Spring Elections
Appoint New SC

Results of the May elections were made public Thursday night following the approval of a new student council constitutional amendment by the Dordt College faculty. The amendment, which called for student elections for member and, in effect, two thirds of the faculty and student council on Monday, May 8. In 90 degree heat, a group composed primarily of college students numbering at times to four hundred wound its way from Morningside College to the post office 5 miles away in the heart of the city.

Present were twenty Dordt students who had responded to a "short" visit by five campus students headed by Les Kuritz. This march protested the Cambodian invasion. In a short address to the group, Fernhout stated that the new membership indicated "exciting possibilities for the 1970-71 school year." Continuing, he remarked: "Some problems are just beginning to open up, but I believe these people are ready and eager to work as office bearers and responsible Christians." The Dordt postema demonstrated to the Dordt 20 that they had at last been successful in their attempt being distinctive. The recognition did not mean acceptance. All attempts at a chat positive, constructive statements was lost in the emotional thrill of potential power and sudden freedom.

When the group was gathered at the steps of the only Federal Building, a confrontation with police, three little known speakers sang along with "hey, Jude." They reiterated the four and five-word catch phrases made famous by political and public leaders in the nation's capitals who were led in songs by the Dordt 20.

As the cameras left and so the glory--Dordt senior Brad Breems grabbed the mike, no longer able to hold back from "singing out to the Lord." He addressed those yet present with the ultimate and cutting questions no one would face. His ears gathered in the sickening sound which echoed in our minds as we headed home in U.S. 71, "I don't want to be saved."

The Dordt 20 will never be the same. No organization, no group, no cause will ever know we were even there, for the sensationalistic program will never report what they seemed radical. I wonder what they thought of our sin-sick society: a Way of Death?"

Opera Guild to Present
Lowland Sea

An opera entitled The Lowland Sea will be presented by the Dordt College Opera Guild on May 21 and 22, Thursday and Friday. The opera has a theme with one cast of main characters acting on Thursday evening and the other performing on Friday evening. The main roles are: Dorie Davis, played by Helen Veldkamp and Sharon Tolman; Johnny Breems, by Jim Veltkamp and Andy Visser; Nathaniel Hazard by Jim VanStraten and Captain Jesse, by Carl Nunnikhoven and Al Smeenk. Other roles include the ship's doctor (Doc) which is performed by Virg Van Essen and Howard Nunnikhoven is Amos. Nathaniel Hazard's three children are played by three children from the grammar school.

(Prent to p. 3)

the diamond

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The War, Order, and Apathy

Patrick Shea, a student leader at Stanford University, considers himself an "old guard liberal"—or at least he did a few weeks ago on a national network press program. That was before President Nixon's announcement that the U.S. would be supplying aid to Cambodia. The panel had Mr. Shea at the time when Nixon said: "If you want to talk about the Constitution, I recommend to you a book on the Constitution called 'The Federalist.'"

He had answered that in that case he personally would very likely not be sitting in the TV studio wearing the business suit, shirt and tie that he was; he would have to join the demonstrations of the radical elements on his campus in protest against the changes that Mr. Nixon's government was making at home and over-seas. Mr. Shea implied that this would also hold for many of his fellow students across the U.S.

The incidents of the past weeks since President Nixon's televised announcement of his invasion plans have borne out Shea's predictions. Radicals have stepped up their demonstrations to a chaotic and threatening level that has never before, and the action has pushed even some fenceteers over to the doves side of the argument. And that includes a number of Dordt students.

Several weeks ago, the President's policy was severely criticized by the Sioux City March of May 5 and the Washington, D.C. march the next day. These students participated because they now feel that the war has gone too far and that we as Christians should protest this newest escalation of the war.

For a president who wants to end the war, Nixon's moves in this situation are far from laudatory. Although Nixon promises us that he will spend at the most two months carrying out this latest mission, we are inclined to look skeptically at his statements and promises. Nixon said on April 20, "We will not allow American men by the thousands to be killed by an enemy from privileged sanctuaries... We will be conciliatory at the conference table, but we will not be humiliated. We will not be defeated... We shall avoid a wider war."

