Hands—perhaps the most exquisitely useful tools ever devised. With incredible deftness this wondrous assortment of moving parts can thread a needle, read braille, operate machinery, transplant hearts, and perform a multitude of other tasks from menial to masterful. The hands on the cover are masterful indeed. They belong to Van Cliburn and were photographed during a reception following the pianist’s concert here last year. The discipline, sensitivity, and achievement of these hands symbolize the goals of Taylor’s Music Department.

Photo by Ed Breen, Marion Chronicle-Tribune
The swiftest index of the soul of a people is its art forms. The real value of America is not in the number of new buildings or in the treasury balances, but in the culture our society is creating... the kind of pictures we are painting, the kind of music we are playing, the kind of poetry we are writing, and the kind of words we are speaking. These tell you what our civilization is really like. Confucius, it is said, believe that “if a man were permitted to make all the songs, he need not care who should make the laws of a nation.”

Here on the campus of a religious institution, it is good to recall that the Bible is a book of music. It begins in the dawn of the morning of time, with the majestic picture presented in the Book of Job:

“When the morning stars sang together and all the sons of God shouted for joy.”

and it ends with the picture of a throng about a great white throne: again there is singing.

True art is the expression of the Absolute, the expression of God the perfect artist. Likewise, true art expresses eternal truth. The beauty of the Taj Mahal, or St. Paul’s Cathedral, or of the Parthenon stems from the fact that all these reveal the laws of a creative, splendid, orderly universe. We may even say they reflect the absolute beauty and harmonious order that is implied in the ancient phrase, “the music of the spheres.”

I am proud to be an alumna of Taylor University. As one of Indiana’s oldest private institutions, Taylor, since its founding in 1846, has consistently contributed to the intellectual, spiritual, and cultural enrichment of America and I am confident it will continue to do so in the years to come.

—Dr. Hertha Duemling, on the occasion of her receiving the Doctor of Literature Degree from Taylor University in 1967. Dr. Duemling is one of Indiana’s foremost patrons of the arts.

He who does honor and reverence to music is commonly a man of worth, sound of soul, by nature loving things lofty.
—Pierre de Ronsard.

The human ear is a structure of amazing delicacy, virtuosity and range. So delicate that one of the amplifying bones of the middle ear—the “Stirrup”—is about half the size of a grain of rice. Of such virtuosity that it can discriminate among some 4,000 sounds. Of such range that it can detect a murmur hundreds of feet away and yet withstand sounds millions of times stronger—the screech of a subway, for instance. The ear can use its 23,000 vibration-sensitive cells to distinguish between sonic booms and symphony music... it can span a sound spectrum of nearly 10 octaves... cope with vibration pressure 14 million times greater than the softest sound to which it is sensitive.
—Telephone Review
After having been directed into college teaching by what I felt was the Master's plan, I had a desire to become affiliated with Taylor University. Why? I do not know exactly, except I knew it was very similar to my own Alma Mater regarding high religious standards.

Less than a year after completing my Master of Music degree, I wrote a letter of inquiry to Taylor. Upon receiving a catalog and looking at the music department program I said, "Well, Taylor is out! Her music department is nil." Then one day a letter arrived, a letter written by the academic dean, now our president, Dr. Milo A. Rediger, stating that there was an opening, and according to my credentials and experience, seemingly I was qualified to fill the position... could I come for an interview?

On April 1, 1954, after traveling a thousand miles, I found myself standing in a strange place—the Helena Memorial Music Building.” It was dark, ugly, stuffy and hot. My host, Dr. Rediger, was arranging a time when we could talk to Professor Theodora Bothwell, who was retiring and whom I might replace. As I stood there

Music theory specialists and associate professors Hilda Steyer and Corlyle Drake discuss a musical score.

Paean to Helena

by

Hilda L. Steyer
“Well, Taylor is out! Her Music Department is nil.”
In spite of this negative first impression by a prospective faculty member 16 years ago, she came to Taylor. Here she tells why.

I looked, listened, and became very confused. “Helena Memorial,”—what a building! The catalog listings—What a department! WHY TAYLOR?
I liked everything about the institution except the music department. The administrators impressed me very much. I appreciated their probing into my academic background, but even more, into my religious standards and integrity, my present beliefs and experience. I liked the faculty whom I met here and there. My heart was hungry for Christian fellowship among colleagues, as well as unanimity of purpose in striving for both high academic and religious standards. A former professor of mine when I was in Asbury, Dr. Hildreth Cross, was here then and was my hostess during nonacademic hours. In the evening we went to the home of her friend, Mary Thomas, where a group met and my heart soared with gladness as we shared in a wonderful time of fellowship. This was what I was hungry for! Believe me, it played a part in the decision I soon was to make.

Back in the guest room that night, too weary to pray as I needed and wanted to, I felt great in every respect about Taylor—except the music department. So, WHY TAYLOR? The next day Dr. Rediger took me to Muncie and I boarded the train headed back to the university in which I was then teaching.

We had agreed that Taylor University could make me an offer, but neither of us was obligated as yet. As the train rumbled westward, I silently prayed for guidance; I felt so depressed, confused, so closed-in. There was something I couldn't understand or describe about “Helena Memorial” and her program. Was it because I liked the new, spacious building I would be leaving, or was I being checked somehow? I prayed, then with eyes closed I sat “in quietness and confidence” that He would give me an answer.

WHY TAYLOR? Because during the time a peace came into my heart— the depression, the “dark” feeling lifted—I felt in my heart and mind, “This is the way, walk ye in it.” (Isa. 30:21). I knew the mantle of Theodora Bothwell had fallen upon my shoulders. I knew the call and leading of the Lord was upon my life and future work. That is, WHY TAYLOR!
In September when I came to Taylor, the first music faculty meeting was called by Dr. Rediger. During the intervening months every member of the music faculty had resigned! The present faculty—all FOUR of us—were new. All but me were inexperienced in college teaching. Changes began to take place, some good, some not so good, but in every respect I tried to be true to my calling.

The role of a professor in an institution like Taylor can be a ministry also. Why? Because we work with people, with YOUTH! It is up to us to help build the character of each to be molders of men. It is our privilege and responsibility to point them to the ladder of achievement and then help them climb it rung by rung.

Seventeen years later I still stand in the halls of “Helena Memorial,” but I don't see the bleak, the ugly! True, much remodeling has been done, but I am not referring to the building. I am seeing people—scores of them who have come and gone during these years. In retrospect, I remember the changed lives, the hours of counseling, the little parties, the times of sharing and praying together—as well as the academic work itself. “Helena” has become a precious place in spirit and activity. I hear sounds: voices, instruments, a teacher's voice in lecture, the secretary's phone—a busy, noisy place to some, but to me it sounds wonderful because it is all in an effort to learn, to develop talent, to prepare youth for future usefulness and service. So, not only do I reminisce the past, I live in the present and look to the future as I continue to “walk in the way.”

In spite of the physical plant and its inadequacies for a department which is now greatly expanded (16 faculty, nearly 100 majors), “Helena Memorial” has an atmosphere that is different. When I leave home for an early morning class often I am weary. However, upon arrival something happens to me—that same something which has always happened! I am greeted by my students. Whether we are exchanging jokes, talking curriculum, sharing class activities or an answer to prayer, that great indescribable feeling comes over me. It is love, it is fellowship, it is the sweetness and “peace which passeth all understanding.”

Students seem to be everywhere, all the time. As a day progresses, the activities of the Christian professor are many and varied, from teaching to counseling and all else which comes in between. We work together, professors and students are one, each helping the other (although I am sure students are unaware of how much they help us). When I leave “Helena Memorial” late in the day, as the shadows of evening begin to fall and the carillon peals out its bells across campus, again I am filled with a wonderful sense of fulfillment which words cannot describe. I am so glad to be a part of the tradition of Taylor both now and in the future because

I BELIEVE in myself, my pupils, my ability, my pupils' receptiveness,
I BELIEVE that, with Divine help, I can benefit humanity.
I BELIEVE that my work itself is a university for self-development.
I BELIEVE that music is the finest of fine arts, the most inspirational of all arts.
I BELIEVE that in devoting my life to conscientious effort and fair treatment of my pupils I will be blessed with a happy life which, in turn, will enrich the lives of others.
I BELIEVE if I “lose my life I shall find it again”—in the lives of OTHERS!
—This is, "WHY TAYLOR!"
The author chronicles the development of the Taylor Music Department from its near-dormant years to the level of performance and status it now enjoys, including accreditation by the National Association of Schools of Music.
In 1962 our president insisted we begin working toward national accreditation. We contacted the National Association of Schools of Music (NASM) and received materials listing their basic requirements. We felt we rated close to "zero."
Artist-in-residence, Dr. Thomas Richner is an internationally-recognized concert pianist and organist.

In 1960 tragedy struck "Helena Memorial's" close neighbor and sister when a violent fire destroyed the "Maria Wright" administration building. All that saved "Helena" was her "age," because of a slate roof which sparks could not ignite. The tragic story spread across the nation, but with the positive caption, "The tower shall rise again!"

No new administration building and tower have yet been erected because other plans have evolved. However, there are other kinds of towers and there has been an unceasing effort in the music department to develop some of these: towers of academic strength, of intellectual wisdom and social wholesomeness and towers of prayer and faith.

Many changes have taken place in the music department during the past ten years. In 1962 our president insisted we begin working toward national accreditation. We contacted the National Association of Schools of Music (NASM) and received materials listing their basic requirements. We felt we rated close to "zero." Neither time nor space will permit a detailed account of all that has transpired in order for us to reach this goal.

