



Rev. Harvey Davis, a minister of the Reformed Episcopal Church of the Messiah in Philadelphia, Pa., spoke to Dordt students and other interested people on April 7-9. Rev. Davis was on the Dordt Campus to inform students of the work of Central Christian School in the inner city of Philadelphia. The Dordt Student Council invited him in conjunction with "Operation Blacktop."

In his many appearances, Rev. Davis spoke of the miraculous development of Central Christian. Seeing the advance of racism, the decline of the church and the plight of the inner city family, groups met early in 1969 to discuss ways of providing the focal point of Christ for the lives of inner city people. In June '69, a school board was organized. Two weeks before school was to begin, the uncertain board was confronted with the situation: to begin a school this year, or wait. They decided to plunge ahead, and with empty hands, set out to set up a school. Their empty hands were soon filled. When school began, desks, supplies, four teachers, and eighty students filled a newly acquired building.

The school is composed of white, Negro, and Spanish surnamed children of many denominations. Rev. Davis added that this has caused no problems. The children are grouped under four teachers with no more than twenty children in a class. An ungraded system is used because of poor education the children had previously received in the public schools. Rev. Davis pointed out that the people who live in the inner city are poor, and must struggle to raise the \$320 in tuition, but are overjoyed about this fine opportunity for Christian education. However, the building

Davis Stirs Interest in Central Christian

in use now is inadequate, Rev. Davis explained. The board has discovered a building which the public school system has outgrown. The cost of this building is \$100,000. According to Rev. Davis, if the board can buy this building, the enrollment can be increased to two hundred students placed in two schools. The board has looked farther ahead than just next year, however. In its farsightedness, 1975 is the key date. By then they hope to have a whole Christian school system in the inner city. This system will include four grade schools, a junior-senior high, a vocational high, and plans for a Christian College in the inner city.

Rev. Davis was the guest speaker at a Mass Meeting of the C. A. F. held on April 8 in the Dordt gymnasium. Through the mass meeting, Rev. Davis challenged those present to "fill up the gaps; gaps that let in untruth and destroy us." He spoke of the generation gap, the credibility gap, the international gap, the social gap, and the racial gap. He pointed out that the only way that the gaps can be closed is through men who possess the Holy Spirit. He asked the people present to help fill the gaps in Philadelphia.

After the Mass Meeting, Rev. Davis met with interested people in the Commons for coffee and discussion. He answered questions raised about Central Christian and the inner city. In answer to a question, he said that Central is made up of only children from Christian homes because of lack of space. In the future, he added, Central hopes to take in children from non-Christian homes. He encouraged Dordt Seniors and underclassmen to consider the challenge of teaching in the inner city. Rev. Davis informed the group that pressure groups such as the Black Panthers and Stokely Carmichael do not express the feeling of the majority of Negroes;

rather, they represent only one-fourth of one percent.

Rev. Davis closed by saying that people will love and understand one another only if they get together in Christ.

After Rev. Davis' talk Marly Breems, Dordt Junior and member of the Walkathon committee, explained the purpose of the Walkathon on May 2. The project, he explained, was set up "not only to raise money, but also to demonstrate that we want Christian education." He encouraged Dordt students to walk and added that Unity, Western, Pella, and Central and Southwest Minnesota Christian High Schools will join Dordt in raising money for the purchase of the new building for Central Christian School in Philadelphia. The walkers will venture out of Sioux Center on Highway 75 and will return from Orange City on the county black-top. Walkers are urged to recruit sponsors who will pay an amount per mile walked on the twenty-two mile stroll.

Election Sparks Spring Schedule

The election for the '70-'71 Dordt College Student Council President will be held April 30, 1970. The election will be preceded by a convention April 28 and a runoff election on April 29.

Presently there are no official candidates for the student body president. All applicants, however, must be Juniors and must file a nomination petition bearing fifty signatures. This must be turned into the office of the Dean of Students by April 21.

In addition to the presidential election this spring, the Student Council is making plans for the election of Student

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Cyrano (Jerry Vreeman) and Christian (Duane Nieuwsma) plead their cause beneath Roxane's (Barb Dykstra) balcony in scene from Rostand's *Cyrano de Bergerac*.

'Cyrano de Bergerac' To Begin April 23

The Thaliens' spring production, *Cyrano de Bergerac*, runs April 23, 24, 25, and 27 at 8:00 pm each evening in the Old Gym. The play by Edmond Rostand takes its audience into 17th Century France through the robust yet touching story of *Cyrano de Bergerac*.

Cyrano (Jerry Vreeman), has a huge nose, his only imperfection. He loves Roxane (Barb Dykstra) dearly, but fears to tell her because she may scorn his looks. While he keeps pensive silence, Roxane falls in love with the handsome Christian (Duane Nieuwsma), who lacks *Cyrano's* wit, bravery, ability and position. *Cyrano* coaches Christian, providing beautiful love soliloquies and protecting Christian in battle. However, Christian dies in battle; Roxane enters a convent to mourn. Act V begins fifteen years later in the convent. *Cyrano*, suffering a head wound from a street accident,

reveals to Roxane his love. As he dies, she realizes the error of her love in youth and sees the beauty of *Cyrano's* unselfish character.

