This is my Anchor of Hope for this people in the future.

The symbol of an anchor has been synonymous with Hope College since its founding, the Reverend Albertus C. Van Raalte, in 1847 made his now-famous statement.

The anchor is Incorporated into the official College Seal. The student newspaper is named the anchor. An anchor from a Great Lakes steamer adorns the front lawn of Graves Hall, providing a popular prop for picture-takers. Despite this long-time identity with an anchor, Hope College has never had an official logo except for the Seal and custom-made art work used in special programs or fund-raising campaigns.

Under the leadership of President Van Wylen, a committee has worked during the past two years on the development of a logo for College-wide use to replace a myriad of identifying devices. We are pleased to unveil the new logo with this issue of the Hope College Magazine.

The primary purpose of this effort has been to give the College a more consistent image and to facilitate easy recognition and recall of Hope College.

People who come in contact with Hope College form impressions that often serve as the basis for opinions and attitudes. Frequently this contact first occurs through printed materials—letters, publications, signs, etc. For these reasons, it is important that the College's visual materials project an image that is clear, consistent and easily remembered.

The Seal will remain the official identification of Hope College on diplomas and other documents.

The logo's anchor, drawn from the one in front of Graves Hall, is enclosed in a triangle emblematic of the College's Christian heritage. The lines of the rounded triangle and anchor co-mingle. The type for the name Hope College is bold, but traditional.

It is our hope that the new logo of Hope College will further strengthen our identity with the higher education community while maintaining a continuing commitment to excellence in the context of the Christian faith.

Dear fellow Hope women:

Following my graduation from Hope in 1968, I taught school for a few years, married and retired to begin raising a family of three boys. During this time, I have taken part in a number of study groups at various churches. Some of them have been very troubling to me. The conclusion so often reached seems to be that women are to lead their lives under the leadership of their husbands and to find their fullest satisfaction within the home. Meanwhile we are also hearing from other sources outside the church about the need for sexual equality and freedom from male domination. I have begun a research project attempting to reconcile the two apparently opposite points of view as expressed by traditional Christianity and feminism.

I would be interested in hearing the opinions and insights of other women on this significant issue. I would like to hear from those women who have rejected feminist proposals because of their religious beliefs, those women who have left the church because of its sexist attitudes and those women who have been able to reconcile the two. What do Christianity and feminism need to learn from each other?

I am hoping to hear from many women in many denominations throughout the United States. I have prepared a printed questionnaire and am willing to interview groups within the state of Michigan.

Thank you for your help and I'll be hoping to hear from you soon.

Carol VandenHeuvel '68 Shaw
Box 563
West Branch, Mich.
48661
An Endowment of Hope, a program to strengthen Hope College for the future, has been announced by the Hope College Board of Trustees and President Gordon J. Van Wylen.

An Endowment of Hope is the first Hope College fund-raising effort focused solely on endowment. The goal of the program is to increase Hope's endowment to $10 million within 3-5 years. Presently the endowment stands at $4.3 million.

The successful completion of An Endowment of Hope will greatly increase the long term financial strength of the College and ensure that Hope can continue to vigorously pursue its two central goals—excellence in every facet of college life and the availability of a Hope education to every qualified student seeking admission.

"Participants in An Endowment of Hope will be investing in the minds of young people," says President Van Wylen.

"The returns of such an investment are unlimited. They're measured not in percentages, but in a student's life."

An ultimate goal of the fund-raising program is to increase assets to offset rapidly inflating costs of quality higher education. Such assets would enable the College to continue to operate with a balanced budget, as it has for the past 11 years, without forcing dramatic increases in tuition.

Hope's tuition for 1979-80 has been set at $3,430. Full board, room and activity fees bring total costs to $5,050, an 11% increase over 1978-79 costs. A recent front page article in The Chronicle of Higher Education reports that figures indicate hefty cost increases at most of the nation's colleges and universities, with particularly strong upward trends occurring at private institutions.

"Even though we have doubled the endowment in six or seven years, it remains very small for a school of the size and quality of Hope College," notes President Van Wylen. "If one compares Hope College to other schools in the GLCA, we are unique in two things: we keep our costs to the students significantly lower than any other school, and we have the smallest endowment. (See table for exact figures.) We are able to do this for two reasons: we get good support from our Annual Fund, and we operate very economically."

"In the past, Hope has been directing most of its efforts toward getting capital for operating expenses and desperately needed buildings. Now the College is in a healthy position. The physical plant is essentially completed and sound fiscal management has been firmly established," notes Van Wylen.

"Although the Annual Fund must be maintained and even increased in the coming years, and capital for remaining facility needs must be raised, I think the College is now moving into a maturing stage and we are ready to make provisions for Hope's long-term strength."

An Endowment of Hope will be conducted largely on a personal basis through interviews with prospective donors by College personnel. Much of this program involves private matters, such as estate planning, and complete confidentiality is assured to every donor. The Board of Trustees has the overall responsibility for this program; individual members of the Board will be available for consultation and discussion with alumni and friends.

Projections call for 50% of the increased endowment to come from outright gifts, with the additional 50% being gained through planned gifts, including wills, insurance contracts, annuities, trusts, etc. Several of these avenues for participation provide substantial life income to the donor and (Continued on page 4)

---

**Comparative Data**

<table>
<thead>
<tr>
<th>COLLEGE</th>
<th>ENROLLMENT</th>
<th>TOTAL COSTS FOR 1978-79</th>
<th>ENDOWMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MIAA</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADRIAN</td>
<td>800</td>
<td>$4,754.</td>
<td>$9,300,000.</td>
</tr>
<tr>
<td>ALBION</td>
<td>1680</td>
<td>$5,366.</td>
<td>$16,000,000.</td>
</tr>
<tr>
<td>ALMA</td>
<td>1135</td>
<td>$4,973.</td>
<td>$9,600,000.</td>
</tr>
<tr>
<td>CALVIN</td>
<td>4000</td>
<td>$3,730.</td>
<td>$631,000.</td>
</tr>
<tr>
<td>KALAMAZOO</td>
<td>1500</td>
<td>$5,344.</td>
<td>$10,600,000.</td>
</tr>
<tr>
<td>OLIVET</td>
<td>800</td>
<td>$4,730.</td>
<td>$1,600,000.</td>
</tr>
<tr>
<td>HOPE</td>
<td>2100</td>
<td>$4,535.</td>
<td>$40,000,000.</td>
</tr>
<tr>
<td><strong>OTHER GLCA COLLEGES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DENISON</td>
<td>2050</td>
<td>$5,800.</td>
<td>$18,120,000.</td>
</tr>
<tr>
<td>DE PAUW</td>
<td>2330</td>
<td>$5,582.</td>
<td>$19,376,000.</td>
</tr>
<tr>
<td>OBERLIN</td>
<td>2800</td>
<td>$6,166.</td>
<td>$85,000,000.</td>
</tr>
<tr>
<td>OHIO WESLEYAN</td>
<td>2250</td>
<td>$5,705.</td>
<td>$13,300,000.</td>
</tr>
<tr>
<td>WOOSTER</td>
<td>1875</td>
<td>$5,670.</td>
<td>$17,500,000.</td>
</tr>
<tr>
<td>HOPE</td>
<td>2100</td>
<td>$4,535.</td>
<td>$4,000,000.</td>
</tr>
</tbody>
</table>

(Continued on page 4)
significant savings in taxes at the same time.

An Endowment of Hope includes six major gift categories. These are:

- the Hope Heritage Fund which allows donors to add to the endowment with gifts of any size
- The Equipment Renewal Fund which provides income for up-to-date laboratories and computer facilities
- Endowed Departmental or Library Funds which allow a donor to designate a particular academic area to be benefited from his or her gift
- Faculty Development Funds which provide income for research and scholarly work, particularly during the summer months
- Named Scholarship Funds which allow a donor to directly assist a Hope student
- Endowed Professorships, among the most prestigious and significant gifts which can be made, assist directly in the financial support of a selected professor.

Endowment of Hope was publicly launched on Alumni Day, May 12. Further information and printed materials relating to the program were distributed at the annual Alumni Day dinner.

"There is a significant potential fringe benefit of this program for alumni and friends—it can provide an incentive to do some thoughtful, up-to-date estate planning. This is a matter which is easily put off, and yet is so important," says Van Wylen. "The College has staff members who are well qualified in this field who are available to counsel and assist in this matter. The College has pledged to always keep foremost the needs and interests of the donor."

