

the diamond

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Dordt College, Sioux Center, Iowa

November 14, 1969

Olthuis Defines Family And Home In Second Discovery I Lecture

"Family Living and Learning in Biblical Perspective" was the topic of the lecture presented by Dr. James Olthuis last Wednesday evening. The lecture was the second in the series "Discovery I—Exploration in Contemporary Living" sponsored by the A. A. C. S.

Dr. Olthuis used Psalm 78:1-12 and Proverbs 2:1-9 as the basis for the content of the lecture.

"The family is a gift of the Lord, it is a divine institution," Dr. Olthuis asserted. We have to work in the "family room in creation." "The family is anchored in the law order of God." The key word in the family relationship, Dr. Olthuis constantly asserted is "troth," or reliability: faithfulness. If this is present, the child can slowly be lead to responsibility and parental authority will point the child towards the coming of the Kingdom. This is the task God has placed for parents.

"The Word of God remains unchanged but the

forms of family life change." Today's family has lost its non-essential functions. "The possibility of a God glorifying family is more possible now than ever before. The problem today is the lack of consciousness of troth in family relations."

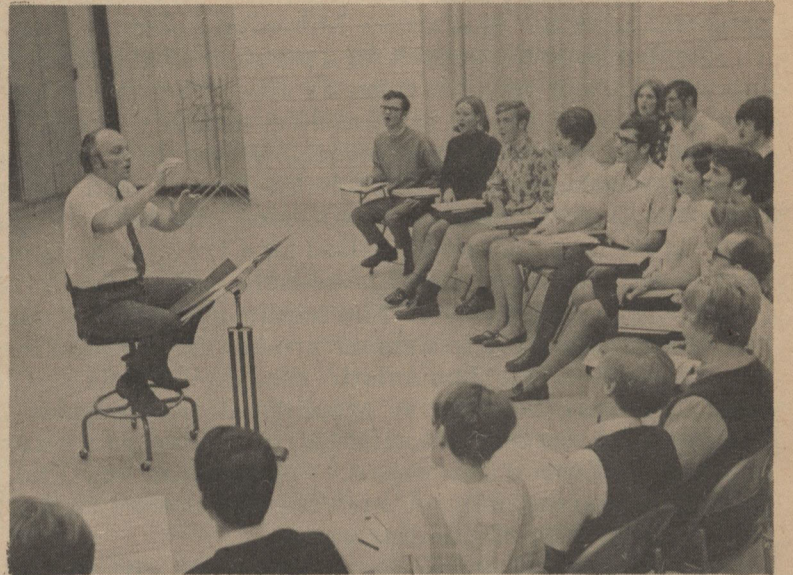
"Parents and children live in the covenant law". Parents must live in the truth because the children look at the actions as well as the teachings of the parents. "Scripture," says Dr. Olthuis, "talks more about the sins and shortcomings of parents, than of the children!" The task of the parent is tremendous and as Dr. Olthuis said "only in grace can parents take up their task to lead children in the fear of the Lord."

The authority of the parents can only be realized under the authority of God. If parents lose their vision of the coming of the Kingdom, the guidelines they set up have no meaning and in despair they set up an authoritarianism family or a fun morality family which

goes to the other extreme with no rules. Both lead to the generation gap. True authority, necessary for freedom, will reconcile father to son (Luke 1:17) and make us realize we are one in the body of Christ. If the child is not led in the right way he has the right to disobey (Matt. 10, Luke 12 and 14).

"The home," according to Dr. Olthuis "is a three-fold thing." First, it is a place of rest where the child can find troth. Second, the home is a place of adventure opening up the world to the child. Third, the home is a place of guidance.

The family cannot do its task alone, involved are such things as the state, church and school. Therefore Christian parents must be concerned about all areas of life, it (Please turn to page 8)



Concert Choir rehearses the Beethoven Mass in preparation for November 21 concert with the Sioux City Symphony.

Choir Performs Beethoven Mass With Sioux City Symphony

The Sioux City Symphony, under the direction of Mr. Leo Kucinski, and the Dordt College Concert Choir, under the direction of Mr. Dale Grotenhuis, will appear in a joint concert. The concert is scheduled for November 21 at 8pm.

The concert will open with the Sioux City Symphony performing "Overture to the opera Merry Wives of Windsor by Nicolai, "Allegro moderato" and "Andante con moto" from Schubert's Unfinished Symphony in B Minor, and "Marche

Slave" by Tchaikovsky. The highlight of the evening will be the performance of Beethoven's Mass in C Major. Mr. Grotenhuis, head of the Dordt College Music Department, will conduct the 42 voice choir and 72 piece orchestra in the Beethoven mass. The mass consists of five movements: "Kyrie," "Gloria," "Credo," "Sanctus," and "Agnus Dei".

Tickets may be purchased at the door and at Bosch's Clothing Store for \$1.50.

SAC Features Adams

The Spiritual Activities Committee will sponsor Dr. Jay Adams, professor of Practical Theology at Westminster Theological Seminary, as speaker next week Tuesday, Wednesday, and Thursday, the 18th, 19th, and 20th of November. Dr. Adams will speak on the general theme, "The Bible and You."

A schedule of the week's activities will be as follows:

Tuesday--7:30 pm--Dr. Adams will speak about the Bible and its place in our lives as individuals.

Wednesday afternoon--The place of the Bible in our social and love (romantic) life.

Wednesday--7:30 pm--The place of the Bible in academic school

Thursday--chapel--The place of the Bible in vocation--in our life's work.

Evening and afternoon meetings will all be limited to an hour. There will be opportunity for

discussion afterwards. Times will also be indicated when Dr. Adams will be available for any additional discussion.

Our speaker, Dr. Jay E. Adams, a native of Baltimore, Maryland, received his university training at Johns Hopkins University. He received his Bachelor of Divinity degree at the Reformed Episcopal Seminary in Philadelphia; his Masters Degree at Temple School of Theology and his Doctor of Philosophy Degree from the University of Missouri. He also spent two years of graduate work at Pittsburgh Xenia Seminary.

Dr. Adams has served pastorates in Western Pennsylvania and in New Jersey. He is beginning his seventh year teaching at Westminster.

At present Dr. Adams is serving as director of "Educational Services" at the Christian Counseling and Educational Foundation, where he is also a counselor. en



Assoc. Presents Pianist Nov. 24

The second in a series of four concerts presented by the Sioux County Concert Association will be held on Monday, November 24. The performance, which will begin at 8:00 pm in the Northwestern College Auditorium, will feature Mary Louise Boehm.

An acclaimed pianist who has performed in the United States, Europe, and South America, Miss Boehm has been judged as a rare combination of charm, pianistic genius, and musical greatness. She has made several recordings.

Admission to the concerts is by season ticket only. Anyone wishing to attend should expect to buy a season ticket at the door if he does not already have one.

No Observance At Dordt Nov. 14&15 Ritzema MC's Talent Show

Dordt's organized response to the November Moratorium will probably not be held on November 14 and 15, the dates scheduled by the National Vietnam Moratorium Committee. In order to set the Dordt reaction apart from the regular Moratorium, the event will take place at a later date. However, some kind of activity will definitely be held, according to Moratorium Committee chairman Eric Schilperoord.

A small group of Dordt students organized the October 15 Moratorium reaction. Most of Dordt's student body approved of the prayer and rededication service as is evident from the high percentage of students attending.

