Caucus night comes to Sioux Center

by Chuck Adams
Staff Writer

The Iowa caucuses have come and gone. Much to the relief of many Iowans, the presidential candidates have left the snowy plains of Iowa for the sunnier hills of New Hampshire. Once again Iowa is the land of hogs, quiet coffee shops, and level-headed Midwesterners.

No matter what anyone says about the Iowa caucuses, they were a very important step on the road to electing a new president in 1988. Iowans have a louder voice in the nominating process when it still makes a difference. So did Dordt students take advantage of this opportunity? It is believed that more Dordt students attended the caucuses in Sioux Center this year than in any previous year. Approximately 70 students showed up at the Republican caucuses held in the Dordt chapel, while more than 10 students made it to the Community Center to cast their vote at the Democratic caucuses. Many more should have come, but it is encouraging that over 10 percent of those eligible to vote did so.

Several organizations can take credit for increasing student interest in the caucuses. The Jack Kemp organization on campus did an excellent job of mobilizing support for its candidate. However, it also did a good job of unknowingly increasing interest in other candidates. Kemp's political stands were well-publicized on campus and many Dordt students reacted favorably. However, there were also those who read the Kemp campaign literature, became interested in certain issues, and eventually ended up supporting a different candidate. There were also a few who read the Kemp information, disliked most of what he said and got involved because of that. Even though the campus Kemp campaign primarily tried to interest potential Kemp supporters—a job it did very well—it also managed to spark some interest in other candidates. Every well-organized campaign attracts interest in more than just its own candidate, and the Kemp campaign was no different.

Another group on campus that deserves some recognition for their work is the Political Science club. Club members worked hard at getting students educated by sponsoring a forum on the issues last semester, and they co-sponsored a pre-caucus forum where representatives of eight candidates got together to discuss why they chose to support the candidate they did. Members of the club also went to various campus meetings where their candidates visited the campus.

The Association for Public Justice also deserves recognition for its part in organizing the pre-caucus forum and bringing presidential candidates to Sioux Center. Four Republicans (George Bush, Pete Du Pont, Jack Kemp, and Pat Robertson) and two Democrats (Jesse Jackson and Mike Dukakis) visited the campus. Very few caucuses get the opportunity for a major presidential candidate to visit, and Dordt had six candidates. APJ had a hand in each visit except Bush's.

Congratulations are in order for a number of Dordt students who were nominated to the Republican and Democratic county conventions. At the Sioux Center Republican caucuses, six Dordt students were elected to the March 5 county convention—Michael Baas, Tim Rylaarsdam, Eric Rynders, James Verhoeven, Marty Ybema, and Craig Rynders. Dordt students were elected to one-third of the delegate positions in Dordt's precinct. (Rynders was elected from the southern precinct.) Republican delegates are not elected by presidential preference, so each delegate's preference is not known.

Of the three delegates in Dordt's precinct elected to the Democratic convention, one was a Dordt student. Chuck Adams was elected to represent former Arizona governor Bruce Babbitt as his first choice and the Rev. Jesse Jackson as his second choice. At least one other Dordt student was elected to the Democratic convention from another precinct as Steve Zwart was elected to represent Massachusetts governor Mike Dukakis from his precinct north of Hawarden. There may also have been other Dordt students elected from their home precincts, but those names are not available.

Comment on the caucuses: Four Dordt students made a wise choice at the Republican caucuses by not voting for any of the six announced candidates. They voted for Oregon senator Mark Hatfield. Hatfield is considered a moderate Republican, and is known for his work helping the hungry in the U.S. and around the world.

Republican caucus held at Dordt

by Alicia Nugteren
Staff Writer

The presidential candidates' contest came to a head on Monday night in the Iowa caucus. Nearly 440 Sioux Center residents from the two precincts attended the Republican activities held in the Dordt chapel.

Reps. at the meeting, which was opened by temporary chairman Lee Plaissier, voted to allow only registered Republicans to participate. A secretary and a permanent chairman for meetings were then chosen.

Citizens had several tasks to accomplish at the meeting. The first and most basic of these was to conduct a straw poll to indicate presidential candidate preference. After representatives for each of the major candidates were allowed two minutes to promote their candidate, the vote was taken. In the two precincts, the results were as follows: Jack Kemp 147, Robert Dole 124, Pat Robertson 78, George Bush 66, Pete Du Pont 15, and Mark Hatfield 4. One voter was uncommitted.

The major part of the meeting consisted of other party business. Citizens had the opportunity to propose resolutions that they wished to be included in the Republican party platform. Each resolution, or plank, was presented to those in attendance to be discussed and voted on. Despite the number of issues brought to the floor, proceedings occurred rapidly and there was little debate.

