A large endowment helps to keep tuition down and opens up a vast array of new opportunities for both faculty and students. Research proliferates, travel increases, conference opportunities abound, and guest lecturers of world reknown are more often seen on campus.

Princeton's Calvinistic Past

In spite of the excellencies of Princeton, Calvin must not end up one hundred years from now as a tragic imitation. Princeton should also serve as a valuable model of what Calvin should definitely not do in the next few years. I single out Princeton precisely because that university is a paradigm of a vigorous Calvinism that died. In important respects, the Princeton of old resembled the Calvin of today.

Princeton was founded in 1746 as the College of New Jersey by moderate new light Calvinistic Presbyterians who were persuaded of the critical importance of well-educated clergy and public servants. During the early years, instruction was dominated by Presbyterian ministers, Calvinists all, including Jonathan Edwards. Early inaugural addresses, like that of President John Witherspoon in 1768, focused on such issues as the union of piety and science.

By the middle of the 19th century the bucolic town of Princeton in the gently undulating farm belt of central New Jersey was home to perhaps the highest concentration of Calvinistic brainpower in the world. Several reasons account for such a high density of Calvinistic thinkers. First, in 1812, Princeton Theological Seminary was established by the Presbyterian Church just a few blocks from the college. Although institutionally distinct, the college and the seminary maintained loose ties and were governed by somewhat interlocking boards of trustees, laden with conservative Presbyterian Calvinists. The college's board was populated at times by Calvinistic divines like Charles Hodge, A.A. Hodge, and Archibald Alexander, all first magnitude stars in the Presbyterian constellation and graduates of the College of New Jersey.

Secondly, the first twelve presidents of the college were all ordained ministers of the Presbyterian church. For much of the nineteenth century, Princeton flourished under the presidency of such stalwart Calvinists as John Maclean, James McCosh, and Francis Landey Patton who later became president of the seminary. That remarkable string of ministerial presidents was unbroken until the election of Woodrow Wilson to Princeton's presidency in 1902, and even he was a devout Presbyterian and son of an eminent southern Presbyterian minister. Indeed, all presidents subsequent to Wilson until 1972 were also either Presbyterian ministers or the sons of Presbyterian ministers.

Thirdly, the faculty of the college was populated by a body of scholars generally devoted to a Calvinistic view of the word. The rhetoric, the slogans, and the results were often different from those at today's Calvin, but the desire for Christian learning was no less intense. Princeton geology was first taught by Arnold Guyot, a transplanted Swiss who attempted to harmonize geological discoveries with the biblical creation account. A generation later, Princeton geology was spearheaded by the illustrious William Berryman "Geology" Scott, grandson of the seminary's Calvinist theologian Charles Hodge and nephew of the seminary's Calvinist theologian, A.A. Hodge. Charles Shields filled a chair of the harmony of science and religion. Princeton biology was taught by devout Presbyterian George Macloskie. For more than a century, Princeton's presidents, from John Witherspoon to James McCosh and Francis L. Patton, taught moral, mental, and political philosophy that they perceived to be compatible with Christianity.

Princeton's scholars were not fully successful in achieving their desired aims. Historian Mark Noll has pointed out that Witherspoon failed to develop a truly Christian political theory, and others like George Marsden and John Vander Stelt have shown that Scottish common sense philosophy

permeated 19th century Princeton. Even though Princeton's Calvinism was adversely affected by contemporary intellectual currents, the hearts of Princeton scholars were in the right place. They were devoted Calvinists who loved the Christ of the Scriptures and the Scriptures of the living Christ. They ardently wished to combine piety and learning. And if they were not always successful, we need to recognize that future scholars will likely see more clearly than we do the ways in which our own educational efforts have been tainted by intellectual currents that are alien to the genius of Christianity.

At the 1854 inauguration of President John Maclean, former president James Carnahan spoke passionately of the institution he had long served and loved: "The thought that this time-honored, and I may say God-favored, institution may possibly fail is painful and oppressive. But it cannot, must not fail. Founded in faith with a view to promote the glory of God and the best interests of men, God has in a remarkable measure sustained and prospered this College in circumstances the most trying; and our prayer and hope is that he will continue his favor." A few years later Maclean wrote in his monumental 1877 *History of the College of New Jersey*: "May the time be far distant, or rather, may it never arrive, when this College shall be an 'institution devoted exclusively [or even mainly] to the advancement of science or general literature!' On the contrary, may it never be regarded as an institution consecrated to the service of God for the defense of revealed truth and for the promotion of fervent piety and sound learning!" But where are such sentiments at modern Princeton?

Were they alive today, Carnahan and Maclean would be deeply chagrined to discover that Princeton recently appointed as its 18th president, Harold Shapiro, former president of the University of

Davis A. Young is a professor of geology at Calvin.

Michigan. Although a fine scholar, administrator, and human being, President Shapiro is the first Jewish president of Princeton. Of course, there would be little cause for concern if Shapiro were a Calvinistic member of Jews for Jesus. But he is not. Carnahan and Maclean would have been appalled to see that during my undergraduate years the Princeton faculty contained not a single avowed evangelical. Gratefully, today there are at least four evangelicals. But now the faculty is dominated by atheists, agnostics, Marxists, Jews, Roman Catholics, and liberal Protestants. Carnahan and Maclean would be totally stunned by the presence on the Princeton campus today of a gay activist caucus and by the varieties of immorality.

One might then ask in all seriousness: "Will Calvin College have its first Jewish president in one hundred years? Will Calvin College have a predominance of resident atheists, agnostics, Marxists, Roman Catholics, and liberal Protestants in one hundred years? Will Calvin College have its own gay caucus in one hundred years?" If it could happen at one Calvinistic college, then why not at another?

I have often wondered what went awry in that peaceful town in the rolling meadows of central New Jersey. How did an institution so dedicated to the glory of God and a Calvinistic vision of life, so full of Calvinists on its faculty, administration, and trustees, and so enthusiastically supported by Calvinistic Presbyterians and alumni end up as the thoroughly secularized institution that it is today? Undoubtedly the story is a complex of intertwined strands that could be teased apart only by a skilled professional historian. But at the risk of oversimplification, I suggest that much of the decline is traceable to the fact that subtly, imperceptibly, the administration and trustees became so dedicated to making Princeton the finest academic institution in the land that the religious commitments of newly hired faculty members were gradually subordinated to their professional expertise or potential.

Even Calvinists as thorough-going as McCosh and Patton fell into that trap. They perceived that the Christian thrust of the college could be maintained by distinct courses in divinity and Christian philosophy, so that the hiring of totally committed Calvinists to teach in all the disciplines became unnecessary.