Cyrano, Christian, and Roxane are backed by a supporting cast of over 40 people. Crews also number large proportions; the total production involves approximately one-eighth of the student body, the biggest project Thaliens have yet attempted. The stage, designed by Judy Rosenberger, must accommodate a theatre, a pastry shop, a battlefield, and a convent. The large costume crew must outfit some 60 characters in 17th century fashions. Larry Meyer and Frank Zee co-assist Mr. Koldenhoven in directing *Cyrano*.

Tickets for all four performances can be purchased in the Commons from 11 am to 1 pm daily, and in the lobby of the classroom building from 1 pm to 3 pm daily. Prices are 75¢ for students, and \$1.00 for adults.

editorial

April 22 : Think About It

Once upon a time ecology was one of those terms that the beginning biology student memorized for a test, then relegated to his subconscious and moved on to deal with the more important matters of biology. But the times have changed, and anyone ignorant of the meaning of "ecology" today is definitely sheltered and isolated. The blissful period of ignorance has passed and America must face the facts. Facts like the flammability of the Buffalo and Cayahoga Rivers in New York and Ohio, caused by pollution; the Cayahoga River has already caught fire and burnt down two bridges, causing \$50,000 damage. But most important, that in its wild race for money, mankind has ignored its waste, and now it must pay for it.

National Wildlife magazine has tested the environment of America and graded it. The results of this first National Wildlife Federation Index of Environmental Quality (EQ), distributed by Environmental Teach-In, was "Poor." The EQ was divided into six categories: air, water, soil, forest, wildlife, and mineral resources. Each was graded on a scale ranging over seven gradations from "Very Bad" to "Excellent." Air quality in the U.S. was the lowest rated of the six: "Very Bad." The highest grade received was only "Good," received by mineral resources. Water rated next to air, "Bad."

Pollution is not a new thing. It's been with the U.S. for years. Life magazine has been periodically publishing articles in the past years containing full color photographs of the extent of the pollution. Life has now been joined by TV networks and other magazines and an organization has been formed to further the cause.

Although it's hard for us in virtually pollutionless Sioux Center to involve ourselves in this movement, concerned Christian citizens, we feel, are obliged to help those who would reflower our deflowered planet. The Lord has given us this earth to cultivate and replenish. Our primary concern should really be that what is being destroyed is the Lord's, not men's, and that it is for His glory that we are concerned about the desecration of the earth.

April 22 has been selected as "Earth Day." We encourage students to set aside the day for the purpose of learning more about how environmental conditions are deteriorating the earth, by availing themselves of the literature which will be made available to them on that day, and by learning how they can help to combat the pollution which threatens to destroy the earth.

Provincialism : Fifty Years After "Main Street"

Mr. Henry Johnson made some statements about Dordt's provincialism this week that upset many people. Unfortunately there was an element of truth in what he said. On the other hand, many people have contended, and correctly, that provincialism is not a local thing limited to Sioux County, Northwest Iowa, or even the Midwest. It prevails in all portions of the United States and Canada even in what are considered learned circles. This does not, however, mean that we can sit by and excuse ourselves from the charge of being provincial. Each person's tastes and capabilities determine the provinciality of a community.

One of the questions that we asked Donald Morton in an interview for The Diamond last year pertained to the lack of cultural activities in the area, a sign of provincialism was: "I think that our position here is somewhat difficult in regard to cultural opportunities. But I think it's a challenge and an opportunity to achieve the finest type of cultural environment here that we possibly can. We have all the advantages of a new society and of a new place. We live in a land which is free and open and we can bring to it things which we would consider most excellent."

"Most excellent!!!" What a challenge, and yet what a problem, for what is most excellent? It seems to us that that which best teaches and informs us is most excellent, and does not this open the door for all kinds of speakers and entertainment? It does. But what is the challenge of learning if not to learn to discern the good from the evil? Professor Morton left Dordt with a challenge. It may be the challenge of our age.

the diamond

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A Time To Sing

by Jim Tuuk

The final performance of a season is always an emotional experience. This emotion was evident Sunday afternoon, April 12, when the Concert Choir presented its final concert. The fatigue of a grueling fourteen-day tour could be felt, but the choir showed a nearness to God and a dedication to his service that minimized its effects.

The Latin Plorate Filii Israel reached out and held the audience, preparing them to worship with the choir in the interesting variety of selections that followed. The rhythmic Now Christ is Risen, accompanied by bells, trumpet, and organ was the high point of Part One which was closed by Rejoice This Glad Easter Day featuring a trumpet trio, which unfortunately seemed blary at times.

Of the five selections in Part Two, three deserve special mention. Jim Peterson's performance of the contemporary rhythms and intervals of Hovhanness' And As They Came Down From the Mountain was strong and confident. Mr. Grotenhuis' Clap Your Hands and Sing was an interesting and very effective vehicle for the text, although the choir's fatigue was especially evident in this number. Connie Boeve's clear voice in Jesus, Jesus, Rest Your Head was well matched to the mood of this beautiful selection.

The most powerful selection on the entire program was the "Kyrie" from Norman Luboff's African Mass. Jerry Vreeman's strong voice and deep involvement gripped the audience and made the plea for mercy a universal one.

