On March 12 and 13 the Dordt debate squad consisting of Bernard Sturing, Charles Veenstra, Roger Van Dyken and John Hilbelink and coached by Mr. William Lothers debated six rounds in the Iowa Forensics League Tournament held at Morningside College in Sioux City.

Sturing and Veenstra defeated Central College from Pella in the third round with their negative case, and were edged out by Clark College and Morningside. Van Dyken and Hilbelink, using their affirmative case, gained victories over Drake University from Des Moines and Luther. One of the most exciting debates occurred when the negative case of Van Dyken and Hilbelink met the nearly identical affirmative case from Iowa State University. The final clash in this debate was whether unemployment could be alleviated by government spending or by relieving pressures on the private sector of our economy, such as lowering minimum wage laws in situations of apprenticeship. Although both teams received identical ratings the win was given to Iowa State University.

Roger Van Dyken topped the ratings of Dordt's squad with an "Excellent." Veenstra, Sturing and Hilbelink followed closely with ratings of "Good."

The Morningside Tournament has concluded the debate activities for the 1964-1965 school year. The four members of this year's team have certainly enjoyed the exciting experience of clashing arguments and at times beliefs with debaters from colleges and universities of Iowa and surrounding states. A call is made to all interested Dordt students to take part in debate activities next year.

Bon Voyage

Day by day, hour by hour, the time draws nearer, and students can hardly control their anxiety. Each minute brings new foresight and expectations; new realizations and problems. Only a few more days—it won't be long now—and suddenly here! After all the hours of choir rehearsal and preparation, the bus will finally arrive and the Concert Choir will be off on its annual Spring Tour.

This year the choir will tour the Western states beginning in Montana, continuing on to Washington, traveling down the coast with a stop in Oregon, then on to California, and returning via Denver.

The choir will present eleven concerts, seven high school assembly programs, and a Male Chorus concert within a span of approximately 3,190 miles. -D.B.

Two New Appointments Made

Mr. Joseph Hall has received an appointment to be supervisor of cataloging in the position of librarian at Dordt College.

Mr. Hall is a graduate of Calvin College and attended Westminster Seminary for one year. He obtained his Degree of Library Science at the University of Michigan and is presently working in the library at the University of Iowa.

He is married to the former Hermine Kempema who attended Dordt College.

Mr. Apol, a graduate of Calvin College, has previously taught at the Eton Christian Elementary School and at the Unity Christian High School of Hudsonville, Michigan. He is presently attending the University of Michigan to earn his master's degree in German. -K.M.
Athletes’ Feats
by Dale Claerbaut

Since the wintry weather has been excessively slow in leaving us, little thought has yet been given to the spring sports. Therefore, one last opportunity has been afforded to take a look at a basketball strategy—the stall. The basketball stall is employed with varying degrees of effectiveness and with differing purposes in mind. There has always been a diversity of feelings concerning its use. (The stall was not extensively employed at Dordt College this year and all references made in the following lines are strictly external to Dordt personnel.)

Cum apologis Roberto Frost.

The Ending Stall

Something there is that doesn’t love a stall,
That sends a heated booping over it,
Yet chills the fans, makes bolder everyone,
Until these fans have gaps in every fast.
The errors of players are another thing:
Refs have come after them to make repair
When players have traveled time and time again;
But they would have the clock run out of ticking
To please the yelping coach. The fous I mean,
No one has seen them made or heard them made.
But at game ending-time we find them there.
I let the captain know at free throw time
And in a play we meet to pass the ball
And pass the ball between us once again.
We keep the stall among us as we go.
To each a player is paired off to each.
Some are loungers and some so nearly balls
Of fire we use a spell to shout our challenge:
“Stay where you are or you’ll get a black eye!”
We wear our fingers smooth with handling it.
Oh, just another kind of indoor game.
Five on a side. It comes to little more:
Then when it is we do not need the stall:
We’re far ahead and I am amply tortured.
My lay-up shot will never get across
And split the cone under his hoop,
My lay-up shot will never get across
And split the cone under his hoop,
To each a player is paired off to each.
And in a play we meet to pass the ball
And pass the ball between us once again.
We keep the stall among us as we go.
To each a player is paired off to each.
Some are loungers and some so nearly balls
Of fire we use a spell to shout our challenge:
“Stay where you are or you’ll get a black eye!”
We wear our fingers smooth with handling it.
Letters To The Editor - -

Dear Editor,

I should first like to say that the opinions expressed in the editorial of the last Dordt Diamond do not necessarily reflect the views of all the student representatives as the article intimated. It is too bad that the editorial was printed. The editor proofreads all articles submitted to him for publication but who proof reads the editorials? Perhaps we need an editor-in-chief to edit the editorials written by the editor.