Inquiries into Endowment of Hope are welcomed. Two brochures are available upon request. One explains the Endowment of Hope project and the second brochure deals with the tax and income benefits of giving to Hope College.

For further information, contact:

Dr. Gordon J. Van Wylen, President
Hope College
Holland, Michigan 49423
Why Have an Endowment Push Now?

An Endowment of Hope is the second major fund-raising effort to occur during Gordon J. Van Wylen's presidency. In the following interview, he discusses the new program as it relates to the current state of Hope College. Conducting the interview was Eileen Beyer of the Office of College Relations staff.

In 1851, four years after settlers from the Netherlands founded Holland, the Pioneer School was established to meet some of the educational needs of the young colony. This school, the predecessor of Hope College, received direction and financial support from the General Synod of the Reformed Church in America. The school evolved into the Holland Academy. In 1862 enrolled its first college class. On April 14, 1866, the institution was chartered as Hope College. and on July 17, 1866, the first of eight students was graduated. The name, seal, and motto are derived from a statement of the founder of Holland, Albertus C. Van Raalte, who said of the School, "This is my Anchor of Hope for the people in the future." In the decades that followed, a strong college of arts and sciences was developed which continues to serve the church and the community.
Q. Why can't Hope simply raise its tuition to a high enough level to assure comfortable financial operating?

A. Right now, some 50% of our students are receiving financial aid on the basis of need and another 20-25% are receiving assistance through work at the College and loan programs. This means that almost 75% of Hope's students are getting some financial assistance. If we raise the tuition, it simply means that we have to also provide more financial aid. Further, if we do raise tuition, some outstanding students may decide that they cannot afford to attend. It is far better to keep costs as low as possible, so that families willing to make modest sacrifices can have the benefits of a Hope education for their children.

Q. Do you see an increased endowment as a necessity or a luxury?

A. I look at it this way. In addition to tuition, we really have two main sources of support for our regular operations—gifts to our Annual Fund and income from endowment. This year we will receive about $1 million dollars in gifts for the Annual Fund and about $200,000 in income from the Endowment Fund. It would be far better if these were more nearly in balance. An endowment goes on year after year—it might vary with the economic conditions, but then so can the Annual Fund. So our goal is to keep the Annual Fund moving forward primarily through modest gifts from thousands of alumni and friends and now to build up the Endowment Fund through special gifts. If we can do these two things simultaneously, we will enhance the long-term financial strength of the College and we will not be forced to dramatically increase tuition.

Q. Do you see Hope becoming increasingly dependent on "big gifts?" What does this mean for the individual donor of modest means? Will his/her importance to Hope be gradually diminishing? What could this all mean in terms of the type of institution you see Hope becoming?

A. This is a very good question. Over the past decade we've pursued two parallel emphases. One is to increase the number of those who give annually to the College as they are able from current income. There has been a very dramatic increase in the Annual Fund and this has been a tremendously important factor in the financial strength of the College. At the same time, we have emphasized larger gifts, particularly for facilities. These have been from foundations as well as from individuals.

A most important strength of Hope has always been to have many, many people involved in the support and work of the College. Hope has never depended upon a few large donors to meet its needs, or to help out in time of difficulty. It would not be good if this happened in the future, and I do not see it as being likely. Yet, having said all this, and believing it firmly, I would also add that Hope very much needs larger gifts from those who are able to provide them.

Q. In 1976 Hope brought to a close the most successful fund drive in her history, Build Hope. Isn't Endowment of Hope following rather closely on the heels of Build Hope? Is there a relationship between the two campaigns?

A. Build Hope was really a multi-purpose endeavor, with the primary focus on facilities. Several important projects were completed through Build Hope—the Peale Science Center, Lubbers Hall, and the Dow Health and Physical Education Center. These facilities have greatly strengthened the College. In fact, we simply could not do what we are today without them.

There was also an emphasis in Build Hope on Endowment. As a result, our endowment was increased from $2 million to $4 million. This gives us confidence that an endeavor focused entirely on endowment will have an excellent chance of succeeding.

It should be noted that even though the Endowment was doubled during the past seven years, our Endowment Fund is very small for a school with the history, size and quality of Hope College. If one compares Hope College to the other institutions in the Great Lakes Colleges Association, three things stand out. Hope compares favorably by almost every academic measure; we have by far the smallest endowment, and we have the lowest cost for students. Economy of operation and generous support to the Annual Fund have been the key factors in enabling us to achieve this. However, given all of the factors already cited, this seems to be the ideal time to take a definitive step beyond Build Hope. We believe that An Endowment For Hope is the natural sequel to Build Hope and are confident that it will gain the same enthusiastic and generous support that we received for Build Hope.
Q. Hope’s facility needs are at least within a foreseeable range of being completely met. These needs have been well communicated and are, generally, easily comprehended. Are there other pressing financial needs which the College faces in the ‘80s and beyond? Will these be met with an increased endowment?

A. We have completed all of our major needs through the Build Hope campaign. There are, however, still some unmet needs in our physical facilities. The immediate projects are the renovation of Van Vleck Hall and the expansion of the main dining hall. Further down the road are: a modest renovation of Dimnent Chapel, more adequate facilities for art, expansion of the library, and improved quarters—either renovated or new—for the administration. But these are needs that we can address one by one as we have the opportunity. Thus, we are in an excellent position, over the next five years, to place our major focus—in addition to the Annual Fund—on building the endowment. A number of pressing needs, such as funds for scholarship and equipment funds, have been built into the endowment program.

Q. Since taking office nearly seven years ago, have you found fund-raising to be an increasingly pressing presidential concern? How much of your time do you estimate is spent on matters related to fund-raising? Do you feel the need to “have the heat taken off” a little?

A. Well, one of the things that has happened since I have been here is that we’ve developed a very fine staff in our Development Office and they are doing an outstanding job. Yet, I increasingly realize that my personal involvement continues to be necessary for a strong, vital development program. At the same time, I have some very deep interests in the academic side of the College, the quality of our residential life, and in developing a dynamic program of extracurricular activities. I try to find a balance among all these concerns. But it’s not always easy. I find that development work continues to require about one-third of my time.

Q. Hugh DePree, shortly after his retirement as longtime chairman of the Hope Board of Trustees, said that you and he “had a lot of fun” raising money for Hope. Would you concur?

A. When I came to Hope, I was really concerned about this whole matter of fund raising. How does one go about it? Would I like it? Would I really be able to do it? However, I soon came to realize two secrets in fund raising. The first is that one must be convinced of the “product” and this was easy to do. Hope is an exciting and challenging place, and in today’s society, it is more essential than ever. I can sell it with enthusiasm and conviction.

The second is that, in essence, fund raising is simply sharing Hope College with people and inviting them to participate in its ongoing mission. It’s not a personal matter—I’m not asking people to support me or do anything for me personally. This I would find very difficult to do. So I simply share with alumni and friends the vital and challenging mission of the College and invite them to participate. And in the process I have come to know many truly wonderful people whom I count as friends and with whom I have rich fellowship and experience a spirit of mutual concern and support.

Q. Those sound like good old-fashioned values. Do you see society at large becoming more supportive of the values Hope stresses?

A. My perception is that many people sense a lack of direction in contemporary society. There is a concern for where we are going and what our economic resources will be in the future. On a deeper level, there is a concern about culture and the direction that contemporary culture is taking. As people wrestle with these issues, they often return to basic Judeo-Christian values and to the truths of the historic Christian faith. What I find exciting is the prospect of wrestling with issues of contemporary society in the context of these values and truths. I sense that increasing numbers of persons share these concerns and commitments and see in the life and mission of Hope College as a specific avenue for involvement and participation. As we seek to deepen our understanding of and commitment to the Christian faith, as we maintain a spirit of freedom, openness and inquiry, Hope can play a significant role in meeting these deeper needs of contemporary society.

Q. How do you personally feel about the campaign? How vital are the needs it hopes to meet? Do you think it’s possible to fully achieve the goals of the new campaign? What would this mean for Hope?