This achievement is the result of many years of effort to strengthen the total music program and marks a milestone in the further advancement of Taylor's academic and cultural program. Membership in NASM is granted only to those institutions which show evidence of permanence and stability and which meet the strict requirements of the Association. Taken into consideration are the qualifications of the music faculty, the quality of the programs, performances and courses offered, the accreditation by the National Council for the Accreditation of Teacher Education (NCATE) and the admissions standards of the university. There are only about four hundred schools accredited by NASM so this gives some idea of the high standards and rigidity of their requirements. Some of the things we had to do to qualify for accreditation are as follows:

**PROGRAM**

1. We increased our music library holdings according to NASM specifications. In January, 1970, we had in music 3,956 volumes, 21 periodicals, plus music and music scores by the hundreds.

2. Due to increased enrollment and additional equipment, we acquired the full-time use of two annexes. The old barracks, which was the science building for many years, is now the instrumental building, remodeled to include a band and/or orchestra rehearsal room, lockers for instruments, offices for professors and an electronic piano laboratory. Across Second Street on the other corner, the large white house is used for the music record library with listening facilities on the first floor and practice rooms on the second. None of the three buildings are adequate, but they are tiding us over until a new Fine Arts building materializes.

3. We hired an NASM consultant to advise us. He indicated it was not a matter of "whether," but rather a matter of "when" the music department would qualify.

4. Our academic program has undergone a complete revision in accordance with the term course-credit system adopted at Taylor. Instead of so many one and two hour courses there has been an amalgamation of courses, some of which are team-taught. For example, in music, the areas of Theory, History and Literature (known as THL H-L) are taught as one subject for four consecutive terms after the students have had Basic Theory. These are team-taught in most cases so when the students study the history and literature under one faculty member, they are directed by the theory professor in analyzing and composing music to imitate the styles and forms of the period of music under consideration. The periods are studied chronologically.

5. The accretion of a major in music theory (rather than in applied music) is now in effect. With increasing demands, with added equipment and facilities and additional faculty in the theory department, including a specialist in composition, this new major has great potential.

6. Larger faculty, numbering 16 this 1970-71 academic year, each highly specialized in his area.

7. Artists in residence the past two years. In 1969-70 Miss Judith Coen, soprano from Eastman School of Music, and in 1970-71 Mrs. Florence V. Cane from Indiana University's vocal opera department. Also, an excellent STRING QUARTET IN RESIDENCE, which plays in the orchestra, gives concerts and each member teaches privately his own instrument. Dr. Thomas Richner from Rutgers University was here in January, 1970, and again in January, 1971, when he conducted workshops in music, gave both piano and organ concerts and performed in surrounding communities. His contributions were enriching, to say the least.

8. Music Theory placement examinations are given entering freshmen. Those with some theory background are placed in one section, and the rest in another. There are usually about 20 in each section. Junior level proficiency examinations are given in the applied music major at the end of the fourth term of study. The results determine whether or not the student is capable of pursuing his major instrument on the upper division level. The Undergraduate Program of the Graduate Record Examinations (UP-GRE's) are administered as the senior comprehensive examinations. A separate file is kept of each student in each phase.
The rich bass voice of associate professor Charles K. Sims is heard often in oratorio performances. Sims is Director of the Taylor Chorale.

9. New instruments: In view of a prospective new building, the department has replaced all old practice pianos with new studio uprights. All private teaching studios and classrooms have grand pianos—Steinways, Baldwins and one Yamaha.

10. The department publishes a music handbook each year which includes descriptions of programs, requirements, objectives, curricula guides for each degree, etc. (Free upon request). Also, a book is compiled including all public programs of performances of the year ranging from student performance classes to lyceum programs and faculty recitals.

11. I have written my own basic theory textbook (Basic Harmonic Techniques), which is being used by several high schools and colleges now. It is totally different from the 1959 edition. Commercial publication seems inevitable because of the demand.

12. An electronic Piano Laboratory has been installed. So far we have 12 pianos all connected to a master piano. The master instrument has controls permitting the teacher to hear the entire class at once (through ear phones), or everyone may practice while the professor hears one at a time or any combination. Radio, tape recordings, etc., can be used also. This is a tremendous aid in keyboard theory classes and piano classes for beginners. Twelve more pianos can be connected to the same unit when larger facilities are available. As it is, we have to section every class and use student assistants to help teach.

13. The Bowermeister-Williams Concerto Contest is held each year, with a monetary award underwritten by Messrs. David Bowermeister and Bill Williams (1967). Joe Snider Composition Contest is an annual contest. The winner gets to perform his number in the spring scholarship con-
Artist-in-residence, Florence Vacano is an operatic soloist and professor at Indiana University. She has sung leading roles on television, with symphony orchestras, and on concert tours in the U.S. and abroad.
Benjamin Del Vecchio, assistant professor, conducts the Marion Philharmonic Orchestra in a highly successful performance.

Van Cliburn visits with music majors and faculty in a reception held at the home of President and Mrs. Milo A. Rediger.

The dazzling coloratura soprano, Roberta Peters, was a main attraction in the Artist Series this year.

Paul J. Spicuzza, instructor of music.
vocation and receives a monetary award from Mr. Snider (1969).
14. In 1966 Dr. Edward Herman-
son became chairman of the department. The youthful and vigorous gradu-
ate of Columbia University accepted the challenge to help the department. His wife, Luella, is also a Columbia graduate. Most of the changes men-
tioned have taken place under their capable leadership. Truly, God is using
this young couple to help fill the needs in our department—an answer to
prayer!

PARTICIPATION
1. Ensembles: Chorale, Oratorio,
Band, Orchestra, Chamber Singers,
Men's Glee Club and various instru-
mental ensembles.
2. The Chorale gave a concert
tour in Europe last summer and the Band
plans a similar tour of South America
this summer.
3. The Oratorio Chorus stages two
or three major productions annually.
4. Two major productions each
year in opera are produced by students
in music, drama and art.
5. The department is active in both
state and national music organiza-
tions including MENC, IMEA, NMTA,
SMEC and now, NASM!!
6. Cultural exchange:
a. Fort Wayne Philharmonic Sym-
phony Orchestra and the Taylor Uni-
versity Oratorio combine programs.
Last spring Dr. Hermanson was guest
soloist in the production of Beetho-
ven's "Fidelio."
b. The Stellar Concert Series at
Fort Wayne contributes season tickets
to be used by Taylor faculty and stu-
dents.
c. Taylor University, Marion Col-
line, Anderson College and other near-
by schools exchange programs and/or
use of faculty as featured soloists in
major productions.
7. With a new faculty member who
is a specialist in Conducting, the
Marion Philharmonic Orchestra be-
came a reality and utilizes the talents
of Taylor instrumentalists and those
in Marion. They sound professional
already—an achievement previously
thought impossible.
8. In 1968 the Taylor Music De-
partment was invited to perform at the
Music Educators National Conference
(MENC) convention as the "School
of the Year."
9. In 1969 we hosted the Indiana
Band Master's Clinic for Marching
Bands.
10. In 1969 our Band Master was
director at the Camp of the Woods
during the summer.
11. The annual Fine Arts Festival,
which involves Music, Art and Drama, is
a major event.
12. The Artist Series includes such
notables as Jerome Hines, Van Cli-
burn, Elisabeth Swartzkopf, Robert
Hale-Dean Wilder, The Gregg Smith
Singers, New York Pro Musica, In-
dianapolis Symphony, Dr. Thomas
Richardson and Roberta Peters.

PROGRESS
Perhaps most of this has been a
"progress report," and I could list
more. One of the great achieve-
ments has been in the academic area.
We now have four music faculty with
doctor's degrees. Within another year
that number probably will double as
several are almost "there." Unanimity
among the music faculty has developed
especially within the past two or three
years. No longer are we known as the
"war department!" We work together
well, we work for and with one an-
other, we share the needs and prob-
lems of our students and endeavor to
help them, whether their needs are
personal, academic, financial or spiri-
tual. We love our work! This love
combined with our knowledge and
class preparation helps us create in our
students a desire to learn. Perhaps our
efforts can be summarized best with
the following:

WHY TAYLOR MUSIC PROFESSORS
SUCCEED IN TEACHING

BECAUSE we make a study of human nature
as well as of music.

BECAUSE we are students of our own work.

BECAUSE we select books and materials
best suited to the needs of our students.

BECAUSE we read good literature, music
periodicals, new books, attend confer-
ences, lectures, concerts, et cetera.

BECAUSE we have faith in God and depend
upon Him for strength and guidance in
our work.

BECAUSE of our interest in and concern for
each student, whether in a class or pri-

date lesson.

BECAUSE we give of our time and of our-
selves to counsel, following the words in
Jeremiah 32:19.
BECAUSE we also try to be a student of students—we try to learn to understand the differences in our ages and interests.

BECAUSE teaching to the Christian professor is often a calling; therefore, we try to help each individual develop the whole person to the best of his potential in the academic, cultural and spiritual areas of life.

How can we know whether or not we are successful in all these areas?

BECAUSE of that peace of mind which comes from knowing we are in God's will and have done everything in our power to become the best we are capable of becoming.

The Taylor University music faculty and students (past and present) join hands and grateful hearts in singing, "To God be the glory, great things He hath done . . ." We feel this is only the beginning of the advancement of the Taylor Music Department!"
Society's "Canaries in the Coal Mines." This is how one observer describes today's colleges and universities as indicators of the quality (or lack of it) in American life.

