Homecoming 1970

Sports Variety

Homecoming 1970, scheduled to take place Saturday, February 28, will consist of various activities throughout the day, the Homecoming Committee has announced. The basketball game with Pillsbury College will end the event.

Two series of events will take place concurrently during the day in the New Gym, the Old Gym, and the Commons. Events in the Old Gym will begin at 1:00 pm, with a talent show featuring the Folk Society. Other Dordt students will discuss "Dordt in the 70's" in the Commons at 1:30 pm, followed by a special alumni dinner.

A series of sports events will also begin at 1:00 pm in the New Gym. Dordt's volleyball game will begin the activities, followed by a wrestling match and demonstration at 2:00 pm by the newly formed Wrestling Club. A volleyball match at 2:30 pm will feature the Intramural All-Stars and the Northwestern College faculty and students. Eight hosts and hostesses selected from the classes will meet alumni and guests throughout the afternoon in the Commons, and lead them on guided tours of the campus. The hosts and hostesses will be introduced at half time of the game in the evening. The hosts and hostesses for the evening this year are Mr. and Mrs. Ken Mulder, Seniors; Herrn Van Nie- enhuis and Dee Pflommen, Sophomores; Stacie Crull and Pat Kelley, Sophomores; and Gene Vandenberg and Mona Vander Lugt, Freshmen.

The basketball game, the final event of the day will pit the Defenders against the team from Pillsbury College. The Western Christian Pep Club will present a show at halftime, and the buzz of the game will mark the end of Homecoming 1970.

"Item" Offers Food for Thought

The Item, a Literary Journal for faculty, students, and alumni will be given to Dordt students beginning next week. Sponsored by the Student Council, it will contain contributions from members of the Dordt academic community. The contributions will be in the form of poems, essays, short stories, cartoons, short stories, and editorial comments, and will be published at least once a month throughout the year.

The staff hopes to publish five or six issues this semester and perhaps continue the project next year. One of the issues is scheduled to be a "ground floor" paper, and the others will be "underground" papers. It is hoped that the papers will be written and oral contributions from members of the Dordt community.

Dugout Tries New Hours

The Steering Committee of the Reformational Dagdug has announced new hours for the second semester. The Dugout will now be open on Monday and Wednesday afternoons from 11:00 am to 5:00 pm and on Saturdays from 11:00 am to 5:00 pm.

Dugout, an independent distribution center for Tower's Book Club, is located at 307 N. Main Ave., in downtown Sioux Center.
The response to our review of "John and Mary" has been coming fast and furious. Much of it has been what we had hoped for: intelligent, loving, and edifying. Almost without fail, those who have responded in a Christianly positive way have made a special mention of the final sentence—the question, "but what is John and Mary?" which Mr. Knoop distilled to the heart of the matter and its message. An answer to that question would have led the reader to instantly realize that JohnandMary is a fictitious entity, existing only in their own depraved minds.

However, vast majority of the criticism we have received is not of this nature at all: it is vindictive, bibliocentric, based on an insufficient reading of the review, and not even given to the Diamond staff, but dribbled in through the "backdoor" by letters to the editor.

The response of Mr. Meeter is far more frustrating and inconsistent than aggravating. We realize that Mr. Meeter's way of thinking is shared by many members of our community. This is our primary reason for selecting his letter for examination and analysis. It is not by no means a personal attack; it is a matter of ideas, not personality. We feel this is an important factor in any Christianly worthwhile discussion. We do not point an accusing finger; rather, we plead for a worthwhile discussion, laying aside personal hang-ups in the name of our Lord's work.

The most obvious fault of the letter is the lack of documentation in many statements, such as the statement that "...movies have plummeted to a nadir of diabolism,...", which looks particularly unjustified in the light of a later sentence", nor do I attend any commercial or 'art' movies anymore." Now really, a statement about the condition of the modern cinema ought to be based upon more than conjecture and a reading of reviews, especially since the reviewers for national publications are undoubtedly not Christian.