A. I am very enthusiastic about what Endowment of Hope will mean to the College. If we can increase our endowment from its present $4 million level to $10 million, it would mean some $300,000-$400,000 dollars per year in additional resources. Our annual budget presently is at about $12 million, so having these resources will not solve all of our problems. What this will do is provide the vital margin which will insure that we can fulfill our commitment to excellence.

We have set a goal which is challenging, but realistic. I have confidence that we can achieve this goal and in so doing greatly enhance the ongoing strength of the College. The fruit of this effort will be found in the lives of the students who graduate from Hope College in the years and decades to come.
If each graduating Hope College class had compiled a "Most Likely to Succeed" list, the names of Wes Michaelson '67 and Karin Granberg '70 would likely have emerged for top positions.

Wes Michaelson crammed his days on campus with activities and recognition. He was president of Student Senate during his junior year and as a senior became the first president of the Student Church Board. He was a member of Blue Key, a regular on the dean's list, a Faculty Honors choice, a dorm counselor, active in intramurals, Young Life and the Arcadian Fraternity. It was no surprise that during his senior year he was offered three prestigious fellowships for graduate study and chosen for the Hope Service Award.

He decided on Princeton University, where he planned to earn a divinity degree. Toward the end of Wes' first year at Princeton, he met Oregon's Senator Mark Hatfield. Wes mentioned a long paper he had recently written on Vietnam. Hatfield asked that the paper be sent to him. Within a few months Wes was an intern and then a short time later a member of Hatfield’s regular staff. His official title was "executive assistant." But an article in The Washington Post gave him a more memorable appellation: they described him as one of Washington's "whiz kids"—young staffers who played a vital role in preparing the then frequent Congressional attacks on the Pentagon.

During the next few years, Wes assumed an increasingly important role in the Senator's office. Hatfield's ideology and his attempts to integrate his Christian commitment with his political actions found fuel in Wes' idealism and energy. Wes' position involved researching and writing on a host of subjects, but most frequently an end to the Vietnam War, world hunger, nuclear disarmament, and the need for a more sharply-honed national conscience operating in America's political, economic, and social life. He traveled to Russia, Vietnam and Europe in connection with his work.

In 1970 when Hope College initiated the Distinguished Alumnus/Alumna awards, Wes was among the first five chosen as worthy recipients of the new honor.
Karin Granberg was three years behind Wes Michaelson at Hope. In several ways, however, their undergraduate careers paralleled each other. The daughter of a distinguished former Hope professor, Lars Granberg (president of Northwestern College during Karin’s student days, but now once again on the faculty of Hope), Karin was a bright student with a vivacious personality. Like Wes, Karin was the sort of student who was well-known, by name at least, to almost everyone on campus. She was a member of Chapel Choir and active in Sigma Sigma Sorority. During her junior year, she was selected Holland’s 1969 Community Ambassador and as a result visited Denmark that summer.

From 1972-74 Karin was a contract missionary for the Reformed Church to Sendai, Japan. She taught secondary English at Miyagi College for Women. Her Christian commitment deepened during these sometimes difficult, sometimes lonely but deeply rewarding years. She planned to enter Fuller Theological Seminary in the fall of 1974. The plans were interrupted by the resumption of a college romance with Wes Michaelson. Wes came to Japan in the spring of 1974 and in August they were married. Today they live in the heart of Washington’s Inner city. Their ongoing life revolves not around Washington’s government employees, but rather around Washington’s poor. Instead of moving up in the natural progression of promotions and better neighborhoods, the Michaelsons chose to move down. In 1976 Wes resigned from Hatfield’s staff and became managing editor of Sojourners, a then obscure monthly magazine with a readership of a mere 5000. The move meant a cut in salary and prestige. In 1977 Karin received a master’s in theological studies, summa cum laude, from Wesley Theological Seminary. She began working—not in a career track, not for a salary—but as a volunteer in a small, innercity health care center and as a freelance writer in the area of religion and health.

The reason for this sought-after obscurity springs from one as yet unnoted detail in their biographies—shortly after their marriage, both Karin and Wes became members of Sojourners Fellowship, an ecumenical Christian church in Washington which preaches a spiritual faithfulness to the Gospel resulting in political and economic nonconformity. Sojourners is similar to Washington’s Church of the Saviour in its attempts to build Christian community at the grassroots level. The Fellowship is involved in several ministries, the most well-known of which is the publishing of Sojourners Magazine.

Wes’ specific reasons for leaving Hatfield’s office are simply stated:
"I felt it would be easier to speak more directly, more frontally in the magazine about those things which concern me."

Not that it was a decision arrived at that simply. Wes describes a period of conflict between the urge to continue in what seemed to be more pragmatic and the urge to do that which seemed most faithful to what he perceived as his "calling." He emphasizes that he has always respected Hatfield and that his decision to join Sojourners was not the result of any sort of breach in their relationship. In fact, Wes continues to do freelance consulting for the Senator and Hatfield is a contributing editor to Sojourners.

Thus, although Wes was convinced that his work at Hatfield's office was having impact, at the same time he felt the need for a more direct witness.

"Congress responds to what has already been decided by society," he claims. "This was especially apparent during the Vietnam War. The witness of people with a moral conviction strong enough to withstand going to jail had a profound effect on the nation's—ultimately Congress—views on the war.

"Every day I become more convinced that the thing needed most in our political framework is the asking of questions by people whose lives lend authenticity to their questions."

And so, beginning in 1975, the Michaelsons began making changes in their lives, striving to gain the kind of authenticity that arises not simply from an intellectual commitment but also from "what greets you when you get out of bed in the morning." They say Washington is two cities: the attractive but seductive official Washington and the behind-the-camera, "other Washington" of the poor. Sojourners is based in the other Washington.

"We want to learn to live as brothers and sisters with each other and with our neighbors," says Karin. "That's different from being a missionary. It means immersion. It means that we all hear the same noise in the alley late at night. It means going beyond the classic liberal's basic sensitivities and good-heartedness. It means participation in the life of the poor."

Sojourners Fellowship is comprised of 50 members, mostly young adults from middle and upper-middle class backgrounds. They live within a four-block area in Washington's Inner City. They maintain four households for the majority of their members who choose to live communally. The Michaelsons live in a private home and recently became part of the Fellowship's first small group for those not living in an extended household. Sojourners members share their incomes and each is provided living needs plus $15 per month for personal spending money. In return, they receive both personal and spiritual encouragement which extends considerably beyond the normal expectations of friendship. The Fellowship has as a primary goal "becoming a new family in Christ."

Ironically, the Michaelsons' downward mobility has resulted in a success of its own breed. Early this year Karin became director of Columbia Road Health Services, an inner-city health center, which she helped bring into existence and which is being funded through donations. As 1978 came to a close, Sojourners' number of subscribers stood at 36,000, a more than 700% jump since Wes joined the staff and a 40% increase for the single calendar year. Projections place readership at nearly 50,000 by the end of this year.

The staff of Sojourners is drawn almost entirely from members of the Fellowship. In addition to Wes, there's an atmospheric scientist, a librarian, a housewife, a graphic arts student, a former graduate student in Renaissance poetry, a former missionary, a Grand Canyon worship walk guide, a journalist, a former newspaper art director, a recent college graduate who majored in biology and community development, and a sometimes ballerina. Last diversity be found wanting, the staff is rounded out with a person described as "one who wears so many hats that we can't precisely define him in less than a paragraph."

The magazine's masthead lists as contributing editors more than a score of distinguished names, including theologians Henri Nouwen and William Stringfellow and Voice of Calvary's John Perkins. Its correspondents-at-large stretch from east coast to west, and also cover several international bases.

Sojourners has a graphic sophistication entirely in keeping with the quality of its writing. Articles range from investigative reports on issues which relate to the concerns of the Gospel—nuclear energy and the nuclear arms race, world hunger, pollution and discrimination, to name just a few—to reviews of contemporary movies and books. The focus of the magazine is two-pronged: to inform and editorialize, and to nurture the rebuilding of the church.

Wes sees the magazine as simply emerging at a strategic point in the growth of ecumenism, but others contend that Sojourners has had both a cause and effect role in the process.

Although the magazine is the best known of Sojourners' ministries, it is by no means their only venture. The Fellowship operates a food co-op, a day care center, a neighborhood ministry program, and, in winter, a shelter program for those without homes. Fellowship members also serve as inner-city housing watchdogs.

