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AFRICAN ART EXPERIMENT

PAGE 2

THE COLLEGE STUDENT  A special report
 PAGE 5
IN THIS ISSUE

Hope's Visiting Professor of African History ........................................ 1
Experiments with African Art Students by Rolf Italiaander ................ 2
THE COLLEGE STUDENT—A Special Report ........................................ 5
More New Faces in the Faculty ......................................................... 21
Class Notes ....................................................................................... 22
Marriages—Advanced Degrees—Obituaries .......................................... 24
Births—News Review ........................................................................ 25

The Cover: An etching entitled Back From Market Heavily Burdened by Okola, one of Prof. Italiaander's African students. This etching was chosen from the many in the collection because it is typical in subject and in design of the beginnings of African art as related in "Experiments with African Art Students," page 3.

The Supplement—The College Student: For the fourth year we are presenting a supplement prepared by several editors of alumni publications in the United States and incorporated in alumni publications reaching nearly 3,000,000 readers. It started with American Higher Education 1958, was continued in 1959 with The College Teacher, and last year the subject was The Alumnus/A.

This year's subject has been treated to avoid generalizations. Its voice is the voice of students themselves from a wide variety of institutions, a wide variety of backgrounds, and all sections of the United States. They speak of their aspirations, their ethics, their times—and of their education. Their ideas vary... and, as a result, the picture that emerges is a picture of many young people, each different from all the rest, each moving in his own way, against his own background, in the ancient (yet ever-new) process of educating himself.

Our readers will see themselves, we think. They will recall some of the bitter-sweetness of their own student days. As a result, we believe they may gain a new understanding of what the educational process is all about—and why it merits strong support.
Hope’s Visiting Professor of African History and Civilization

ROLF ITALIAAENDER
Has been interested in African People for 28 years

Rolf Italiaander is a native of the Netherlands; maintains his residence in Hamburg, Germany; has known Africa for more than 28 years; and for this semester is Visiting Professor of African History and Civilization at Hope College.

At the age of 19, Mr. Italiaander visited Africa for the first time, including a bold journey that covered the Sahara desert. Since then he has made 11 major expeditions through Africa ranging from three visits to Dr. Schweitzer in Lambaren, to living with the pygmies while exploring the forests in Central Africa. He knows personally, many of the important African personalities: such as, President Bourguiba, of Tunisia; the late Patrice Lumumba, of the Congo; Tom Mboya, Kenya; President Nasser, Egypt; Dr. Banda, Nyasaland; Dr. Nkrumah, Ghana, and others.

A prolific writer, Mr. Italiaander has recorded his experiences in 19 books about Africa. His Der Ruhelose Kontinent (The Restless Continent), published in 1958, is a standard work about the history and economy of Africa in Dutch and German speaking countries with a French edition now in preparation. His most recent book, The New Leaders of Africa, published in Germany in fall 1960, will appear in English in June (Prentice Hall).

The list of books written or edited by this adventurer includes some fifty titles. He writes poetry, plays, novels, literary studies, travel accounts as well as history and sociology. He is well known in Europe as a lecturer, and as a TV personality, having a monthly show about Africa on the all-German television network.

His interest in the peoples of Africa has embraced their music, some of which he has recorded; their dances, which he has photographed and written about; their animals, which he has "hunted" for pictures only; their fairy tales, proverbs, poetry and drama, which he has translated; and the native art which he has collected avidly in all his travels.

Prof. Italiaander brought his art collection to America and in February conducted an exhibit of more than 200 pieces of painting, etching, and ceramics for the college and community. After various showings in other areas it will be on display again in Holland during Tulip Time.

A member of the American Committee on Africa, the American Studies Association, Prof. Italiaander is also a member of learned societies in the Netherlands, England, Germany, France and Austria. In October 1960 he was knighted by The Knights Templars, the military religious Order of the Poor Knights of Christ (founded in 1118). Upon his arrival in the United States he was guest of honor of the Adventurers Club of New York, founded by the late President Theodore Roosevelt.

Although Prof. Italiaander is directly associated with Hope College during this second semester of 1960-61, he is spending periods of time at other colleges conducting seminars, lecturing, and displaying his collection of Art. The State Department has asked him to visit pro-integration and integration-resistant southern states before he returns to Europe.

During the summer of 1959, Prof. Italiaander taught a course in African History in the Hope College summer program in Vienna. The interest in this subject which he found among his young American students proved so challenging to him that he accepted the invitation of Hope College to spend a semester in the United States as Visiting Professor of African History and Civilization.
"Africans learn very quickly if they want to learn"

Experiments with African Art Students

BY ROLF ITALIAANDE

ON THE CONGO-RIVER, near Stanley Pool, two great and modern towns are situated: on the southern bank Leopoldville, capital of the former Belgian Congo, now Republic of Congo; on the northern bank Brazzaville. Formerly Brazzaville was the capital of French Equatorial Africa. In 1958 French Equatorial Africa was divided into four republics. Since then, Brazzaville has become the residence of the French High Commissioner for the sovereign states and continues at the same time to function as the administrative center of the Republic of Congo, while the independent government has selected for its capital the port of Point Noire.

Brazzaville has 95,000 inhabitants, 65,000 of whom are living in Poto-Poto, a satellite town of Brazzaville. Brazzaville is characterized by its modern dwellings and business buildings inhabited by Europeans, whereas in the one-storied, flat-roofed houses of Poto-Poto hardly anybody but Africans are living.
I myself lived at various times with the local Africans and I can remember many days during which I did not see a single white person. There are hardly half a dozen white people living permanently in Poto-Poto so the negro population has the place practically to itself. I never missed the white people in Poto-Poto because I had no reason to care for the color of peoples’ skin. The people of Poto-Poto are very friendly, simple, modest and kind-hearted. I have seldom met such an accumulation of good qualities among Negroes and therefore I love the Congo and especially Poto-Poto, which, as seen from the air, has an almost perfectly square lay-out. In Europe, we would call Poto-Poto a garden city for almost all the houses are hidden among trees and shrubs.

