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1961

HOPE COLLEGE *Alumni Magazine*



Psychology program serves many purposes at Hope
page 2

HOPE COLLEGE *Alumni Magazine*

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HOPE COLLEGE HOLLAND, MICHIGAN



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Covers: Mr. Robert Brown of the Hope College Psychology Department staff is shown here conducting a classroom demonstration in child behavior in the department's observation-experimental room. The room has a one-way vision mirror to separate the subjects and the experimenter from the observers. A microphone hook-up enables the observers to hear also. These facilities are used too for demonstrations in group dynamics and leadership research.

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Published four times a year: January, April, July and October

Marian A. Stryker '31, Editor

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Larry Fabunmi '52 and Connie Veenstra '54, at the close of their wedding ceremony on July 16 in St. Peter's Episcopal Church, Lagos, Nigeria.

Outcome: International Marriage

Hope Graduates meet in Nigeria

An international marriage in Lagos, Nigeria, on July 16, last, was of more than passing interest to Hope College alumni. The bride and bridegroom are graduates of Hope College.

The American Consul General to Nigeria, Mr. John Emerson, escorted Constance Veenstra '54 of Muskegon to the altar in lieu of her father, Mr. Henry Veenstra, where she met her bridegroom Lawrence Fabunmi '52 of Lagos.

For their wedding in St. Peter's Episcopal Church, Connie and Larry wore Yoruba dress of material woven especially for the wedding. Connie's skirt and Larry's gown were of the same pattern in shades of blue with medium purplish pink accents. The bride's headdress was two yards of the same material as the skirt. Her flowers were frangi-pani (a waxy blossom in shades of ivory, orange and yellow).

The Lagos newspaper account of the wedding called it an international wedding and carried pictures of the bride and groom during the closing prayer of the ceremony (pictured here), and of Mr. Emerson escorting Connie to the altar.

Larry, assistant secretary in Nigeria's ministry of foreign affairs since 1958, was sent by his government to New York in December to attend the meeting of the United Nations. There he served on the Fifth Committee of the General Assembly which deals with administration and budgeting problems of the U. N. His book, *The Sudan in Anglo-Egyptian Relations: A Case Study in Power Politics, 1800-1956*, was published on the eve of Nigeria's independence.

The United Nations has asked the Nigerian government to loan Larry to it for a period of perhaps two years. If the loan is approved, Larry and Connie who now live in an apartment in Lagos, will take an apartment in New York for the duration of his assignment.

Connie, teaching at Kings College in Lagos, says her work is very satisfying as well as challenging as she is teaching English to selected students from all Nigeria. Connie has learned enough Yoruba, the language of the part of the country she is living in, to get along; in fact she sang a song in Yoruba at the wedding reception to the delight and amazement of the guests.

Larry was in Muskegon at Christmastime to visit Connie's family. His reception in the Veenstra home and in the community was warm and friendly and very pleasing to Larry who had not previously met the Veenstras.





Dr. Robert De Haan, chairman of the department, Dr. Lars Gronberg, in charge of the counseling program, and Mr. Phillip Van Eyl, educational psychologist, in characteristic conference: pooling knowledge to strengthen the psychology program at Hope College.

TEACHING OF PSYCHOLOGY AT

THE TEACHING of psychology in Hope College has to serve a multitude of purposes and desires of students. Jack, for instance, may study psychology because he wants to become a clinical psychologist, a research worker, or an instructor of psychology; Jane, because it will help her become a better teacher; Ellen, because she is curious about herself and those around her. Bob may want to become a minister and recognizes the importance of psychology for his future work. Jim, however, may study it only because he is required to take an introductory course.

Since Introduction to Psychology is a required course, it needs to serve as many of the above purposes as possible—to shape students' attitudes toward the field of psychology, teach them to understand themselves and others, and lay the foundation of further study in the field. Theoretical, scientific, and applied aspects of psychology are also taught in several advanced courses so students wishing to major in the department receive adequate academic background for graduate school or for professional

Mr. Van Eyl's aim in Experimental Psychology is to "wed" boldness and freedom of speculation with the rigor of the scientific method to bring about more creative and critical ability in the students. The equipment pictured here serves this aim.



Advance psychology majors have an opportunity to participate in faculty research projects and research. Here Mr. Van Eyl is explaining materials being constructed for group leadership tests to be given by student assistant.



HOPE SERVES MANY PURPOSES

work in related fields such as teaching, the ministry, social work, or medical.

The Psychology Department serves a number of functions beside the major one of teaching. All members of the department have joint appointments. That is, beside their regular teaching load, they also have assignments in research, provide consultant services to other institutions, counseling and guidance services to college students, and testing services for the college administration. Such activities of the staff reflect the fact that psychology has both its theoretical and its applied aspects and that psychology is becoming more and more in demand in contemporary society. All extra-curricular activities are related to the teaching assignments of the staff and naturally add freshness to the teaching.

STAFF

Dr. Robert F. De Haan, Chairman of the Department, teaches an Honors section of Introductory Psychology, History and Systems,

and the Field Course. He is also Director of the Research Project on the Development of Leadership in School-age Children, a project carried forward under a two-year contract with the U. S. Office of Education. Mr. Phillip Van Eyl '55, Instructor in Social Psychology, Learning and Experimental Psychology, is also the Educational Psychologist to the Leadership Research Project and has recently taken over the responsibility for college testing. Dr. Lars Granberg*, who teaches Introductory Psychology, Theories of Personality and Abnormal Psychology, is in charge of the Counseling Program of the college. Mr. Robert S. Brown*, teaching courses in Educational and Developmental Psychology (Child and Adolescent), is also consultant to the Youth Development Program for the schools in Holland.

* Dr. Granberg returned to Hope last fall to be professor of Psychology after serving as Dean of Students and Professor of Pastoral Counseling at Fuller Seminary. He previously taught at Hope from 1947 to 1954.

* Mr. Brown came to Hope this year from Union High School in Grand Rapids where he was personnel director. He is a graduate of Western Michigan U. and has his master's degree from the U. of Michigan.



Hope's psychology staff prides itself on being research-minded. Here Dr. De Haan and Mr. Van Eyl are observing a group of children trying to solve a group problem. Behavior is studied for indications of leadership ability. This is an experiment in their leadership research for the U. S. Office of Education.

DEVELOPMENT OF LEADERSHIP PROGRAM

The research program on the Development of Leadership in School-age Children aims to discover characteristics of leadership in children, to ascertain the techniques whereby they become leaders, and to find out what schools can do to improve the development of leadership in children. In carrying out this project, Dr. De Haan and Mr. Van Eyl study groups of children experimentally to discover how leaders behave under different group conditions and when working on different kinds of problems. An attempt is also being made to find out what children's concepts of leaders are. To this end children from kindergarten through college are being studied to discover what they conceive leadership to be. Teachers will also be interviewed to learn what they consider the most important educational problems connected with the development of leadership in children.