Karin, whose degree was earned in the field of psychology of religion and pastoral counseling, is a member of the Fellowship's counseling resource group. She has written on the subject of healing and faith for several Christian periodicals and spoken on the subject in several parts of the country.

She believes strongly in the "whole person" approach to medical and pastoral care and is of the opinion that health can result only when the needs of body, spirit and mind have been met. The opening of Columbia Road Health Services, she says, represented "the long-awaited birth of a dream."

"The poor face the same problems we all deal with—loneliness, frustration, moments of self-doubt. The difference is that their immediate survival needs are much more intense," she notes.

Together, the Michaelsons conduct retreats and workshops on topics such as "Pastoral and Prophetic Dimensions of the Church," "Wholistic Health Care and the Church," and "Building Christian Community." Last spring they visited Hope's campus under the sponsorship of the Chaplains' office. They spoke to classes, met with students and conducted a campus retreat. Both Wes and Karin were struck by many Hope students' "openness about their Christianity." The visit to Hope also impressed upon them both how much their own lives have changed.

Like all changes, theirs has not been without many moments of confusion and floundering. Critics of Sojourners say the Fellowship is simply a haven for some has been '60s activists who've decided to "play poor" for a time. But the Michaelsons find their pilgrimage and relationships life-giving.

"We try to live life on the basis of being called," Wes says, simply. "We feel confirmed in the steps we've made."
Beginning in Winter, 1975, each issue of *The Hope College Magazine* has featured a member of the College's faculty. These Faculty Profiles have usually focused on well-known professors who have had long careers at Hope and are thus known to most alumni readers. Response to these features has been very favorable, and we plan to continue this tradition. However, many alumni have also expressed the desire to learn more about newer faculty members. Therefore, we are happy to present in this issue introductions to four more recent additions to the Hope College community. We believe these professors are not only interesting to meet as individuals, but also give some indication of the type of institution Hope College is today.
HARVEY BLANKESPOOR
Rigorous but Reasonable

On Saturdays he usually bakes the weekly supply of bread for his family. "I try a different recipe every Saturday—and of course, it's all health bread," informs Dr. Harvey Blankespoor, associate professor of biology at Hope. At U.ofM., Blankespoor held what was supposed to be a two-year visiting assistant professor position—which lasted five years. Blankespoor recalls a time when he had individual pictures taken of his students, each holding a card with his or her name written on it. Within two weeks he knew every one of 80 students.

In 1976, he was honored with the Class of 1923 Science and Literary Award for Outstanding Teaching of Undergraduates. Approximately 1400 faculty members were eligible but only one was chosen. Letters were sent to former students of each nominee requesting letters of support. At least 100 letters came back endorsing Blankespoor. At the same time, Greilj offered Blankespoor a position at Hope.

Ties with U. of M. are not completely broken. Blankespoor teaches a field course in parasitology alternating summers at U. of M. and Michigan State biological stations. He also serves as a member of a U. of M. students doctoral committee.

And his research in parasitology, specifically dealing with schistosomes related to "Swimmer's Itch," has continued at Hope. Last summer Blankespoor had four students working with him through funding from the National Science Foundation Undergraduate Research Participation program.

Recently, Blankespoor submitted a research proposal on water-related diseases that will be influenced by the development of more than 1,500,000 acres of farm land in the Sudan.

But since coming to Hope, teaching has been his main concern. His only regret is that he hasn't been able to do as much writing as he did previously.

"I could spend five years just writing up the work I have now," he said. "Teaching and research go hand in hand. Students looking for quality involvement and exposure can get it here."

Every new class is a challenge for Blankespoor. "When I get into a class of 140 or 180 students, I feel that I am going to either turn them on or turn them off," he said.

So Blankespoor tries to incorporate practical issues into his lectures. Outside readings are emphasized on exams. He also feels strongly about a Christian influence in his teaching and incorporates Christianity into such topics as the origins of life and birth control.

"The responses I get are that I'm rigorous but reasonable, that I'm enthusiastic and organized. I'm known to be hard," he said.

But his classes are full every semester, maybe because Blankespoor combines a hardline approach to his subject matter with a personal interest in students and a genuine concern for their progress. He encourages students to make appointments with him to talk about anything. He also provides regular help sessions outside of class.

"But not before 11:00 a.m.," he qualifies. "That's a time when I can get ready for the day and be involved in research."

Evenings are reserved for his family. They spend several nights a week at the Dow Center. The family hobby is collecting insects. Blankespoor pays his children, Curt and Amber, a dollar per hour during the summer for helping search for insects.

Once a month the Blankespoors have a Hope intervarsity Christian Fellowship group over for a meal, Bible study, and singing. The whole family shares in the fellowship. Blankespoor also invites his students to an open house during the semester.

"I really think a teacher can be an influence in a person's life," he maintains. Blankespoor reaches out to kids and shows concern for his students in his teaching. He encourages students to talk to him—whether it's about a personal problem or to dicker over a grade. Students like him. One said, "There's nobody who loves kids more than Dr. Blankespoor."

JANE HARRINGTON
Discovery Challenger

Jane Harrington's 11-year-old daughter, Anne, sometimes lacks enthusiasm for her mother's position on the faculty of Hope College, particularly when there is a stack of student papers that absolutely must be graded. At times like this, Anne has been known to suggest her mother apply for a job at McDonald's. She's sure they'd both be much happier.

Harrington's association with Hope College has been of long standing, although she became a fulltime member of the English department faculty only four years ago. After graduating from Hope in 1958, Jane Gouwens married her classmate, Stanley Harrington, who in 1964 came to Hope as instructor of art. In October, 1968, Stan died at the age of 33, the result of a brain aneurysm.

Jane remembers recently-retired English Professor John Hollenbach saying on the day of her commencement, "Now you go and get your Ph.D., and then come back and teach at Hope." At the time, she was amused.

"I was enough of a 1950s woman so that I simply didn't have that as a goal. My ambitions didn't stretch that far." But she did go on and earn an M.A. at the University of Wisconsin in 1959. The night before Stan's funeral, Hollenbach reiterated the Invitation: "When you're ready, come and see me," he said. In 1969, Harrington taught her first freshman writing course. She continued to teach part-time until June, 1971.

Realizing that a permanent career in her field demanded a Ph.D. and encouraged along those lines by both Hollenbach and former professor of English Joan Mueller, Jane and Anne moved to South Bend, Indiana for two years, during which time Jane completed doctoral coursework at Notre Dame University.
In September of 1974 she says she began her dissertation “with some seriousness.” Finally in 1978, Harrington received the Ph.D. from Notre Dame. Throughout most of the intervening four years, she had also been teaching at Hope.

“The problem with spreading my dissertation out over so many months—which eventually became years—was just to keep myself at it, to keep the ideas alive in my mind. I found that whenever I picked up work on it again, it would take several weeks for me to get tuned in.

“But then, as is always the case when you return to literature, you find that you’ve grown yourself in the meantime and you’re able to see much more in it than you did before.”

Her dissertation topic centered on animal imagery in 20th century British and American poetry.

“My advisor suggested the topic. It wasn’t something I had always had a burning desire to pursue,” she says, with a small smile. “But, of course, it became interesting. What it got to be, as is the case with many studies of literature, was a paper about human-ness, not animals. Although I sometimes became very bored with my own ideas, the poetry always remained fresh.”

And so now, this year for the first time, Harrington has been able to devote full attention to a new stage in her life.

“We’re all different than we were 20 years ago,” she says, thinking back again to her easy dismissal of a professorial career on the day of her graduation from Hope. “I find I am much more comfortable in this work than I ever dreamed I could be. And yet, under-neath, I think I’m the same person. Whenever anyone says, ‘Oh, I see you have your Ph.D. now,’ I always want to respond, ‘Yes, isn’t that funny.’”

Her goal as a teacher of literature is a simple one: to cause the students to “genuinely like” the works they read, to help them become more sensitive to the problems and challenges of aging.

ThOMAS LUDWIG
Learning Motivator

Thomas Ludwig may be among Hope’s most recent additions to the faculty, but his area of interest is age old.

A developmental psychologist, Ludwig joined the Hope faculty in 1977 as assistant professor. He brought to the psychology department a hitherto absent specialization in gerontology.