Planks that were adopted addressed various topics. Resolutions from the American Association of Retired Persons dealt with health care costs, long-term care, and income security for the elderly. A mandate for tuition tax credits and a voucher system for private and non-public schools also passed. Another statement called for the guarantee of every person's right to life. Concerning health education, proposals were carried that abortion clinics must provide factual information to a client before performing an abortion, and that parental consent to abortion must be obtained in the case of pregnancies in minors. In addition, the Sioux Center Republicans passed a resolution to prohibit state education funds from being used for school-based health clinics, which provide contraceptives and referrals to abortion clinics.

After accepting these planks, delegates were scheduled to attend the county convention. Although there was some question about correct procedures, chairman Jim Koldenhoven proposed that the Republican Central Committee members, who are elected by the voters from their respective precincts, and their wives be considered delegates. Several people raised objections, maintaining that all citizens should have the opportunity to participate. This idea was supported, and delegates were nominated by each precinct. Alternate delegates to the convention were also nominated at the meeting. The final order of business concerned the election of the Republican Central Committee members. Instead of electing new committee members from each precinct, it was decided that current members could retain their positions.

As there were no additional requests, the meeting was adjourned. However, platform planks accepted here will be reviewed by a committee of local Republicans. Some will then be presented to the county convention.

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CAUCUS, page 3.
I have bought Valentine cards for the past two years without sending them. I didn't restrain myself because I didn't feel that emotion, but rather I couldn't bring myself to simplify my emotion into a Hallmark verse.

Part of my backout could have been a lack of nerve, but I also have difficulty getting excited about a distinctly romantic holiday that falls in the middle of February—the month with the highest suicide rate. And no other holiday primarily cashs in on the manipulation of love, the most powerful of emotions. The idea that we don't really love someone unless we give them a silly card, a dozen roses, or a wilting carnation remains the greatest fraud of Valentine's Day. 'Graciously' not only is that we don't feel loved if we don't receive anything on this holiday, despite our intellectual knowledge that we are being duped by commercials. No matter how manipulative the holiday is, I will still feel lousy if I come up empty on February 14th. Maybe I won't feel more lousy than I usually do when it comes to this type of love, but I'll certainly feel as if the world is as cruel as ever.

Love, as defined by us to the card industry, consists of warm, romantic, and extraneous feelings. I get no sense of romance and love can be difficult. Instead, I get the impression that love can be bought and that love should be out of the ordinary. In my younger, more naive days, I believed in this sort of love. I even had fun reveling in my romantic delusions. But in the end this sort of love was self-deceiving, and I hurt myself with the help of those towards whom I was romantically inclined. I can't rule out all romantic endeavor as I'm still more of a romantic than I'd care to admit. Besides, being romantic is sort of fun. But romance acts more as song than as the actual lover. Actual love is more diverse, more complex, and more ambiguous than romance. Romance says, "I love you." Love says, "I love you but with a human love that has and always will have limits."

Romance can't help but disappoint us. No other aspect of love has been so overestimated. Romance will supposedly make life worth living, a form of escapism that will solve our problems or at least make us forget them. No matter how limited the value of love, we don't really love someone unless we give them a silly card, a dozen roses, or a wilting carnation. We're encouraged to think of love as a salve for all our wounds. And the remaining gushy feelings are cordoned off for analysis, no longer allowed the full reign.

Romance can be properly understood as well as it can be missed. It will remain as only part of the larger picture, though. In the film My Dinner With Andre, Andre Gregory says that if we want to know what love is we should have an affair, but if we want to go overboard then we should try to sustain a longstanding relationship. Other than the obvious implications towards marriage, Gregory's comment shows that true love resides in an understanding of hardships and the long run and not just in a short burst of passionate romance.

I hope that one day, after we gain our independence that we will realize that we need our prayers. Don't assume that other people will pray, do it yourself. This is college. We are all so busy gaining our independence that we will forget we're a community—a Christian community at that. But it seems like everyone is frantically running in their own revolving door, forgetting that others need help. Stop.

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**Talent show offender some**

by Angela Struyk

If you ask about the talent extravaganza this year. The discussion began in the chapel after the show and continued on to coffee time after chapel on the following Sunday morning. You're still reading about it today. What was supposed to be a fun event displaying various talents turned into a rather probing event which seems to have offended a number of people.

Perhaps one of the fundamental problems is that few people really know what a talent show is supposed to be. The Today encouraged people to "get your act together." But the words "talent show" or "talent extravaganza" are less common and less specific. "No air bands" seems to be the only stipulation, and as a result, basically anything can and does go. What sort of acts are we to show—what can be classified as a talent and what cannot? People seem to have a limited view of what a talent is.

