Dr. Vrieze Fills Two-Day Dordt Visit

MUCH ACADEMIC MILEAGE FROM TRINITY LECTURER

Dr. Maarten Vrieze, badly smeared intellectual, was generally agreed by those in attendance: that the carnival was an appropriate climax for an enjoyable week.

Pennies Fly In Carnival

Friday, February 23, was the night of Dordt’s Twirp Week. Dordt couples filled the main classroom building, dressed in clashing clothes and spending hundreds of pennies to throw wet sponges at John Strikwerda, to gamble with the pre-sems, to go through the spook hall, to enter kissing booths, and to drink with Mamie Haan. Other attractions included “Inspiration with Guru” for the purpose of meditation and inspiration, the jail for the offence of physical contact with partner, the slave auction complete with stocks and auctioneers, and the recorded music of “Jerry and the Nosepickers.”

At 9:00 the kangaroo court began its hearings. Offences ranged from males who opened doors for the opposite sex to the officiating judge being “an abominable bore.”

It was generally agreed by those in attendance that the carnival was an appropriate climax for an enjoyable week.

Twirpers Turn The Tables

1968 is leap year, and February 19-24 was Twirp Week at Dordt College. During this week the girls were required to carry books, open doors, buy lunches, and perform all other acts of chivalry for the opposite sex. Date cards were distributed to the girls on which they were to obtain the signatures of all those whom they twirped. Entertainment provided for the couples during the week included the comedy Abbott & Costello movies on Wednesday, a penny carnival on Friday, and a folk singing group, the “Unclassified,” on Saturday.

The motto “Have a blast, it may last!” was quickly adopted, and both girls and boys co-operated to make Twirp Week both fun and an amazing success.
EDITORIAL

Norman Bomer

The modern definition of mental medicine is a striking contrast to the traditional view that applies to mental illness. Today the psycho-socio approach now demands the legal right to "treat" those deemed ill, and everyone from bed-wetters to unhappy lovers to murderers are now referred to a psychiatrist or social worker. Medical treatment is replacing moral and penal methods. Repentance of sin has now "progressed" to scientific method and chemical treatment. Man is no longer sinful, but "sick." He is no longer responsible for his actions as image bearer of God, and the "new morality" has replaced the role of Christian morality. This "new morality" is today becoming the "new legality," and has become the yardstick of the courts. Such a substitution of "science" for morals is replacing the Christian basis for law and justice, and bringing about the possible enslavement of our people by the "social engineers," as George Orwell so vividly portrays in Nineteen Eighty-Four.

The Christian emphasis on personal responsibility for one's actions is now rejected, and psycho-socio "experts" dismiss vicious crime as the pitiable result of some psychological trauma possibly initiated in childhood by some experience of tension. In shameful harmony with this approach, the constant and insistent pressure from "progressive" education and psychologists has developed the widely accepted notion that Love requires that children be allowed to have their own way, lest parents frustrate their potential development and impede their ability to act independently. This approach, now a caged in the wheel of the liberal church, is today resulting in growing lawlessness and rebellion among the younger generations. When we as Christians reject the lie that secular psychology is a science, and face the fact that it is purely the application of materialistic and evo-lutionistic philosophy, then will we realize that Love requires that which will do the most for a child in helping him to grow into a responsible, mature adult. It is not that which will cater to the immediate desires of the child, allowing him that which is most pleasant in order to curb potential frustrations.

The psycho-socio approach now demands the legal right to play God. Just punishment is now giving way to "treatment," and the horrifying implications of the "mental health" approach is hardly realized by the majority of Christians. With Christian concepts of responsibility and retribution eliminated from our legal and political systems, nothing will block the depredation of anyone deemed "mentally ill" by the social engineers who define neurosis as a refusal to accept humanistic and socialist philosophy. People who today criticize the "mental health" movement are often accused of being emotionally disturbed. Those who retain the Christian concepts of right and wrong are now misfits.