As the percentage of those over 65 years old continues to increase in the total population (currently the figure is 11% as compared to 4% in 1900, and projections indicate a peak around year 2025 with 13-18% in that category), developmental psychology courses have adopted a life-span orientation rather than focusing exclusively on the childhood years.

“Psychologists are coming to realize that the last half of life is equally valid for study, although it may not have the interest for college students that childhood does,” notes Ludwig.

“My goal is to transmit some knowledge about the aging process to developmental psychology students, to encourage them to examine their attitudes, and to help them become more sensitive to the problems and challenges of aging.”

Ludwig’s own interest in aging began on a personal level early in life. Ludwig’s father was 51 when Thomas, the youngest of 12 children, was born. Thus, by the time Ludwig reached adolescence, he was involved daily in the adjustments of retirement, the special challenges of communicating with older adults and the discovery of ways to maximize their human potential.

This interest was rekindled at Washington University where Ludwig obtained a Ph.D. in 1977. Because the university had a very strong program in aging, he had opportunity to expand his personal observations by approaching the topic as an academic discipline.

At Hope Ludwig has not only broadened the scope of developmental psychology course, he has also developed a topical seminar on aging and this spring is co-teaching a May Term course on social gerontology. He has also served as a resource person for several area workshops on retirement living.

Society sees the majority of senior citizens as being lonely and isolated, Ludwig notes, but recent heartening
studies indicate that most are regularly visited by their children and others, and have fairly frequent activities which involve them with people of all ages.

"While we can't deny that there are lonely, forsaken older adults, the majority simply don't seem to fit in that category," Ludwig says, adding that contemporary times compare well in their treatment of the elderly with primitive societies which simply abandoned the old to die when they could no longer care for themselves. However, the “Golden Age” for golden-agers occurred in agricultural societies where the elderly were revered as storehouses of wisdom and skills which were essential for the survival of the young. This pinnacle of prestige for the elderly probably will never again be reclaimed, as books have now come to be the accepted sources of authority and the rapid cultural changes of a technological age generally render "old ways" obsolete, notes Ludwig.

Another common misconception regarding aging is the belief that growing older necessarily means losing the ability to contribute to society, Ludwig says.

"We all know that significant deterioration can occur as a result of aging, but the fact remains that many people continue to maintain active, productive roles and a sense of personal dignity well into their 70s, 80s, and even 90s."

Ludwig heartily endorses recent legislation which has done away with mandatory retirement at age 65, and he foresees only one possible problem:

"In the past, for those people who were experiencing some of the losses associated with aging, mandatory retirement provided a way to gracefully leave the work force. Now that mandatory retirement has been eliminated, deciding when to retire (or being asked to retire) may prove traumatic for some people. But for the most part, I see the change as a very positive step. It's simply a waste of our natural resources to force people out of their jobs when they're still very competent."

Old age is generally accepted as a period of hindsight, but it in fact requires extensive foresight and preparation, Ludwig maintains.

"Pragmatically, one must prepare financially. One can't count on social security as the sole means of support. All of us must make alternate plans to assure comfortable living in old age."

"But even more important is the development of non-job-related activities—whether they be hobbies, volunteer work, or whatever—from which one can draw personal worth so that the transition from working eight hours a day to not working at all can be smoothed out."

Ludwig's current research relates to left/right-handedness and visual perception in older adults, and he has recently received a grant from the National Institute on Mental Health to conduct further research. He will attempt to determine why it is that the mental decline noticed in some older people manifests itself earliest and most severely in what for right-handed people are right hemisphere brain functions—i.e., spatial abilities such as reading maps, finding one's way about, etc. One hypothesis is that these spatial functions are more diffusely represented in the brain than are the left hemisphere functions, which include language and mathematical abilities. He will test the hypothesis with left-handed subjects whose spatial abilities reside in the opposite brain hemisphere.

A graduate of Concordia College, Ludwig earned his M.A. in theology at Concordia Seminary in Exile. At one time he considered an institutional ministry, but has always believed that his greatest skills involved teaching. For a time he planned to teach Biblical languages, but in graduate school decided instead on psychology.

One of the things he likes most about Hope is that his theological background "is not only regarded as an acceptable avenue for interdisciplinary thinking, it's even encouraged as such." He also cites a high degree of departmental unamnity and frequent interaction across disciplines as aspects of Hope that create "an intellectually stimulating environment which makes for better teaching."

Ludwig believes it's important for teachers to convey to students that they are engaged in a mutual academic endeavor.

"Even the best transmission of knowledge—the most clear and concise lecture—fails unless the professor maintains some humanity and presents the facts in a way that motivates students to want to learn," he notes. "That's what I'm working on now—not so much what to teach, but how to present it."

Ludwig's hobbies include the guitar, soccer, chess and handball. He and his wife Debra also enjoy hiking and other outdoor activities. They have a 10-year-old son, Justin.

SUSAN MCCARTHY
A Visible Model

Mary Susan McCarthy attributes her long held interest in French to a surprising source: her Irish descent.

"Ever since I was a little child, everyone in my family has been telling stories and jokes, as Irish are known to do. My father is a wonderful storyteller. And then, there was always a great appreciation for words—a sentence well-turned, a clever pun, that sort of thing. I didn't start to study French until I was in high school. Because I already had this fascination for words and what they could do, I took to French like a fish to water. After I studied the language, I began studying French literature, which was an extension of the storytelling I had come to love as a child."

Luckily, her Irish heritage is far enough removed so that her French pronunciation has always been capable of lilting far above a broguey bog. She completed high school in Cleveland, earned a B.A. at Detroit's Marygrove College, and then the M.A. and Ph.D. from the University of Wisconsin.

McCarthy joined the Hope faculty as assistant professor of French in 1977. Her appointment tied in with the launching of a program in the intensive method of French instruction. This method, also known as the Dartmouth model, calls for students attending a
McCarthy has studied in France on three separate occasions. During her last stay in 1976-77 on a Rotary International Fellowship, she developed a particular interest in differences between Anglo-Saxon and Latin mentalities. For example, Americans, she says, have a certain silliness, a very relaxed notion of humor, while the French concept of what's funny is based on a sense of competition and one-upsmanship. Americans and French also differ markedly in their notions of the self in relation to society. McCarthy informs: French regard themselves as individuals in the midst of a society, while Americans tend to see themselves as group members.

McCarthy's primary academic interest involves a theory of literary criticism, particularly as it applies to the work of French novelist Balzac. Her study is based on a theory which contends that the meaning of a piece of writing is produced not by the author who builds the text, but rather by the reader who brings to the text a subjective, internal state. McCarthy's work, however, looks to the text, not to the reader, as might be expected. She attempts to discern the methods by which the author both guides and makes use of the reader's freedom by forcing the use of the imagination.

Balzac, she maintains, accomplishes this largely through the use of the more than 500 characters which reappear in the fictional universe created by his some 100 novels.

As a newcomer, McCarthy says her overriding impression of Hope is that "there is a tremendous challenge here." She claims her energy has increased substantially over the past year and expresses appreciation for the ready support and encouragement she receives from colleagues.

She is also struck by the challenge of being a single woman and one of a small number of women on the Hope faculty. She believes Hope students—both men and women—are badly in need of exposure to professional women. She says students have shown great interest in how she looks at issues, how she lives, how she has proceeded with her career after college.

"Students at Hope, particularly women students, don't seem to be aware of single as being a viable state," she says. "Being a visible model to them is both rewarding and, at times, scary."

Despite her work with literature and language, McCarthy maintains varied interests. A newly found fascination has been management. She has been enrolled in several management courses at Aquinas College, and says she is particularly interested in someday trying her hand at academic management.

In addition, she is interested in all arts "as an appreciator," says she "does" sports, loves reading, and consciously invests a great deal of time in friendships.

Mary Susan McCarthy is striking in her ambition, energy, and sense of life's potential order. Yet she claims she arrived at her present post by knowing only what the next step would be, not where it would all eventually lead.

"It's only now that I'm thinking through the long-term goals, knowing where I want to be when I'm 50, for example."

And where might that be?

Still in a professional setting. Preferably still part of an academic institution. Working with people, helping to bring out their best and allowing them to bring out hers.