The effective contrast of Sing Unto God Loudly (and softly) summed up the experience of the afternoon. The variety of the performance was wonderful but what really mattered was that God was being worshipped and glorified by committed Christians.

Gritters Explains Financial Aids Proposal

Recently President Nixon proposed a reform in educational financial assistance to American college students in the form of extended loan and grant monies. Since this is as yet a proposal and nothing definite has been set, it will probably be some time before students will know of its effect on their educational finances.

Mr. Lyle Gritters, financial director of the college who helped clarify some of these matters, explained in an interview that the President's proposal centers around his contention that no needy student in the United States today should be denied an education. By substantially increasing the amount of money available for loans and grants to students whose family incomes are under ten thousand dollars, he hopes to make the proposal a reality. But as yet, the whole thing remains

rather vague as it is not known of its relation to currently existing programs of Educational Opportunity Grants, National Defense Loans, and Work-Study.

The proposal has received a reaction from educators, however, and it is not too favorable. There are two concerns. Is ten thousand dollars a high enough ceiling for extra benefits? There are probably many families making well over this sum annually who require assistance in this high-cost-of-living society, and secondly, the tone of the President's proposal seems to indicate that loans will play a major part in this assistance. This could possibly put too much of a debt burden on the student by the time he graduates.

Now it is only a proposal. Only time will tell if it will ever become a reality. hk

1970 DORDT COLLEGE

FINEARTS FESTIVAL

APR. 27-MAY 1

POETRY SHORT STORIES
 MUSICAL COMPOSITIONS
 FILMS DRAWINGS

Christian vs. "Christian" vs. Public

by Jim Schaap

Dordt College opened its doors in 1955 as Midwest Christian Junior College, dedicated primarily to turning out teachers to staff Christian schools in the surrounding areas. Although the name on the rock which stands in front of the school signifies that there has been a change, in theory and actuality little has been done to change the curriculum's emphasis to any area other than education. Since the first graduating class of 1964, this now rapidly growing institution has turned out 430 graduates, a wonderful tribute to the glory of the Father who instilled in enough Northwest Iowans the desire and challenge to establish what they felt was a real Christian education. Of those 430, there have been 348 or roughly 80% graduates from the education course. The General Education course, whose actual pre-professional value is probably just that, takes a distant second with 46 graduates, while the Pre-Seminary course has graduated 34. There have been graduates and under-graduates who have gone on to medical, dental, or pharmaceutical schools, or other professional institutions of higher learning, but their number would, in total, be minimal. Only this year, with the acquisition of the services of Mr. Henry De Groot, has Dordt branched into its third professional training field, that of business.

Just exactly why this has happened is explainable, and traceable to a few sources. First of all, traditional Christian parents have spent their life times praying for their children to choose what they feel is "kingdom service." I use the word "traditional" not in a negative sense, however, but an attempt at understanding. Christian law, Christian politics, Christian banking, and Christian brick-laying has never been practiced by the generation before us, (or so we tell ourselves) so they push and pull their children into "kingdom service," the ministry or Christian education. These fields seem most readily associated with displaying the Christian light. Then too, the Christian student himself, conscious of his mandates, and consequently socially aware, feels that these two areas are perhaps the areas in which he, as a Christian, can make the most profound impression. At the same time, the Christian Reformed Church has set up their own parentially financed institutions, and understandably chooses to staff them with their own people.

Calvin Adds to Number of Teaching Graduates

Meanwhile, 700 miles away in a big, golden city named Grand Rapids, another institution has been doing the same thing as this college, except for a much longer time. Calvin College, established late in the 19th century, yearly graduates a large number of education students, and has been doing this for several decades. There are also annually a number of students who have matriculated at state-owned institutions but choose to teach in the Christian school system. The number of education bound seniors yearly stepping into the Christian education field is high and still growing. Dordt College itself has grown from 600 to 900 in the last four years, with the percentage of graduating education-bound students remaining nearly constant.

The National Union of Christian Schools, to which nearly all of the Dutch Reformed institutions belong, reports a student population of approximately 62,000, but barely rising. Seemingly, institutions of Christian education have been established in most communities where a need is felt, and are filled with close to the highest amount of possible students. The N.U.C.S. reports a growth rate of only 3 tenths of one percentage point in the last year, and since 1966, a rise in numbers of only 200. The schools themselves have been staffed sufficiently nearly every year, and the only factor which enables entry into the Christian school system at this time is the teacher dropout rate, which remains moderately stable every year.

Surplus to be Drained into Public Schools?

Which all adds up to a new phenomena in the area of education for Christian educators. We must soon face up to the situation realistically and realize that we are going to have an overpopulation of Christian educators, yearly fighting for a limited amount of open positions. The pinch is already being felt this year in some departments, especially in fields such as Physical Education, where only 2 N.U.C.S. schools have been registered vacancies. Most of the humanities departments are already staffed and the number of graduates outnumbers the available positions.

One highly favorable result of this crisis is that the school boards in the various systems can afford to be very selective, not only upon initial draft of its future teachers, but also when contract signing time for the following term comes around. In a few years, by an educational survival of the fittest, the Christian school systems could theoretically build up an elite corps of teachers. Since ability and dedication of the staff may be the most important ingredient in quality education, the systems themselves could very well turn into institutions of the highest academic and scholastic value.