Perhaps the coup de grace came at the glorious sesquicentennial celebration of 1896 when the College of New Jersey officially changed its name to Princeton University. The highlight of that luminous occasion

Come what may, the college must for all time insist on hiring solidly Calvinistic scholars in all disciplines. No doubt there is room for temporary faculty from outside the Reformed tradition, but we will take a fatal turn if, in order to find the "best" scholars or to "broaden" the faculty, we ever so slowly begin hiring those who are not committed theologically, ecclesiastically, and culturally to Calvinism. The college will gradually lose its soul.

The danger is great because we

*By taking appropriate measures to
expand devotion to scholarship, to build
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Calvin can become a first-rate academic institution.*

was the magnificent address of the university's most highly regarded professor, the splendid Woodrow Wilson. Despite its high-minded qualities, Wilson's speech, "Princeton in the Nation's Service," has to be regarded by a serious Calvinist bent on committing the fulness of life to the service of God as a setting of sights on a lesser goal. Six years later when Wilson became president of the university, the trustees formally declared the institution non-sectarian, and Wilson firmly steered the institution on an increasingly secularized course.

Implications for Calvin

The lesson for today is clear. By taking appropriate measures to expand devotion to scholarship, to build endowment, and to develop a graduate school, Calvin can become a first-rate academic institution. I say, "Let's do it." But we must not achieve academic distinction at the expense of the Reformed outlook that provides our *raison d'être*. The distinctively Reformed character of the college will not be maintained over the long haul solely by depositing Reformed theologians in the religion department and by unleashing Reformed philosophers in the philosophy department.

are now making a deliberate attempt to broaden the character of the faculty. As a life-long passionate Calvinist from outside the Dutch Christian Reformed tradition, I heartily applaud that admirable aim. But as we broaden our faculty, we must be certain that our new tenure track members are committed to and grasp the genius of one or another of the Reformed creeds, have a biblical view of the church, and have a commitment to a Reformed vision of the transformation of culture in the name of King Jesus. Simply because the college might have a vacancy created by expanding and attractive programs, Calvin must resist with might and main the temptation to fill those vacancies permanently with Baptists, Pentecostals, dispensationalists, Methodists, or Roman Catholics. Even at the graduate level, our programs must be clearly committed to Calvinism. Moreover, let us also avoid the notion that in order to do justice to non-Christian points of view on campus we need to hire a resident atheist or a resident Buddhist.

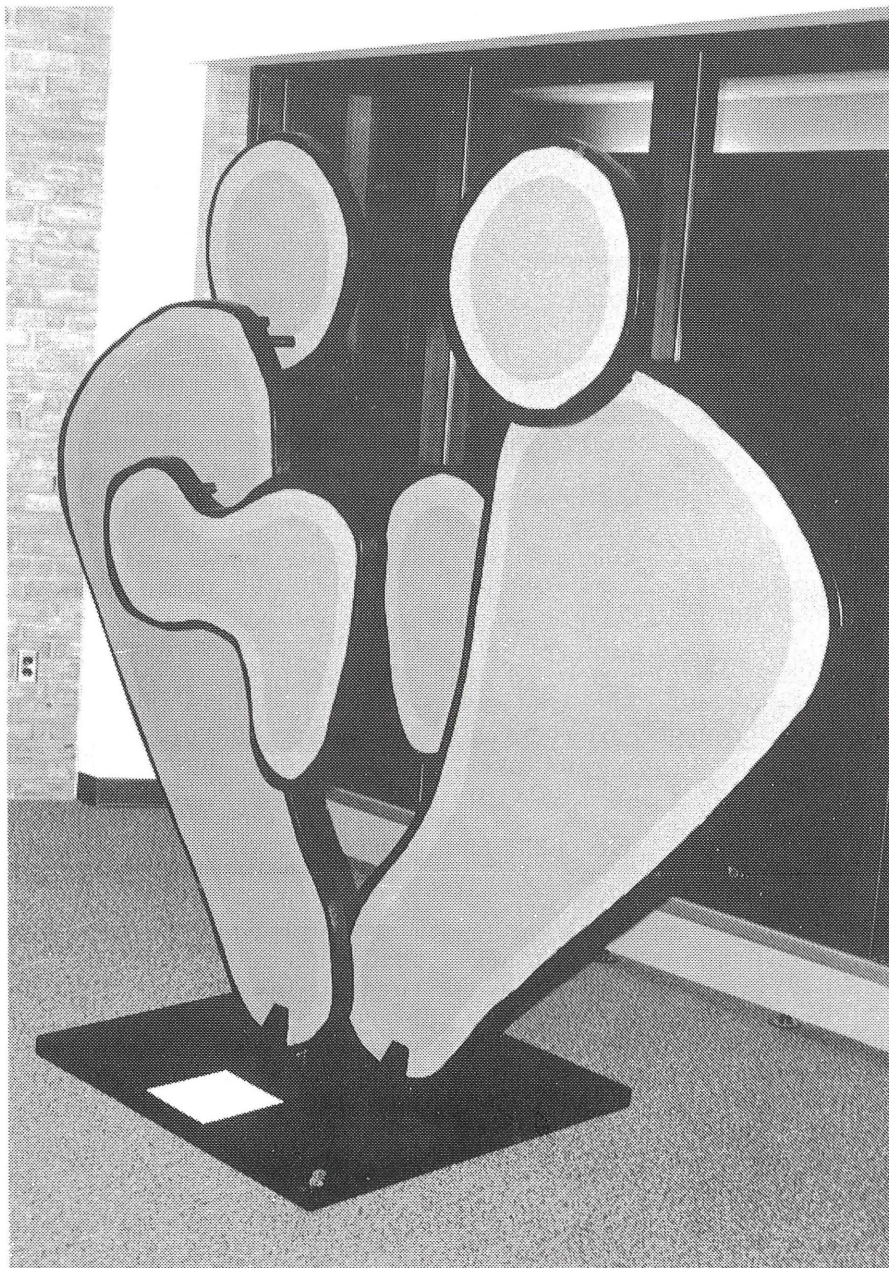
Some things have to be sacrificed if we are to maintain the one thing that makes Calvin distinctive and

worthwhile. We must sacrifice an openness that would ultimately lead us away from the Reformed faith and down the road to secularism. That story has been repeated time and again by dozens of well-meaning church-related schools. May it never be said of Calvin as it can be said of them, that our sun is gone down while it is yet day.

This watchdog task is one for all of us. The faculty, the professional status committee, and the administration will all need to be very careful. But the ultimate responsibility rests with our Board of Trustees. At this point we have an advantage over Princeton. From the start, Princeton's board was self-perpetuating. The early boards were composed of staunch Presbyterians, a large percentage of whom were ministers. In time, however, the board's composition began to change. Today Princeton's board contains extremely few ministers; there are no religious restrictions at all on board membership. At Calvin it is not so. Despite the drawbacks of our system, the fact that our board is ultimately accountable to the Reformed faith must be counted as genuine blessings. Perhaps this state of affairs should remain as it is. May Calvin's board always uphold its responsibility to ensure that the permanent faculty will always be fully committed to the Reformed faith.