Some of the comments I heard were about the unkind stereotypes of blacks and women. The last act suggested that the entertainment of the evening was Christian, and some of it was. Not the creation of a somewhat uncomfortable dualism for many of these stereotyped acts.

The question I want to ask, and maybe others will too, is what are the alternatives, or how can we create a "show" that is less offensive? Perhaps the first step would be to encourage creativity. We as Christians tend to go to the "world," to speak, as a source of entertainment, when the world should be coming to us. Most of the acts, as someone pointed out to me, were based on the public media—television and radio—and were less than original. Maybe people (faculty included) in the performing arts, music and theatre for example, could use this night for some sort of performance. Maybe if the show were advertised sooner—like in September or October—people would have more time to come up with and practice their ideas.

Maybe the evening needs more structure, like a committee that hunts for special abilities and works with the acts in advance. Maybe better screening of the events should take place. The "talent extravaganza" is an event people look forward to; the crowded chapel seats attest to that. But in order for it to be an enjoyable event for everyone, some changes need to be made.

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**Stop the revolving door**

by Gina Yos

Staff Writer

Did you hear about the lady? The lady in the library on Monday night. She had a stroke. I think. I'm not sure. That lady. You know which one—the librarian with the eyes that aren't quite right. I guess her name is Esther. Esther Zevenbergen. I didn't even know her name until Monday.

I guess I just never took the time to realize that she's a person. "Because I could not stop for death—He kindly stopped for me—", that's Emily Dickinson's line. I'm not exactly sure what she meant, but I know that death and illness don't fit into my schedule either.

Sometimes college is like a revolving door that's going too fast. As the door comes up from behind, we are smashed against it and pushed forward. Because we're always pushed, we forget to take time to get to know certain people, like Esther. But tragedy often stops us and forces us to get out of the revolving door.

A friend of Esther Zevenbergen, campus, most of us stopped for a little while. Some people were shocked, and taken off-guard. Some joked. Some didn't know what to say. But for a minute, we stopped. I'm not sure how Esther is doing, but I know that her family and friends need our prayers. Don't assume that other people will pray, do it yourself. This is college. We are all so busy...
opinion
Unity in diversity?
by David Van Heemst
Perhaps you were as perplexed as I was over Dordt's weekly theme: Unity in Diversity. Do we really have unity here at Dordt? Do we really have diversity? It appears as if this theme is not only inadequate but also inappropriate in describing Dordt.

The Alumni Committee's choice of theme was based on the idea that there is a great deal of diversity among Dordt students; yet we are all united in our faith in Jesus Christ. I am confused by this theme. It seems to me that we, as students, have neither unity nor diversity and therefore cannot possibly have unity in diversity.

We do not have diversity here. In the official Dordt College report, 88 percent of all students here are Christian Reformed. At least that percentage of us are Caucasian. Have you ever seen anyone promoting a religious belief radically different than your own? Have you ever felt out of place?

Many universities have true diversity. They have students from foreign countries, of different ethnic groups, and with radically different beliefs and value systems, and professors who have entirely different worldviews. To a small degree, some of this may exist here at Dordt. However, in relative terms, one would have to push things quite far to make a case for diversity here at Dordt.

And what about unity? Are we united here at Dordt? On a certain level, we are. We are all united by our religion, color of our skin, and our age group. But is this true unity? Is this the unity we would be seeking?

No! As a supposedly Christian community, we should be living in unity. We should be living the radically Christian life. This means that we should be constantly seeking to tear down the walls that stand between us. We should be able to share ourselves and our truths with others. We should be able to walk up to our fellow Christian students and ask them to take a few minutes to open our hearts up to them and pray with them.

A community living in unity is one in which personal goals and ambitions take a back seat to the good of the community. How many of us here are merely individuals? To how many of us are grades or friends the most important things? How many of us are truly concerned with building up the community and sacrificing ourselves, our time, and our goals for the good of the Christian community?

If we were truly concerned with living in unity, many changes would occur. We'd see a majority, rather than a minority, of students take seriously their commitment to Jesus Christ and seek to daily walk humbly and in communion with Him. We'd see students with burdens on their hearts for not only their own differences in society today. We'd see students huddled in prayer, discussing all sorts of issues as they try to seek answers to many of the present age's problems from a radically Christian perspective.
Dordt College hosted Dr. Mary VanderGoot, practicing psychotherapist, and Dr. Joyce Erickson, Dean of Undergraduate studies at St. Joseph College in West Hartford, Connecticut, as this year's Staley Foundation Lecture Series speakers. The two lecturers, both leading scholars in women's studies, addressed the theme "Women on the Christian College Campus." The following discussion, involving both of the lecturers and Dordt students Kurt Hoeksema, Phyllis Meijers, and Eve Spykman took place on January 27.