Something about her says her vision is probably a little more focused, even if she's not telling. Just as something about her says she'll be there—and probably at least a year or two before she hits 50.
What Ever Happened

Class reunions always result in a fair share of surprises—the old lab partner who's become a renowned research chemist, the old lab partner who's become a yoga instructor, the roommate from Sioux City who's settled in Qatar, the former love of your life who now seems quite ordinary, the old friends you don't recognize at all, the old friends who don't recognize you. Indeed, the surprises at a class reunion are more than half the fun, reports Mary Kempker, assistant director of alumni relations.

When summer comes and his duties at school ease up, Rodney likes to get in a little fishing and golf.

The father of a Hope Presidential Scholar, Jeri, and a high school junior, Lori, Rodney says his family is what he holds most important in his life.

The 25-Year Class Reunion is an especially significant and enjoyable event for many alumni. It is at this point that careers have been chosen and established, eldest children reared to college age, and values and goals reflected on in depth.

On Alumni Day, May 12, the Class of 1954 was one of the Hope classes which reconvened for a reunion. Hosting the 10:30 a.m. brunch at Point West Restaurant was Jeananne Bondhouse Thomas and Gretchen Yonkman Vandenberg.

This issue of The Hope College Magazine provides a review of some of the surprises from this spring's Class of 1954 reunion. Randomly selected '54 alumni are featured.

RODNEY WISSINK

Rodney Wissink, a history major from Milwaukee, is now a junior high principal in Wyoming, Mich. He's married to the former Betty Heethuis, a blind date arranged by his Hope buddy, Norm Lager '54, with Joanne Bollena '54 Bolema's assistance.

While at Hope, Rodney had a simple goal: "To become the best junior high teacher possible." At Hope, he says, he learned he could be serious about that goal.

After two years of ordering dental supplies in the U.S. Army, Rodney's career was on its way. Six years of good teaching was rewarded with 16 years of principalship. In 1950 he earned the M.A. degree from Western Michigan University and he has since continued to take courses at Western, Michigan State and Central Michigan University.

He is active in Rosewood Reformed Church, a past officer of the Wyoming Optimist Club and a member of the Michigan Association of secondary school principals.

PHILIP HUIZENGA

Philip Huizenga has a private practice in psychiatry and psychoanalysis in Ann Arbor, Mich. and is also a part-time member of the psychiatric staff at Ypsilanti State Hospital. He is married to his childhood sweetheart, Shirley, whom he rediscovered during his last year at the University of Michigan Medical School.

A biology major at Hope, Philip's original career plans focused on establishing a general practice. His later choice of psychiatry has proven to be the right one for him, and throughout his career he has found his work to be very fulfilling. He says Hope's emphasis on the individual and on performing to the best of one's ability has become a basic theme in his life and work.

"Most important to me as an adult has been the opportunity as a physician-psychiatrist to help a number of people to live and feel better as persons—using their inner resources as the basis for their recovery."
to the Class of 1954?

PHIL JACOBS

Physically, the years have brought changes of less and more, Phil reports—less hair and more him. He also feels there have been significant character changes: "Hopefully, I am a little less moralistic. Not so unrealistically optimistic. Not so rigid as I seem to recall myself being in college."

Although he sees his views on religion as having become more liberal, he still endorses Hope's value-centered approach to education:

"The presence of a moral tone on the campus is of value, either to adopt or to react to. Either way, it aids in further personality development."

Phil and Shirma have two daughters. Susan, 15, is an avid horsewoman and Laura, 10, loves gymnastics, tennis and swimming. Phil is a fellow of the American Academy of Psychoanalysis and is active in the Detroit Psychoanalytic Society, having served as secretary since 1977. He enjoys sailing, photography and gardening.

He supports a variety of social-political causes, including ERA ("I believe equal treatment is long overdue"), conservation and the development of non-polluting energy sources ("I feel we should leave the earth in at-least-as-good a condition as when we were born") and National Abortion Rights League ("I don't 'like' abortion, but I prefer legal abortions to illegal ones").

ELAINE FORD COFFILL

Elaine Ford Coffill resides in Port Jervis, N.Y. and is choir director at Deerpark Reformed Church. She married her Hope sweetheart, Richard '54, who became a minister in the Reformed Church in America.

Elaine was easily recognized by her classmates this spring. Her hairstyle is a little different, there's been a change in eyeglasses, but she's as slender as ever and her broad smile indicates that, more often than not, she's let the years bounce off rather than sink in.

Other changes?

"Ah," says Elaine, as though taking in a deep breath. "I'm a little more patient, a little more understanding—I hope!"

A Spanish major and would-be teacher while at Hope, she taught junior and senior high school English in New Jersey after graduation and did substitute teaching in New York. Although she didn't plan on becoming a choir director during her undergraduate years, she credits Hope with helping her develop the self-confidence she finds so necessary in her present vocation.

Elaine's family also fills her life—Gretchen, a Hope senior; Randall, a Hope junior; and Harry, a 6th grader. She also enjoys sewing and crafts.

Elaine believes she's been able to get a grasp on the good life in her adulthood.

"This is it, folks. To be warm, well-fed and happy. To face challenge, to work hard, to have a good time. To help others, to do your best. To be loved, to love. This is the good life. Even though it may have bad days, I wouldn't want to miss any of it."

Activities and organizations which promote preservation of the world's natural resources also take up a good portion of Carol's time. She is especially active in the National Wildlife Federation, Nature Conservancy and the John Burroughs Natural History Society.

Other hobbies and interests are birdwatching, ceramics, skiing and travel.

Although she's 25 years away from having attended Hope, Carol remains an avid supporter of the College.

"Hope gave me an interest and zest for learning more about our world, its people and places," she says. "Instead of fearing new people or experiences, I look forward to them for the enrichment I receive."

Carol and Randall's enthusiasm for Hope has passed down to their children. Philip '77 and Katie '78 are again studying on the same campus—they're enrolled at Upstate Medical School at Syracuse. Paul is completing his freshman year at Hope and Stephen is in the 9th grade.
BOOK REVIEW OF
DEAR MASTER: LETTERS OF A SLAVE FAMILY

Randall M. Miller’s, Dear Master: Letters of a Slave Family, is a significant contribution to the literature of slavery, to the history of blacks in America, and to the history of that handful of black Americans which ventured across the ocean to Liberia in search of their freedom.

Miller’s book is an edited collection of letters of slaves and former slaves. In and of itself this is worthy of note. Much of the history of slavery has been written on the basis of sources (letters, diaries, plantation records, etc.) generated by whites. Such sources can be useful, but inevitably they present slavery as seen through white eyes. In recent years historians have made increasing efforts to remedy the defect by searching out black sources. Unfortunately, such sources are rarer than we would like. Most slaves were illiterate, and even when they could write, it was not likely that their letters would be preserved. Thus, slave letters are a rarity.

What Miller presents us with is the largest known collection of the letters of a single slave family. Moreover, the letters have the virtue of spanning two generations, thus enabling us to get certain insights into black family life and structure which would not be possible if the letters dealt with a more limited period of time.

The collection contains two sets of letters written by the slaves of John Hartwell Cocke, a paternalistic Virginia planter. Before dealing with the letters themselves, it is necessary to say a few words about Cocke, for he is a central figure in the story told by the letters. Cocke was a dedicated Christian, a religious reformer, and an opponent of slavery. It must quickly be added, however, that his “abolitionism” had little in common with that of such northern crusaders as William Lloyd Garrison. Cocke was a “colonizationist” who believed that slavery was a blight on the nation, but who also felt that blacks and whites could not peacefully co-exist on terms of equality. For him, slavery could only be abolished on condition that the blacks be expatriated to Africa. Despite his humanitarianism, Cocke remained a planter who sought to make a profit on his operations and, to maintain discipline, he did not shrink from selling away those of his blacks who “misbehaved.”

In 1834, attempting to test the feasibility of African colonization, Cocke freed Peyton Skipwith and his immediate family and sent them to the fledgling colony of Liberia. Skipwith was a skilled artisan, a deeply religious man and a black whom Cocke deemed to have the maturity and judgment which would enable him to succeed in Africa.

The first set of letters in Miller’s book consists of correspondence to Cocke from Skipwith and his immediate family. The letters are of interest both for what they say about the attitudes of blacks just recently emerged from slavery and for what they say about the struggling Liberian enterprise. In particular, this correspondence demonstrates how much more important culture was than race in determining the attitudes of the new settlers toward Africa and toward their native neighbors. The American blacks viewed the native Africans with the same attitudes of cultural and religious superiority that might have been expected had these new settlers been white instead of black.