I consider myself a little like a citizen of Poto-Poto, just because I stayed there several times. I even experienced a civil war there and was to have been killed by a native tribe because they thought I favored another tribe. Just when the attack was to have taken place, however, a kindly fate made me leave my house in Poto-Poto. After my return, I was asked during a sociable hour in the evening, which of the different tribes I preferred. My answer was that I did not prefer any one of the tribes, neither the Balali nor the Mbochi, but only human beings and that I am as little interested in tribes as in races. Thereupon my friends embraced me and confessed that my name had been on the list of those who were to have been killed, but they asked pardon for their rash judgment. Well, there was no reason to worry about it. And I did not worry about it because Africa is neither Europe nor America.

In 1951, a young French painter and ethnologist, Pierre Lods, started to gather young Africans around him in order to work with them in the field of art. He has been doing this for nearly ten years and the PPP—"les peintres de Poto-Poto"—has already given adequate proof of their talents and their pictures have been shown (in part thanks to my collection) in many countries. During my repeated stays in Poto-Poto, I became not only very friendly with Lods himself, but also with the amiable painters. I lived with them and established a modest household of my own, shared their daily life and went fishing or dancing with them. In the end, I started also to work with them in the field of art. I wanted to observe systematically and in detail how Africans react to stimulants from outside. They had worked in water color before. I had, therefore, to put a new task to them. Since nobody had ever etched before in Africa, it was bound to be interesting to teach them the art of etching. This, then, was my task and I was not to be disappointed.

Before leaving Europe, I secured copper and zinc plates and a variety of etching needles. Then I asked my late friend, the painter Fritz Kronenberg from Hamburg, to instruct me in the technical details of etching. In view of the heat and humidity, it was obvious that only cold-needle etching would be possible, but though I limited myself to an elementary technique, I later found that owing to the tropical climate the expensive copper plates had oxidized. I had no means to stop this process of oxidation. Some plates were completely ruined, others, however, profited by it and very surprising and unexpected effects appeared later on the prints. As it was impossible to harden the plates or to find a printing press near the Equator, the printing could only be done after my return to Europe.

During my last two visits to Poto-Poto, I had an opportunity to work personally with my etching-pupils. Once I even directed the whole study community because Pierre had been unexpectedly called back to France due to a serious accident in his family. During this second stay of mine, we carried on a great deal of work. My friends concentrated much better on it than the previous time. In the meantime they had had the chance to see the results of the plates from which prints had been made in Europe. They enjoyed it and became ambitious.

My friends and pupils belonged to the Mbochi, Djem, Monzambo, Lari and Konyou tribes. Most of them were between 19 and 27 years old. Some of them worked already as professional artists, others painted in their spare-time and earned their living in commercial jobs or as artisans. On the whole, I had to deal with young Africans who had already a certain amount of art experience.

The first time we sat together under palms and baobabs (monkey bread trees), and I tried to explain the technical process, it occurred to me that I would have to do some etching myself. Negroes are imitators and like to see examples in order to understand something new. Having myself little talent for drawing, I fortunately was inspired to tell them that I was interested in abstract art. And so,
making the most of necessity, I boldly drew circles, planes and lines after the fashion of various contemporary artists. Admittedly, my work was not of a high standard compared with theirs, but I was able to make clear what I meant.

After these elementary demonstrations I showed my friends a series of etchings I had brought from Europe as technical examples. I explained how etchings are printed and that the finished print shows the reverse image of the plate. This was surprising news to them and they immediately asked if their signature, which would have to be readable at all costs, would also have to be written in mirror-writing. When I confirmed this, they immediately began to practice writing their names with a mirror.

Otherwise I did not influence them. They could choose their themes just as they liked. Therefore we have so many graphics showing dancers, animals and demons and scenes of the daily life of Poto-Poto, but no houses like ours, no cars, bicycles, motorcycles which they all want to have, no symbols of the 20th Century at all.

It cannot be analysed here to what extent these pictures are "symbols" and to what extent they are "copies." Nowadays, there are many interpreters of African art who find "symbol" in everything Negroes do, or a "concept of life" or perhaps even a "philosophy of life"; they see in everything ritual, cult, religion or myth. More than 25 years experience with African affairs have made me skeptical as to whether these applications are justified. Too many Africans—and especially those who work in the field of art—are uprooted and connections with their tradition and heritage are severed. This is due, in part at least, to the history of three hundred years of colonial domination by the white man.

I must admit that I was often dissatisfied with their work because they always and almost mechanically depicted the same themes. Therefore I once pointed out to them that if they wanted to master a new technique, they would have to outgrow the traditional interpretation of their environment. There were after all, I told them, many themes outside folklore or mythology. After all, I continued, you do care very much for a life in the twentieth Century style and wish to resemble progressive Europeans, Americans and Asians. Nevertheless, they reverted again and again to the semi abstract style of their pictures which show a strong affinity to the cave-paintings discovered by Leo Frobenius, Abbe H. Breuil and others and published by these explorers. I find it very difficult to give a reason for this.

They have of course endogenous conceptions. Richard Hülsenbeck, one of the fathers of Dadaism, stated that some American psychoanalysts believe philosophy, religion and art "are common dreams." C. G. Jung teaches that periods of culture find their expression in mythologies which can be reduced to certain principles or ideas. It is possible that these facts play an important part. And one has to admit that the Congolese are uncertain in the face of progress though they accept and welcome it and are devoted to it as to a cult. The step from pastoral to modern life has been—and still is—to fast, the people have as yet no relationship to modern times—or at least a very superficial one. But it is just as likely possible that the cause is their endogenous passivity or even laziness. Once they have mastered something, they hang on to it and repeat again and again a successful action. At any rate there are many factors which combined could produce the result.