In order to put stability and continuity in the Moratorium reaction, the

The Social Activities Committee is sponsoring an activity Saturday evening that really calls for the participation of Dordt students--a student talent night. This program for which there will be no admission charge, will be held in the Old Gym at 8:00 pm. All the numbers will be performed by Dordt students. The program, which will be mainly of a light nature, will be emceed by Dick Ritzema. It will consist of solos, duets, readings, and skits. Sonja Bentz, member of the committee, says, "I think it's going to be real good." am

Student Council appointed a Moratorium Committee. At this time, the committee has made no definite plans. kw

editorial

The Church Is All

The 1955 beginnings of Midwest Christian Junior College (name changed to Dordt in 1958) have had fourteen years to expand and proliferate. Ideas, most of them conservatively-rooted, have come and gone. Faculty, as well as students have attempted relevance in the sandwiched position of Christians in society. Dordt College, in its brief decade-plus-four-year span has slipped and slid but generally progressed in the search for immediate contact with society.

Perfection in the search for a positive Christian approach to learning is still far off, but there is new optimism in new insights and a new awareness of the implications of God's Word. Christians have thought for too many rigid-ruled years that theologians are the mastiff-watchers of the Truth of the Word. With the same mentality, the church establishment has been the fiercely guarded mansion housing the Law. Although hailed as a training ground, education has been reduced to a mere puppy kennel, built to train future watchdogs.

Example number one: The Medieval Church's ascendant position resulted in scholarly individual production but also set into swing the development of the humanistic thought-schools. These schools abandoned their restrictive theological backgrounds and became the "exciting" centers of scientific learning--the predecessors of our present Godless universities. Meanwhile, the Church's venerable paunch-producing monasteries became notorious for their indolence and eventually for their dissolution.

Variations of the same theme occurred with the religiously founded universities of America's early history. Ecclesiastically-dominated Princeton, Harvard, and Yale lost their Christian distinctiveness when staunch church fathers flaked off one by one, leaving a new generation of theologians, but an intellectual deficit in the other important areas of total life. This left the areas of science wide open for an invasion of God-denying scholars. They began by "helping out" but eventually dominated these institutions.

While the 1969 Dordt College is technically not a church-operated or ecclesiastically related school, it dangerously approaches CRC domination. Such a concentrated single-church aura is undoubtedly the reason for denominational solidarity among students. The "By-laws of Dordt College, Inc. (effective March 16, 1970)" virtually insures this CRC concentration. For example, its provisions allow for the possibility of "ministers serving a church in the district" to constitute one-third of the Voting Members of the college's board. Districts divided neatly according to six CRC classes surrounding Sioux Center make the chances very small of someone outside the tight ecclesiastical kring to have intimate or important dealings with Dordt. Consequently, the non-CRC potential student of a philosophy that places God's Word at the center of human existence is backhandedly cuffed into an education at some other evangelical school.

The fear of horrendous heresy among the allegedly "elect" has permeated this society to such an extent that, perhaps inadvertently, the power shift has been toward the church (even clerical) structure. Contrary to the apparent attitude, the CRC, although benevolently blessed by God, is not the solitary dispenser of the Truth.

Under the presently proposed system, Dordt College will rise and fall in precisely the same way that the CRC rises or falls. For example, the seminary's most recent emphasis seems to encourage ministers toward an intensely individual approach in witnessing. If this trend continues, the results could be disastrously felt even in Dordt College if it remains effectively church dominated. This is only an illustrating possibility--but a real one.

Although Dordt is (in theory) not a church-run school, there are subtle evidences of actual CRC influence campus-wide. Christians, fired up with the faith-filled optimism of introducing a new day for humanity, must operate this college. Precisely that freedom (from the church establishment) could be the advantage of this private (but radically Christian) college. The unifying, common faith of our churches, not their structures, must be the basis for the ordered government of a society-aware, God-glorifying Dordt.

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letters to the editor

Classis and Dordt; Vets' Day

Dear Editor,

As I was reading the latest Diamond poll sheet on square-skipping, I was vaguely uneasy. In re-reading it, I found my major questions were not with the poll questions themselves, but the attitude expressed in the introduction.

It began: "square-skipping has now been permitted by Classis Sioux Center of the Christian Reformed Church..." Since when is Dordt College policy determined by Classis Sioux Center? I had assumed that we were an independent college, free from the direct control of any church, CR or otherwise.

Then the introduction went on to say that Classis had repealed its 1949 decision condemning square-skipping and now declared its availability for use by Dordt students. By previously condemning it they seemed to say it was sinful or at least led to sinful things. Why then is it suddenly proper for Christian students to square-skip? It is understandable that the 1949 decision was a mistake but then why didn't they admit it, and learn from there instead of "repealing the decision"? I don't fear Classis Sioux Center but I do fear its direct and abundant influence on Dordt College. Is this the proper channel for all Student Council requests? To be perfectly frank, this reminds me of the Roman Catholic Church, com-

Dear Editor,

A month ago, we at Dordt College held a moratorium. We prayed for God's guidance for the government and President in decisions to be made in the War of Vietnam. A letter was sent to President Nixon telling how 875 students piously observed the day.

Tuesday was Veteran's Day..where were Dordt's 875 students then?

Tuesday Dordt College, (with us, her students) was hurriedly preparing for the challenge of tomorrow. Two minutes of silence: too much to even spend for those who fought for the cause that Dordt exemplifies. Were we too busy or was it just a sign of numbed irreverence for those who died in both wars? I also wonder if the President would be interested to know how we spent the day.

Sincerely,
Wayne Siebenga

plete with church--that is, an established organization-domination, involvement, and concern over secondary matters. To me it seems that we shouldn't have to bother the church with questions such as these.

This is the way I see it. If anyone has any answers for me to help clarify the issue, I would really appreciate them.

Sincerely,
Ruth Ann
Van Stelle

In an attempt to increase the appearance of business-like efficiency so necessary for running a successful newspaper office, the Diamond editorial staff has made plans to institute a schedule of office hours. During hours between 10:20 am and 3:00 pm, Monday through Friday, a secretary-staff-member will be on duty to answer any calls on extension #58 or receive any letters-to-the-editor, news tips, or constructive criticisms. Except during production week, the office will be locked at all other times.

Student Council Decides No Fast

The proposed day-long fast in observance of Thanksgiving this year has been dropped by the Student Council. The results of the Student Council poll showed student opinion seriously divided. Although the fast has been dropped, the idea of sending money to some needy organization has not been forgotten. A collection from Dordt students has been suggested.

The Council has made two additions to the Sunday Evening Activities

Committee. Both freshmen, Rick Kiekintveld and Rosemary Ver Meer are new members of the committee.

The new junior varsity cheerleaders have been chosen. They are Audrey Mulder, Judy Link, and Judy Van Wieren.

Student cards are now available to spouses of students attending Dordt. Issued for \$4.00, the cards admit spouses to all student functions normally covered by the student cards.

Ref. Rally Emphasizes 'Reformed Christians'

The spirit and goals of the 16th Century reformers have not died. Neither have those of their opponents. When the brass band, organ, and approximately 1500 people who attended the annual Dordt Reformation Day Rally on October 31 joined in singing and playing "A Mighty Fortress Is Our God," it was easy to guess which spirit they supported.

Earlier in the evening, the crowd of students and area residents had witnessed the debut of the '69-'70 Concert Band and Chorale Choir and had been addressed by Rev. Rein Leestma, pastor of the First Roseland Christian Reformed Church in Chicago.

Rev. Leestma, in his address, first pointed out that "leaders in today's theological scene are no idiots--their speeches are moving." Nevertheless, "the whole perspective is seen in terms of a horizontal relationship."

"The 20th Century world has two distinct streams of thought and action: the Revolution and the Reformation." He went on to show that both are searching for life, liberty, and happiness. But the former seeks it on the humanistic level while the latter turns to the Bible.

There one finds meaning for life as an office-bearer. When asked, "What is man?" the Reformed Christian "does not give an academic formula, but something to live by. We live out our true humanity by the power of and example of the Man of God, Jesus Christ."

