Dordt College, Sioux Center, Iowa
March 6, 1970

Seerveld To Direct
"Greatest Song"

Dr. Calvin Seerveld and fourteen students from Trinity Christian College will present "The Greatest Song" at Dordt on Saturday, March 7. This dramatic reader's theater presentation or the Song of Solomon will be held in the old gym at 7:00 pm.

Dr. Seerveld had done extensive work on getting a fresh, literal translation of the Song of Solomon from the original Hebrew text. He arranged this work, based on God's word (which is spoken and sung in oratorio form), in order to "make Western Civilization observers more aware of the variety and depth of God's love, poetry, action there is in the passionately quiet Eastern song." According to program notes, "for centuries devoutly emasculated Christians have covered up the meaning of 'The Greatest Song' with careful allusions.

For years unbelieving higher critics have questioned its canonicity, interpreted it as the remnants of a pagan fertility cult liturgy, or shredded it into inoffensive lazziness. The believing and reforming conception of 'The Greatest Song' is here presented simply to take quite seriously exactly what the Scriptures say.

The lead characters in "The Greatest Song" will be Tim Matheis as King Solomon and Theo Van Til as the Shulammite Maiden. The program will begin with "The Meaning of the Song of Songs," an introduction by Dr. Seerveld to his translated work, the mood of the Hebrew people of the day, and the place of the book of Song of Solomon in Hebrew literature and in the Biblical Canon. "The Greatest Song" will then be presented by fourteen Trinity students under Dr. Seerveld's direction.

As well as being the rector of the Callaway Catholic School for Old Testament Language studies, Dr. Seerveld is also the author of a forthcoming book on the Field of God and Pull, The Greatest Song, Understanding the Scriptures, The Song of Moses.
letters to the editor

Second Verse, Same as the First

Dear Editor,

Having read with acute interest both your editorial and Mr. Meeter’s letter concerning movies at their review (Feb. 20 issue), I find myself wishing to ask several questions, which can be supplemented with a few comments of my own.

First of all, if it is true, as Mr. Meeter alleged, that “the contemporary movie...is a blatant and insidiously effective sensual-emotive-conceptual instrument of Satan, whose genius is the spirit of the anti-Christ which satirically befouls the Biblical view of man, and the purpose of human life as a significant point,” who is to be blamed as “selling as a reason of our own the means of presenting Christ and a way of life consistent with His demands. It would seem that Satan controls the cinema by default.”

Secondly, if we concede with Mr. Meeter that “man’s life is religion,” why are we Christians not challenging the apostate monopoly in the theater? Why are we not at least saving and planning for the launching of a Christian, God-honoring movie enterprise? Mr. Meeter may sorrowfully refrain from viewing today’s “fatuously, lecherous, scatological, nihilistic” movies, in order to satisfy his consciousness that he ought to do so, but we ought not. Satan doesn’t mind such a sorry state of affairs in our media of cultural expression? I submit that the fault lies in presenting Christ and a way of life consistent with His demands. We seem to be selling as the reason of our own the means of presenting Christ and a way of life consistent with His demands. It would seem that Satan controls the cinema by default.

Thirdly, if I may, I wish to ask a few questions, (1) Do we really consider it to be appropriate for a country the citizens of which pride themselves in being “good Christian citizens,” refrained from the “dirty” movies with the same attitude as the “good Christian citizens” refrained from the “dirty” movies, in order to satisfy their consciousness that they ought to do so? We ought not. Satan doesn’t mind; he has customers enough. Besides, he knows that our elohened aloofness today will provide him with a new generation of ill-informed, undiscriminating young movie-goers tomorrow. Come, come now, Mr. Meeter; what can we possibly gain by burying our heads in the “sacred” sand?

It is because the Christian community has done and is doing little competition from God’s people at present. Indeed, we are experiencing the terrible truth of the Second Commandment: “Thou shalt have no other gods before me, for the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousand of them that love me and keep my commandments.” Included in those commandments is cultural mandate.