By misrepresenting the entire faculty as a body antagonistic to student interest, the editor has definitely harmed faculty-student relations. This indiscretion is a result, I believe, of the fact that the editor apparently does not understand the procedure concerning financial decisions here at Dordt. I say financial because it is mainly the fiscal section of the proposed student constitution which has been criticized.

Although the faculty may have final authority in academic areas, all financial matters are ultimately decided by the Board of Trustees, the faculty making, if any, only recommendations on monetary bills issued. The student constitution was presented twice for faculty approval and twice it was voted down or "tabled," if preferred. Why? The fiscal section of the Board concerning the disbursement of student funds. And since, as was pointed out above, the faculty does not have any final authority in issues concerning monies, it had no alternative but to "table" the whole constitution because of the discrepancy between the fiscal clause and the Board's feelings. (In financial decisions, as some faculty members suggested, faculty policy is Board policy.)

For further clarification I should add that before the constitution went to the faculty for the first time, the student representatives, realizing that final authority on financial questions lay with the Board of Trustees, asked President Haan to present the financial clause to that body for opinion and reaction. Our president suggested the disbursement of student funds. And since, as was pointed out above, the faculty does not have any final authority in issues concerning monies, it had no alternative but to "table" the whole constitution because of the discrepancy between the fiscal clause and the Board's feelings. (In financial decisions, as some faculty members suggested, faculty policy is Board policy.)

I trust that our mutual concern will not result in trivial anovities over minor issues and that students, faculty, administration, and Board will be able to work co-operatively toward an adequate system of Student Government.

Sincerely,

John Altena

Dear Mr. Altena:

I appreciate, not only your interest in our comment on the article and the adequate student government, but also your concern for the veracity of editorial judgments. There are a few clarifying statements I would like to make regarding your letter.

1. The editorial was proofread and approved by two faculty members, one from the English department and one on the faculty committee dealing with the Student Constitution.

2. I do not believe the faculty is opposed to student interests and when speaking of their opposition to the Constitution I specified "majority" or "these members . . . ."

3. The Board does not have to approve the Constitution, but merely adapt its financial legislation to the Constitutional provisions.

4. The faculty did have an alternative to "tabling the Constitution." Despite the "dubious light" and "ambiguous action" the faculty still could have approved the entire Constitution, financial clause and all. The Board of Trustees indicated their favorable attitude toward the financial clause and were awaiting faculty approval before they took official action. The approval never came. It would have been foolhardy for the Board to take official action to adapt its fiscal legislation to the constitutional provisions before the faculty had accepted the document. But the faculty failed to give the Board a chance to take this action.

I trust that our mutual concern will not result in trivial annoyances over minor issues and that students, faculty, administration, and Board will be able to work co-operatively toward an adequate system of Student Government.

Sincerely,

The editor

March 13, 1965

Box 141

Upham, No. Dak.

Dear Mr. Editor:

Please allow a few observations and comments on the article by Miss Cynthia Nibbelink in the column, Theosophy, March 1, 1965. The article centered about the "problem" of a thoroughly integrated Christian education with the conclusion arrived at that such a "comprehensive integration under the present system at Dordt is a practical impossibility." This causeth me great concern. "Why," I immediately ask. At the expense of seeming outspoken, allow several further questions. Doesn't the faculty know how to integrate a liberal arts education with Christianity? Do they have the Christian apologetic spoken of in Miss Nibbelink's article?-unified apologetic?

Perhaps I am being naive and too simpleistic, but it appears to me that the last question is the only answer to the "problem." The backbone of Dordt as a Christian and Reformed college will and must consist of a unified apologetic hereafter all of its courses, and only then will there and can there be true integration by "virtue of their Christianitv." Otherwise, the various subject courses will only be a "series of islands" in the "sea of education" on which Christianity has been stamped, but not injected. Merely knowing that the instructor is a Christian and hearing him voice such commitments in class or in chapel is not sufficient.

It bothers me immensely that integration is a "practical impossibility" at Dordt. Does this mean that a truly Christian education is an ideal too high to attain? Wherein does the difficulty lie? Is it perhaps the possibility that professors haven't been fully equipped for this task in the first place? Does the discrepancy lie with their varied, individual higher educations?

A Christian apologetic that unites the faculty of a college must integrate the education. When such an apologetic pervades the faculty and is seen and studied as God's—God's creatures, God's history, God's integral creation, God's laws, God's plan, and not the autonomous reason of "man's religiONIV. If the apologetic is God's Word, the absolute and infallible authority and guide, why is an integrated education a "practical impossibility?"

