Oltuis Defines Family AndHome
In Second Discovery I Lecture

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

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

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

The Word of God remains unchanged but the forms of family life change. Today's family has lost its non-generative connections. "The possibility of a God glorifying family is more possible than we seem to believe. The problem today is the lack of consciousness of truth in family relationships; the children live in the covenant law; Parents must live in the truth because the children look at the actions as well as the teachings of the parents.

"Scripture," Dr. Olthuis, "talks more about the sins and shortcomings of parents, than of the children." The task of the parent is tremendous and as Dr. Olthuis said "only in grace can parents take up their task to lead children in the fear of the Lord.

The authority of the parents can only be realized under the authority of God. If parents lose their vision of the coming of the Kingdom, the guidelines they set up have no meaning and in despair they set up an authoritarian family or an immoral family which goes to the other extreme with no rules. Both lead to the generation gap. True authority, necessary for freedom, will reconcile father to son (Luke 17) and make us one in the body of Christ. If the child is not led in the right way he has the right to disobey (Matt. 10, Luke 12 and 14).

"The home," according to Dr. Olthuis is "a three fold thing. First, it is a place of rest where the child can find truth. Second, the home is a place of adventure opening up the world to the child. Third, the home is a place of guidance. The family cannot do its task alone, involved are such things as the state, church and school. Therefore Christian parents must be concerned about all areas of life, it (Please turn to page 8)

No Observance

At Doradt
Nov. 14&15

No observance will be the polemical response as is evident from the high percentage of students attending.

SAC Features Adams

The Spiritual Activities Committee will sponsor a concert on November 24 and 25.

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

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

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

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

Wednesday—7:30 pm --The place of the Bible in our society and love (romantic) life.

Thursday—7:30 pm --The place of the Bible in our society and love (romantic) life.

Friday—7:30 pm --The place of the Bible in our society and love (romantic) life.

The Social Activities Committee is sponsoring an activity Saturday evening that really calls for the participation of Doradt students—a student talent show.

As the Doradt students organized the October 15 Moratorium reaction, Most of Doradt's student body approved of the prayer and rededication service as is evident from the high percentage of students attending.

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

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

Choir Performs Beethoven Mass With Sioux City Symphony

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

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

The Sioux City Symphony will open its season on November 14 and 15, the dates scheduled by the National Vietnam Moratorium Committee. In order to set the Doradt reaction apart from the regular Moratorium, the event will take place at a later date. However, some kind of activity will definitely be held, according to Moratorium Committee chairman Eric Schipperoot.

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

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No Observance At Doradt Nov. 14&15

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

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

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

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The Church Is All

The 1955 beginnings of Midwest Christian Junior College (name changed to Dordt in 1962) have had fourteen years to expand and proliferate. Ideas, most of them conservatively-rooted, have come and gone. Faculty, as well as students have attempted relevance in the sandwiched position of Christians in society. Dordt College, in its brief decade-plus-formation, has slipped and slid but generally progressed in the search for immediate contact with society.

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

Example number one: The Medieval Church's ascendant position relative to scholarship and church construction but not into the development of the humanistic thought-schools. These schools abandoned their restrictive theological backgrounds and became the "exciting" centers of scientific learning—the predecessors of our present Godless universities. Meanwhile, the Church's venerable paunch-producing monasteries became notorious for their indolence and eventually for their dissolution.

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

While the 1969 Dordt College is technically not a church-operated or ecclesiastically-related school, it dangerously approaches CRC domination. Such a concentrated single-church aura is undeniably the reason for denominational solidarity among students. The "By-laws of Dordt College, effective March 16, 1970" virtually insures this CRC concentration. For example, its provisions allow for the possibility of "ministers serving a church in the district" to constitute one-third of the Voting Members of the college's board. Districts divided neatly according to six CRC classes surrounding Sioux Center make the chances very small of someone outside the CRC influence campus-wide. Christians, for the possibility of "ministers serving a church in the district" to constitute one-third of the Voting Members of the college's board.

