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Editorial comments...

CAUGHT BETWEEN DREAMS

Electrified and intensified by the mass media, the news from the great metropolitan centers filters into Sioux Center; unrest, lawlessness, dissent, violence, and confusion are characteristic of our times. Somewhere out there in America people are killing and dying. Many leaders raise the cry, "Revolution!"

We talk to friends who know people who know people who are active revolutionaries, occasionally we see a long-haired revolutionary-type passing through Sioux Center, and occasionally we see along-haired revolutionaries. We hear of the wild night two years ago when Dordt students are working out life styles which do not conform to patterns set by the Establishment.

Call this activity what you will--it seems to be a part of a spirit that is sweeping across America. And is seems like a spirit of revolution.

Faced with this situation, people occasionally react by opting for hard-hat conservatism, patriotism, and law and order. Short-haired flag-wavers confront long-haired flag-burners, and the stage is set for the choosing of sides. Salvation is sought in either the dream of laissez faire individualism or the dream of a new social order. Radicals wax euphoric and eloquent when describing the new nation that will rise, Phoenix-like, from the ashes of the bombarded America.

DEBBIE: THE MAKING OF A RADICAL

When President Nixon sent troops across the Vietnam-Cambodian border last spring, the student population of the U.S. rose in indignation. The aggressive move of the American military sparked many protests in the U.S., which were unequivocally against the move as well as the presence in Vietnam.

The University of Iowa in staid, conservative Iowa underwent a hectic week when it happened. The climax sat there on the night of May 7, rapping, smoking pot and I was tired of Vietnam and Cambodia and every war and about Vietnam. She viewed it from her new perceiving and discarding that the war was just as wrong from a non-pacifistic viewpoint. As she learned more about

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Is there a revolution? If so, where does the Christian stand? The broad topic of "revolution" was given to Dordt students, alumni, and faculty members, and Cannon herewith presents ideas. D. R. D.

by Rich Ter Maat

The history of the country, she saw that Vietnam's history has been a series of occupations by foreign powers, from China and France and concluded that what the U.S. is doing today is no different from what those powers did.

Debbie wasn't alone in her stand against the war in her high school. Dan, another pacifist, shared her views and together they began, among other things, to publish an underground paper. Taking a stand against the war wasn't easy in the small high school where, for example, school officials tried to suspend them. But she feels that they did have an effect.

Their efforts soon won them the attention of local members of the John Birch Society and at one time, Debbie says, they were the mission of the state leader of the JBS.

But their underground paper also caught the attention of the U. of Iowa and Grinnel chapters of SDS, who sent representatives to talk to them. What they said to the two made a lot of sense and Debbie's big dream as a radical was to be involved with the group already in the fall of 1967 when the U. of Iowa chapter sponsored a demonstration against Dow Chemical and Marine recruiters, successfully blocking their way into the Iowa Memorial Union. She skipped school both days to join the demonstrations.

After she graduated from high school in the spring of 1968 Debbie joined Eugene McCarthy's volunteer army. With the help of a friend from Iowa State she set up a McCarthy headquarters in Wellman. On the whole it was a disaster, she says now. Even if it was, she had a place to come and discuss the war and the McCarthy campaign. "I saw Wellman change from calling anyone a traitor who dared to say that the war might be wrong into admitting 'Well, we shouldn't have been there, but . . ."

And that's quite a change, I think," she says.

In the end, the McCarthy effort served as the experience which contributed most to her radicalization. As with many other radicals, the turning point from idealistic liberalism to revolutionary radicalism came at or about the 1968 Democratic Convention in Chicago. She didn't go to Chicago herself, but she had friends who had gone who came back with cuts, bruises and police records.

"It shook all my liberal idealism to its core," she says, "I realized after Chicago that the thing [the Establishment] was unchanged. The frustration of trying to change something that I thought was wrong and realizing that it was wrong and supposed to be wrong because that wrongness provided benefits for the people who were maintaining it was really radicalizing."

