

**Report**  
of the  
**Committee**  
of Ten

## REPORT OF THE COMMITTEE OF TEN

*To the Board of Trustees of Calvin College and Seminary  
Gathered in Annual Session, May 1940; and to the  
Synod of the Christian Reformed Church, met in  
June, 1940.*

ESTEEMED BRETHREN:

**T**HE Synod of 1939 decided to "appoint a Committee to promote the moral and spiritual interests of Calvin College. This Committee is to consist of the five ministers who are serving in the Executive Committee of the Board of Trustees and five additional men who are not members of the Board. The task of this Committee shall be to make a thorough study of the moral and spiritual interests of Calvin College, and upon the basis of its findings to place before the Board of Trustees at its next annual meeting definite advice indicating what can be and should be done in order to promote the moral and spiritual welfare of our school and the application of our Reformed principles to the various departments of study in this institution." (See Acts of 1939, page 66.) The names of the five men added to the Executive Committee, by the Synod, appear on p. 98 of the same Acts, under No. 21. This combined committee began its labors last summer, soon after Synod had given it this charge, and has since met, as a rule one whole day a month, at times two days a month. It was found convenient to use the designation "Committee of Ten". One change in personnel took place when Rev. G. Hofmeyer took the place of Rev. H. Bel, who began our labors with us but later was called to Chicago.

We were greatly shocked when on March 27 our fellow-member Mr. A. Peters was called from this life. The work of our committee as well as other Kingdom causes suffered greatly by his sudden demise. Fortunately he was with us long enough so that we could benefit a great deal from his judgment. He made some very fine contributions which we gratefully acknowledge.

Personal conferences were held with all the 21 regular members of the staff; syllabi, as requested by the Board, setting forth how they endeavor to apply Reformed Prin-

ciples in their teaching, were received and carefully read and discussed. These syllabi, with a brief written report on each by a member of this committee, are in the hands of the secretary of the Board and available to the members of the Board. One meeting with the faculty as a whole was held bearing especially on the amusement problem. The co-operation on the part of the Faculty has been all that could be desired.

Since we desired to make our study as complete as possible, and since there was a desire expressed on the part of the student body to be heard, we had one meeting with the Student Council as the representative body of the students, and with the Executive Board of the dormitory. The discussion with them was frank and very satisfactory and, we believe, has helped us better to understand conditions among the students.

We have tried to be thorough in our work and believe our findings and recommendations will bear some evidence to that effect. Finding it impossible to have our report ready in time for the Agenda, we are sending it as a separate volume.

We find it convenient to classify these findings and recommendations under three heads:

- The Faculty, specifically with a view to sound teaching;
- The Student Body, as to its moral and spiritual condition;
- The Presidency, as to changes and appointment of an incumbent.

## I. THE FACULTY

A. We may summarize our findings as follows:

1. For a balanced and fair presentation we believe it necessary to call attention to a number of facts that ought to be noted and should encourage us. We take it that it is expected of us to give a relatively complete picture of conditions in our school, giving not only the weaknesses but also the strong points. For practical reasons we believe it is well to note some of the latter first.

a. It is our impression that all the members are sincere Christians. All profess unconditional faith in the Word of God. We have found no indication of un-reformed philosophy in their views; we have reason to believe that all are devoted to the faith of the fathers. We believe that this is a fact of the greatest fundamental importance. We do not say that this is

enough, but that it is of fundamental importance: without this any attempt at distinctive teaching would be foredoomed.

- b. All appear to be conscious of the necessity of distinctive teaching in our college. This point was discussed with each one. All agreed that that should be expected in our college and is really the most fundamental reason for its existence. Some are very enthusiastic, emphatic, about it. It is our impression that all are increasingly conscious of this. The very fact that this committee was appointed and that this matter was discussed with them and that a syllabus was requested from them, necessitating them to reflect more definitely on this and to put it in writing, has been a healthful stimulus in that direction. Several of them are members of discussion groups that aim to clarify their insight in our principles.
- c. The syllabi show that the professors at least know in theory what are some of the fundamental principles bearing on their branches of study and teaching and how they can be brought out. These write-ups gave us quite an insight as to what each one is trying to accomplish. On the whole we considered them very good, some were excellent. There were none that we considered unsatisfactory from the viewpoint of principle, some filled us with gratitude for the work done.
- d. There are facts to show that our principles are actually being applied at least to an extent. We deem it better not to give specific examples lest we seem partial to some. But all who are acquainted with the personnel of the Faculty will be able to point to books that have been written, articles that have been published, and lectures that have been delivered, that show a definitely Calvinistic color. We believe also that recent additions to our Faculty give promise of much good in that direction. We found a good deal of reason for gratitude.

2. At the same time, while desiring to give full credit where credit is due, we find that the teaching in our College could be more distinctive. To corroborate this we mention the following:

- a. There are earnest students who are able to judge and who desire the definite color that our principles call for, that feel there is a weakness in that respect. Some of the older graduates felt in their day that many opportunities for this went unused, and there is that impression today.
  - b. The effectiveness of a school in bringing home its ideas may to an extent be judged by its products. It is a well known fact that some graduates are not at all convinced of the vitality of our principles and are not enthusiastic about them. School Boards in selecting teachers from our graduates have sometimes found that to be the case. This situation loomed rather large in the mind of some committee members and was discussed rather extensively with some of the Faculty members.
  - c. Some public utterances of some of our professors have in certain instances given rise to the complaint that they were lacking in definite color. This, too, was discussed with some of the members of the staff.
  - d. Certain members of the Executive Committee in visiting the classrooms have at times received impressions and had discussions that indicated the same weakness.
  - e. Some of the Faculty members have readily admitted that they realize this situation, that they at times feel that more ought to be done and that they are striving to make more progress in that direction.
3. For this situation a number of causes may be ascertained that may serve to an extent to explain the matter.
- a. We do not have the atmosphere that is so necessary for a happy development of our views, such as, for instance, is enjoyed by our Calvinist brethren in the Netherlands. As a group we are comparatively young, we are widely scattered over a broad land, we have had no outstanding, dominating, leaders to mold us as, for instance, in the Netherlands was done by Kuyper and Bavinck. The world in which we are located is so different that a comparison with conditions and progress made there is hardly fair. We feel that that must be definitely borne in mind if we are to be fair in our judgment.
  - b. Our Faculty members in general have had much or all of their training in institutions where the views

and emphases we desire are not given, or, even worse, the courses are saturated with principles contrary to our convictions. It is a tremendous task to loosen oneself from such training and to transpose material acquired into courses that meet our desires. In some cases it takes years before one feels able to speak with a degree of authority.

- c. The professors have to work with textbooks that are not satisfactory from our point of view and are handicapped by a scarcity of reading material that can be assigned. For instance, the professor in Sociology and Economics in his syllabus complains about this. There is material that could be used but is available only in the Dutch, which most of our students are no more able to read.
- d. The professors are overloaded with work, teaching fifteen hours a week with all the detail work this entails. We know of one who in all his classes together has 160 students. There are others like that. Think of all the work this means, in examining term papers and the like! In such circumstances little original work can be expected. In some branches relief to an extent has been given but it appears that still more is necessary.
- e. It is our impression that the desire to gain the approval of the North Central Association of Colleges and the universities to which many of our graduates go has perhaps endangered the distinctiveness of our College. Our school in the past has at times been highly praised for its scholastic excellence and for that we are thankful. But one can also readily see how real must be the temptation to stress the things that will bring the approbation of the North Central Association and others, at the expense of the distinctiveness in our school, which they do not appreciate.
- f. We feel that perhaps our College and Seminary have drifted rather too far apart. That was not deliberately brought on, it just came with changing conditions. As the College numerically and otherwise became larger, and each received its own building, the former close contact was lost and the two became largely dissociated. The impression took hold that the Seminary teaches Theology, the College the other sciences. And we cannot help thinking that this at times led to mis-

understanding and a misplaced emphasis in teaching, as if the College, apart from its courses in Bible and Reformed Doctrine, were not concerned with Theology. Now we readily agree that the work of the College is different from that of the Seminary. But we also submit that the basis of the College is, after all, Special Revelation, and that this ought to be recognized in all branches. We fear that this thought has not always been sufficiently alive in the mind of the College Faculty and that the relative separation of the two institutions has fostered this situation.