In this connection I like to tell one experience which has been, for me at least, very interesting: During several weeks we noticed again and again a French glider moving in elegant curves in the sky above us. This motorless airplane interested the young Negro artists; it excited them; it even diverted them from their work. Not only that, but all my painter friends enthusiastically declared they would like to learn the art of gliding. Yet when I asked them to draw this dashing, artificial bird, the pictures always resembled a mythical eagle or buzzard rather than a real bird with feathers.

But I am convinced this will change, quite apart from the question as to whether this is desirable or not. One thing is certain: Africans learn very quickly if they want to learn. They will, then, do all in their power and they will adjust themselves to the tendencies of art prevailing in other parts of the world as it was done by Indian, Chinese or Japanese artists.

The youth of Africa paint, etch, and compose not only because they enjoy creative activity, but also because they know by instinct: art can help them to embellish their life and, moreover, it can help them to find their way in the new world of today. The new African art is only at its starting point. But it seems to me to be a promising starting point.

The editor of this magazine asked the president of the Hope College Student Council, Calvin Bruns of Waupun, Wisconsin, to read this supplement having in mind whether it was representative of the Hope student. Calvin reported that in his opinion the study was fairly indicative of the Hope student. He observed that the Hope students tend to feel toward the honor system much as those in the article (the honor system has been up for study on the campus for the past year). He did mention the void of any mention of religion in the article, and suggested that a study of the Hope Student would naturally include this facet of learning.
Times have changed.
Have America’s college students?

THE COLLEGE STUDENT,
they say, is a young person who will...
... use a car to get to a library two blocks away, knowing full well that the parking lot is three blocks on the other side.

... move heaven, earth, and the dean's office to enroll in a class already filled; then drop the course.

... complain bitterly about the quality of food served in the college dining halls—while putting down a third portion.

... declaim for four solid years that the girls at his institution or at the nearby college for women are unquestionably the least attractive females on the face of the earth; then marry one of them.

But there is a serious side. Today's students, many professors say, are more accomplished than the average of their predecessors. Perhaps this is because there is greater competition for college entrance, nowadays, and fewer doubtful candidates get in. Whatever the reason, the trend is important.

For civilization depends upon the transmission of knowledge to wave upon wave of young people—and on the way in which they receive it, master it, employ it, add to it. If the transmission process fails, we go back to the beginning and start over again. We are never more than a generation away from total ignorance.

Because for a time it provides the world's leaders, each generation has the power to change the course of history. The current wave is thus exactly as important as the one before it and the one that will come after it. Each is crucial in its own time.

What will the present student generation do? What are its hopes, its dreams, its principles? Will it build on our past, or reject it? Is it, as is so often claimed, a generation of timid organization people, born to be commanded? A patient band of revolutionaries, waiting for a breach? Or something in between?

No one—not even the students themselves—can be sure, of course. One can only search for clues, as we do in the fourteen pages that follow. Here we look at, and listen to, college students of 1961—the people whom higher education is all about.
The fourteen young men and women pictured above come from fourteen colleges and universities, big and little, located in all parts of the United States. Some of their alma maters are private, some are state or city-supported, some are related to a church. The students' studies range widely—from science and social studies to agriculture and engineering. Outside the classroom, their interests are similarly varied. Some are athletes (one is All-American quarterback), some are active in student government, others stick to their books.

To help prepare this report, we invited all fourteen, as articulate representatives of virtually every type of campus in America, to meet for a weekend of searching discussion. The topic: themselves. The objective: to obtain some clues as to how the college student of the Sixties ticks.

The resulting talk—recorded by a stenographer and presented in essence on the following pages—is a revealing portrait of young people. Most revealing—and in a way most heartening—is the lack of unanimity which the students displayed on virtually every topic they discussed.

As the seminar neared its close, someone asked the group what conclusions they would reach about themselves. There was silence. Then one student spoke:

"We're all different," he said.

He was right. That was the only proper conclusion. Labelers, and perhaps libelers, of this generation might take note.

of students from coast to coast
“Being...”
STUDENT YEARS are exciting years. They are exciting for the participants, many of whom are on their own for the first time in their lives—and exciting for the onlooking adult.

But for both generations, these are frequently painful years, as well. The students' competence, which is considerable, gets them in Dutch with their elders as often as do their youthful blunders. That young people ignore the adults' soundest, most heartfelt warnings is bad enough; that they so often get away with it sometimes seems unforgivable.

Being both intelligent and well schooled, as well as unfettered by the inhibitions instilled by experience, they readily identify the errors of their elders—and they are not inclined to be lenient, of course. (The one unforgivable sin is the one you yourself have never committed.) But, lacking experience, they are apt to commit many of the same mistakes. The wise adult understands this: that only in this way will they gain experience and learn tolerance—neither of which can be conferred.

"They say the student is an animal in transition. You have to wait until you get your degree, they say; then you turn the big corner and there you are. But being a student is a vocation, just like being a lawyer or an editor or a business man. This is what we are and where we are."

"The college campus is an open market of ideas. I can walk around the campus, say what I please, and be a truly free person. This is our world for now. Let's face it—we'll never live in a more stimulating environment. Being a student is a wonderful and magnificent and free thing."
"You go to college to learn, of course.

A student's life, contrary to the memories that alumni and alumnae may have of "carefree" days, is often described by its partakers as "the mill." "You just get in the old mill," said one student panelist, "and your head spins, and you're trying to get ready for this test and that test, and you are going along so fast that you don't have time to find yourself."

The mill, for the student, grinds night and day—in classrooms, in libraries, in dining halls, in dormitories, and in scores of enterprises, organized and unorganized, classed vaguely as "extracurricular activities." Which of the activities—or what combination of activities—contributes most to a student's education? Each student must concoct the recipe for himself. "You have to get used to living in the mill and finding yourself," said another panelist. "You'll always be in the mill—all through your life."
But learning comes in many ways."

"I'd like to bring up something I think is a fault in our colleges: the great emphasis on grades."

"I think grades interfere with the real learning process. I've talked with people who made an A on an exam—but next day they couldn't remember half the material. They just memorized to get a good grade."