I don't pretend to have all the answers. I have raised questions which I would like to see discussed and digested. It the apologetic is God's Word, the absolute and infallible authority and guide, why is an integrated education a "practical impossibility?"

Sincerely Yours,

Vernon Pollema

Class of '59

Dear Editor,

For purely informative reasons, I would like to know whether prayer as a prescribed role in drama meets a Christian criterion for prayer.

Respectfully yours,

Merle Buwalda

The Student Council Reports . . .

. . . that the Josten Company is planning to make a smaller men's school ring. They will be available for order next fall.

. . . . that the council is trying to schedule a concert for the University of Iowa String Quartet next fall.

. . . that the film Caine Mutiny was shown Friday, March 26, in the gym.

. . . that a committee is investigating the possibility of having music in the Commons during dinner hour.

-J.D.V.
Karl Prussion, member of the Communist Party since 1933 and a brash counterspy for our F.B.I. since 1947, surfaced to testify for the House Committee on Un-American Activities at the San Francisco riots in 1960. He reported that the organizing of the John Birch Society caused unusually intense consternation within the inner workings of the Communist Conspiracy. The Communists launched an all-out attack against the Society, because after 30 years of relatively unimpeded infiltration, the Communists were now threatened by the growing awareness of their Conspiracy among concerned Americans.

The most common weapon used by the Communists in their attack against the JBS is the smear. One of the most familiar of the anti-JBS smears is the charge that it is a “secret” organization. Since the organization is obviously not secret in the least, this smear is beginning to lose sway, although the charge is often repeated. One night in late February, John Birchers put a lighted sign on their front lawn reading “Secret Meeting of the John Birch Society—Visitors Welcome.” They had 83 people in their living room that night for a meeting. The meetings are always open to the public, and the business and affairs of the Society are not secret in the least.

Another common charge is that the JBS is a fascist organization. The Communists benefit doubly by the acceptance of this charge in that it not only puts black light on the JBS, but also poses fascism as an opposite of Communism. Fascism and Communism are not opposites, they are first cousins. They both believe in totalitarianism—big government and little people. The slogan of the John Birch Society is “Less government and more individual responsibility and a better world.” That’s fascism!

The initial public attack against the JBS was an article which appeared in the PEOPLE’S WORLD, the official Communist Party newspaper on the West Coast, on February 25, 1961. In this article, John Birch was identified as a Navy captain rather than an Army captain. Of the 26 members on the JBS Council, the PEOPLE’S WORLD article mentioned four. The next printed smear against the Society appeared in TIME magazine on March 10, 1961. Strangely, TIME identified John Birch as a Navy captain. Of the 26 Council members, TIME mentioned three, three of the four which were mentioned in the PEOPLE’S WORLD. TIME included Adolphe Menjou in its list of Council members just as the PEOPLE’S WORLD had done, although Menjou had resigned several months earlier.

The Senate Fact-finding Sub-committee on Un-American Activities of the California Legislature conducted a two year investigation of the John Birch Society. In their report, they thoroughly dismissed all the false charges made against the Society. However, the newspapers somehow managed to overlook the investigation.

The John Birch Society is composed of chapters usually consisting of ten to twenty members, and a 26 member Council. Two meetings are held each month: a business meeting, and an educational meeting.

In a business meeting, the local chapter covers the bulletin which is sent monthly to each member from the main office in Belmont, Massachusetts. The bulletin contains a suggested agenda for the month, but no member is required to follow any suggestion which he does not agree with. Educational meetings consist of programs by guest speakers, or films, tapes, etc. The John Birch Society has a Speakers Bureau which is not composed necessarily of John Birch Society members, but has many informed, experienced, and knowledgeable contributors.

Each member of the JBS is requested to submit a Member’s Monthly Message in which he makes suggestions, complaints, or any personal comments he may wish to share with the main office. If you are willing to resist the multitude of lies and smears which have been and are being made against the John Birch Society, you will see that the JBS is not a political action group, but rather one of the best educational organizations working to expose the great conspiracy which is now ahead of schedule to bring American to its knees by 1973.

Your Own Opinions

By the comments of students all over the campus, it appears the Penny Carnival was a complete success. “For fun, you couldn’t beat it.” Here are more opinions:

—I wasn’t impressed. I liked it!

—I was disappointed in the “Kissing Booth.”

—Just seeing everyone dress as they were a riot! The “Catamombs” had the best suspense and thrill for 3 cents. The most lasting thrill was the shock.

—I was a real riot, except I got my feet dirty.

—Very good law enforcement! I was thrown in as soon as I got there.