- g. A serious defect in the last years has been the absence of discussion of the principles that ought to be basic to the teaching. Combined meetings of the Seminary Faculty seemed to bring no satisfaction, nor was any serious attempt made to have discussions in the College Faculty alone. Each one labored as best he could, much by himself. Of late some meetings have been held to remedy this situation and we are glad to be able to report this, too.
- h. Ours is a small school, and institutions attempting such an emphasis as we desire are not numerous in our land. The thought that we as a group should be able to influence the educational world with our views seems almost fantastic. If we take this together with the fact of our lack of atmosphere and other facts mentioned above, it would not be surprising if our faculty members should at times feel that the attempt is almost a hopeless one and are apt to fail in enthusiasm.
- i. Let us also mention this: As a group we are not all agreed as to the meaning of principles and their application. We lack a clear conception and delineation of our position on many things. Needless to say that as long as there is disagreement among us, consistent distinctive teaching can scarcely be expected. One is apt to be hesitant and to wait for more light before committing oneself in definite teaching.
- j. Let us not forget that the majority of our students attend our College at the most only four years. If the early training of the student has been lacking in positive color and if perhaps he has come from the public high school, etc., one must be rather optimistic to expect that in just a few years he will be transformed

into a well-informed, thorough-going, enthusiastic Calvinist. Even if our College were as strong as we should like, that would be expecting almost too much.

B. On the basis of the facts presented, we recommend the following in regard to the sound teaching in our College:

1. To express sincere appreciation of all that has been done thus far by the faculty as a whole or by individual members to understand and clarify our Calvinistic position in different fields of scientific endeavor and to embody it in the teaching. We believe that some splendid work has been done. Honesty and gratitude to God demand that due cognizance be taken of these labors. And an attitude of such appreciation will provide the proper atmosphere in which to discuss further needs and to press forward!

2. To urge upon the members of the Faculty, that, seeing the great responsibility of their task, they continue to avail themselves of every means and opportunity to stimulate and develop their personal spiritual lives as an indispensable asset in so great and delicate a work in the Kingdom of God.

3. To remind the Faculty of the danger of aiming too much at the approval of other schools, so that the peculiar, distinctive character of our College is endangered. We desire a school that is scholastically strong but specially true to its origin and reason for its existence. And we would suggest that the strongest incentive and stimulus in strengthening our College is found precisely in the latter, and not in the desire to compete with other schools on a general common basis of scientific excellence.

4. To continue to work in the direction of easing the burden of the professors so that there may be time for research and individual reflection and distinctive production.

5. To continue the excellent policy the Board followed in the case of Dr. Henry Stob, who was encouraged to study a year at the Free University of Amsterdam before he began his work at Calvin. Those who are appointed should receive the opportunity and even be urged to prepare themselves at the Free University or take a theological course at our Seminary. The men who are to train our future leaders should have a good grasp on Reformed Theology.

6. To remind the members of the Faculty that their public utterances determine to a large extent the impression our people receive of our College as to its definite coloring; and that they make it a point always to sound a distinctive note.

7. To appropriate a sum of money from time to time for the purchase of such books as may be helpful to the professors in their teaching, and to make these available for them in the library.

8. To encourage the Faculty in continuing such discussions (cf. A, 3, g above), as may serve to clarify their minds on certain issues and help them to bring home to the students and others our distinctive views.

9. To consider the possibility of publishing a book of syllabi, written by our professors, setting forth their positions in their own respective fields, so that the public may be informed and the more intelligent element of our people may be guided by these publications of our own men and possibly in that way a more unified conception of things may be fostered among us.

10. To give some of our more mature professors a leave of absence for the purpose of writing books in their field. We recommend that Prof. Johannes Broene be the first to receive such a leave of absence.

## II. THE STUDENT BODY

### A. The general moral and spiritual condition.

We find that on this also much may be said that is encouraging. The spirit among the students this last year has been very good. The Faculty is unanimous in testifying that on the whole they are a fine group. Former students who have returned to finish their studies or to serve in the capacity of teachers have testified that they consider the level of spiritualmindedness higher now than formerly. A number of witnesses to that effect could be cited but that is not necessary.

Considerable is being done to promote the spiritual and moral welfare of the students, in the classroom, by talks in chapel, by personal contact with the students and of late by a Guidance Committee. Naturally much more could be done and this has also been stressed in our personal conferences with the Faculty members. But the efforts that are made deserve commendation.

There is considerable interest among the students in spiritual activities. There is a large group that interests itself in mission work. The Pre-Sem Club is an influence for good. The Christian Fellowship Club among the girls is reported to be in a flourishing condition. There is a group of girls, who are working for their board and have not much opportunity for worship in their places of employment, who gather in the morning before classes for worship. There is a rather large group of young men and women that gathers Sunday evenings after services in different homes for Bible Study, Prayer and Praise and Christian fellowship. The teachers tell us that a large number of the students readily welcome spiritual conversations. If other agencies working in the same direction have not been mentioned, the omission is, of course, unintentional.

We mention such facts as these so that we may receive a fair picture of conditions as they are. No doubt things are often said about our school which appear to have no foundation in fact. We should realize that after all there is much in our school for which we ought to be grateful. The Student Body is, of course, far from perfect, yet there is a difference between our school and many other similar institutions. That may not always appear on the surface; nevertheless, when one becomes somewhat acquainted with the rank and file of our students, there is evidence to support that contention.

B. Need of a Selective Policy in enrolling our Students.

While on the whole we have a student body for which we may be thankful, we believe it could be made stronger if we weed out undesirable material earlier than is now done. There are some students who have not the ability to make their way through college, who are here for a time, require much attention, and ultimately fail. It were better for them and the school if they could be precluded. Nothing is done in that direction now. And there are those who are undesirable from a moral point of view, who stay a considerable time and exert an unfavorable influence. It has happened that students who should have had a recommendation from certain authorities slipped in without one. We ought to give this more definite attention and a serious consideration of a more exclusive policy is in order.

In our meeting with the Faculty we made this a point of discussion. The Faculty as a whole does not favor such an exclusive policy. They do not like a fence around the school. They feel that we should make our teaching as strong as possible and to it welcome everyone that cares to come. They look upon it as an opportunity not to be taken away. They inform us that recent cases of discipline that may have reflected unfavorably upon the school, were found not among "outsiders" but among our own students. They point to other schools similar to ours, such as Hope College and the Free University, that have no such exclusive policy.