Cocke had many slaves, but he believed that, aside from the Peyton Skipwith family, none of the others had the capacities needed for successful survival in Africa. He hoped however to prepare others to go and, toward this end, he established a plantation in Alabama. Here he sent those of his slaves whom he deemed likely candidates for later colonization. The key blacks in this venture were George Skipwith (Peyton’s brother) and George’s daughter Lucy. George was the plantation’s slave driver and Lucy was its most trusted house servant. Cocke remained behind in Virginia and the second set of letters consists of letters from George and Lucy Skipwith to their master.

From the letters of George Skipwith we get an in-depth picture of the day-to-day workings of a southern plantation. Especially revealing is the extent of farm knowledge exhibited by the blacks, hardly the mindless drudges they are often pictured as. We see glimpses of the ambiguous role of the slave driver who had to be, at one and the same time, his master’s agent and a respected figure amongst the slaves themselves. Unlike Peyton Skipwith who often appeared as a carbon copy of his master, George would not or could not absorb his master’s values and Cocke ultimately removed George from his position of trust and sent him away from the plantation.

Perhaps the most fascinating letters in this volume are those from Lucy Skipwith. Cocke’s most trusted house servant. The letters show clearly that Lucy had assimilated not only her master’s beliefs and values. Her Christian commitment was apparently deep and genuine and it was this above all else which endeared her to Cocke and led him to reappoint his trust in her. She seemed to be the perfect servant. And, yet, the pattern of her letters indicates that she did not conceive her interests and those of her master to be identical. When Cocke threatened to sell her daughters for misbehavior, she came to their defense using arguments which were calculated to appeal to the master’s Christian sensibilities. (Twice she succeeded; on a third occasion she did not.) She also used...
her master's religious sensibilities to undermine white overseers and their wives on the plantation.

On one level, the letters in this collection are quite ordinary. They deal with commonplace matters of everyday life; with making a living, with family, and with religion. They tell of the prices of potatoes, corn, and rice in Liberia and they tell of the wages being paid to laborers in that faraway place. They record the day-to-day agricultural affairs taking place on Cocke's Alabama plantation. They are filled with news of sickness and health, of births and deaths, and they are filled too with requests for news of loved ones far away. The letters speak of those who have fallen away from the faith, of those who have returned to it, and of those who have remained constant. They speak of church attendance, of preaching and of faith.

Buried amidst such ordinary detail, there is a host of information for the social historian. The letters and the additional information supplied by Miller suggest that recent scholarship on the slave family is correct in emphasizing its strength, its patriarchal character and its structure as an extended kinship system. The letters also show the inaccuracy of stereotypes which depict the blacks as incompetent or lazy workers. Rather, the information in this book indicates that in response to material incentives or to promises of emancipation, the members of Cocke's slave force worked ably and hard. The letters paint a generally consistent picture of Christian devotion on the part of the Skipwiths, but their Christianity was not precisely the same as that of their master. As Miller notes, embedded in their southern evangelicism, there were "inchoate West African religious values" which subtly distinguished their faith from that of their white master.

In short, Randall Miller has provided us with a rich new primary source for the study of slavery. Moreover, the usefulness of this source is enhanced by the series of illuminating and judicious introductory essays which he provides. An in-depth portrait of Cocke depicts a liberal humanitarian planter driven by a sense of religious mission trying to change a system he did not make and cannot control. An essay entitled "The Emigres" melds the story of Peyton Skipwith and his family with a picture of the emerging Liberian community of the 1830's and 1840's. Essays on slave drivers and house-servants provide a context for understanding the ambivalent and ambiguous roles in which George and Lucy Skipwith found themselves. In and of themselves the letters presented by Miller are a significant contribution to the study of slavery. His perceptive introductory essays still further enhance the value of the important letters he presents.

William Cohen

---

GUEST RECITAL

William Kuyper '61, a Hope musician who has achieved a most distinguished orchestral career, returned to Hope on March 4 to present a guest recital and perform with faculty and student musicians.

Kuyper is a French hornist with the New York Philharmonic Orchestra, considered by most musicians to be the number one symphonic orchestra in the U.S.

During his 10 years with the Philharmonic, Kuyper has traveled extensively and associated with most of the leading conductors in the world.

Since coming to New York he has continued to be active as a chamber music artist and a soloist in addition to his regular responsibilities with the New York Philharmonic. He has performed in special concerts at the Alice Tully Hall at Lincoln Center and Grace Rainey Rogers Hall at the Metropolitan Museum of Art. He has also appeared with the American Symphony Orchestra and the Diabolus Musicus. He was a featured soloist during the recent tour of the Philharmonic Virtuosi of New York to Alaska, Hong Kong, Korea and Japan.

He was previously a member of the Washington National Symphony and the U.S. Marine Band in Washington, D.C.

During his Washington years, Kuyper made frequent chamber music appearances. He has performed at the National Gallery of Art, the Phillips Collection and the Washington National Cathedral. He also performed at the White House during the Kennedy and Johnson administrations.

His principal studies on the horn were with Ward Fearn of the Philadelphia Orchestra. Currently Kuyper is on the faculty of Kean College of New Jersey.

Kuyper and his wife Joan have two children: Susan, 12, and Edward, 8. They are active members of First Presbyterian Church in Englewood, N.J., where Bill serves as an elder.
They came to Kenmare in search of a simpler life.

Both had been divorced. Successful social workers. Both regularly saw an analyst. In New York both Fishers had been particularly interested to discover that a 40-acre farm near Kenmare. N.D, (15 miles from Canada). The show was the result of weeks of filming of the Fishers' everyday life, and poignantly illustrated what they found in North Dakota was no romanticized life in a little house on the prairie, but rather confrontation with the peculiar pressures of long hours and large risks.

Moyers followed the Fishers as they brought in their first wheat crop, loaded belligerent cows onto their pickup, butchered chickens, visited with neighbors, and greeted a new baby girl born in their farmhouse.

Hanslne inherited the farm several years ago. In New York both Fishers had been successful social workers. Both regularly saw an analyst. Both had been divorced. They came to Kenmare in search of a simpler life.

George says that their work in New York constantly exposed them both to "the worst side and the futility of the big systems that operate in a city." He likes his new-found sense of taking life into his own hands, the sense of individual accomplishment he's gained since taking over the small farm.

"Here," he says, "even if everything would go down the tube, you have a feeling that if you can just get your hand on a milk cow, you're going to make it."

If that seems a romantic view, "Harvest" adequately demonstrated that it is an innocence born of experience. Fisher says they went to Kenmare to raise their family but will likely not stay forever.

"By the time I'm 50, I can't really see myself wanting to go out in below-zero weather trying to start a pickup. The winters here are long.... While there is a reality here that we can't share with people in New York, at the same time here people are 'good people' but they have a level of experience that sometimes separates us."

One thing the Fishers say with certainty: they'll never return to New York. And the Moyers' show has added an expected twist to the subject of futures:

"After all, after you've had your life documented, what do you do for encore?" George says in a straight-forward way, devoid of any ego.

The Fishers never met Moyers before he came out to their farm last fall. Moyers heard their story at a party. He was intrigued, and arranged a visit. A week later, the film crews arrived. The farmhouse was wired with lights, and the cameras seemed to be filming constantly.

"They even had it going when they finally rolled out of the driveway," George chuckles.

As bad weather threatened the harvest, as the Fishers' son suffered a peesy ill spell, and particularly as the day of their baby's birth came close at hand, the Fishers sometimes wished for more privacy.

"We especially started to feel that the birth was something we wanted to be between us, but by that time we were committed to having it filmed," notes George.

The Fishers had no input into the editing of the footage, but say that "Harvest" "couldn't have been closer to the mark." They respect Moyers' sensibilities and intelligence, and Moyers seems to have come away from the filming with a special affection for the Fishers as well:

"Something of me will always be a part of that farm and those people, and something of them will always be a part of me," he said in an interview with The Chronicle of Higher Education.

George Fisher's life has taken many turns since he left Hope, diploma in hand. On the one hand, the Fishers' venture in the wheat fields seems absurd, destined to be short-lived. They are small, inexperienced farmers in a day when industrialization, mechanization and government policies press for big- ness. They are educated people, surrounded by conservative, rural folk. They are restless, probably too idealistic for their own good.