—The “bathing” beauties were a disappointment. They turned out to be “batting” instead.

—I haven’t had so much fun in a long time. It was laughed so hard that my sides ached! —G.S.

column 7
by Glenn Van Wyhe

They tell us there’s a God. They use that word often here. “God.” What is God? What do they mean, “God?”

We all believe in God. But what do we believe in? Is He a name they give to the doctrines of the church? Is He just the right answer to a catechism question?

They say He rules over us. Do you feel it? Does anyone really “rule” over you? Would it make any difference in your life if someone told you that, beyond a doubt, there was no God? What if Jesus Christ were just a legend—nothing but a good story?

But that’s ridiculous. We all know there is a God. Only, what is He? Is He some huge, powerful spirit with an unknown shape who exists somewhere up there, far away? Of course, we know that’s not what He’s like. The catechism tells us His different somehow. We know that.

What is He then? He is alive and warm and here. He is someone very close to you—someone you can know. He is someone who understands, He comforts you in sorrow; He laughs with you in happiness. He is wise. He knows what is best for you in the long run. And He cares—really cares—what happens to you. He loves you.

And we treat Him as if everything He wants so badly to give us—true happiness and comfort and even His precious love—isn’t worth a thing. Do we know God? —I wonder.

Graduate Offers

Dordt College seniors working in chemistry have received a total of six offers to do graduate work.

Elroy Post has accepted the offer of a fellowship to Kansas State University. Elroy also received an offer of a teaching assistantship from Vanderbilt University.

Rod De Jong has an offer of a teaching assistantship from South Dakota State University at Brookings. As yet, he has not made his decision.

The University of South Dakota in Vermillion has nominated a Dordt senior, Ed Metelma, for appointment to a teaching fellowship in English for 1965-1966. This fellowship includes part-time teaching at undergraduate level and a waiver of non-resident tuition while studying at graduate level.

Gene De Master has three offers for teaching assistantships. They are from Wayne State University of Detroit, Mich., South Dakota State University, and the University of South Dakota at Vermillion. He has not formally accepted any one of them. —D.J. & E.M.
Dr. Van Til and Dr. Wolf Complete First Annual Lecture Week at Dordt

VAN TIL URGES CHRISTIAN WITNESS

Dordt College last week initiated its first annual lecture week by presenting Dr. C. Van Til, professor of apologetics at Westminster Seminary. Dr. Van Til addressed the student body in its regular chapel periods on Tuesday and Thursday, March 23 and 25 respectively. On Tuesday evening, Dr. Van Til presented a lecture which was open to the public.

The main theme of Dr. Van Til's lectures was witnessing in the world of today. This is a difficult task because today most of the "fashionable suburbanites" believe that they are "religious" and "are 'offsprings' of divinity.

Dr. Van Til pointed out in his first lecture, "Paul's Challenge to the Greeks," that the traditional method of first proving the existence of God is fallacious. The casual argument will not stand because God cannot be proven to exist. To evangelize effectively, a call must be made for repentance.

In his lecture on Tuesday evening entitled "Noah, the Man of God," Dr. Van Til challenged the audience by pointing out that Noah stood alone against the practicing atheists of the day. The orthodox church is a small church, but rather than to hide, this church should stand up and witness to the world.

Thursday morning Dr. Van Til addressed the student body for the last time. In his lecture on the topic, "Modern Thinking and Modern Thought," Dr. Van Til once again emphasized the Creator-creature relationship. All philosophies and systems of thought can be criticized on whether they admit that there was creation in time.

Lectures of a more informal nature were also given. On Wednesday, Dr. Van Til spoke to the Philosophy classes on "Kant and Dialectical Theology." He also spoke to the faculty on the topic "Christianity and Modern Theology." Dr. Van Til also spoke to the education classes pointing out that only when the Creator-creature relationship is adhered to, can there be proper education.

Student opinion favored lectures of this type and caliber; everyone enjoyed the lectures of Dr. Van Til.

-A.D.O.

THEORY OF GAMES: MATHEMATICS?

Yes, according to Dr. Wolf, the theory of games is a whole new field of mathematics recently opened and still relatively unexplored which will probably have an effect on all of our lives.

This was one of the topics which was dealt with by Dr. Frank Wolf, assistant professor of mathematics at Carleton College, in his lecture contributions to Dordt College's first annual lecture week. On Thursday he presented a series of three lectures, the first especially geared to the understanding and needs of the college mathematics student, the other two of interest to anyone intrigued by the possibilities and usefulness of mathematics.

Friday, March 26, Dr. Wolf was available for conferences on careers in Mathematics or for classroom visits.