The fact that Mr. Meeter does not attend movies casts a spurious light on many of his other statements as well: "In such a contemporary view of the movie, comedy, melodrama, it doesn't matter what sub-genre of the dramatic—is ablantly (or insidiously) effective seannous-emotive-conceptual instrument of Satan; its genius is the spirit of the antiChrist, and it satirically betrays the biblical view of man, God, and the purpose of human life at every significant point. In it, man becomes his own salvation, and the Gospel of Jesus Christ is either ignored or caricatured. It is that, rather than that seems rather strong language from a person who admittedly never goes to movies, and we venture to say that a person who wrote a book report in which that kind of language was said, and admitted that he never read books, would not find his teacher very impressed.

It seems to be one of Mr. Meeter's presuppositions that the film arts are so glaringly that he cannot ever attend, but must criticize them in a sort of intellec-
tual blindfold. This, in addition to denying all known layers of logic, also is con-
tary to the recommendations of the Committee on Film Arts, of the Synod of 1966. "Although the film arts as a cultural medium are largely under secular control, the film arts industry is no more and no less secular than the other media of culture such as the daily newspaper, the radio, or the literature of our western world, and can be used similarly for cultural education. That was from the Report to the Synod of 1966, a decision meant to guide the mem-
ers of the Christian Reformed Church, yet a decision which is obviously ig-
nored.

At moments it seems that we all tend to lose sight of the issue among all the overstatement and clever phrases. I sincerely believe that Mr. Meeter is not the only one to commit this fault; we are all guilty. The point is not who is guilty of what; that really is not the point. The point is that we understand each other's viewpoints, not condemning them without knowledge and with-
out edification. Richard Ter Maat

David Sinclair

Sponsor Clarifys Position

On Movie Reviews

Dear Editor,

As sponsor of the Dordt Diamond, I should like to say a few things about movies and movie review. Since the Synod of the Christian Reformed Church adopted the recommendation that we may attend movies indiscriminately (now that movies have plummeted to a nadir of diabolism unthinkable in 1924), we are attending more frequently—or at least more frequently than before. Also, the conscientious Christian leader for guidance on this subject from older Christians with a Biblical perspective on this form of "recreation"

With the Diamond editor, Mr. Richard Ter Maat, I have the following advisory relationship: If he thinks that an article will be controversial, he alerts me to it for our mutual discussion and for a final decision. He edits the letter to "controversial," so he did not request an opinion on it before publication. I sympathize to a large extent with his judgment, for student constituents had bothered to respond to earlier reviews of pervasively humanistic films. (The excellent letter that appears in this issue by Mr. and Mrs. Thomas De Jong is an insightful, and distin-

Now this is my personal and professional (as teacher of literature) view of the current entertainment industry. It is a view that I maintain in my classroom, and I know that many other Dordt faculty members concur in this judgment. The content of a movie—comedy, tragedy, melodrama, it doesn't matter what sub-genre of the dramatic—or insidiously effective seannous-emotive-conceptual instrument of Satan; its genius is the spirit of the antiChrist, and it satirically betrays the biblical view of man, God, and the purpose of human life at every significant point. In it, man becomes his own salvation, and the Gospel of Jesus Christ is either ignored or caricatured.

But man's life is religion; and our heart's the apostate novelist, dramatist, scenarist, producer, and cast exude the ideas of God-ridiculous or repugnating life. Do any Con-
temporary Christian films are being made (and I certainly do not mean those outrageously blaspheous spectacles, such as "The Ten Commandments" or any other Hollywood deformation of the Scriptures), then the seat of the human soul, is the antiChrist excluding or repudiating life. Do any Go-

The response of Mr. Meeter is far more frustrating and inconsistent than what we expected. He is on the opposite side of the argument than me, and not without reason, I think. We all tend to lose sight of the issue among all the overstatement and clever phrases. I sincerely believe that Mr. Meeter is not the only one to commit this fault; we are all guilty. The point is not who is guilty of what; that really is not the point. The point is that we understand each other's viewpoints, not condemning them without knowledge and with-
out edification.

Richard Ter Maat

David Sinclair

Letters to the Editor

Student Pleads for

Dear Editor,

On our local high school score board there is a slight difference from most, which I think points of a rather significant idea. Instead of the word "Visitor" above the opponents score, there is the word "Guest." As sponsor of the Dordt Diamond, I should liken us to guests of our college community or urban theaters? I have not seen such a film there—nor do I attend any com-

Ric  

ter Meeter
Dancing to a Different Tune

Dear Editor,

I should like to comment upon the letter by Mr. Arte Olivier which appeared in the January 6 issue of the Diamond, and which cautious Diamond readers against dancing. Mr. Olivier seems to have written in the spirit of Christ, may that also be true of this reply.