Despairingly yours,
Jacob M. Van Vliet

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The appearance of an article in the February 24 issue of the Des Moines Register concerning Sioux Center as a potential riot scene raised the ire of not a few people. But it was not the misappropriation of funds imputed by the article which aroused them, but a few statements made by Mayor Maurice Te Paske, especially his statement that the natural attitude of the students toward the government is one of complete support.

Although official have given reasons for the purchase of the equipment and these reasons are valid, there is still some question in our minds as to the appropriateness of the city in applying for anti-crime funds when they acknowledge that the possibility of a riot is almost nil, and when crime is unheard of in Sioux Center. Or perhaps there is more crime in Sioux Center than reaches the ear?

As for Te Paske’s statement that the natural attitude of the students is complete support for the government, we would like to make a few comments. First of all,perhaps Mayor Te Paske should be forgiven in a small degree. The amount which the students have done is done by an “outsider”-their natural attitude towards the government has been so minimal as to be almost nonexistent in the past years. Thus when Te Paske cited the march in 1965 by Dordt students, he was drawing on the last public demonstration which students had staged. That demonstration had been interpreted as “complete support of the government.”

But apparently the near and was demonstration last spring and the student service held on October 15 were either too unpleasant for the mayor to remember or he didn’t hear about them.

No matter what the situation, we feel that it is time for the “outsider” to hear what we have to say about the U.S. government.

The United States does not have the glorious, beautiful past which certain groups would have us believe it does. A short glance at history shows such lurid examples of slavery and slave trade not only of blacks, but of whites as well; the robbery of the American Indian of his lands and the treatment he suffered at the hands of the white man; the corruption in government in the last part of the nineteenth century; and the history of racial prejudice in the twentieth century. Not exactly a stimulating and invigorating story, to say the least.

The addition of a few present follies helps to bring the problem close to home. The involvement of the U.S. in a war in the Near East on the side of a totalitarian regime, as well as the closely related misappropriation of federal money: an allotment for an SST which the U.S. needs and for which it needs a rose garden on the moon, while and H.E. W. bill stands begging in Congress, precisely that, in the past, that the Devil has so little competition from God’s people at present.

Indeed, we are experiencing the terrible truth of the Second Commandment: “Thou shalt have no other gods before me, for the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousand of them that love me and keep my commandments.” Included in those commandments is cultural mandate.

The solution is not to run away from the problem as the flight mentality does, (2) but in a more obvious flight mentality is another less obvious flight mentality which, needless to say, is just as incorrect. This is the type of attitude whose adherents close their eyes and recite “My Country, Right or Wrong.”

Many Christians have joined the latter attitude Whose adherents close their eyes and recite “My Country, Right or Wrong.” Many Christians have joined the latter attitude Whose adherents close their eyes and recite “My Country, Right or Wrong.” Many Christians have joined the latter attitude Whose adherents close their eyes and recite “My Country, Right or Wrong.” Many Christians have joined the latter attitude Whose adherents close their eyes and recite “My Country, Right or Wrong.”

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Mr. William Nawyn
Mr. Gerald O'Donnell

Contracts Extended to Four New Instructors

Contracts for positions on the Dordt College teaching staff were re- extension decided for the 1970-71 school year by four experienced Chris- tian educators. Several openings have been created by faculty mem- bers taking leaves of absence, leaving for other employment, or filling positions in new courses of study at Dordt, and these four are the first who have officially an- nounced their intentions.

Mr. William Nawyn, who will join the History Department, has taught for fifteen years at Timothy Christian High in Elmhurst, Illinois. He earned his B. A., degree at Calvin, and his M.A. at the University of Michigan, completing requirements for a his- tory major and a political science minor at both in- stitutions. He has done additional work at Northwestern University, Purdue, and Michigan State University and is presently com- pleting work toward his doctorate degree in history at the Univer- sity of Iowa.