However, the situation manifests itself as a problem in other ways. Many students who hope to teach in a Christian educational system suddenly find themselves unable to land a contract. The problem becomes a choice: stay in the field of education, or find another occupation after four years of professional training.

If the prospective teacher chooses to remain within his chosen field, he still has a choice. He can go to the public school or at-



The Christian school teacher: With an oversupply of candidates on hand for the NUCS, where will the surplus find similar teaching positions?

tempt to get a position in a different non-state-run institution.

The public school represents a real challenge to all educators today. Attempting to remain philosophically neutral when neutrality is an impossibility, the U.S. public school systems are theoretically unworkable. The Christian teacher actively fulfilling his mandates in a public school situation is a characterization of neglect for law. Promotion of scriptural values and norms in the public school is undermined by disobedience to the authority which will be displayed by the teacher who strives for the kingdom. Public educators throughout the country are beginning to realize that a "neutral" education is an impossibility. When this becomes the case, a conscious neglect of the Supreme Court rulings results and total infidelity is realized.

Theological thinkers have perceived long ago what state educators have just begun to realize. One cannot lecture from a neutral podium, since no such structure exists. Some philosophical foundation enforces any teaching in any field. Are agnosticism, atheism, pantheism, and the rest of the God-denying philosophies to be given exclusive rights to the minds of our children? They certainly should not be. Just as these "isms" are given time in the public school system, our own scripturally-grounded philosophy should be likewise aired. If all Christian educators were to choose only Christian schools, the mass of American youth would undoubtedly be plagued by critical handicaps and defects as they mature into responsible citizenry. We cannot afford to keep our philosophy out of public education.

Alternate Possibility: N.A.C.S.

The remaining option is a position in another non-state-run institution. There are many parochial and private educational systems throughout our country from Catholic grammar to military prep schools, all alien from the direct control of the federal government. The Christian teacher can, unless instructed differently by his superiors, exercise all the freedom in these institutions that he could in an N.U.C.S. school.

Perhaps the closest affiliate to the N.U.C.S. is the National Association of Christian Schools, with member schools totaling 298 in 37 states and six foreign countries. The N.A.C.S. reports to be entirely non-denominational with their only membership requirement being a subscription to the statement of faith and educational objectives of the Association. The Statement of Faith reads like a paraphrased Apostles' Creed, and could be adhered to by most of our own school boards. Central to their curriculum, by their own admission, is the teaching of a Bible course. The 69-70 N.A.C.S. handbook states: "The teaching of the Bible is the very heart of the Christian School." Perhaps more disagreeable things could be found in this statement than in the prescribed statement of faith. As the "teaching of the Bible" becomes as great a phase in this system, so too, emphasis from teaching from a scripturally-orientated background changes to mission emphasis and a strong concern for "soul saving."

Concern for these institutions mounts in the light of their growing popularity following the President's rulings on school integration. Segregationists from North and South withdraw their children from the state-run school and immediately enroll their little white faces in "christian" schools caring less about a Christian education than the "safety" of their children apart from the "Black menace."

Tallahassee, Florida, is the home of one of the N.A.C.S. schools, appropriately named North Florida Christian School. Tallahassee, the capitol of Florida, is a city of extremes. Florida State University, until several years ago entirely white, and Florida A & M, still predominantly black, are housed in the city. In contrast to the underprivileged areas dotting the city are residential areas of unusual size and wealth for a metropolis of its population. Placed beautifully within the residential area is North Florida Christian School, accomodating at the beginning of the

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Followers Gather Following

by Rich Ter Maat and David Sinclair

The stream of people begins slowly, then flows more rapidly, filling the room. Those coming first sit on the few chairs located around the room, and when these are all occupied, begin to settle on the floor; some of the wiser ones have pillows. As the room is filling up, singing begins almost spontaneously, accompanied by a pair of guitarists. The time for the semiformal beginning arrives, and the entire assembly reads the opening prayer aloud in unison from the liturgy forms handed to them as they came into the room.

The above scene involving the Followers of the Way has occurred on several Sundays in the past and although spring vacation has interrupted it, it doesn't appear to be on the wane. The first meeting on February 21 attracted 47 young people, and by the third meeting, attendance reached 101. Lately attendance has fallen (45 at the last official meeting of the group), but those involved believe that the drop is due to the change in meeting time. They hope that outdoor meetings in the coming weeks will help to stimulate growth and interest in the group once more.

Although it is known as "The Followers of the Way," the guidance behind the group is from a committee of a larger organization, American Christians for Social Justice. An informal guiding committee for the Followers consists of two Dordt students, Hedley Boschma and Jackie Van Veen, and two Unity Christian High students, Jeanne Zinkand and Debbie Van Til. This committee, moved to action by a concern for what they see as a lack of communal fellowship, proposed the Followers of the Way as a return to the fellowship of the early apostles in informality. The meetings are styled around one main theme and all parts of the liturgy are related to that theme. Sample themes in past meetings have been "Hallowed be thy name," "They will know we are Christians by our love," and "Because the Lord has saved me." The two meetings prior to spring vacation were devoted to themes centered around the Passion and Easter.