Although some modes of dancing may be considered to be art forms, I wonder if all dancing may be considered art. (Ceremonial dance instructors may share that sentiment.) But is it not true that much dancing serves simply as a means of recreation? And is that necessarily wrong? Surely it is not sinful for a Christian to enjoy himself, as long as pleasure does not become an end in itself, or as a means to escape problems or responsibility.

Now Mr. Olivier has issued a challenge by declaring, "Let those who advocate dancing as harmless bring some Bible verses which give them permission to dance. Where is the Bible license?"

In the first place, I would submit that it is not necessary to justify all human activities by means of Bible texts. If that were true, then we would also have to find a text to justify golfing and bowling. The Scriptures must, in my opinion, not be regarded as a textbook of ethics.

On the other hand, the Scriptures do tell us how to live; they even tell us what life is all about. We know, do we not, that Christ came not "into the world to condemn the world, but that the world through him might be saved" (John 3:17). In Christ we are in principle set free from the bondage of sin and death. This does not mean that the Christian no longer sins, or that he can do as he pleases; but it does mean that "there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean" (Romans 14:14).

Problems always arise when we try to make universally-applicable rules in respect to the realm of adiaphora (things indifferent). Although we are one in Christ, we do not necessarily have to think alike on such questions. Once we grasp the amazing thing about the Gospel is that it frees us, too, from the condemnation of our brother upon the basis of things indifferent. May that be said of our community-

Sincerely,

Jacob M. Van Vliet

JOHNDMARDY Raises Concern

Dear Editor,

We were very disappointed (and displeased) to read the movie review of "John and Mary" in the Diamond (Feb. 6, 1970.) We'd like the following questions answered. First of all, why should you and Mrs. Thomas 1. Dordt Diamond (Feb.6, 1970.) We'd like the fol-

"Timbuctu and Beyond!")

A film that "is an unforgettable experience in African History" will be the third in the travel series being held at Dordt. Romain Wilhelmsen will present this adventure and exploration film on Friday, February 20, in the Dordt Auditorium. Although Africa's many nations have taken great strides forward both culturally and technologically, there are still parts of the continent which can be referred to as "darkest" Africa. This film begins in the ancient city of Timbuctu, "adorned with the splendor of an age gone by". A thousand years ago this city was one of the two most important cities of inner Africa. Yet today there are many people who believe there is no such place.

The viewers of "Timbuctu and Beyond!" will see this legendary city, and proceed from there into the wilds of deepest African. Mr. Wilhelmsen will take them through Tarzan-like jungles to ancient civilizations where strange and colorful customs are still maintained. They will visit the "Lost City of Africa," bizarre temples built to native gods, and silent expansions of desert. In addition to excellent photography, Mr. Wilhelmsen will be able to present a stimulating narration because he is an intricate study of all these places before he visited them. Tickets for this travelogue will be available at the door.

Gabrielse Gives Suggestions for AIDS

Edward Gabrielse, production-supervisor of audio-visual materials at the University of Northern Iowa, spoke on Dordt's campus in three sessions on Thursday, February 19. He came at the invitation of the Teacher Education department in conjunction with the Phi Kappa Sigma Club.

Mr. Gabrielse gave practical suggestions for and demonstrations of teacher-made audio-visual aids. He concentrated especially on overhead transparencies, dry mounts, and bulletins on board.
Christian Education .. Where From Here?

By Jake Van Breda

During the last few years there has been a struggle going on in the field of Christian education in the provi-ence of Ontario, Canada. The organization that has spearheaded this movement is the Ontario Alliance of Christian Schools (OACS). The latest document on this organization was published in a brief prepared for the presenta-
tion to the Government of the Province of Ontario.

This brief discloses a history of meetings and correspondence between the OACS and the Ontario government. The OACS is a national organization of forty-six non-denominational Christian schools and has been for quite a number of years been fighting to gain equality in education, especially in the field of finance. In its confrontations with the government, the OACS has urged the government to retain its state-aided status and to include in the legislation which it has held since the 1800's.