These statements are strongly resemble statements made by his predecessor, L.B.J. His statements are, respectively, "We would like to see the intrusions stopped... We attacks mounted and while the bases of the attackers were immune from reply... We welcome the peace and the negotiations... We will not be in Cambodia for the next month? year? three years? four years? or even five years?"

The frustration which builds from such vague and often fulfilled promises is an idealistic protestor's worst nightmare. In "What Do We Do? What Can We Do?" earlier this week, California student Linda Eldredge explains some of the causes for the violence which the protestors are using today: "There comes a time when pure frustration causes one to act violently."

She also noted of course that when a protestor acts he must know that his act is good. You say "F---!" and it feels good... We feel horror at death and find ourselves planning it in Westhernamer basements... Violence! I abhor it. Some how throughout the broken promises and worthless agreements and re formations, I still abhor it and condemn it. We cannot change this world through violence—we can only end it. But I wonder if people will work in any other way... I sound as though I am wallowing in self pity because the world is too harsh. I'm not. I am only very tired.

So again, as Christian students all across the U.S. this exhaustion or disillusionment is what will hurt the U.S. in the long run, much more so than any Communist takeover of the Indochina peninsula. As a Christian problem is concerned, we find that we cannot take sides with either polarized factions with the Establishment has usurped the right to be heard... The Office Bearers have too frequently been corrupted by power and can no longer be objective, just keepers of the law. Several incidents come to mind which illustrate some of these actions and attitudes of the Establishment has often helped in the metamorphosis of the protestors to the revolutionary. But at the same time, we cannot accept the violent solutions of the Weatherman faction even less violent factions. To destroy society with a plan for reconstructing it is not really any commendable, but more commendable than simply tearing it down to provide an alternative... This means to me to attempt to understand these people and sympathize with their kind of activity... well as with any of their kind of material. We are faced with secular and a postulate thought in books, movies, etc. and are forced to take a stand.

"Although campus issues should take precedence, The Diamond should also cover local, national and world events when they pertain to the college or some aspect of life, either directly or indirectly. In any case these issues should be seen in the light of our Christian commitment and make applicable to us as students and as responsible, decision-making adults who must be vitally concerned with what is happening in the world around us. The publication, then is primarily a journal of interpretation rather than strict reporting."

"I think we can use Nixon as a force to lead and mold student opinion. Not always, however, since the multitude of situations we face demands a more flexible role; we must act as a mirror of student opinion well depending on the way God gives us to see His will."

To all students, faculty members and other friends who have expressed in any way their sympathies to us in connection with the sudden death of our parents, Mr. and Mrs. C.A. Vander Stelt, in Brantford, Ont., Canada, we extend our deepest sympathy. Our prayers to God for comfort have been answered.

Mr. and Mrs. John C. Vander Stelt
Walk-a-thon Ends
Fotsore, Successful

In spite of blisters, aching legs, and sore feet, enthusiasm reigned during the 22-mile walk from Sioux City to the Oak Grove on Monday. Million Dollar Corner marked a big turning point as the walkers made the final stretch into the City where they were welcomed with open arms, punch and cookies. The tent was up and the walkers moved out. The next eleven miles were much longer than the previous eleven mile stretch, with the aid of a cup of cold water from Mr. Boot and Mr. Van Der Hout, a walking stick, and a lot of determination from the group trudged ahead. The walkers forgot the morning racing and were resigned to keep their own pace. So one by one, the walkers stumbled into Children's Park and the 22-mile walk from Orange City where they were welcomed with open arms, punch and cookies. The tent was up and the walkers moved out.

Kistemaker Addresses
Mission Retreat

A spiritual retreat, sponsored by the Mission Club, was held this past Saturday and Sunday at Oak Grove. The afternoon and evening was filled with various activities such as a sing along, hiking, games, and a special talk by Dr. Kistemaker. The theme of Dr. Kistemaker's speech was "Approaching the Church as a 'Non-Church' and registration forms will be sent to the entire student body in the near future.