Opening the way for a possible psychology major at Dordt, Mr. Gerald O'Donnell will teach courses in psychology next year. He earned his B. S. degree at Geneva College, his M.A. at Temple University, and has studied at Western- "ster Seminary. O'Donnell has gathered teaching experience at Temple University, Gordon College, and Eastern Baptist College and has also served as a company psychologist for Westinghouse Corpora-

Don't Forget:

ENTRIES FOR THE
Fine Arts
Festival
ARE DUE MARCH 25

I travelogue to Explore U.S.
Alpine World

Northern Europe isn't the only place that can be referred to as Alpine. In 800 March 13 Mr. John O'Donnell will narrate his travel adventure of the Alpine World at 4:30 p.m. in the Dordt College gym. The film will take the viewers through the peaks of the Sierra and Rocky Mountains, showcasing an "unbelievable picture" painted by the greatest of artists, the Creator Himself. "It will show man's relation to nature and wildlife in each of the four seasons.

John O'Donnell is a rookie to the beauty and wonder of nature. He has been an avid fan of woodsey life since boyhood, raising many species at his Southern California home. His professional photographic skill combined with his deep-seated love of nature and wild- life equips him with under- standing of God's natural wonder.

Tickets for this event are available at the door.

Phi Kappa Sigma
Plans Inner City lecture

Henry Johnson, Director of Career Counseling at the Univer- sity of Northern Iowa, will be on Dordt campus March 20 to present a lecture to the Phi Kappa Sigma concerning the inner city educational problems and how the program at the University confronts these problems. Sponsored by the Student Council and the Phi Kappa Sigma, there will also be a second lec- ture open to the whole student body. The second lecture would be more of a general outlook on urban problems to which all students can relate. So far, discussions with the faculty are tentative and all additional lectures planned in an expert will wait for final approval. The program that presently is functioning at the Univer- sity, said Johnson, "is the only one in the state."

Several projects are planned to help with food and clothes and replace Bibles. Out of a tentative $100,000,000, set aside by CRWRC, $1,333,333 of it will be used to buy sewing machines and cloth for tailors. In this way people will have warmer clothes when the rainy season begins. Also planned is a reconstruc- tion of a hospital and the development of a rural health project in the As- aba area.

It is imperative to "know how to end the government at any time." Rev. De Groot stated, and for this reason the CRWRC is working directly under the Nigerian government.

He explained that he has sent most other foreign charit- able organizations out of the country in an attempt to keep rehabilita- tion a strictly Nigerian affair.

Marathon
ON MUSIC

Sunday, March 8
3:30 pm
45 7th St. SE.
(Willie Veenstra)

Think about and dis- cuss Christian-theory of music—the place of music in our Chris- tian curriculum in terms "sacred" and "secular" in music and their distinction how it is distinctively Christian. Contact Barb Huismann for more information.

De Groot Points Out Duties in Biafra

Rev. Harold De Groot, Christian Reformed mis- sionary in Nigeria, ex- plained the Biafran situ- ation to interested church members and Dordt students in the Old Gym on Sunday afternoon, March 1. De Groot de- scribed the "greatest country in Africa" as a "broken, bleeding nation ravaged by war." The needs of its 55 million inhabitants, he said, are appalling: destruction, homelessness, hunger, looting, waste, and despair.

The situation there dates as far back as 1959 when Britain allowed the Nigerians to set up their own government. When in 1960 independence was granted, the 250 tribes, each with its own language, made unity an im- possible dream.

The country eventually divided itself into Muslim, in the North, South and Western Christians, in the East (mainly Ro- man Catholics from the Ibo tribe). Since the Muslims have control over three-fourths of the country, they had con- trol of the government also.

Then in January, 1966, the Ibo tribe, under Gen. Irons, simultaneously murdered many high government officials and set up a new government. There was a counter coup within two months, and the Muslims regained control and ordered the Ibo's back to their own country in the eastern region by early December.

When by September, the Ibo's hadn't moved, the Muslims army began chasing them out of three-fourths of the country, they had control of the government also.