The early afternoon lecture dealt with some mathematical questions for the undergraduate. In attendance were, besides Dordt students and faculty, instructors and students from various local schools. These were present as guests on our campus through the evening lecture.

Well attended and received were also the other two lectures, dealing with "Infinities Unlimited" and "The Theory of Games." Dr. Wolf displayed a large knowledge in these fields and presented the lectures in an interesting fashion, utilizing concrete illustrations quite effectively to demonstrate and clarify the abstract. In concluding each lecture Dr. Wolf showed the practicality of mathematics in our present scientifically advanced and advancing age.

Dr. Wolf's contribution to Dordt College's lecture week, besides being of value to those who heard him, is also of value in that it represents a positive successful step in the direction toward which this annual week was initiated.

-A.V.D.
In the last issue we looked into the different societal relationships and glanced at the problem of what assures the authoritative relationship, its structure and identity. We noticed there are three models of this question, viz., the universalistic, the individualistic and the sphere-sovereignty approach.

The universalistic approach is expounded by Plato who makes the republic, the state, supreme in all of life. He is totalitarian in that the state governs all the other relationships which in turn are dependent upon the state. Thomas Aquinas attempts a synthesis of the Greek notion with his Catholicism and concocts with a nature-grace schema in which the state is the supreme relationship in the natural realm but is subject to the Church as the "societas perfecta in the supra-natural realm of grace." Since the sphere of grace stands above the sphere of nature the holy church is the power that guarantees the perpetual structural unity of life's authoritative associations. Examples of universalism in the structure of human society are still extant.

The individualist, on the other hand, admits of no structural unity except for an external social tie which binds the parties together in their search for a common goal. The social compact theories in which there is no "essential structure" but in which each man is autonomous in the state of nature are examples of individualism.

In opposition to both of the above theories, is that advocated in the philosophy of the lives of Dooyeweerd and Voet enhooven. This theory is commonly known as sphere-sovereignty which has its roots in Calvin and more evidently in A. Kuyper. According to Dooyeweerd, the essence of individualism and universalism cannot give assurance of an enduring structural unity of societal relations because the one hails as dictator a temporal relationship within the cosmos, and the other denies the reality of inner structural units. However, adherence to the principle of sphere-sovereignty supplies the required assurance.

God implanted laws in the created order so that every aspect of human existence would be to his praise. He established an "I-thou" or subject-object relationship between Adam and the world and told him to subdue it. But God also gave Adam a help meet, a woman, suited for him. and established the authoritative relationship between the man and the woman independently of the subject-object relationship. The woman, as a specific person, also had an "I-thou" relationship evinced in her section of eating of the forbidden fruit. From these examples we see that the individual societal relationships have differentiated "foundational functions." That of the marriage state is to live in harmonious love and to propagate the race, which function is not prescribed for the subject-object relationship. Again, in Rom. 13 Paul explains that the state has the power of the sword that it might maintain law and order within its territory. The church was established by Christ as an organization to preach the Gospel and sustain those already in the Way. In each of these relationships there is a specific foundational-function designated by God and thus each is responsible to God for fulfilling its specific purpose. Thus necessarily we have a principle of sphere-sovereignty in contr-distinction to the two eminentistic philosophies.

It can readily be seen, nee est pas, that only under the application of the principle of sphere-sovereignty can one have the assurance that the normative structure of internal societal relationships will remain inviolate, and thus the authority of said will remain intact.

by Harold de Jong

In the last issue we looked into the different societal relationships and glanced at the problem of what assures the authoritative relationship, its structure and identity. We noticed there are three models of this question, viz., the universalistic, the individualistic and the sphere-sovereignty approach.

The universalistic approach is expounded by Plato who makes the republic, the state, supreme in all of life. He is totalitarian in that the state governs all the other relationships which in turn are dependent upon the state. Thomas Aquinas attempts a synthesis of the Greek notion with his Catholicism and concocts with a nature-grace schema in which the state is the supreme relationship in the natural realm but is subject to the Church as the "societas perfecta in the supra-natural realm of grace." Since the sphere of grace stands above the sphere of nature the holy church is the power that guarantees the perpetual structural unity of life's authoritative associations. Examples of universalism in the structure of human society are still extant.

The individualist, on the other hand, admits of no structural unity except for an external social tie which binds the parties together in their search for a common goal. The social compact theories in which there is no "essential structure" but in which each man is autonomous in the state of nature are examples of individualism.