Dr. Joyce Erickson

Spykman: I'd like to begin by asking either one or both of you to give us a better understanding of your views toward the women's movement in general. What we saw by way of your lectures was not two bitter women who are encouraging Dordt women to turn the tables on men, to get back at them. How do you react to the stereotyped radical feminist?

Erickson: I think the word "stereotype" is quite accurate, although stereotypes always have some kind of basis in reality, I suppose. But I am not ashamed to call myself a feminist and to say that the women's movement has done a lot for me, and I think it can do a lot for the entire society. Just as a political conservative does not have to answer for every kooky political conservative, I don't believe I have to answer for every kooky feminist.

Spykman: Is there any terminology in the women's movement that you would prefer to discard, any terms that are clouded by misconceptions?

Erickson: When I have the kind of freedom that I do here as an outsider, to come in, say something, and then leave and let people chew on what I've said, it is different than if I'm a member of the community and I want to have a continuing influence. In this situation, because I have been invited to come and speak about this issue, I want to use the term [feminist] so that it can have some good connotations, I hope. I hope it means, to make the meaning broader than the stereotype.

VanderGoot: I don't know that we disagree very much about the roles and interests of women, but I personally don't use the term 'feminist' to refer to myself. I think of myself as a woman who, like many other women, is trying to find out how to just live. I don't want to use a term which is an -ist or an -ism, suggesting that this is an ideology. It's not an ideology, it's just a life journey. Women today have certain unique features in their life journeys, so I have something in common with other women of my era, or at my life stage, in my situation. I think that it's a marvelous thing that we've learned to talk about that, we've learned to share that experience. It's a very helpful and encouraging thing, and it's emotionally very emancipating. But I don't think it's a theory or an ideology, and I don't want to use the term 'feminist' because I don't want to refer to myself as an exception. I don't want to refer to myself as someone who is led by an idea. If I can think positively about what association with other women becoming self-conscious has meant, then I'd like to think of myself as someone who has benefited from opportunities of women living, working, thinking, feeling together. Some people call that feminism. I'd like to just call it good living; so I shy away from that term.

Erickson: I would argue that if some women hadn't chosen to call themselves "feminists," hadn't come out on a limb and even propounded -isms, you would not have the opportunity right now to discard the term.

VanderGoot: I think that's true. Erickson: It might be a luxury. My daughter, who is going to seminary and doing the extraordinary thing for most women, doesn't want to call herself a feminist either. But I do want her to know that there have been a lot of women who have put themselves at risk in order that she may have the opportunity of going to seminary and realizing herself as a feminist. But I don't think there's a -ism.

VanderGoot: Does it seem disloyal for her not to use the term?

Erickson: For me it would be, yes. Maybe not for you, but it is for me.

Spykman: I'd like to address a question to Dr. VanderGoot. Promoters of feminism today encourage us to put aside old assumptions and definitions, they are based on the view that men are aggressive and rational and that women are passive and intuitive and emotional. Many people still hold this view today. What amount of truth is there in that view from a psychologist's standpoint?

VanderGoot: I don't think there's a lot of evidence to suggest that men are more rational—although sometimes men do appear more rational. In some sense, men are more daring about defending their views with argument. Women are more timid in doing that, so because they seem less verbal and because they are less willing to engage in a clash of ideas, they're judged to be less rational. But I think sometimes arguments are more irrational. So I wouldn't want to say that men are more rational.

But I do think that there is a lot of evidence that suggests that men are more aggressive. And that can be supported by the evidence that men are responsible for more than half of all crimes; that the incidence of physical aggression on the part of men against women outnumber women against men, just in terms of people striking each other, probably ten to one. Now if that's something that's going to persist for a long time in Western culture, I really don't know. I don't think that those are just stereotypes. I think that there's some reality there. It would be wonderful if it could change. I think we could do a lot to learn to live better together, so that we don't have to be afraid of each other.

VanderGoot: Do you think some of that's related to hormonal issues?

Erickson: No, I think that some of it—most of it—is that for women communication is central. Women often measure love by the degree of communication that is possible. And my impression is that that communication factor is not as central for men in their understanding of love.

Meijers: * • • • • • • •

Spykman: To switch to another topic, both of you are Christian women in the Reformed tradition. Is there an increasing willingness in Christian circles to talk about women's issues?