While gladly recognizing the relative weight of such arguments, we call your attention to other points to be taken into account. The number of so-called "outsiders," is limited; that, of course, also limits the opportunities to influence others through our teaching. It is a question whether a few such contacts are sufficient to offset arguments to the contrary. It is well known that there are other schools that limit their student body. We are glad to hear that "outsiders" have not made formal discipline necessary; but we know also that there have been complaints that some of our young people through their presence made undesirable contacts. By being accepted as students they are more or less accepted as fit companions for our young people. And that has led to consequences that are sad. We as a committee are in receipt of a letter from one of our mothers whose daughter at Calvin contracted a friendship with such an "outsider" that gave the mother a great deal of grief.

Let us not forget that our school is a place not only for academic development but also for moral guidance and strengthening. And let us remember that our people send their sons and daughters in the expectation that here they will be among their own, in a body of young people that is definitely Christian Reformed. And history has proved that the first step toward the loss of distinctiveness is to admit non-religious students and teachers. At present no one among us is advocating admitting all kinds of teachers but let us also be careful with our student body.

We see a number of positive reasons why a selective policy for our College is desirable.

1. This College is first of all an institution to develop in our young people an appreciation of the views we hold dear and to prepare them for a life that will be guided by our principles. It should be our aim to have a student body that will be fit material for such training.

2. It will raise the intellectual level of the student body in general and thus make the work more effective and save the staff the trouble of weeding out material that should and could be weeded out beforehand.

3. It will preclude at least some undesirables that now at times stay too long before they are identified and expelled.

4. It will be in harmony with the opinion of some faculty members who on the basis of their experience favor such an exclusive policy.

5. It will be in line with following decision of the Synod of 1936:

“1) It is held that the presence of students—whether from the outside or from our own churches—who breathe a modernistic or neo-paganistic spirit is a danger to our institution. It is to be the policy of the faculty and of the Board to exclude or eliminate such undesirable students, and to aim at a student body whose religious spirit moves in a positively Christian direction, and whose moral standards of conduct are beyond reproach.

“2) It is held that our College must have a student body in which the Christian Reformed element is strongly preponderant. Only then will the atmosphere of our school be sufficiently homogeneous with that of our churches to meet the legitimate covenant desires of our people.” (Acts of 1936, Art. 89, pages 48, 49.)

This decision requires the Faculty and Board to exercise the necessary exclusion. But it is our impression that it were better to do this earlier. When students come to enroll and a large number has to be taken in at once there is no opportunity to practice any selection. That has to be done after the student has been here for sometime and it becomes evident that he does not belong here. We believe that as much as possible, this should be done before the student comes to school.

Hence we recommend that the Board decide:

1. That all prospective students be required to apply for admission a month before the opening of school, so that they may be given literature and may be interviewed and those undesirable from an intellectual and moral viewpoint may be barred.

2. That only such students be admitted as belong to an orthodox protestant congregation and can present a testimony from their consistory as to their Christian principles and conduct.

C. Special Aspects of the Student Life.

1. One of the rumors afloat concerned the Dormitory. It was said that conditions there are bad, that it was not a fit place for our young people. Undoubtedly that was greatly overstated. Such a place as a dormitory in the nature of the case presents a difficulty: here are a number of lively young people, living together in one building, often up late because of their studies, away from home and parental supervision. Anyone can see that in such a place things will happen that should not happen, just as they will happen in any gathering, even in a home where the parental supervision is present. But we do not believe that on this score there is any reason for alarm. To the contrary, though there is always room for improvement, we believe that our parents may safely send their sons there.

We were assured by a member of the committee of the Faculty that has supervision over the dormitory that they are in close touch with the situation there and believe that the criticisms have been met.

Mr. A. C. Kett, who for nine years has resided in the dormitory, has assured us that he is convinced that it is a good place for our students to stay, that of course untoward things will happen, but that on the whole conditions are wholesome. And he voluntarily gave us permission to use his name in this connection. A testimony from a man, who lives in the dormitory, is in close contact with the students right along, ought to carry considerable weight.

We also had a conference on this matter with a committee of the students in the dormitory, who gave us the following report.

## Report to the Committee of Ten from the Dormitory Board

### I. Organization.

A. Faculty committee which legislates rules, appoints a student board, and exercises general supervision.

B. Student board, composed of three members, with three voluntary assistants, responsible for enforcement of all rules and entrusted with powers of administration. Organization is centered in the president of the board. This year board consists of one middler seminarian, one junior seminarian, and one senior college student.

C. Sentiment of faculty committee and dormitorians themselves testifies that responsible student government with faculty supervision was very successful this year. Under present circumstances we feel that the organization *per se* admits of little improvement.

II. We attach a copy of rules for each member of the committee, and invite constructive criticism.

III. As to the enforcement of these rules, your board reports the following:

A. *Quiet hours and general order*—satisfactory.

B. *Drinking and card playing*—to our knowledge eliminated completely.

C. *Church attendance*—

1. Naturally difficult to detect.

2. Violators are being dealt with by faculty committee in co-operation with board.

D. *"C" average rule*—Is maintained strictly. One member has been expelled for failure on this score.

E. *Discipline*—various elements.

1. Probation—a few cases.

2. Intra-dormitory penalties—taking away various privileges.

3. Suspension—one week to a semester—two cases.

4. Expulsion—none.

### IV. General observations.

A. *Spiritual tone*.

1. Some profanity present—difficult to control.

2. Almost all participate actively in prayer and reading at meals—a little irreverence present.

3. A pleasingly conscientious and co-operative spirit is manifested by the greater majority of the 70 dormitorians.
4. A degree of studying is done on Sunday. We believe, however, that this is a matter for education rather than regulation.

B. Wholesome Diversions.

1. A recreation room is maintained with active sports program, also in gymnasium.
2. From our own funds we keep our lobby well stocked with current periodicals.
3. Also from our own fund we have purchased a record player, and broadcast regular programs of good music, sacred as well as secular.

C. We periodically invite guest speakers to our regular evening meal. These are generally professors or ministers.

In conclusion, we wish to thank the committee for giving us an audience and pledge our continued efforts in co-operatively working for a solution to dormitory problems.

Respectfully submitted,

HAROLD DEKKER, *President*

MURVEL BRATT

HENRY PETERSEN

From the "Dormitory Regulations" referred to in the report, we quote those that have a bearing on the moral and religious life. In the preamble students are exhorted "to bear in mind the Christian character of the College and to co-operate with the Executive Board in giving a positive Christian stamp to Dormitory life. Particular attention of the student is drawn to the matter of Sabbath observance."

- "3) Ladies are prohibited from entering any part of the dormitory other than the dining hall, lobby, and reading room. Special permission must be obtained from the Supt. or the Pres. of the Club to conduct ladies through the building on extraordinary occasions."
- "5) Provides for a common prayer before each meal except breakfast, and Scripture reading and prayer after all evening meals including dinner and lunch on Sunday."

“15) Intoxicating liquors shall not be brought into or consumed in the dormitory.”

“16) Every student unless he is sick, is expected to attend divine services on Sunday morning and evening.”

“17) Card-playing is not permitted in the dormitory.”

“18) Every dormitorian is expected to refrain from theater attendance.”

“20) Has just been added, provides that students must be in not later than 12 o'clock in the evening.

We learned also that in the dormitory there was a lack of reading material. We have tried partly to remedy this by asking the “Publication Committee” to provide a *Banner* for each room.

We recommend:

- a. That the Board express its appreciation of the fine spirit shown by the Student Board in co-operating with this committee and further pledging its efforts toward good conditions in the dormitory, and urge it to give this matter continued attention.
- b. That the Board urge the Faculty Committee and the Executive Committee to keep in close contact with the dormitory.
- c. That the Board take steps to provide for a library offering suitable material, especially for Sunday reading.