Many campus "canaries" are giving distress signals over such problems as race, pollution, freedom and academic pressures. Much of the verbalizing is being done by young people. Obviously many have something to say. But so do trustees, faculty and administrators. In order for each group to hear the other, however, the volume must be kept down.

Unfortunately, many youth are conditioned to instant gratification and are not inclined to self discipline, including the art of listening to anything that crosses their point of view. Instant pudding is easy to come by; but we know of no such thing as instant education. It takes time and effort to build bridges of communication and to develop relationships that bring about meaningful changes in one's life.

One of Taylor's most appreciated characteristics is its ability to encourage such relationships, to develop a unity in diversity—a level of fellowship that transcends backgrounds and cultures.

Keeping this rare quality takes work. One such effort is the opportunity provided for give-and-take among four forces of the University—trustees, faculty, students and the administration.

As you look in on the most recent sessions portrayed on the following pages, we hope you will sense in Taylor's academic process a worthy degree of maturity and confidence—a confidence born of the conviction that God is and that He is Truth. Such thinking is Christian and is vital to a "whole-person" educational experience. Through endeavors such as Trustee-Faculty-Student Conferences, Taylor seeks an honest exchange of ideas. But even more than this, a rendezvous with Truth.
Man, since his infancy, has unfortunately assumed that Mother Earth's resources are limitless, and that exploitation of these resources is defensible and chargeable to "progress."

Unless we quickly come to grips with our environmental problems, the future is a thing of the past.

All of us can remember the suspense and the spine-chilling apprehension we felt as the Apollo 13 astronauts brought their crippled moonship back to Mother Earth.

The loss of the major life-support systems brought on a critical emergency. And it was a race against time to hurry home, by way of the moon, before the electrical energy and the oxygen were completely exhausted. Ingenious modifications, skill and endurance enabled the brave astronauts to return safely.

On these recent excursions to the moon, the astronauts have been able to view their native celestial body as a distant solar planet - beautiful, luminous, ensnared in clouds and having very special life support systems. Mother Earth could be envisioned as a space craft with a limited supply of energy, water, oxygen and habitable surface area.

These limitations are, for the first time, causing widespread apprehension and fear that the resources of the planet earth may not be adequate for the projected population during the "remainder" of the earth's journey through space.

Man, since his infancy, has unfortunately assumed that Mother Earth's resources are limitless, and that the exploitation of these resources is defensible and chargeable to "progress."

Just how limited some of these life supporting resources really are is very striking. Returning to our analogy of the disabled spaceship, oxygen was carried on board in pressurized tanks. One can calculate that if all the earth's atmospheric oxygen were compressed into a pressurized tank at typical tank pressures, the spherical tank to contain this entire supply would be only 60 miles in radius. At a given time all 3½ billion people, most animals, all combustion engines and all fossil fuel furnaces draw on this surprisingly limited supply of oxygen. True, the turnover rate is rapid, and additional quantities become available with time.

A somewhat similar calculation shows what a small volume of certain contaminants would be required to temporarily pollute the entire atmosphere. Take, for example, the heaviest of the noble gases, radon. Radon is normally present in the atmosphere in very low concentrations because it is produced during the radioactive decay of uranium to lead.

If one were to mix one cubic meter - just a little more than a cubic yard - of radon gas at atmospheric pressure, with the entire atmosphere of the earth, the resulting contamination would be at the maximum permissible level for the entire population!!! One cubic meter of certain radioactive gases is sufficient to contaminate the entire earth's atmosphere.

Though world-wide pollution and its somber implications are new, it may be of some consolation to know that this isn't the first era to be plagued with regional environmental problems. Back in the thirteenth century, King Edward I of England issued an edict against the burning of coal. The penalty prescribed was death. However, this early "Clean Air Act" was not implemented as an ongoing program. In 1852, Charles Dickens spoke of leaden skies filled with black soot that resembled snowflakes "gone into mourning." T. S. Elliot pictured the "... yellow fog that rubs its back upon the windowpanes." And we're all familiar with the "peasouper" through which Sherlock Holmes groped his way. The Great Fog of 1952, which smothered London for four days, killed 4,000 people with respiratory ills, and about twice that many succumbed to the polluted air. Following the new "Clean Air Act" of 1956, Londoners have succeeded in reducing smoke by 80 percent and boast that three-quarters of the city is now smokeless. Even the song birds that have been missed in London for about a century are beginning to return.

In America the problems of environmental quality have several origins - industrialization, urbanization, agricultural practices, population explosion.
waste disposal and the millions of internal combustion engines. Another causative factor is the failure to recycle materials after use, mainly because of the high cost of labor.

America's 100 million cars discharge an average of 1600 pounds of carbon monoxide per year. The burning of fossil fuels in factories, homes and cars adds several billion tons of carbon dioxide to the atmosphere annually. Noise pollution in urban traffic and and factories is causing progressive deafness in 20 million Americans. Fall-out from weapons tests has increased man's radioactive burden, while medical x-rays provide the largest single source of ionizing radiation for the general population.

The water used to carry away wastes from industries, business and homes exceeds 100 billion gallons per year. A shortage of water resources in America is expected within five years. Insecticides are contaminating entire food chains. And the proposed supersonic transport may cause a serious imbalance in meteorological conditions.

We have looked at problems in environmental quality at the national, and regional levels. What are some of the proposed solutions to these environmental problems? And what are some of the hopeful signs ahead?

First, population levels must be stabilized at zero-growth-rate. So long as the population was small, man's impact on the environment remained limited and localized. He did not have to pay the price for his shortsightedness. Having spoiled one part of the earth he could move on and leave to nature the long task of repairing the damage.

But recent history has changed all that. Human population has soared. This problem in demography is a prime factor in environmental quality, hence concerted efforts must be made to bring the growth rate to zero. Dr. Thomas of Stanford University, who was on our campus recently, suggests providing a federal stipend of $1,000 per year for each woman of reproductive age during each year when she bears no child. The annual cost, estimated at $50 billion dollars, is proposed as a serious deterrent to overpopulation, and would, at the same time, provide some funds for welfare and higher education.

A second proposed solution is to utilize new energy sources fully and quickly. Nuclear plant construction is held up in numerous communities as litigation over thermal pollution continues. Thermal pollution is not unique with nuclear power plants; the problem is accentuated mainly because the nuclear plants are larger than the fossil fuel plants. Ways are being developed which will harness this wasted heat in beneficial practices such as warming the soil for agriculture. (To keep problems in perspective, people are also thermal polluters; the heat radiated by the earth's population is equal to that of over 100 large nuclear plants.) Furthermore, there is no foreseeable alternative to the use of nuclear power. The fossil fuel reserves are too near exhaustion.

Some of the hopeful signs for the days ahead include the following: auto emission levels, when expressed as average output per vehicle, have decreased each year since 1967. More stringent Federal standards for new cars assure continued improvement. However, the most serious emission levels come from used cars and these are not covered by the Federal standards. The states must enact appropriate legislation. Industrial pollution abatement is actively sought by industry and demanded by enlightened communities. Such pollution is also increasingly becoming an acceptable problem for court action when industry moves too slowly. World-wide oxygen levels are not in as much jeopardy as was indicated one or two years ago. Carbon dioxide levels are increasing significantly, and this increase does cause the so-called "greenhouse effect," which will warm the earth's temperature. (The incredible consequences of this greenhouse effect is the theme of a science fiction novel entitled, We All Die Naked, by James Blish.) Recent assessments, however, indicate an opposite and overwhelming effect from light scattering by atmospheric dust particles.

Within the last month, an American correspondent in London has editorialized that it appears impossible for a culture to maintain a high standard of living at the same time as it maintains a high standard of life. This concept deserves deep scrutiny. If it is correct, we can well afford to retrace from our touted standard of living to recoup a higher standard of life. Simple beginnings of such retractions may include smaller bathtubs to conserve precious water; reversion to the use of cisterns for home water supplies, except for drinking; less horsepower per automobile; less individual travel in favor of mass transit; avoidance of planned obsolescence in cars and clothing so that items will be outworn instead of outdated; and a ban on smoking to help clear the air.
RACIAL Pressures

by Dr. Dwight Mikkelson

with Emily Cottman ('72)

"Our Constitution is color-blind," argued John Marshall Harlan in his dissenting opinion, when the majority of the U.S. Supreme Court propounded the "Separate but Equal" doctrine during the latter nineteenth century. By mid-twentieth century Harlan's opinion was adopted unanimously by the court in Brown vs. Board of Education. Here is an example of the process of change by the highest court of our land when dealing with a racial issue.

The history of this nation is filled with clashes between people of different colors. The first Americans were red men whose civilization was gradually destroyed in conflict with a white civilization. The Indian more fully understood nature and cooperated with it in his form of life while the white abused the land. White attempts failed to change the pattern of Indian life.

In recent years the Indian has tried to receive some compensation for the land surrendered as he was gradually forced west. His success before the Indian Claims Commission has proved minimal. He cannot compete with the capable lawyers and trained anthropologists employed by the U.S. Department of Justice.

But in the distance the faint cry of "Indian Power" can now be heard. Brochures advertise scholarships for students of Indian descent who wish to attend law school. Abandoned areas, such as Alcatraz, are suddenly occupied and claimed. We will hear more from the first Americans in the 1970's.