Rev. De Groot told of several occasions when he came upon dead Ibo's who had been left unburied and were being devoured by vultures and dogs from the city. This he said wasn't uncom- mon all over the country, According to Rev. De Groot, the secession of the Ibo's early in 1967 was the only choice. The re- sultant civil war left more than two million people dead, set economies back 100 years, and left horri- ble effects such as nutri- tional deficiencies and a retardation which "will be with us for many de- cades." In his estima- tion "War is bad, but ci- vil war is hideous because no one wins and only hat- red and destruction are left." Rev. De Groot came as a representative of the Christian Council of the Nigerian Government to discuss reconstruction plans with the CRWRC. This week he has been touring the area with Mr. John L. DeGroot, former Dordt Financial Aids di- rector and presently Di- rector of Church Relations of the CRWRC. Helping to "bind the wounds and reconstruct the country," Rev. De Groot says, is "our deaconal duty since Christ commands us to give the cup of cold water in his name. However he cautioned, 'Christ doesn't expect us to do the whole job, but to witness and do whatever we can.'"
**Riot, Anyone?**

by Brad Breen, Rich Ter Maat, Dave Sinclair, Lloyd Den Boer

The quiet town of Sioux Center was catapulted into state-wide recognition on February 24 regarding its use of governmental funds. The Des Moines Register carried a front page story telling its version of Sioux Center’s receipt of $2400 for controlling civil disorders.

In an interview, Mr. Jack Dye, presently the only member of the Northern Iowa Law Enforcement Advisory Committee NILEAC, stated that his committee is supposed to act as a clearing house for federal fund applications. Dye informed the city of Sioux Center of the availability of the civil disorder funds, which had made it eligible for the third type of aid--the civil disorder funds in 1971. The only exception is to use funds for materials, supplies, or equipment to "prevent or contain any kind of civil disorder," said Dye. He also indicated that a police station may have an extremely broad range of meaning. It may, for example, include a demonstration at a homecoming parade.

Each year, money from these funds must be used by the towns application forms with the Department of the Interior. The March 25 meeting, attended by 84-student-attended meeting as part of the Maranathon board in his activities. Rev. Haan also emphasized that he had no knowledge of any other town may draw. Since there was $3400 left in this fund anyway, Sioux Center was considered as likely a recipient as any other town. Dye noted that every town in his four-county area--except Alto, Iowa--applied for funds of one kind or another.

Of course, in order to qualify for civil disorder funds, there must be evidence of a need for succor. Aside from the fact that this would be necessary, there was no funds before the 1970 applications are processed sometime during the spring. There are currently three ground reasons: 1) the presence of a college with a near-monthly last in the city, 2) a proposed packing plant industry output, and 3) a lack of fire-fighting equipment. Of the $4000 rescue van which could be stocked. Referring to the third reason, he stated that this "Cooperation at the highest level" most likely got the money for the city. Dye noted, "Sioux Center is possibly the most successful college town I've seen, but this does not make it ineligible for funds."

At this point, Dye clarified his meaning of "demonstration." He extended the meaning to include almost any assembly of the public. "A demonstration, as such, is something that does not necessarily put Dordt in a bad light," he muses, "but there are assemblies that would get funds of a police station as a way of expressing their displeasure at the incidental references to Dordt in the media."

During the interview, Rev. Haan, the Diamond learned that Rev. Haan was not so much misquoted as incompletely quoted. Rev. Haan did not wish to have his name associated with the (very real) difficulty of attempting to explain the position to Diamond College students, to a person who is totally unacquainted with a Christian world-life view. This, perhaps led the reporter to choose the portions of the interview which best fitted the reporter's case. Rev. Haan expressed some displeasure with the reporter for "twisting" his words in the interests of a good story, and for that reason stated that he would not appear in a panel discussion at which a reporter was present. Rev. Haan was very critical of the statements which he and Mr. Te Paske made were completely independent of each other: there was no collaboration between the two.

Rev. Haan closed the interview with the statement that to the best of his knowledge, the mayor had been completely above board in his activities.

Dordt students, aware of the February 24 Register article held an 84-student-attended meeting as part of the Maranathon program to discuss the issue. Several of the students at the meeting took exception to the interpretation of the facts, especially which they felt improperly portrayed the students as recessively passive. A-ing expressed displeasure at the incidental references to Dordt program to discuss the issue. Several of the students at the meeting. Some of these students cited the statement which appeared in the Register article and had been attributed to him, asking him for further clarification. Te Paske acknowledged it as true and after receiving a phone call, which interrupted the meeting, walked from his office.