"The re-interpretation and eventual eradication of the concept of right and wrong are the belated objectives of nearly all psychotherapy," says Dr. G. B. Chisholm, former Director-General of the World Health Organization and President of the World Federation for Mental Health. "The people who have been taught to believe whatever they were told by their parents or their teachers are the people who are a menace to the world." Twenty-two years ago, Dr. Chisholm prophesied that in perhaps twenty years we might be able to "change the dearest certainties of the human race—to root out and destroy the oldest and most flourishing parasitical growth in the world, the tree of the knowledge of good and evil." And how are the social engineers able to "root out and destroy?" Mat states have now adopted the Draft Act for the Hospitalization of the Mentally Ill, promoted by the U.S. Department of Health, Education, and Welfare. This act says if you are accused of being mentally ill, that you may be arrested without a warrant, taken from your home and confined against your will in a state or county hospital without being allowed any outside contact for up to six days, and that during this time you are subject to any therapy deemed necessary by a psychiatric "expert," including shock treatments, chemical therapy, and if "necessary" lobotomy. Any subsequent court hearings to decide whether you need further or permanent "treatment" proceed on the assumption that you are mentally ill until proven sane. Even at such a court, your presence is not required if you are not "Fit" according to the psychotherapist. Anyone accused of being mentally ill need not be informed as to the identity of his accusers. Such a direct violation of our due process of law is a terrifying political weapon. In California, the Short-Doyle Act also provides for compulsory care, and anyone committed for an undefined "mental illness" may have his property sold to cover costs.

Existing legal practices described above have already been used in our country as political weapons, although the majority of our people are yet unaware that such a possibility exists. Detailed coverage of such incidents would require too much space here, but the extent of such activity is shocking. Allegations of mental illness are now commonplace, and have been effectively used in political circles to an astonishing degree.

To preserve our Christian liberties we must rigorously oppose the system of arbitrary arrest and indefinite imprisonment advanced by the apostate officials who are working to gain control not only of our institutions, but of our minds. To retain our rights as human beings, image-bearers of God, we must distinguish clearly and without hesitation between God's law and godless "experts" of social science. We must recognize that (continued on page 3)
The Comfortable Pew by Pierre Berton is stimulating reading material for all Christians who are concerned about the fading spiritual potency of the Church of Christ. The tenets of the book, in the author's own words, "that religion," as we know it today in all its organizational manifestations, is something quite different from the Christianity of Gal-

tency of the Church of Christ. The concern about the fading spiritual po-

sense—is needed to save Christianity."

and social rather than in the physical own words, "that 'rel igion,

manifestations, is something quite

To summarize the three general sins of the Church, the specifics of which have been given above, are: the ab-

dicataion of leadership; the tyranny of the religious establishment; and the failure of communication.

All of Berton's observations are ef-

ectively propounded in a provoca-

tive, semi-satirical style. The mater-

ial is straightforward and easy to read—one does not have to be a the-

ological to appreciate this chal-

lenging, penetrating book. It has ampli-

fied my belief that the Christian Re-

formed Church too is not exempt from criticism. It is not for nothing that Billy Graham has called our church "the sleeping giant." Understandable, too, is the fact that society generally has not been dynamically affected by the Christian Reformed establishment, for we insist on maintaining and pre-

serving sentimental hymns, pre-pack-

aged morality, "thees", "thous", "dorts", and "arts." Take Time To Be Holy, one of our favorite hymns, car-

ries the implicit inference, that we do not have to be holy all the time, and that since "the world rushes on" we must adopt a type of monasticism or pietism.

The world is crying out for the liv-

ing Christ—dare we any longer give society sterner rather than bread? Those stones will inevitably be thrown at us sooner or later.

Music Department Cuts New Albums

On February 23 and 24, the Band and Concert Choir held their annual recording session. Records will come out for sale near the end of March. The price will be $4.00 each, or $7.00 for a set of two.

If you've heard that James Mahaffy, a sophomore at Dordt, is from Ethio-
pia, believe it. In a way it's true. He's from Eritrea, a province of Ethio-
pia located adjacent to it. The port of Eritrea he is from, different from the stereotyped African country, is not a jungle, but a mountainous land with a good climate. (The coldest it gets is 32 degrees and the warm-
est is 100 degrees.)