Conference Set for This Fall

The Siouxland chapter board has set the Labor Day weekend, September 4-7, as the dates of the first annual Camp Okoboji study conference. The conference will be held at the Walther League Camp on Okoboji. The focus of this year's conference is upon urgent and political problems of our day and viable Christian alternatives.

Seniors Anticipate Busy Year

The '69-'70 school year is rapidly coming to its end. And there are any number of feelings about it. For 126 seniors it is a time of looking back and anticipating the future. In the most recent survey of the seniors class well over 90% said they had definite plans to teaching, either elementary or secondary. The next largest group either didn't know what they were going to do or were working on something. Uncle Sam will be taking 5% of the class.

Miscellaneous other things will be taking the attention of the other students. Interests ranging from contemporary composition to teaching college were all represented. Even grad school raised its head for 12 of our seniors.

Although there are only two more seniors this year than last, there is more diversity in future plans. A breakdown of the statistics shows that 49% will be going into elementary teaching and 25% into secondary teaching; 9% will be attending graduate school, 5% will be entering the armed forces, and 3% will be either housewives, college teachers, or "other." At present 19% are undecided about the future.

SC Creates New Office

As the academic year came to an end, the Student Activities Committee is looking to and planning for next year.

Judith Frick and Gena De Vries, both freshmen, are occupied with their statement of the purpose and role of the SC this Fall. Their purpose is to give all students an opportunity to help make Christian education a reality on the Dordt campus.

After hearing the paper, the Council voted to approve their nomination as co-editors for next years Diamond.

Rev. Halst presented a proposal to create a committee to handle special events for next year. All special events will be placed under a committee of students and faculty which will have the ability to upgrade and coordinate events on our campus. It is hoped that this committee will be allowed, expected, and encouraged in organized activities already existing. And the approved program which must now come before the faculty tomorrow.

Council also approved the creation of a Student Activities Coordinating Committee, made up of Mr. John Addink as Social Coordinator, Mr. Case Boot as Treasurer and the A.A.C.S., and Mr. Gerald Vandezande, Director of the Department of Student Life. He also pointed out that this project extended the "life of the Church of Christ" and "the Non-Churched." He said that among the "Churched" people, both Protestant and Catholic, Catholics, we must try to establish our common belief in Christ as a ation Committee, with Duane Addink as Social Coordinator, Marcia Mulder as Treasurer and the A.A.C.S., and Mr. Gerald Vandezande, Director of the Department of Student Life.

Student Body President, Mr. Gary Warmink, director of the Sunday Evening Activities Committee, announced that the Spiritual Committee would work with the new Special Assignments Committee to set up cultural and social programs. The Spiritual Committee will work with the A.A.C.S. and the Student Council is looking to and planning for next year.

Addink as Social Coordinator, Marcia Mulder as Treasurer and the A.A.C.S., and Mr. Gerald Vandezande, Director of the Department of Student Life. The committee will work with the new Special Assignments Committee to set up cultural and social programs.

So the story goes on from there as a combination of the above mentioned sentiments.

Advanced tickets go on sale Monday, May 18, with prices at $1.00 for adults and $0.50 for students. The opera will take place on May 21, at 8:00 pm in the old gym.

As the academic year ended, the Student Body President was looking to and planning for next year.

The story goes on from there as a combination of the above mentioned sentiments.
Marching to Where? Why?
by Tom L. Vanden Bosch

On Thursday, afternoon, May 7th, three Dordt Students, Jim Schaap, Eugene Vanden Bosch, and Tom L. Vanden Bosch, left by car for Washington, D. C., to be present at the anti-war protest scheduled for Saturday, May 9th. A report of their experiences follows.—Ed.

Arriving in Washington at 7 pm Friday, after a long and uneventful trip we drove almost immediately to the Washington Monument where a crowd was already beginning to gather. Parking space was almost non-existent and we finally parked several blocks away.