YOUTH DEVELOPMENT PROGRAM

The Psychology Department has a reciprocal

consulting and research relationship with the schools, public and parochial, in Holland. An outgrowth of this relationship has led to the establishment of an organization called the Youth Development Program: a cooperative effort to improve the education of children who have talents of various kinds. Mr. Brown serves as consultant to that program. He spends half of his time consulting with the teachers on the problems related to the improvement of instruction for gifted children. He also works directly with talented children in an attempt to increase their motivation and to give them greater opportunities to learn both within and outside school. As an example of the latter, Mr. Brown has established a creative writing group in the Herrick Public Library of Holland for children who have been recommended by teachers. The creative writing group is being led by a school teacher and a housewife, both interested in teaching children of this kind. A small art instruction club for children with artistic ability has been organized also. Art students from Hope College are assisting the art instructor of this group.

(CONTINUED ON PAGE 15)

How revolutionary is the temperament of the American people of today?
How anti-traditional?
How different are Americans from their European brothers?

TRADITION AND REVOLUTION IN AMERICAN LIFE AND CULTURE

An essay on the character of the American

John W. Hollenbach

ALMOST EVERY American traveler in Europe at some time during his travels is tempted to say, "These British (or French, or Germans, or Italians) are certainly a people living in the past, or following old, old patterns. What a group of traditionalists!" Sometimes the American speaking thus does so in a tone of nostalgia indicating that he wishes his own life and that of his people were more deeply rooted in tradition. More customarily, however, the American speaking thus does so in a tone of superiority, of scorn, indicating how silly he considers these people for their inability to break out of the iron bands of worn-out customs and patterns, how unlike himself — the free and daring and flexible American. For this is the common stereotype that Americans accept as their national trait.

This is an essay designed to raise some questions. How revolutionary is the temperament of the American people of today? How anti-traditional? How different are Americans from their European brothers?

Psychologists suggest that there exist in man two counter-urges. The one is the urge to be different, individual; the other is the urge to conform, to be like others. The first urge suggests a

discontent with one's own present state and even the state of society in which he is placed, and a longing to break out from restraints imposed by the current culture and to change the existing shape of things. The second urge connotes a fondness for conserving, for preserving order and law, for holding on to what one has and what one has found satisfying.

Certainly, both of these urges exist in every human being — and much of the inner tension individuals have grows out of the warring within them of the two. Certainly, too, these urges exist in different degrees in different people. In some, the dominant one is the urge to be different, to break new ground. In others, the conserving urge is dominant. Can any meaningful generalization be made about the people that make up a nation — especially a people as diverse as those in the melting pot of the U. S. A.? To generalize about the American character is dangerous; yet we all do it. This paper is no exception.

American social historians have been fond of summing up the character of the American people of the first four centuries of their history (1609-1900) as more individualistic, more revolutionary in temper, less tradition-prone than their Europe-

an counterparts. The rationale they present proceeds along these lines: In this period of history the new world was closer to wilderness than the old. The prospect of leaving the more established patterns and venturing into this new and in many ways frightening land served as a sifting screen. Only the more adventurous and hardy came. When they arrived, they had to face the challenges of the wilderness, to forgo the old social patterns and use their wits and ingenuity. Frederick Jackson Turner's thesis on the influence of the frontier on American character and institutions emphasizes the role of the natural environment in developing a strong sense of personal liberty, an almost ornery individualism, a scorn for established authority, and a rough and ready improvisation to meet new exigencies. Then, too, the experiment in political democracy, almost inevitable in the backwoods area, crystallized in theory in the Constitution, became in practice a sort of tradition of constant peaceful revolution. Nearly two centuries of living within this framework of freedom have helped to mold further the characteristics of the people themselves.

In the twentieth century, however, these external conditions have changed markedly. The frontier vanished by the turn of the century. The U. S. emerged as a mighty, wealthy power, a "have" nation, and those contemplating immigration to the U. S. no longer faced the deterrent of the primitive wilderness. In fact, the highly restrictive immigration laws of this century slowed to a trickle the injection of venturesome new foreign blood into the main American stream.

If, however, the frontier had bred into the American temperament a readiness for the new and unusual, perhaps this helps explain the flexibility and even zest with which the American people received the explosion of science and technology that has transformed the pattern of living in this century. In this new frontier, the impulse to fluidity and change has been aided and abetted by a breed of industrial revolutionaries, the manufacturer with his professional soldiers — the researcher and the admen — promoting a frame of mind that despises the established pattern. Don't be traditional. Keep up with the latest developments and the Joneses. Sell and buy anew before the product is obsolescent.

In other ways, too, the industrial revolution has led the modern American to forsake old roots and patterns. It has bred a nation of wanderers. As industry moves restlessly from spot to spot, in search of better sites, the population has moved too. The American people are becoming a race of nomads, with an important difference. The earlier nomads of Arabia and the Fertile Crescent, or even the nomadic Dutch congregations of the mid-nineteenth century, when they pulled up stakes, moved together as a tribe to a new site and in settling down re-established a community that preserved many of the old patterns and traditions.

EDITOR'S NOTE: *This essay grew out of the request of the college administration to Dr. Hollenbach to assume the leadership of the crossing and tour portions of the Vienna Alumni Seminar 1961. The theme selected is Tradition and Revolution in European Life and Culture. In considering this theme, Dr. Hollenbach felt that "prior to trying to discover and assess the patterns of tradition and revolution in countries over-seas, it would be well to study the American scene first." He has found "the subject a fascinating one, deserving of further study. As presented here it is both fragmentary and tentative; the generalizations are subject to controversy. But the reflection on the character of the modern American will help to sharpen perspectives for studies of the European scene, just as observation and reflection on the European culture will help to delineate further the American character."*

The American nomad is a more solitary figure. He splinters off from his community, and even his family, moves to another corner of the U. S. A. or beyond and has to pick up new patterns in a different environment.

In some ways then, the modern American is quite un-traditional. He does not remain in a spot long enough to establish roots in the local traditions. He is prone — one might even say conditioned — to be flexible and daring in his choice of motor car or newest plastic gadget for the bathroom. She is ready to move to a new hairdo or hemline. He is ready to risk junking the old tools and assembly line modes of transportation. Perhaps in these areas the American has retained his edge on his European brothers as an un-traditional, revolutionary person — although there are signs in some of the older countries of Europe of dramatic changes in these same areas of living.