2. The school has a strict rule against the use of *Alcoholic Beverages* upon the premises. We have inquired about this matter too, and find no evidence that this rule is being transgressed. We realize that much may be going on that the authorities are not aware of. But also the Student Council informed us that this is at present no problem. Even so, in this time of increase in drunkenness, we feel that there is a danger here and urge that the Faculty and the Executive Committee be instructed to be on the alert.

3. *Dancing* was alleged to be one of the practices disgracing life at Calvin. We have inquired about it and found no concrete evidences that it is actually being practiced in school. It appears to us that the majority of the students disapprove of it. Hence dancing has not become one of the major problems. Yet there are indications that

lead us to believe that there is some dancing going on among the students. We consider this also a serious offense and advise that watchfulness on the part of the authorities be enjoined.

4. We were told that *Card-Playing* was no problem at Calvin and we were inclined so to believe. But in our meeting of March 29 a letter was read from the Acting President in which among other things he referred to the rule on amusements, and suggested "that if the 'rule' is maintained, card-playing be dropped from the list of offenses. This prohibition makes enforcement of the others vastly more difficult. I trust you will realize that I speak on the basis of experience and that therefore you will not lightly turn down my request." The experience referred to is that he finds it difficult to convince students that card-playing is morally wrong.

This latter is not surprising: there are a number of our people, including some of our leaders who feel that card-playing, at least is not to be put on a par with theater attendance and dancing. There are, sad to say, some of our Faculty members who are of that opinion and feel that card-playing, if properly supervised, is a permissible form of recreation.

We recommend that the Board decide as follows:

- a. Since the Synod has included card-playing in the list of offenses, the Board has no authority to remove it;
  - b. Moreover, since the use of "Playing Cards" has a tendency to bring one into wrong company and is a proven stepping-stone to gambling, the Board considers it a positive danger to the good morals of the students and feels that the Faculty ought to take a strong stand against it.
5. *Theater attendance.* Since this issue was one of the outstanding ones that led to the appointment of this committee, we have given it a great deal of attention and shall present our findings at some length.
- a. There is theater attendance among the students to the extent that there is general feeling that something must be done about it. How high the percentage may be it is difficult to say. How is one to determine? Some place the percentage rather high, others think it is considerably lower. We are not ready to submit even an approximate figure. Nor

is that necessary. The fact is that there is a number that are attending; that this number appears to be too large to be adequately dealt with in personal conferences; and that both Faculty and Students feel that the situation is such that it must be dealt with.

- b. For this situation a number of causes may be assigned.

*First*—it is well known that the American public in general attends these institutions by the millions. It would be strange indeed if a practice so widely found should not make inroads among us. Now that our former isolation is practically a thing of the past, we may expect the full impact of American life upon us. The tendency toward attending the motion picture theater is just one symptom of that situation.

*Second*—Students are curious, are in the age when they like to see things for themselves. Their studies in literature and other branches are often a stimulus in the direction, without being meant to be that. When pictures of historical, musical, or educational value are offered, the temptation to go and see for some is going to be strong.

*Third*—Many of the students while away from home, and among different companions, and in a different environment, will do things they would not do at home. They may throw off the restraint that formerly kept them from going.

*Fourth*—Many of them while at home are not even under such restraint. It is well known that in a number of our families theater attendance is practiced more or less. These cases evidently are no longer sporadic. We may deplore the fact but cannot ignore it. A number of families seem to fall before the temptation. And, of course, when young people from such families come to our College and are told that they must not attend theaters, it is rather difficult to impress the rule upon their minds.

*Fifth*—The High School training undoubtedly has a bearing. Attendance in a public high school where there is no restriction on theater attendance naturally weakens our defense. And we have reasons to think that in our Christian High Schools too this

matter ought to receive greater emphasis. Our High School Boards ought to take note of this. If we are in earnest about wanting to curb this evil, we must do it all along the line. It is not fair to single out our College.

*Sixth*—the attitude of the Faculty naturally has a bearing and must be somewhat elucidated.

At times loose statements are made to the effect that the Faculty has done nothing about the matter. That is not true. The minutes of the Faculty meetings show that the matter has often been discussed and in some cases discipline has been applied. And it is reported that in personal conferences different Faculty members have earnestly attempted to educate young people on this point.

Nor is it true that among the Faculty members there is a tendency to justify and condone or even encourage theater attendance. To a man they have assured us that generally speaking they consider such attendance dangerous and that the students should be warned against it. We know of not one that goes more or less regularly. There are some who hold that the rule should be flexible enough so that one could occasionally attend if he knows of a good picture; or should be allowed to take in one when visiting somewhere else; or, for instance, when a father should like to take his children for an object lesson. But they assure us that they are fundamentally in harmony with the stand of the church. Some, whose names in this connection were at times mentioned with some suspicion, being conscious of that, were eager to have their position known. And we have no reason whatever in any way to question the sincerity of the brethren.

Yet the fact remains that the Faculty has not taken the strong stand the Board desired it to take and that one cannot escape the impression, when considering the situation, that the Faculty has been weak in this matter. This has been discussed with them as a body and in individual conferences. We find that there are a few who wanted to deal with the situation with a strong hand: try to find out the offenders, perhaps give them a short time to show improvement, and if that failed to materialize, summarily

dismiss them. The majority could not see it that way and does not see it that way now. Their stand may be summarized as follows:

- a) While they agree that theater attendance is an evil that ought to be combated, they doubt the wisdom of legislating in such matters; they hold that such a policy is an unreformed, unbiblical and legalistic;
- b) They believe that there ought to be also for the students a certain amount of personal liberty: they are young people that are able to think for themselves and must learn to stand on their own feet; many of them are full members of the church; they should not be too strictly hemmed in;
- c) Such a school as the Free University at Amsterdam, where young people come at just about the same age as at ours, has no such rule;
- d) It is unpedagogical to multiply rules; they should be kept to a minimum; the more rules are multiplied, the more will be broken, and that has a demoralizing effect;
- e) It is impossible to get the information one needs to enforce such a rule. How will the Faculty know who attend? The Board does not expect the Faculty to act the part of policemen, nor would the Faculty members be inclined to do so even if it were asked of them; they would consider that a very unwise policy. Surely, we do not expect students to report one another. The only avenue left would be personal conferences. And they have proved unsatisfactory from this point of view: the honest ones who transgress and frankly confess, bear the brunt of the punishment, the ones who lie about it escape;
- f) It leads to impossible situations. When the Faculty disciplines a student for theater attendance but the parents have no scruples about his going and another member of the family goes without being called to account, what is the Faculty to do? That is just what has happened.
- g) There is a feeling that in requiring the Faculty to be very strict, something is asked of the Fac-

ulty that is not being practiced by consistories in the congregations.

The Faculty believes that education with respect to this evil is the proper method. The attitude of a student may be such that he has to be disciplined, but a rigid rule is neither sound, wise, nor enforceable. Education ought to be the rule, discipline only a last resort.

This being the policy stressed by the Faculty, we naturally inquired as to what was being done by the Faculty as a whole to combat this evil. We found that the Spiritual Adviser and the Dean of Women and the President have labored with students on this score. Other individual members are using their influence from time to time to guide the students. We appreciate all such efforts. But they do not seem to have accomplished very much. And that probably because there has been no definite, public, united front, so that the students knew that the Faculty as a whole considers theater attendance a dangerous practice for the students, and is eager to have them desist from it. They did not seem to feel that the Faculty was deeply in earnest, meant business!