In limited numbers, orientals came to our cities. They provided a valuable labor force for such projects as construction of the Central Pacific Railroad in the nineteenth century. Californians became the most concerned about the "Yellow Peril" in relation to schools and employment. That State sought to place restrictions upon these people, while the United States government virtually stopped the population flow early in the twentieth cen-
Succeeding generations attained U. S. citizenship through birth. Then a surprise attack upon Pearl Harbor produced the immediate and obvious reaction. Advertising media flashed the slogan, "Slap a Jap."

The victims of prejudice resulting from war were American citizens of Japanese descent who lived in homes along the west coast. They were forced to move inland to relocation centers, which some persons labelled concentration camps. When the question of depriving these U. S. citizens of constitutional rights and personal liberties came before the U. S. Supreme Court, Justice Hugo Black, who had gained the reputation of delivering liberal opinions, contended that the national emergency made it necessary to take such action.

Military might and atomic power brought Japan to surrender. Now, in the fickle pattern of changing foreign relations and the rise of another ideology, Japan is presently our ally, and Communist China is the "Yellow Peril" of the 1970's, in the U. S. foreign policy.

The most obvious area of racial pressure today is in the relationship between blacks and whites. This relationship has taken many forms through the periods of captivity, slavery, the Civil War, emancipation, segregation, attempts at integration, nonviolent resistance and "Black Power." Black responses to the white policy of segregation include the attempted accommodation to white society of Booker T. Washington or assimilation through adoption of white standards and values. The more recent response has been a repudiation of everything white in an attempt to create a new image and a new self-concept. It takes the form of Afro hair styling, clothing and the desire for the truth about the historical heritage and development of the Afro-American — thus the push for Black History courses in most of our educational institutions. These are merely external evidences of the repudiation. There is also an internal, a psychological repudiation of everything white. It takes the form of a total rejection of and refusal to accept the old image of the Negro which the white man had created and which the black man had previously come to accept. This is, by far, the most important. For you see, the white man can no longer control the minds of black men; and if he cannot control the mind, he cannot control the man. He cannot stop the black man from acting to change the racist situation which exists in this country, once he has determined to do so.

The beginnings of all this are difficult to pinpoint. There have been sparks at various intervals in the history of the black man in America, but they were immediately extinguished by various anti-black groups. With the appearance of Stokely Carmichael and H. Rap Brown, the black struggle for human rights moved into another era. These men were the ones who first ventured the words, "Black Power" and "Black is Beautiful." It is not important, at this point, to get into a discussion of what these words mean. What is important is the effect and impact which they had on the thinking of the black man. For the first time, someone dared to stand and declare "Black is Beautiful" and to vocalize the desire of the black man — the desire for power — not power to dominate and rule over other men, but power to determine and control his own life. For the first time, on a mass scale, black men have come to accept themselves and their past and to be proud of them both. They have come to realize that they are people of value and of worth with something worthwhile to contribute to life in America and in the world. The black man is now pressuring white society to come to a realization of this. The present black-white conflict has arisen as the result of white refusal to recognize this and white attempts to put black men into their former position of psychological servitude.

Here, as an example of this change in thinking, are the thoughts and feelings of one of Taylor's black students. "I have come to an acceptance of myself and of my past. I am glad that I am black and I am thankful for the experiences which most often accompany blackness, which have figured in the development of my personality and character and my outlook on life. I am proud of my past rather than ashamed of it. It was not the fault of my ancestors that they were slaves. They were the victims of a system in which the acquisition of money was more important than human life or dignity. No, I am not ashamed, but my white counterparts should be."

There are varying interpretations of the term "black power." While some seek to employ violence, this student finds a more positive means of identification. No matter what method the black has employed through the centuries, he has always found himself in a secondary or inferior position. Now the tactic has changed in the hope that he can negotiate from a position of strength rather than weakness. Yet, power must be used responsibly to really be effective. The overuse of power leads to backlash, breakdown in communication, polarization. Is there a means whereby the black can rise to the place he desires in society and be appreciated for his true identity? The secret seems to lie in a vital individual response to other individuals as persons, respecting identity and remembering to "do unto others as you would have them do unto you."

In the book, Black Power and Christian Responsibility, C. Freeman Sleeper contends

"...To be Christian in our society means to identify with suffering rather than to inflict it...In the day when so many churches have turned inward to invest great sums in beautiful sanctuaries, to identify with suffering will be a difficult struggle for many white churches."

When racial issues arise on the Taylor campus, two streams of response seem to emerge. One bemoans the fact that whites will hear again about failure to treat the black fairly and other shortcomings. The other position says, "Come on, Taylor, get with it."

Taylor continually seeks to "get with it." Over the years students from foreign countries have studied in this institution, the best known being Sammy Morris. Summer and Christmas vacations have been periods when students in the Taylor World Outreach program have found opportunities for service in the inner cities, Japan, the Caribbean, Africa, or with the Indians of British Columbia. The current recruitment program is bringing more blacks to campus. Admittedly, these are limited involvements, but they are steps in the right direction. Through increased dialogue among members of the campus community, let us seek to respond in positive fashion to racial pressures of the
We somehow feel that if we receive—not necessarily earn, but receive—a 3.4 grade point average, our parents will love us more than if we get a 2.6.

The other morning a student at our university awoke to the gloom of a rainy, Indiana day.

For the next few moments, put yourself in his place and walk through his day. Staggeringly, you rush toward the LA Building to take an exam. The rain drives under your umbrella, pelts you in the face. You recall the events of the previous evening and wonder how the time had passed so quickly. Playing intramurals with the guys earlier in the evening had been fun—a welcome relief from pressing studies. Later, as you sat at your desk and strived to memorize the order of Maxlo's hierarchy of needs, your ears turned to the discussion being carried on by your roommates. Knowing it was hopeless to study this, you took a break to do your laundry. Entering the laundry room you found one washer was not in use—it was broken! Back to your room; it was empty. At last you studied—until the hall meeting started, that is. So today as you enter the classroom you are groggy from lack of sleep. After completing the exam, all you can do is hope that others did as poorly as you.

Determined to make a fresh start, you head to the library to work on that upcoming research paper. Not long after you renew your pledge to be a disciplined student, your enthusiasm is diluted. The major source for your paper is missing from the library.

This is a hypothetical situation—an exaggerated one. Nevertheless, many students on our campus experience just such days. The pressure exists mainly because that is what the academic life is all about, but also because of student irresponsibility, professional inadequacy and some uncontrollable factors.
There are at least five general sources of academic pressure. The first and perhaps the greatest source of negative pressure is the quest for grades. We strive for better grades so as to be accepted by our peers, our profs and our parents. We somehow feel that if we receive—not necessarily earn, but receive—a 3.4 grade point average, our parents will love us more than if we get a 2.6. It never occurs to us how pleased our parents would be if we learned an appreciation for history or music or art, or if we learned discipline in our daily living and maturity in our Christian faith. Every facet of society is in great need of re-evaluating its priorities. Good grades should not be an end in themselves. Rather, they should be the by-product of knowledge gained.

The second source of academic pressure is financial. Many students work throughout the year in order to pay their school bills. Thus, they experience greater stress because of the striving for good grades while carrying a normal class load and working as many as 30 hours a week.

A third area of pressure is one of internal conflict—the result of our failure to meet the goals which we and/or the professor establish. Often we settle for less than our best. We are "academic phonies," using our "personal freedom" to rationalize away our responsibility. We do not have to study because we have the freedom not to do so. Pressure — the pressure from which we seek a release — increases because we have not fulfilled our responsibility.

Fourthly, a source of academic pressure is related to subject matter and the professors who teach the courses. Sometimes the courses we are required to take are of little interest to us; other courses we elect may be boring and the professors may not be motivating. Some instructors fail to establish quality relationships with students. Some forget that teaching is more than putting in; it is also pulling out.

Students also have a responsibility. From year to year, information is passed on as to which profs are good. Before we ever enter a class for the first time, we have decided whether or not we will like the course. Entering a classroom once, I found these words on the bulletin board: "Don't be down on something you're not up on." If we know nothing about history or psychology or sociology or Greek, we have no basis on which to like or dislike. We must remember, dislike for a subject without knowledge of it is prejudice.

The last source of academic pressure can be attributed to the demand placed on students to participate in extracurricular activities. The emphasis at Taylor is on the complete individual—mental, physical, social and spiritual. We are asked to become involved in the Free University, Student Government, Student Union Board, Student Education Association, Soc-Psy-ety, Gamma Delta Beta, Intramurals, Intervarsity, Spiritual Emphasis Week, Missionary Conference, Youth Conference and others. Each of these organizations offers us the opportunity to broaden our horizons, to learn and to mature. However, participation in several of these does significantly decrease the time otherwise available for academic studies.

I fear that some faculty interpret student participation in other than formal academic pursuits as academic apathy. College is more than just studies. However, we must have a right sense of priorities. We, as students, must always remind ourselves that our academic responsibilities are of first importance.

If we are to meet the challenge of the 70's — if we are to succeed at our efforts to channel academic pressure— we must follow the example Christ set for us. While Christ lived on earth, he established quality relationships not only with his disciples but with everyone He met.