The liturgy usually changes at the decision of a liturgy committee to suit each meeting. However, it does have several basic elements, such as responsive readings, singing and communal prayer. Participation on the part of all is stressed, and the liturgy is purposely designed to realize this goal.

One of the first responses of the community, both locally and within the college, has been that Sioux Center now has an "underground church." The committee responds that this is untrue. The only way in which they could be labelled underground is in the spatial sense: they held their first four meetings in the basement room of Professor Nick Van Til's house.

More seriously, however, the group emphasizes that a split with the organized church is not the purpose for the fellowship. It is not designed to serve as a substitute for church, but to provide another facet of worship to increase the feeling of closeness. They are asking the question, "What is a worship experience?"

and hope to intensify a spirit of fellowship. One element of their liturgy which they feel makes a basis for fellowship is the communal prayer, in which those who wish to, may pray aloud. The strong sense of unity in Christ causes much coldness and pettiness to fall away, even after the meeting.

Reactions to the fellowship have, for the most part been mixed. The first faculty member to support the endeavor was Mr. Nick Van Til. He wrote a letter to the editor of the *Sioux Center News* which was published and is an excellent defense of the group and its meetings. Other faculty members have also attended meetings, drawn perhaps by the novelty of the service, but have made no public statements. On the whole, the Dordt student body has not publicly made vehement statements to the negative, an indication, at least, of approval.

President Haan has made statements skeptical of the movement (see the interview in the last *Diamond*) and College Pastor Hulst has indicated a "Yes, but . . ." type of attitude. Hulst's attitude seems to be based on a fear that the movement may attract many of the "disenchanted" and thus become a revolutionary movement, attempting to supplant the church. Hulst repeated that the movement as it was (in a supplementary-to-the-church capacity) was perfectly acceptable to him. He feels that it may be an indication of growing spirituality. The fear, however, of supplanting the institutionalized church is very real to him.

At present, an awareness of this possibility is strong among many students and faculty members. In order to help to counteract this fear, the Followers of the Way have timed their meetings in such a way as not to conflict with the services at either of the two Sioux Center Christian Reformed churches. Likewise, the connection between the Followers of the Way and the similar group now functioning in Grand Rapids must be noted: although there is a feeling of community with the G. R. group, there is no real connection. The two groups are operating totally independently of each other, although it is said that the group in G. R. prays for the Followers. The Followers of the Way feel that this is an important distinction, especially in the light of the "underground church" image of the Lagrave Avenue group.

The entire business of the Followers of the Way raises a number of interesting questions, primarily about the church and its current method of conducting services. Many students feel that church has lost much of its joyfulness and meaning because of stagnation in the liturgy and service. Although not founded to coerce the church into change, it seems that there is a spirit at the meetings missing in the formalized meetings of God's people which the church might do well to consider and evaluate. We all realize that the Church of God has a specific function in this world and must perform that function; the question that is asked is, How best to do so?

(Christian, cont'd. from p. 3)

69-70 school term 645 students in an entirely elementary program.

Second semester brought statistic changes to the school however, as Nixon's policy became closer and closer to becoming law. Enrollment grew until today it is at its limit, with a waiting list and projections in the near future for a senior high as well. The "Christians" in Tallahassee believe strongly, (as does the now infamous Rev. John Brink of our denomination) in the "Descendants of Ham" theory. By this theory, school officials can refuse to admit their fellow man on the basis of his color. Since God condemned the black man through Ham, as inferior, they are unable to come to full righteousness with the Father. In North Florida, as elsewhere within the N.A.C.S., the emphasis, along with "Christian bigotry," is spiritual revival and soul saving. All denominations are admitted, and a strong push is exerted to convert the unregenerate child. This is the situation at North Florida Christian School, where racial injustice accounts for a large measure of the school's success.

All N.A.C.S. schools may not be North Floridas. Each school, however, may have its own idiosyncrasies and should be carefully scrutinized. But in situations such as North Florida, the real christian teacher who teaches in this "Christian" school by his very presence within the school system is giving to the black community a certain testimony concerning his beliefs. Not difficult to comprehend is how blacks happen to associate our religion with racism in a situation such as this. It may be even more difficult for the christian teacher to teach in these "Christian" schools than it would be in a public school. In both areas disrespect for authority will be essential, since superiors in schools such as North Florida, may demand racism to be taught.

Preparation for Public School Teaching Needed

The problem exists now, but will continue to grow to larger proportions in years to come. There are simply not enough openings in the field at present, and in the future, when graduates continue to rush into the profession, something will have to be done to prepare the students for the decision facing them. Included in undergraduate curriculum should be some course concern-

They Shoot Bad Movies, Don't They?

by Rich Ter Maat

Jenny is in trouble. She's pregnant, and the guy has left, engaged to someone else. She meets a young moviemaker. At the same time he discovers that if he is married with children, he stands a very good chance of avoiding the draft. And she would certainly like the baby to be legitimate. Voila! Instant marriage!

Jenny is in trouble. It's barren: the story line falls apart at the scenes. It doesn't offer a good explanation of what's going on. It just hangs there on the good credit of its photography, and that's not enough to make a great movie. The whole thing lacks a climax. Both husband and wife are on edge, ready to fight. A great opportunity for a fight presents itself after Jenny stays out all one night, but the fight never materializes. In the next scene they're back together, in supposedly resolved marital bliss, which is rather anti-climactic.