He returned shortly with copies of the letter which he had sent to the parents of all Dordt students last Christmas. In it Te Paske and City Manager Arnie Verrips, on behalf of the City Council had informed the parents about the amount of appreciation and gratitude the townspeople felt for the students of Dordt. They also praised the students for their high standard of citizenship. He then demanded to know what was wrong with being called good citizens. As far as he was concerned, he said, the Dordt students came out of the article looking good.

Te Paske went on to define what he meant by "complete support" for the government: that the Dordt student body as a whole employed good citizenship, as opposed to tactics utilized by the SDS or any other revolution oriented group.

Telling the group that he was ready and willing to back up any statement that he made, Te Paske tentatively refused to serve on the proposed four-man panel, pleased a busy day in preparing tax forms for his clientele, and dismissed the students.

Informal interviews, several Sioux Center business owners generally expressed their lack of familiarity with the recent city purchases. The mayor himself also ventured that the money was not used to purchase equipment specifically for civil disorders although this was the purpose for the requested funds.

Sioux Center Chief of Police, Darrell Roetman, emphasized the city’s newly acquired rescue van is not for use at anticipated demonstrations, but for use by the Fire Department. When asked whether Dordt figured heavily in the purchase, Officer Roetman replied, "No, the equipment is mainly for fighting fires, but it can naturally serve a particular purpose." He supplemented this statement later by saying, "We didn't purchase it [the van and equipment] with any particular group in mind. The police chief readily admitted that "student relationships have been great."

The officer conceded that the tear gas kit, the shotguns, and the pistol included in the recent $2400 purchase, would not even go into the new city van but would be placed in a patrol car. The tear gas kit, for example, was purchased to replace inert supplies. Roetman demonstrated it by displaying several outdated cans of the chemical.

At the interview’s conclusion Roetman commented, "The need was there, the money was there. We just got the two together."

General student attitudes indicate that many of them question the soundness of the morality of the application for funds in the civil disorder category. Most students, however, do not object to the nature of the actual equipment that was purchased, only to the apparent discrepancies evident in their acquisition.

The possibility of gathering all parties together for a panel discussion has faded with time. Rev. Haan did not wish to have a reporter present, yet there was some need felt for his presence. Although it may well be true that the reporter slanted his article, some entertained the possibility that Fruehling was simply overwhelmed with the material which was given him in the interviews and fought his way out of it the best he could.

Te Paske felt that he had not been misinterpreted, and stated that he was ready to back up any statement that he had made. Thus, he was likewise uninterested in participating in a panel discussion. This, of course, narrowed the possibilities considerably.

The general student feeling is to simple let the matter rest at present, due to lack of information needed to carry on any further meaningful discussion and action.
For What It's Worth
by Henry Knoop

The Mafia, or Cosa Nostra as it officially called, is an organization in American society today which everyone seems to know about, few seem to believe in, and nobody seems to want to talk about. But Jimmy Breslin in his book, The Gang That Couldn't Shoot Straight, makes us take a closer look at the Mafia. Not only does he talk about them, he even goes so far as to ridicule and satirize the whole federation, its individual members and its Image. And when he is through, you cannot help but laugh.

Take for instance his two gang leaders, Anthony Pastrono Sr. commonly referred to as Baccala, is, at 58, head of one of the five Mafia families in New York City, 'he has held this position since 1944, probably a record for that particular line of work. When he goes to bed at night, he says to himself, 'I hope those goons don't pull me off my bed in the middle of the night and kill me. They are my goons, not my boys. And I'd hate to have to deal with the FBI on that score. It would mean losing my legs, maybe my life. Thank God I'm not going to die.'

Another of the Big Four is Michael Baccala, the reform Itahans. He is, at 37, a made man and head of the Reformed Itahans. He has put those same hands to the wheel and with great sacrifice have begun one of the most relevant and responsible moves in American cities.