In coming years the pressures to hire, on a permanent basis, those who are not Calvinists will intensify, particularly if the college becomes a university. If we succumb to the pressures, Calvin will ultimately be lost. Calvin will become just another fine secular university with religious origins, just another academic institution unable to offer significant address to pressing issues because it will have severed itself from its roots in the Word of God. With firm resolve, those pressures can be resisted. If Calvin does resist, it will be a far, far better thing to do than if it bows to the alluring idol of excellence at any cost.

ART AROUND CAMPUS



PLANAR SCULPTURE

Peter E. Prince

Roundtable

A Look at Graduate Programs at Calvin

Thrice upon a time, early in January, a Dialogue editor tried to assemble a diverse group of Calvin professors, students and staff members to discuss the possibility of graduate studies at Calvin, and what they would mean to Calvin as a college. Twice he failed, but the third time he was successful. And so, in the middle of January, a discussion was held. Attending were Academic Dean Rodger Rice, Professors of Economics and Business Shirley Roels and Evert VanDer Heide, Professor of Philosophy Nicholas Wolterstorff, Professor of History Dale VanKley, Professor of English James VandenBosch, Kerry Hollingsworth of the Political Science department and students David Bratt, Brad Monsma, Paul Overvoorde, Randy Smit and Dialogue editor John LaGrand. The following is a transcription of that afternoon's discussion.

JLG: How do you think the goals of the CLAE Document have changed over the years, and how will Calvin University's as you understand it, affect those goals?

Nicholas Wolterstorff: I have taught here for thirty years. I have seen a great many changes, and I think the big change relevant to what we are talking about is this: when I was first here the attitude toward scholarship was, "It's nice if people do it, provided it doesn't get the college into too much trouble. But it shouldn't play any role in the actual structure and functioning of the institution." The idea was that Calvin was an undergraduate teaching institution, an idea shared by our previous president, William Spoelhof. He would take note of faculty doing scholarship, expressing his pleasure, but he was emotionally, intuitively against building this [scholarship] into the system. I think that's changed. Not only in these thirty years has the faculty produced a great deal of scholarship, but we've built it into the structure and operation of the

institution. So that raises the question: is it time to take steps in that direction? My own view is yes. Last week the Graduate Studies Committee had a discussion with the administrators of the college. In the middle of the discussion what suddenly struck me was that everybody in the room—administrators and graduate studies committee—were assuming that scholarship was important. The issue was only how do you promote it, and in addition to scholarship should we engage in graduate teaching? That in some ways is the most remarkable change which has taken place.

JLG: Professor VanKley, you are the secretary of the Graduate Studies Committee. What did the Committee come up with for a definition of Calvin as a university?

Dale VanKley: The Graduate Studies Committee hasn't proposed calling Calvin a university, or proposed talking about Calvin Graduate School. All it has proposed at this point is the introduction of some graduate programs. It has left the question of label up for grabs. The proposal as it now stands is a little more modest I think than the term "Calvin University" would suggest. I think that's important to get straight. I forget how many graduate programs we're proposing by what year, but it's not outrageous.

Nick, in the meeting you referred to, between the Graduate Studies Committee and the Administrators, the questions arose whether scholarship should precede graduate education—whether it ought to be scholarship first, with that being properly funded before moving on to graduate education. That was one of the chief points of contention between the members of the Graduate Studies Committee and the Administrators. My reaction is that scholarship has already preceded graduate education. It has been around, going on for some time. There's an alarming

pattern which has developed, which is that after people here have done scholarship for a number of years, and have achieved a certain level of momentum, the pattern is that people leave right away so that they can do graduate education. Partly, that's because graduate education briefly allows people more time to do their scholarship, and partly because people want some kind of conversation to occur around what they do and that kind of conversation is not possible at Calvin College as things now stand. They want the kind of pre-professional exchange that occurs in conferences. Yes, scholarship has gone on and has been funded, I think to a remarkable degree at Calvin. I think the time has come to go on and start graduate education.

Wolterstorff: If we take a Greek context to be the promotion of scholarship, that's not under dispute anymore, then it seems to me that the two questions left for discussion, debate are the one that Dale is hinting at: Does graduate teaching enable, promote, provokes evoke scholarship in one way or another and secondly is there a calling in addition to scholarship to give graduate education to one and another kind of student from one and another part of the world. Those are the two big questions left for discussion, if we can assume this context.

JLG: Professor VanKley also mentioned that Calvin professors tend to move on. As a concrete example, Professor Wolterstorff, you have decided to leave Calvin. If Calvin had a developed graduate studies, would you have felt less pressure to move? What made you move?

Wolterstorff: I don't know. In my case, it's such a mixed thing. It wasn't just longing to have grad students, but I think grad students can be a blessing. They also can be a curse.

JLG: In some ways, we have a graduate program just across the

road. We have the seminary, and I know that you work with some students here.

Wolterstorff: Part of what Yale offers is something that Calvin, if it does its task, couldn't possibly offer, namely, a strategic position in a non-Christian institution. That's what makes it more complex.

Paul Overvoorde: One of the things that I noticed as I went through the Grads document was the fact that not only would it promote scholarship among the faculty but also enhance the undergraduate level. If you have graduate students here on campus, and you see what a graduate program is really like, you're going to instill in people's minds a desire to go on and see what a graduate education is like. My background comes from this summer going away and doing research at a university and seeing what it's like to do graduate type of study, in my case immersed in a lab, and seeing what graduate students think and what they do. A lot of that is kept back at Calvin: I don't think there is a lot of promotion to go on to graduate school.

JLG: There has been a lot of talk about "graduate programs." Which ones would come in at Calvin, how would graduate programs affect the "physical plant" at Calvin? Are we equipped to handle them? Do they involve law school, med school? What would Calvin offer?

VanKley: The document doesn't specify. It just specifies a number—not that many, three or four. The idea was that we would proceed forward in those programs that had the staff and were qualified to move ahead in, and had the resources. The idea was to be very careful with quality control and not proceed until we are definitely ready to. My first candidate would be the Philosophy Department. It would be unrealistic, as it stands, to implement a graduate program in History.

Evert VanderHeide: I think all the study reports from the last decade suggest that we move along a slower path, and haven't been quick to specify any certain programs.

VanKley: One of the objections that we got the other day from the administration was that the graduate report was way too com-

prehensive and it called more on professional degrees and traditional disciplinary fronts. That's to confuse the rationale with the proposals; rationale is the nature of things, where the nature of things should be comprehensive. And comprehensive also to accommodate some of the things that do go on here. One of the things that goes on is the Calvin Center for Christian scholarship, which is the kind of practical thing the Graduate Studies Report calls for it. It's already happening; there had to be some way to accommodate it, integrate it. There are professional degrees, advanced degrees. One of the reasons for the comprehensiveness is to accommodate things that are already going on.