In opposition to both of the above theories, is that advocated in the philosophy of the lives of Dooyeweerd and Voet enhooven. This theory is commonly known as sphere-sovereignty which has its roots in Calvin and more evidently in A. Kuyper. According to Dooyeweerd, the essence of individualism and universalism cannot give assurance of an enduring structural unity of societal relations because the one hails as dictator a temporal relationship within the cosmos, and the other denies the reality of inner structural units. However, adherence to the principle of sphere-sovereignty supplies the required assurance.

God implanted laws in the created order so that every aspect of human existence would be to his praise. He established an "I-thou" or subject-object relationship between Adam and the world and told him to subdue it. But God also gave Adam a help meet, a woman, suited for him. and established the authoritative relationship between the man and the woman independently of the subject-object relationship. The woman, as a specific person, also had an "I-thou" relationship evinced in her section of eating of the forbidden fruit. From these examples we see that the individual societal relationships have differentiated "foundational functions." That of the marriage state is to live in harmonious love and to propagate the race, which function is not prescribed for the subject-object relationship. Again, in Rom. 13 Paul explains that the state has the power of the sword that it might maintain law and order within its territory. The church was established by Christ as an organization to preach the Gospel and sustain those already in the Way. In each of these relationships there is a specific foundational-function designated by God and thus each is responsible to God for fulfilling its specific purpose. Thus necessarily we have a principle of sphere-sovereignty in contr-distinction to the two eminentistic philosophies.

It can readily be seen, nee est pas, that only under the application of the principle of sphere-sovereignty can one have the assurance that the normative structure of internal societal relationships will remain inviolate, and thus the authority of said will remain intact.

by Dick Leerhoff

Les Beaux Arts

by Harold de Jong

In the last issue we looked into the different societal relationships and glanced at the problem of what assures the authoritative relationship, its structure and identity. We noticed there are three models of this question, viz., the universalistic, the individualistic and the sphere-sovereignty approach.

The universalistic approach is expounded by Plato who makes the republic, the state, supreme in all of life. He is totalitarian in that the state governs all the other relationships which in turn are dependent upon the state. Thomas Aquinas attempts a synthesis of the Greek notion with his Catholicism and concocts with a nature-grace schema in which the state is the supreme relationship in the natural realm but is subject to the Church as the "societas perfecta in the supra-natural realm of grace." Since the sphere of grace stands above the sphere of nature the holy church is the power that guarantees the perpetual structural unity of life's authoritative associations. Examples of universalism in the structure of human society are still extant.

The individualist, on the other hand, admits of no structural unity except for an external social tie which binds the parties together in their search for a common goal. The social compact theories in which there is no "essential structure" but in which each man is autonomous in the state of nature are examples of individualism.

In opposition to both of the above theories, is that advocated in the philosophy of the lives of Dooyeweerd and Voet enhooven. This theory is commonly known as sphere-sovereignty which has its roots in Calvin and more evidently in A. Kuyper. According to Dooyeweerd, the essence of individualism and universalism cannot give assurance of an enduring structural unity of societal relations because the one hails as dictator a temporal relationship within the cosmos, and the other denies the reality of inner structural units. However, adherence to the principle of sphere-sovereignty supplies the required assurance.

God implanted laws in the created order so that every aspect of human existence would be to his praise. He established an "I-thou" or subject-object relationship between Adam and the world and told him to subdue it. But God also gave Adam a help meet, a woman, suited for him. and established the authoritative relationship between the man and the woman independently of the subject-object relationship. The woman, as a specific person, also had an "I-thou" relationship evinced in her section of eating of the forbidden fruit. From these examples we see that the individual societal relationships have differentiated "foundational functions." That of the marriage state is to live in harmonious love and to propagate the race, which function is not prescribed for the subject-object relationship. Again, in Rom. 13 Paul explains that the state has the power of the sword that it might maintain law and order within its territory. The church was established by Christ as an organization to preach the Gospel and sustain those already in the Way. In each of these relationships there is a specific foundational-function designated by God and thus each is responsible to God for fulfilling its specific purpose. Thus necessarily we have a principle of sphere-sovereignty in contr-distinction to the two eminentistic philosophies.

It can readily be seen, nee est pas, that only under the application of the principle of sphere-sovereignty can one have the assurance that the normative structure of internal societal relationships will remain inviolate, and thus the authority of said will remain intact.

by Dick Leerhoff

Les Beaux Arts

by Harold de Jong

In the last issue we looked into the different societal relationships and glanced at the problem of what assures the authoritative relationship, its structure and identity. We noticed there are three models of this question, viz., the universalistic, the individualistic and the sphere-sovereignty approach.