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However, for a author to criticize or satirize meaningfully, he must have a basic frame of reference on which to base his criticisms. Since a Biblically based reference point is not evident in the course of the satire, we must conclude its man centered outlook and evaluate its worth. And although Mr. Breslin reveals a morally degenerate corrupt, four-letter-word vocabulary kind of society, he concurrently implies its folly. Therefore the book should not be disregarded as humanistic or secular in nature, but rather looked at with a Christian insight into the problems of our contemporary society which are so humorously presented. He has introduced us to these issues with a take-it-for-what-it's-worth attitude, and now it's up to America itself. It is this kind of attitude which calls for response; it is this intent which makes it worthwhile.

Who Will Walk?

Christians from various racial groups and a number of denominations have organized the Philadelphia Association for Christian Schools (PACS). This unique step has led to the founding of the first school, Central Christian School, in inner city Philadelphia. PACS was moved to action by several factors:

1. God's Word commands Christian parents to educate their children in the Lord. - The public school does not do this.

2. The education available to Black and Spanish children is often highly inadequate to prepare them for the challenge of the 20th century. Many children of Christian parents have been irreverently marred by these educational deficiencies.

3. Many families of Christian parents have found education and their desire to make reformational Christian education a most urgent need in inner city Philadelphia. The PACS was formed and God began to work mightily. Within three weeks He provided a temporary building, books, desks, and teachers for 40 students.

On September 8th Central Christian School opened with an enrollment of 58 students from pre-kindergarten thru 6th grade in an ungraded system. The enrollment has now reached capacity. These children, predominate Negro and Spanish, are being cared for by four able Christian teachers. The school program includes a complete curriculum plus special instruction in science, French, music, swimming and Bible.

The vision of PACS is to develop a series of Christian schools, both elementary and secondary, to meet the special needs of the urban Christian child in an inter-racial climate. They seek to raise up a new generation of Christians to be Christ's light and salt in the chaotic world of the city. Without this, there appears to be little hope for the survival of true Christianity in our modern American cities.

In response to the need and desire for Christian education excitement is number. Every attempt at retaliation fails, for if it isn't a badly timed bomb, it's Roz the Meter Maid writing out an illegal parking ticket for the get-a-way car. And Kid Sally is no exception. When he finally gets a gun pointed directly at Baccala's head it misfires due to the wrong kind of ammunition.

It's the cops who finally put an end to the whole farcical situation. They arrest all 60 of Kid Sally's gang on charges ranging from homicide, attempted homicide through to conspiracy to commit homicide, felonious assault, possession of automatic weapons, unlawful possession of a lion, illegal possession of narcotics. Bail is set at $100,000 each, a record total of six million dollars. And Baccala is free to start another day.

This may be the end of the actual story but it should not be the point where the book is laid down. For while the reader has been vacantly laughing about Mr. Breslin's interpretation of one of the major crime organizations in the United States today, the author has spent the last pages of the book launching into a full scale argument on the negative effects of what the Mafia has been doing. That Baccala has been having fun with Edgerton and Prinsburg, Minnesota; and New Holland, South Dakota.

Interested students should watch the bulletin board for further announcements.
Shine Again, Bright Angel

It is indeed a wonderful gift to be able to extract the meaning from a work of art such as a movie. It is a dreadful curse to go to a musical and be so caught up with symbols, themes and other such things that one loses enjoyment of the musical as such is lost in the shuffle. The musical is a form, distinctive in its own terms, and, if one wants to enjoy it, it must be accepted on its own terms, just as literature must.

Yes, Virginia

by Myron Bloom

Dear Virginia,

Yes, Virginia, fantasy does still exist. It is quite obvious, though, from our correspondence, that you have had your firm convictions in the existence of a Santa Claus thoroughly shaken since you last visited Virginia. Well, so be it. You and I know that such conduct is totally reprehensible and contrary to the principles and designs of Dordt College. In short, such a happening would be, to my mind, highly improbable at the least and virtually impossible. Even Mayor M.A. Te Paske acknowledged in Frulhling’s report something to the effect that “the general attitude of the entire Dordt student body had been even above the high level of conduct of the citizens of Sioux Center.” Why, I am utterly amazed! You know as well as I do, Virginia, ever since you are still quite young (but nevertheless for seeking these funds. Mayor M.A. Te Paske admits in administration, anti-government demonstration at Dordt “because of the openness we have with our students to discuss issues. We do not have to be an anti-riot officer to protect them and us from such idiots. The prospects of violence occurring in Sioux Center diminish rapidly, or become even non-existent, because we are obstructing traffic coming into town for basketball game at the local high school.”