Some of the natives, the Saho group, do not fit the stereotype either; they are brown, not black. They are nom-

adic farmers, that is, they plant crop on two locations, one in the mountains and one along the coast. That way they can harvest twice a year. Their farm implements are very backward; they hav only one metal plowshare and a team of oxen, but modern equipment would be rather useless because each family has only four or five plots of land the size of one of Dordt's buildings. The walls of their homes are made of a stone and mud mixture, topped with beams laden with branches and dirt to form the ceiling. Obviously, this is not weather-

proof, in fact it often collapses in a rain storm.

Needless to say, the roof over the Mahaffy family, one of the four mis-
sionary families living in the area, is a bit more stable. James, his father, an Orthodox Presbyterian minister, holds services in the market place, conducts Bible classes, and distributes litera-
ture to the Eritreans. He has reduced the Saho language, only one of sev-

eral Eritrean languages, to an English script and has translated the Gospel of John into that language. James' mother, a former school teacher, teaches in a local school, and they have high school by correspondence. The Ma-

haffy household also includes two servants, but James told me that these are a necessity, not a luxury, because there are few labor saving gadgets. For example, until recently, their (continued on page 5)
EDITORIAL:
(continued from page 2)
Psychology and Sociology textbooks are based on a philosophy of lies which is intent upon the destruction of Christ's church. We must study them offensively, differentiating between actual psychological disturbances of organic origin or those which require Scriptural counseling, and attitudes which scientific "experts" term neuroses because they do not conform to humanist philosophy. "Mental Health" is defined by the National Association for Mental Health and other psychiatric organizations as "acceptance of the concept of world citizenship," the "escape from moral chains," belief in the "re-distribution of material wealth," and more of a continuous list of humanistic and socialististic "science."
Are you mentally healthy?

Chorale Eyes The Twin Cities

The Chorale Choir has two concerts in our immediate area. On April 17 the Chorale Choir has a concert in the Rock Rapids Reformed Church, and on Sunday, April 28, the Choir performs in Sheldon Christian Reformed Church.
The tour begins April 25. The first performance will be in the Edgerton Christian High School in the afternoon. On the night of April 25, a performance will be given in the Pella Christian Reformed Church, and on April 26 a performance in the First Christian Reformed Church of Minneapolis. They will remain in Minneapolis that night and the next day, and will arrive in Sioux Center on Saturday evening.

Grotenhuis Participates in School Festival

On Friday, March 1, Mr. Dale Grotenhuis was guest conductor at the Chicago Christian Junior High School Music Festival. All junior high schools in the Chicago area participated.

CONCERT CHOIR SCHEDULE

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Time</th>
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<tbody>
<tr>
<td>March 10</td>
<td>Leota, Minn.</td>
<td>8:00 P.M.</td>
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<tr>
<td>March 17</td>
<td>Rock Valley, Iowa</td>
<td>2:30 P.M.</td>
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<tr>
<td>March 17</td>
<td>Hopers, Iowa</td>
<td>8:45 P.M.</td>
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<tr>
<td>April 21</td>
<td>Bethel, Sioux Center</td>
<td>3:30 P.M.</td>
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CONCERT CHOIR TOUR
March 30—Cleveland, Ohio, at East Side Chr. Ref. Church, 7:30 P.M.
March 31—Columbus, Ohio, at Olen-tangy Chr. Ref. Church, 8:15 P.M.
April 1—Pittsburgh, Pa., at Covenant Orth. Pres. Church, 8:00 P.M.
April 2—Wyncote, Pa., at Phil-Mont Chr. Academy, 10:00 P.M.
April 2—Midland Park, N.J., at the Midland Park Chr. Ref. Church, 8:00 P.M.
April 3—Paterson, N.J., at Bethel Chr. Ref. Church, 8:00 P.M.
April 4—Eastern Christian High School at 8:40 A.M.
April 4—Whitinsville, Mass., at Fair-lawn Chr. Ref. Church, 8:00 P.M.
April 5—Rochester, N.Y., at the Rochester Chr. Ref. Church, 8:00 P.M.
April 7—Grand Rapids, Mich., at Calvin College Fine Arts Aud., 3:00 P.M.
Kalamazoo, Mich., at 8:30 P.M.
April 8—East Grand Rapids Chr. High School, 9:00 A.M.
Grand Rapids Central Chr. High School, 11:00 and 11:30 A.M.
Hudsonville, Mich., Unity Chr. High School, 2:00 P.M.
April 9—Pella, Iowa, Calvary Chr. Ref. Church, 8:00 P.M.