There was a time in my life when I did not know God personally. Then I was fearful and resentful of His power. Since meeting God and coming to know more of Him, I have found a desire to do those things which He would have me do. Likewise, there was a time when I was motivated to study for a class because I was afraid of the professor. I resented this pressure. However, since that time, I have come to know personally and respect that professor. I am learning now and I do not feel the tension of pressure. A quality relationship has made the difference.
Taking part in an informal discussion in AACW lounge are, left to right: Dr. Gerald A. Foster ('41), trustee; Richard Gates, faculty member; President Milo A. Rediger ('39), and Milton Schubert, Jr., trustee.

DISCIPLINE and FREEDOM

What does it mean to be free? How do discipline, love, and freedom fit into a life style?

Perhaps these questions, more than any others, summarize the quest in my life. The quest of some people is a desire to know truth; for some it is to have money - others, apparently have no quest. Until my sophomore year in high school, my quest was to be free. I had sought ways to avoid the attachments of slavery that I saw around me. I had seen my Dad become a slave to the business world. I had seen families fall apart because men had become slaves to money, drink and pleasure in the affluent suburbs of Chicago where I lived. I wanted none of it.

Yet the more I looked, the more I saw that everyone was a slave to something. If it was not to their work, then it was to other people; if not to other people, then to themselves. I sought something else to which I could anchor my life.

Then God, in an experience I could never shake, came and said, "I am, and you are to be my man." That night, in my sophomore year, in the power and peace of God's presence, I dedicated my life to Him. I know God accepted my commitment and started me on the path to understanding all that Christ can mean.

Four years ago, I heard a man welcome the Class of 1971. I can remember thinking, "Oh my gosh, either I'll die or the rapture will come before the next four years have passed. But the time has gone by and I have had to struggle with many emotional, social and spiritual problems. Many of them
may be the ones you have, have had or will have. Many are still with me and I'm fighting through them. I want to share with you some thoughts on a few of those problems — not in any attempt to praise myself — for with any advances I can only boast of what the Lord has done, and with the many problems to be worked out. I simply seek His help. Nor do I want to force anything on anyone, but simply set them in front of you in order to open up some areas of thought for investigation in the hope that, in love, we might seek the Way together.

What then, does it mean to be free?

There is a positive and a negative approach to freedom. We want freedom from the responsibility of our academic load. We want to be free from the charge to love our neighbor, to change what is so as to escape from it. Anarchy and license are the result. However, if within the Christian context I desire to be free of myself in order to be free for others, a positive situation appears. The difference in being free from and free for are as great as the difference between a neurotic walking through life huddled up tight — fearing everyone, trusting no one, challenging anyone — and the Christian that Tom Skinner painted for us during Youth Conference last year — the person who has turned his will over to God and who, because he is free inside opens his arms to life saying, “World, I love you.” He is free to embrace all of existence.

This then is the image of positive freedom — personal freedom. Freedom starting inside the individual and creating the ability to live in situations and still be able to love other people.

Where then does discipline fit into this type of personal freedom?

The discipline in the Pharisees of the time of Christ is easy to note. It can also be seen in many religious sects that are so highly dependent on laws or codes of conduct. Many people even today confuse the conservative mores of evangelical, fundamental Christendom with the true meaning of discipline in personal freedom. Some would say that not to smoke, drink, dance, chew (nor go with girls who do), and to have your assignments done and in on time is to lead the “disciplined Christian life.” Break this code of conduct and your faith in and relationship with God are in question.

This is the attitude expressed in the cartoon which appeared in the Echo two weeks ago: the father is saying to the boy with long hair, “What’s the matter? You used to be such a nice Christian boy.” Don’t mistake what is being said — in many cases a life typified by these styles may result as the by-products of the disciplined Christian life. But just as to reject all systems of values is not being personally free, to blankly accept these values as the essence of the Christian life is not being disciplined.

What then, does it mean in actions when one is personally free and seeks to manifest that freedom in love through selfless discipline?

On the larger campus scene today, many students desire a change — many are apathetic. Some come seeking to change the structure and customs — to remodel the world — to point out and change — with violence, if necessary — the errors of the past generation. They are pseudoactivists. Some come, not caring enough to be involved in anything; they become labeled as the fine American men and women. But short hair and baths do not make them so — they are the “pseudo-fine young people.”

Here at Taylor we have some of the same: the pseudoactivists and the pseudo-fine Christian men and women. Both lose the emphasis of Christ and His message of love for people. Diana Stevens, in a letter in the Echo labeled these two categories as the “Non-Puritans” and the “Puritans.” In her article she stated that it was through constructive criticism, loving when not being loved in return, and in continually offering her services that she learned to love the people here at Taylor, to help others with their hang-ups and to mature in her faith.

Personal freedom is that which permits me, in any situation, under any norms, to be the person Christ desires me to be, and to love people. It is through selfless discipline — the discipline of seeking to be a slave of God rather than to myself or to any list of rules — that inner personal freedom turns outward to love others. If all this is true, then perhaps our actions should be those typified by the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control. As members of the body of Christ, we are to express the love of the Spirit to one another.

Personal freedom and the philosophy of discipline — it comes down to you, your faith, your knowledge of, and your love for God — your desire to be free to love in every situation — to take on the discipline of the suffering servant — to die to yourself and to become a slave of God. Then to be in the world — this world of Taylor or wherever you may be — to be in the world to walk and love like Him.
Sam Wolgemuth is a family man—the father of six. That's not so unusual. But not many dads also direct a world-wide youth movement—a far flung "family" of teenagers and those who work with teens, prominent on every continent and numbered in the tens of thousands.

Such is the role of the firm yet soft-spoken man from conservative Mennonite background who heads Youth for Christ, International. And like some men in Christian work, he could find it easy to neglect his own family for the sake of "the ministry."

That's one reason why I found myself listening so closely as son Bob, now married, reminisced over the pains and joys of growing up in the Wolgemuth home. He shared candidly how resentful he had been at one time when his dad had established an 11:30 p.m. curfew—even on vacation from college.

"Once I broke the curfew every night for two weeks straight," he told me. "Dad didn't respond hastily. He finally asked me to sit down and talk."

"'Bob,' he said, 'I don't know what to do now. I'd be willing to leave my job if you feel that's what is needed. Maybe I just haven't spent enough time with you. You call the shots.'"

"Dad just turned the whole thing over to me," he added, with a touch of awe. "We decided to spend more time together. During the school year I came home more often on weekends, and things kept getting better after that."

Not long ago I spent an evening with the family in their modest suburban home near Chicago.

With Sam and Grace at the dinner table were their fifteen-year-old twins, two married sons and wives. Grace sat at one end of the table, regal in her brunette French twist, yet fresh and lively as a young girl. Her outgoing, empathetic spirit, as usual, rubbed off on the gathering. At the other end of the table, Sam presided with a quiet reserve that made him appear austere. But he listened attentively, and hilarious moments drew deep laughter from him, revealing his own full involvement with his family.

Dessert was finished. Quiet came over the group and Grace, as if prompted by an unspoken signal, led the family in singing. As they came to the closing words of "Blessed Be Thy Name," Sam opened a New Testament and read the Lord's Prayer in Matthew. "Dad," interrupted Debbie, who looks like a young Joan Baez, "why doesn't it have, 'for thine is the power and the glory forever and ever?'" Intrigued, Danny hauled over the huge family Bible, while son Bob looked up the chapter in a Greek text. "It's not in these either," they reported. "These words are actually a benediction to the Lord's Prayer," noted Sam. A few more comments and the family moved into
conversational prayer with ease, even eagerness.

Family dinner and worship has been a way of life for the Wolgemuth family for years. "Dad was absolute about this," Bob commented. "We had to have worship." Bob’s dark, heavy eyebrows, a Wolgemuth trademark, furrowed together in a playful replay of his father’s ruling as he talks about it. “It made such an impression that my wife and I have decided that the center of our home should not be the bedroom or the kitchen or anywhere else, but the dining room. Mom and Dad’s example is something we really want to follow.”

The six Wolgemuth children frequently express this kind of appreciation for their parents - but it hasn’t always been this way. Because of the Mennonite Brethren in Christ background, the family was bound to have a good dose of the stresses and strains that usually accompany childrearing. But today their children’s lives are graphic proof of the proverb, “Train up a child in the way he should go and . . . he will not depart from it.” They indicate a sense of values and life style that carry out the spirit, if not the letter, of their parents’ most treasured beliefs. Sam and Grace grew up in neighboring towns in Pennsylvania. Both dressed in the traditional garb of the plain people, as Mennonites are sometimes called. It included a cape dress with long sleeves and a veil on her head with her hair tucked in a tidy bun at the nape of the neck. Sam never wore a tie. Before a man was baptized in the Brethren church, he took off his tie as a sign of his denial of worldliness and commitment to Christ and adopted the traditional high-collared black coat. Women disavowed slacks, shorts, lipstick and jewelry.

Some changes did occur from generation to generation, Sam recalled. “When I was a boy, my father wore a beard and long hair straight across in back. This was a sign of spirituality among Mennonites. Many men felt that God directed them to grow beards as a sign of spiritual commitment.

“My generation evidenced its break with tradition by getting our hair cut, even wearing flat tops. I remember so vividly when I got my hair cut after I got married. My father was very critical, but I got it cut because of the influence of my peer group.”

After Taylor University, Sam and Grace were married and took a pastorate in Waynesboro, Pennsylvania. It wasn’t until 13 years later their lives collided with the course of Youth for Christ.

Sam was attending a summer refresher course at the seminary at Winona Lake, Indiana, that year. While he studied, Grace wandered down the hill to the conference grounds to find a YFCI convention in

Dr. and Mrs. Samuel Wolgemuth (’38), right, visit with Mr. and Mrs. Howard Skinner (’27), during Alumni Day, 1965. Mr. Skinner is a former member of the Taylor University Board of Trustees.
progress.