Is the American equally daring in embracing new ideas in other areas of living? Politically how revolutionary is he today? The early American political idealists were men whose vision of a democratic order outran the confines of the United States almost as soon as the United States was an independent nation. Paine, Freneau, Jefferson — all had visions of a world order. Of course there were traditionalists too — and the struggle between the revolutionary idealists and the sober traditionalists helped to keep the young country on a relatively even keel and yet, at the same time moving forward in a steady extension of human liberties and responsibilities within its borders. The same struggle between these two forces exists today. In balance, however, what can be said for the American temper today in its political thinking?

For example, do the American people read the accounts of the stirrings in Asia and Africa and South America with an underlying feeling of

sympathy and hope for the rebelling peoples? Do they hear these sounds as the march of the common man in revolution against forms of autocracy that should be tumbled? Or do they look on these steps with foreboding and sigh, "Why can't these people wait awhile? Why can't they be reasonable and wait until those in power give the word and say they are ready?" A political revolution can be, and often is, a terrible thing. It may lead to excess, as in the Reign of Terror, or to the return to more dissolute leadership as in England under Charles the Second, or to a long period of chaos and utter confusion as the present signs in the Congo indicate. But a political revolution is almost always the symptom of a long smouldering feeling of injustice and exploitation, and this is terrible too. As one hears today in America the frequency with which these outbreaks are dismissed with a doleful shake of the head and the catch-phrase "another Communist plot", it is tempting to conclude that politically the American has begun to veer to the side of tradition, or at least status-quo. The fire of revolution may well be burning low in the national character.

John Galbraith in *The Affluent Society* has presented a most intriguing theory of the "conventional wisdom" to which the people of a particular age or society are wont to cleave. These conventional ideas, he says, they long to hear repeated, and any leader who hopes to be well accepted must pronounce them on frequent occasions. He adds;

1960 Presents . . .



Dean Emma Reeverts and Phelps House Director, Mrs. Tellman, admire the silver coffee and tea service presented to Phelps Hall by the Class of 1960. Janet Owen and Gary Bylsma, members of the class, show pleasure over the class selection.

The enemy of the conventional wisdom is not ideas, but the march of events . . . The conventional wisdom accommodates itself not to the world that it is meant to interpret, but to the audience's view of the world. Since the latter remains with the comfortable and the familiar, while the world moves on, the conventional wisdom is always in danger of obsolescence. This is not immediately fatal. The fatal blow to the conventional wisdom comes when the conventional ideas fail signally to deal with some contingency to which obsolescence has made them palpably inapplicable.

When this happens, Galbraith concludes, when the old idea has lost all relation to the realities of the changing world, someone comes along and makes this irrelevancy dramatically clear; and he is credited with being a real revolutionary and overthrowing the conventional wisdom.

This thesis is a bit too deterministic. It suggests that events just happen, regardless of man's intentions, and that the only role of man is to adapt himself to the new conditions that events have created. There are men who not only recognize the irrelevance of the old shibboleths but also think creatively not only about how to cope with the new realities but how to use these new forces of man and nature to build a world closer to their vision of the good society. But Galbraith does point out cogently the disastrous result to a nation of being mesmerized by the conventional wisdom. A nation remains dynamic only so long as it encourages rather than discourages its revolutionary thinkers, and so long as the people themselves do not become so smug and comfortable in their conventional wisdom that they refuse to listen to anything strange or counter, and even more importantly refuse to think freshly and critically about the ideas and patterns they have accepted and lived with for so long. It has been a popular parlor game to ridicule the French and the English for their inability to cast off nineteenth century economic and industrial theories and principles. But is the American temperament so far different?

For example, George Washington's pronouncement against foreign entanglements, undoubtedly wise in his day, gathered such an aura of sanctity that it took two great wars to dislodge this bit of conventional wisdom from the average American mind. And even now, long after the realities of America's inextricable entanglement in an international economic and even political order had made the earlier wisdom irrelevant, there are a surprising number who cling to its vestiges.

Another example, and here I tread on more speculative grounds. One of the strongest of the economic shibboleths in America's bag of conven-

(CONTINUED ON PAGE 15)



William Oostenink teaches Biology. He will work to complete his dissertation for a doctorate in Botany at the University of Iowa under a Faculty Award for summer 1961. Undergraduate work: Northwestern Junior and Calvin Colleges.

Four well known to Hope Alumni

New faces

Of the eleven new faculty people on the campus this year, four are well known to Hope alumni — three being graduates.

Rev. Allen B. Cook '37, just returned from his position with the Arabian-American Oil Company in Dhahran, Saudi Arabia, has the duo-title: College Pastor and Director of Kollen Hall. He formerly served the Keystone Reformed Church, Indianapolis, after his graduation from Western Seminary in 1940.

Mrs. Hinga, who served Hope College well with her late husband, Milton L. Hinga, since 1931, joined the faculty last fall as an assistant in the Library.



David Powell, instructor in the History Department received his B.A. from Grove City College, his M.A. from Miami University, and will soon have his Ph.D. in American History from Ohio State.

the faculty

John De Pree '56, near the acquisition of his Ph.D. from the University of Michigan, is teaching Spanish. Daryl Siedentop, a graduate of last June, stayed on as an assistant in the Physical Education Department. He is coaching cross country, J. V. basketball, and is responsible for the intramural sports program.

The six faculty members to be presented to the Hope alumni are: Mr. and Mrs. James Loveless, Mr. William Oostenink, Dr. Joan Mueller, Mr. David O. Powell, and Mr. Robert Brown.

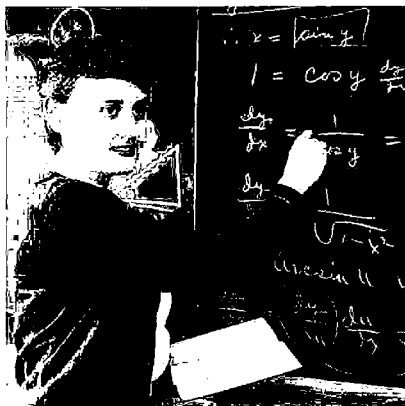
Mr. Brown is introduced in the Psychology Department story found in this Magazine.



Joan Mueller taught at Lake Forest College from 1957 to 1959. Last year she travelled in Europe. She has her B.A. and M.A. from Ohio Wesleyan and her Ph.D. from Ohio State. She is assistant Professor of English.



James Loveless, M.F.A. Indiana, has full responsibility for the Art Department. He is pictured at his one-man art exhibit in Herrick Public Library, Holland, presented in January and February.



Barbara Gunn Loveless is teaching mathematics. A graduate of De Pauw, Phi Beta Kappa, she has taught in Bloomington, Ind., high schools and is close to her M.A. at Indiana.