"You go to college to learn, of course. But learning comes in many ways—not just from classrooms and books, but from personal relations with people: holding office in student government, and that sort of thing."

"It's a favorite academic cliché, that not all learning comes from books. I think it's dangerous. I believe the greatest part of learning does come from books—just plain books."
"It's important to know you can do a good job at something."

It's hard to conceive of this unless you've been through it... but the one thing that's done the most for me in college is baseball. I'd always been the guy with potential who never came through. The coach worked on me; I got my control and really started going places. The confidence I gained carried over into my studies. I say extracurricular activities are worthwhile. It's important to know you can do a good job at something, whatever it is."

“No! Maybe I'm too idealistic. But I think college is a place for the pursuit of knowledge. If we're here for knowledge, that's what we should concentrate on.”

“In your studies you can goof off for a while and still catch up. But in athletics, the results come right on the spot. There's no catching up, after the play is over. This carries over into your school work. I think almost everyone on our football team improved his grades last fall.”

“This is true for girls, too. The more you have to do, the more you seem to get done. You organize your time better.”

“I can't see learning for any other purpose than to better yourself and the world. Learning for itself is of no value, except as a hobby—and I don't think we're in school to join book clubs.”

“For some people, learning is an end in itself. It can be more than a hobby. I don't think we can afford to be too snobbish about what should and what shouldn't be an end in itself, and what can or what can't be a creative channel for different people.”
College is where many students meet the first great test of their personal integrity. There, where one's progress is measured at least partly by examinations and grades, the stress put upon one's sense of honor is heavy. For some, honor gains strength in the process. For others, the temptation to cheat is irresistible, and honor breaks under the strain.

Some institutions proctor all tests and examinations. An instructor, eagle-eyed, sits in the room. Others have honor systems, placing upon the students themselves the responsibility to maintain integrity in the student community and to report all violators.

How well either system works varies greatly. "When you come right down to it," said one member of our student panel, "honor must be inculcated in the years before college—in the home."

"Maybe you need a B in a test, or you don't get into medical school. And the guy ahead of you raises the average by cheating. That makes a real problem."
"I'm from a school with an honor system that works. But is the reason it works maybe because of the tremendous penalty that's connected with cheating, stealing, or lying? It's expulsion—and what goes along with that is that you can't get into another good school or even get a good job. It's about as bad a punishment as this country can give out, in my opinion. Does the honor system instill honor—or just fear?"

"At our school the honor system works even though the penalties aren't that stiff. It's part of the tradition. Most of the girls feel they're given the responsibility to be honorable, and they accept it."

"On our campus you can leave your books anywhere and they'll be there when you come back. You can even leave a tall, cold milkshake—I've done it—and when you come back two hours later, it will still be there. It won't be cold, but it will be there. You learn a respect for honor, a respect that will carry over into other fields for the rest of your life."

"I'd say the minority who are top students don't cheat, because they're after knowledge. And the great majority in the middle don't cheat, because they're afraid to. But the poor students, who cheat to get by. . . . The funny thing is, they're not afraid at all. I guess they figure they've nothing to lose."

"Nobody is just honest or dishonest. I'm sure everyone here has been guilty of some sort of dishonest act in his lifetime. But everyone here would also say he's primarily honest. I know if I were really in the clutch I'd cheat. I admit it—and I don't necessarily consider myself dishonest because I would."

"It seems to me you're saying that honor works only when it's easy."

"Absolute honor is 150,000 miles out, at least. And we're down here, walking this earth with all our faults. You can look up at those clouds of honor up there and say, 'They're pretty, but I can't reach them.' Or you can shoot for the clouds. I think that's the approach I want to take. I don't think I can attain absolute honor, but I can try—and I'd like to leave this world with that on my batting record."
“It’s not how we feel about issues—

"We are being criticized by other people all the time, and they’re stamping down on us. ‘You’re not doing anything,’ they say. I’ve noticed an attitude among students: Okay, just keep criticizing. But we’re going to come back and react. In some ways we’re going to be a little rebellious. We’re going to show you what we can really do.”

Today’s college students are perhaps the most thoroughly analyzed generation in our history. And they are acutely aware of what is being written about them. The word that rasps their nerves most sorely is “apathy.” This is a generation, say many critics, that plays it cool. It may be casually interested in many things, but it is excited by none.

Is the criticism deserved? Some college students and their professors think it is. Others blame the times—times without deprivation, times whose burning issues are too colossal, too impersonal, too remote—and say that the apparent student lassitude is simply society’s lassitude in microcosm.

The quotation that heads this column is from one of the members of our student panel. At the right is what some of the others think.

“Our student legislature fought most of the year about taking stands. The majority rationalized, saying it wasn’t our place; what good would it do? They were afraid people would check the college in future years and if they took an unpopular stand they wouldn’t get security clearance or wouldn’t get a job. I thought this was awful. But I see indications of an awakening of interest. It isn’t how we feel about issues, but whether we feel at all.”

“I’m sure it’s practically the same everywhere. We have 5,500 full-time students, but only fifteen or twenty of us went on the sit-downs.”

“I think there is a great deal of student opinion about public issues. It isn’t always rational, and maybe we don’t talk about it, but I think most of us have definite feelings about most things.”

“I’ve felt the apathy at my school. The university is a sort of isolated little world. Students don’t feel the big issues really concern them. The civil rights issue is close to home, but you’d have to chase a student down to get him to give his honest opinion.”

“We’re quick to criticize, slow to act.”

“Do you think that just because students in America don’t cause revolutions and riots and take active stands, this means . . . ?”

“I’m not calling for revolution. I’m calling for interest, and I don’t care what side the student takes, as long as he takes a side.”

“But even when we went down to Woolworth’s carrying a picket sign, what were some of the motives behind it? Was it just to get a day away from classe
"I attended a discussion where Negro students presented their views. I have never seen a group of more dynamic or dedicated or informed students."

"But they had a personal reason."