CONCERT BAND TOUR
March 26—Kansas, Iowa, at Kan-awha H.S. Auditorium, 8:00 P.M.
March 27—De Matte, Ind., at De Matte H.S. Auditorium, 8:00 P.M.
March 28—Holland, Mich., at Hol-land Chr. H.S., 11:00 A.M.
Muskegon, Mich., at West. Mich. Chr. H.S., 1:30 P.M.
Hudsonville, Mich., at Unity Chr. H.S. Auditorium, 8:00 P.M.
SPARKLES:
(continued from page 4)
clothes had to be washed. Now of
course, washing is done by machine,
that is, a machine run by a servant
turning a crank attached to the agita-
tor inside. Besides, labor is only fit-
ty cents a day. (Do you still think you
got poor wages?)
The Mahaffy children had an un-
usual variety of pets, including a
cameleon, a sasabha, and a stork.
The sasabha is a small rock antelope
about two feet tall, capable of leap-
ing a six foot wall. The stork, ap-
propriately named Junior, is trained
to beg for food by clapping his beak
open and shut. The Mahaffy also had
a pet turtle, but he ran away, proba-
bly because he developed an infer-
iority complex in the presence of the
other pets.
One of the things James enjoyed
most in Eritrea was climbing the moun-
tains and visiting the ruins of civiliza-
tion in existence before Christ. A
valuable archeological find of gold
Roman coins, chains, and crosses was
recently uncovered in these ruins (not
by James unfortunately.)

James commented that this really
wasn't a fair picture of Eritrea, but
he had selected the extraordinary de-
tails. He concluded, "It's generally
not that different from here. People
are still people regardless of different
hides, habits or customs."

(continued from page 3)

Valley of the Dolls
by Mrs. Willis Alberta

Mein Kampf
by James Timmer

Confessions of a Bookie
by Hester Holsaar

The Dealer's Game
by Gerrit De Vries

Servant of Slaves
by Gerrit De Vries

The Prince
by B. J. Haan

The Return of Tarzan
by Merle Meeter

ANTIGONE
CRITIQUE

by John Strikwerda

Antigone by Jean Anouilh as pro-
duced by the Dord Thalians was an
interesting theatrical experience. It
opened the Dordth audience an opportu-
nity to see a Greek tragedy as adapted
by a contemporary playwright. The
play itself is a questionable dramatic
quality and reaches its heights only
in the one scene between Creon and
Antigone.

The acting of the cast was commend-
able. Carol Addink's Antigone was
much better than her earlier transla-
tion of Sarah in J.B. She conveyed
the tragic quality of her role extremely
well, especially during the "Great
Debate." Jim Vanden Bosch's Creon
served as an apt antagonist to Anti-
gone. The conflict between these two
characters was real and everyone felt it.

The Chorus as portrayed by John
Schuurman was acceptable. John did
with the part as much as anyone could
have, considering the material he
had to work with. Personally I think
the part was boring and much too
didactic. It could have been deleted
without impairing the quality of the
play.

The real surprise of the play, how-
ever, was the fine job Eric Schilper-
oot did as the first guard. Supplying
almost all the light moments in any
play is difficult. Eric handled the
situation professionally, hopefully he
will go to greater things.

On the other side of the board is the
technical difficulty of the production.
The lighting was bad with characters
stepping into shadows time and again.
One could also question the choice
of stage colors. Black and white,
with a colorful scene thrown in for
variety, is hardly conducive to en-
hancing the interpretation of the pro-
duction. The major question is not a
problem of right and wrong (black and
white) but rather a debate and con-
clusion somewhere in between (grey
perhaps?)