The spectacle was like nothing she had encountered before. She was awed and touched and sure that God was in the midst of the enthusiasm she witnessed.

Deeply moved, she hurried up the hill to urge her diligent husband from the books.

“Oh, they’re just a bunch of big shots down there,” he told her.

But Grace persisted and they went down. That summer night, as Sam and Grace sat halfway back in the Billy Sunday Tabernacle, God spoke to them about something they sensed in the lives of the men around them and something they wanted in their own lives.

As a result of that encounter, Sam Christ leader they had previously met visited Waynesboro for a rally. He challenged Sam and Grace with an overseas assignment, and in their home, in their presence, called the YFC president to say, “I have your man for Japan.”

Grace was furious. She resented the high-handed method and told him, “It will be a miracle if I ever get peace about going to Japan.” But the peace came later when Grace heard a friend say, “God never takes anything out of our lives without giving us something better in return.”

The inevitable changes came, sometime with top felt consequences. Ken recalls the first time they were journeying westward across the United States to catch the ship. “It was in

and Grace returned to their church with a new vision of the Christian life. Renewal took place as Sam shared his experience at Winona. “We started baptizing people who didn’t conform to our dress standard.” Sam said. Their congregation also acquired an organ, the first musical instrument in the denomination, and switched to the use of individual communion cups instead of one communion cup, also a major innovation.

But what led this conservative pastor and his wife to leave their closed-in community to work with the “swinging” mod-conscious youth movement? The break came when a Youth for Idaho Falls, I think,” recalls son Ken. “We were getting ready to leave the motel, and Dad walked out wearing a tie — for the first time in his life!”

“It was traumatic trying to explain to the children that Daddy wasn’t going back on his commitment to Christ by putting on a tie,” said Grace.

“I cried,” son Sam said in a telephone conversation: “I thought Dad was going to hell.”

“This was a real step of faith for him and Mom,” Bob added, and this series of changes all stemmed from the meeting to which Sam didn’t want to go.

“Grappling with the questions of reserve developed into dignity. As a president he has been an organizational man, a careful planner who listens to his men, then makes decisions. By nature, he just didn’t have the pop personality to be a teen idol, but he did have the strong personal leadership it took to hold together a brand of organizational race horses.

Today the Wolgemuth children’s appreciation of their parents tends to obscure past conflicts. But son Sam advised, “If you get the impression that it was all peaches ‘n’ cream, that’s not true. It wasn’t.” Or as Bob quipped to Danny, “We blazed the trail. Now
you’ve got a black topped road!” Not that the Wolgemuth’s basic child-
rearing principals have changed. But the emphasis has shifted. Privileges
over which Ruth agonized and cried—such as, permission to wear slacks or
lipstick or a fancy hairdo—are not is-
issues for Debbie today. And now that
Sam and Grace have undergone the
rigors of raising four children, they are
much more relaxed about discussing is-
issues with Debbie and Danny.

Strangeness and sensitivity blended
in their childrearing. The children
were not spared spankings but had sev-
eral chances before the board de-
scended and were told exactly why.
Shared prayer with the parent in
charge followed inevitably, as each
child recalled with poignance. “Some-
how those spankings were done out of
love, and we knew it,” said Bob.

Then, as now, Sam and Grace were
discreet about their children’s exploits
and mishaps. They omit many anec-
dotes their children tell with relish.

“I smoked for a month in high
school,” said Sam, the tallest and most
outspoken of all the Wolgemuths. “I’d
find ‘long butts’ and smoke them. One
day I found a whole cigarette. I was
really excited. Bob was with me... I
offered him a puff, but he said no. He
just watched.

“At the dinner table that night—I
don’t know why Dad said this. God
must have prompted him—he said, ‘If
I ever found that one of my children
was smoking, it would break my heart.
Bob and I looked at each other, and
my face grew beet red. I didn’t say a
thing. All of a sudden Mom looked at
me and said, ‘Oh, Sam,’ and burst out
crying. I was embarrassed to tears.
There was no punishment. That was
punishment enough. I have never been
able to lie to my mother—or my wife—
because my ears turn red!”

The opportunity to counsel was cru-
ial to Sam. “It is terribly important to
ask why. It could be a threat to me
because I might be proven wrong. But
a child has that right. And it makes
me much more considerate. It forces
me to have reasons for my opinions. I
believe that when you completely close
your mind on an issue, you lose all
possibility of counseling with a young
person not only on the present subject
but also in other areas that may be
more important.

Young Sam, now an advertising
salesman for McGraw Hill, recalled
that “one time Ruth and I took Dad
out for an A & W root beer and asked
him for more liberal hours. He be-
lieved that as long as we were minors
and living at home, he was responsible
for us and had the right to set hours.
But I was engaged, Ruth was dating
Stan. We said, ‘It seems to us you
don’t trust us.’

‘That’s not true,’ he said.

“Well, then, can’t you trust us with
better hours? And he did.’

Not all issues were discussable points,
at first. “I think,” said Sam, “we made
a mistake in not letting the children
feel free enough to discuss movies with
us in high school. It would have been
better if we had relaxed and talked
about the strengths and weaknesses,
not the right or wrong, of movies. We
had taken a dogged stand against them
based on the general standards of the
movie establishment, the multiple
divorces and corrupt lives of so many
actors. But as movies appeared on
television and Christian movies were
produced, the issue became more fuzzy.

“We never ordered the children not
to attend movies. We discouraged them
from participating, but laying down
absolutes in areas such as this can
times force your children into far
greater rebellion than they ever in-
tended. We moved from a negative
position to one of caution and counsel.
When the children got to college, they
made up their own minds. We have
accepted that and do not downgrade
their spirituality when their decisions
differ from ours.

For Grace the principle of “long-
range faith” has been a good guide.
“Never pronounce a verdict,” she said.
“Never throw up your hands and panic
and give your child the feeling that it’s
all over. But you can’t have long-
range faith if you aren’t living your
faith day by day.”

One of the most touchy issues for
evangelical parents is that of the popu-
lar music of today’s youth. Sam has
found himself caught in the middle on
this one. He shares the abhorrence of
many for rock music, yet folk rock is
one vehicle of one of YFC’s most
effective ministries, its Teen Teams.

“It would be much easier for me to
say no, I don’t like it. Junk it,” said
Sam. But I’ve had to realize that my
own tastes and prejudices are not the
last word. Whether I like it or not,
much of current music, especially folk
music, effectively captures the mood
of the day and can become a vehicle
for the Christian message, if you avoid
the extremes. This has become so clear
to me as I’ve seen the tremendous
blessings our Teen Teams have
brought. So many young people have
come to Christ as a result of this
ministry.”

“It’s instructive to consider music in
its historical perspective,” said Grace.
“For instance, even Johann Sebastian
Bach’s music was not accepted by his
contemporaries. He was not allowed
to play in church because his music
was so different. And what could be
more uplifting than Jesu, Joy of Man’s
Desiring?”

Ruth cited another example. “Ten
years ago schmaltzy music like that of
the Hi Los and John Peterson was
considered too worldly. Today that’s
all you hear on many Christian radio
stations.”

Such questions have presented
knotty problems to Sam and Grace
with maturing children and increasing
responsibilities in Youth for Christ.
“My parents have had to make hard
decisions all their lives,” said young
Sam, “especially because of the back-
ground they came from. When we sit
down and share from the heart, as we
can now, I find Dad’s going through
the same kind of personal struggle that
I am, to deal with questions.”

“It’s exciting,” said Ruth, “to know
that Dad is still grappling with issues
and not sitting comfortably on past ex-
periences, standards or prejudices.”

But it’s not easy, as Sam indicated
in an earlier conversation. “You don’t
want to offend or draw criticism from
your own friends and relatives. You
are torn, but there is a job to be done.
We are at such a crucial point in com-
municating Christ, and I am concerned
lest we attach ourselves to methods
that are traditional, but that hurt our ef-
fectiveness in reaching young people.

“The changes we see around us are
disconcerting. It is easy to be caught
up in the world of adjustments. But it
is exciting to present Christ and see
the miracle of new lives. Changes in
outward appearance or method must
not cloud our perception that God is
still working the same today. In our in-
dividual lives, our families and our
Christian outreach, we can count on
this being true. We need to take new
courage — especially as we realize fully
the adequacy of our Lord Jesus
Christ.”
'26 Raymond Squire and his wife, Marian, are retired from the Methodist ministry and live at 1609 Sycamore Drive, Wasco, California.

'27 Albert Eicher and his wife, Artimese, have retired after thirty-eight years of mission work in India and live at 1618 Columbia Avenue, Fort Wayne, Indiana.

Clair and Iva (Hawkins '26) Snell live at 4300 Soquel Drive, No. 44, Soquel, California, since their recent retirement from the Methodist ministry. Previous to the pastorate from which they retired, they were cottage parents to fifteen boys in the Fred Finch Children's Home for seven years. This is a Methodist home for emotionally disturbed children.

'29 Rev. Leonard Chatterton has recently moved to Avalon Manor, 222 Park Place, Waukesha, Wisconsin to be near his son.

'30 Mrs. Glen Wagoner (Gladys Sanborn) is the author of the December 27, 1970 meditation, "Keeping the Christmas Afterglow," published in The Upper Room, a daily devotional guide. Mrs. Wagoner is the wife of a Disciple minister, just retired, and lives in Andrews, Indiana.