Liberty, when founded in this definition of life, becomes a matter of freedom. But unlike the freedom of the Revolution, which advocates "freedom to do your own thing" and claims that "sin is when you hurt somebody", the Reformed Christian realizes that sin is a vertical break. And "as children of God, you cannot conceive of freedom apart from God, apart from His Word, apart from His Law."

True happiness comes only when we fulfill our God-ordained office. Like a fish out of water, man apart from God can only die. "We stand in the world of Revolution as children of the Reformation" praying "Thy will be done."

Prior to the address, the Concert Band, directed by Mr. Dale Grotenhuis played "Kensington Overture", "Saint Anthony's Divertimento" by Haydn, and "El Capitan March" by Sousa. The robe-clad Chorale Choir sang "Let Not Your Song End" and "God of All Nations" a capella under the direction of Mr. Gary Warmink. gdk

Series Substitute Not Second Best

Those who attended the first Community Concert on November 1 could not have been disappointed over the change in the scheduled performances.

The Camerata Barriloché Chamber Orchestra provided an evening of unique musical experience. To ears accustomed to the large and often flamboyant sound of today's orchestras heard on modern recordings, the performance may at first have seemed weak. Once one became tuned to the style of the music and performance of the Camerata, however, the remainder of the concert was very enjoyable.

The Camerata, founded in Argentina under the sponsorship of the Barriloché Foundation showed its national spirit in the choice of "Three Argentine Minuets" for the program. The minuets are "among the very first music composed by Argentine composers after their freedom from Spain." The music, however, was more reminiscent of the "Old World" with little truly national influence evident.

One of the high points of the evening was the performance of Zolton Kodaly's "Duo for Violin and Cello." At times the performers' sensitivity to each other and the music made the audience seem superfluous. As a member of the audience one could only wish he were on the inside of the musical jokes that amused the duo. The entire concert was marked by a sensitivity of performance which reached its zenith in the performance of this duo.

Duo Recital Here Features Keyboard

A duo recital, featuring Dr. Charles McClain, head of the Morningside College music department, and Miss Joan Ringerwole, head of the Dordt College Keyboard department, was held in the Dordt College band room last Saturday evening, November 8. It was sponsored by the Sioux City Chapter of the American Guild of Organists.

Dr. McClain performed several selections on the organ, including "The Walther Concerto III" and "Revelations" by Daniel Pinkham. Several numbers by William Byrd, Couperin, and Rameau were presented on the harpsichord by Miss Ringerwole. Dr. McClain and Miss Ringerwole also presented two Concerti by Soler for organ and harpsichord.

The harpsichord, a two manual instrument, was recently purchased by Miss Ringerwole. It is a German-made Spherhake and is somewhat of a rare musical instrument.

Both Dr. McClain and Miss Ringerwole are recent graduates of Eastman School of Music in Rochester, New York. Dr. McClain obtained his Doctor's degree at the same time that Miss Ringerwole received her Master's degree. jb

First Folk Society Record Opens Sales

The Folk Society, composed of students from Dordt, has announced that their first record will be sold on campus beginning November 15. The price of the record is not yet known. The record will include many songs from previous concerts, especially those from the Young Calvinist Convention which was held in Estes Park, Colorado, last summer.

In an interview with the *Diamond*, Bob Vander Plaats said that after the group performed at the 1969 Convention, word reached Disciple Recording Company in Grand Rapids, Michigan of their success. The company arranged to have the Folk Society audition; the record was cut in September.

Thalians Cast Miller Play

Dordt's Thalian department has begun work on its annual fall production to be given on December 11, 12, 13, and 15. At this time, they will present Arthur Miller's *All My Sons*, a tragic story of guilt and death in war time. Director for this production is Prof. James Koldenhoven, and student director Carol Hoekman.

The members of the cast are:

- Joe Keller--Duane Nieuwsma
- Kate Keller--Carol Addink
- Chris Keller--Bill De Jager
- Anne Deever--Judy Rosenburger
- George Deever--Larry Meyer
- Dr. Jim Bayliss--Larry Bosma
- Sue Bayliss--Sandi Matheis
- Frank Lubey--Stu Cole
- Lydia Lubey--Eileen Eekhoff

According to student director Carol Hoekman, *All My Sons* is one of Arthur Miller's earlier plays. It features a framework found also in *Death of a Salesman*, a family in conflict.

Joe Keller, a war machinist who has risen to a factory ownership position, tries to evade his responsibility in the death of several airmen during the war. Defective machines were sent out one morning in his absence,

when his sub-manager, Deever, was in charge. Keller gave Deever orders via telephone, but this evidence could not be used in court. Consequently Deever was imprisoned while Keller was acquitted. The entire situation pressured Keller's son, Larry, into committing suicide. Because Larry's body was never found, Keller's wife Kate, refuses to believe that he is dead.

At the play's opening, Keller's other son, Chris, pleads with him to be honest with Kate. Keller fears this honesty, as it will necessitate revealing his deeper dishonesty, of which Chris is unaware. Matters become stickier when Anne, Deever's daughter and Larry's ex-fiancee, comes to visit the Kellers at Chris' bidding. Chris and Anne want to marry, but Kate thinks Anne has come in remembrance of Larry. Tension is forced to an even greater pitch with the arrival of Anne's brother, George. He has just visited his imprisoned father for the first time in three years, and unearthed Keller's guilt. The truth is forced out, and Chris is disillusioned. Anne produces a letter from Larry which predicates his death by suicide to shock Joe and Kate into honor and honesty. They fail to rise above their position: Joe shoots himself and Kate lapses into her usual tearful sentimentality. bd



The Folk Society: left to right, Bob Vander Plaats, Glenda Buys, Quentin Van Essen, John Hull, Barb Kuiper, and Dave Postema; and behind Miss Buys, string bass player Dale Bovenkamp.

Zylstra : Climax Of Conference

Eleven students and three professors represented Dordt at the Wheaton Philosophy Conference on November 6 and 7. The conference convened on the campus of Wheaton College in Wheaton, Illinois.

Participants in the conference, held on the 200th anniversary of the birth of George Wilhelm Hegel, attempted to meaningfully discuss Hegel's philosophy during the two day gathering. Composed of five lectures by philosophers of evangelical origins, it treated various aspects of the Hegelian philosophy and its effect on contemporary thought.

Errol E. Harris of (Please turn to page 8)

The Church, The School, The Dance

by Jim Schaap

The History of Square Skipping At Dordt College

The problem of providing recreational activities for a student body of 900, including students from many varied backgrounds, united in dedication to their Creator, but somewhat divided by cultural background, is real to those students who are concerned about the present and future at Dordt College. The fact is, we are geographically isolated from the activity and entertainment of modern urban life, and if we are to draw and, in turn, keep students who have backgrounds differing from the small town, basically conservative, and intrinsically directed forms of recreation, we must establish activities for interest to all. It was along this line of thinking that a new form of recreation was sought. Some thing more physical than the weekend movies, concert series, travelogues and visiting lecturers could provide. Fun, in a physical, rollicking, pleasant form was and is needed, not only to shake the students loose from book-dragging, but to let off the steam retained after a week in the pressure of tests, papers, and scheduled classes.

The Student Council of 1968-69, recognizing the need for such activity and realizing that the choices were few and far between, ingeniously brought up a form of activity foreign to many, but contrary to few; square skipping. Square-skipping is a folk-type game in which participants carry out prescribed physical maneuvers with members of the opposite sex. There is a pattern to the activity and it is carried out with the group as a whole, rather than only individual partners. Although many students may not be knowledgeable of the procedure involved, the game can be picked up easily and, according to authorities on its operation, usually results in a good time for all.