I am assuming, Virginia, that you have some knowledge of the composition of Sioux Center, and of our own Dordt College here. You have, if not personally communicated to you in our way. Back and forth some facts and observations about these two venerable institutions. Knowing, therefore, what you and I know about the make-up of Sioux Center, it seems strange to the absurdity that such apparently preposterous allocations of federal funds were even made. One wonders first of all how such a proposal was ram-rodded through all the various levels of governmental bureaucracy, so that final approval was summarily given by the secretary of the department of interior. And along with this observation there immediately arises the question, then, as to where our national priorities lie; surely there are more worthwhile recipients for so-designated finances than a community such as Sioux Center.

But, fantastic as the employment of funds for such a scheme may strike you, that is not nearly so farcical as the reasons given for seeking these funds. Mayor M.A. Te Paske admits in Frulhling’s article that Sioux Center “received $2,400 in federal crime-fighting funds,” from which funds were purchased “a riot shotgun, a .38-caliber police revolver, and a tear gas kit.” Frulhling remarks on how our little Northwest Iowa community of Sioux Center “received $2,400 in federal crime-fighting funds,” from which funds were purchased “a riot shotgun, a .38-caliber police revolver, and a tear gas kit.”

In short, such a happening would be, to my mind, highly improbable at the least and virtually impossible. Even Mayor M.A. Te Paske acknowledged in Frulhling’s report something to the effect that “the general attitude of the entire Dordt student body had been even above the high level of conduct of the citizens of Sioux Center.” Why, I am utterly amazed! You know as well as I do, Virginia, ever since you are still quite young (but nevertheless
Editor:

I am writing to inform you of the student body reaction to the front page article of the February 9, 1970 Register entitled, "Anti-Crime Aid to Quiet Town." Almost immediately upon appearance of the article, a flood of general dissatisfaction with the statement of our college became evident. We react to the fact that the article seemed to indicate that our college was misrepresented or misused in President Paske's explanation for anti-crime fund present. We are still busy contacting the authorities involved to get at the bottom of this matter.

Our primary reaction, however, was to the distorted image of our student body that the article presented. It is significant to note that the article implied that Dordt College was not at all regard the present form of government.

To the contrary, at least some of Dordt's students are attempting to wrestle realistically with current social problems in the light of our Christian principles and values. Members of our student community wish to assert that gut-stirring can be christianly assessed and alternatives can be properly offered without malicious confrontation. This does not imply that we agree with the direction of our government--or our American society as a whole. To the contrary, at least some of Dordt's students are attempting to wrestle realistically with current problems and suggest that the government should act in a Christ-driven answer to them.

We regret that what President Paske intended to say and the general reader's interpretation of his statement do not seem to correlate with our student body's attitude and values. Male Chorus Concert, Dordt Auditorium.

We feel that the article implies that the typical observer's analysis of daily occurrences and meekly accepts the status quo, with no positive suggestions for our society.

To the fact that the article seemed to indicate that our college was misrepresented or misused in President Paske's explanation for anti-crime fund present we are still busy contacting the authorities involved to get at the bottom of this matter.

The article appearing in the February 23, 1970 Register entitled "Anti-Crime Aid to Quiet Town" aroused immediate concern and reaction among Dordt students. We disagree with the categorization of students in the article that Dordt students are complete support for the government. We regret that what Mr. Paske intended to say and the general reader's interpretation of his statement do not seem to correlate with our student body's attitude and values.

We feel that the article implies that the typical observer's analysis of daily occurrences and meekly accepts the status quo, with no positive suggestions for our society.

To the contrary, at least some of Dordt's students are attempting to wrestle realistically with current problems and suggest that the government should act in a Christ-driven answer to them. We feel that the article implies that the typical observer's analysis of daily occurrences and meekly accepts the status quo, with no positive suggestions for our society.