"That's just it. The only thing I can think of, where students took a stand on our campus, was when it was decided that it wasn't proper to have a brewery sponsor the basketball team on television. This caused a lot of student discussion, but it's the only instance I can remember."

"Why is there this unwillingness to take stands?"

"I think one big reason is that it's easier not to. It's much easier for a person just to go along."

"I've sensed the feeling that unless it really burns within you, unless there is something where you can see just what you have done, you might as well just let the world roll on as it is rolling along. After all, people are going to act in the same old way, no matter what we try to do. Society is going to eventually come out in the same way, no matter what I, as an individual, try to do."

"A lot of us hang back, saying, 'Well, why have an idea now? It'll probably be different when I'm 45.'"

"And you ask yourself, Can I take time away from my studies? You ask yourself, Which is more important? Which is more urgent to me?"

"Another reason is fear of repercussions—fear of offending people. I went on some sit-downs and I didn't sit uneasy just because the manager of the store gave me a dirty scowl—but because my friends, my grandparents, were looking at me with an uneasy scowl."
"We need a purpose other than security and an $18,000 job."
"Perhaps 'waiting' is the attitude of our age—in every generation."

"Then there comes the obvious question, With all this waiting, what are we waiting for? Are we waiting for some disaster that will make us do something? Or are we waiting for some 'national purpose' to come along, so we can jump on its bandwagon? So we are at a train station; what's coming?"

"I guess one of the things that bother us is that there is no great issue we feel we can personally come to grips with."

The panel was discussing student purposes. "We need a purpose," one member said. "I mean a purpose other than a search for security, or getting that $18,000-a-year job and being content for the rest of your life."

"Isn't that the typical college student's idea of his purpose?"

"Yes, but that's not a purpose. The generation of the Thirties—let's say they had a purpose. Perhaps we'll get one, someday."

"They had to have a purpose. They were starving, almost."

"They were dying of starvation and we are dying of overweight. And yet we still should have a purpose—a real purpose, with some point to it other than selfish mediocrity. We do have a burning issue—just plain survival. You'd think that would be enough to make us react. We're not helpless. Let's do something."
Have students changed?

—Some professors’ opinions

"Oh, yes, indeed," a professor said recently, "I'd say students have changed greatly in the last ten years and—academically, at least—for the better. In fact, there's been such a change lately that we may have to revise our sophomore language course. What was new to students at that level three years ago is now old hat to most of them.

"But I have to say something negative, too," the professor went on. "I find students more neurotic, more insecure, than ever before. Most of them seem to have no goal. They're intellectually stimulated, but they don't know where they're going. I blame the world situation—the insecurity of everything today."

"I can't agree with people who see big changes in students," said another professor, at another school. "It seems to me they run about the same, year after year. We have the bright, hard-working ones, as we have always had, and we have the ones who are just coasting along, who don't know why they're in school—just as we've always had."

"They're certainly an odd mixture at that age—a combination of conservative and romantic," a third professor said. "They want the world to run in their way, without having any idea how the world actually runs. They don't understand the complexity of things; everything looks black or white to them. They say, 'This is what ought to be done. Let's do it!'"

"If their parents could listen in on their children's bull sessions, I think they'd make an interesting discovery," said another faculty member. "The kids are talking and worrying about the same things their fathers and mothers used to talk and worry about when they were in college. The times have certainly changed, but the basic agony—the bittersweet agony of discovering its own truths, which every generation has to go through—is the same as it's always been.

"Don't worry about it. Don't try to spare the kids these pains, or tell them they'll see things differently when they're older. Let them work it out. This is the way we become educated—and maybe even civilized."

"I'd add only one thing," said a professor emeritus who estimates he has known 12,000 students over the years. "It never occurred to me to worry about students as a group or a class or a generation. I have worried about them as individuals. They're all different. By the way: when you learn that, you've made a pretty profound discovery."

"The College Student"

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<table>
<thead>
<tr>
<th>DENTON BEAL</th>
<th>DAVID A. BURB</th>
<th>DAN ENDSLEY</th>
<th>DAN B. FENN, JR.</th>
<th>RANDOLPH L. FORT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Carnegie Institute of Technology</td>
<td>The University of Oklahoma</td>
<td>Stanford University</td>
<td>Harvard Business School</td>
<td>Emory University</td>
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<td>J. ALFRED GUEST</td>
<td>L. FRANKLIN HEAD</td>
<td>CHARLES M. HELMKE</td>
<td>WALDO C. M. JOHNSTON</td>
<td>JEAN D. LINEHAN</td>
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<td>Amherst College</td>
<td>The University of New Hampshire</td>
<td>St. John's University</td>
<td>Yale University</td>
<td>American Alumni Council</td>
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<td>MARALYN OBBISON</td>
<td>ROBERT L. PAYTON</td>
<td>FRANCES PROVENCE</td>
<td>ROBERT M. RHODES</td>
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<td>Swarthmore College</td>
<td>Washington University</td>
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<td>The University of Pennsylvania</td>
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<td>VERNE A. STADTMAN</td>
<td>FREDERIC A. STOTT</td>
<td>FRANK J. TATE</td>
<td>ERIK WENSBERG</td>
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<td>The University of California</td>
<td>Phillips Academy (Andover)</td>
<td>The Ohio State University</td>
<td>Columbia University</td>
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<td>CHARLES E. WIDMAYER</td>
<td>REBA WILCOXON</td>
<td>ELIZABETH B. WOOD</td>
<td>CHESLEY WORTHINGTON</td>
<td>CORBIN GWALTNEY</td>
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<td>Dartmouth College</td>
<td>The University of Arkansas</td>
<td>Sweet Briar College</td>
<td>Brown University</td>
<td>Executive Editor</td>
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teaching experience includes 10 years at Baylor, 3 years at New Mexico U., and 3 years at Rocky Mountain College, Billings, Montana, where she was head of the English department. She has taught in public schools also. Mrs. Murray has two children: Mrs. Ford R. Hale, of Dallas; and Leo, a student in Holland High School.