Under the presently proposed system, Dordt College will rise and fall in precisely the same way that the CRC rises or falls. For example, one of the most recent developments in the department of English is the philosophy that places God's Word at the center of human existence is backhandedly cuffed into an educational structure at some other evangelical school.

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

In the immediate past, the results could be disastrously felt even in Dordt College if it remains effectively church-dominated. This is only an introductory possibility—there is a real one.

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

Letters to the Editor

Classis and Dordt; Vets' Day

Dear Editor,

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

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

Then the introduction went on to say that Classis had repealed its 1949 decision condemning square-skipping and declared its availability for use by Dordt students. By protesting and censuring it they seemed to say it was sinful or at least led to sinful things. Why then is suddenly proper for Christians to square-skip? It is underlined that the 1949 decision was a mistake, but then why didn't they admit it, and learn from it? Why are the voices of "square-skipping students" not producing? I don't fear Classis Sioux Center but I do fear direct and abundant influence on Dordt College. Is this the proper channel for all Student Council requests?

To be perfectly frank, this reminds me of the Roman Catholic Church, competent, but not elected to be a church with questions such as these.

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

Sincerely,
Wayne Sibenga

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

The Council has made two additions to the Sunday Evening Activities Committee, both freshmen, Rick Kielkintveld and Rosemary Ver Meer are new members of the committee.

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

Student cards are now available to students attending Dordt. Issued for $4.00, the cards admit spouses to all student functions normally covered by the student cards.
The spirit and goals of the Reformed Christians are enduring, but they have faced challenges. In today's world, leaders in the Reformed Church still seek to be a voice of truth and tolerance, even when faced with opposition. As a group, they strive to maintain their integrity and principles, even in the face of adversity. The Reformed Christians have a history of being a voice for God and for what is right, and they continue to do so today. 

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The History of Square Skipping at Dordt College

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

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

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

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

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

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

"Hang in there" and wait for the ensuing "Personnel bull,"

The Student Reaction and Opinion

The outcome of the poll taken on Thursday, November 6, 1969, is by no means to say the least. The area of square skipping, dealt with in five of the twelve questions, was for the most part condemned as proper activity for Dordt College students. Ninety-four percent of the student body who responded to the poll indicated clearly the reason for their opinion. Those students who felt negative to its appearance on campus or off indicated their reason along the lines of what is referred to in Vietnam talk as the "domino theory." One student remarked, "Do you think that Dordt students are mature enough to keep square dancing in that and not get carried away? How long would it take before the lights go out, and the music gets faster?"

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

The second question was aimed at discovering possible "constituency" reaction to recreational activity of this type. We feel that no one knows parents better than their children, and the students declared overwhelmingly that parents would not over-react negatively to square skipping's presence.

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

We wanted to discover if students found the modern dance different from anything they were used to. We were encouraged to find that 56% of all Dordt students have attended dances. 40% of the boys who attended, 53% of the girls over 17, and 63% of the girls under 17 actively partook in a formal type of evile such as the fast dance, the "game" of square skipping, so question six was devised to determine the extent of the respondents' approval or disapproval.

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

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

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

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

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

Secondly, The Diamond staff will all of its youthful idealism and naiveté, set about to garner student opinion with a "dancing" poll on Tuesday, November 4, 1969. The word "dance" appeared in all the questions, in the introductory paragraph, and at the top of the page. We were unable to differentiate between the types of dancing at Dordt College, student body replied, "yes." 96% stated that they were not contrary to modern dance. This proportion nearly opposite student's views, and exposes the fact that "sneaking out" on parents may not be an uncommon occurrence.

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

An interesting phenomenon became clear to us when we placed questions seven and ten together, Of that 35% who answered that they were, on basis of their Christian principles, opposed to modern dance, or, in every case type of dance, 85% had never attended any form of dancing recreation, and solely based their decisions on knowledge acquired from background and environment. Of that 65% who felt that the modern dance was wrong only 10% felt their parents held no qualms about modern dance. This proportion nearly opposite student's views, and exposes the fact that "sneaking out" on parents may not be an uncommon occurrence.

