Physics Department Expands Weather Program

Observant students have been wondering about the fenced-in apparatus east of the new science building. According to Dr. Marvin De Young, head of the Physics Department, the equipment serves as weather recording devices.

The prominent bird-house-like structure which was formerly situated on top of the classroom building encloses the maximum-minimum temperature thermometers.

The U.S. Weather Bureau has provided a recording rain gauge, soil thermometers, and an evaporation station to supplement former equipment. The recording gauge notes the amount of measurable precipitation, using a rotation drum principle to indicate the rate as well as the quantity of rain. Sub-surface temperatures at 1, 2 1/4, 6, 24, and 40 inches are obtained from the soil thermometers. Recent correspondence received by De Young has recommended the use of data from these soil thermometers to supply Sioux City and Sioux Falls Weather Bureaus with information during corn planting time. Rate of evaporation is determined by amount of wind, water temperature and relative humidity.

Dr. De Young stated further that, in addition to the present facilities, a 3000-dollar facsimile machine has been donated to the department. This

(Continued on page 7)
EDITORIAL

by
Norman Bomer

The common plea used by those who are purportedly part of the "hippie" cult to excuse their obvious irresponsibility and immorality is that they are merely working out their active philosophy. Such an excuse is only true in a limited sense, because although most hippies hold no real philosophical convictions, yet they are conforming actively to a philosophy developed and articulated by others whose dictates provide for the egghead an escape from responsibility of any sort. Conformity to the hippie philosophy means to the follower a license for fun, sex, relaxation, and attention, with the added invitation for recognition as a social activist. In this setting the hippie wiles away his time to the beat and lyric of the "heavy" spokesmen of his "freaky" world, who weave their captivating web of musical "comment" to guide the thought of their followers.

Among this multitude of pop music artists with which the hippies identify, there are those who cater opportunistically to the hippie intellect, those who fight for a wildly unique sound to gain approval of that generation which glories in recognized differentness, those who imitate the accepted thing, and finally those few who actually form and articulate the basis of that which can be called a definite philosophy. Among the leaders of this engineering body are four artists whose musical expression is originally unique, hypnotically captivating, tantalizingly illusive, and greatly expressive of a tragic and fatal philosophy of life.

They are The Doors, led vocally by Jim Morrison, the theatrical poet who creates the lyrics for the Doors' music and conveys them emotively to his audiences not only through his vocalizing, but by his highly expressive appearances which are suggestive of his articulated outlook. Morrison's impact is thorough and powerful, strengthened intimately by his three counterparts: Ray Manzarek, whose artistry on the organ creates the wholly unique sound which captures Morrison's lyric; Robby Krieger, whose guitar produces the mysteriously unusual sound which intertwines with Manzarek's organ to form with two instruments the sound of a full unreal orchestra; and John Densmore, who plays drums not so much for a beat, but as a means of designed expression to forcefully transmit the entire enterprise of Morrison's philosophy.

This brief description of the structure of The Doors is presented as a limited background toward understanding the music which they produce, the music which has taken such an extensive grasp on the minds and hearts of a lost following. It expounds a most dynamic and diabolical religion, one which holds tenaciously to the hearts of its worshippers.

The Doors' music takes on the characteristics of existential philosophy, adding itself to the list of variations in that area. Its emphasis is, of course, uniquely parallel to the specific imagery involved in the Doors' poetry, and this emphasis distinguishes the philosophy from other existential approaches. Its contention involves a perverted interplay between death and sex, and posits a world of continual fear and no hope, a world which man must struggle toward "the end," knowing he cannot over it, and finding gratification only in achieving carnal pleasures which only come nearer. These pleasures themselves indications of the coming doom, and The Doors strive for them as if staging a demented quest of darkness and death, moving one columnist to call them "sensual, satanic, and demented." In response Morrison cries to his lover,

Try now we can only lose
And our love become a funeral pyre,
Come on Baby light my fire;
Come on Baby light my fire;
Try to set the night on fire.

In sexual fulfillment he thumbs his nose at eventual destruction, seeking darkness and then defying it with the light of passion's fire. He strives for such gratification, ever plagued by his identification of death with sex.