Since the game of square-skipping is associated by many with the concept of the "dance," the Student Council thought it proper procedure to consult the college President before implementing this activity in Dordt College extra-curricular life. The college president, Rev. Haan, referred the special committee headed by now-alumnus Don Sinnema to a ruling by Classis Sioux Center meeting in the year of our Lord, 1949. This decision expressly forbade the activity of square-skipping saying, "it encourages immorality as condemned by the Heidelberg Catechism." Rev. Haan informed them that before any further discussion was done in implementation, the committee had better, for obvious reasons, attempt to change before mentioned edict by way of Classis in order to avoid ecclesiastical reaction. Drawing up an elaborate defense of their position, contrary to decision of 1949, the committee presented the document to the consistory of the First Christian Reformed Church, Sioux Center, on May 26, 1969.

The consistory unanimously accepted the position of the Student Council's memorandum and request and forwarded its decision subject to meeting of Classis in Platte, South Dakota, September 16, 1969, some twenty years and four months after its negative action. The Classis adopted the overture, thereby granting its approval to square-skipping at Dordt College.

Today we are at a standstill. The entire matter lies within the hands of a faculty committee commonly referred to as the S. P. C., which being interpreted means, Student Personnel Committee. This Committee is carrying the ball at this time. Its purpose is to study how the conclusion of Classis fell outside the college community for possible constituency commotion, and seek the "correct" method of introducing the activity to the student body without drawing a tidal wave of reaction.

As yet, Dordt College is not free to have square-skipping on campus. The S.P.C. will continue to study the situation until sometime in the future when a recommendation or ruling is set down.

So "hang in there" and wait for the ensuing "Personnel bull."

Student Reaction and Opinion

The outcome of the poll taken on Thursday, November 6, 1969, is interesting to say the least. The area of square skipping, dealt with in five of the twelve questions, was for the most part condoned as proper activity for Dordt College students. Ninety-four percent of the student body who responded to the poll indicated clarity of conscience in taking part in the newly "legalized" activity. Those 6% who felt negative to its appearance on campus or off indicated their reason along the lines of what is referred to in Vietnam talk as the "domino theory." Students who registered disfavor felt on the whole that square-skipping could lead to higher forms" (perhaps in actuality, lower forms) of evil such as the fast modern dance itself. One student remarked, "Do you think that Dordt students are able and mature enough to keep square dancing at that and not get carried away? How long would it take before the lights go out, and the music gets faster?"

The second and third questions referred to prior experience in the "game" of square-skipping. We wanted to find out how many students really knew anything about it, and had already at some time participated in such an activity. We were somewhat surprised to find that 29% of the student body had already shuffled their feet to the music, and 34% had been present at a gathering where there was activity of this sort. It may be ironic to reflect on question one at this point, to account for the sixty-some percent who condoned square-skipping without actually knowing what went on.

Question four was aimed at discovering possible "constituency" reaction to recreational activity of this type. We feel that no one knows parents better than their children, and the students declared by overwhelming majority that parents would not over-read negatively to square-skipping's presence.

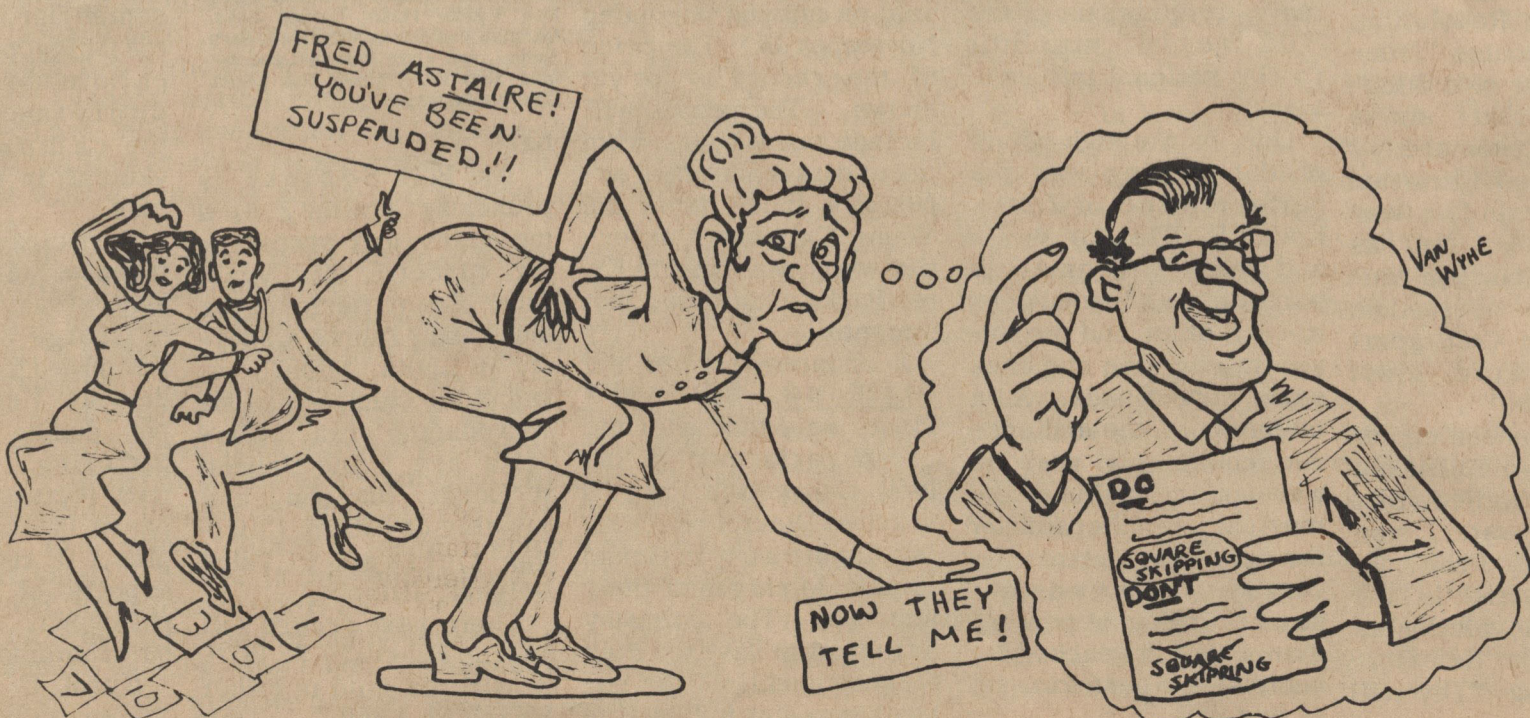
"Christian freedom" needed to be defined, or so said a group of responders, but most notched answers anyway and the result exposed a large majority who felt that it was their peculiar right as a Christian to choose whether they could or could not participate.

We wanted to discover if students found the modern dance different in anyway (intent, purpose, action, stimulation, etc.) than square-skipping, so question six was devised to determine where the student body stood. The measure here was indeed closed, as 52% replied that they felt a real difference is present in the two activities. Only 48% said no, either maintaining that both activities were justifiable, or that neither could be practiced by Christian young people.

The Young Calvinist published the results of a poll taken at the Young Calvinist Convention, at Estes Park, Colorado in August of 1969. The results of the dance question, in this case only, "Do you dance?", indicated that 46% of the boys who attended, 53% of the girls over 17, and 63% of the girls under 17 actively partook in dancing in one form or another. With this in mind, we went in depth to relate the findings of the Convention poll with the overall feeling of the students of Dordt College. Two differences must be kept clear, however, before we can go further. The students here are, first of all, primarily older than the conventioners, and second, represent a conglomerate of students, all of which are not Christian Reformed in background, and for that reason may or may not have experienced the same environment in their youth.