Marlo Thomas and Alan Alda are headline stars. Both are "beautiful people", attracting the audiences, with lousy roles to fill. Also a crowd-getter is the slight promise of a raunchy story. There is a moment of humor, however, when Jenny's father proudly displays his false tooth collection.

So if you like good color motion picture photography and have to wait for a train and want to waste time, you might see *Jenny*. If you want to waste time, that is.

ing the Christian teacher in the public school. At Dordt College, we soon should begin to face the problem realistically and decide that soon enough, no matter how we preach against it, if a student wishes to stay in education upon his graduation, he may well have to apply to the state school system. And when this happens, a Christian teacher adequately prepared to perform within the public school will succeed much easier than those unprepared for their position.

"-ismus" And Other Things

by Rich Ter Maat

When the transition from the Twenties to the Thirties comes around in most American history texts, and thus in American history courses, it is usually described in terms of economics and politics. What is usually missing is the human aspect of the period of the effects of the Depression on individual people. It is at this point that the arts serve to develop the scope of history and help to give a full picture of the period.

They Shoot Horses, Don't They? helps to fill in some of the gap in this instance. Based on Horace McCoy's novel by the same name, the movie portrays one of the grueling marathon dances of the late Twenties and early Thirties. It is set in California, near Hollywood in 1932, at the depth of the Depression.

Dancing under a sign promising a \$1500 prize and thus a way out of some of the misery that the Depression has brought on them, the dancers try to stand up to the challenge, but the majority of them fail tragically but necessarily. As the emcee says, "The re can only be one winner, folks, but isn't that the American way?" The movie is based on two persons who have already failed in life to an extent before they enter the dance. Gloria, acted well by Jane Fonda, has already failed in the film world, controlled by a Central Casting. The desire to succeed, or just exist, has forced her to this alternative. She has already escaped the dismal future in her Texas hometown, and that experience, plus her failure in Hollywood, have made her cynical and bitter about the possibilities for her future. When she discovers that there is no real prize to the contest, or more correctly, show, she quit not only the dance, but life.

Serving as a foil is Robert played by newcomer Michael Jarrazin, is not bitter and cynical, but still sensitive, desiring to get glimpses of the sun through a broken window or the ocean through a door leading outside the ballroom. By the end of the movie, however, he has lost his sensitivity and naivete, and has become numbed by what he has experienced in the ballroom. When asked why he has shot the spent Gloria in the end, he asks with numbed amazement, "They shoot horses, don't they?"

Other important characters include Gig Young, who last week won an Oscar for his performance as the M. C. promoter of the dance. He stands over all, controlling the dancers and their fates, to a greater extent than anyone knows. The fate of the young Harlowesque actress is grotesque and well played by Susannah York. The sailor played by Red Buttons is interesting and entertaining at times, but seems to do no more than fill in some space and time until he dies gruesomely on the dance floor.



Fonda and Sarrazin in "Horses": Spent horses to be shot in the end.

Director Sydney Pollack has used several devices in the film which are quite effective and serve to bring across the point. The first of these is the opening sequence in which a young boy, presumably Robert, sees a horse with a broken leg shot. This plus the vision of Gloria falling in meadow grass at the end is not unique, but helpful.

A concept quite new to film art is also utilized, but if a friend hadn't informed me of the end of the movie it would have confused me, at least at first. Pollack uses a series of "flashforwards" showing Robert answering questions at a police station. It adds to the understanding of the *danse macabre*, and the total effect is somewhat like reading a stream-of-consciousness story: you simply absorb the material until the end, when it all starts tying itself together.

For those inclined to the disease of "-ismus", I suppose "naturalistic existentialism" is the proper "-ism". That it is un-Christian in its view of life as a meaningless dance of death is undeniably true and to try to defend it as being Christian would be foolhardy, if not moronic. But my object is not to moralizingly preach about what's un-Christian about the movie (I can imagine someone trying to condemn dancing by this movie. After all, Gloria dies in the end because of dancing, doesn't she?).

The movie is worth seeing for a variety of reasons. That it is indeed a work of art is important, as is the fact that it is brutally realistic as a picture of human beings under stress. What makes it really worth seeing is the portrayal of how some people lived and thought during the Depression, what some of their hopes and aspirations were as far as life is concerned. This fills in where economics and politics cannot enter.

Black Educator Encourages Black Studies Changes



Mr. Henry Johnson of UNICUE and his wife talk over coffee in the Commons.

"You are being programmed to be a racist." With this statement, Henry Johnson, a young black employee of UNICUE (University of Northern Iowa Center for Urban Education) recently confronted Dordt students with his view of the American educational system. Johnson, a graduate of Kansas State, has an M.A. in School Psychology. Sponsored by Phi

Kappa Sigma, Johnson delivered two ramblingly informal talks on April 14, the first to a general meeting and the second to the Phi Kappa Sigma Banquet.

According to Johnson, the melting pot concept of society has never been an actuality. The educational system perpetuates the problem. It is geared at developing the middle class whites; it has not

been educating. If Dordt students would go into an all black area they would come out culturally "shell shocked".