JLG: It sounds like the professional degrees would consist mainly of vocational training, in terms of business degrees—you're shaking your head.

Roels: I shake my head only in this regard: when I think of graduate study at Calvin, I would like us to move in a direction that is distinctly Christian, in things where we can make the most unique contributions. I think Philosophy and History and some other fields are fields like that. The sheer comprehensive nature of the field is something you don't find in that form in a secular university. Those are unique contributions. Now when you look at a field like Business, there are many unique contributions from a Christian standpoint you can make. But there are lots of technical things in terms of advanced Accounting courses and so on that you surround with Christian principle, but the technical nature of those things is not distinctively Christian. And to invest the amount of resources that research into those areas would take, would be a strategic misuse of resources. If I had a tradeoff between Calvin having an MBA program and a PhD in Philosophy, I would certainly choose the PhD in Philosophy. I think strategically it's much more important.

JLG: There you're getting into the idea of what a university is. An American concept of university is

PhDs across the board. A very European concept is in terms of contributions to society, the concept of the Universität—to appropriate in not just education at the most basic level.

Kerry Hollingsworth: I think this really gets to the point. We've been essentially talking about mechanical details. I think Shirley has perhaps put her finger on the issue that is going to be a real issue. We claim at Calvin that our education here is distinctively Christian, that what we look for and what we teach for is to present a Christian perspective into the encyclopedia of the sciences. If that's the case, if we believe our rhetoric, that gets back to your point, Paul, namely if Christian education is necessary at the undergraduate level, then how much more necessary is it at the graduate level? To me that seems to be a perfectly obvious argument, and I am not quite sure why we're not asking more of it. I suspect, though perhaps one of the reasons is when one asks exactly what is this Christian perspective with which we are all supposed to be operating, then we are faced with a problem, and that is I suspect there aren't too many of us that could articulate that perspective in anything resembling a sophisticated, systematic body of concepts. And that's probably what makes a lot of us feel uneasy about graduate education at a Christian college. If we're not exactly sure what it is that this Christian perspective is at the undergraduate level, then what would a Christian perspective at graduate level be? Now, I think it's perfectly clear to all of us who have had a graduate level. It's not sufficient to pursue a graduate education with a perspective namely some sort of vague general conception of things. It's necessary to pursue whatever study one's doing in any discipline in terms of systematic body of concepts. Now that may take a dozen different forms. That's irrelevant. The question is that you can't function at the graduate level without a systematic body of concepts. If Professor Roels is right, and I believe she is, that Calvin

College, or Calvin University, wishes to pursue this problem then it must, in my opinion, do so from a Christian perspective. But now the dilemma: perspective or systematic body of concepts. I think that the fact that a great many faculty members feel very uneasy about having to say something, say at a graduate level, from a Christian perspective makes them feel very uneasy. And I think the dilemma for us is, if we're not clear about what a Christian perspective means at the undergraduate level, we're going to be in real big trouble at the graduate level.

Wolterstorff: I see that a little bit more in terms of a process rather than product. I mean when you talk it sounds as if the project of a Christian college requires that the perspective be complete and it just be applied. But I think in fact that one hopes one has some conclusions, that the project of a Christian college is an attempt in new situations to find out what that Christian perspective is. The Dutch often work in the image of a Christian philosophy, and then just apply the Christian philosophy. That takes industry, and not much imagination. That's never the way it goes. If it does go, it's not creative. It's the project to find what is a Christian perspective. As I say, if you've got no conclusions, you're in rough shape. But on the other hand, if you think you've got all the conclusions, you're also in rough shape. You may be right that some people are sort of terrified of the project at the graduate level, but I myself think that's where it culminates, where it comes to a head, that's where it has to be pursued at the greatest depth and with most imagination and so forth.

VanKley: As the level of study and research gets more advanced usually the difference between what would be a Christian perspective and another perspective becomes more obvious from my experience.

Roels: In the humanities and in the sciences when you operate on a graduate level it seems to me that you ask those first questions necessary, the first being theology and

methods of research and there can be distinctly Christian perspectives on that.

Wolterstorff: Shirley, maybe you're right about that. But I'm not totally persuaded. I would have thought ideally one of the finest contributions we could make is Business on a graduate level. I mean, if it's really, authentically Christian, if you ask the serious and the deep questions about management, capitalism. It could be in principle enormously exciting and a tremendously important contribution, and the fact that it's filled with all sorts of details, well philosophy is too, and history and political science.

Roels: But there I think it's a matter of definition. What I don't see in my mind is a full-scale, two-year MBA program at Calvin College.



Wolterstorff: You don't see that?

Roels: No, because it would focus so much of our energies on the technical necessarily to do a decent job on having an MBA program, that the perspectival things, the value things that you most want to emphasize, would by comparison have to get a smaller emphasis. I would rather see us in pursuit of conferences, advanced institutes, so that the grad people would get to talk specifically about value issues, perspective issues.

Wolterstorff: But these are wound up together. I had a student a year ago who came to me who just finished a course at Wharton School for Business in Philadelphia and said that, as he discerned it anyway, the point of the course was how can business reduce their tax liability.

Roels: And if we were in MBA School we would probably be expected by accreditation standards to do exactly the same thing, and then refuse and then we wouldn't be accredited and if you're not an accredited MBA program then there's no point to it. It would be much more logical to go at it with a different strategy than arguing for a technical MBA program. In our department, I would rather have a Master's Degree in Economics than an MBA program.

Wolterstorff: But see, I would once again say it entails drive and struggling toward that, more than having it.

JLG: You're talking about the undergraduate preparation for a graduate studies program, and how you're going to continue it, and whether we have the base already. To get down to the immediate implications of it, what would a graduate studies program mean to Calvin undergraduate studies? Perhaps the students here—Dave Bratt, you

wrote an editorial in *Chimes* on the topic and you were against it. You suggested that graduate studies at Calvin might detrimentally affect the undergraduate program.

David Bratt: The argument that I made was that class sizes seem to go up all the time, and we're hiring faculty left and right to try and accommodate that, but at this point there is a personal contact between a student, someone who comes in and has no idea what they are going to do with their lives, and professors here. There's no dealing with graduate assistants; you can deal with, on a very personal level, some of the greatest minds that we have. I could name specific individuals whose excitement and enthusiasm were very clearly communicated and I could go to them afterwards and talk about it. Right now, for example, every English professor has to teach English 100. I think it's very important to have to deal with these undergraduate students on a personal level.

JLG: Professor VandenBosch, I'm going to ask you to do something that you won't probably be terribly thrilled about. I'm going to ask you to represent the English Department. I know that sentiment in the English Department is fairly overwhelmingly against the idea of graduate studies at Calvin, and I'm wondering if Bratt's point has anything to do with it, whether the idea of student contact is something that your colleagues feel is going to be lost.