The universalistic approach is expounded by Plato who makes the republic, the state, supreme in all of life. He is totalitarian in that the state governs all the other relationships which in turn are dependent upon the state. Thomas Aquinas attempts a synthesis of the Greek notion with his Catholicism and concocts with a nature-grace schema in which the state is the supreme relationship in the natural realm but is subject to the Church as the "societas perfecta in the supra-natural realm of grace." Since the sphere of grace stands above the sphere of nature the holy church is the power that guarantees the perpetual structural unity of life's authoritative associations. Examples of universalism in the structure of human society are still extant.

The individualist, on the other hand, admits of no structural unity except for an external social tie which binds the parties together in their search for a common goal. The social compact theories in which there is no "essential structure" but in which each man is autonomous in the state of nature are examples of individualism.

In opposition to both of the above theories, is that advocated in the philosophy of the lives of Dooyeweerd and Voet enhooven. This theory is commonly known as sphere-sovereignty which has its roots in Calvin and more evidently in A. Kuyper. According to Dooyeweerd, the essence of individualism and universalism cannot give assurance of an enduring structural unity of societal relations because the one hails as dictator a temporal relationship within the cosmos, and the other denies the reality of inner structural units. However, adherence to the principle of sphere-sovereignty supplies the required assurance.

God implanted laws in the created order so that every aspect of human existence would be to his praise. He established an "I-thou" or subject-object relationship between Adam and the world and told him to subdue it. But God also gave Adam a help meet, a woman, suited for him. and established the authoritative relationship between the man and the woman independently of the subject-object relationship. The woman, as a specific person, also had an "I-thou" relationship evinced in her section of eating of the forbidden fruit. From these examples we see that the individual societal relationships have differentiated "foundational functions." That of the marriage state is to live in harmonious love and to propagate the race, which function is not prescribed for the subject-object relationship. Again, in Rom. 13 Paul explains that the state has the power of the sword that it might maintain law and order within its territory. The church was established by Christ as an organization to preach the Gospel and sustain those already in the Way. In each of these relationships there is a specific foundational-function designated by God and thus each is responsible to God for fulfilling its specific purpose. Thus necessarily we have a principle of sphere-sovereignty in contr-distinction to the two eminentistic philosophies.

It can readily be seen, nee est pas, that only under the application of the principle of sphere-sovereignty can one have the assurance that the normative structure of internal societal relationships will remain inviolate, and thus the authority of said will remain intact.
Conversational German Course Begins

Mrs. Guret, a native German, began an experimental program of conversational German last week.

Eleven students interested in improving their German pronunciation and speaking abilities are meeting with Mrs. Guret in pairs and a trio on Tuesdays and Thursdays for half-hour sessions. Mrs. Guret speaks German continuously, and the material covered during a session is geared to the students' level of achievement. There is this year no credit nor required homework; the program is intended as an auxiliary course in German.

The New Library

Dordt has awarded the general contract for the Library Building to De Stiger Brothers. They submitted a low bid of $158,050 which was $501 below that of Wiltgen Construction Company of Le Mars. The electrical contract went to Johnny's Electric at $23,440 while the mechanical contract went to B & L Plumbing and Heating of Hull for $40,269. Other bids were very close.

Other major costs included in the project are the furnishings and equipment ($50,000), architect fees, interim financing, sidewalks and landscaping, and legal and administration fees.

The library will house approximately 65,000 volumes, is 19,000 square feet in size, and is adequate for a student body numbering 700 students. Provision has been made in the plans for expansion should this become necessary.

Besides the normal library work-rooms and offices, a special curriculum and materials room, a listening room, and another reading room will be provided.

Construction will commence as soon as the weather permits and is tentative-ly scheduled for completion by June of 1966.

THE DORDT DIAMOND

Operatic Operative

Opera Guild? What, pray tell, is that? A clique club? A garrulous gripe group? A miserable music major managerie? Nice try, but student interest in the study and performance of opera was generative of this organization, irrespective of clubs, groups, or manageries.

To date, study has included both serious and light opera, as well as opera of various periods and styles. Readings of the contemporary sacred masterpiece by Menotti, Amahl and the Night Visitors; the more popular Gilbert and Sullivan, The Pirates of Penzance; the Bernstein musical West Side Story; coupled with the study of Mozart's Don Giovanni by Mr. Bos and Rossini's Barber of Seville by Mr. Koekoeck have provided insight into a great variety of operatic literature.

For the remainder of the year, the fascination is centered on the performance of a one-act comic opera Gianni Schicchi by the early contemporary Italian composer Puccini. The debut of this unique experience for you and for the Guild is set for the twelfth day of May.

Anyone Seen Sherlock?