Since these first meetings with the government, a government committee has studied the situation and has published the Mackay Report on "Religious Education in the Public Schools of Ontario," which is not favorable to government financing of private education, making such statements as, "Some persons...recom-

mended that government support be given to parochial or pri-

vate schools operated by particular religious groups. We reject

this as an interference of our great democratic school system." The description of the "democratic school system" can perhaps best be summarized by quoting from a letter received by Mr. John Olthuis from Prime Minister John Diefenbaker. He stated that, "A parent decides that he does not wish to avail himself of the right to send his child to these [public] schools; he can, of course, send him to an independent private school, for which provisions exist in the state, or teach him at home in Ontario. But, in so doing, the parent is exercising a choice open to him and as a result must decide if he is prepared to undertake any additional cost involved." In other words a parent who has the "democratic choice" of sending his child to a school of his choice does not have the "democratic choice" to ask the government for equal financial support if he decides to send his child to a minority school.

The OACS document also states and shows that "with few exceptions all the 'free world' countries have some provisions for sup-
porting a number of school systems." The immediate concern of the OACS at this time is to meet with the government on such is-

sues as provincial grants to Christian schools that meet govern-

ment regulations, textbooks for Christian schools, and transpor-
tation grants for Christian school children.

Perhaps the most surprising aspect of the report is that it mentions that the situation is so urgent that some of the OACS-
affiliated schools had to be restrained from taking a more militant and noisy course of action.

One of the persons instrumental in preparing the brief is Mr.

John A. Olthuis. Mr. Olthuis, who has a background in law, has been involved with the OACS for two and a half years. He is also the Executive Director of the AACS and recently appeared on campus in connection with the Discovery I series. The Diamond asked Mr. Olthuis some questions in connection with the brief.

Olthuis said there has been no official response to the brief, "It is a very controversial issue. We look daily for a government decision on our suggestion that a committee be appointed." Olthuis also informed the Diamond that unofficial response has been a letter which was very optimistic and encouraging from the Chairman of the Committee on Education.

When asked to elaborate on references in the brief to more mi-

litant and noisy attitude on the part of the OACS in dealing with the government, Olthuis responded in the following manner:

Governments across North America see the presentation of briefs as an effective way of "draining off the pressures." The forum where government listens politely to citizens is an "escape valve" so that dissatisfaction and revolutionary pressures will not become disruptive. In other words, people are supposed to be happy just because the government listens. We must demand more, such as open and honest discussion of the government's responsibilities. If this is refused and we see the imminent collapse of Christian Edu-

cation due to lack of funds, we must not sit by passively but activelv--and this may mean peaceful demonstrations to witness to Government that it perform its God given task.

Unless Christians become more militant, the name of God will simply be trampled on. This militancy has bounds of course--but these cannot be pre-determined. We must re-

cognize that we can't sit idly by singing our hymns while un-

believers run rough-shod over the earth which is the Lord's. Demonstrations are, in my view, legitimate at this time in the history of North American civilization.

Spykman Speaks for Discovery I,

Dr. Gordon Spykman, professor of Religion and Theology at Calvin College, addressed an audience on the topic "The Family in Society." Last Wednesday evening in the "sparks of the times" assembly, Dr. Spykman was called to Calvin College for a lecture series sponsored by the AACS.

He is a graduate of both Calvin College and Calvin Seminary. He received his doctorate from the Free University of Amsterdam in 1955. After a short career as a pastor, Dr. Spykman was called to Calvin with the position as professor of Religion and Theology in 1959.

Dr. Spykman began his address by noting that the purpose of the Discovery I lectures is to redirect the power of God's Word and bring it to bear on the contemporary family crisis. He gave the purpose of the lecture he delivered as an exploration in our calling as Christians to reactiviate the home in the light of God's Word for an influence in society.

The home is an essential element in society. The family is a God-ordained sphere. Its society does not follow God's command of family living, it can expect chaos. As an example, Dr. Spykman cited the failure of communal living in Russia. The home is very sensitive to outside influences. Although all cultural spheres were originally contained within the home, through the process of history other spheres have been formed. The family is no longer the master key. In fact, it often must compete with other spheres for control over the lifestyle of the children it produces. Furthermore, the families are not organized as a unit of power, as other spheres such as education, politics, and labor are.