Comments were varied, but strong sentiment ran in a few main-streams. Many students felt they could dance, but the activity itself could be misused because of various factors. Music with words, which would be a negative aspect of dance, 85% had never attended any form of dancing recreation, and solely based their decisions on knowledge acquired from background and environment. Of that 65% who felt that the modern dance was wrong, only 10% felt their parents felt that according to modern dance. This proportion nearly opposite student's views, and exposes the fact that "sneaking out" on parents may not be an uncommon occurrence.

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

The Diamond Poll on Dancing

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

by David Sinclair

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

Likewise prevalent are other misconceptions on Manfred's part.
In a sense, he is harsh to the Church. He asks for a degree of
sanctified consistency totally out of line with the reality of the
to have existed had they not lived in; his characters may be typical of people we know. When he mis-
interpret: we know it and it hurts. When he is right, we know it and
it hurts. We know that Manfred was raised as a Christian and may
no longer be one, and it hurts. But the time has come to go be-

the hierarchy.

Problem at hand. That is, is the dance morally unjustifiable?

Doing things that no other interpretation of Manfred's work is possible.

The characters we would recognize as healthy Christians tend to
be atypical.

Manfred himself, however, feels differently. He has been
affected by Siouxlanders. He is unfair and unjust. He does not seem
to them to be giving a truthful picture: the con-
cernation upon failings and weaknesses seems to be the real
inertia, to the ever-growing problems of

morning.

The Bible says that "A prophet has no honor in his own coun-
testement, a charge that would invalidate all that we

Engleking is before the consistory in The Secret Place. The scene
seems to be one-sided, and in many cases overly dependent
on the sensitive. Anyone would be aggravated by hearing his
faults constantly thrown in his face with no mention of good: every-
one would reject such a picture as unbalanced. It seems at mo-
ments that no other interpretation of Manfred's work is possible.

The characters who we recognize as healthy Christians tend to
be atypical.

Manfred himself, however, feels differently. He has been
affected by Siouxlanders. He is unfair and unjust. He does not seem
to them to be giving a truthful picture: the con-
cernation upon failings and weaknesses seems to be the real

The reason for the deci-
sion stemmed from the fact that the
wording of the Classis' action indicated that "square-skipping"
was the problem being dealt with, not "square-dancing." The
Manfred staff, willing to abide by the request of adulterating dancers,
191 pages.

the diamond page 6

Winter컷, Miss Baez draws a picture

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

Daybreak is a conglomerate of thoughts, character sketches
and personal anecdotes. Together they make up the person of
Joan Baez. She describes freedoms which have never been expressed
to Christians and Christianity, which should also have a gentling
effect. His conversations indicated that his attitude was benign.
Yet he feels he must write of (and I hate to use the word) hypocris-
ye, because he feels that it is a strong factor, an important mo-
tivation. What the discerning reader must determine is the ex-
tent to which he is correct. The time for invective is always limited. Seldom does it serve
any truly worthwhile purpose; it relieves tensions and not too
much more. At best it forces parties to articulate their views;
and yet it often truth and violates the law of love. Yet it is
very easy to weigh rhetoric about Manfred: his failure to get at
the heart of the problem, his false emphasis on hypocrisy, the
exaggeration of scenes to bolster his point of view, and perhaps more, invite criticism--and criticism can bring
forth blind hatred.

It is time for a re-evaluation of Frederick Manfred. He does not
use his talent, to be sure, to the highest glory of God. Nei-
ther does Henry James. Manfred uses sex in his novels; so does
Flaubert, and nearly everyone else. The difference is that Man-
fred is a local product. He writes about the area we live in; his
characters may be typical of people we know. When he misinter-
prets, we know it and it hurts. When he is right, we know it and
it hurts. We know that Manfred was raised as a Christian and may
no longer be one, and it hurts. But the time has come to go be-

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

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Daybreak, Miss Baez draws a picture

by Elsy Nederlof

Baez And Non-violence

Daybreak by Joan Baez. Avon Books,
197 pages. $0.95.