When September came, Debbie moved out of Wellman to Iowa City and enrolled in the university. She tried to live her high school dream of joining the SDS by going to some of their meetings. But she just didn't appeal to her, probably because they were too much for Debbie. She was disillusioned, bitterly so, but not to the point that she could not agree with them that burning down the country was going to prove anything. So she didn't go anymore.

Reading Marx, Engels and other ''radical" philosophers and economists occupied most of her time after that. She still couldn't see joining SDS, perhaps because as time passed she was becoming much more radical than the SDS. (Continued on page two)
WHY NOT A PSYCHOLOGIST FOR PRESIDENT?

by Gerald O'Donnell

One of the newest figures to appear on the contemporary political scene is the psychologist-king. Boasting of his successful control of albino rats in maze and Skinner's box, the psychologist now feels prepared to use his skill in controlling independent variables for the enhancement of human welfare. In throwing his hat into the political ring, he joins with the psychiatrist-king who has repeatedly claimed the value of political power ever since 1928 when Sigmund Freud published The Future of an Illusion and declared that the small minority who have attained the "superior insight" found in Psychoanalysis ought to form a world government and rule over the "lazy and unintelligent" masses. Today, both psychologists and psychiatrists are working toward a vast program of world revolution which they hope to implement by using political power to apply techniques of psychological control to entire nations.

This proposed revolution would not be limited to the external social aspects of human existence, but is designed to reach the very core of an individual's thoughts, attitudes and values. Psychologist Harvey Cleckley of the University of Georgia recently asserted that "Statements and proclamations made at international meetings often suggest that psychiatric discoveries can now be relied upon to replace or reshape basic spiritual values and that a vast reorganization of the world must be conducted over the "lazy and unintelligent.""

Today, both psychologists and psychiatrists are working toward a vast program of world revolution which they hope to implement by using political power to apply techniques of psychological control to entire nations.

The first approach is advocated by Skinner. In the novel, one psychologist begins a bloodless revolution of psychologist-kings by establishing a small commune known as "Walden Two" in a rural section of New York State. Sixty members of the commune are almost as numerous as the residents of a large city. The commune is dominated by a "Walden Ticket" drawn up by the Political Manager, the commune, it is not difficult for them to control the county government for their own advantage. The same situation exists in other rural areas of the country where Walden Two is established. These small communes would then gradually exert greater and greater control over the entire nation.

How do these psychologist-kings plan to implement their world-wide revolution? Presently proposed plans seem to cluster around two different approaches: (1) gradually gaining control of a local government at the local level and then assimilating the entire nation into a network of small communes; (2) establishing a world government that would gradually exert greater and greater control over individual nations.

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The American Dream has caused the disruption and the threat of revolution in America today. America itself is based on the non-Christian, God-defying and humanistic ideals of the French Revolution, namely, liberty, equality and fraternity. These ideals can only be properly understood in light of the rationalism of the Enlightenment. The authors of this article want to pledge allegiance to God, not to America as it exists. They want to confess Christ, not progress via the Democratic process. They believe in the Holy Spirit, not in the spirit of some humanistic ideal. Their respect for authority and justice does not mean love for the American dream as so many Christians believe. The authors support neither revolution nor the American Dream.

Republicanism is the biggest topic of political discussion in the western world. Marcus is thriving; the grape strikers shout, "Mao, Marx, Marcus!"

We the people of the United States of America were born and raised on the beliefs that all men are equal and that in our fraternity we possess liberty. We ate our apple pie and confessed our faith in red, white and blue. We are taught to love God, home and country because homes make up the country and God sanctions it in whatever it does (our country right or wrong).

Why is America so great? Because every person can have three color television sets, two cars and a boat if he only tries. Because only in America, land of golden opportunity, does everyone have a chance to become President. Only in America are there lots of hot dogs and soda pop. Only in America can the common man become a hero. Only in America do we have the freedom of speech, freedom of press and the freedom to attend church. Of course, we have the rest of the world must have this. In fact, it is our manifest destiny to spread the gospel of democracy. Melvin Laird, a true American, said once that we will not leave Viet Nam until we can feel assured that the democratic process is safe there. We must all think this way. We are taught to think this way. We must uphold the faith of our fathers so it may still go on living.