Come on Baby, gonna take a little ride
Goin' down by the ocean side
Gonna get real close
Get real tight
Baby gonna drown tonight
Goin' down, down, down.

His predicament involves a rebellious "surrender" to the inevitable grasping frantically for every moment

(Continued on page three)
What have they done to our fair sister?
Ravaged and plundered
and ripped her and bit her
Stuck her with knives
in the side of the dawn
and tied her with fences
and dragged her down.

and elsewhere:
Lost in a Roman wilderness of pain,
And all the children are insane;
All the children are insane;
Waiting for the summer rain.

The rain, however, the immediate escape from this turmoil, is again found in sex, as he elsewhere writes:

"The days are bright and filled with pain;
Enclose me in your gentle rain;
In the realization of this temporary avenue of escape man finds his only freedom, and those who fail to realize the possibilities of this escape route are prisoners not only of ensuing doom, but of life's anguishing confusion."

Unhappy girl
Fly fast away;
Don't miss your chance
To swim in mystery.
You are tied in a prison
Of your own devise.

"To swim in mystery" is also to find added escape of the moment, the inner experience of self, through the use of drugs, a practice promoted openly in hippie publications, posters, and music. The "freedom" they continually advocate is no freedom at all, but the continuing flight to sensuality through drugs and sex. The only freedom is a "stumbling in the neon groves."

Oh, tell me where your freedom lies,
The streets are fields which never die,
Deliver me from reasons why
You 'd rather cry,
I 'd rather fly.

Even at the gates of death, Morrison expresses the fighting urge to oppose the inevitable and squeeze the last ounce of satisfaction, and therefore defiance, from life by immersing himself in drugs:

Before I sink
Into the big sleep
I want to hear
the scream
of the butterfly.

and in sex:
Before you slip into unconsciousness
I'd like to have another kiss,
Another flashing chance at bliss,
Another kiss, another kiss.
Bliss, of course, is unattainable above the pseudo-freedom of the moment, and along with the constant realization of damning fate, he still defies "the end," which he likens to the sun, the west, the approach of night:

Time to walk,
Time to run,
Time to aim your arrows
At the sun.

The bliss of Heaven is thus rejected, and beyond this life is blackness.

Can you picture what will be,
So limitless and free,
Desperately in need
Of some stranger's hand,
In a desperate land.

The "stranger" is the Christ-figure from whom he is alienated because he has repressed the truth of God and rejected the teachings of Scripture. Verbal recognition of the broken relationship with God amplifies the rebellion which will result in utter condemnation:

Strange eyes fill strange rooms
Voices will signal their tired end
The hostess is grinning
Her guests sleep from sinning
Hear me talk of sin
And you know this is it.

In cynical rebellion against God he furthers his own death sentence.
Cancel my subscription to the Resurrection.
Send my credentials to the House of Detention.
I got some friends inside.

Ironic and ultimately tragic is his consequent anguished cry:

We want the world and we want it Now!
Persian night!
See the light!

(Continued on page four)
EDITORIAL, Cont. from p. 3

Save us!
Jesus!
Save us!

Here we see not the Kierkegaardian "leap of faith" resultant from the existential crisis of a meaningless life, but the virtually mute cries of one who has rejected Christ, as did Sartre. Without Christ, the "only friend" is the lover, the "trip," which has been life's momentary escape mechanism. The testimony at the close of a tormented life can only be.

This is the end
Beautiful friend
This is the end
My only friend.
The end of our elaborate plans,
The end of everything that stands,
The end,
No safety or surprise,
The end,
I'll never look into your eyes again.

Now even the open defiance of death through the rebellious fires of the sensual life must cease.
The end of laughter and soft lies,
The end of nights we tried to die.
This is the end.

This analysis of the Doors' lyrics covers the major, but not the sole aspect of their music. Their integral presentation is vital to the impact of their message, and their total sound is entrancing. Their gospel of the primacy of existence is the fatal heart commitment of the thousands who cater knowingly or blindly to this hopeless religion of the flesh.