'45 Dr. Norman Baxter is president of Fresno State College and lives at 1168 West San Jose, Fresno, California.

'49 Jual and Dorothy (Thompson '50) Evans serve the United Methodist Church at Oxford, Indiana.

'51 Arthur and Carol (Dixon '49) Mix serve the Zion-Mount Zion charge, and live at Route 2, Robinson, Kansas.

Dorothy M. Butler has recently accepted a teaching position at Midwestern Christian Academy and lives at 5147 West Strong Street, Chicago.

'53 Dr. Gerald and Miriam (Deyo '55) Close have returned from their medical missionary work in Africa and live at 1612 North Ives Avenue, Glencoe, Minnesota, where Dr. Close is busy in general practice.

'55 Fred and Anita (Ford '57) Prinzing live at 273 Forest Street, South Hamilton, Massachusetts. Fred is Director of Field Education at Gordon-Conwell Seminary.

John and Mary (Pahmeier '57) Hinkle live at 3659 Watson Road, Indianapolis, Indiana. John recently received a Doctor of Philosophy in Religion degree and is director of the Indianapolis Pastoral Counseling Center. Mary teaches the culturally and socially deprived in a Methodist Community Center.

'65 Clifford Kirk has recently been appointed Executive Director of Greater Williamsport Youth for Christ. He, his wife and Charla Marie, eighteen months old, live at Route 2, Cogan Station, Pennsylvania.

James and Lois (Tillman) McCue live at 4030 Johnson, Western Springs, Illinois, and Jim serves as youth minister at Christ Church in Oak Brook, Illinois.

'67 William Krick writes that he has recently been appointed to the United Methodist Church in Cedarville, Illinois. His mailing address is Box 27, Cedarville, but he lives at 760 West Pleasant, Freeport, Illinois.

'68 Marine First Lieutenant Russell M. Clark, Jr. was awarded the Bronze Star Medal with Combat "V" at the Marine Corps Development and Education Command, Quantico, Virginia. He was cited for "meritorious service with the Third Marine Amphibious Force in Vietnam from August 10, 1969 to July 30, 1970." As a platoon commander, he "diligently trained his men into an effective fighting team capable of responding to all tactical situations. First Lieutenant Clark's professional competence, aggressive leadership and steadfast devotion to duty earned the respect and admiration of all who associated with him and were in keeping with the highest traditions of the Marine Corps and of the United States Naval Service." His address is Personnel Administration, Education Center, MCDEC, Quantico, Virginia.

Roger Leezen has a graduate assistantship in Photo-Journalism at Ball State University. His address is 2703 North Vine Street, Muncie, Indiana.

James R. Wills recently received the Master of Business Administration degree from Western Michigan University. He and his wife, the former Ann Burkhardt '70, live at 3330 Colony Court, Mishawa, Indiana.

Sally J. Thoma is Director of Christian Education at Stone United Methodist Church in Meadville, Pennsylvania, and she lives at 710 Revine Street.

'70 John E. Battles has been promoted recently to the rank of Private First Class of the United States Marine Corps and is stationed at Camp Lejeune, North Carolina.

Airman Kenneth Soper has completed basic training and has been assigned to Kessler Air Force Base, Mississippi for training in the administrative field.

Airman Walter Roberson, Jr. has completed basic training and has been assigned to Sheppard Air Force Base, Texas for training as a medical services specialist.
of the local practices. Their children, Mark, Leslie, Jenny and Cindy attend the American International School. David, their oldest son, attends the American College in Jerusalem.

After sixteen years in India, Mr. and Mrs. Walter Bond (Florence Branch) have transferred to Shanta Bhavan Hospital, Kathmandu, Nepal, where Walter works as a pathologist. Leaving Nepal on April 15, they will enjoy a three-month furlough in the States, after which they will start language study.

THREE CHEERS for Cal and Betty Fleser. These faithful alumni completed twenty years of paying on an insurance policy they took out as a graduation gift to Taylor in 1948. They let the dividends accumulate and now have a paid-up policy with Taylor as the beneficiary. If others have a similar report we would appreciate hearing from you. The Flesers live at 217 Sanford Court, Zeeland, Michigan 49464.

Airman Benjamin Johnson has completed basic training and has been assigned to Sheppard Air Force Base for training in accounting and finance.

Susan Keiser is teaching second grade in Crawfordsville, Indiana and lives at 115 South Water Street, Crawfordsville.

Gale Moser is attending Princeton Theological Seminary, working toward a Master of Divinity Degree. He lives at 204 Alexander, Princeton Seminary, Princeton, New Jersey.

GLOBAL TAYLOR

Mrs. H. Arthur Muller (Elizabeth Carpenter) writes that she and her husband are back in Iran for a stay of several years. Their address is Box 1505, Tehran, Iran.

Elizabeth Suderman writes that her address is 1102 Ashman Street, Midland, Michigan while on furlough from her work in Catota, Angola, West Africa. She enjoys being with her family and friends.

Milton and Martha (Ladd '48) Murphey have recently returned to Baptist Village, Isra... where Milton teaches courses in both New and Old Testament in the boarding high school. Martha is associate director of the choir and travels to Jerusalem each week for some

Barbara Hord works at the Overseas Missionary Fellowship Language Center, 33 A Chancery Lane, Singapore II. There are twenty-three new workers who are starting "the serious business of language learning and just living together."

Alma and Carroll Tarkington write that the Christian Servicemen's Center at Camp Hansen has been completed and recently opened for the use of the Third Marine Division and any other servicemen on Okinawa. Here is the permanent home of this Division even after reversion. Their three children attend the Okinawa Christian School.

Phyllis Osborn, who is with the Evangelical Alliance Mission in Brazil, writes that many churches have opened their doors to the presentation of the Vacation Bible School courses this year. Also in a government home for boys, most of whom have been taken from the streets and have been in trouble, they have permission to hold weekly Bible classes, even though an open invitation cannot be given. Her address is Apartado 402, Maracaibo, Venezuela. Her furlough is scheduled to start in March, 1971.

Margaret Ann Bash, who has been in Belgium working under Child Evangelism Fellowship, has enjoyed the time at home with her parents and has many opportunities to present the challenge of Eastern Europe and the need for workers there. Her furlough address is Route 2, Forest, Ohio.

Howard and Ernestine (Good '55) Holmes with children, Roger, Marilyn, Stuart and Janelle are in Mexico under the United Presbyterian Board of Missions and Laymen's Overseas Service. Their address is c/o Presbyterian Church, Tuzantla, Michoacan, Mexico. In Tuzantla, a small town one hundred miles west of Mexico City, Howard is helping to plan an improvement to their irrigation system and to complete a partly constructed church.

James and Blanche (Schwarzwalder) Sewors work in Zamboanga, Philippines where Jim teaches grades four, five and six in the school for missionary children. Blanche is supervisor of the Guest House, which at times is filled to capacity. Allen is in the fourth grade; Marvin, in the first grade; and Brian is one-year old.

Donald and Norma (Toland '56) Richards have completed the first session of language
training, in preparation for their work with the Wycliffe Bible Translators. They have been accepted for Jungle Camp Training in Mexico for six months, after which they will go into a second session of language training at the University of Oklahoma, Norman, Oklahoma.

Darrell and Ruth (Shively ’60) Sikkenga have returned to the States after four years in Kenya, East Africa. Darryl is attending Trinity Evangelical Divinity School and their mailing address is Box 164, Aptokisic Road, Prairie View, Illinois. Timothy is two years old and Janie, two.

’61 Stewart and Mrlene (Sivris) Georgia are enjoying their furlough and is busy travelling to a number of the States telling of their work in Rhodesia. In addition to their department work, Stewart is attending Trinity Theological Seminary to refresh his mind and stimulate new thinking. While on furlough, their address is 2029 North 7th Street, Sheboygan, Wisconsin.

’62 Sutherland and Rodina (Priestley) MacLean, who are with Unengaged Fields Missions, have moved to 15, Bd. Marechal Leclerc, 39-Grenoble, France. Located between campus and central Grenoble, the apartment is conveniently located for inviting students and Grenoblois into their home “for conversation and about things that count. Heather, Bobby and Dina are happy for the change because of a new park and playground recently constructed around their apartment building.

Ben and Martha (Passler ’63) Mosher have recently moved to 82 Granitfield Road, Johnstown Estate, Dun Laoghaire, Co. Dublin, Ireland, which is centrally located for contacts with their friends and the various young people they are attempting to reach with the Gospel. Ben teaches Physical Education at Wesley College, a boarding school for 600 teens. Benny is seven years old; Valerie, four; and Timmy, two.

Stanley and Carolyn (Wolfgang) Lewis continue their work in Africa where Stan teaches an Old Testament class in Mwanya Bible Institute and works for the Grace Memorial Press. Carolyn teaches typing in the seminary, a Sunday School class and a class in sewing to the girls of the area. In addition, she cares for Stephen who thoroughly enjoys his playmates. Their address is B. P. 59, Gitega, Burundi, Africa.

’63 Duane and Marcia (Weber ’64) Schmutzer are on furlough after five years in Africa. Their address is c/o Millard Weber, Route 1, Box 20, Gering, Nebraska. Duane is attending the University of Nebraska Medical School in Omaha in the Department of Pathology and plans to complete his Master's degree before returning to Africa.