Dr. Spykman did present a suggestion to help correct this imbalance of power and influence. He suggested family forums where families could sit down and discuss family problems in a family setting. Together the families could ask the church to sponsor family living and together decide how to apply these suggestions to concrete situations.

A description of the duties of the Christian home was the next topic to be touched upon. The duties are essentially two. The home must be a training center for the children and a refueling center for the adults. The children must be prepared to face the "spirits of the times" with Christian ideals. Their life style must become different to that which will not conform to, but will reform secular society. Adults must see their home as a place to which they can retire to refuel to face this same secular world.

As a consequence, the family must co-exist and pro-exist with other institutions. For example, it must be concerned with maintaining the reformed Christian character of Christian school. It must, however, respect the sovereignty of the school as a separate sphere. And the family must remember that it too is a sovereign sphere, no less holy than the church, no less important than the state--a sphere with duties which cannot be transferred to others.

Two bits of advice closed the lecture: first, remember that the future is in God's hands and that no matter how bleak the picture for tomorrow's family may be, we must trust Him; and second, learn to "think big, live big, as big as the gospel, and as big as life."
Mr. Sammler's Planet, by Saul Bellow, New York, Viking, 313 pages.

This novella was printed as a two-part installment in the Atlantic magazine prior to publication by Viking. It appears in the April and December, 1969, issues. This is Bellow's most recent effort following his bestselling novel, Herzog.

Mr. Artur Sammler, a Polish refugee in his seventies, living in New York with his niece, is supposedly writing a memoir of H.G. Wells. His wife is dead, he suffers from partial blindness, and his marriage to his Shula is obsessed with the Wells memoir. While riding the city buses, Sammler sees a huge black thief picking pockets. He tries to report him, but the police pay no attention. The black follows him home one day because he has seen Sammler observing his activities. His attempt to serve Sammler epitomizes the conflict of the book. A number of characters serve to strengthen the conflict within Sammler's life: Dr. Lal, a scientist; Wallace and Leffler, two young entrepreneurs; Dr. Elya Gaumer, a nephew; and Eisen, Shula's mad exhusband. His life's predicament resembles eyeshot: he can see well enough to detect wrong and filth in his planet, but does not have clear enough vision to take effective action.

Many of Sammler's nightmares involved reaching a destination. "It could be almost as terrible in the waking state..." Sammler felt extremely foreign. "He never made, a split, everything foreign." He never seems to be in quite the right place, doing quite the right thing, or reacting quite correctly to human contact. His planet is not earth; hence, his obsession with G. Wells. He dreams of a planet where he can possibly achieve some sense of his own identity. But he knew that "of course at the moment of launching from this planet to another something was ending, finalities were demanded..."

Although a "man without a planet" may sound like an interesting variation of the infamous "man without a country," Mr. Sammler's Planet falls miserably. The "novelle," if it deserves a literary title, is riddled with inspired dialogue and endless drivel about various characters. Invariably, every situation is reduced to some absurd observation in sexual terms. Any other work might be nauseating were it to be so one-sided, but Sammler's Planet does not merit nausea. Perhaps the Planet could be excused for belonging to the school of the absurd or for being an accurate, valuable commentary on the meaningfulness of life. If this is the novelle's intended function, it provides a dismal failure. It contains no violence in the wilderness; it evokes a mere whimper in an alley.

Who is Woman? by Judy Fluck

Question: Who is Woman? When God made Eve from Adam's rib did she become his equal, his anything-you-can-do-I-can-do-better competitor? Was there perhaps a greater difference between them than the obvious physical ones?

I think most Christians would agree that there was. While the two had the same general task (to have dominion over the earth and subdue it for God's glory), their specific jobs were quite different. They were not in competition, seeing who could beat the other out for God's "Well done, thou good and faithful servant, but with all the talk about sphere sovereignty and don't you think we should at least take a look at the possible implications of Twirp Week, and prayerfully evaluate the situation?
Opposing players furiously practice karate chops in midair, struggling to attain position of golden orb in world-shaking battle.