So when the music's over
Turn out the lights,
Turn out the lights, they preach, but as Christians we must turn the light back on—the light of the Gospel of the Light of the World. The Doors lead a procession of worshippers who kneel before a fleeting shrine and do not look beyond.

Music is your only friend
Until the end
Until the end
Until
THE END!

The week of April 22 was designated Mission Emphasis Week by the Mission Club with several special speakers presented. The Tuesday and Thursday chapel services were conducted by the club with Rev. J. Pru and Rev. C. Van Ens as speakers, respectively. Evening meetings hosted Rev. Henry Evenhouse on April 2 and Rev. Alvin Ver Burg on April 25th.

A lecture by Rev. Paul Schroeter, secretary of the Reformed Ecumenical Synod, was given at 2:00 p.m. April 30. Other plans include a service at the Sioux City Gospel Mission on May 7 and a Spiritual Retreat the week end of May 11.

By Rodney Van Abbema

THE BIG DISAPPOINTMENT

Actions speak louder than words and Fidel Castro proved it by overthrowing the Batista dictatorship in Cuba. In History Will Absolve Me, Castro's defense speech against the Batista regime, he clearly pointed out the corruption and cruelty of Batista's government. He later overthrew the regime with much popular support.

Castro outlined in his speech the changes that the Revolutionary Movement would make in the government emphasizing the special need of the common people. He showed spite for the capitalists, and said the government would take over the public utilities. The new government would also carry out actions that would guarantee the poor farmers land and the poor industry workers fair wages and good working conditions. Castro painted the picture of a beautiful, happy, democratic—if somewhat socialist—Cuba.

(Continued on page 5)
TOUCHSTONE Continued

He also gave a lengthy defense for his early attempt at overthrowing Batista. Eleven pages of the speech are used for proving that the people have the right to fight against a government that has become a tyranny. Among the many great thinkers he mentions are Martin Luther, John Calvin, and John Knox.

Castro concluded his speech by thanking the court (for they had allowed him to give the entire speech—68 pages in print—without interruption), and by reminding the court that they would have to judge the murder of his seventeen comrades who had been taken prisoners and had then been tortured and killed. He asked to be returned to his remaining friends in prison, and said, "Sentence me. I don't mind. History will absolve me." History—or the events following the trial—absolved him in a more tangible way than he had probably expected, for Castro became a free man and succeeded in taking over the government.

Since Castro took over, however, he has become guilty of most of the corruption that he had viewed with horror in the Batista regime.

Castro complained of Batista, "His regime brought merely a switch of hands and a redistribution of loot among a new collection of friends, relatives, accomplices, and parasitical degs that constitute the political resume of a Dictator," and said they were "a small clan of egotists altogether indifferent to the needs of their homeland." After the passing of several years under Castro's rule, the Cuban peasants were worse off than ever. Cuban peasants were worse off than ever. They were "small clan of egotists altogether indifferent to the needs of their homeland." After the passing of several years under Castro's rule, the Cuban peasants were worse off than ever.

If the Revolutionary Movement took over, said Castro, the time would come "when we no longer buy tanks, fighter planes, rocket launchers and other weapons obtained from the Communists."

In fact, Castro is liable (but not really likely) to be overthrown according to his own numerous statements concerning the right of the majority of the people to overthrow a ruler who they feel is a tyrant. "The immense majority of Cuban people are against the Castro regime," said Castro's own sister.

Fidel Castro's speech before the Emergency Session of the Court of Santiago de Cuba in 1953 was undoubtedly an abilient defense of his revolution, but the revolution became above all else his, and that is where the tragedy lay. From his defense speech it is obvious that he already had many definite ideas as to how the government should be run. Later, as leader, he used force to put his ideas to work. After having failed to give the people what he promised, he spoke with a loud voice against the United States and turned to Russia for support. In one of his radio "talkathons" he claimed he was "a Marxist-Leninist" and would be "until the day I die." Castro, the same revolutionist who promised to "restore public liberties and a political democracy," has become a power hungry despot. Possibly you feel that all this material is dated and not worth discussion—but we must realize that looking at Castro's past can give us a cleaner perspective of the present.

