

# LETTERS . . .

Dear Editor:

I read with concern your editorial, "Christmas, Bah, Humbug," in the December 20, 1961 issue of the *Campus Echo*. One concern is that your opinion of the Christmas season as one of commercialism and false sentiments is becoming widespread. Another concern is that when such a question as the divinity of Jesus Christ is raised, often we of the Christian heritage either remain apathetic or simply acquiesce to your idea of a myth by our silence.

There is a statement in Baha'i writings that says a miracle in the material realm is only truly meaningful to those who are present, and even those may attribute an unusually bright star, a birth proclaimed as from a virgin mother as magic of some other force than God. To me, assuming these miracles as true, there is a greater miracle.

The fact that a man of poor parents born in the slum area of Bethlehem, without writing a book, without traveling outside of his own country, without radio or television, and without the most learned men of his day, could arise and present teachings that have permeated, influenced and inspired psychology, art, music, architecture, law, government and all the other various areas of human experi-

ence, is the miracle beyond the miracle.

Further, it strikes me that long after great rulers of his time have been doomed to obscurity, you and I and countless others find ourselves, sometimes unconsciously, performing deeds of kindness as he instructed. For nearly two thousand years our civilization has felt the pervasive power of this simple but dynamic man of Bethlehem.

The ability of Jesus Christ to so influence the lives of individuals and society, unequaled except by other major Prophets of God, and his exemplary life, his innate knowledge, are but a few of the evidences to people of faith that Christ was truly a Messenger of God, the Director of human destiny.

If we, the questioning and searching in this age are disturbed into a loss of faith, it may be that our rituals, traditions, and customs have become excessive and disjointed from the body of the message of Jesus.

Could this not be why God punctuates the course of history with a Krishna, a Moses, a Zoroaster, a Buddha, a Jesus Christ, a Muhammed, a Baha'u'llah—to guide faltering mankind back to the well of refreshing truth, free from obscuring ritualism and tradition that

grow with time? Could this not be why He sends Messengers progressively to reassert the eternal spiritual laws and add new social ones that will lead mankind onward intellectually and spiritually to ever greater heights?

Such a view of the dynamics of Christ in a lone-range, world encircling scope is worthy of reflection.

Sincerely,  
J. K. Norris

### Christmas Joy Hampered

Dear Editor,

My joyous Christmas was impeded by the editorial, "Christmas? Bah, Humbug," in the last edition of the *Campus Echo*. 'Tis true that Christmas is a strange season, despite the world's turmoil. For during this season, there is a more humane atmosphere present than at any other time of the year.

The author called the birth of Christ a myth. So, what if it is just a myth. Look at the good it does. This is the only time of the year that some of the families are united. Christmas also offers a unique oneness. There is a lot of money spent for decoration, but preparation for Christmas creates a joy and eases tension; and things one treasures always cost.

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# As I See It

## 'REGISTRATION PROCEDURE RETROGRESSION'

By Harrison Willoughby



It was indeed a dark hour when the school's administrative officials decided to incorporate into the traditional registration process the idea of predetermined placement of students in courses. This revolutionary idea, instead of allowing a student in the survey courses to choose the class time or the instructor he desires, will place him in areas where others decide for him.

One reason given for this is that if no action is taken, the majority of the students will flock to certain instructors, leaving other instructors with only skeleton classes. Another reason is that this type registration will save much time and effort for the personnel involved in the registration machinery.

### Weak Reasons

Both of these reasons are weak with the latter being perhaps the weaker. As I See It, nothing more than this makes a hypocrisy of the school's famed slogan, "self direction," for in no other way is self-direction more undermined than for one to be directed by some-

one else. It cannot be denied that it is the business of the administration to strive to carry out the school's operations in a more efficient manner; by this same token, it cannot be denied that when in its operation, the administrative gears should not mesh and grind up student's rights.

While this new procedure might seem to be of great expediency to the school it should not, nevertheless, herd students as if they were dumb sheep into distasteful situations which possibly cut short their best performance. In the case of too many students crowding a favored instructor, this merely proves that he is a good instructor.

That some instructors are the recipients of fewer students seems to indicate that these instructors are incompetent or mediocre, and what student wants to bear the outrageous misfortune of being taught by this type instructor? This is hardly the place for incompetence and mediocrity. The solution to this problem flashes like a neon sign.

### Students Most Important

The notion that time-saving for high-officials is more important than student satisfaction makes but a mockery of student's rights. A time-saving device which in its operation takes away individual freedom of choice should not be put into operation, for in its ultimate analysis, it does more harm than good. The atmosphere of a college should not be centered around administrative expediency but around the well-being of its students. I have always entertained the idea that the student's well being should be of greater importance since he is, it will be noted, the college's sole purpose for existence.

### Student Congress Ineffectual

Invariably, when laws or acts are instituted that do not serve the good of the greatest number of people these laws or acts are held to be evil. It is then that a change becomes necessary. One wonders if the decision to impose arbitrary class scheduling is a product of the brilliant minds of "city-hall" or did it go through the proper channels of being introduced to and discussed by the Student Congress.

That arbitration has won is indicative that this noble body has done nothing, whereas student's welfare is supposed to be its chief concern. It is acknowledged that the Student Congress is not to make laws to be passed which are distasteful to the student body either.

The new procedure will be carried out, it seems, primarily under the guise of progress. But bear in mind that what is progression to some is retrogression to others.

So the question glaringly stands: Is it more important to speed through registration day and to save certain instructors from embarrassment than it is to insure the right of each student having a chance to choose that which he pays for? To those students who will suffer under this atrocity, the answer is obvious. But if the new way wins, then we must be aware that the academic ways are shifting, and to survive, it is imperative that we trim our sails accordingly.



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