But when in the course of human events it becomes necessary for one people to dissolve the established government, a decent respect of the opinions of mankind requires that they should declare the causes which impel them to the dissolution of that government.

We ate our apple pie and confessed our faith in red, white and blue, but there was no room for black. We tried but could not get employment. Since we were unemployed we could not get our colored television sets nor our cars. We could not live in the suburbs and they told us that we were basically lazy. But we tried. (Some of us have colored television now but we are still not accepted). While living in the ghetto we could not and cannot become President because we are not free to leave.

We do not feel any fraternity when we know that the government has made and broken 400 treaties with the Indians. In fact, we the people, in order to form a more perfect union do hereby express our desire to overthrow the Facist States of America. For we know that government of the people, by the people, for the people shall never perish.

Now should this really surprise us? Americans have placed their faith in these ideals of the American Dream while slavery existed. Woodrow Wilson, one of the greatest upholders of the American Dream, repeatedly could say "Peace should rest on the rights of governments—their equal right to freedom and security and self-government..." The tension returns—government is by the people, of the people and for the people; but what happens when the 'rights of government' determine the 'rights of peoples'? (cf. Viet Nam, the draft; government law versus individual freedom).

Today people, once again, are growing tired of struggling with antinomies. People are weary of trying to put new content into old forms. They are in a crisis. There is a bleeding ghetto that reeks of un-freedom, inequality, injustice. Where is justice? If you disagree with the American Dream, you are unwanted—you are un-American. Consequently, because of the injustices, Industrial-Military complex, Credibility Gap, Mass-man, Consumer, Built-in Obsolescence, Racism and Bureaucracy, the American Dream is evaporating.

Everything is not apple pie and everybody did not get apple pie. The American Dream has failed for many. For those who reached the American Dream it has brought no comfort. Their children are among the disillusioned youth. Rallying around the flag or the space program has not healed America. The American Dream is founded or seated in revolution. The stress was on individual rights and if the government should impinge on these rights there was ground for revolution. In light of the basis of American culture which the American Dream upholds, the oppressed people have a reason for revolution.

What about those who are Christians? In church, Christians rally around Christ, but on the street they rally around the flag and the federal government. Christians have mistaken the respect for authority with accepting the American way of life. Christians must realize that their salvation does not lie in the federal government but in Christ. And they must go forward and proclaim the only gospel that can heal this country. This means getting involved in politics in a Christian way looking forward to the realization of Christ's rule and not the realization of the American Dream.
because she feels that the highest compliment a person can pay another is to call him a "revolutionary." But when she says that she "thinks in the revolutionary stream of thought," she concludes "Okay, I'm a revolutionary," and laughs in the embarrassment of complimenting herself.

A revolutionary is, to Debbie, "a radical whose whole life leads him to think that the system cannot be changed at all through reforms, but that its basic institutions must be destroyed and he must start to rebuild society from the ruins of the old."

"It's really radical, I guess," she says, but then asserts, "I don't think it's idealistic at all. I think it's possible.

Debbie has been led to her radical analysis because she has tried a few things—reform within the system, working within politics—and she has talked to and read about others who have tried the same thing. Capitalism is repressive by its nature and cannot be changed, so it must be torn down, she believes. At present, the revolutionary's most important task, however, is the education of the people which is necessary before an actual revolution can take place.

Debbie's ideas about societal structure can largely be attributed to her acceptance of the program of Women's Lib, which is basically demanding equal rights for women. The situation which Women's Lib wishes to change for the better is exemplified by the case of the woman who wants both to be a career woman and a wife and mother. In today's society such a woman usually has to be either rich enough to afford a maid and/or child care service, or to be Superwoman. Feminists contend that it's unfair to expect a woman to be a housewife first and possibly a career woman if she can swing it above her "appointed tasks."