James VandenBosch: I'm not sure, first of all, that the department is overwhelmingly against the grad's report. I know we haven't taken a straw poll, but I'm quite certain that there isn't a majority opinion here, in either direction. Many of us, I include myself, are still puzzled about how to respond to the report, and one not really coming down on one side or the other. But it's clear that if, for instance, the English Department were to add on a graduate level program, there would be some implications for the classroom. Release from the undergraduate curriculum would be involved in that for some people, I'm sure. And almost certainly the place where that would happen would be at the

courses at the 100- and 200-level, which would have the further implication typically of having the people not teaching the graduate level courses taking on an extra 100- or 200-level course per semester. And there's been discussion on that, on what potential consequences there might be. I'm optimistic by nature, and I've predicted that in the department there ought to be little bad effect on the morale of the teaching faculty because it is such a wonderful department—such good people in the English Department. Others who are more realistic than I am say they would resent it if they were forced to teach more English 100 or 200-level courses in order to release other people for graduate level studies. So, the vote is out on that—If if we could only find out which people would respond, in what ways, if it were to happen. And you're right, Mr. Bratt, all of us do teach the English 100 course, right now; whether or not it's our first choice, everyone does. And that does mean that almost any freshman, given some chance of providence or luck, is likely to fall into the hands of someone who is very good at doing that, or someone who is very intelligent and happens to do a good job at English 100 as well. It's possible that people get a bonus in the English Department that they might not get the same chances at if we were in a different system. But that's still hypothetical.

Bratt: I think that right now, the place where Calvin has its greatest impact is not on the top end of its course levels in each department, but in the introductory level of every department—in the core courses. I think that the influence that this system now has, at the bottom of its course load, is something that should really be held onto.

VanderHeide: To some extent I think it's a matter of mechanics, and I think that's why we specifically haven't tried to address the recommendations of how we would work out moving more toward graduate programs. I don't think it's uncommon for graduate schools to insist that senior faculty members

teach at the introductory level. I tend to be in favor of moving toward graduate studies, but I see there are more risks involved to undergraduate students as being possible.

JLG: You worked on a committee a number of years ago, and at the time, I understand you were very shy of the suggestion of graduate studies. What were your objections at the time?

VanderHeide: Essentially the different types of views that came out at that time were similar to the views in the Grad's Document, this time. There was one view—we liked to call it the shy view—suggesting that we continue in the manner that we had up to that point, which was one of slow change. The other views seemed to speak in favor of a more radical development of graduate programs, moving on with other ecumenical schools or moving on to a Reformed university more quickly. It was more a matter of at what place do you move on toward graduate studies. In the last decade most of the change has not been radical. The Grad Document reflects this. That's why I'm not as worried about the mechanics; I think if we move in a slow process we'll make the right decisions as we move along.

Rodger Rice: I'd like to share an experience which I think speaks to the need to spell out the mechanics that Ev is talking about now. He says, let's not worry about the mechanics. We will take care of them later. My experience is twenty years old, sorry about that, but it stems from teaching at the University of Southern California for three years, where the rule was in the department that every faculty member must teach at the undergraduate level. It was a good rule; I liked it. And so when I went there the first year I was asked, "What do you want to teach?" Being excited about introducing my field of sociology to students, new students that perhaps had never heard of the field before, I said I wanted to teach Basic Principle of Sociology. They told me, "Sorry, we have all those sections filled by teacher's assistants. You'll have to suggest something else." I said that I would like

the next level, which happened to be Social Problems. So that first year I did take as one of my undergraduate course assignments one section of Social Problems. I enjoyed that, and had some wonderful experiences with undergraduate students. The next year came and I was asked again what I wanted to teach. I said, once again, Social Problems. "Sorry, we've hired more graduate assistants, and those sections are being taught by TAs." Those were the mechanics that were peculiar to that particular system. That is a solution obviously: to use your graduate students at an introductory level. It seems to me, that to the extent that you add to the personnel, the human resources at the undergraduate level by adding graduate assistants, you're forced to choose mechanics which I don't think are going to make David very happy. Because even if they don't teach, what you're going to have to do is go to large lecture sections with a faculty member who has some expertise in teaching large sections, and using graduate assistants in various ways for leading discussions. The report says that's going to give us more personal attention. But still, that's not going to satisfy some of the concerns about the quality and nature of undergraduate education.

Roels: But that makes some presumptions about the quality of the teaching assistants. It presumes that they are not quality teachers themselves. Maybe they're learning to be teachers, but when I was in grad school some of the professors I had were TAs and they were some of the better teachers. I think with TAs you have some advantages, sometimes. You have to be very careful, but I don't think we want to presume that TAs can't be of top quality in terms of teaching ability and knowledge.

Wolterstorff: But let me raise another question. Rog, it seems to me that in what you said there is the sort of assumption that undergraduate education is sacrosanct, and that grad education is okay provided that it doesn't do any sort of damage financially or pedagogically to the under-

graduate education. That is to say, nobody is saying that we're missing out on an opportunity there, and maybe to seize the opportunity we ought to charge undergrads a bit more or maybe even thinkably diminish the quality of their education in order to seize this other opportunity. But it's more the way we used to think of scholarship, I



think. Teaching is the basic thing. Scholarship is nice, but be awfully sure it doesn't get in the way, and doesn't cost any more and so forth. I'm not sure we should think like that. In any institution it's hard to know what are the relevant units here, but if we insisted that all the departments in the [present] college would be equally cost-effective, you and I know some that would be dismissed at once—Physics, and Classics and so forth. But of course we don't insist on that. We say the whole entity ought to have these components. The fact that one part of this entity costs more than another part of this entity—we say that that's okay. I have a hunch that that is probably always going to be true. Maybe we ought to think of the whole thing as a unit.

JLG: Okay, to follow that track; the concept of Calvin College as an institution. Calvin was originally designed to provide an institution of higher Christian learning and we've grown with that as a college

since our inception. Does Calvin have a calling to provide graduate studies in every field? Is that the calling at Calvin to provide Christian education at undergrad and graduate level, or is it a calling to give a solid undergraduate level studies program and then provide professors who can go to universities and teach from a Christian

perspective within their respective fields? That takes care of the problem of what we're qualified to teach. The people qualified in fields we don't cover can go to places where they can teach.