Johnson challenged the Dordt students to demand from their college the kind of education which would qualify them to teach in inner city schools. Students should have urban field experiences and training, beginning even at the sophomore and jun-

ior levels. Teacher's colleges should be geared toward producing the best teachers possible. This means training students to interact with others, not just feeding them a lot of theory.

When asked what his basic goal is, Johnson answered, "To make America, America, to make it what it is supposed to be...I don't know what the end goal would be in this community." Johnson's primary method of attaining this goal is through education--education in black history, culture, and contemporary situation.

The recurring theme of Johnson's speeches was the need for people who are willing to work to effect a change. He challenged Dordt students in particular. If Dordt students don't really have

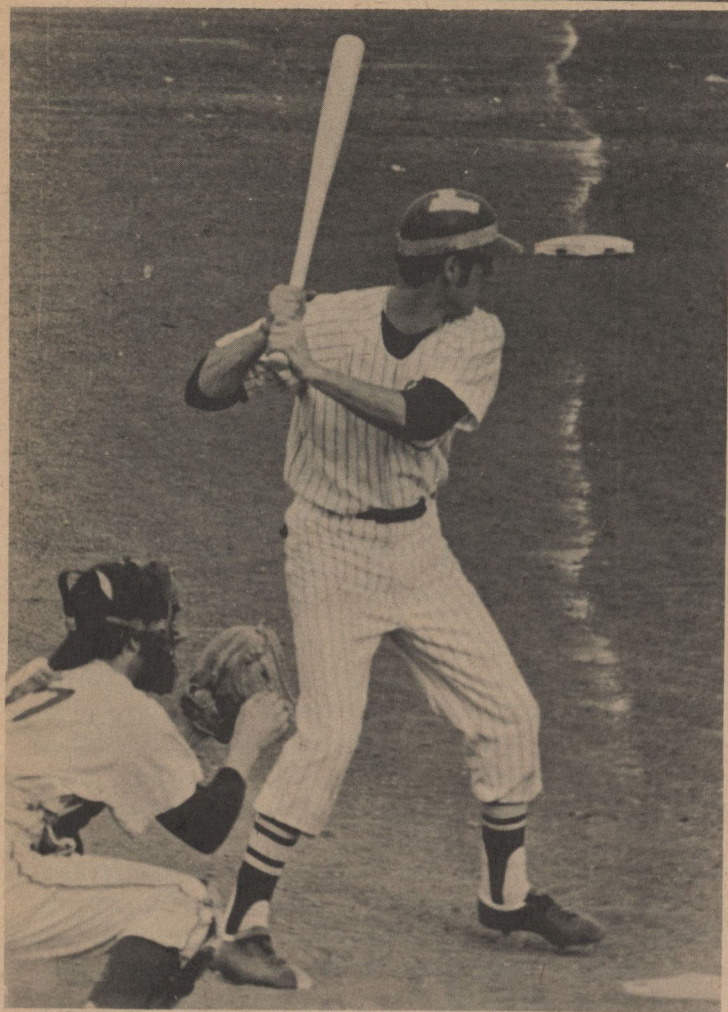
the drive to change things "I have to classify you with the people who were not willing to take a stand for right or wrong in the name of Christ...Above all I expect Christians to be Christ-like. To me, Christ was a fighter... He was a revolutionary, he tried to change things. Life to me is worth more than just existing. You have to offer society some thing and just offering our-

selves as being a part of society is wasting our time. We each have a created constitution which we must intend to bring forth and intend to offer... Christians have put up the least resistance to racism.

Students, a trifle hurt and bewildered, responded during the question and answer period at the banquet, stating their belief "without God our nation will crumble." One student commented, "You talk about love, but true love must have its origin in the love of God."

Professor Norman De Jong, host for Mr. Johnson during his stay on Dordt's campus, commented on Johnson's reaction to Dordt College,

"I would summarize his reaction this way: deep appreciation for the opportunity to be here and desire to return, mixed with cultural shock which he predicted we would have upon entering his community. I think by various indicators he quickly became aware that this was a Christian community in more than name. I think his real hope is that we will learn to share our Christianity because it's beautiful."



8 Lettermen Return For Baseball

Syndicate Takes IM BB Crown

For two weeks previous to spring vacation baseballs could be heard crashing and ricocheting off the walls of the Dordt College gymnasium. Now spring has finally reached Northwest Iowa and the baseball season is slowly sneaking up on us--albeit very slowly.

Taking for granted that the weather will behave somewhat this year, the Dordt Defenders hope to have a sixteen-game schedule extending from April 10 to May 13.

Coach Altena has eight returning lettermen, including five Seniors, who should make up the nucleus of this year's team. Case De Haan, the Defenders' ace pitcher, will for his fourth straight year handle a large part of the mound duty. Paul Schelhaas, another four-year man, and Jim Kroschell will give experience to the outfield. Ken Stam, with the help of several promising freshmen, will try to keep opposing batsmen off the bases. And Jim Schaap will again have the tough assignment of catching most games.

On the pitching staff, along with Case, are Junior John Keizer, Sophomore Guy De Haan, and three promising freshmen: John Visser, Randy Niewenhuis, and Del Marcus.

This year's team shows depth at almost every po-

sition, and although Coach Altena is optimistic, he still uses the classic expression, "We'll play each game one at a time."

gdh

Chile Ends Travel Series

This season's travelogue showings will come to an end when Gene Goetz presents "The Long Land of Chile" Friday, April 17.