Walking down Pennsylvania Avenue toward the monument, we passed the White House. Crowds of young people, bedrolls on their backs, milling about in front of the tall, iron fences. Powerful searchlights on the White House lawns were directed toward the street; hundreds of dripping candles, mounted on the fences by the students, were almost unnoticeable in the glare. Uniformed guards were conspicuously placed on the White House grounds. Most students stood in small groups discussing Vietnam, the Cambodian invasion, the murder of the Kent State four, the imprisonment of Bobby Seale. A few persons heckled the guards. A large group pressed on to the White House and listened to President's news conference, then in progress only a few hundred yards away. Around the corner a CBS sound truck fed cables into the news conference.
Feelings...Mixed

Student unrest has risen to an all-time high within the United States. 400 colleges and universities throughout our nation were closed for some period of time last week, because of reaction sometimes violent, on the part of student bodies. The first cause of course, is the Vietnam war itself. For nearly a decade this drawn-out conflict in Southeast Asia has been a thorn in government flesh, provoking draft-card burnings, ROTC riots, and general civil disobedience within the university community. Second, President Nixon's decision to send troops into Cambodian territory in an effort to bring the hostility to an end created a new and even larger wave of not only student protest, but also congressional disapproval. Thirdly, Vice President Agnew's continual pokes and jabs at students throughout our nation were accentuated when the President himself referred to today's college students as "bums." And finally, Kent State University, the scene of the tragic shooting of four students, gave all anti-war sympathizers a banner to rally around.

We were impressed, negatively so. First reactions were completely negative. All these kids were searching for was a place to blow grass, drink wine, and lay with their companions. It made me happy there was a place like Dordt where real kids weren't messed up.

The night. More rock festivals, grass, wine, and interaction. We slept easily on a cement floor, minds already filled with possible conclusions.

The morning came quickly. The rally and the march were minutes away. The person next to me on the bus handed out papers giving telephone numbers to call when busted and how to treat yourself for irritation from tear gas. "Not my bag, baby." Exit. The sidewalks were packed, completely. No turning back. Moustaches, beards, heads, and bell-bottoms all around. Signs and placards hung above the stream of humanity. Two fingers. A fist.

With these causes as background, the week of May 4 became the week of dissent. Culminating in marches across the nation, the weekend brought a conglomerate of "doves" to the scene of previous mass demonstrations and also the seat of the national government, Washington D.C.

Why did we go? Perhaps indignation in our country's role in Indochina, perhaps sorrow and fear concerning the Kent State incident; perhaps a new vigor to raise out awareness above the everyday Dordt student who walks through four years of school thinking Western Civ tests, English papers, and education classes are all there is to an education; perhaps curiosity; perhaps excitement; perhaps a week-end vacation away from books and junior-Senior banquet; perhaps all of these, or some of these or others. In a phrase, for me, it was "getting off the dead weight of my posterior." Isolation is not only geographic in Sioux Center, it's political. One does what he can to know what is going on by listening to Huntley and Brinkley or skimming the front page of the Des Moines Register. Really knowing what is going on is only a fragment of our core-fed imaginations.

Two other words, curiosity and rebellion probably characterize our quest. Curiosity in wanting to know if everything people say about demonstrators and their games is true, and rebellion in knowing inately that this talk about "having the only answer" and the "real basic" is only a substantial as hearsay if an understanding of that problem (that answer) is lacking. We rebel at people who laugh off a Johnson by claiming that he has no basis for his claims, and then admitting to having been born and raised in Oostburg, Wisconsin's, or Prinsburg, Minnesota's, or Lynden, Washington's. We rebel at isolationism, at Canadian policies, and under our thinking and talking we are apart from the world around us. We rebel at Earth days which draw only 200 students, if that. But our primary mission was simply to observe. See, first hand, the S.D.S., Women's Lib, the National Mole committee, and in general, what the anti-war movement means.