Wolterstorff: Right. For me that's one of the two big questions we had better think about. The one is how to continue to promote Christian scholarship and the other is this: is there an important clientele there, on the graduate level that we are up to this point ignoring, that we're not serving? Now, traditionally the argument on that score of those who were against the university was that our students are already ingrown enough. They emerge from a Christian school system and Calvin College and who wants to continue that to the end? The traditional image of all this was capstone—university as capstone on a system—and it was the very image of capstone that alarmed the objectors. I mean, the very image that made some of us say we needed a uni-

versity was the image that made other people alarmed. But I think that we probably should acknowledge that we've passed that argument by. I asked Ev Diephouse the other day, what proportion of our undergrads had emerged from the Calvinist Christian School systems, and she said only thirty percent. So that argument, if it ever was relevant, has evaporated on us. I think we've got to ask afresh, "Is there a group of people out there for whom we have a calling to give graduate education? I talked to John Lee, who used to teach at Tabor College. When John left Tabor to come here, then the members of his department said, "Well, where can we go to find a good Christian psychologist?" They thought of Fuller Seminary, and they couldn't think of any others.

Roels: I think that's the point. There is a strategic opportunity here that we dare not overlook.

JLG: Well, wait a minute. How many of the professors in this room got their graduate degrees at a Christian university?

Hollingsworth: This is precisely the point, you see.

JLG: Is that necessary? You talk about a university level training for the professors.

Wolterstorff: You don't want to ask, "Is it necessary?" John. You want to ask, is it a good thing?

JLG: Would it be optimal?

Roels: I think perhaps it wouldn't be optimal in every field, because there are some fields that we aren't uniquely qualified to fill. But there are some in which I think it is optimal. I think about the possibilities to have historians or philosophers who are trained here at Calvin go out and teach uniquely and have a vast reservoir of knowledge they have developed about Christian perspectives that they can bring to those other colleges. Not that we're the be all and end all; we're only a servant among many. But there's a need there, and it's not just Reformed colleges. There are Mennonite colleges, there are Presbyterian colleges. There are all kinds of colleges.

Wolterstorff: See, there are currently people who go to the

graduate philosophy department at Notre Dame very specifically because they want Christian philosophy. In fact I suspect most of them (philosophy grad students) who go to Notre Dame go for that. And in many ways the Catholics have been ahead of us here. I mean they've been often rigid about it and so forth, but. . . .

VanKley: They have a long tradition of it.

Wolterstorff: But ours isn't that new, Dale.

Hollingsworth: But our rhetoric has been consistently one of talking of secular universities. And the fact of the matter is that everybody—at least all of the faculty members in this room—have all had their graduate education in federal or secular universities.

VanKley: But they all went to Calvin, I think, as undergraduates.

Hollingsworth: I think you're probably right.

JLG: But I did not come from a Christian high school. I came from a secular high school to a Christian college. Do you have to come through the system to teach in it?

Hollingsworth: And it's more and more the case that faculty members coming in here are not Calvin grads. . . .

Wolterstorff: We don't have anyone here [in this room] that isn't a Calvin grad. But I think we must not assume that the clientele for graduate studies will almost exclusively be our own A/B graduates. I think that if that happens, we've failed.

VanKley: The expectation of the Graduate Studies Committee is that that will not be the case.

Wolterstorff: Most of these graduate philosophy students at Notre Dame are not Notre Dame graduates.

Roels: These could be people who come from any college, anywhere in the world.

JLG: I don't know if you're prepared to answer this, but in terms of the actual logistics of going to a graduate program, how would it affect Calvin money-wise—economically—over the years?

Wolterstorff (and others): We need more of it.

Rice: I think the source of funds is a very important question, and I think that that's one that the document tries to deal with, but I don't think it has all the answers. To move to graduate education the same funds are going to have to be tapped in order to finance it. So there is a way in which graduate and undergraduate education will be competing with each other. Now again, the document tries to separate those and tries to identify ways in which funds would be raised separately for graduate education. I can't see how they would be separated myself. A bigger problem is that I think the document—and rightfully so, in my mind—is saying to move toward a foundation for graduate education we have to fund advanced scholarship. That's a very important argument in this document. And I think they're saying advanced Christian scholarship. And the document also says that graduate education has the capability of attracting funds that undergraduate education is not able to, and I think

It has the capacity to attract funds that undergraduate education is not able to.

they're right there. But basically we have to ask ourselves, "We're talking about raising funds to support advanced Christian scholarship. We're not going to go to NSF, NIH, the typical sources that are available to other universities. We're going to have to really work hard at identifying the sources of funds that will indeed support that kind of enterprise. I think that that's going to be the real challenge for us.

VanKley: Referring back to the meeting that we had with the administrators the other day, I think the sum of \$15 million was mentioned—that's as much as the Pentagon spends in a couple of minutes. But in any case it's true that the problem of funding is going to be a major issue. I guess my own feeling is that we have to go outside

of the Christian Reformed Church. We do have to go to the Protestant Community both public and private and make a case for Protestant higher education as being attractive to people outside the Christian Reformed Church. I think they're going to have to be given some kind of rules for the government of the institution. My own vote would be to find Protestants outside of the Christian Reformed Church who would be sympathetic to what we're about—Reformed higher education. I think that sympathy is there, and I think the money is there. We've got to locate those funds and go out and get them.

JLG: In terms of the idea of the graduate programs at Calvin, how thoroughly integrated would the program be? I mean, would we have to build another campus? Would we have to buy back the old campus? What is it going to involve?

Roels: I don't think we can answer that question yet. For example, if you're talking about MAT programs where people are employed during the day and tend to come later in the evenings, you don't need more facilities. But if you're talking programs where graduate students will be here during the regular class hours, then you do have a facilities problem. So it will depend on the nature of the specific program.

JLG: You're talking about \$15 million. You could probably buy back the old campus for \$600,000, and if you're talking about building some million worth of buildings, that saves you quite a bit of money already.

Overvoorde: Once again, though, it gets back to what are we actually talking about when we're talking about university. Are we talking suddenly in ten years we're going to have seventeen new graduate programs and we're going to be turning out doctors? I think we have to keep in mind the slow progression of the thing and the fact that it is not something that's going to control the college but it's something the college can control. And I think that they're waters that should be tested at least. From reading the Grad Document the idea that

I get is that it's nothing more than a statement of what already is. Already we offer a master's programs and it's a formal statement saying that we as a Christian college want to test these waters a little more thoroughly in terms of a graduate education.

Wolterstorff: Right. I don't visualize huge numbers. One hundred grad students. If you can give a good graduate education to a hundred students, you're doing a good job.

Overvoorde: Maybe that's something that should be brought up. When people talk Calvin University, everyone reads into it that concept of what American universities are like, and I think that's when a lot of negative comments come up. The amount of administration, building space, amount of money and so forth. To me it's, once again, something that can be slowly implemented.

Smit: I have a concern though—if we accept the philosophy all now and get that decided, when does that gradual stuff stop? How far is it going to go? How much are we going to end up spending? In the long run it seems almost as if we all agree on a philosophy we're stuck, and it's like well the philosophy's agreed on no matter what is happening as time progresses. Things are going to get more expensive, and how far is this all going to go? Maybe I won't care in thirty years but, how far is this all going to go?