One final comment on the ushers.
Gerry Ebbers must be given due cred-
it for an idea which, when imple-
mented, added to the atmosphere of
the theater. After being ushered to
one's seat by a young lady in formal
tux, one can only say: Girls look
best when, as girls, they're dressed!
Political Science Club Joins Mock U.N.

by club reporter

"Point of personal preference", "point of order", "point of clarification", "object to consideration", etc., became as common as conjunctions in the vocabulary of the members of Dordt's Political Science Club delegation to the Model United Nations held at the North Dakota State University at Fargo.

The dawning of Thursday, February 8, found the students well on the way, some sleeping, some debating and some telling Dutchman jokes. (After all, the delegation was representing the Netherlands.) There was an atmosphere of anticipation, but without some apprehension, because it was a first, so one really didn't know what would eventuate.

The conference began with a general assembly in a stately old hall with a white pillared stage. The delegation took a seat near the back but were soon summoned toward the front. The gallery was lined with adolescents wishing to observe the proceedings, and its railing was draped with flags of every hue and design.

Reels whirred and shutters clicked as reporters feverishly endeavored to preserve and share the event, and page circulated to facilitate inter-delegation communication.

The speaker, in summary, condemned Pan-Africanism and the banning of Pan-Africanism and the banning of "sabotage" in South Africa, although many resolutions of this nature were submitted. The bill went through the Western Bloc meeting, the First Political Committee, the Security Council and after its dramatic defense in Dutch by Garry Halbersma and accurate interpretation by Willy Ver Hoef it was debated extensively in the final General Assembly. Attempts to amend it (and thus render it ineffective) were repulsed and it passed in its submitted form.

The conference was concluded by a banquet on Saturday evening, accompanied by an excellent speaker from Sierra Leone.

Other highlights included the loss and recovery of Willy's ring, and meeting Alan Hollaar (a former Dordt undergraduate) while dining in the State Room.

After about 40 hours of activities and interaction with approximately 90 other delegations, 6 weary students concluded their unforgettable experience with a three-hour parody on parliamentary procedure as they traveled home.

Another M.U.N. in May at Oska is anticipated.

The Netherlands (Dordt) delegation saw the effects of its extensive preparation, when it had the distinction of being the only nation to pass a resolution concerning the apartheid policy of South Africa, although many resolutions of this nature were submitted. The bill went through the Western Bloc meeting, the First Political Committee, the Security Council and after its dramatic defense in Dutch by Garry Halbersma and accurate interpretation by Willy Ver Hoef it was debated extensively in the final General Assembly. Attempts to amend it (and thus render it ineffective) were repulsed and it passed in its submitted form.

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Defenders Fight Back Until Final Bell

Dordt's Vanities closed out their season on much the same note as the one that started it. Their final season record now stands at 1-20.

In a February 13 game General Beadle put down a scoring threat in Dordt and went on to win 84-75. Happers had 20 points for the losers followed by Vander Pol and Kreun with 15. Stoddard passed G.B., scoring 13. On February 20 the Defenders again put on a good fight only to put down, this time 96-87 by Stor Lake's Buena Vista, Ritter led Stor Lake's scoring list with 21. Vander Pol put in one of his finest games for Dordt and led scoring with 29.

In the year's final game, March 2, the Defenders were crushed by Northwestern 100-57. Vander Berg was the big man for N.W., with 25. Happer managed 13 for the losers.

J.V. Loses Last Game Off Fine Season

The J.V. Defenders rounded out their season with a 9-3 record in regular games.

On February 13 Van Voorst and Louters led their team to an 83-79 win over General Beadle, J.V. The scoring duo put in 28 points apiece in the hard fought battle.

In the J.V.'s 88-86 squeeze over Nettleton BC, Louters was again the big gun with 36 points. Despite trailing throughout much of the game the Defenders managed to pick up a loss in the final seconds.

Northwestern took the win in Dordt's final game 83-72. Dykhorn led the 13 man N.W. scoring list with 15. Louters and Van Voorst each had 24 to again top Dordt scoring. This contest was held March 3.