(Marching, cont'd from p. 4)

I was even more shocked, however, by the obvious changes that have taken place recently among the "radical" members of our society. Having worked in the Chicago Open-Housing Marches in the summer of 1966, and in the McCarthy thing in 1968, I felt I knew what to expect when I arrived in Washington. I couldn't have been more wrong! The positive idealism and youthful optimism which characterized the civil rights struggles and the McCarthy days have given way to utter nihilism and despair. Many of the people in Washington last weekend had just one program: DESTROY! Destroy the establishment, destroy the capitalistic system of oppression, destroy the imperialist aggression. But very few had any positive alternatives to offer. While they juicey sense the emptiness of American society, many also intuitively sense their own internal emptiness.

Such a change is typical of a genuine Christian witness all the more crucial at this point. The crisis in American society is one that is breathing...the change in just the last two years is almost incomprehensible! The task which confronts the Christian in North American society is staggering, and I can offer no quick and easy answers. But I can tell you how to insure America's downfall! Just continue what you're doing now. Continue to spend your time arguing about whether blue jeans may be worn in the classroom, about the pros and cons of square dancing, about the possibility that just maybe there's a slight chance that if a 35-year-old person with three children were to come to Dordt for just one or two courses we might make an exception to the rules and allow him to drink alcoholic beverages in his home. Keep sending out appeals to determine which dorm residents don't attend church twice each Sunday, and keep stipulating that new faculty members may not come to Dordt unless they shave their beards. Do all this and the countless other important things that make Dordt life so significant and yet may be sure that you'll have no time remaining to tackle the root problems which confront the world!
The Christian Action Foundation is a group of Christians concerned with their role in contemporary society. The group traces its origin to a deacon's conference in 1965. Rev. Louis Tamminga, president of the foundation's national body, president, had just begun his work at Bethel Christian Reformed Church of Sioux Center. Addressing the deacon's conference, Tamminga delineated his views on the role of the Church, the Christian community, and government in society. He talked about the whole Christian community enterprise as he would like to see it take shape.

After speaking to several other men's groups, some of the members began saying, "Let's do something. Let's form some kind of an organization to explore this further and take some kind of action."

The men chose a seven-member committee which chose the name Christian Action Foundation. This same group asked Rev. Tamminga to serve as its leader. In December the seven-man committee expanded to a board of 12. At the first public CAF meeting in February, 1965, 70 people joined the fledgling organization. Tamminga ventured that the growth has not been phenomenal, but the membership now exceeds 900. There are presently chapters in Chicago, Grand Rapids, Pella, Minnesota, New Jersey, and Pennsylvania, in addition to the original one in Sioux Center.

A History of Development

Meetings and discussions led to the articulation of the CAF's position on specific government policy proposals in society. After stating this broad purpose, the foundation singled out issues and wrote papers on them in an attempt to bring Christianity to bear on issues in society.

Addressing the deacon's conference, Tamminga said, "These position papers weren't really meant so much to shape the world or to change situations or to remedy so much immediately. They were really meant to become sort of a formational, directional, or our own people."

In 1966, Tamminga went on to add that some of the papers which the committee presented were even more educational. These went on to serve a double role and were distributed outside of the membership. An example of such a paper was a response to Governor Hughes on gambling, abortion, Sabbath observance, crime, and conscience objection. General statements have been released which deal with the Word of God in the world, Christian politics, and a Christian view of government.

Basic Purpose

The consuming purpose of the CAF has been somewhat limited to politics. In an interview Tamminga stated, "The CAF first wants to find out what the Bible really wants government to do. What are the expected standards of government in our society?"

Consequently, at the next Christian Congress, the board will recommend that the CAF's name be changed to the Association for Christian Political Action.

"The difference," said Tamminga, "between the Christian political action and what it can expect to accomplish, Tamminga replied, "In the present situation, in view of the whole political situation in the United States and also the state of affairs in the Church, of Christianity in general, and the degree of secularism in our society, it is really almost preposterous to think of Christian action. The whole CAF is preposterous. If we would simply go by human logic, that political possibility, one would despair of a body such as this."