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The Church, The School, The Dance, cont'd from page 5)
As the self-proclaimed "vanguard of the modern American revolution," Bobby Baker, as a Democratic Society, storms into its eighth year of existence, observers are guessing at the internal power struggle which could radically reshape the organization. And viewing the struggle with some uneasiness, conservative critics wonder if the organization is losing its sense of direction.

Despite all this, appointment still emerged realistically above the haze. Johnson has for generations been a legacy of law. Time explains that unions label Haynsworth a far-left force. Its anti-war march in Washington D.C. drew more than 350 local chapters are active on the campuses of many colleges and universities. The Haynsworth nomination has risen to a vague figure of 7,000, and observers estimate that it infiltrated about 200,000 students, depending on the issues at hand. More than 350 local chapters are active on the campuses of many colleges and universities. Membership in the organization has risen to a vague figure of 7,000, and observers estimate that it infiltrated about 200,000 students, depending on the issues at hand. More than 350 local chapters are active on the campuses of many colleges and universities.

SDS-Vanguard of Revolution
by Dave De Groot

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

Haynsworth's own confidence, a strong recommendation from "the people back home" accompanied his nomination. Haynsworth? For him now, for the damage is already done. If the nominee is withdrawn, ultimate confrontation of Justice Clement F. Haynsworth to ascend to prominence. In any case, the SDS probably will not make any less-extreme policy changes in the months to come.

The future of the SDS is uncertain. Some critics claim that, as in the case of the Old Left of previous decades, the split heralds a gradual disintegration of the organization. Others foresee an emergence of one controlling faction. Dorf's Vanden Berg is among those who expect the well-disciplined, well-organized PLP to succeed to the floor today, he'd be rejected. "Being unsure and undecided, there is a place for organizations voicing responsible student dissent, an SDS-type organization which begins with misdirected philosophies and culminates in much irresponsible violence should not be welcomed at Dorf.

Historical importance of the SDS? Arnold Koekkoek, another Dordt professor who became acquainted with the SDS while at ISO, notes that "the SDS is a folkloric group, a political symbol, a short-haired, disciplined faction (oriented strongly toward Chinese Communism) broke up the Nationals retained the SDS presses, mailing lists, files, and treasury.

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

Haynsworth? by Warren Swier

Clement F. Haynsworth Jr., the shy and calm chief justice of the Fourth Circuit Court of Appeals in Greenville, South Carolina, embarked on what he thought would be a triumphal entry into Washington. But the fun of getting there was all he could experience. Instead of a jovial and hard-shaking hand, there was met only sickening stares from Committee members and an occasional nod or smile as recognition of his nomination for Associate Justice of the Supreme Court. Despite his never publicly expressed bitterness toward the dispute holding his future in its hand, and has no plans for withdrawing himself.
The annual Foundation Drive this year was held from November 3-9. The goal, according to Mr. Dykstra, is $50,000, the same as last year. Many Christian Reformers are included in the Drive but primarily those of Classis Minnesota South, North, Michigan, and South Dakota. Northwestern University-keynoted the conference Thursday evening, speaking on "The Importance of Hegel Today." The conference continued Friday with lectures and their critics battling with Hegel's dialectic and his influence on contemporary theology and existential thought.

Bernard Zylstra, of the University of Western Ontario, addressed the assembly on "Hegel, Marcuse, and the New Left." Zylstra pointed out the validity of Marcuse's challenge to modern technological America. He then declared, however, that Marcuse's solution of revolution is false and inconsistent with the Christian world established by God. Following the formal close of the conference, Zylstra discussed Reformist theology with a group of interested students.

Professor Nick Van Til, head of the philosophy department at Dordt, termed the first part of the conference as trying to apply Christianity to philosophy without going too far with the issue, he said, but at the same time felt that Zylstra was too forceful. "When planting Reformational seeds one had best use a hoe and not a bulldozer," he said.

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

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

Dordt Meets Bethel
To Open Basketball Season

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

Coach James Timmers knows nothing about Bethel's team except that it is winless against Dordt is winless against them. He believes that the Defenders, having a very well-balanced team this year, may just do something about that. He also states that his hard-working his team is a made up of four seniors: Marly

(Photograph on page 8)


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

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Sunday, November 24

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