JAMES DE YOUNG

James De Young, hometown Milwaukee, was appointed instructor in speech and English in the fall of 1960. He has his B.A. from Beloit College in English and Speech (1939), and his M.A. from Bowling Green State University in Theatre and Public Speaking (1960). During last summer he was Lighting Director of the Huron Playhouse, Huron, Ohio. A member of the National Collegiate Players and of the Speech Association of America, he plans to continue work for his Ph.D. in Theatre upon the return of Dale De Witt '53 to the faculty in 1962.

MORE NEW FACES IN THE FACULTY

JOAN PYLE

Joan was graduated from Hope College in 1955. Since, she has been teaching physical education and Latin in Spring Lake and Orchard View schools on the elementary and junior high levels. She has also been working toward her M.A. degree in guidance which she will get in June from Western Michigan University. Joan served the Michigan Christian Endeavor Union as president for three years and is currently on the Topics Committee of the National Union. She came to Hope in September as instructor in physical education.

ELAINE JEKEL

Elaine teaches part time in the Chemistry department. Her undergraduate work was completed at Greenville College in Illinois and her graduate work, at Purdue University where she received the M.S. and Ph.D. degrees. The past four years she has taught at Western Michigan University in Kalamazoo. She has taught also at Greenville College. She is a member of Sigma Xi and Sigma Delta Epsilon, an honorary society for women in research. Last August Elaine Zimmerman married Eugene C. Jekel who has been on the Hope College chemistry staff since 1955.

WERNER HEINE

Werner Heine, visiting lecturer in German, is a native of Germany. He is a graduate of a classical high school and Hochschule (college) of Colonial Affairs in Germany. He has held administrative and executive positions for his government in Dutch East Indies and Tanganyika Territory, East Africa. In the United States Mr. Heine has had high school teaching experience in Manchester, Michigan, has obtained the B.A. degree from Michigan State University and will get his M.A. from the same institution in the summer of 1961.

A P R I L, 1 9 6 1
CLASS NOTES

Dr. Frederick R. Steggerda '25 is in Hiroshima on a six months Fulbright grant where he is lecturing in the Hiroshima Medical School, department of Physiology, and in other medical schools in Japan. He is living in the dormitory of the ABCC (Atomic Bomb Casualty Commission) a group of American doctors who are studying the effects of the bomb on survivors.

Mrs. Steggerda — Marian Van Vessem '25 — and daughter Janet are planning to join Dr. Steggerda in May. The family will return via Hong Kong, Bangkok, Madras, Delhi, Tehran, Beirut, Cairo, Milan, London, and as many other places as they can "squeeze into a month". They expect to find "Hopeites in every port."

Clyde H. Geerlings, Republican, was re-elected to a sixth term as State Senator from the 23rd district — Muskegon and Ottawa Counties — in November.

Former Speaker of Michigan's House of Representatives George Van Peursem was picked to be Chairman of the GOP State Central Committee at the State Convention in February.

Dr. Kenneth Vanden Berg has been elected Chief of Staff of Pontiac General Hospital for 1961.

Henry Kleinheksel '36 has been appointed to a newly created position at Western Theological Seminary — Business Manager.

Mr. Kleinheksel left his position with Holland Color and Chemical Company where he has been production manager for 15 years to accept the appointment. Though a layman, he has a long record of church service, including member of the Board of Trustees and Executive Committee of Hope College; Chairman of the Michigan State C. E. Convention; President of the Classical Board of Benevolence; member of the General Synod Committee on Reformed Church Extension, and currently, also, an elder in the Maplewood Reformed Church.

His civic service has included Vice-Chairman of the Ottawa County Chapter of the Michigan Heart Association, member for Maplewood on the Holland City Council, and member and president of the Maplewood School Board.

Mr. Kleinheksel is a member of the American Chemical Society, the American Association for the Advancement of Science and the American Management Association.

As Business Manager for Western Seminary, Mr. Kleinheksel will be responsible for the general business operation of the school, according to Dr. Harold Englund, President. He assumed his duties on March 1.
The Rev. Charles J. Stoppels '42 has three church jobs in Flint. Besides his 'everyday' work as associate pastor of the First Presbyterian Church, he was elected president of the Greater Flint Council of Churches in January, and since that time has been named moderator of the Flint Presbytery.

In preparation for these responsibilities, Mr. Stoppels attended Western Theological and Princeton Seminaries. During Seminary days he served the Dog Pound Community Reformed Church and the First Presbyterian Church of Titusville, N. J. After his ordination by the Reformed Church in 1945, he accepted a call to the First Presbyterian Church of Boyne City, Michigan. He served there until he went to his present pastorate where his responsibility is Christian Education. He is one of 5 ministers on the staff of his church which has an active membership of 4,000, a church school with an enrolment of 2,400 and attendance of from 1,100 to 1,500. He has a lay assistant trained in elementary education. "It's a great church, and we have a wonderfully busy time."

The picture of the Stoppels family was taken in May when his church held a ceremony and reception on the occasion of his 10th anniversary in its service. Mrs. Stoppels is the former Iris M. Muyksens, a graduate of Central Michigan University, and the children are Mark, 14; Jeanne, 10; Laura, 12; and Alice, 8.

George D. Zuidema '47, M.D., assistant professor of surgery at The University of Michigan Medical Center, was one of 25 U. S. scientists named to be a John and Mary Markle Scholar in the Medical Sciences. Each of the nation's 84 medical schools nominates one candidate for the award, given on the basis of general professional achievement.

A five-year grant of $6,000 a year accompanies the award for the support of the candidate's academic efforts. The awards were presented in New York City on March 7.

George received his M.D. degree from Johns Hopkins University in 1953. He joined the U-M Medical Center in 1960.

Donald E. Walchenbach was appointed director of Hurley Hospital, Flint, late in February. He left his position as assistant director of Butterworth Hospital, Grand Rapids, on April 1 to begin his new duties.