THINK ON THESE THINGS

Henry W. Ten Pas '35, M.D.

EVER SINCE the first day you said those magic words, "I want to be a doctor," you have been wrapped in the colorful fabric of medicine. This colorful fabric has been woven down through the ages of history. The threads that were used to weave the fabric were created from the ideals, endeavors, and achievements of our medical predecessors. Some were glorious; many were average and perhaps the activity of a few bordered on quackery.

Now that you have declared your intention, "to be a doctor," you have embarked on a fascinating voyage, leading to the harbor of one of the most dynamic professions. Year after year, new windows will keep opening before the eyes of your mind. The varied landscape of medical art and science will be revealed continually.

The fabric of medicine is woven with words that express the ideas from which they sprang. The original meaning of the three words — physician, medic, doctor — that describe the medical profession, is quite illuminating. The word "physician" derives from the Greek, "physis," or nature, denoting that the physician has his roots in the understanding of the nature of things. The word "medic" comes from "mederi," to heal, and the prefix "med" means to meditate or to think, so that "medic" is equivalent to thinker or healer. The word "doctor" originally meant master or instructor. Thus, according to word meaning, the Medical Profession involves learning, knowing, healing and teaching.

In addition, the word "medicine" has taken on a larger connotation down through the years. It includes not only what men do, but also denotes a social science that uses the methods of the natural sciences to promote health, to restore health, and to prevent disease.

The dedicated physician soon discovers that in attaining the objectives of medicine mentioned above, his life must be developed not only in his profession, but just as intensely as a member of society, and as a human being. He must help his fellow man in physical, mental, social, and spiritual ascent. To heal, to know, to prevent, to organize — these will be your future spheres of activity. In these spheres, there lies for the

humble, dedicated physician, the highest potential for greatness.

To be a doctor is to be a whole man, who fulfills his task as a scientist with professional quality and integrity; as a human being with a kind heart and high ideals; and as a member of society with honesty and efficiency.

To be a doctor then, means much more than to disperse pills, or to patch or repair torn flesh and shattered minds. To be a doctor is to be an intermediary between man and GOD.

But medicine today is so complex that no human mind can possibly absorb it all as was possible a few centuries ago. The roads on the medical map lead in an unprecedented number of directions. Just as many of the avenues of space science are leading into the unknown, so are there multiple problems in medicine yet to be fathomed. These challenges and opportunities for greatness present themselves in the areas of medical research, medical practice, medical economics, and medical philosophy — to mention a few.

Your own contributions to medicine can begin even in the golden years of student life. There is no need to wait for your medical degree to start making medical history. Many physicians, while still students, made lasting contributions to medical science. There was Vesalius, Laennec, Freud, Best, Pasteur, and numerous others. These were men who during their student days, by discipline of mind and body dedicated themselves to the solutions of the unsolved problems of their generation.

Inference has already been made that the present generation too, faces multiple unsolved problems in various medical fields. These problems are of more than little concern to the practicing physicians of today. Completely or even partially satisfactory solutions challenge the serious thinking of both medical and non-medical scholars and intellectuals alike.

It is not outside the realm of possibility that you as future doctors will have an active part in resolving one or more of the current controversies in medicine. It is not too early in your careers to engage yourselves to serious and creative thought about these dilemmas. Let us now turn our

thoughts to a few of the major logs presently burning with no small intensity of heat on the medical fire. Time allows each subject presented to be discussed only briefly with the intent that the seeds planted will serve to stimulate your own thinking.

Medical Education. In the 80 U. S. Medical Schools last year, 7000 graduates became doctors of medicine. Upon completion of internship these new doctors will bring the total of practicing physicians in our nation to almost 250,000. The number looks impressive, but if the proportion of doctors in the community is to be kept from slipping dangerously during the population growth of the decade, the output must be upped by at least 40% to 10,000 per year.

This doctor shortage can be relieved partially by enlarging existing facilities, but the awesome fact remains that the shortage is equal to the capacity of 20 more medical schools. Ponder this against the fact that a new medical school may cost anywhere from 10 million to 50 million dollars. To plan, build, and staff a qualified school would require not less than 3 years and it would be at least another 5 years before its first graduates can hang out their shingles.

Second to the manpower shortage in medicine and medical research is the problem of the quality of medical students. Reputable reports show that applicants for admission to medical schools do not have the scholastic ability as in previous years. Why should this be? Could it be because the profession has lost much of its glamor such as was associated with the "old family doctor?" Perhaps the element of magic is slipping away. Maybe in the undergraduate years the student did not become endowed with the attitude described by someone as a "burning yearning for learning." Could these be valid reasons for more applicants being in the average rather than the superior level of scholastic achievement?

Another factor determining the attractiveness of a medical career is economics. A medical education at present requires a minimum of 9 years beyond High School and a large outlay of money. To specialize adds another 2 to 4 years. Thus at best a potential physician will be nearing 30 years of age before he can support a family comfortably. In business, by contrast, science students can make a fair showing by age 25.

In this era of rapidly expanding population, Medical Education needs to produce more physicians of high quality at less cost in a shorter time. Impossible? Maybe, but you must accept the challenge and "think on these things."

The Pattern Of Medical Practice: A wise physician once said, "The care of the Patient begins with caring for the patient." The caring for the patient or more correctly, "the whole patient," was in years past the role of the family doctor. He did everything. He took care of you when you were sick. He delivered babies and set bones



HOPE'S PRE-MED CLUB GOES NATIONAL

Gary Vanden Berg, president of the campus Pre-Med Club, received the charter for Michigan Beta Chapter of Alpha Epsilon Delta society on November 19. Dr. Norman F. Will, National President, conducted installation ceremonies as 23 Hope students and five faculty members were initiated as charter members.

Dr. Henry Ten Pas of Holland was the guest speaker. His speech was so inspiring that President Lubbers suggested that all alumni would be interested in it.

which were broken. He treated emotional difficulties with "common sense" and knew you and your family and counseled accordingly. His charges were modest and he often failed to send a bill.

This pattern of medical practice is fast changing and in not too many years the family doctor may be only a legend. For 20 years, there has been a fairly stable ratio of one M.D. for every 758 Americans. Now, because of increased specialization the ratio of general practitioners has decreased from one to every 1100 people in 1941, to one for every 1600 people today.

The increasing rapidity of change in medical practice from generalist to specialist comes at a critical time in human history. Medicine, in truth faces a crisis in human relations; a breakdown in communication between doctors and patients. The stresses of living have intensified our need for understanding and guidance, while at the same time our traditional sources of support, such as family and church, have weakened. We seek, in consequence, more rather than less personal attention from our physician. This mounting demand for medical care coupled with the fact of decreased number of generalists, particularly, will bring the inevitable result of a poorer quality of medical care. There will come a decline in the healing art.