’66 James and Becky (Beitzel ’65) Hamilton, who are on Thetis Island, British Columbia under the North America Indian Mission, report a rewarding summer of camping with 290 young people, many of whom put their trust in God. This winter they will do all they can to encourage and deepen the faith of those who were in camp. This work will entail traveling, visiting, writing and much spiritual preparation.

BIRTHS

Jay and Evelyn (Fisher ’65) Althouse are the proud parents of Joy Sue born November 3, 1970. Kay Lyn and Dee Ann welcome their baby sister. Jay was recently appointed Associate Chaplain in charge of pastoral care at the Methodist Hospital in Indianapolis, where they live at 1925 North Senate Avenue.

Richard ’67 and Nancy (Gray ’66) Anderson are happy to announce the birth of Cheri Lynn on November 1, 1970. David Michael is two and one-half years old. Their address is 3914 Breen Drive, Indianapolis.

Nancy and Kenneth G. Brix ’69 are the proud parents of Beth Elyn born December 22, 1970. Their address is 34 Warrenville Road, Middletown, New Jersey.

David and Beverly (Boldt ’67) Carlson announce the birth of Eric Robert on December 11, 1970. They are currently stationed in Wildlifichen, Germany.


Roger and Marjorie (Anes) Demarest, both of the class of ’67, are the proud parents of Craig Steven born on November 6, 1970. Roger is sales manager for I. J. Demarest, Inc. and a member of “The New Life Singers,” a group that presents patriotic and sacred programs in his area. Their address is 45 Beech Street, Westwood, New Jersey.

Bruce ’67 and Carolyn (Deihl ’68) Gaff are happy to announce the birth of Sally Janine born on June 23, 1970. They have recently moved to 11752 Pumpkin Hill Drive, Laurel, Maryland.

Bill ’65 and Myra (Bullock ’64) Jones are the proud parents of Kevin Robert born January 18, 1971. Kent is two and one-half years old. Bill is coaching football in Findlay, Ohio.

Theodore and Jane (Marshel ’68) Hoeten are the proud parents of Kimberly Sue born June 22, 1970. They live at 9320 West Silver Spring Drive, Milwaukee, Wisconsin.

Mr. and Mrs. David x’65 Jentes announce the birth of David Douglas on September 28, 1970. Jimmy is five years old and Laurilyn, three. David is a lab technician at 3-M in Hartford City, Indiana. They live at 1211 South Main Street, Upland, Indiana.

Timothy Peter Malik Klohock was born September 17, 1970 to Frances and George ’60 Klohock. Beth is five years old, George is pastor of Grace United Methodist Church in Schenectady, New York.

James ’65 and Donna (Fridstrom ’67) Lindell are the proud parents of Jennifer Jeanne born September 24, 1970. Jim teaches seventh grade Geography and Donna enjoys her role as mother and housewife. They recently moved into their new home at 3505 West 123rd Place, Crown Point, Indiana.

Jerald and Loretta (Thomas ’63) Mann are happy to announce the birth of Joseph Brent on August 3, 1970. They live at 139 Marion-Waldo Road, Marion, Ohio.

Terry and Sharon (Schofill) Minks, both of the class of ’64, announce the birth of Kevin Patrick on October 16, 1970. They live at R. R. 1, Johnson Drive, Marshaw, Wisconsin.

Dean and Jann (Lunde ’63) Pedersen are happy to announce the birth of Lisa Jane on September 27, 1970. Kyle Wesley is five years old and Kirsten Joyce, two. Dean is minister at the Fiddie School near Princeton, New Jersey. Their address is 133 South Street, Hightstown, New Jersey.


Michael Timothy was born to Jack and Patricia (Benson ’63) Shannon on September 18, 1970. Jackie, three years old and Stacey, one, are delighted with their baby brother. Jack is a dentist in the United States Public Health
Service and they live at 1265 Ulupuni Street, Kailua, Oahu, Hawaii.

Bruce and Beth (Needles x'63) Sundberg announce the birth of Sara Kirsten on August 8, 1970. She joins her sister, Ashley, three years old. Bruce is the area director for Young Life in Saint Louis, Missouri, and they live at 923 Poinsetta Lane, Kirkwood.

Loraine and David A. Walker '66 announce the birth of Parker Allen on July 26, 1970. Suzanne Marie is about eighteen months old. David teaches at the J. C. Knight School in Jonesboro, Indiana and they live at 307 North Norton, Marion, Indiana.

Jeremy Stephen was born to Kenneth '66 and Glennis Jo (Sandford '52) Walker on October 6, 1970. Their address is 12925 Briar Court, Burnsville, Minnesota.

Charles and Noelle (Duling '67) Walton are the proud parents of Aaron Matthew born December 2, 1970. Their address is 145 Walnutwood Drive, Davison, Michigan.

WEDDINGS

Kathryn McCormick '69 and Richard Gendron were united in marriage on July 25, 1970. He is a student at the University of Oklahoma and she teaches second grade in the Oklahoma City school system. Their address is 201 Wadsack, Apt. A., Norman, Oklahoma.

Ruth Ann Shields and David B. Morgan, both of the class of '70, were married on August 29, 1970. David attends Gordon-Conwell Seminary and they live at 58 Martin Street, Essex, Massachusetts.

DEATHS

Mr. Elmer G. Seagly, Vice President of the Taylor University Board of Trustees, passed away February 3, in Cleveland, while enroute home from Washington. With him were the Lester C. Gerigs, the Samuel L. Delcamps and Samuel Wolgemuth. The following tribute is shared by Mr. Delcamp, Taylor's Vice President for Development:

"For those of us who knew Mr. Seagly, his sudden and unexpected death was not only the loss of a very dear friend but was also a triumphant climax of one of the most Christlike lives many of us have ever known. During the 12 years Mr. Seagly served on the Board of Trustees, he quietly won his way into the hearts of many students, faculty and administrators.

His supreme desire for Taylor was that God be sovereign and Christ preeminent in every dimension of the program. His softly-spoken words of counsel and sometimes caution, were sought after and often the basis for the decisions made by his colleagues on the Board of Trustees.

"Mr. Seagly's greatness was not in his commendable success in the business world but rather in his humble spirit and faith in Christ which motivated his unselfish sharing of himself and his means with countless numbers of people and numerous Christian causes such as Gideons International.

"The last full day of his life was in Washington where he and Mrs. Seagly attended the activities of the recent national Presidential Prayer Breakfast. Those of us who shared this day with him sensed the unusual presence of God. During that day, he heard his last sermon which was preached by Dr. Billy Graham using the twenty-third Psalm as his text. That same evening, he stood in an unbroken chain of clasped hands of Christians from around the world and sang with them "Blest be the tie that binds our hearts in Christian love... the fellowship of kindred minds is like to that above." As we waited the next morning for a cab to the airport, Mr. Seagly said, 'Yesterday was the greatest day of my life. I wouldn't have missed it for anything.'

"We pay tribute to him in gratitude for his loving service to the educational and spiritual ministry of Taylor University."

Mrs. Seagly's address is 402 South Main Street, Kendalville, Indiana 46755.

Marjorie Osborn '27 passed away on November 5, 1970. She had been a teacher in the Fort Wayne school system and had reared four of her sister's children. The Fort Wayne home of Marjorie and her parents was headquarters for the editorial staff of the class of '28 when they met to work on the book, "Angel in Ebony," authored by Dr. Jorge O. Masa of that class.

Elisha Mutasa '53 died suddenly of a heart attack on October 31, 1970. Survivors include his wife and four children. He had been a doctor and surgeon at the Old Umtali Hospital; vice president of the National Peoples' Union (largest African political party in Rhodesia); sub-chief of the Mutasa chieftain and a strong leader in church and social affairs.

Mrs. Cecile B. Kidder '13 died December 12, 1970 after a serious illness of one month. Survivors include a daughter; a son; four grandchildren and a sister.

Gene F. Black '43 passed away recently. He had been pastor of the United Methodist Church in Franklin, New York for seven years and was able to pursue his church work almost to the end. Survivors include his wife, Faith Natalie (Glenwood '43) and two children.

Mrs. J. R. Gilbert '49 died on June 14, 1970. She lived with her daughter, Mrs. Paul Price (Mae Jean Gilbert '50) in Pensacola, Florida.

Dr. J. A. Huffman, who received an honorary Doctor of Divinity degree from Taylor in 1920, passed away on December 7, 1970.

Dr. Earl Smith x'25 died on December 8, 1970. He had lived in Elmhurst, New York.

Dr. John D. Mabuco '19 died November 30, 1970. He had retired from active ministry in the United Methodist Church in 1964 but after that served churches part-time and in June, 1970 celebrated his 50th year as a Methodist clergyman. His survivors include his wife, the former Mary French '22; a daughter; three sisters and two grandchildren.

William D. Vennard '30 died on January 10, 1971 of a massive heart attack. He had been chairman of the Voice Department in the University of Southern California School of Music. Dr. Vennard was a prolific writer of articles for professional journals and the author of a textbook, widely used in music conservatories and schools of speech. He is survived by his wife.

Dr. John C. Bugher '21, after a long and distinguished career in medicine and research, passed away September 19, 1970 at his retirement home in Delray Beach, Florida. He was one of the country's leading authorities on the pathological effects of atomic radiation. Dr. Bugher was Taylor's "Alumnus of the Year" in 1956 and received the Atomic Energy Commission Citation in 1957. Word of Dr. Bugher's passing was sent to the University by Francis W. Brown '21 of Altadena, California.