Roels: But I think Paul's point is well taken that at this point, the Grad's Document isn't trying to put a stamp of approval on the question of whether we should have graduate education because we already do. It's only a question, a vision of what direction it may develop and to what extent. So we've already put our stamp of approval on graduate education. It's just a question of plans and where we go next.

VanKley: I think that it proposes that we expand. I think that there is a momentum to expand here. Up until the last few years the tendency has been to expand horizontally by bringing in more undergraduates and developing pre-professional

programs. I think what the report is suggesting is that we ought to try to expand in a different kind of way.

Wolterstorff: I think that's a worthwhile way of putting it. In the thirty years I've been here the college has diversified in a tremendous number of ways, and usually we didn't know where the diversification was going to end. So we're in the interim and one thing that occurs to me is that there are a lot of students off-campus on one and another kind of thing in this country, abroad. Thirty years ago, that didn't happen. So we've introduced all sorts of diversification and this proposal is that maybe it's time to introduce a kind of vertical diversification.

VanKley: And concentrate our energies in areas where we really need to move forward and do more than we've done until now. That's a kind of internal momentum in the college and it wants to move ahead and it's frustrated at this point.

Roels: If you look at the quality of faculty we've hired at Calvin in the past few years—not that the previous quality was not great—but if you look at the people who were hired and the reasons they came here, many more of them have an interest moving scholarship ahead. Those people in ten years are going to say, "Where can I go to do scholarship?"

VanKley: I think particularly of the English Department where there's been a great deal of hiring lately. They've hired a number of people with tremendous talents.

VandenBosch: There's a question that comes up over and over again from people who are interested in joining the department. They ask, "What kind of college is it for supporting research and scholarship?" And over and over again we give them the answer that it is a very good place for the support of research and scholarship. As a matter of fact we expect it, we depend on it from people in the department, and it's no longer the exception but more and more the rule. So it does strike everyone sooner or later as being somewhat of an anomaly to say, "We expect this and this is how things are going

to be, but we're forever going to stay at a certain level of development in the curriculum." But I'm a little concerned that Nick, you'd be willing to consider that we could tail off in the quality of undergraduate education if we see that there's a real strategic advantage to be gained in investing more heavily in graduate education. I don't like the idea that I hear over and over today, and other times as well that we've got to choose for one or the other. I know that sometimes that does happen, that making a choice in one direction necessarily involves a diminishment of some sort in another direction. But I'm not convinced that that's necessary.

Wolterstorff: I'm not either. I just meant to say that we think of the undergraduate college as a unit. The courses abroad—we don't isolate those. At first we did. We'd only follow them if they didn't necessitate alterations in what went on on campus.

VandenBosch: Allow changes as long as they make no difference.

Wolterstorff: And when diversification altogether costs more money, we say that okay. It's part of a complex. Maybe we ought to think not of a sharp delineation between undergrad and grad but of the two as being a unit.

Vankley: It's conceived of as an analogy to a caricature of two mystic philosophies—nature and grace.

Rice: I think his remark ties in here. The report seems to wed the goals of advanced scholarship and graduate education, seems to assume that we must have both and that we must grow in both of these directions at the same time. You can't separate them and yet it seems to me that those who are in favor of graduate education as I listen to them I hear them putting advanced Christian scholarship ahead of graduate education. That's the desire, that's the good they want. So I wonder can we perhaps separate the two or at least maybe put them in a type of procedural order that we would move in the direction of promoting more scholarship? I think that's what some of the new faculty are coming here for because they do see oppor-

tunities for scholarship and the institution is willing to support that to a certain extent. But if we are going to seek additional funds, what if we tried to expand what we're doing in advanced scholarship and let that be our focus first of

nothing at all. So I think that's in response to your question, Dean Rice. We would not want to guarantee anything like that, saying advanced Christian scholarship is going to happen because now we have these structures and pro-



all before we eventually come around to considering now is it time to expand in terms of graduate education? Can we sort those two out or must we have both of them simultaneously.

VandenBosch: My impression is that right now without very well-developed programs we have all kinds of faculty members at Calvin who are doing exactly that sort of work. It would be a very odd argument to make that it can't be done unless we have a more fully developed graduate education program. And the argument from the other side is that there are fully developed graduate education programs at the university level which produce nothing but scabrous scholarship and bad work. I think that we often forget that there is a bottom half of the graduate school in the country and that all sorts of people work at the bottom end of graduate education in the United States and in the world. As a matter of fact we have little to attract us to belong to that bottom fifty percent. Having a graduate education program guarantees

programs in place. In fact there might even be some slightly deleterious effect of the pressure—the extra pressure on those people who are primarily hired to teach the graduate programs would be to be producing that kind of scholarship which up to this point we have not been able to do because we haven't been appointing people to those positions.

Wolterstorff: Rog (Dean Rice), when I try to answer your question (which I think is certainly one of the right questions) with concreteness I ask myself, "So suppose Notre Dame philosophy took no grad students. It produced scholarship, roughly the same amount it does now, Dale is skeptical that it would—there's a sort of stimulation that goes on, perhaps he's right about that—but suppose it produced the same amount of books and articles. But it was not training any leaders in the realm of philosophy. The students who now go there for Christian philosophy would have to go to some other place. Would anything of worth be missed? My own feeling is, yes,

something of great worth would be missed. Something valuable is going on when those students are being trained there at that graduate level. I really think that.

Rice: Must they be at the graduate level? I think of the Calvin Center for Christian Scholarship (CCCS) that certainly involves students and also the fellows. . . .

Wolterstorff: Well, I think the advantage of us being at the graduate level is here's where the creative work in Christian philosophy is going on and they interact with it and become part of it and so forth. It's much less true at the undergraduate level. Then what they're involved in is the creative work of non-Christian philosophers. There is always going to be a mix and that's okay, but if I just think of that lump of thirty philosophy grad students at Notre Dame, most of whom have come there for those reasons, I think we'd be missing something if that weren't available.

VanKley: In response to Dean Rice's comments and concerns about the relationship of graduate and undergraduate education, I'd like to expand a little bit on a point that Paul made very early on that he was inspired in another place by seeing others living out their graduate education. I do think that it would be helpful for undergraduates at Calvin if they could see more people who did philosophy as opposed to teaching it, for example, I mean if it were perfectly obvious that philosophy was something that people did as well as to teach, history was something that people did as well as to teach, and that the whole enterprise of scholarship and advanced education was an enterprise of scholarship and advanced education was an enterprise that existed and went on apart from the pedagogical activity that takes place in the classroom and that learning is an adult enterprise. I think that there has been a dangerous expansion of undergraduate education in the fifties and sixties and so forth and not simply the expansion of it but the increasing expense of it which has made undergraduates dependent on

their parents' financial help. All of that, I think, has entailed the consequence that for lots of undergraduates. Undergraduate education has become an extension of high school. That is, it's not altogether voluntary anymore, it's mandatory. They're not paying their own bills, their parents are paying their bills.