For example, Ho Chi Minh claims that all he wants for Viet Nam is liberty and democracy, and that the "capitalist-imperialists" are to blame for the country's misery, much the same as Castro spoke of Cuba. Is there ground to trust Ho more than Castro? Did Castro have the benefit of a Moscow education? Is Ho as carefully humane as Castro was early in his revolution? Does Ho have a face as despotic and cruel as Castro's?

The story of "good" revolutions going bad is possibly shocking to us. It is no wonder that a government that does not recognize God as the source of all power, to rule becomes just as evil as the one it replaces. Without loving God and seeking salvation in Christ, man will continue to treat other men with cruelty, in spite of the apparent righteousness of his intentions.

Music Majors Prepare Senior Recitals

Throughout the school year Dordt's Music Department has sponsored student recitals. These recitals enable those studying vocal, keyboard, and instrumental music to gain experience through performance. Held on Thursday and Friday afternoons, these informal performances are open to the public and are usually well attended.

Future afternoon recitals are scheduled for May 9, May 14, and May 17. Seven senior music majors will present evening recitals three evenings in May at 7:30 p.m. They are as follows:

Wednesday, May 9—Jim Gabrielse, Mario De Young, Esther Vis.
Thursday, May 16—Dave Bloeman-dahl, Glenda Ver Burg.
Tuesday, May 21—Del Vonde Kerk, Bert Polman.

Those interested in attending any of these recitals should check the music bulletin board for further details.

DORDT RECORD SALE

Record 1—
Side 1—Selections from the program of the 1968 Concert Choir tour to the East Coast.
Side 2—Hymn by the Concert Choir and the Brass Ensemble.

Record 2—
Side 1—More selections from the program of the Concert Choir tour to the East Coast.
Side 2—1968 Concert Band in selections from the Spring season performance.

Both records 1 and 2 may be purchased for $7.00 or they may be purchased separately for $4.00 each.

Dordt College will pay mailing and handling charges. Also available is a record from 1964.

Record 3—Seventeen best loved hymns from the Psalter Hymnal by the Concert Choir of 1964. Record 3 may be purchased at the cost of $3.00.

Dordt College will pay mailing and handling charges.

If you are interested in any records you may purchase them at the office, or may send money order and record numbers to Dordt College, Sioux Center, Iowa 51250.
When I asked Jon Stevenson for an interview, I could hardly convince him to stop bouncing and catching his quarter long enough to sit down and talk to me. He gave it to me and told me to try it. I failed miserably. (It takes a special technique. You have to keep the quarter in a horizontal plane to get it to bounce properly.) To save face after four failing attempts, I quickly put the quarter on the table and got down to business. Jon had hardly noticed my discomfort because he was trying to bounce one in front of him and one in back at the same time.

"Jon," I said, "Tell me about Guam and your experiences there." He at last complied and told me the following:

Guam is a thirty-five mile long and eight mile wide island in the South Pacific. Its temperature never drops below 70, and neither does the number of inches of its rainfall. Guam has two seasons, the rainy season and the dry part of the rainy season. With this type of climate, the landscape is, of course, covered with jungle and tropical fruit trees.

Infrequent, yet dangerous, are the unexploded bombs and shells left over from the reoccupation of Guam during World War II. Even today the islanders occasionally uncover some of these explosives and have to summon a demolition crew to dismantle them. Jon said that this situation on Guam has made him aware that this will be a serious problem in Vietnam long after the war is over.

Bombs aren't the only World War II relics to be discovered on Guam. One afternoon in 1960 while wandering through the jungle, a Guamanian spied a Japanese soldier up in a breadfruit tree. The soldier tried to run away, but the Guamanian caught him and brought him to the police station. Even after they located an interpreter they had a hard time convincing him that the war was over and that Americans were friends of the Japanese. He and his buddy had been hiding in the jungle since World War III.

Jon and his family haven't been on the island quite that long. To quote Jon, "in 1959 we sold our goods, bombed out there on a freighter, and have been there ever since." Jon's father has a civil service job and is an active member of the small Christian Reformed missionary church located there. Jon recalls one occasion when the church choir sang for the service; the only people remaining in the pews to listen were his five and six year old brothers and the minister. They took this in stride, as they did all their problems, and today the church has 80 people attending services.