The CAP, however, has not aimed most of its efforts at local politics. The CAP position acknowledges the colossus of the American two-party system. With this picture of two giants in mind, the CAP position advocates a third party. On the other hand this organization points out that most small bodies which are convinced of their beliefs have historically asserted a great deal of influence.

The free definition of a party is such that whoever likes-minded people formulate practical policies from a basic world and life view, you have a party. I think we should be bold and simply say that we want a Christian political party," Tamminga stated.

Rev. Louis Tamminga

Rev. Tamminga closed the interview with a special appeal to students to join the CAF. He observed, "These are turbulent times, there is tremendous confusion in the world. As a younger generation, we search for answers."

Tamminga revealed that he believed that a body such as the CAF could concretely contribute to offering some of these answers to contemporary society. "We hope that more students will join us.

"Professional" Comment

Sioux County has no real professional politicians. But those who are closest to seeing how have indicated a favorable attitude toward the CAF. None of them believe that the CAF can, or should become a political party, but that it should stay in the role in which they presently see it, that of an advisory group. In addition, all agreed with the briefs and papers which CAF has presented them, but there was a slight disagreement over the paper dealing with abortion.

A major political force locally, Sioux County mayor Maurice Te Paske, considers himself a "muscular" Republican--"I've almost been called a socialist." He sees the CAP as a "breath of fresh air" because these are viewpoints that need expressing and because he believes that "the church" should be doing this. The "church" should be taking on more relevant issues than just some comfortable, easily decided issues as it has in the past and although he doesn't agree with the CAP's abortion stand, he agrees with their other positions. But more relevant issues must be hit and positions taken, he said, especially in areas such as tobacco and alcohol industries which he believes are exploiting "the church."

The role of the CAF should not be to start a new political party. To Paske believes, but to remain in the advisory capacity in which it now is. An ecumenist at heart, he believes that rather than fragment society, we should go into the existing organization and work from within. There should be a leaving of society, rather than a blasting apart and a new beginning.

The CAF, however, has not aimed most of its efforts at local levels but has been busy in Iowa, at least, in state congressional proceedings. In December the seven-man committee expanded to a board of 12. At the first public CAF meeting in February, 1965, 70 people joined the fledgling organization. Tamminga ventured that the growth has not been phenomenal, but the membership now exceeds 900. There are presently chapters in Chicago, Grand Rapids, Pella, Minnesota, New Jersey, and Pennsylvania, in addition to the original one in Sioux Center. DeKoster thus sees the CAF as a "soft pressure group"--a group of people who present their opinions in a unified manner. He believes in the two party system and believes that to introduce a third party or more would destroy the ease with which responsibility can be pinpointed. Thus他希望 the CAF will not attempt to become a party on its own, but will continue to be a pressure group working within the present two party system.

The state representative from the area, Elmer Den Herder of Sioux Center, is perhaps the more experienced legislator. He has been a member of the Iowa House of Representatives for fourteen years. He has received the usual letters, briefs and visits from the CAF, as well as having attended several meetings. Since his thinking is along the same line as the CAF's, he says, he has not needed too much influence from the briefs which he receives from them. But he seriously doubts if the material would too greatly influence other legislators in the Iowa house because of the large volume of mail which they do get from other groups as well. Most success comes from those who know the legislators or would come from their districts.

Den Herder sees the role of the Christian as an uphill fight against laxity and liberality which is pervading society today. The CAF has the task to continue and win in that uphill fight. They

(Please turn to CAF, p. 7)
Dordt's prolific Merle Meeter, owner and resident of the cele-
brated Crosspoint overnight shelter, has published a second volume of
poetry, Prince of God. It follows the first book of poems, ded-
icated Canticles to the Lion Lamb. It features two series of poems on
the life of biblical characters, a series of Psalm paraphrases, ten
Liberation. The long-locked male sat on the fresh spring grass, semi-
nude only a red arm band adorning his upper torso. He took long
drags from that skinny cigarette and full swallowing from the half gallon
of Bally-Hai. His skinny companion, supposedly female, took the
rear; they were both so thin that all that was visible of their lower
chest cavity was full of the smoke. The picture was striking.