The changing pattern of medical practice, from family doctor to specialist, with his apparent lack of personal interest in the patient, combined with the doctor shortage, has resulted in other evolutions. A number of these present medical patterns have been pressured by public opinion, some of which has been constructive, some highly critical. Perhaps of equal importance is the growing popular expectation of medical care as an actual politi-



Hong Kong Homecoming

The 1960 Hope College Homecoming was celebrated in Hong Kong as enthusiastically as it was on the Hope Campus. Walter de Velder '29 sent several pictures taken at the celebration to prove it. This group also plans to meet at the time of the Hope Commencement, June 5. We have chosen the picture including parents of Hope students from those Walter sent.

Sitting, left to right: Mrs. Lee, aunt of Robert Yin '56; Mrs. Ton, mother, James Ton '59; Mrs. Cheng, mother, James Cheng, freshman; Walter de Velder '29; Mrs. Chu, grandmother, Joseph Su '58, Aaron Su '59, Esther Su, junior, Lawrence Su '59, George Su, junior, Harriet Boal de Velder '34, Adeline Sybesma '46, Garbo Zeng Luk '52N. Midlle row: Mrs. Su, mother, Joseph, Aaron, Esther; Rev. M. S. Wu, Pastor Happy Valley Church; Mr. Hsu, father, Peter Hsu; Mr. Cheng, father, James; Mrs. Wang, mother, Leander Wang; Mrs. Hsu, mother, Peter; Mrs. Co, mother, Raymond Co, junior, Nana, freshman; Mrs. Ling, mother, Stanley Ling '59, Doris Ling; Mrs. Lina, mother, Lillian Lin; Mrs. Grace Mith Yu, aunt, Franklin Mith and Nana Lila Mith '59; Mrs. Robert Ling, mother, Connie Ling, senior. Back row: Chaplain Gordon De Pree '52; Mr. Ling, father, Connie; Mr. Co, father, Raymond and Nana; Mr. Ling, father, Stanley and Doris; Rev. Kan Su-Hok, Pastor of Kowloon Church and Dr. T. C. Su, father, Joseph, Aaron, Esther.

cal due. When any social desire is viewed as a right, some citizens are quite naturally going to demur paying individually for it.

Political pressures, physician shortage, emphasis on specialization, decreased personal interest — all these are an integral part of the changing medical scene. Wherein lies the road to ideal medical practice? More family physicians? Not everyone thinks so. — Group practice? Maybe. — Large centrally located clinics? Perhaps. — Government regulated medical care? — Possibly, but not very likely.

Medical practice changes every day. As these changes come, we cannot stick our heads in the sand and deny their existence. We can and must take an active part in the planning and implementation of these changes. It is well that you as premedical students begin at least to think on these things.

The Patient's Right To Die: Up to this point your thinking has been directed toward medical problems that concern themselves with large groups or even masses of people. Controversies about medical education and patterns of medical practice even erupt occasionally on the international scene.

In direct contrast, the moral question of the

patient's right to die is one that is particularly and intensely personal. Each physician early in his practice and even in his student days confronts the battle ground of his medical conscience and struggles with the moral issues of death and life.

Momentarily, by the process of imagination, come along with the doctor making his hospital rounds and look in on a patient or two. This brief hospital visit will serve to focus in your mind the dilemmas of "the dignity in death in all its stark reality."

On the first floor, you stop and see a twenty-two year old youth, who has been lying in the "living death" of complete coma for nearly four years. An auto crash hopelessly shattered his cerebral cortex. Since then, only the brain stem has sustained life. All thought and feeling are erased and he hasn't moved a single muscle of the body since the accident. But he is in "excellent health," although he feels no stimulus of any kind. He is fed through an indwelling nasal tube. He suffers no pain, only reacts by reflex to a needle jab. His mother says, "My son is dead." This patient, so far as the physician is concerned, is living only a vegetative existence. This young man is a vegetable.

The doctor now moves on to the second floor and sees a woman in her seventies. She has bone cancer. Both legs were already fractured when she arrived at the hospital. Little bits of bone are splintering all the time. She has agonizing, shaking attacks that break them off. The lady, in all sincerity, says to the doctor, "I ought to die, why can't I die?" The doctor leaves the room and once again he is torn between the desire to preserve life and his desire to relieve suffering and pain.

In truth, the whole problem of letting people go in a merciful release is a relatively new one. It is largely the result of our fabulous success in medical science and technology. Not long ago, when the point of death was reached, there was usually nothing that could be done. Now all kinds of things can keep people alive long after what used to be the final "crisis."

The right to die in dignity is a problem raised more often by medical successes than by its failures. The old-fashioned question was simply this: "May we morally do anything to put people mercifully out of hopeless misery?" Now the issue takes a more troubling twist: "May we morally omit to do any of the ingenious things we could do to prolong suffering?" Granted, it is immoral as well as illegal for a physician to cause death. But does this mean that the doctor is duty bound to prolong the process of dying?

The heartbreaking struggle over mercy death has become a standard drama in many hospital novels. The controversy has occupied the minds of the clergy, the medical profession, and lay

(CONTINUED ON PAGE 17)

CLASS NOTES

1921

Theodore O. Yntema succeeded Ernest R. Breech, resigned as chairman of the Finance Committee of Ford Motor Company on January 11. Formerly vice president — finance, since 1949, Dr. Yntema will now head the committee which advises regarding financial policies of the company. In addition he is a vice president and a member of the company's board of directors. He is also chairman of the board of Ford Motor Credit Company and American Road Insurance Company, both Ford subsidiaries.



International Business Machines, will provide electronic data processing to member firms.

Haack, a Vice-President and Director of Robert W. Baird and Company, Incorporated, and a General Partner of Robert W. Baird and Company, is a member of the Midwest Stock Exchange. He is presently serving on the Board of Governors of the Exchange, and is a member of its Executive Committee. He is also a member of the New York Stock Exchange and is an Associate Member of the American Stock Exchange.



BIRTH ANNOUNCEMENTS

Ronald '52 and Ruth Lumley, Jean Marie, September 8, Muskegon.

Arthur '56 and Janet Groenewold '59N Bieri, Robert Bruce, September 15, Lowell.

Kenneth '52 and Mrs. Van Hemert, Cynthia Kay, October 12, 1960; Kenneth John June 11, 1959, Muskegon.

Joseph and Maxine Van Oss '48N Farrugia, Steven Joseph born August 18, adopted October 28, Bryon Center.