We cannot hide the fact that we are disappointed. Here we found what seems to us the weakest point in the whole situation in the school. Possibly the Faculty felt more or less that since the rule seemed not enforceable it was best not to do much about it. Be that as it may, all concerned feel that the present situation is a very unhealthy one and that something must be done to set this matter straight, if at all possible.

*Seventh*—in trying to understand the situation at school we must not fail to mention the fact that underlying this difficulty and the whole difficulty in regard to worldliness, in our and other churches, is the lack of genuine spirituality, a deep-seated love for our God and a hatred for all that militates against His will, a warm gratitude to our Savior and an earnest endeavor to make our life, in body and mind, an offering of thanks to our God. Much could be said to elaborate this thought but the

mere indication of it may suffice. This holds for all of us concerned. The situation at Calvin is but a part of the general condition and probably not worse than in our churches in general. All feel that lack of true spirituality is our greatest difficulty and that if this could be remedied our troubles would be largely in the past.

- c. Before addressing ourselves to the task of finding possible remedies, we make a few more observations, covering thoughts not discussed in the foregoing and yet valuable as data necessary for us to see the situation in as complete a light as we possibly can.

*One.* We might decide to drop the rule and give up all possible attempts to combat theater and movie attendance in any systematic official way. That might relieve us of an unpleasant task but surely would be dangerous; it would give the impression that we are relaxing our opposition to this evil. And surely we do not wish to give the least occasion for any such thought. The evil has not become less prevailing since the Synod of 1928 took its stand, nor the problem less urgent. The Faculty agrees that this evil must be combatted. And as long as the Church does not alter its decision of 1928 there is but one thing to do: take steps to make this decision as effective as we possibly can.

*Two.* In combatting the evil we might sidestep the difficulty of convincing our students of the necessity of abstaining from this practice, by simply making it a rule of the school. It might be motivated by saying that since the students need their time for their work, and theater attendance tends to break down the moral standards inculcated by our school, we deem it best simply to forbid such attendance. We do not believe that this would be the thing to do: it would give the impression that we are afraid of the issue, that we do not feel able to defend the rule on moral and spiritual grounds; it would propound a moral rule without moral motivation appealing to the Christian conscience; it would again bring the objection that at our school we have a rule that is stricter, narrower, than the one employed in the church at large and thus we have a double standard of conduct.

*Three.* We are not so sure that it would be wrong to expect of our school a standard of conduct that is fully as high as that which prevails in the church in general. We tolerate in ordinary members some things we would not tolerate in leaders in the church. We expect of our leaders a strong sense of responsibility and a corresponding consecration in their moral life. Is not our College a training school for leaders and may we not expect the standard there to be rather high? Future military leaders while in training are subject to very rigid discipline by which they may learn to discipline others. Should not that element be recognized also in rules for our school, which is after all our "West Point", our training camp for future leaders?

*Four.* It has been pointed out above that what we need most of all is a high level of spirituality. It is safe to say that we are unanimous on that. In any attempt to remedy this situation, then, this ought to loom large. And here it is necessary to be on our guard. Not all spirituality is of the same hue. We desire a spirituality that is characteristic of and consistent with the Reformed Faith we confess. Feeling the need of greater spirituality, we might be inclined to say, We have to use some unusual means, some extraordinary methods, we have to become "a little methodistic", have revivals, prayer-meetings, etc. We do not say that such means may not be blessed by God but extraordinary means are to be used only when the possibilities of the ordinary have been exhausted. Now the regular, ordinary means of nourishing spiritual life, among us have always been considered to be the diligent use of the Word of God in all the administrations thereof, the devoted use of the Sabbath as the Day of the Lord, earnest application to prayer, trying to fill our minds, our consciousness, with the truth of God as the only basis for a sound life and moral conduct. We should cling to that. That is what our Reformed people have lived by when they were in their strength and glory. That is the line we, too, should follow if we are to be consistent on the solid basis of the Word.

*Five.* Since the Faculty is so well agreed as to the necessity of warning the students against the evil

under discussion, surely we may expect their full cooperation in trying to ward off this danger.

*Six.* One of the difficulties has been that the students were not convinced of the justice and the necessity of the rule. Naturally that makes enforcement difficult. And we gladly agree that it is pedagogically desirable to show the student the necessity of the rule in order that he may comply not merely because it is the rule but because it is right. But that does not mean that the rule should be relaxed or ignored if the student is not able to see it. That would be student rule and rule of minds that are after all still immature. We should insist that authority be recognized. And that very thought implies that at times young people have to do things which they do not see through. Immature minds ought to recognize the maturer minds. If the church as a whole pronounces a certain practice evil, we ought to have a great deal of respect for that. We believe that it would be a healthful procedure to stress that idea, perhaps quite often, to our students also. And the remedies we propose ought to include also that element.

*Seven.* Theater attendance is in a sense not on a par with, for instance, murder, theft, adultery, and such sins. These latter are as such wrong, always, because God has declared them to be such in His law. To see a picture that moves is not in itself wrong. Much depends on the place, motives, associations, etc. It is well to keep this in mind in combatting the movie and kindred evils. In doing this we cannot directly appeal to any of the commandments or any other direct utterance of Scripture. We must establish our position upon inference. This calls for all the more care in taking our stand and establishing our position. It brings with it the possibility that there may be a difference of opinion in certain cases, that the position taken may not impress all equally strongly. This may possibly call for a certain amount of moderation and flexibility.

*Eight.* That does not mean, however, that we cannot be positive in our attitude. It may mean that in working with people in this question, we may have to use more power of persuasion, ultimately it should not make us less positive. If this evil is really an evil

and a danger to our students and our people in general, we ought to make it known in no uncertain terms. And it ought to be plain that such as wish to indulge in that kind of amusement are not one with us, are not wanted, and will ultimately be excluded.

*Nine.* Points seven and eight together ought to give us the properly balanced policy we need in dealing with transgressors. Naturally they should be labored with for a reasonable time, but not too long. If a student by his attitude plainly shows that he is not in harmony with the rules of the school, it is not necessary to keep on arguing with him: it were better to ask him to leave or else to expel him. Undoubtedly each case should be treated upon its own merits; we cannot make rigid rules to cover all cases. We should have confidence in the President and the Faculty to believe that they will attend to the matter, but it will also be well for them and the students to know that the Board expects action when necessary. Fear of losing some students and the good-will of some others should not detain us from applying discipline.

*Ten.* In our discussions the question of substitution or compensation was broached: If we insist that our students shall not attend places of worldly amusements, should we not try to give them something else instead? We do see a danger here: we may unwittingly foster the idea that if we Christians forego certain pleasures for religious scruples we are entitled to something else to offset the supposed loss. That idea we should not like to encourage: the Christian life calls for sacrifice, that is precisely giving up things not in themselves necessarily objectionable, but given up in order to be loyal to Christ. That brings its own reward without any supposed compensation in the form of different amusements or anything like that.

On the other hand there is a legitimate place in life for entertainment, and if we can wean our people away from worldly things by giving them something better, let us by all means do it. But then let it be thoroughly Christian, not merely something doubtful, something on the borderline between the church and the world, so as to satisfy to an extent the wrong

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desires in us that cause people to crave movies and other questionable activities. A rather definite attempt in that line was made in our College this last school year. There was considerable entertainment for the students. The Dean of Women and others willingly sponsored a number of social gatherings, especially with a view to students who are away from home. Reports appear favorable and it is believed that this has relieved the situation to an extent. In connection with that subject the question arose whether it would not be possible to use certain acceptable films, after they had been censored, and show them to our students, say once a month. A sub-committee was appointed from our number to advise us on this matter. Their advice is given under the following recommendations, point 9.