We found that 56% of all Dordt students have attended dances, 57% felt they had the ability to dance to modern, rock music, and an even 50% do now at various times exercise in the modern dance form.

These results form questions seven, eight, and nine show that, in fact, a majority of students have experience in dancing and do participate. Aligning these results with those of the Y. C. Convention, it is interesting to note that the tabulations parallel quite well the findings at the recent convention.



PROGRESS KIDDIES! - ONE SMALL STEP FOR MAN, ONE GIANT STEP FOR DORDT!

(The Church, The School, The Dance, cont. from page 4.)

In response to whether "I on the basis of my Christian principles am opposed to the modern type of dancing," as asked in question, 35% of the Dordt College student body replied, "yes." A full 65% stated that they were not contrary to modern dance. Realizing that a majority of students at Dordt come from rural backgrounds where customs such as a negative attitude toward dancing usually dominate, this amount is very significant to us. It may be indicative of a trend that will have to be dealt with by our own college, as well as institutions and communities now grooming our Christian youth.

Parents' feeling on the question is indicative of a "generation gap" of sorts in our own Christian communities. Students felt that their parents are opposed to modern dance in a good majority of cases. 69% felt their parents held a negative view while only 31% felt their parents held no qualms about modern dance. This proportion nearly opposites student's views, and exposes the fact that "sneaking out" on parents may not be an uncommon occurrence.

Question twelve dealt with Christian freedom, and again some students felt shaky about the term. However 64% felt that their "right" to dance was an area of Christian freedom, and reserved that right subject to their own disgression.

An interesting phenomenon became clear to us when we placed questions seven and ten together. Of that 35% who answered that they were, on basis of their Christian principles, opposed to modern dance, only 15% had ever attended any type of dance. 85% had never attended any form of dancing recreation, and solely based their decisions on knowledge acquired from background and environment. Of that 65% who felt that the modern dance was not contrary to their Christian principles, 80% had already attended dances and only 20% had not. This is interesting and stimulating for further discussion.

Comments were varied, but strong sentiment ran in a few main-streams. Many students felt they could dance, but the activity itself could be misused because of various factors. Music which was nihilistic or God-denying was listed as something which never should be used by Christian people under any circumstance. The environment, whether well-lit or dimly lit, was another condition on which their decision to participate would be based. Alcohol, and its frequent misuse at dances, was held to be something dangerous and worthy of Christian "boycott." Many felt the dance itself could be misused. Instead of simply seeking the activity for its recreational and physical benefits, many of those polled maintained that when the dance was used as a sensual "teaser" its role was not being properly fulfilled.

The poll covered approximately 320 students, representing male and female students from all four classes. The importance is perhaps minimal; however, the results obtained can and must serve as a "barometer" of student opinion. During the year ahead, but more so in years to come, dancing, or skipping, must be dealt with for future student recreation.

"The Names Have Been Changed to Protect the Innocent"

Recurrent throughout the poll papers was a remark to the effect of "why must we say 'skipping' instead of dancing?" There are two reasons for this terminology, and perhaps they need clarification.

First, there is a difference between the square-skip and the square-dance. Where square dancing concerns itself with following a prescribed path as laid down by the "caller," the square-skip path is plotted previous to the beginning of the musical accompaniment, and follows some sort of progression. In square-dancing, a participant's main involvement is with his partner of the opposite sex. Square-skipping is more of a group activity, where patterns of dance are done in correlation to group procedure, rather than a partner. Perhaps the reader himself will choose whether a difference in terminology is necessary.

Secondly, The Diamond staff, will all of its youthful idealism and naivete, set about to garner student opinion with a "dancing" poll on Tuesday, November 4, 1969. The word "dance" appeared in all the questions, in the introductory paragraph, and at the top of the page. We were unable to differentiate between the

(Please turn to page 6)

Quotable Quotes From Dordt's Silent Majority

"Dances could really be good here if everyone was Christian in their thinking and purpose."

"I think that controlled modern dances (put on by church groups, YPS, YMCA, etc) are excellent!"

"Dancing is not wrong in itself, but depends on the attitude"

"I would like to see modern dance introduced in the P.E. department."

"...first step toward the new attitude needed at Dordt."

"Square skipping is less fanatical."

"...nothing wrong in the proper setting...with Christian friends."

"...can be good Christian fun..."

"...I'm opposed to the places where these dances are held and the things that go on there."

"The feeling one gets from the 'feel' of modern dances and the movements of the body arouse physical urges and desires"

"...if it would cause a stumblingblock to others it would be wrong."

"Modern dancing is suggestive and dirty."

"This thing should not exist in a Christian college if it is to retain that name."

"If one considers such passages as I Cor. 6:12...one cannot in good conscience square dance."

"But if you think that (square-dancing)is Christian, other things in time become Christian as well. This is a modernistic approach to things. Christians are permitted to get as close to the "Downfall peak" as possible, let's face it: Dordt College is getting more and more liberal every year. And if we keep the same rate, someday our Christian wonderful college will be just a regular, nothing special college, not Christian."

"...Typical secular infested thinking..."

"If the previous decision of Classis was based on Scripture, then why does the Bible now say something other than it said before? The Bible didn't condone it then, it doesn't now!"

"...Christian freedom isn't freedom of choice."

"There is enough entertainment without dancing."

"we have enough to do without square dancing...it might lead..."

"How long would it take before the lights go out and the music gets faster?"

"Square dancing is fun for the old folks."

"I think it's for squares so skip it."

"Modern dancing is more prevalent (in the minds of students)."

"Dordt is trying desperately to stay with the times. Square dancing is slightly old-fashioned..."

"...they are trying to be modern and they are 20 years behind."

"...the college is 80 years behind the times."

"...glad that Sioux Centerites are waking up and trying to get out of an ultra-conservative atmosphere in this community."

"We should have dancing in the Catacombs."

"I do enjoy dancing to popular music because I like the social get-together and the beat of the music..."

"I do not feel that a penalty should be imposed on students who might wish to sponsor or attend dances off the Dordt campus."

"...it's foolish to legislate morality."

"the choice should be the students."

"...it is what college students need to let loose."

"if people want to participate let them."

"legalize all types of dancing at Dordt..."

"it would give us more class."

"...I think the whole business is rather silly...."

The Diamond Poll on Dancing

To those of you who may not be aware of the fact that square skipping has now been permitted by Classis Sioux Center of the Christian Reformed Church, the Diamond staff feels that all students should know of the decision, since square skipping will inevitably be introduced into Dordt.

Results in brackets refer to percentage of 320 polled.

Yes	No	
(6)	(94)	1. On the basis of my Christian principles, I would be opposed to square skipping at Dordt College.
(34)	(66)	2. I have attended square skipping parties.
(29)	(71)	3. I do know how to square-skip.
(21)	(79)	4. My parents would be opposed, on the basis of their Christian principles, to square skipping at Dordt College.
(89)	(11)	5. The decision to square skip is part of my Christian freedom.
(52)	(48)	6. I believe that there is a basic theoretical difference between square skipping or dancing and modern "folk-rock" dancing.
(56)	(44)	7. I have attended modern, popular dances.
(57)	(43)	8. I can dance to modern music.
(50)	(50)	9. I do dance to modern music.
(35)	(65)	10. I am, on the basis of my Christian principles, opposed to the modern type of dancing.
(69)	(31)	11. My parents would be opposed to modern type dancing.
(64)	(36)	12. I feel modern type dancing is part of my Christian freedom.

Someone Doth Protest Too Much

by David Sinclair

(In this issue we conclude the interview with Mr. Frederick Manfred, begun in the last issue.)