The most immediate answer to the problem is for the husband to share in the duties of keeping up the house. "It's very hard, especially for the man," Debbie says. "He doesn't know how to do things and the wife feels guilty watching him doing things sometimes. But it can be done.

The way to solve the problem of what to do with the children is obvious: cooperative day care centers in which children are cared for by a staff of rotating volunteers. The children, as a result, learn to relate to more people than their immediate family. Debbie and her sisters have successfully run a day care center—Dum Dum Daycare, named by the children themselves—for more than a year.

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PSYCHOLOGIST, continued from page two...

In thirty years, "he continued with increasing determination, "we could absorb the whole country many times over." (p. 228)

The second approach is considerably more thorough-going. This approach is described in Sigmund Freud's The Future of an Illusion. Freud believed that the only effective way to free men from bondage to "the illusion" of the Christian religion and its influence in the Western world would be to create a totally new mental system which would be characterized by the same holy commitment and intolerance that characterizes religion: "If you wish to expel religion from our European civilization you can only do it through another system of doctrines, and from the outset this would take over all the psychological characteristics of religion, the same sanctity, rigidity and intolerance, the same prohibition of thought in self-defense." (p. 89) Those qualified to rule in this proposed world-state must be men who have attained "superior insight into what constitutes the necessities of life" and have realized "the height of mastering of their own instinctual wishes" through Freudian Psychoanalysis. They must also be able to apply these psychological principles to the masses "with a certain measure if coercion", being careful not to yield to the wishes of those under them (pp. 12-14). This more direct method of political control is also advocated by Dr. Chisholm who believes that implementation of a world government would demand the existence of "order and control" of trained psychiatrists who would be trained as salesmen and taught all the techniques of breaking down sales resistance. (Psychiatry and Responsibility, p. 91)

Revolutions do not take place in velvet boxes. They never have. It is only the poets who make them lovely.

Carl Oglesby, 1965

Of course, not all psychologists and psychiatrists should be viewed as megalomaniacs striving to become world potentates. In fact, the most severe criticism of this attempt to gain unlimited control over human lives comes from within psychology. Outstanding psychologists such as Carl Rogers (Some Issues Concerning the Control of Human Behavior) and Thomas Szasz (Law, Liberty Psychiatry) have joined with many others in speaking out sharply against the disrespect for human dignity and disregard of ethics displayed in this movement. Nevertheless, the fact that the movement is increasing in strength, influence and popularity is evidenced by George A. Miller's 1969 presidential address to the American Psychological Association entitled "Psychology As a Means of Promoting Human Welfare." In that address, Dr. Miller exhorted the 30,000 members of the APA to action with the words, "If we take seriously the idea of a peaceful revolution based on a new conception of human nature, our scientific results will have to be instilled in the public consciousness in a practical and usable form... When we have accomplished that we will really have caused a psychological evolution. (American Psychologist, 1969, p. 1075)

It should be obvious that it is the Christian Faith which is the most serious obstacle that the psychologist-king must overcome if he is to accomplish his purposes. Freud made that most clear, but Freud is not alone in this understanding. O. Hobart Mowrer, senior research psychologist at the University of Illinois, declares that, "There is thus, as I see it, no place for Calvinistic logic in the modern world." (The Crisis in Psychiatry and Religion, p. 183) Marxist Psychoanalyst Eric Fromm, writing in The Sane Society makes it clear that his concept of a "sane society" can never materialize until our culture is cured from the "societal sickness" of Calvinist influence.

The necessity of Christianity being destroyed before this psychological revolution can take place could mark the beginning of a return to the type of persecution experienced by the New Testament Church and the consequence that Christianity would once again become an underground movement. Exactly what form this persecution might take is difficult to say. Rousas Rushdoony was the legal power behind the potential /r of separate, religiously motivated nations, which the American people might secede from the Union in order to "evangelize" the rest of the world. But today this is now more than just a dream. The fact remains that the education effort they are putting forth will leave a deep mark on American civilization possibly for the better.
Reflections on the Educational Revolution

by Jim Larson

In schools throughout the world students, faculty members and even "disinterested" bystanders are becoming increasingly militant. At times this leads to violent confrontations—more often than not, however, the radical nature of campus unrest is not visibly apparent. In fact, the militancy of campus disruption seems to be drying up—an indication that many people are trying to tap the resources of power that lies in underground protest. To think that the schools are now becoming "safe" or neutral would be a fatal mistake. The relative quiescence of the stereotyped long hair, grubby clothes and dour countenance radical is no indication that the revolution is waning.