- d. We recommend that in this matter the Board decide as follows:
  - 1) The Board, conscious of the antithesis between the world and us; desiring to uphold loyally the position the church has taken in this matter; realizing the strategic place of our College as a training institution for our youth; impressed with the danger that is involved in theater attendance,—reiterates its determination to use all available means to combat this evil in our College.
  - 2) The Board, having re-examined the existing rules governing this matter, as found on pages 10-12 of the "Informational Handbook", finds them sufficient as a basis for action.
  - 3) Whereas correspondence between the Faculty and the Board on this matter in these last two years has developed into a sort of impasse,—the Board insisting that "the rule" be enforced, and the Faculty claiming that "the rule" is neither clear nor enforceable—the Board considers it advisable to terminate the correspondence on that basis and henceforth to base such correspondence on the resolutions accepted in 1940. This will give a fresh beginning and assure more ready co-operation.
  - 4) The Board, feeling deeply that promotion of real spirituality at our school is the primary means for combatting worldliness, expresses its joy at so many evidences of interest in spiritual matters

among our student body, and urges the students to make diligent use of the Word of God and the Holy Sacraments, of prayer, of spiritual reading and association with God's people, and of activity in Kingdom work, and any other available means to stimulate true spirituality.

- 5) The Board also expresses its appreciation of the efforts made by Faculty members as individuals to enlighten the students and other young people in this matter, and urges them to continue and increase these efforts in chapel exercises, in the classrooms, in individual contacts and on any other occasion that may present itself, stressing especially the antithesis between the church and the world and our covenant relation to God, and our high calling to keep ourselves unspotted from the world.
- 6) The Board reminds the Faculty that since the rule in the "Informational Handbook" as stated on page 12 is definite and positive, it may, of course, be expected that the Faculty as a body will present a united front and see to it that the Student Body will have no reason to doubt the Faculty's position.
- 7) Though there may be exceptional cases, it is the opinion of the Board that, generally speaking, when a student has been informed of our stand in the matter and is found guilty of transgression, he should be admonished once, and if, after reading the Handbook and having been informed in a public address and having been warned privately, he still insists on going, he should at once be suspended, and if he persists, be expelled.
- 8) The decisions made in re theater attendance, all except points 3) and 6), shall be made known to the students on a separate leaflet handed them together with the Information Handbook.
- 9) The Board recommends that Synod appoint a Committee to ascertain whether it is feasible to make arrangements so that Calvin's students may see educational films and pictures of a high order without being obliged to attend the theater.  
Grounds:

1. Many of the students that break the rule with respect to movie attendance, go to the theater only once or twice a year to see one of the outstanding pictures such as the Life of Voltaire and the Life of Pasteur. They would not attend the theater if they could see such pictures elsewhere.
2. There is an urge on the part of the younger generation, especially among those who rank high intellectually, to hear classical music, to admire the productions of the great painters, and to see an occasional film of good calibre. This is true, not only of the young people of our group in this country, but also in the Netherlands. Dr. B. Wielenga says: "In the time when we were young the film was considered a refined product of worldly art, to be shunned no less than card-playing and dancing. At present the film is becoming for our people a mediator of wisdom and beauty, but also of amusement." \* The church will have to reckon with this situation more and more as time goes on.
3. It would be dangerous to lower the bars with respect to theater attendance, for though the movie does present an occasional film of a high order, it shows perhaps fifty times as many pictures of a sordid type that exert a pernicious influence upon the minds; and even when it offers a good picture, it frequently spoils it by the pre-view of some low-class film.

6. The written pledge.

At one of its sessions last year the Board decided that all students should be required to sign a written pledge in which they promise to conform their conduct to the rules of the school. This pledge is signed at the opening of school. This was another attempt on the part of the Board to curb indulgence in wrong amusements. The pledge was signed by all students. As to its effect there is a difference of

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\* "De film gold in den tijd toen we jong waren voor een geraffineerd maaksel van wereldsche kunst, niet minder te vermijden dan kaartspel en dans. Thans begint de film ook voor ons volk middelaars van wijsheid en schoonheid, maar ook van vermaak te worden." — Dr. B. Wielenga, *De Bijbel, Het Licht voor de Kunst*," p. 40.

opinion. There are some that think it has done some good. The majority of the Faculty does not favor it and have given us their reasons.

We appointed a sub-committee to advise us on this point. Their report as adopted by us follows.

*Dear Brethren:*

The committee in re the pledge, having investigated the advisability of proposing a substitute for the pledge presents the following information and advice:

- 1) After interviews with the members of the faculty and with the student-council it has become evident that the pledge in its present form is neither popular nor effective.
- 2) Your sub-committee also is of the opinion that the pledge in its present form should be discontinued.

*Reasons:*

- a. It does not produce the desired results;
  - b. It fixes the attention too one-sidedly on three forms of worldliness;
  - c. If last year's procedure should be continued, we have an additional objection, namely, the pledge comes too late. It comes after the student has already enrolled.
- 3) On the other hand, your committee points out that the bars should not be lowered in any sense whatever, nor should the opinion be created that "the lid is off." This will be the result if we merely remove the pledge and do nothing further. Of course, the faculty should be encouraged faithfully to labor with the students and to admonish them in season and out of season against worldliness in every form. But this educational policy, unless supported by other measures, is never sufficient in and by itself alone, no matter how well meant. The human heart is sinful; the adolescent individual needs rules and regulations in addition to moral suasion. We believe, therefore, that in essence the pledge should be maintained, though not in its present form. Of course, we are fully aware that no substitute for the pledge in its present form can ever be proposed which will eliminate every difficulty and cancel every objection. As long as the human heart is sinful, rebellion in some form will continue on the part

of some. But we should not be overly alarmed, providing we have really done everything in our power to remove all the really objectionable features.

4) Your committee accordingly proposes that for the pledge in its present form be substituted the following:

a. In connection with our previous decision, namely that those who wish to enroll at Calvin should apply early so that their desirability as students of our institution can be determined, we now propose that at this time a copy of our Calvin College Information Handbook be also sent or given to the student.

b. We further propose that the application blank for information to Calvin contain the following statement:

The undersigned having carefully read the Calvin College "Informational Handbook" hereby declares that he wholeheartedly agrees with the principles therein set forth and that he promises to regulate his conduct in harmony with these principles, and with the officially expressed stand of the Christian Reformed denomination with respect to wordliness.

#### 7. Physical Education.

In our conference with the Director of Physical Education this matter was discussed at some length. The brother informed us of the principles on which he bases his work and we found them very acceptable. He also informed us that he feels much encouraged by the response on the part of the students. He declares that there is a definite connection between the athletic activities and the need of discipline in the school: for instance, in the basketball season the disciplinary problems are at their lowest, suggesting that when there is plenty of outlet for physical energy it has a good effect on the behavior of the students.

The brother informed us that the number of games with other schools is kept to what he considers a minimum and that he always insists on conducting such games on a high basis; for instance, whenever profanity was used he has made it a point to protest immediately to the authorities in charge. And he is constantly laboring to keep the conduct of our own players above reproach.

The facilities of our school for this purpose are insufficient. This has a tendency to wean the students away from our school. If possible, something ought to be done to remedy this situation.

We recommend that the Board appoint a committee to study this matter, in consultation with the Board of Finance, and to report at the next meeting.