The mission was originally directed toward Guamanians, but it has gradually redirected its efforts toward the highschool and college students coming to Guam from other islands. Part of its work includes running a bookstore. Jon was actively involved in starting the Youth for Christ movement in his high school and the InterVarsity Christian Fellowship in the College of Guam. (He attended it two years before transferring to Dordt.)

When not involved in church work, Jon enjoyed fishing. The first Guamanian fish to take his hook was an 18 inch hammerhead shark. Jon must not have feared a chance of meeting this shark's parents face-to-face, for he soon took up spear fishing and now enjoys this much more than pole fishing. He dons goggles and a snorkel and dives an average of twenty feet under water to spear the fish he wants.

I wanted to ask Jon many more questions about Guam, but I could see he was anxious to get back to his quarters, so I thanked him and left. Besides I was rather anxious to try it again myself.
THE CHRISTIAN AND ALCOHOL

The use of alcoholic beverages by Dordt students seems to have presented a problem within the college community from time to time. I therefore believe an examination of the problem would be beneficial.

First of all, let us note that the question of alcoholic beverages is not a new one. It is one which has perplexed Christians through the ages and which is today confronted in the classroom.

Why do students become intoxicated? I think one reason which cannot be overlooked is that of irresponsibility, of which drunkenness is only one sign. This problem originates in the home. Children are often not guided to a reasonable exercise of Christian liberty by their parents, who blindly accept the school to legislate and enforce the morality of its students. Should not the practice of one's faith be based on love rather than fear?

The problem of alcohol is often misunderstood too. It should be understood that drinking is not taboo in all the geographic areas in which the Christian Reformed Church has reached. This applies to ministers and elders as well as the laity. I believe there should be a mutual tolerance on the part of persons originating in one geographic area for those of another. We must try to understand rather than criticize.

Another difficulty is that of association. For example, persons who drink are often connected with immorality of various types, such as prostitution and crime. Although this is often the case, we must not generalize and represent this phenomenon as having universal applicability. For example, I do not doubt that some criminals do not drink, or that some prostitutes prefer to abstain for reasons other than social taboo. The real reason I leave to your imagination. In like manner, some Christians prefer to leave the stuff alone, but they are deceiving themselves if they choose to believe that their attitude is necessarily Scriptural.

One of the most popular responses to any questioning of the somewhat stringent rules formulated by Dordt College is typical of the generally intolerant attitude displayed by many of the students. We are told, "If you don't like the rules, leave." Again, this is the easy way out. A Christian student not only agrees to obey the rules he also pledges to seek the welfare and understanding of his fellows. Let me re-iterate: intolerance to Christians who drink often belies intolerance of any difference of opinion. I think all students at Dordt should take a mutual interest in each other and try to make each other willing to accept the guidelines of Scripture, including those which apply to the use of alcohol.

Someone will say, "But where do we establish the limit of the quantity of alcoholic beverages which may be consumed?" Again, the individual knows his personal limitations. If one knows that a certain quantity of alcohol will incapacitate or intoxicate him, he should not allow himself to indulge to that extent. For example, if one is at a party and knows he will have to drive his companions home, he should love his friends and uncomplaining motorists sufficiently to exercise extra caution in respect to the number of drinks he will consume. And if the Christian student knows that three drinks will reduce his degree of inhibition, he should only have two.

But what of being a stumbling-block to others? I sincerely submit to you that the discriminate, responsible drinker is not going to cause his non-drinking brother to depart from the way of salvation. It is true that certain persons will be offended if they observe us drinking, but let us remember that only a relatively short time ago people were offended by those who rode bicycles on Sunday. Yet today nearly all of us make use of our automobiles to drive to church or wherever we choose to go.

Again, some will suggest that it is far easier to avoid drunkenness by means of abstinence. True, but the inhabitants of monasteries are under similar reasoning. Let us demonstrate to the world that God has indeed given us "richly all things to enjoy." Let us prove that we can discriminate make use of alcoholic beverages and that we do not have to get drunk to be the life of the party. We will certainly gain more respect for Christianity in this way.