VanderGoot: I think so. One of the things that's really a concern for me, although I know it's beyond my range, is that I think that Christian communities would be so enriched if men could band together the way they have for a couple of decades and share their experiences. That's hard to do. It's tough for a man to stand in front of all his women friends and especially women like us, and say, "I'm really proud to be a man" without thinking he might get jumped for it. But I think it would be wonderful if men could band together and really share their pride in being men, and also share the pain of being men, and encourage each other to be better men. Because it is a good thing—it's a marvelous created treasure.

I increasingly feel a kind of grief for men. Sometimes I think that it would be horribly difficult for me to live the way men do. It seems so lonely, they talk so little to each other. If I had to duplicate that pattern in my contacts with other women, I think I would feel so miserably lonely that I might get discouraged. So I think of men as bad guys—I feel sorry for them, I grieve for them because I think they're really missing out on something. Kind of like knowing that a starving person who's never turned around and behind him is a table full of food. And I just think, "Come on, turn around and look at it!"

But I also know that there's a limit to how much women can take the initiative to encourage men to do that.
...and friendships

When men do that it will happen because they've seen the need. I think there is where there's a huge resistance, and I feel sad about that.

Hokestra: I think that's again very cultural—the way an individual is brought up in this society. I have some very good [male] friends, which is very unusual. It's generally not encouraged, for one, and there's the whole homosexuality thing—women are never accused of that if they like each other, but men are seen as strange if they're interested in being with men and talking.

VanderGoor: But that breaks down gradually. I think that women have also received permission for that; in the course of the last couple of decades women have learned to talk to each other.

Erickson: What I disagree with is that they've just learned that in the past several decades.

VanderGoor: Well, they've become more public about it. But it's become so conventional that you can look at a card rack and find cards that are really very affectionate for friends to send to friends, and they're not there for men to send to their men friends. They're for women to send to their women friends.

Erickson: Right.

VanderGoor: So the more it's acknowledged, the more public it is—but it always occurred and women have always had their strong loyalties.

Erickson: When women went to the West, that is what they agonized for, because there they were isolated in their log cabins or in the wagon trains. When the wagons would pull up at night, the men actually could relax and sit around a campfire; the women were washing, cooking, and they missed so much—their diaries talk about that—the opportunity to talk to their women friends, or they missed the friends they left back in New England or Ohio.

VanderGoor: I have a question that maybe I could ask and possibly generate some discussion: One of the things that I picked up in my time here at Dordt is that there is a lot of pressure on women to send to their men friends. They're very affectionate for friends to send to their women friends. When women graduated and they started working on the farm, and he's ready to settle down sooner. That's how it is in the community, and the girls see this and decide that if the guys are ready to get married then they should go to college and meet guys. This isn't true in all cases, of course.

Meijers: I went to high school here, and then I came to Dordt, and of all of my friends in high school there's probably about twenty percent of us that are not married. So it's very strong in this area, very strong.

VanderGoor: Now I don't know about the older women in this area, but I ask women sometimes, "If you could live your life over, are there any things you would change?" And very, very often they'll say, "Yes, if I could live my life over, what I would do is include a time when I was single on my own. If I could just put a little space between when I finished college and when I got married to just be really single, independent adult." And then, "Well, would you choose the same spouse?" "Yes." "Would you have children?" "Yes, I would." "Would you live in the same area of the country?" "Probably." But just that one piece, if it could be added—something they really feel they lost out on.

Erickson: There is definitely a lot of pressure. But I think it's also one extreme or the other—either you came for your "Mrs. Degree" or you don't want a man at all, and by the time you're a senior people know that. You aren't even an option anymore. There's really hardly a middle-of-the-road.

Erickson: What possibilities are there for friendships between men and women here?

Spykman: No, not at all.

Erickson: That's good, because that is not always the case at some Christian colleges.

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What do campus cops do?
by Alan Bandstra
Staff Writer

While most people at Dordt College coddle with their teddy bears, one lone person is accustomed to campus with a flashlight in hand. This person is commonly called the campus cop.

Campus cops are in charge of locking buildings and keeping the campus safe at night. There are nine security members in all. One of them comes to work at 9:00 p.m. This person locks practically every door of every building, a round which takes over three hours to complete. At 2:00, the second shift begins. Another security person comes to relieve the first one for the rest of the evening. It is his or her task to check the doors that have been locked on the first shift.

There are several items that security people carry at all times. Two rings of keys—about 25 keys altogether—can get them into all but four or five doors on campus. Campus cops use a long black flashlight to find their way around in the dark, along with a walkie-talkie which is connected with city police radios. Security personnel carry pagers so that if someone needs help, he or she can call the person on duty using the campus security number. Security personnel do not carry guns. Those who are working other staff members include Greg De Kooistra, Al Bandstra, Chris Hellinga, and Galen Sinkey.