The Diamond Staff is looking for Sherlock Holmes: or, if you will, even J. Edgar Hoover. Fact is, they will settle for anyone who can produce evidence in the "Case of the Missing Manuscripts." The objects of this particular search are select issues from the past decade of Diamonds which seem to have mysteriously disappeared from the literary scene (that class of all those things appearing in print). The library is attempting to collect all past diamond issues for the purpose of a bound collection. Anyone having or being able to locate back issues from the beginning is asked to contact the Librarian, c/o Dordt College.

Conservation Club Reports...

On Wednesday, March 24, twelve members gathered to hear a lecture and see slides concerning the Missouri-Mississippi River migratory flock. Game warden Gene Newell described in detail one of the few remaining natural spectacles of the North American continent. He also went into detail describing the types of birds in this flyway.

Next meeting will be held on March 31 at 7:30 p.m. There will be a film shown concerning wildlife and our forests. All members are urged to be present.

Travel Anyone?

If you have that urge to travel but can't sing; take heart. Perhaps you can become a faculty member: Dr. Rozeboom and Rev. Haan will journey to Manhattan, Montana as guest speakers at the District meeting of the National Union of Christian Schools. Principals and Board members from Christian schools throughout northwestern United States will meet Friday, April 9, for the district conference.

New Board Officers

At the Board of Trustees meeting held on March 15, the Board members elected Rev. John Rubingh as President. Rev. Rubingh, minister of the Worthington Christian Reformed Church, has been on the Board for two years, and was also on the Board Academic Affairs Committee.

Mr. Everett Fikse of Hills, Minnesota, was re-elected Vice-President. Mr. Fikse has served on the Building and Finance Committee of the Board.

Rev. Richard De Ridder will be the Secretary of the Board. He is minister of Sioux Center First Christian Reformed Church and has had valuable experience as a Reformed Bible Institute Board member.

Mr. Neal Boerma will remain the Treasurer of the Board, and Mr. Albert Cooper, a former Board Secretary, was re-elected as General Adjunct.
Editorial

Whether in politics, religion, art, or literature, mankind has traditionally been divided into two basic classes: those advocating change and those seeking to preserve the status quo. From Sir Robert Walpole to Goldwater-Johnson, from Rembrandt to Picasso, from BEOWULF to BRAVE NEW WORLD, the history of man has indicated a basic dichotomy: the liberals and the conservatives, the radicals and the reactionaries, the progressives and the preservers.

This universal human phenomenon has complimented our humanity by making its appearance on our campus. For purposes of this article, we will consider only the more restless of the two groups, those who constantly clamor for the revolutionary, the original, the different.

It is not to be inferred that change is by nature inherently evil, for it is valid to assume that were it not for progress, we would still be living in feudalism. But those who advocate change as an end in itself are likewise at fault. Urging non-conformity merely for the sake of being different is as fallacious as it is frequent. It is ungrounded, unprincipled, and devoid of Christian-ity.

We must not change our governmental policies merely for the sake of a nebulous "progress." We must not advocate changes in artistic expression simply for the excitement of being rashly different. We must not challenge traditional beliefs and customs merely for the sake of challenging them. We must not conform our literature to the secular appetite merely for the sake of earthly fame. All too often when we hear demands for non-conformity and change; it takes the form of non-conformity to orthodoxy and conformity to secular standards of art, literature, and politics. In our attempt to be different from "Zondervanism", we openly advocate dramas which are sacrilegious in practice and atheistic in intent.

C.E.F. (Citizens for Educational Freedom) was the framework around which the discussion was built at the March 20, 1965, Pre-Sem "union." Since this topic is the forte of Professor N. Van Til, being a member of this association, he was asked by the club to share his insights with the group.

By defining each of the terms used in the title of this organization, he presented the format around which the C.E.F. functions. In an informative parallel, Mr. Van Til delineated the local and national perspectives of this association. Quoting Duywerweerd's prediction that "all of life is religious," he went on to suggest that there can be no neutral education. Public education is also religious in its advocacy of secular humanism. Therefore, Christian education is being dealt with discriminatingly if it is denied the use of public funds on the grounds that they will be used to promote a "sectarian" educational system!

Supporters of secular education maintain that we, as supporters of a private or parochial school system, have the "freedom" to send our children to the public school. This is not true, since we are bound by our conscience to educate them under a Christian perspective, and thus we are denied a basic right held in the first amendment to the Constitution, which guarantees us, "freedom of religion and the free exercise thereof."

Then, since all good things come in sets of three, there was the complementary third point, in which Mr. Van Til asserted that the members of C.E.F. are looking for nothing more than civic justice. "All that we want is freedom of choice, not a free education, and we certainly do not have this freedom of choice if a financial disability of paying double taxes is levied against us for supporting Christian education. "-M.B.