But what if we discover that we are unable to discriminate use "booze?" The individual knows his limitations in this respect as in any other; and he also realizes his duty to obey the state laws. Individual knows his limitations in this respect as in any other; and he also realizes his duty to obey the state laws.

It seems apparent to me that the role of policeman and morality squad has been thrust upon the College by irresponsible parents. It is essential that parents try to understand the complexities and distinctive character of today's society and that they teach their children to live a Christian life, not within a monastery of "don'ts" but right in the middle of the world, where Christ has sent us.

Jack Van Vliet

PHYSICS DEPT., EXPANDS....

(Continued from page 1)

device functions similar to a teletype machine producing weather maps from the U.S. Weather Bureau. Such a machine may prove valuable for information involved in KDCR programming which begins next year.

De Young proposed that in the future students who are interested in meteorology will be afforded an opportunity to take charge of the equipment.
Defenders Take Two
From J.F.K.

Dordt's baseball Defenders headed off their 1968 season Wednesday, April 22, by dropping both ends of a double-header to Storm Lake Buena Vista. The scores were 2-0 and 8-1.

Case De Haan went the distance in the first game and did a fine job. He allowed but four widely scattered hits and three walks. De Haan chalked up eight strikeouts. One of the B.V. runs came in the first, the other in the fourth. Both runs were unearned.

The combined pitching of the experienced Southard and Kelly kept Dordt bats very quiet. DuMez managed the lone Dordt hit.

In the second game, also played at Buena Vista's beautiful but cold Storm Lake Memorial Park, B.V. pitching was equally tough. In the first inning Dordt managed to score on back to back singles by DuMez and Jansen, and a B.V. error. Starting pitcher Wilks then silenced Dordt's bats again for the remainder of his stay. In the fourth, major league bound senior Dennis Brittman took over the mound. He allowed no hits and fanned eight Dordt batters during his four inning stay.

Veldman was Dordt's second game starter. For four innings he effectively protected his team's slim 1-0 lead by holding Buena Vista hitless. In the fifth errors and control problems applied pressure and Veldman walked a runner in. Reliever Gene Hospers was unable to put the rally down, allowing four more runs in the fifth inning and three in the sixth.

Defenders Lose First Baseball Battle

April 30 was a bright day for the Defenders baseball squad as they swept two games from J.F.K. college.

Winning pitcher Gene Hospers pitched an extremely strong first game and went the entire distance while his team won 2-0. The Dordt runs both came in the third. Ger Steinsma led it off by drawing a walk followed by Arch Vanden Bosch and his opposite field line drive double. Case De Haan then lined a center field single to drive the two runs in. Hospers kept the Patriots from the plate by allowing just two hits. The only J.F.K. threat came in the fourth when two runners got aboard by means of walks with just one out. Gene nicely worked his way out of that inning with two quick strikeouts. In all Gene fanned eight J.F.K. batters.

The second game offered the lively fans a lot to get excited about. Dordt came out on top in it, 6-5.

Pitcher Case De Haan scored Dordt's first run in the first inning in which Dordt received two hits and two walks. In the second inning Case again helped out his cause as he drove a home run far over the 300-foot left field fence. J.F.K. came back in the third with a lone run. In the fourth Dordt added two more to make it 4-1. Schaap and Du Mez tagged singles while De Haan doubled. The fifth inning turned out to be the only scoreless inning of the game because the Patriots scored a run in the sixth on a home run and staged a three run rally in the seventh to give them a 5-4 edge. The rally consisted of a Dordt error, a J.F.K. single, and another J.F.K. home run. Dan Veldman was called on to retire the final two batters.

In an exciting last half inning Du Mez led off. His long drive to left was not long enough and there was one away. Bill Jansen then managed a scratch single and Larry Van Wieren powered a home run over the right field fence to finish the game.

The entire Defender defense seemed much stronger than in the previous outing. Mike Du Mez and Arch Van den Bosch made some especially notable plays. Batting also picked up considerably. Case De Haan led the way, smashing four hits in seven at bats including a home run and two doubles.