This love, however, manifests itself in a way not wholly palatable to Siouxlanders. An example is the scene in which Gerrit Engleking is before the consistory in The Secret Place. The scene is one of accusation and counter-accusation. Engleking claims that the members of the consistory are persecuting him for what they did at his age. This he claims is hypocrisy. But is it? Not to one who understands the process of sanctification. What Manfred treats with "warm irony" is what he does not understand. What is to him a purely human judgment is really an extension of the authority of God.

Likewise prevalent are other misconceptions on Manfred's part in a sense he is harsh to Christianity. He asks for a degree of sanctified consistency totally out of line with the reality of the true situation. Especially in Wanderlust is this dissatisfaction with Churchianity apparent. Again, we feel that Manfred misses the obvious: is there such a thing as a counterfeit six-dollar bill? No! Just so in religion, the presence of hypocrisy only affirms the existence of an original. There must, after all, be something valid from which to make a copy.

To understand Manfred, which, by the way, is not necessarily to like Manfred, it is important to realize that he is a product of our Christian Reformed circles: we have formed him. We have failed him. But he has failed us. Two wrongs do not make a right. One of the greatest mutual failings is the question of reactions. To many Siouxlanders, Manfred is unfair and unjust. He does not seem to them to be giving a truthful picture: the concentration upon failings and weaknesses seems to have no counterbalancing descriptions of what is beautiful and right. His vision seems to be one-sided, and in many cases overly dependent upon the sensuous. Anyone would be aggravated by hearing his faults constantly thrown in his face with no mention of good: everyone would reject such a picture as imbalanced. It seems at moments that no other interpretation of Manfred's work is possible. The characters we would recognize as healthy Christians tend to be atypical.

Manfred himself, however, feels differently. He has been formed by Siouxland, a mellowing influence; he has been exposed to Christians and Christianity, which should also have a gentling effect. His conversations indicated that his attitude was benign. Yet he feels he must write of (and I hate to use the word) hypocrisy, because he feels that it is a strong factor, an important mo-

tivation. What the discerning reader must determine is the extent to which he is correct.

The time for invective is always limited. Seldom does it serve any truly worthwhile purpose; it relieves tensions and not too much more. At best it forces parties to articulate their views; at worst it distorts truth and violates the law of love. Yet it is very easy to weigh rhetoric about Manfred; his failure to get at the heart of the problem, his false emphasis on hypocrisy, the brutal explicitness of scenes in which sex is involved. All these, and perhaps more, invite criticism--and criticism can bring forth blind hatred.

It is time for a re-evaluation of Frederick Manfred. He does not use his talent, to be sure, to the highest glory of God. Neither does Henry James. Manfred uses sex in his novels; so does Flaubert, and nearly everyone else. The difference is that Manfred is a local product. He writes about the area we live in; his characters may be typical of people we know. When he misinterprets, we know it and it hurts. When he is right, we know it and it hurts. We know that Manfred was raised as a Christian and may no longer be one, and it hurts. But the time has come to go beyond the hurt to the writer and to critically evaluate him.

The Bible says that "A prophet has no honor in his own country." We see Manfred as an author no worse than others we read, even for courses, yet one whose work is subject to violent censure. Manfred writes about situations that are close to us; for that very reason we ought to be careful to avoid the charge of protesting too much, a charge that would invalidate all that we have said before. Each individual must decide within a Christian framework the ground for this censure and evaluate both the censure and the author for himself.

It seems a shame that the Siouxlanders Manfred respects and loves cannot return even the respect due a man of his stature. He is not a spiteful man. He is a man looking for something, trying to communicate with someone. He is a man for whom Siouxland and the Dutch heritage are living entities. We encourage students to read his books, especially Lord Grizzly and the Wanderlust trilogy. They are available at both Sioux Center Public Library and the Dordt College Library under closed circulation. There was once a sign in a library somewhere that said "Open Your Mind--READ". Try it with Manfred.

Baez And Non-violence

by Elsy Nederlof



Daybreak by Joan Baez. Avon Books, 191 pages. \$0.95.

Although often shrugged off as a radical, Joan Baez characterizes the sentiments of an increasing number of young Americans trying to find a solution to the ever-growing problems of war and hate. In her autobiography, Daybreak, Miss Baez draws a picture

of her inner self and tells the world what she thinks must be done about the American state of mind.

Daybreak is a conglomeration of thoughts, character sketches and personal anecdotes. Together they make up the person of Joan Baez. She describes dreams of broken peacefulness, where situations are all matched with solutions, as only dream situations can be. Daybreak is Joan Baez's attempt to find out why. Her mother is an understanding woman, a victim of selfish step-mothers and very much determined to be a good mother to her own daughters. Mr. Baez is described as a good, honest man, a compulsive worker who will never stop his work long enough to have a look at some of the things in his life which are blind and tragic. His work as a scientist for UNESCO, whose main goal is helping the poor and underprivileged, is a task which requires every minute of his time, perhaps too much time outside his family. He finds the family problems trivial compared to those of the world and therefore has taught his family to consider the world's problems selflessly.

Mrs. Baez and Joan have spent several terms in jail, mainly for civil disobedience in aiding draft dodgers. This, they feel, is one way of bettering the situation. Miss Baez speaks of the inspiration she has received from Gandhian non-violence and its recent interpreters. One of Miss Baez's main points is that hatred can be overcome by non-violent means. Miss Baez fails to understand that her particular theory of non-violence does not solve the basic problem of the direction of man's heart: at best it cures the symptoms.

The roots of this philosophy are interesting: they go back to the days of transcendental meditation and the basic belief that each man can be a law unto himself. There are also certain echoes of the tabula rasa beliefs of the French philosophes. In short, she is a romantic who places man at the head of the creation order.

Joan Baez has shown herself not to be an obnoxious know-it-all freedom-fighter--she is just as perplexed by life as all her neighbors; she has no concrete solution for man's situation--she only points out the problem and the necessity of each human individual's realizing it so that the sun can rise in love and joy each morning.

(The Church, The School, The Dance, cont'd from page 5)

"dance" and the "skip" and for purposes of clarity, we felt students would perhaps be more familiar with the word "square-dance" than "square skip". As it turns out, they were.

The reason for the decision stemmed from the fact that the wording of the Classis' action indicated that "square-skipping" was the problem being dealt with, not "square-dancing." The Diamond staff, willing to abide by the request of halting distribution withdrew with a gracious smile and granted the request of the hierarchy.

The dispute in terminology, from our standpoint, has its basis in the formidable Classis Sioux Center. We, too, believe that referring to this activity as "square-skipping" is a type of escape mechanism to alleviate reaction that would inevitably proceed from a reference to "square-dancing." No matter what the actual meaning, the word "dance" implies eroticism and sexual promiscuity in the minds of tradition-entrenched Sioux Countians. In an attempt to thwart this stimulus-response reaction, Classis dealt with "skipping" instead of "dancing," thereby confusing the situation and, in a sense, failing to come to grips with the real problem at hand. That is, is the dance morally unjustifiable? and, if so, what conditions make it so?

We agree with the comments of many students, who said things like "call it square dancing, why cover up something by calling it square-skipping?" It is, to quote another phrase, "sorta' phony."

SDS-Vanguard Of Revolution

by Dave De Groot

As the self-proclaimed "vanguard of the modern American revolution," Students for a Democratic Society, storms into its eighth year of existence, observers are speaking of an internal power struggle which could radically reshape the organization. And viewing the struggle with some uneasiness, conservative critics note that the reshaped SDS might sink even further into the Communist-haunted depths of the New Left.

The SDS had its beginning early in 1962 when a bearded young college student named Tom Hayden articulated his philosophy of "participatory democracy." In the "Port Huron Statement," he wrote,

We the people of this generation, bred in at least moderate comfort, housed in universities; looking uncomfortably to the world we inherit... see (two) immediate and crushing problems: human degradation, symbolized by the Southern struggle against racial bigotry... and the enclosing fact of the cold war, symbolized by the presence of the Bomb. We... take the responsibility for encounter and revolution.