Incidentally, security people dislike the term "campus cop." "Get rid of the 'campus cop' bit," says Doug Hoogerhyde, a senior security member. "That is a stereotype. We're not cops. If we see something, we report it."

Most security members stress this point. Junior Keith Fynaardt, also a security member, says that his first task is to keep the buildings secure. If a situation that needs to be dealt with arises on campus, the security personnel make themselves available.

Security people write down what goes on in the security log book. In other words, they do not "bust" people. The security staff cannot give fines (other than parking tickets). Observed misbehavior is simply noted in the log book along with other things on campus that call for the attention of maintenance or the Dean of Students.

The security staff has one woman working part time this semester. Doris Kosinstra, a sophomore, doesn't see anything unusual about a woman having this job as opposed to a man. She believes that more women should think about doing it.

When asked if there was anything about the job they didn't like, most security members said that it was a problem getting up at 2:00 in the morning for the second shift.

Along with Doug, Keith, and Dori, other staff members include Greg De Haan, Al Bandstra, Chris Hellinga, Tom Jonker, and Galen Sinkey.

How the lost and found works
by Al Bandstra
Staff Writer

Wilbur is a nice guy. He is intelligent, good-looking, and respected by most of his peers. Recently, however, Wilbur misplaced a pair of underwear. Until he finds this rather essential piece of clothing, he must use his only other pair.

Wilbur contemplated what to do. He thought about buying another pair of underwear. He thought about taking one from the washing machine. Finally, Wilbur decided to use his remaining pair on alternate days and clean it on the off days. You chuckle, but Wilbur, like many of us, does not know about the Dordt College lost and found service.

Students lose things every week. Yet few of us have ever stopped to think about where lost items go. A striking majority of Dordt students are ignorant of the entire route a lost article takes as it passes from the owner, through the lost and found, and back to its owner.

Let's say that Wilbur's underwear is found by Myrtle, who is walking from the SUB to the Library. Myrtle picks up the underwear and carries it to the switchboard.

The switchboard houses the lost and found. Items are generally placed into a "lost and found box." If the article is somewhat valuable, however, it is locked up. A pair of underwear with a lot of frills or a design laced in gold would be a definite candidate for the locked-up category.

Wilbur's underwear has no frills or golden lace, so it is placed in the box at the switchboard office. In box are several coats, gloves, shoes, and other items. Nancy also gets a lot of watches, calculators, and earrings. The items stay in this box until they are claimed.

If Wilbur, in his oblivion, comes to the switchboard and asks for his underwear, he can have it without further ado. But suppose Wilbur is like the dozens of other people on campus who do not know of the lost and found. His underwear will slowly sink to the bottom of the box and be forgotten.

Some items in the box are never claimed. Nancy says that these things are eventually given away. Let's say that Tyler also misplaced a pair of underwear, and this particular pair does not find its way to the switchboard. Tyler can come to the lost and found box and have the underwear that was originally Wilbur's. He can take this underwear as his own because Wilbur failed to use the lost and found.

That is how Dordt's lost and found system works. If you would like to have a look for yourself, drop by the switchboard. Nancy will be glad to show you.

An update on librarian Esther Zevenbergen
by Ryan Hoekstra
News Editor

Mrs. Esther Zevenbergen, one of Dordt's librarians, continues to be on a life support system and is in critical condition, according to her brother, Jim Horstman.

Mrs. Zevenbergen collapsed in the library's Monday evening.畅通的Graves called in the emergency to the rescue squad as Juniors Connie Klomp and Jim DeHaan administered cardiopulmonary resuscitation. "The students were super in their response and help," said Dean of Students Marvin Van Soelen.

The ambulance and police arrived very quickly and relieved DeHaan and Klomp. Mrs. Zevenbergen was transferred to Sioux City later Monday evening.

Glen Zevenbergen, her nephew, said Wednesday evening that a neurologist in Sioux City has given an unfavorable diagnosis on her brain wave activity. The family requests the prayers of Dordt students, faculty, and staff.
Foreign exchanges: Billy and Elton hit the road

by Preston Zwart
Staff Writer

The debate about "live" albums runs basically as follows. Some people enjoy hearing musicians perform live in concert in order to hear them play a song differently than they may have played it on the studio album. These people also tend to feel that the noise of the crowd (applause, whoops, etc.) generates a "next best thing to being at the actual concert" atmosphere. Other people simply hate live recordings for basically the opposite reasons. These people feel that any in-concert deviation from the way a song was originally performed on a studio album is pure, unforgivable sacrilege. These people feel that the crowd's noises are distracting and generally amount to a shoddy listening experience. Two recently released albums, Live In Australia by Elton John and Live In Australia by Billy Joel, provide enough ammunition for both of these opposing camps to battle each other for many years to come.