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Coach Timmer emphasizes point to players during Homecoming game. Defenders went on to defeat Pillsbury College, 85-61.

The Dordt Defenders have finished the 1969-70 basketball season with a 12-11 record. The Defenders ended the season with two straight victories after suffering another loss to Northwestern College.

The Defenders, playing terrific ball, defeated Midwestern College by the score 90-78 on February 17. The lead changed hands several times the first half, but the smooth running Defenders led 45-38 at the half. The Defenders' fine team play continued the second half out scoring their opponents 45-40.

Free throws won the game for the Defenders as they were outscored from the floor 68-64. The Defenders hit on 25 of 33 charity throws for 75% while Midwestern hit only 16 tosses for 55%.

Terry Van Hofwegen led the Defenders in scoring with 27 points followed by Warren Vander Pol, Marly Broek, and Larry Louters with 18, 16, and 14 points respectively.

Northwestern College continued its domination over Dordt on Saturday, February 21 by the score of 82-73. In the first few minutes of play of the highly contested game the two teams played on even terms until a few breaks enabled the Northwestern team to pick up a greater lead. The Red Raiders held a 30-23 half time lead. Northwestern continued to dominate the second half with Jerry Van Es leading the play. Terry Van Hofwegen with 25 points and Larry Louters with 22 led the Defenders. Marly Broek also netted 13.

The Defenders traveled to Dakota State College February 24 and edged them by the score of 85-75. Dakota state held a slim 44-41 half time lead but were unable to hold it, the second half against the fighting Defenders. All five starters hit double figures in the close game. Terry Van Hofwegen led the scorers with 20 followed by Larry Louters, Warren Vander Pol, Marly Broek, and Rog Walstra who scored 16, 14, and 11 points respectively.

The Defenders played their final game of the season in front of a homecoming capacity crowd against Pillsbury College on February 28. The visiting Pillsbury team fell victim to highly spirited Defenders by the score of 85-61. Seniors Marly Broek, Paul Schelhaas, Ken Starn, and Terry Van Hofwegen, all Ken Starn, and Terry Van Hofwegen, grabbed a quick opening lead and held it about the first nine minutes of play. Pillsbury managed to take a slim 2 point lead. The Defenders regular lineup then came in and built up a good 41-33 lead at half.

The Defenders moved well out in front the second half with good all out team efforts. Scoring wise the Defenders were led by Warren Vander Pol who netted 16 points. Terry Van Hofwegen, Marly Broek, and Larry Louters followed with 14, 11, and 10 points respectively. Paul Schelhaas and Steve Crull also added 9 and 8.

Defenders Hang Up

Tennies with

12-11

Record

SEERVELD

(con't from page 1)

Christian Camel Drivers
Unite, and others. He also has written numerous articles on art and literature.

Dr. Seerveld plans to present a lecture and slides on "The Problem in the Spirit of American Art." This program will be held at 2:00 pm, on Saturday afternoon in the old gym. In speaking of both "The Greatest Song" and his afternoon slides and lecture in his letter to Dordt, Dr. Seerveld urges: "We hope you get out the townspeople as well as students - it gets at things many people need to face..."

A free will offering will be taken at the evening program for the Institute of Christian Art. The Institute is presently in bad financial shape, and gifts are urgently needed.

IM BB Standings

(con't from page 1)

League A

W-L

1. Vandals 2-1
2. Gunners 2-0
3. Vultures 1-2
4. Big Stuff 1-2
5. Roadrunner 1-0
6. The Team 1-0
7. Soul Brothers 2-0
8. Dordt Defenders 2-1
9. Lethargic leapers 0-2

League B

W-L

1. Israilles 2-1
2. Huskers 1-1
3. Ollie's All-stars 1-2
4. The Mechanism 1-2
5. Hub's Heroes 1-1
6. Sweethearts 0-3
7. Syndicate 2-1
8. Fizz 2-1
9. Fallix 2-0

Women's

W-L

1. Ballogettes 1-0
2. Undertakers 1-0
3. Good, Bad, Uglies 0-2
4. Soph-no-more 1-1
5. Juniors 2-0
6. No-names 0-1