Don has been at Butterworth for the past 7 years. After graduation from Hope he went to Columbia to earn his masters degree in hospital administration. Following a residency in Lowell, Mass., he went to Montpelier, Ohio, where he directed the construction of a new hospital and became its director. In Flint he will be director of a 700-bed hospital, the largest in the city.

In Grand Rapids Don has been vice president of the consistory of the Everglades Reformed Church. He is a member of the American College of Hospital Administrators and of the American Hospital Association. He and his wife, Elaine Bielefeld '46, have three daughters.

Another Hope man is "on his way" in college administration! W. Warren B. Eickelberg '49 was appointed Vice President for Development and Public Relations of Adelphi College in Garden City, New York, in February. He is also Assistant Professor in the Biology Department of the college.

After graduating from Hope, Warren went to Wesleyan University for his M.A., and he has completed

APRIL, 1961
courses toward his doctorate at Fordham University. He joined the faculty at Adelphi in 1952 and has taught courses in comparative anatomy, embryology, physiology and neurophsiology, genetics and evolution on both the undergraduate and graduate level. He has also been assistant director and director of development for the college.

Mr. Eikelberg holds memberships in several professional societies including the New York Academy of Science, Sigma Xi, Long Island Science Teachers Association which he has served as president, and others.

Warren and his wife, Nancy, have three children, William, 7, Margaret, 5, and Robert, 2. They live in Massapequa Park.

1950

John S. Brinkerhoff has been promoted to assistant secretary of the Peoples Trust Company of Bergen County, New Jersey. With the company since 1951, John was promoted last July to a junior officer after a varied career in many departments of the bank, starting with the personal credit department. He and his wife Joan Wilson '50 have four children and live in Paterson.

1955

John Schrier, treasurer of the Muskegon Agency, Inc., was awarded a $750 scholarship by the American Fore Loyalty Insurance Group. This provided a six weeks course in New York City at the home office of the insurance company. Scholarship awards were based on competitive examinations.

1955

The National Science Research Foundation has announced a grant to James D. van Putten, Jr., for a post doctoral fellowship for one year's study and research at the European Organization for Nuclear Research, Geneva, Switzerland, beginning September 1961.

1958

Joyce Leighley, women and girls' secretary of the West YMCA Grand Rapids, has received a John R. Mott Fellowship Award. The award for $2,000, under the John Schrier Scholarship and Fellowship Program of the YMCA, is to be used in the pursuance of full time professional education for the YM at graduate level. This is the first time the Mott award has been granted to a woman.

In Grand Rapids Joyce has helped to create and develop such activities as a girls' swim team, Synchronized Swim Club, Junior Leaders Club and others. In addition to her Grand Rapids work she has served as secretary to the State YMCA Commission for Work on Women and Girls and is now working on the Michigan Promotion Committee for the Twelfth North American Assembly on YMCA Work with Youth. She has recently been appointed to serve on the 1963 Association of Secretaries Triennial Conference Committee.

1958

Hope Brahns is teaching Air Force dependents in Tripoli this year. She is planning to be in France with the same program next year.

MARRIAGES


William Brookstra '59 and Sharon Crawford '60, February 11, Grand Rapids.

Donald Maxam '55 and Elise Perrett, August 27, 1960, Woodcliff Lake, N. J.

Ann Tell '60 and Wallace L. Osland, August 19, 1960, Rochester, N. Y.

Lottie Hoyt De Kleine '05N and William H. Giebel '00P, September 22, Buffalo.

REPRESENTING HOPE COLLEGE

Dr. Maurice B. Visscher '22 at the inauguration of Owen Meredith Wilson as Ninth President of the University of Minnesota, February 23, Minneapolis.

ADVANCED DEGREES


Paula Chaat Smith '50N, M.S. Elementary Education, Oklahoma State U., August 1960.

OBITUARIES

MRS. ALBERT VAN DYKE

Lois Hall Van Dyke '41 died at the Community Hospital in Sheldon, Iowa, on February 3, following a long illness.

She was a 1935 graduate of Blodgett Hospital School of Nursing and had served the Hospital as clinical supervisor from 1941 to 1943. At the time of her death she was serving the First Reformed Church of Sheldon with her husband, a graduate of 1940. Four children survive her besides her husband.

RAYMOND OTTEMAN, JR.

Raymond Ottoman, Jr. '44, died unexpectedly at his home on February 13. He had been associated with his father in the Lakeview Dairy and Locker Plant in Canandaigua, N. Y.

During World War II Mr. Ottoman served as a pilot of a P-47 fighter plane in the European Theater. He was awarded the ETO ribbon with two battle stars, the Air Medal with five Oak Leaf clusters and two Presidential group citations. He is survived by his wife, a daughter and a son, his parents and two sisters. His sister, Shirley Ottoman Outhouse, was a member of the Hope class of '46.

MRS. FENTON

Mrs. Grace Dudley Fenton, instructor in voice and director of the Women's Glee Club at Hope College from 1919 to 1937, died in Grant Hospital, Chicago on March 1. After leaving Hope and before her retirement, Mrs. Fenton taught at the Loring School for Girls, Chicago. She is survived by a brother.

WANTED: For the New Van Zoeren Library

Pictures by the old Dutch Masters. (If you want to keep all your originals, good prints will be quite acceptable!) Pictures of a religious nature by modern Dutch painters are also on the want list.