8. We feel that there is need of vocational guidance. Since we had no time to go into this matter, we recommend that the Board give it attention.

### III. THE PRESIDENCY

A. Before studying this point we considered the question whether it really belonged to the province of the work assigned to us. We unanimously came to the conclusion that it did. Since this question has been raised also outside our committee we deem it well to give the reasons on which our conclusion was based. They are these:

1. The task assigned this committee is very broad: "to make a thorough study of the moral and spiritual interests of Calvin College, and upon the basis of its findings to place before the Board of Trustees at its next annual meeting definite advice indicating what can and should be done in order to promote the moral and spiritual welfare of the school and the application of our Reformed Principles to the various departments of study in this institution." We are of the opinion that the moral and spiritual interests of the College are most intimately related to the presidency and that therefore recommendations in regard to it were not only within the scope of the work of this committee but definitely expected from it.

2. In the course of the school year the Executive Committee was informed that the Faculty deemed it advisable to defer appointing a president for another year and to ask the Acting President to continue for that time. The Executive Committee was not satisfied with this and asked this Committee of Ten for advice. We agreed that it would not be desirable to wait another year since, in our opinion, a choice could be made at this time. And since this Committee of Ten has for this year taken over many of the tasks that were originally assigned the Executive Committee, we felt that it was proper for us to give this matter attention and to make recommendations.

B. We consider it very desirable if possible to appoint a president now. Last year in the existing circumstances it was probably wise to wait, now conditions are more settled. An acting presidency in the nature of the case is a temporary arrangement and should be of short duration. By waiting we are just postponing the problem. We feel also that if the large amount of work done by this committee find favor and is to bear fruit, it will be very necessary to have a regular president, who will be sympathetic to the decisions made and will be wholeheartedly able to work for their execution and will have the necessary official standing to give weight to his efforts. Hence we recommend that the Board decide if at all possible to make an appointment at this meeting.

C. Art. 181 of the Minutes of the Board Meetings of 1939 reads:

"In connection with this reply, the Board instructed the Ex. Com. to make a study of the problem of giving more authority to the President of the College, with the understanding that it shall report about this matter at the next annual meeting."

Feeling unanimously that this too was now a part of the task of this Committee of Ten, we carefully examined the rules for the presidency and make the following recommendations:

1. Point 3 under "Duties and Powers of the President and Faculty" reads, "All matters pertaining to the Curriculum of Courses of Study and all other matters purely educational shall be decided by the President and the Faculty, subject to the approval of the Board of Curators."

We recommend that this be amended to read, "... shall be determined by the President after consultation with the Faculty ..." This would give the President the final decision, and this, we believe, would be right.

2. Point 4 under "Duties and Powers of the President and Faculty" reads, "Disciplinary measures relating to individuals shall be left to the President with the understanding that in serious cases he shall consult the Faculty; the final decision of the President, shall, however, stand; in cases where he deems suspension necessary, the approval of the Faculty shall first be obtained. In case of a difference of opinion regarding suspension, the Board of Curators shall decide or the Supervisory Committee when the Board is not in session."

We believe that the first part of this article leads to inefficiency: it should not be necessary, in case the President deems suspension necessary, to consult the whole Faculty; consulting the Discipline Committee should be sufficient. Hence we recommend that the article be amended to that effect.

3. Point 6 under the same heading reads, "The President and Faculty shall have power of jointly recommending candidates for appointment as professors, assistant professors, instructors, assistants, or as teachers of any other rank."

We propose that this be amended to read, "The President, after consultation with the Faculty shall have power . . ." For the same reason as above.

4. Point 5 under "Duties and Powers Specifically of the President" reads, "The President shall be the presiding officer of the Faculty." We believe that as such he should have the power to appoint committees. We recommend that to this article be added the following:

"He shall appoint all the committees, subject to the approval of the Executive Committee of the Board. He himself is member ex-officio of each committee. On the Committee on Educational Policy there shall be at least one member that has received theological training."

5. In connection with the matter of sound teaching in our school we came to the conviction that it should be the duty of the President regularly to visit the classrooms so as to be acquainted with the calibre of the teaching given, methods employed, possible weaknesses and strong points of individual teachers, and response on part of the students. This would seem especially desirable when a member of the staff has as yet no indefinite appointment and is to be considered for reappointment. The President should be expected to advise the Board in such a case. Also in the case of those who have an indefinite appointment it would seem desirable: it would avoid the possible appearance of distinctions being made; would keep the President in touch with the entire staff; would open the opportunity for him to make suggestions as to possible improvements and to observe possible strong points of some teachers that might be helpful to others. These visits would not necessarily do away with the visits of the Executive Committee of the Board. If the Executive Committee is to be the ruling body it must necessarily do some

visiting and probably ought to maintain its present schedule of visits. But it was felt last year at the Board meeting and at the Synod that more visiting was necessary. It seems to us that the proposed visits of the President would be much more effective and would meet the need expressed as effectively as anything we may be able to propose.

Hence we recommend:

a. That the Board make this regulation:

“The President shall visit all the members of the staff in their classrooms twice a semester, and as often as he may deem necessary besides, to acquaint himself with the Reformed calibre of the teaching, the methods employed, and the personal qualifications of the teachers. He shall regularly report his findings to the Executive Committee of the Board and present a general report to the Board annually. When a reappointment is to be considered he shall serve the Board with advice.”

b. That this be added to point 6 under “Duties and Powers of President and Faculty.”

6. The rules for the presidency also state that the President shall to the best of his ability promote the financial interests of the school. Undoubtedly that should be part of his work. But he should not be expected to spend a great deal of time in that work. We heartily endorse the recommendation of the Executive Committee that an Educational Secretary be appointed as soon as possible.\*

D. We have earnestly considered a number of candidates for the presidency and unanimously recommend that Prof. Henry Schultze be appointed for that position. While no man possesses all the qualifications one would like to see in the President of our College, we believe that Prof. Schultze by the providence of God has many that ought to commend him for this position. We name these outstanding ones:

1. He is well versed in our Reformed views and heartily accepts them;
2. He has shown sufficient scholastic ability to command respect;

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\* A copy of the Rules for the Presidency as they will read in amended form will be attached as an appendix to this report.

3. He possesses pedagogical gifts that are indispensable for the presidency;
4. His many years of experience have given him the desired seasoned maturity;
5. He enjoys the confidence of the church in general;
6. His candidacy has been endorsed by the Faculty.

E. If Prof. H. Schultze is appointed and accepts this appointment it is understood that he retains his ministerial status, according to Acta Synodi, 1930, page 55, V (3).

F. The President is first appointed for two years, after that for longer terms. It would be easier for Prof. Schultze to accept the presidency if arrangements were made whereby at the end of two years, if he deemed it better for him to go back to his position in the Seminary, he would have the opportunity to do so. We recommend that arrangements be made whereby that will be possible.

A few more general remarks.

1. We feel that somewhere in this report we ought to bring to the attention of all once again the aim of our College. It is ably stated in *The Calvin College Yearbook* for 1938-39, on page 11 as follows:

“Calvin College exists under the auspices of the Christian Reformed Church in America, and is controlled by a Board of Trustees composed of one member from each Classis. According to the constitution, all instruction given must be in harmony with Reformed principles. The various branches of study, therefore, are considered from the standpoint of faith and in the light of Calvinism as a life and world view. The aim of the college is to give young people an education that is Christian, not merely in the sense that devotional exercises are appended to the ordinary work of the college, but in the larger and deeper sense that all the class work, all the students’ intellectual, emotional, and imaginative activities shall be permeated with the spirit and teaching of Christianity.”