Hayden went on to state that in "participatory democracy" he saw individuals taking a direct part in decisions which determine the "quality and direction" of their lives.

In its formative years the SDS advanced cautiously. Lacking size and influence, it rejected ultra-extreme ideologies and joined with other groups in attacking popularly-disliked social "evils." Jack Vanden Berg, a Dordt College professor who spent a number of years at Iowa State University, recalls SDS members protesting the apparent "publish or perish" attitude of the ISU administration toward the faculty, protesting the lack of student voice in administrative affairs, and wearing semi-liberal "Part of the Way with LBJ" buttons in 1964.

In 1965, however, the SDS emerged as a nationally-recognized far-left force. Its anti-war march in Washington D.C. drew more than 25,000 students, as well as publicity on the major wire services. In that year it also dropped the Communist-exclusion clause from its constitution, opening the membership rolls to the various types of Communists which have since become so prominent in the Progressive Labor Party faction of the SDS.

Membership in the organization has risen to a vague figure of 7,000, and observers estimate that it influences another 60,000 students, depending on the issues at hand. More than 350 local chapters are active on the campuses of many colleges and univer-

Haynsworth?

by Warren Swier

Clement F. Haynsworth Jr., the shy and calm chief justice of the Fourth Circuit Court of Appeals in Greenville, South Carolina, embarked on what he thought would be a triumphal entry into Washington. But the fun of getting there was all he could experience. Instead of a jovial and hand-shaking group of politicians he met only sickening stares from Committee members and an occasional nod or smile as recognition of his nomination for Associate Justice of the Supreme Court. Despite this fact, he never publicly expressed bitterness toward the dispute holding his future in its hand, and has no plans for withdrawing himself.

Along with Haynsworth's own confidence, a strong recommendation from "the people back home" accompanied him. The Haynsworth family has for generations been a legacy of law. Time remarks, "His career as lawyer, civic leader, and judge was almost preordained by Greenville's social order, as are his friends"

The Haynsworth controversy centers around the essence of his nomination: an attempt to replace Abe Fortas, who recently resigned due to strong opposition. Coupled with this expectation to erase the shadow of the Fortas deal is opposition from labor unions and civil rights workers. Time explains that unions label Haynsworth as anti-labor and civil rights officials as ante-bellum (pre-Civil War attitude toward the races).

Despite all this, appointment still emerged realistically above these harassments. But a new round of apprehension began to brew among Republicans, who caught wind of a rumor stating that Haynsworth and Bobby Baker had had business connections. Although the deals were popularly believed innocent, politicians shy away from Baker, since he was a Democratic aide at the time of his conviction for tax evasion and larceny in 1967. Baker amused himself by all the commotion, asking, "Do you want to ruin my reputation by associating me with Haynsworth?" Further oppression had arisen from some of his stock decisions while serving as a local judge. The newest furor concerns the philosophy of Haynsworth and seems to shove the question of conflict of interest slightly out of the picture. A Republican confided in Newsweek, "Conflict of interest is so much jazz. We are against him for what he believes. He thinks like a medieval prince." To complicate things further, the American Bar Association's Committee on the judiciary voted unanimously pro-Haynsworth last month. Lately, the committee cast an 8-to-4 vote for appointment. This decline of trust or rise of uncertainty positively bogs down the procedure.

sities. These individual chapters differ widely--New York has the explosive "Lower East Side ---s" and the "Crazies," and Harvard and Stanford have more deliberate if not less violent groups. Though the local chapters subscribe loosely to the SDS constitution, they are not bound to specific types of action, and each chapter seems to claim a prerogative to "do its own thing."

Climaxing bitter intra-organizational infighting at the national convention last spring, the SDS split into two parties. The revolutionary Progressive Labor Party, a short-haired, disciplined faction (oriented strongly toward Chinese Communism) broke up meetings and commandeered the speaker's platform. Then the "long-hair and acid" National Office Party accused the PLP of "refusing to relate to the black struggle and the workers revolution," and walked out. Though the PLP held the convention hall, the Nationals retained the SDS presses, mailing lists, files, and treasury.

The future of the SDS is uncertain. Some critics claim that, as in the case of the Old Left of previous decades, the split heralds a gradual disintegration of the organization. Others foresee emergence of one controlling faction. Dordt's Vanden Berg is among those who expect the well-disciplined, well-organized PLP to ascend to prominence. In any case, the SDS probably will not make any less-extreme policy changes in the months to come.

Historical importance of the SDS? Arnold Koekkoek, another Dordt professor who became acquainted with the SDS while at ISU, comments, "This (the social and political activism of students) is a new phenomenon for the United States. In Europe students have traditionally been active, and in this country students have been frat boys, swallowing goldfish, wearing raccoon coats, and cramming themselves into phone booths." But, though "this period is an age of rapid technological change, to say that this is a time of unusual turbulence and revolution is going a bit too far. There have been student movements before--every age is a transition period. Though the SDS is not something to be ignored, as presently constituted it might turn out to be little more than a passing faze."

Both Vanden Berg and Koekkoek were emphatic in stating that, though there is a place for organizations voicing responsible student dissent, an SDS-type organization which begins with misdirected philosophies and culminates in much irresponsible violence should not be welcome at Dordt.

Calendar Of Coming Attractions

November 14 -7:30	Senior Party--Gym
November 15--8:00	Talent Night--C 106
November 16--1:30	Bible Study Group
3:30	Messiah Practice
November 17--7:00	Sioux County Orchestra
November 18--7:30	Spiritual Emphasis Speaker, Dr. Jay Adams--C 106
November 19--2:00	Dr. Adams--L 201
7:30	Dr. Adams--C 106
November 20	Dr. Adams will speak in chapel.
November 21--8:00	Sioux City Symphony and Dordt's Concert Choir--Gym
November 22--8:00	Basketball with Bethel--here
November 23--1:30	Bible Study
3:30	Messiah Practice
November 24--8:00	Community Concert--at Northwestern
November 25	Basketball with Huron--there
November 26--12:10	Thanksgiving Vacation begins

All this committee opposition might even be provided with a much stronger counterpart, the Senators, once it reaches the Senate floor. And when it does, the decision could conceivably be analogous to a coin flipped into the air in hope of a "heads up" landing. Speculations as to the "yes" and "no" of the final decision float about the public, some rising and some falling. Administration officials feel confirmation votes are in excess, but attempts to tear down the Haynsworth criticism meet a hard wall of continued uncertainty. Nixon clamored to the press for a completion of the contest in the Senate. Newsweek said, "But even as Nixon spoke, ultimate confrontation of Justice Clement F. Haynsworth seemed as much in doubt as ever. If the nomination were brought to the floor today, he'd be rejected." Being unsure and undecided, many Senators hope for a withdrawal of Haynsworth's name from the nomination. Nixon obviously has no intention of withdrawing him now, for the damage is already done. If the nominee is withdrawn, politics will be blamed. If his appointment is accepted, clouds of distrust and suspicion will hang about his congenial head.

But in the end there seems to be little doubt that Haynsworth's appointment will be approved. A look at history would give the nod to Haynsworth. U.S. News and World Report shows that since 1900, thirty-two justices were unanimously confirmed, eleven were confirmed by a large majority vote, and one nominee was rejected by an exasperating total of two votes. Sometimes nominations were withdrawn or postponed and never acted upon. The Abe Fortas Case exemplifies this fact, for in 1969 he withdrew and resigned from the Court.

So if Haynsworth can hang on long enough in this "inClement" weather, he just might safely land his "plank" in the "harbor" of the Supreme Court.