Gene Goetz is a native of Minnesota whose search for adventure has brought him to nearly every corner of the world. He skillfully combines this search for adventure with a flair for photography to present this outstanding presentation.

The subject of this entertaining and enlightening film is Chile--"The Land of Extremes." This long land boasts of a Chilean lake district with a 400 inch annual rainfall contrasted with the Atcome desert where not an inch has ever been recorded. The country's industry ranges from the largest copper mine in the world to king-crab fishing.

(elections, cont'd. from p. 1)

Council members. Although it has not been approved by the Student Activities Committee, the tentative date for the convention is May 9, 1970. The election will be held the following week. The purpose for holding the elections this spring is so that time will not be wasted next fall in electing the members to the Council and beginning activities. The representatives from the Freshman class, however, will be elected in the fall.

sm

Mulder's "Syndicate" slipped by Groen's Roadrunners, 45-44, in the semi-finals and then defeated Roelof's "Fallix", 60-51, to clinch the championship of the men's IM basketball tournament.

The "Fallix", Juniors, got to the finals by defeating the Senior "Soul Brothers". The final game was a tight game until the last few minutes when the Senior's rebounding strength put the game out of reach.

The consolation game saw the Sophomores "Roadrunners" hand Kramer's "Soul Brothers" a final loss.

The Victorious "Syndicate" is composed of Ken Mulder, Elroy Vander Ley, Wally Maas, John Le Mahieu, Case De Haan, and Ivan Van Dusseldorp.

Senior Stands in Ping-pong Tourney

Carmen Dahm, a Freshman, won the girls' I.M. table tennis tournament. She defeated fellow-classmate Donna Wieringa for the championship. Junior Willie Veenstra took third place.

However, in the men's tournament the tables were turned. Senior superiority came through as Paul Schelhaas fought off Freshmen Bob Schippers and Doug Aldrink for the championship. The Freshmen placed second and third, respectively.

gdh

Join canvassers for Walk-a-thon sponsors. Meet in the Commons Saturday, April 18 at 1:00.

Three Profs to Leave

Three Dordt professors have announced their intentions to leave Dordt at the end of the present academic year. Two have been granted leaves of absence to continue study at the University of Iowa; one has accepted a position at Calvin College.

Mr. Norman De Jong, Assistant Professor of Education, plans to complete his Ph.D. degree in Educational Philosophy. Mr. De Jong came to Dordt in 1965. Since then he has published one book, Education in the Truth, in 1969. He received his M.A. from the University of Iowa, and has done further graduate work there and at universities in Montana and Michigan.

Mr. Marlin Vanden Bosch, Instructor in English, has also been granted a two-year leave-of-absence and has received a teaching assistantship at the University of Iowa. He will be teaching methods courses and observing practice teachers in addition to working for his Ph.D. in English Education, concentrating on teaching of writing. Mr. Vanden Bosch came to Dordt from Western Christian High in 1968; he earned his M.A. degree at the University of Iowa.

Dordt loses an Assistant Professor of Physical Education and basketball coach to Calvin College. Mr. James Timmer will be coaching there in addition to teaching two courses: Physiology of Exercise and Physiology of Conditioning, and conducting required Physical Education. Mr. Timmer has been at Dordt since 1965.

Continued leaves-of-absence have been granted to three faculty members who are presently doing additional graduate work. Dallas Apol, Assistant Professor of German is presently studying at the University of Minnesota, Harold Verhage, Instructor in Biology, is studying at Colorado State University, and Theodore Sjoerdsma, Assistant Professor of Mathematics-Computer Science will continue studies at the University of Iowa. jö

New Courses Blueprinted For Next Year

Seven departments at Dordt have announced new course offerings for the 1970-1971 school year. Of the twenty-six new courses, eleven will be offered by the psychology department. Opportunities for taking a major or minor in psychology will also be presented for the first time.

Listing courses in general psych, child psych, adolescent psych, elementary statistics, social psych, educational psych, experimental psych, learning theory, theory of personality, history and systems of psych, and one-hour independent studies, the psychology department will offer a general major requiring thirty-two hours of course work and a nineteen-hour minor.

The acquirement of a new history professor and a working arrangement with the economics depart-

ment have made it possible for the history department to offer four new courses: historiography, economic history of the United States, and two courses in American foreign relations (history 311 and 312).

The business education department will offer three new courses: one in calculating machines and two in typewriting. The sociology department, with the addition of new courses in community organization, sociological theory and history, and social psychology, will offer a twenty-one hour minor for the first time.

Other new courses include environmental biology, two three-hour courses in introduction to chemistry, two three-hour courses in intermediate astronomy, and two three-hour courses in political science. dgd

"X" Perts Lead IM Bowling

I. M. Bowling Standings:

1. The "X" Perts	16 - 12
2. Penners	14 - 10
3. Blues	14 - 6
4. P.B.R. Unlimited	3 - 21
5. Lucky Strikes	16 - 5
6. Addink's Adders	4 - 20
7. Lucky Setters	7 - 17
8. The Holy Rollers	25 - 7
9. Oi Barbaroi	10 - 14