2. We find that in the past there has been too little contact between the members of the Board and the Faculty. One of the professors remarked in our conference with him that this was the second time in his seventeen years in Calvin College that he had met the officials of the school. We believe that an annual gathering of a social

nature of the Board with the Faculty members would be beneficial for closer acquaintance and better understanding. We recommend that the Board arrange for such a gathering annually.

3. We suggest that the Board ask Synod to impress upon the whole church the duty and the necessity of praying much for our school, which occupies such an important place.

Respectfully submitted,

The Executive Committee:

J. K. VAN BAALEN, *Chairman*

L. J. LAMBERTS

G. HOFMEYER

W. KOK

M. VAN DYKE

Appointed by the Synod:

W. HENDRIKSEN

J. H. BRUINOOGHE

J. GRITTER, *Reporter*

H. HEKMAN

## APPENDIX

*To the Members of the Board of Trustees:*

The Committee appointed at the last annual meeting of the Board of Trustees to consider:

- a) . . . The Type of Man Needed to Serve as President of Calvin College;
  - b) To draft rules and regulations with respect to the duties and authority of the President, taking cognizance of the present draft;
- begs to submit the following report:

- a) THE TYPE OF MAN NEEDED TO SERVE AS PRESIDENT OF CALVIN COLLEGE.

This matter was considered and thoroughly discussed from every possible angle and the conclusion was that it would be impossible to find one man that would answer equally well to all requirements so that it was decided to place the various requirements *in order of their importance*.

1. He should be a man of positive Reformed convictions and of admirable christian character, enjoying the respect and confidence of the whole church—one whose past record is in every respect favorable.

2. He should be a man of high educational attainments. It is preferable that he have a degree at least equal to that possessed by any member of the faculty. He should teach at least a short course and should have experience as a college teacher. He should have a hearty interest in the cause of christian education in its widest scope, and at the same time be equally conversant with American religious and educational life. He should have the ability favorably to approach the constituency of our church and to speak acceptably at public meetings. (The suggestion was entertained that he should bring about a closer contact between school and church, for instance, by visiting the Classical meetings occasionally and presenting the needs of the school and pleading the cause of Higher Education).

3. He should be a man gifted with the talent for supervision. Under the head of supervision we have in mind

more particularly: disciplinary cases that call for attention; consultation with students in re their educational and spiritual problems; the attendance upon the various committee meetings.

4. He should be a good administrator. Here we have particular reference to executive ability, the organizing of work so that many details of correspondence, work in the office, etc., is delegated to subordinates. He should finally be a man with an eye open for the soliciting and obtaining of large single contributions for the school and its interests.

#### b) THE DUTIES AND POWERS OF THE PRESIDENT

##### I. *Duties and Powers of the President and Faculty*

1. Inasmuch as the Christian Reformed Church owns, supports and controls the College and through its Synod delegates this control to the Board of Curators, the President and the Faculty are in the final analysis subject to the authority of the Board of Curators, and of the Executive Committee as the representative of the Board. The President and all teachers are required to sign the "Formula of Subscription."

2. The President shall work with the Faculty of Calvin College:

- a) In defending and developing the Reformed principles in the sphere of science (*wetenschap*) and education;
- b) In shaping the educational policy of the institution;
- c) In promoting the educational and spiritual welfare of the student-body.

The interpretation of the place and ideals of Calvin College in terms of policy and proposals to the Board of Curators belongs pre-eminently, however, to the office of President; his duty it is, also, to submit all recommendations pertaining to the matters afore-mentioned to the Board for final decision.

3. All matters pertaining to the Curriculum of Courses of Study and all other matters purely educational shall be decided by the President after consultation with the Faculty, subject to the approval of the Board of Curators.

4. Discipline matters relating to individuals shall be left to the President with the understanding that in serious cases he shall consult the Discipline Committee; the final

decision of the President, shall, however stand; in cases where he deems suspension necessary, the approval of the Discipline Committee shall first be obtained. In case of difference of opinion regarding suspension, the Board of Curators shall decide or the Executive Committee when the Board is not in session.

5. No student-organization shall be established without the approval of the President and Faculty and all student-organizations shall be under their strict supervision. The President and Faculty, too, shall have the power to terminate any student-organization which is deemed detrimental. Any student-organization has the right of appeal to the Board of Curators or the Executive Committee when the Board is not in session.

6. The President, after consultation with the Faculty, shall have the power of jointly recommending candidates for appointment as professors, assistant professors, instructors, assistants, or as teachers of any other rank.

The President shall visit all members of the staff in their classrooms twice a semester, and as often as he may deem necessary besides, to acquaint himself with the Reformed calibre of the teaching, the methods employed, and the personal qualifications of the teachers. He shall regularly report his findings to the Executive Committee of the Board and present a general report to the Board annually. When a reappointment is to be considered he shall serve the Board with advice."

7. When a college president is to be appointed, the Faculty shall have the power of nominating the candidates. Appointment rests with the Board of Curators.

If possible, nominations should contain at least two names. If the Board finds the nominees unsatisfactory, it may request new nominations from the Faculty. Should the Faculty be unwilling to offer new nominations at the request of the Board, the Faculty's right of nomination is automatically waived till a new election. The Faculty may at any time waive its right to nominate. The Board reserves the right to add to the nomination.

8. In case of dispute between the President and the Faculty, either side or both may appeal to the Board of Curators, or to the Executive Committee when the Board is not in session.

## II. *Duties and Powers Specifically of the President*

1. The President shall be the head of the School, with duties and powers as defined in these articles. This does not mean that he is the autocrat of the institution with the Faculty having only advisory powers. On the other hand it does imply that he is not merely the presiding officer and executive of the Faculty. The President shall take the initiative in all important matters but shall consult and co-operate with the Faculty in the manner prescribed in these rules.

2. The President shall propagate our principles both in and outside of the College at all times, and shall represent the College in all its external relations.

3. Except by special decision of the Board of Curators, the President shall act as the medium of communication between the Board of Curators (or Executive Committee) and the Faculty, and between the Board (or Executive Committee), and the students. He is also a medium of communication between the College and the Alumni and between the College and its constituency.

In cases of complaint, petition, etc., the right of a personal hearing before the Board or Executive Committee is, of course, not denied.

4. The President shall on the first day of the Annual Meeting of the Board of Curators, and at such other times as may be requested, present to the Board a complete report on the affairs of the College. He shall also keep the Executive Committee informed at its monthly meetings on all important matters pertaining to the College.

5. The President shall be the presiding officer of the Faculty. He shall appoint all the committees, subject to the approval of the Executive Committee of the Board. He himself is member ex-officio of each committee. On the Committee of Educational Policy there shall be at least one member that has received theological training.

6. Should the President deem the removal of a member of the staff advisable, he shall notify the Executive Committee not later than the end of the first semester. In cases of misbehavior or un-Reformed teaching, the provision regarding the time of notification does not apply. The Executive Committee may at its discretion consult the Faculty in the matter.

7. The President shall teach not to exceed five or six periods a week.

8. The President is in charge of the office and solely responsible for purely administrative matters.

9. The President shall to the best of his ability promote the financial interests of the School.

With the adoption of these rules, all former rules regarding the Authority and Duties of the President will be abrogated.

NOTE: Since the former "Supervisory Committee" of the Board is now the "Executive Committee" we have in these amended rules used the latter term thruout.