Elton John's Live In Australia could be used by any "pro-liver" to defend his or her views. Recorded live in Sydney, Australia, this recording highlights many songs written by John and his partner Bernie Taupin between 1970 and 1976. This album documents the second half of John's last concert of his Australian tour. The first half of the evening was devoted to Elton and his band, but for this recording John was joined by the eighty-eight piece Melbourne Symphony Orchestra. The album was recorded straight off the floor (meaning that no studio embellishments were added later) and the results are marvelous. Songs like "The Greatest Discovery" and "Sixty Years On" use the orchestra as a stirring backdrop to Elton John's emotion-rich voice. The songs on this album range from "Candle In The Wind," a tragic ode to Marilyn Monroe, to the triumphant "Don't Let The Sun Go Down On Me," to love songs like "Your Song" and "I Need You To Turn To.

Although this recording is excellent, it is not flawless. The song "Sorry Seems To Be The Hardest Word" is transformed from a powerful, tear-jerking lament in its original form on the album Blue Moves into a lifting, cute little ballad on this album. Overlooking this flaw and some of the bombast and nonsense from the songs originating in the mid-70s, listeners to Live In Australia will find an album of superior quality.

On the other hand, Billy Joel's live concert from Moscow, captured on the album Kokoep (translation: "concert"), gives those opposed to live recordings ample proof to justify their positions. In an attempt to cross the language barrier and communicate to his Russian audience, Joel twists his voice into every conceivable emotion-filled growl, screech and yowl he can think of. All this does is distort the beauty and feeling of the songs as heard in their studio versions. "Goodnight Saigon," a great song from Joel's 1982 album, The Nylon Curtain, is not done well here. Neither is "Big Man On Mulberry Street," in which Joel kills what rocking momentum he had built up by introducing his band and doing an awful Porky Pig imitation during a musical lull. Kokoep is an album that, quite frankly, could have been left unrecorded.

No matter what your opinion is regarding live albums, if you were to buy either of these recordings, make sure it's Live In Australia. You won't be disappointed.

Humor, the hard truth, and relationships

Good Morning, Vietnam, directed by Barry Levinson

by Ryan Hockstra
News Editor

The openness of the candidates with the public and especially with the media has been a big issue in the race to the White House recently. The recent showdown between CBS anchor Dan Rather and Vice-President George Bush serves to accent this point Interestingly, Good Morning, Vietnam deals with the same issue of honesty and telling the truth.

Robin Williams stars as Adrian Cronauer, an Air Force disk jockey who is transferred to Saigon to boost morale among the soldiers fighting in Vietnam. Cronauer must deal with two serious superiors, one a tough sergeant major who insists that the airwaves are no place to fool around, and a lieutenant who thinks he's funny but isn't. Cronauer's first broadcast, sputtered with obscenities and sexual innuendos, sharply contrasts with previous station material, and earns him instant admiration from his fellow workers but instant disfavor from his superiors.

Cronauer also reports the news. Much of what is news, however, is censored, and so the read over the airwaves. This does not particularly bother Cronauer until an explosion in a tavern nearly kills him. From this point, on his search for the truth and his commitment to what he feels his audience has a right to know gets him in trouble with a lot of important military brass.

Inegal to the movie are Cronauer's relationships with others. His best friend is a large black co-worker, but nowhere in the movie does racism surface. The friendship is a good model of interracial relationships in the armed services, where after a while no line is drawn between black and white fellow soldiers. Good Morning, Vietnam jumps right into a good interracial camaraderie which might strike moviegoers as uncommon but in fact happens often in the military.

The second relationship which plays an important part in Good Morning, Vietnam is Cronauer's friendship with a young Vietnamese man. At first, Cronauer takes him in so that he can know the young man's sister. After fighting for his Vietnamese friend in a Gr bar—and getting his skin saved twice by the young Vietnamese—Cronauer develops a genuine liking for the youth. Unfortunately, the Vietnamese is not who Cronauer seems to be, which leads to a confrontation between the two.

Good Morning, Vietnam moves along quite well during the first half of the movie, carried mostly by Williams' humor, which is the result of the movie's producer letting Williams ad lib on the set, then taking the best and using it as part of the script. Williams is obscene and coarse, so sensitive viewers may want to bypass this film, but his imitations and parodies of famous people, including Nixon, are very funny. The troops, of course, love him. When the lieutenant substitutes on Cronauer's show, the show goes dead and so does the movie. Williams keeps the soldiers and the moviegoer laughing.