Stanley '53 and Darlene de Tuncq '56 Vander Aarde, Leon Bruce, November 6, Duluth, Minn.

Bernard J. '55 and Thelma Stremier, Ann Marie, November 8, Pontiac.

L. Michael and Ruth Vander Ploeg '50 Carson, Lewis Michael II, February 24, 1960, Mt. Pleasant, Mich.

Glenn A. '54 and Norma Tabb '55N Hine, Jeffrey Glenn, September 25, 1960, Marlboro, N. J.

James H. '49 and Nancy Stegeman, Beth Ann, August 20, 1960, Troy, Mich.

Richard W. '51N and Lorelei Parker '50N Saxon, Laura Lee, April 5, 1960, Grand Rapids.

Jack '50 and Esther Van Dyke '44 Wickert, and Anne, November 19, 1959, Kalamazoo.

Kenneth '53 and Arthea Raak, Daniel Wayne, November 29, 1960, Orange City, Ia.

Jerold P. '55 and Lois Tornga '56 Veldman, Jon Daniel, October 5, 1960, Harlingen AFB, Tex.

Bruce E. '59 and Dorothy Maines '58 Pearson, Mark Elliot, September 11, 1960, Holland.

Robert E. '51 and Sally Schrier '53 Japinga, Katherine Ann, October 31, Germany.

Robert W. and Nancy Gaikema Bedingfield, both '56, Robin Claire, February 9, 1960, Cherry Point, N. C.

1916

Johanna A. Acilts is a lively gal and is not to be bumped off by a wandering asterisk. Through an honest error an asterisk was inserted in front of her name in the class section of the Alumni Directory published in November. Anyone seeing "stars" in wrong places is invited to write the Alumni Office in protest and defense as Miss Acilts did.



1953

Frederick Vandenberg has been promoted by American Seating Co. to Southwestern Divisional Sales, Manager, Washington, D. C. After Hope, Fred served in the U. S. Navy as a Lieutenant, JG, for three years. He joined American Seating Company's sales organization in 1957 and for two years was a sales representative working out of Grand Rapids. In December 1959 he became Assistant to the Eastern Divisional Sales Manager in New York City.



1920

Chris A. De Young who returned from a Cambodian educational mission in August, has been selected as assistant to the chairman of a new state college for Western Michigan to serve an eight-county area surrounding Grand Rapids.

1933

James H. Zwemer has been appointed director of the engineering sales department of Monsanto Chemical Company's Inorganic Chemicals Division at St. Louis. He has previously served as assistant director of that department.

1938

Robt. W. Haack, Milwaukee, Wisconsin, has been elected to the Board of Directors of the newly-formed Midwest Stock Exchange Service Corporation, of Chicago. This company, in conjunction with Arthur Anderson and Company and

1955

Robert Muilenburg was named editor of the American Seating Company's Seater magazine on November 1. He joined American Seating in September as Communications Assistant. After graduation from Hope, Bob continued studying at Northwestern University to his masters degree in journalism. For the past three years he has served in the U. S. Navy as Communications and Combat Officer aboard an Atlantic Fleet destroyer. He and Phyllis Wierenga '55 Muilenburg have a two year old daughter, Pamela, and live at 1851 Herrick Ave., N.E., Grand Rapids.

1960

Robert Bronk is working toward an M.A. in International Relations at Syracuse University where he is a Resident Advisor. He is also employed as the Budget Manager in the Syracuse District store of Firestone Tire and Rubber Co.

E. Don '53 and Mrs. Teusink, Dawn Marie, December 15, Stickney, S. Dakota.

David '57 and Elena Byslma '58 Van Eenenaam, David Peter, December 31, Ann Arbor.

John '53 and Jeannette Siderius '52 Newton, Robert Scott, August 29, 1960, Enid, Okla.

Henry and Julie Bernius '52 Spitzler, Linda Jean, December 19, Freeport, N. Y.

John and Yvonne De Loof Tien, both '52, Sally Anne born July 18, 1960, adopted January 11, 1961, Dolton, Ill.

MARRIAGES

G. J. Van Zoeren '12 and Caroline Carley, November 19, Holland.

Lee H. Wenke and Joan A. Schroeder, both '60, December 23, Kalamazoo.

Thomas Lubbers '59 and Judith Tysse '60, December 28, Holland.

Chris De Young '20 and Mary Leenhouts, October 8, 1960, New York City.

OBITUARIES

MARTHA VANDERBERG '32, teacher at Colegio "Maria Alvarado", Lima, Peru, since 1944, died in Chicago in May, 1960.

A native of Chicago, she acquired her secondary education while working as a stenographer in business offices in the Loop, graduating after taking her senior year at Hope Preparatory School in 1928. After graduation, cum laude, from Hope, she got her master's degree in religious education from Biblical Seminary in 1934. Miss Vanderberg went to India that year under the Reformed Board to serve for seven years in mission schools. During her furlough she did graduate work at the University of Michigan in English Literature and received her master's in 1942.

While in Lima under the Methodist Board, by arrangement with the Reformed Board, she established La Florida Social Center in a Peru suburb.

HENRY GEERLINGS

One of Hope's most distinguished alumni died in Holland on November 1 at the age of 92. Henry Geerlings '87, formerly a Holland mayor and a state repre-

sentative, received quite wide publicity upon his retirement as a special writer for the Sentinel in 1955. His record as a public and church servant was hailed as unequalled — reaching the 350 year mark: mayor of Holland 10 years; Board of Education 50 years; Library Board 51 years; Board of Supervisors 10 years; state representative 8 years; and 20 or more years as an alderman on City Council.

He was a church trustee for 17 years, taught a men's Bible class for 25; served as president of the Ottawa County Sunday School Association 10 years, and the State Association 3 years; editor of the Leader (Reformed Church paper) 25 years and managed "de Hope", its Dutch forerunner 12 years.

Businesswise, he spent 50 years in the commercial department of First State Bank, retiring about 1940 at the age of 72. It was not until after his retirement that he ran for and was elected to the State Legislature to serve 8 years.

Other civic interests ranged from Chamber of Commerce to the Salvation Army, the Century Club, Rotary Club and other fraternal organizations.

Surviving are his son, Clyde '27, State Senator; a daughter, Ruth '32, now Mrs. Reo Marcotte of Belmont, Mass., three grandchildren and three great grandchildren.

BERTHA OLGERS OOMS '29, wife of Rev. William Ooms '28 died after a lingering illness in Worthington, Minn. on August 7, 1958.

Among her survivors are her husband, serving the American Reformed Church in Worthington, and a sister, Helen Olgers Ooms '27, a teacher in the public schools of Bellflower, Calif.