The spirit of destructive revolution is not confined to the stereotyped yippie. The spirit of rebellion is today too far gone for us to even attempt to pinpoint this or that class or this or that type of person as being the guilty party. Consciously or unconsciously, all classes of society have had a share in the educational breakdown. Some people simply find immunity from guilt in belonging to the middle class, silent majority or federal establishment. When it comes to taking the blame for deteriorating school, apathy and neutralism can hold hands with activism.

As Christians we can and should look with a spirit of understanding upon the educational upheavals of our day. We know the whys and wherefores of the death of secular education. We have an appreciation for the fact that sin destroys—that God-instituted norms cannot be violated with impunity. Even if we don't fully comprehend the intricacies of educational theory and philosophy, we can still see the implications of an educational system and hierarchy that resists to answer to the sovereignty of God or that wishes to cling to the un-Biblical doctrine of the perfectibility of man through educational processes. An understanding of the ways of the world is certainly not lacking in the vast majority of students and faculty here at Dordt. To discourse on the sociology or psychology of revolution is not the purpose of this paper. To bring before the eyes of all who read the basic task of a Christian in the midst of all of this chaos is my purpose.

It is not easy to stand before the onslaught of secular criticism and proclaim the kingship of Christ in education. But stand we must. Students, teachers and supporters of Dordt must communally strive to be a beacon of light in a dark world. We cannot afford to rest on our laurels and watch the world go staggering by. The bulwarks of Christian education are by no means completely—much work needs to be done. In addition, we must be prepared to take up the offensive in the battle between Christianity and secularism. The knowledge that we as students acquire while here at Dordt must be used in the reformation of all of life. To say that we must become revolutionaries with all of the bad connotations of that word—is not implied. Too many people point to Jesus Christ and say, "Now he was a true revolutionary." But all too often it is these same people who balk at assenting to the Divinity and Lordship of Christ. Jesus was the Savior of all who diligently seek His face. This is even more powerful than saying that Jesus was a revolutionary. Jesus came to this sinful world to redeem men—and salvation is power. We are saved from the blackness of sin in order to reform the world. Just as the non-Christian educational institutions must bear the curse of God's wrath, so Christian educational institutions can enjoy God's blessing. It is only when we realize this and attempt to further the Christian educational enterprise in the light of God's Word that we will prosper.

We at Dordt are part and parcel of God's sovereign plan. Hopefully, we are being gripped by the reformational outlook of a truly Christian education. Let us dedicate ourselves to the task of building ourselves up in the Lord. Then we shall surely go forth "conquering now and still to conquer."
To get closer to God, we should do less talking about Him and more talking to Him. And the same goes for... EARLY while selection is complete'

COLLEGE GIRL SIZES

YDUng Amencan

CAROL DE RUYTER, MGR.

STUDENT POLL, continued from p. 5.....

I hear so many remarks, especially as a counsellor, why, why, WHY? THESE RULES - its all part in helping me to be a revolutionary for my Christ. The rules that may seem to be so picky to some seem necessary to me. What for? Direction, toward God and away from myself. No matter how much we try to be mature Christians, every day is a battle against the old devil.

In only one year I have seen many changes at Dordt which bother me - not in the rules, for rules will never make a college, but in the attitudes. People make this college - the way we live (before the face of God) makes this college the way it is. If we were mature Christians and sinless, who would need rules at all? You can walk into the lounge at North Hall many times during the day and see couples necking like fury, and they know there's a rule against it. When spoken to, they reply, "so what, we don't care.”