Foundation Drive

Sets \$50,000 Goal

The annual Foundation Day Drive this year was held from November 3-9. The goal, according to Mr. R. J. Dykstra, is \$50,000, the same as last year.

Many Christian Reformed churches are included in the Drive but primarily those of Classis Minnesota North, Min-

nesota South, Orange City, Pella, Sioux Center and North Central Iowa. Certain local churches of other denominations such as Orthodox Presbyterian and Protestant Reformed are also included. Nearly all contributions are collected by canvassing young people or church offerings.

The Drive, which dates back to 1956 shortly after the founding of Dordt College, is a vital source of income for the college. Along with tuition, gifts and quotas, these contributions supply the operating income of the college.

As of this writing, approximately \$8800 from eleven churches had been received. This indicates that the results will be similar to last year, according to Mr. Dykstra.

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the bush and whatever Zylstra would have said Friday evening would have had a greater than normal impact.

Zylstra also conducted a seminar on Marcuse at Trinity College on Saturday morning. A few of the Dordt students still present attended the session before returning to Sioux Center and Dordt.

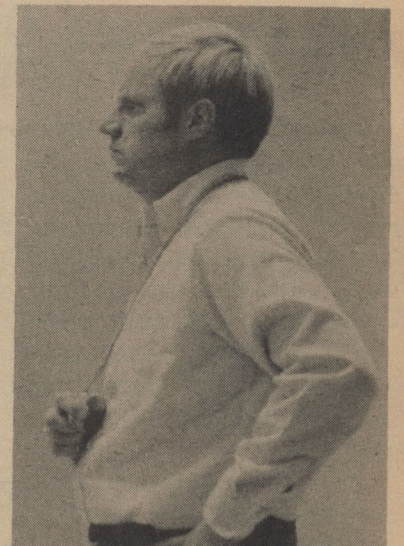
(phil. con., cont'd from p. 3) Northwestern University keyed the conference Thursday evening, speaking on "The Importance of Hegel Today." The conference continued Friday with lectures and their critics battling with Hegel's dialectic and his influence on contemporary theology and existential thought.

Bernard Zylstra, of the Institute of Christian Studies in Toronto, closed the conference Friday evening. He addressed the assembly on "Hegel, Marcuse, and the New Left." Zylstra pointed out the validity of Marcuse's criticism of modern technological America. He then declared, however, that Marcuse's solution of revolution is false and inconsistent with the creational norms established by God. Following the formal close of the conference, Zylstra discussed Reformational thought with a group of interested students.

Professor Nick Van Til, head of the Philosophy department at Dordt, termed the first part of the conference as trying to apply Christianity to philosophy without going beneath the surface. Zylstra's speech was the only one which came to grips with the issue, he said, but at the same time felt that Zylstra was too forceful: "Even when planting Reformational seeds one had best use a hoe and not a bulldozer."

Professor John Vander Stelt agreed with Mr. Van Til on the first part of his criticism, but referred the Diamond to those students who had attended the conference for their reactions.

Senior Philosophy major Tom Vanden Bosch summed up the feelings of the students when he said: "The lecture Friday night made the whole conference worth going to." When asked if he felt that it was too emotionally packed for a philosophy conference, he said, "No, it was beautiful." The emotion had been building up during the previous sessions, he said, when the philosophers had beat around



Timmer (right) and the '69-'70 varsity: Team is in shape, both mentally and physically, but "... competition is too tough to make predictions."

Dordt Meets Bethel To Open Basketball Season

The '69-'70 basketball season will open Saturday, November 22. The Dordt Defenders will host Bethel College from St. Paul, Minnesota.

Coach James Timmer knows nothing about Bethel's team except that Dordt is winless against them. He believes that the Defenders, having a very well-balanced team this year, may just do something about that. He also states that his hard-working, efficient "unit" portrays depth at every

position.

The team, after several weeks of strenuous workouts, is in shape both mentally and physically, a fact which should make this season a very exciting one, says Timmer. When asked about probable outcome of the season, Coach Timmer said, "No predictions! We'll play each game as it comes; competition is much too tough to make predictions."

The team is made up of four seniors: Marly

Broek, Paul Schelhaas, Ken Stam, and Terry Van Hofwegen; six juniors: John Keizer, Arlo Kreun, Larry Louters, Warren Vander Pol, and Rog Walstra; three sophomores: Steve Crull, Darwin Niekerk, and Bernie Van Ee, and one freshman, Joel Visser.

The Junior Varsity also opens their season Saturday, November 22. They will host the Briar Cliff team. Game time is 5:30 p.m. du

VARSITY BASKETBALL SCHEDULE 1969-1970

Saturday, November 22	Bethel College	Here
Tuesday, November 25	Huron College	There
Wednesday, December 3	Norfolk J. C.	Here
Tuesday, December 9	Westmar College	There
Thursday, December 11	Martin Luther College	There
Tuesday, December 16	Dana College	There
Thursday, December 18	Sioux Falls College	Here
Friday and Saturday, January 1 & 2	Westmar, Lea, Bethel, Dordt	LeMars
Wednesday, January 7	Huron College	Here
Saturday, January 10	St. Paul Concordia	Here
Thursday, January 15	Midwestern	There
Tuesday, January 27	Northwestern	Here
Friday, January 30	Bethel	There
Saturday, January 31	Pillsbury	There
Tuesday, February 3	Briar Cliff	There
Friday, February 6	St. Paul Concordia	There
Tuesday, February 10	Dakota State	Here
Friday, February 13	Martin Luther	Here
Tuesday, February 17	Midwestern	Here
Saturday, February 21	Northwestern	There
Tuesday, February 24	Dakota State	There
Saturday, February 28	Pillsbury	Here

All home games begin at 7:30 pm

JUNIOR VARSITY BASKETBALL SCHEDULE 1969-1970

Saturday, November 22	Briar Cliff J. V.	Here	5:30
Wednesday, December 3	Nettleton Business, S. F.	Here	5:30
Tuesday, December 9	Westmar J. V.	There	5:30
Thursday, December 18	Sioux Falls Independent	Here	6:00
Wednesday, January 7	Sioux Empire	Here	5:30
Saturday, January 10	Spencer Independent	Here	5:30
Tuesday, January 13	Nettleton Business, S. F.	There	2:00
Tuesday, January 27	Northwestern J. V.	Here	5:30
Friday, February 3	Briar Cliff J. V.	There	5:30
Friday, February 6	Sioux Empire	There	7:30
Tuesday, February 10	Dakota State J. V.	Here	5:30
Friday, February 13	Westmar J. V.	Here	5:30
Tuesday, February 17	Hospers Independent	Here	5:30
Saturday, February 21	Northwestern J. V.	There	5:30
Tuesday, February 24	Dakota State J. V.	There	6:00
Saturday, February 28	Nettleton Business S. F.	Here	5:30

(Olthuis, cont'd from p. 1)

is a kind of all or nothing proposition.

Dr. James Olthuis, a native of Edmonton, Alberta, received his A.B. at Calvin College, his B.D. at Calvin Seminary and his Ph. D. in ethics from the Free University at Amsterdam. Dr. Olthuis is presently Assistant Professor of Ethics at the Institute in Toronto.

Dr. Olthuis also addressed the faculty and the student body on Tuesday afternoon and on Wednesday morning on the topics "In Critique of Old and New Morality" and "A Christian Life Style." After describing what the Old Morality and the New Morality constituted, Dr. Olthuis showed why a Christian cannot accept either but must develop a Christian life style normed by Scripture. The first requirement is that "we have to have a vision of the Kingdom of God." Next, we have to have a Christian community "holding hands" and working together in all areas of life.

The third lecture in this series will be held on January 13, 1970, when John Olthuis will lecture on "Hidden Invaders in the Home." jvb