REV. GEORGE HENEVELD '13, died in Wyckoff, N. J., on January 7 after a lingering illness.

He had served Reformed Churches in Pella, Ia., Muskegon, Mich. and Wyckoff, since his graduation from Western Seminary.

He is survived by his wife, Etta; two sons, Dr. Robert Heneveld '43, Muskegon and Lowell Heneveld '47, Holland; a daughter, Mrs. Gil

Mooris, Wyckoff; 10 grandchildren; four brothers, Dr. John Heneveld '19, Coral Gables, Fla., Adrian and Stanley Heneveld of Holland and Dr. Edward Heneveld '35, Muskegon.

MAJOR CORNELIUS DE BOER

Full military rites were held in Forest Park, Illinois, on December 22 for Major De Boer '37N who died of a heart attack unexpectedly on December 19 in his home in LaGrange. He was stationed with the 5th Army in Chicago. Burial was in Evanston Memorial Gardens.

Maj. De Boer entered service in 1941 and was commissioned at the University of Florida during World War II. After the war he spent 8 years in Japan and 4 years in Germany.

Surviving are his wife, Camilla Warren '35; a son, Warren, 15; a daughter, Ainsley, 7; his mother, Mrs. Martin De Boer of Holland, and a sister, Dorothea De Boer Meeusen '39N, Grandville. The family address is 6200 Sunset Ave., LaGrange, Ill.

REPRESENTING HOPE COLLEGE

Rev. Jay R. Weener '49 at the Centennial Convocation at Chapman College, Orange, Calif., November 15.

Orville C. Beattie '39 at the inauguration of Dr. William Cole as president of Lake Forest College, Illinois, November 19.

ADVANCED DEGREES

Carol A. Vander Meer '59, M.A. English, Northwestern U., August, 1960.

Kenneth J. Weller '48, Ph.D. Business Administration, U. of Michigan, January 21, 1961.

Roger D. Kempers '49, M.S. Obstetrics and Gynecology, U. of Minn., December 15, 1960.

Fred S. Bertsch, Jr. '41, M.A. Secondary Admin. and Supervision, Western Mich. U., January 21, 1961.

Jack Kammeraad '53, M.A. Teaching in Jr. College, Western Mich. U., January 21, 1961.

Thomas Nowotny '59, Doktor der Rechte, Universitat Wien, December 20, 1960.

James D. Van Putten '56, Ph.D. Physics, U. of Michigan, January 21, 1961.

Teaching of Psychology

(CONTINUED FROM PAGE 4)

TESTING PROGRAM

Entrance examinations and various psychological tests given to students at Hope College are administered by Mr. Van Eyl. This work involves individual testing for the counseling program and group testing for the administration. Mr. Van Eyl is also the Director of an Educational Testing Service which has been established on Hope's campus to serve Western Michigan. The TS is a world-wide organization that administers College Board Entrance Examinations to high school seniors planning to go to college.

COUNSELING PROGRAM

In 1960 Hope College set up a formal counseling program for Hope students with Dr. Granberg as counselor. He deals not only with students who have emotional and educational problems, but also works with the deans and housemothers to help provide a uniform referral service for the program. As an ancillary service of the counseling program, vocational tests are given by Mr. Brown to students who request it.

FIELD COURSE

For the past three years, Hope College has been involved in conducting an experimental interviewing program at Kent County Jail. This program grew out of the interest of a former student who was taking Adolescent Psychology. He began to interview inmates in Kent County Jail concerning their problems. The program soon expanded to include informal interviewing for the inmates in the jail by advanced psychology and sociology students from Hope College. As the program grew, the need for a Field Course to give the students credit for the work was seen. Such a course is now established and expanded to include work at the Juvenile Detention Home in Muskegon County as well as the work in Kent County Jail.

The department employs a number of students to assist the faculty with their research and consulting projects.

The Psychology Department is a growing department. Ten years ago there were twelve psychology majors; five years ago, there were fourteen; and at the end of 1959, approximately

50 majors. The department has been an essentially one-man department for a number of years. At the present time there are four regular staff members, all of whom teach at least half-time, as well as other teachers who are brought in from other departments and from institutions in Holland and Grand Rapids. For example, Dr. John Utzinger, from Hope's Philosophy Department, teaches Introductory Psychology. Dean Vander Lugt has also taught that course in the past. Outside psychologists conduct evening and special courses: Dr. Blocksma, a Grand Rapids psychologist, teaches the Field Course; Mr. Eugene Scholten, psychologist for the Holland Public Schools, regularly teaches a variety of evening and summer courses.

The department has also grown in terms of its library holdings. In the past year, over 200 books and seven journal subscriptions have been added to the library. A card catalog of all psychology and related books from other departments is held in the department.

The course offerings have undergone changes and expansion. A course in Experimental Psychology was added in 1959, made possible by the addition of Mr. Van Eyl, whose training has been in that field. A Field Course offered for the past two years is a good example of how experimental programs can contribute to the curriculum.

Recently the Psychology Department has moved into Shields Cottage on the northwest corner of 12th Street and College Avenue. Besides the offices of the department, the building provides facilities for experimental work for the Leadership Project, a conference room, an individual testing room, and room for student assistants. Plans are being considered for converting the basement to laboratory facilities and the adjoining double garage to another classroom.

Tradition and Revolution

(CONTINUED FROM PAGE 7)

tional wisdom is the concept that a balanced federal budget is always best for the country, under all circumstances. It is, in the phrase of the orators, "the first necessity of a nation," "the foundation of all public and private financial stability." If I were to claim that this idea is a part of the conventional wisdom that has become obsolete, would the average American business or laboring man, the reader of this article, be interested or even willing to examine

the argument that might follow with an open mind? Or would he simply dismiss the proponent as crazy, or a socialist?

It would be interesting to speculate on the impact that the slogan "New Frontiers", used in the recent Presidential campaign, had upon the people of America. Did it frighten the people or did it strike a responsive chord? Was it a factor in the Kennedy victory, or did it help reduce the margin of victory to the slender majority that was the final result?

In summary, in political and economic areas, as members of a "have" nation, it is quite possible that the American people in our twentieth century are becoming much more traditional and anti-revolutionary in their temper. What about other areas of life and culture — the arts for example, particularly the literary arts?