Wrestling Club
Formed On Campus

The Junior Varsity has a win, 5 loss record after three consecutive losses. They defeated Nettleton Business College twice by scores of 101-45 and 89-53. The other victories were over Spencer Independents, 83-69, Briar Cliff 77-71, and Sioux Empire 69-59.

They opened their season with a 72-65 loss to Briar Cliff. The next loss was to Westmar, 54-52 in a poorly officiated game. Sioux Falls Independents handed the JV their first jolting defeat by the score of 101-70. The Northwestern JV put together a fine game and left the weary JV a 63-42 loss, Sioux Empire squeaked by with an 82-81 victory over the down trodden JV. Dakota State contributed to the JV’s down-fall with a 57-46 victory, and their last loss was to Westmar by the score of 64-58.

Twice a week about 15 men meet in the new gym to sweat, grind and groan—all part of the new Wrestling Club formed here at Dordt under the faculty sponsorship of Mr. Mike Vanden Bosch. The grapplers compete in matches among themselves every Tuesday and Saturday. Two members with four years of experience behind them, Dave Cummings and Wayne Tjarks, guide and coach the team.

The purpose of the club Cummings says, is to present wrestling on a scholastic, interschool level toward the glory of God as Christians. The members of the club stress the fact that professional wrestling viewed on TV has no relation to the activity they are involved in.

Future prospects? Possibly hold clinics at the Christian high schools in the area to begin to formulate interest and experience. The club also plans a demonstration at Homecoming.

From The Rock
Refiling Department

Pehaw!!! No one came forward to claim the prize, and worse still, the fit ting mechanism on the you-know-which department got loused up. Stepped on by an elephant, of all things, running furiously to escape six lecherous men of Indostan, to learning much includes . . .

***************

It has come to our attention that a columnist in Des Moines is making all sorts of enemies by his rash and heartless truisms about life in Northwest Iowa. He surely has lost supporters among Dordt’s females. There is nothing harder than finding a Kaul girl at Dordt.

Incidentally, it seems that Kaul struck a responsive chord in the hearts of Dordt’s red-blooded, all-American whatever-they-are’s by including Hudson, South Dakota, in Northwest Iowa.

Defenders Split Recent Bout

The Defenders lost to Briar Cliff and Dakota State while notching victories over St. Paul Concordia and Martin Luther in last two weeks.

Briar Cliff, with the help of the hot hand of Porter, defeated the Defenders 85-71 in a game played at Sioux City on February 3.

The Defenders played mom of the game without starters Larry Louters, Rog Walstra, and Terry Van Hofwegen, who were sick. The Defenders trailed from the start because of the tremendous shooting of Porter.

Both teams slowed down considerably in the second half. The Defenders missed on several sure shots late in the game, preventing them from closing the gap.

The Defenders were led by Larry Louters and Marly Broek who scored 15 and 14 points respectively.

The Defenders edged St. Paul Concordia by a score of 77-70 in a game played at St. Paul on February 6.

The Defenders played without Terry Van Hofwegen and Steve C. They trailed at half and Dordt battled back in the second half with scoring 43 to 30.

Warren Vander Pol hit the attack with 22 points followed by Rog Walstra with 18, Brook with 17, Louters with 12.

Dakota State duned the Defenders 83-72 on February 10. The Defenders trailed through the first half but steadied and lay up by Niekirk tied the game half. Dordt grabbed the lead after intermission but lost it to the fight of the Dakota State team.

Terry Van Hofwegen scored 18, Larry Louters, and Brook with 17 to scoring 22, 18, 17 points respectively. Reserve guard Ken also chipped in 10.

The Defenders cruised past Martin Luther College 77-58 on February 12.

Dordt held a commanding 45-29 lead at halftime and kept the lead through the fourth quarter playing a great deal of team game. Larry Louters led the Defenders in scoring with 17 points. He followed by Marly Louters with 12 and Kenny Vander Pol and Steve C. with 10 each.

I. M. BOWLING STANDINGS

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Calendars

February 20 8:00 pm "Timbuctu and Beyond." travelogue. New Gym.
February 25 9:00 pm Homecoming.
February 28 1:00 pm Homecoming.