JLG: Is grad school going to be an extension of that again? Is grad school going to be what college used to be?

VanKley: We in the History Department and those in the English Department face the freshmen en masse and I think that we have a view of what is really going on in the undergraduate population and the kind of preparation the people bring with them and the sheer boredom that lots of undergraduates have. They really don't want to be here, lots of them. They have to be sort of talked into this proposition, and for the sake of the morale and the ambiance it would be helpful to have the spectacle of other adults involved in the cultural task of scholarship.

Smit: I found that as a freshman I knew people who liked intro courses to get a taste of everything. They had a problem with profs being bored with teaching intro courses.

Overvoorde: I've always wondered, would having graduate students here, and people at the same wavelength that know the subject field as in-depth as you do, and asking questions critically about the work you are doing, does that recreate a little bit of creativity in you, making you that much more sharp as well? In drawing on the years of education you've had as well as teaching experiences you've had so that it creates a new sort of excitement to go back to the lower level course and try to get somebody else excited in your field?

Wolterstorff: No guarantee, but it can.

VanKley: I would like to personally testify that I do like to teach intro courses. Even if we were to expand to graduate education, that I wouldn't like to be dismissed from that responsibility. I do get a

tremendous kick from it, I can't attest to my students. I'd like to teach at that level for somewhat different reasons from the reasons that I have for teaching at a more advanced level and that is those courses give me a chance to address questions of more universal significance that are somewhat out of place in more specialized courses. I want to add to that. There are models of graduate education that allow and insist upon just that. One very good one, I think, is the University of Chicago where everybody is involved in undergraduate education at a very basic level. I know someone who is one of the premiere historians and intellectuals in France today, who teaches there every quarter. He teaches undergraduates, grades their papers.

VandenBosch: Has the Grad's Committee considered those other options other than having a graduate program on campus?

VanKley: There is a proposal for a university that has to do with Dordt, and the Institute in Toronto, and Trinity College and so forth. I guess the feeling of the Graduate Studies Committee, although this isn't our primary concern, is that even if such a thing were to be, that kind of university would have to have a center, and that center would have to be Calvin, because we have more resources, more buildings. So far as a cooperative venture with universities such as Notre Dame or Valparaiso, that was considered too—I myself checked that out. I asked some people at Notre Dame that I knew about that and the response I got from them was very unenthusiastic. I was enthusiastic about it, but they were not. I didn't really see any possibility there.

VandenBosch: I'm just thinking of opportunities to spread some of the costs of this around in a variety of ways. I talked to a colleague of mine from another university who says that the English Department budget (and his English Department is not much larger than our present English Department) for library acquisitions ran to \$100,000 a year and he did not consider that to be a large or extravagant budget at all,

and that's with a budget that's already been in place for a good number of years and the basic collection already needed for graduate programs in English is already there. That's simply to maintain a collection which is already several times the size of our own. And if I think simply of English Depart-

ment holdings, History has a similar sort of problem probably, I imagine for Philosophy the same, those costs just in books are just enormous. So that ways of being able to spread those costs around or amortize them in some ways by using other people's already purchased collections in other

places would be a very attractive way of keeping those costs down in an early stage.

VanKley: It surprises me to hear that about the need for books in English.

VandenBosch: But we have to deal with fiction and it costs a lot of money.



SONG OF RACQUETBALL (with apologies to the Beowulf poet)

Hwaet, of strong strife stiff under heaven,
Welling within walls, wretched conflict
Against hostile foes, fierce fated ones from before,
Will I tell now, gladsome in the tall hall.

Willingly, Walhout spoke, wise among the good ones,
Comfort to his company. "Come now as the day
When we our honor must defend, on the whitened walls,
With masonry cracking mightily (old from before, when Oppewal
Strove with sly forehand and Van Der Weele assayed his arm,
Finding full honors, fearsome in the battle,
Grey-haired gold-friends). Now has sky's candle glowed,
Lighted our way, leg-weary for conflict,
Not at all eager to refuse the meeting of racquets, hard ball play."

Up strode Timmerman, slaughter-eager, strong player from the back court,
Grim from the forehand side, maker of forlorn hope, foe-wearier,
And with him Bosch and Kopple, anonymous without prefixes,
Yet cold-hearted in conflict, careening balls past comrades.
Never saw I greater racquet bearers, men over the earth,
Warriors in war gear, than in that hall,
Long in lineage, glorious in form.

Bosch served, seething, speeding past Walhout.
Grinning, grimly he speaks: "That was good shot!"
Walhout, wailing, wretched, abandoned the court,
Field of honor, eager to seek comfort among the players.
And Ericson, son of Ericson, son of Ericson, son of Ericson,
Ericson spoke, full of right words,
Said to Timmerman—he was sad of mind—
"I that time remember that we mead drank,
Boasted that we valiant would be, strong against the vile.
Now seems to me proper to bear proud miens,
Racquets rule, balls bedevil,
And hostile foes dismiss, by made shots made dismal,
As we before, in time ago, boldly beat
The German, the Frisian, the Scot. Great hearted, recall
When we Hettinga, heated with spirit, hewed down as linden trees
Mauled by axes, their yellow wood open to the skies, molested,
Made raven-homes, gnawed by wolves, remembered by no man.
And remember the Dean, defeated. No further battle did he desire!
Recall your honor in this day, lest a barrow be built for it."

Timmerman heard, mindful of glory, eager to avenge.
Advanced they to the court, mail-coated comrades,
Team from before when the sport was young.
Served then the Bosch, ball bouncing high.
'Til Timmerman whipped, winning, down the line.
Then darkened the brown skies on Bosch's brow,
Glum, grim, greedy for slaughter, gleeless in the battle.
Kopple served, careening, careless in his rage,
And Timmerman swerved, sagely, backhand speeding to center.
Then stepped the Bosch, strongly to smite,
Mindful of former victories, heedless of fated defeats,
Forgetful of failure at German hands,
Who from long ago had lived livid life.
Remembered Sigemund, how he slew fear-sated warriors,
Tracherous terrors, traitors by night.
Remembered Hrafinkel, heaving warrior over seas.
Smote with rounded stroke ball to ceiling, cheering,
As the ball curled, curved o'er Ericson's head,
Spinning in the backcourt, seething with momentum.
'Til Timmerman, his chairman to comfort,
Leapt lithely at the ball, laid it past the two,
Dropped it in the corner, dead among the dustballs.
Then wept Bosch, bootless, baleful cries.
But Ericson, mildest of men and most gentle,
Most kind to countrymen and most eager to praise,
Saying nothing, stepped to serve,
And strife continued, best of world glories.