John R. May, College Librarian
BIRTHS

Mark and Janice Conklin ’56 Hesselink, Kristen Nanette, September 10, 1960, New Baltimore, N. Y.
Edwin ’56 and Betty Coon, Merry Beth, December 11, Kingston, N. Y.
Barry ’59N and Alyce De Pree ’56 Van Koevering, Alice Eleanor, February 3, Syracuse, N. Y.
Russel ’47 and Doris Koskamp ’50 De Vette, Kurt Dennis, February 6, Holland.
Vernon ’59 and Lois Griffes ’60N Kortering, Kathryn Rae, January 31, Ann Arbor.
James H. ’57 and Carol Kinkema, Janice Carol, November 10, Galesburg, Ill.
John ’52 and Rae Eustace ’52 Du Mez, William Randell (5 weeks old) adopted February 22, Holland.
William M. ’53 and Alberdena Hoffman, Priscilla Joy, December 5, 1960, Battle Creek.
Kenneth ’53 and Dorothy Ten Brink ’52 Bauman, Julie Anne, February 18, Holland.
John R. ’55N and Nanette Vande Wege, John Philip, January 6, Villa Park, Ill.
James and Carole Luidens ’59N Clark, Terry Lynn, November 30, 1960, Lackawanna, N. Y.
Robert ’59 and Mary Kay Diephuis ’58 Andree, Mark Alan, September 14, 1960, Grand Rapids.
Robert A. ’50 and Betty Cookman ’51N Hill, Todd Graham, February 17, Syracuse.
William ’58 and Joanne McIntyre ’57 Waggoner, Richard Edwin, February 25, East Lansing.
John W. and Helen Vander Wall, ’52N Adriance, Anne Kathryn, August 9, 1960, San Mateo, Calif.
Rev. Lawrence ’54 and Jean Wierenga ’54 Veenstra, Steven Mark, February 22, South Haven.
Drs. Charles and Joan Decker ’47 Denko, Christopher Charles, December 20, Gahanna, O.

News Review

The Alcor Chapter of Mortar Board, a national organization for scholarship, leadership, service, among senior college women, was installed on the Hope campus on March 18. This achievement had required 12 years of effort on the part of Dean Emma Reeverts, the Alcor girls, and many others. The 7 active members of Alcor and 27 alumni were installed at the service. All others of the 205 members are eligible for installation. There will be more concerning this ceremony in the July issue of the Alumni Magazine.

Hope men and women who remember the dedication of Memorial Chapel, now Dimnent Memorial Chapel, in 1929, will be interested to know that Dr. Daniel A. Poling who was prominent in those ceremonies as President of General Synod at that time, returned to the campus in March to conduct Religious Emphasis Week. During the services of the week he mentioned often his late son Clark, a student at Hope from 1929 to 1931, whose heroic deed in World War II is now commemorated in the Chapel of the Four Chaplains in Philadelphia.

This is not the year! Because the number of alumni who inquired about the Vienna Alumni Seminar 1961 before March 15 (date for making final reservations) was not sufficient to make the venture possible, plans have been discontinued. Perhaps another year!

The Chicago Tribune for February 18, 1961, carried an article about Hope College in Chesley Manly’s survey of 20 of the best liberal arts colleges in the middle west. A quote: “The quality of Hope’s operation is indicated by the distinction of its alumni, . . . .”

Hope faculty people awarded summer grants by the Status Committee are: Dr. De Graaf, English; Mr. Oostenink, biology; Mr. Sherburne, math; Mr. Gearhart, German; Mr. Kooiker, music; Dr. Brand, English; Dr. Frissell, physics; Mr. Ponstein, Bible; Dr. Rider, music and Dr. Megow, German.

Hope’s Basketball Team closed the season tied for third place in the MIAA with a 13-9 record. Bill Vanderbilt was named Most Valuable Player. For the fourth consecutive year Hope achieved the top scorer roll in MIAA with Jim Vander Hill’s 261 points (462 for all games). Last year Jim’s brother, Warren set a record with 366 points.

As the magazine goes to press, Spring Sports are in practice with Gordon Brewer as track coach; Russ De Vette, baseball; Larry Green, tennis and William Oostenink, golf.

The Chapel Choir, under the direction of Dr. Robert W. Cavanaugh, toured the midwest giving concerts in Mc Bain and Byron Center, Michigan; Indianapolis; Muncie, Chicago, South Holland, Illinois; Sheboygan, Wau pun, Baldwin, Wisconsin; Roseland and Steen, Minnesota.

The Symphonette, directed by Dr. Morrette Rider, made an eastern tour. Their itinerary included De Motte, Indiana; Cleveland, Ohio; Chapel Hill, Levittown, Pennsylvania; Wilmington, Delaware; Bronxville, New York City, Bayside, Scotia and Interlaken, New York; and Oradell, New Jersey.

A P R I L , 1 9 6 1
CALENDAR OF HOPE ALUMNI EVENTS

Alumni Day Reunions - June 3, 1961

Fifty Year Circle—5 P.M., Conference Room, Phelps Hall
Class of 1911—12:30 luncheon, Conference Room, Phelps Hall, Albert E. Lampen, chairman
Class of 1916—Noon luncheon, Old Timers Room Castle, Ethel Dykstra Kleinheksel, Janet B. Mulder, chairmen
Class of 1921—Tonnetta Teninga Chapman, chairman
Class of 1926—Noon luncheon, Castle, James M. Ver Meulen, chairman
Class of 1936—12:15 luncheon, Third Reformed Church, George Douma, chairman
Class of 1941—Noon luncheon, Harold and Mary Ruth Jacobs Hakken, chairmen
Class of 1946—12:45 luncheon, Cummerford’s Dining Room, Elsie Parsons Lamb, chairman
Class of 1951—Robert and Virginia Hesse Van Dyke, chairmen
Class of 1956—Gerald J. Kruyf, chairman
Sorosis Alumni Tea—Friday, June 2, Durfee Hall Lounge, 2-4 P.M.

Commencement Dates

Saturday, June 3, Alumni Day—Board of Directors Breakfast, Conference Room, Phelps Hall, 8:30 A.M.
Alumni Dinner, Dining Room, Phelps Hall, 6:30 P.M.
Sunday, June 4—Baccalaureate—Dimnent Memorial Chapel—2:30 P.M.
Monday, June 5—Commencement—Dimnent Memorial Chapel—10:00 A.M.

1961 VILLAGE SQUARE—Friday, August 11—Bernice Mollema Dykstra ’32, chairman