The Ten Songs share the same problem with diction and inter-
fering devices. They are, as are the poems, carefully created
and planned and show concerned for vocabulary and clarity. The
Animalalphabet represents something of an experiment in Christian
writing for children. It seems a bit stuffy, however for children
at least 21-year-old children.

There is much discussion about the nature of Christian litera-
ture, and the place for it in our society. Prince of God, although
flawed, is at least an attempt at Christian writing. Its humor,
wording, some of the Christian interpretation of our duties as
the students had overcome. Beaten Weathermen and Yippies plot
their sit-in, a factor which may contribute to a

(CAF, cont'd from p. 8)

must keep their position as a "soft pressure group," but must
not, in his opinion, become a political party of its own. He be-
lieved that a "soft pressure" group is unique enough for him to be a
member, and still represent his people as fully and conscientious-
ly as he can.

An interview over the phone with Rev. David Zandstra shed
light on the activities of the CAF in another part of the Uni-
versity. Zandstra is presently minister of the Christian Re-
formed Church in Broomall, Pennsylvania located in metropolitan
Philadelphia. Zandstra stated that the CAF is known primarily for its activi-
ties in regard to the Central Christian School in Philadelphia. The
school, whose principal, Rev. Davis was at Dordt recently,
tries to bring Christian education within the ghetto region of a
metropolitan center. However, it is noteworthy here that while
the project of the school is a great success, the membership in
the CAF has not gone up commensurately. In other words, im-
portant breakthroughs have been made, but not in the expected
pace.

One of the difficulties he pointed out is the fact that the CAF is
having a difficult time establishing itself among the priorities of
the East Coast. There is some question as to whether the fact
that CAF is spread out through the AACS and other channels which emphasize primarily the philosophi-
cal implications of the whole business is connected with this.
Nevertheless, the fact is that the CAF is greatly treading on the
East Coast, a factor which may contribute to its lack of startling acceptance.

This tendency toward philosophism in the CAF, stated Zandstra,
tends to cause the "Action" in "Christian Action Foundation" to fail at least to fade. He also pointed out that the CAF has no
outreach beyond the scope of the Christian Reformed Church,
the Center increases. Even what unity there is in this immediate area comes less and less. Unity itself is a great problem the
CAF must face, and it is not the CAF by itself that is at fault, but the situ-

The presence of Westminster Seminary in Philadelphia is a
mixed blessing to the CAF. It is good because it provides a base
point for dissemination and development of the ideals and ideas
of the Foundation. It provides a group of people who, by the very
nature of their occupation are interested in acting out their

(Feelings, cont'd from p. 6)
movement is all about.

We saw, and we heard. And we smelled. And we thought a-

ishness and candidate for the Senate in the name of "communal action?" To what extent is the
idea of communal care given to a social evil or even a
cultural revolution. This also helps to explain the lack of en-

ery Center increases. Even what unity there is in this immediate area comes less and less. Unity itself is a great problem the
CAF must face, and it is not the CAF by itself that is at fault, but the situ-

In a society so attuned to the validity of individual opinion, to
attempt to buck this ever so basic tide may be disastrous: to


cill. In a country whose founding principle is responsible dis-

er. They are faced, however, with innumerable problems, not
the least of which is the leadership question. The leadership di-
rection tends to become ever less clear as the distance from Slow
Center increases. Even what unity there is in this immediate area comes less and less. Unity itself is a great problem the
CAF must face, and it is not the CAF by itself that is at fault, but the situ-

If the CAF has spotted a real need in our culture: the need for a
distinctive and Christian interpretation of our duties as citi-
ens, in a country whose founding principle is responsible dis-
sent, the need for such a voice has been great. We ought to be
merciful in our judgement of the CAF; it is a young organization
beset with many problems, in far from an ideal situation no mat-
ter how one looks at it. There is an uphill fight waiting for the
CAF; they must fight those under secular delusions about moral-
ism, against philosophism and intellectual snobbery. It must
guard against pollution from within, assault from without. It has
a rough task facing it. Will you buy this wonderful feeling?