The history of the American people's attitude toward the literary arts is in some ways a contrast to the history of their attitude toward political and social patterns. Almost from the beginning of the new political nation, the fresh and creative writers began to inveigh against the extreme traditionalism of the people in their literary tastes. Why, they lamented, when the American people had thrown off the political bonds of Europe, should they remain such victims of the "colonial complex" in their cultural patterns. In spite of the urgings of Emerson, Bryant, Thoreau, and of Lowell, who once wrote almost fiercely,

Forget Europe wholly, your veins throb with blood

To which the dull current in hers is but mud,

the people down through the nineteenth century were not ready for the different or unusual, and the few who dared to experiment were treated either by outcries of protest or more usually by silence. When Walt Whitman moved boldly from the conventional patterns of metrical verse and the traditional pretty and moral subjects to a long, flowing, irregular line and a frank avowal of "the body electric" there were a few horrified protests at his "barbaric yawp," his "package of muck and filth", but on the whole, the silence that followed was an indication that he was simply not being read. Ironically, the power and merit of his poetry was first appreciated in England. One of the paradoxes of American nineteenth century history is the contrast between the extreme rugged individualism in our economic life and the pale imitative prettiness of our letters.

Not until the beginning of the twentieth century did there rise a group of writers, strong and individualistic enough to break out of this silken

web. Aided by the examples of revolutionary thinkers and writers from abroad — Ibsen, Zola, Joyce and others — and also by the growing questioning of orthodox religious thinking stimulated by the speculations of evolutionary science and the new psychology, writers like Crane and Dreiser, Dos Passos and Hemingway, Gertrude Stein and E. E. Cummings, O'Neill and Rice broke through the conventional forms and themes and brought American literature to a virile adulthood. They were genuine literary revolutionaries and by their example helped to create a general public climate that was more receptive to experiment in form and more tolerant of new areas of subject.

In fact as one looks back on the pendulum swing of the 1920's and 1930's it is almost amusing to see the extremes to which the urge for innovation went. A lunatic fringe carried writing almost completely out of the range of communication so that it was primarily a mode of private self-indulgence. Dadaism was only one of the forms of this cult of unintelligibility. Nevertheless, this period was marked not only by revolutionary efforts, but by genuine success on the part of many an original mind to communicate what had formerly been considered incommunicable via the written word, namely the inner recesses of man's mind and even the subconscious emotional levels that influence man's behavior. Around some of these writers there have even developed little cults of avid apers — the Hemingway cult, the Faulkner cult, the Wasteland-Eliot cult. These groups like to consider themselves revolutionaries too, for they are in protest against the more genteel traditions of letters, but the rigidity with which they follow their idol suggests that they are primarily followers of a tradition, too, albeit a newer one.

As for the mythical average American, there is still no strong evidence that he has been seriously affected by the authentic new voices, that he has become more daring and open in his tastes. Poetically speaking, the American people even now have difficulty moving beyond the Whittier-Longfellow tradition.

What I have been pointing toward in a scattered and rather cavalier fashion, by commenting on a few of the many facets of American culture, is that in composite the American people may be less different from their European neighbors in their basic outlook and reactions than is generally conceded. Perhaps they are just as prone to be traditional, the major difference being simply the objects which they venerate and the length of time in which they follow a particular pattern. If the American critic of the European temper likes to

point to the fondness of old-world citizens to hold on to patterns that are centuries old and far removed from the realities and exigencies of the jet age, the European critic occasionally comments on the readiness of the average American to discard traditional patterns, not because they are outworn, but simply in order to stay within the more comfortable confines of the dominant but fleeting pattern of the moment.

Some of our European analysts have wondered whether in the most basic sense the American is not less individualistic than his European brother, the United States is not the society most dominated by the vagrant tyranny of the crowd, whether this is the true home of the crowd-man, whether here more than elsewhere the individual shapes his opinions only after a careful scrutiny of the Gallup poll, whether even the colleges, as a recent symposium suggests, are breeding a cautious generation whose first commandment is, "Don't stick out your neck."

If these analyses are at all close to the truth they point to a characteristic far more disturbing than the label "revolutionary" or "traditional". They suggest that the dominant emerging attribute in the national character is that the people are neither positively traditional nor positively revolutionary. Antithetical as these two types are, they have one thing in common — they are both motivated by a sense of values personally arrived at and genuinely believed in as to the nature of the good life and the good society. This is what impels the positive traditionalist to defend vigorously those elements of the established pattern which have made his life meaningful and brought his society closer to his vision of perfection. This is what, on the other hand, impels the positive revolutionary to attack those patterns which prevent his life and his society from drawing closer to his vision.

There are today in our American society many individuals who can lay claim to the description of positive traditionalist or positive revolutionary. But what about the national character in this country which emphasizes the importance of the common man? Is it possible that as we have moved out of our exuberant youth, with its brashness, its revolutionary zeal, its oft-misplaced confidence, into our middle age of power and affluence we have not gained a deeper sense of the value of our traditions — including the revolutionary tradition — but instead have simply lost the inner sense of large purpose that made our youth tolerable and even likeable?

Think on These Things

(CONTINUED FROM PAGE 12)

groups alike. One can uncover persuasive statements on both sides of the argument.

Perhaps the biggest obstacle to a compassionate and honest understanding of this problem is a superstitious concept of "nature inherited from an earlier and less scientific culture." People feel that death should be "Natural," that is humanly uncontrolled. Sometimes they say that God works through nature and therefore any "interference" with nature, by controlling what happens to people — interferes with God's activity. We must also remember however, that medicine itself is an interference with nature. Whenever medication is given or surgery employed, the natural course of events in the patient has been thwarted.

The right of spiritual beings to use intelligent control over physical nature rather than submit beast-like to its workings, is the heart of many crucial questions. One senses a growing feeling that the beauty and spiritual depths of human stature are what should be preserved and conserved in our value system, with the flesh as the means rather than the end.

Medicine has a duty, both to relieve suffering and to preserve life. Should the scales of medical effort balance in these two realms of medical practice? Do we need to re-examine our understanding of "life" as a moral and spiritual good — not merely physical? These are stimulating and thought provoking questions lurking on the horizon of medical philosophy.

It has not been within the concept of this discussion to offer solutions to the controversial issues presented. Much intense and sincere thought has been given by physicians, scientists, clergymen, and others to these troublesome problems. New concepts and philosophies are beginning to emerge. However, much remains to be accomplished. You as premedical students have the glorious opportunity to actually participate in the challenges of the medical future.

In closing, for a summary statement, I direct your thoughts to a verse taken from the Bible. The words of the Apostle Paul, written to the Philippian church, many centuries ago, might well be applied to medical ethics, practice, and philosophy. Paul writes thus: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

DATES FOR YOUR CALENDAR

Saturday, June 3, Alumni Day

Alumni Banquet 6:30 P.M. Phelps Hall

Sunday, June 4, Baccalaureate, 2:30 P.M. Dimnent Memorial Chapel

Monday, June 5, Commencement, 10:00 A.M. Dimnent Memorial Chapel

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