What does a Christian say when they feel the affection they're showing in public is sickening? Girls don't even dare to go into the lounge. These kids don't give a hang about what others think, rule or no rule. And they ask if they can't be trusted... is a curfew necessary? They're mature enough to know when to get in, but they also know there is a fee for an overnight guest in the dorm - and many times do the girls try to get by without paying! And we call ourselves mature young adults? Concerning curfew, sure the same thing can be done before curfew as after, but when a couple knows that they have only an hour left and she has to be in, it'll be different than if they know they have all night. So there's a certain time to be in -is that so upsetting? You can see him tomorrow. I have questions about the "fellow student." We are to be mature people and able to get along. We are to be mature and dress the part. What does a Christian say when they feel the affection they're showing in public is sickening? Girls don't even dare to go into the lounge. These kids don't give a hang about what others think, rule or no rule. And they ask if they can't be trusted... is a curfew necessary? They're mature enough to know when to get in, but they also know there is a fee for an overnight guest in the dorm - and many times do the girls try to get by without paying! And we call ourselves mature young adults? Concerning curfew, sure the same thing can be done before curfew as after, but when a couple knows that they have only an hour left and she has to be in, it'll be different than if they know they have all night. So there's a certain time to be in -is that so upsetting? You can see him tomorrow. I have questions about the "fellow student." We are to be mature people and able to get along. We are to be mature and dress the part.

David Cummings

PSYCHOLOGIST, continued from page four...

manitarian when compared to the possibilities of mental control by means of psychoactive drugs or electrical stimulation of the brain. Dr. Curtiss Schafter spoke on the future application of electrical brain stimulation at the Illinois Institute of Technology and prophesied that "A child could be socketed a few months after birth, and the once-human being thus controlled would be the cheapest of machines to create and operate." ("Behavior by Electronics," Life, March 8, 1963). Concern about the unethical manipulation of the minds of children should not be limited to visions of the future. This past fall, it was reported by the news media that several school districts in the midwest were experimenting with the wide-spread administration of tranquilizers and sedatives to "restless children". The school officials involved in this activity had not bothered to seek the consent of either the children or their parents.

What should be our response to the threat of this totalitarian psychological revolution? First of all, there is needed a combination of individual protest and collective political action. The practical effectiveness of this kind of response was demonstrated by the success in 1965 of public protest on legal suits led to congressional hearings on the use of compulsory personality testing in federal schools or those required to take tests in order to get a job; (4) protection against discrimination in firing by means of personality testing; and (5) protection of the civil rights of those who are supposedly "insane". These are the issues currently facing Congress and the American people. If nothing is done about these relatively mild issues facing us today, there may not be the opportunity to deal with the more serious expressions of the psychological revolution that will appear tomorrow.

Secondly, Christians should prepare themselves spiritually for the possibility that efforts to restrain the growth of a totalitarian regime will fail. In Matthew 24:9-13, Jesus includes the following account in his description of the events that will immediately precede His second coming and the end of the world: "Then they will hand you over to be persecuted, and they will kill you, and you will be hated by all nations on account of My name. Many will fall away and betray one another and hate one another; and many false prophets will arise and deceive many, and due to excessive lawlessness the love of many will grow cold. But he who endures to the end will be saved."

Certain no one can predict whether or not a totalitarian reign by psychologist-kings will form part of the persecution that Christians will face in the future. However, reflection upon the aims of men such as Freud, Chisholm, Fromm and Skinner gives one cause to think. In any event, it is certain that Christians will face a form of persecution in the future that will be so severe that "many will then fall away" and the "love of many will grow cold". If that persecution comes in our lifetime, how many of us will be among those who endure to the end?

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Young American

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CAROL DE RUYTER, MGR.

I consider myself neither legally nor morally bound to obey laws made by a body in which I have no representation. Do not deceive yourselves into believing that personal beliefs will deter men from the course they believe is right. We stand on the eve of a BLACK REVOLUTION.

H. Rap Brown, 1967