On Rhyme And Meeter

doctrine is a very nature interpretive, but these seem to try to remain
relatively unobtrusive. Occasionally, however, he will come out
and call attention to itself, as does the doctrine occasionally.

Impression: positive. Experience: highly educational. Goal:
accomplished. Feelings: mixed. Three tired observers move
west to Iowa.
On April 28, Dordt's baseball team split a double-header with John F. Kennedy College, always a tough baseball opponent. The visitors took the opener 6 to 2, but then bowed to the visiting 17 to 6 in the night-cap.

Defenders Split

One of the most topical labors was the Defenders Split. Only two more hits the seven. In the opening game, J. F. K. scored two runs up being enough for the visitors on the mound. The Defenders scored at least once in the first inning, but Sioux Falls nine. Guy J. F. K. scored two runs up being enough for the visitors. 17 to 6 in the distance on the mound. The visitors took the opener 6 to sixth. With all of their six runs. turned out to be the only run as their hosts walked away with the game 8 to 0.

Defenders Split

Guy De Haan gave up one run in the first inning on the bases loaded. The inning ended with two runners on base. Guy's record is now 2 and 3. Ken Stam again led his team with a double, although it was in a losing cause.

The Dordt Defenders play what will probably be their last game of the season, Wednesday, at 3:30 P.M. at home against Westmar.

Exam Schedule

<table>
<thead>
<tr>
<th>Tuesday, May 26</th>
<th>7:30-9:30 am</th>
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<tbody>
<tr>
<td>Calvinism 302 A</td>
<td>Biology 102 A</td>
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<tr>
<td>Biology 302 C</td>
<td>Geology 202</td>
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<tr>
<td>English 302</td>
<td>German 102 A</td>
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<tr>
<td>German 202</td>
<td>History 302</td>
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<tr>
<td>Math 102</td>
<td>Philosophy 302</td>
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<tr>
<td>Psychology 205</td>
<td>Physics, Ed. 106 B</td>
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<td>10:00-12:00 am</td>
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<tr>
<td>Biology 202 A</td>
<td>Biology 102 C</td>
</tr>
<tr>
<td>Biology 213</td>
<td>Chemistry 202</td>
</tr>
<tr>
<td>Business Adm., 202 A</td>
<td>English 312</td>
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<tr>
<td>English 312</td>
<td>German 202 C</td>
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<tr>
<td>German 202</td>
<td>German 202 C</td>
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<tr>
<td>German 202 B</td>
<td>Greek 202</td>
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<tr>
<td>Latin 202</td>
<td>Math 102 A</td>
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<tr>
<td>Mathematics 312</td>
<td>Physics 104</td>
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<tr>
<td>Philosophy 307</td>
<td>Sociology 102</td>
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<tr>
<td>Physics, Ed. 106 B</td>
<td>Speech 202 A</td>
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<td>1:00-3:00 pm</td>
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<tr>
<td>Dutch 102</td>
<td>Economics 309</td>
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<tr>
<td>Economics 309</td>
<td>English 202 C</td>
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<tr>
<td>English 202 B</td>
<td>English 202</td>
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<tr>
<td>German 202 D</td>
<td>German 202</td>
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<tr>
<td>Mathematics 201</td>
<td>German 102</td>
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<tr>
<td>Philosophy 310</td>
<td>History 202 B</td>
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<tr>
<td>Physics, Ed. 211</td>
<td>Latin 102</td>
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<tr>
<td>Physics Science 102 A</td>
<td>Music 104</td>
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<tr>
<td>Physics 309</td>
<td>Speech 303</td>
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<td>Speech 303</td>
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</tbody>
</table>

Men's and Woman's I M badminton tournament ended last week.

On the Friday evening which marked the close of the nationally eventful week of May the eighth, the Dordt college seniors, dressed in formal spring attire, became guests of the junior class at what has traditionally been titled the Jr. Sr. Banquet; this year's theme- An Evening In the Old South.