One cannot expect to laugh to the entire way through this movie—first, because constant use of humor over an extended period of time is exhausting and secondly, because it is a movie about Vietnam, which really isn't funny. Cronauer seems to live in a fantasy Vietnam, not the Vietnam depicted in Platoon or Hamburger Hill. There are moments when pieces of these movies' Vietnams are portrayed, but they are scarce. The seriousness of Vietnam doesn't show through very often, although one such moment occurs after an unplanned "broadcast" to soldiers stuck in a traffic jam in Saigon. Cronauer's wit and concern for these soldiers boosts his morale, as well as theirs.

Good Morning, Vietnam deals with truth the same way the administration dealt with it during and after the war—it hides and runs away from it. Instead of meeting Cronauer's questions about the truth—and how it should be made known—heed on, his superiors pack him up and send him off to ask his questions elsewhere.

GOLDEN GLOBE AWARD WINNER
BEST ACTOR—ROBIN WILLIAMS

The Dordt Archi...
Blades slip by Sioux Falls

by Edgar Veldman
Sports Writer

Hoping to break a three game losing streak, the Dordt Blades entertained the Sioux Falls All-Stars in their first home game of this semester. The struggling Dordt hockey team seemed destined to drop their fourth straight game, as sophomore defensemen Joel Kamp and freshman center Jeff Burgsma were both out with injuries. However, the Blades did not panic and banded together to make a statement.

Dordt continued to dominate Sioux Falls after 20 minutes. The Bladens slipped by Sioux Falls by a score of 2-1. The Blades' quick start paid off as they took a 1-0 lead after 20 minutes. However, the game was not without its challenges, as the team was frustrated with the defensive effort of Koetsier and the defensive trio of Wayne Dykstra, Doug Veenastra, and Rob Bruinooge.

After the game co-captain Phil Minderhoud stressed Dordt's need to start capitalizing on their opportunities as they missed several scoring chances throughout the game. However, Minderhoud was pleased with the defensive effort of Koetsier and the defensive trio of Wayne Dykstra, Doug Veenastra, and Rob Bruinooge. The Blades return to action February 19 and 20 as they take on SDSU in Sioux Falls.

Women's team make progress despite losses

by Chuck Adams
Sports Editor

The Dordt Lady Defenders ended a three game losing streak with a flair Tuesday night, defeating a good Briar Cliff team in an overtime affair. However, Coach Len Rhoda says the team has been playing well lately, even though the game losing streak may not indicate that.

The first game of the losing streak was against Mount Marty. Rhoda said the defense played an excellent half, holding one of the best players in the NAIA to 13 points. Unfortunately for the Lady Defenders, Mount Marty's defense worked as well, and Dordt fell by a score of 59-51. Rhoda lamented the fact that the team was "getting good shots, but they just weren't going in."

Rhoda's offensive corps turned in a better performance late last week, with five Defenders scoring in double digits. It wasn't good enough, however, as one of the best defensive teams in Nebraska, Peru State, outscored the defenders 86-73. Rhoda said the game against Peru State may be one of the better defensive efforts of the season. He noted the excellent outside shooting and quickness of the Peru State team as factors keeping Dordt just out of reach. "Both teams played excellent ballgames," said Rhoda. "When you can have five players score in double figures, you have played well."

Against Northwestern, Dordt continued to play well without the benefit of a win. According to Rhoda, the game was close until the end. "They scored a three-pointer, and we were forced to try a three-point to tie, and missed." Northwestern hit another shot, Dordt had to foul, and Northwestern eventually prevailed 72-65. "We did not play as well as we could have," said Rhoda, "but neither did Northwestern."

Tuesday's win over Briar Cliff was more of the same kind of play that resulted in the three previous losses. "We play hard every game, this time we won," said Rhoda. Once again the defense did a stellar job defending an excellent player. Although Briar Cliff's Cheryl Dreckman scored 27 points, the Defenders held her to eight in the first half. "They had her frustrated," added Rhoda. "We also tired them out in the overtime. They basically played only five players, while we had nine score." The Dordt defensive press combined with strength off the bench to defeat the Lady Chargers.

Dordt has several games against tough teams before the playoffs start. Dordt is solidly in sixth place in the playoff standings, meaning that if the playoffs were held today, the Lady Defenders would get the final playoff spot. Rhoda hopes for good showings in the final games before the playoffs, saying his team has steadily improved through the season. "Our team doesn't center around any one or two players, which makes it more fun for the players."