On the other hand, those who viewed "Harvest" away comes away from the filming with a special affection for the Fishers as well:

"George and Hanslne Fisher are going against their time. They may not make it. But you hope they do, for their sake, for the beleaguered tradition of independent farms, and for all of us, farmers or not, who take heart from small successes and fresh starts."
Wayne Van Kampen takes his Christian faith very seriously. But at the same time he believes that for some people religion can cause problems in life.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

Bethesda strives to locally address the problem of faith-related emotional distress by working with area clergy.

"The church is in a strategic point to provide preventive help," notes Van Kampen. "We can help church clergy pick up on clues. One clue is sermonizing. Sermons could often be more affirming than judgmental and critical."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.

"Somehow in religion in America it has become unacceptable to be human," says the 1967 graduate who since 1975 has been director of pastoral care and education at Bethesda Hospital and Community Mental Health Center in Denver. "Some are afraid to feel good about themselves or to have pride, and if they do feel good, they then feel guilty."

Bethesda is operated by the Christian Reformed Church. Most of its patients are from various Christian or Jewish backgrounds. The institution can accommodate 115 patients and is usually filled to capacity. The hospital treats drug and alcohol problems and the entire gamut of mental and emotional illnesses.

Van Kampen estimates that 90% of Bethesda's patients have problems "that have a direct tie-in to the person's religious framework or former religious framework."

In his work Van Kampen strives to encourage patients "to draw on their own inner faith and resources. I try to help them see and believe that the spiritual dimension is an important part of our lives."

The staff also helps clergy with counseling, trains students from nearby theological schools and seminaries, and conducts seminars and workshops on counseling.

Van Kampen is a graduate of Western Theological Seminary. He was associate minister of Denver's Christ Community Church from 1972-1975 and has extensive professional training in clinical pastoral education, including residencies in supervision at The Presbyterian Medical Center in Denver and Fairview Hospital in Minneapolis.
backlog

100 Years Ago
1878-1879—The library collection, consisting of 4000 volumes, was moved from the second floor of the grammar school into two rooms in Van Vleck Hall.
1878-1879—The enrollment of the College stood at 32, and there were 65 students in the Prep School.

50 Years Ago
FEB., 1929—Hope debaters received national recognition in the ninth edition of "Intercollegiate Debates." Approximately 55 pages of the volume were devoted to speeches by Hope orators Kenneth Hylink, William Tuttle, Henry Burggraff, Jay Wabekes, Howard Suyter, and John Mulder.

MARCH, 1929—Willard Wickers and Chester Meenig were chosen to produce the 1930 Milestone.

APRIL, 1929—The first Interfraternity Council was formed, with Earle Langeland as president.

APRIL, 1929—Mr. A. Dickey of Michigan Bell Telephone Company delivered a lecture on "the medium of the future"—television—to a spellbound Hope audience. Fourth hour classes were cancelled so that all might learn more about the technological wonder their tomorrow was to bring.

In 1929 J.C. Penney advertised toothpaste for 19¢ a tube.

10 Years Ago
JAN., 1969—Senior women received keys to their dorms, enabling them to set their own hours. Associate Dean of Students Jeanette Sprink, in announcing the new policy, said the administration was hopeful that the new regulation would "make the College community grow."

FEB., 1969—A small electrical fire in Voorhees Hall resulted in the evacuation of 98 residents. The building was declared unsafe for use as a dormitory.

MARCH, 1969—"The Passion According to St. Matthew" was performed by the College Chorus under the direction of Roger Davis.

news about Hopeites

Please use the space below for news that you'd like to communicate to your fellow Hopeites. Tell us about appointments and promotions, experiences that have been meaningful to you, honors that have come your way, travels, hobbies, or ideas that you think are worth sharing with others. This form should also be used to inform us of marriages, births, and advanced degrees. If you have recently been featured in a local newspaper or other publication, please attach clippings.

Name ________________________________ Class year ________
(Women should include maiden names)

Street ________________________________

City __________________ State __________ Zip Code ____________

Phone number _________________________ □ Check here if this is a new address

news notes __________________________________________

Send to: Alumni Office, Hope College, Holland, Michigan 49423
**Career Corner**

The Alumni Office provides "Career Corner," a want ad service for alumni seeking employment.

Alumni who are available for permanent jobs are invited to submit up to 50-word ads describing their qualifications. These ads will be printed anonymously and without charge in "News from Hope College" and "The Hope College Magazine."

Prospective employers may respond to the Alumni Office, referring to the ads by number. We will then match the employer with your name and address and also furnish you with the employer's name and address. From there, you're on your own!

The receipt of ads will be acknowledged. Ads will be printed as soon as possible after we receive them. "News from Hope College" and "The Hope College Magazine" are published a total of seven times per year.

Ads will be printed twice unless we receive a stop-order. They may be resubmitted.

140 '66 graduate, former RCA minister, with 7 years experience in student personnel administration including housing, counseling, student center, student activities, food service, and campus store, counseling Med in process, seeks similar college position or human services administration utilizing management, human relations, analytical, and communication skills.

141 '77 Hope graduate, Psychology major with Secondary Education Certificate, seeking a position within an educational setting or any position involving work related to high school age students. Also have coaching experience in baseball and football.

142 1966 graduate, currently administrator of a small business, seeks career in government health program. Will be seeking admission to Master of Health Sciences program at Grand Valley State.

143 '76 graduate—biology major; have just completed masters (M.S.) in Biostatistics at Western Michigan University; including a 3 month internship with The Upjohn Co., Kalamazoo; looking for position in drug health related fields. Prefer the Midwest area.

**Alumni Opus**

A contest to recognize and reward the literary and artistic achievements of Hope College alumni will be sponsored by your Alumni Association. *Opus* literary magazine has a long tradition of publishing the best of Hope students' creative writing and drawing. The Alumni Association seeks to recognize the work being done today by former *Opus* contributors and other alumni artists. We invite your participation in Alumni Opus, a contest in poetry, short stories, photography and two-dimensional art that is open to all former Hope students.

**Rules:**

1) This contest is open to all women and men who have been enrolled in Hope College. Current Hope students are ineligible. Entries should be work done after leaving Hope College.

2) The judges will accept entries in the following categories:
   a) poetry
   b) short stories (fiction only)
   c) photography
   d) two-dimensional art

3) A contestant may submit as many entries as desired. Each entry should be mailed separately.

4) Short stories and poetry must be typed, double-spaced, on one side of white, 8 1/2 x 11 inch paper. A length of under 10 pages is suggested. The name and address of the author should appear at the top of the right-hand corner of the first page. All subsequent pages must be numbered at the top right-hand corner, along with the author's last name.

5) Photography may be color or black and white; prints should not exceed 8 1/2 x 11 inches. Dry mounting is strongly suggested to ensure protection of photos. Photography and art should be adequately protected for mailing. The artist's name and address plus the title of the work should appear on the upper left-hand corner of the back of the entry.

6) Winners will be selected by a panel of judges comprised of Hope College faculty, alumni, a representative from the Office of College Relations and Western Michigan artists. The decision of the judges will be final. Announcement of winners will appear in the Winter, 1980 issue of *The Hope College Magazine*. Winners will be notified by mail before publication.

7) First and second prizes will be awarded in each category.

8) Only unpublished poetry and fiction may be submitted.

9) The Office of College Relations retains the right to publish or photograph for publishing in the Winter, 1980, issue of *The Hope College Magazine* any story, poem, photograph or two-dimensional art entered in the contest that is deemed publishable. Hope College will retain no publication rights after March 1, 1980.

10) Poems, short stories and photographs not accompanied with a self-addressed, stamped envelope will not be returned. Large two-dimensional art will be returned by the College but the alumni/alumna will be billed for the shipping costs. In any case, Hope College will not be responsible for the receipt, the return, or the condition of the entries. The sender assumes all risks.

11) All entries must be received by August 1, 1979. Send your submission to: Alumni Opus, Office of College Relations, Hope College, Holland, Michigan 49423

---

Use this coupon to submit your ad.

I am job hunting and would like to have the following want ad appear in the next Hope College publication:

* No more than 50 words
* Please type

Name: ___________________________ Year: _____
Address: ___________________________
City, State, Zip: _______________________
Telephone Number: ___________________

Mail to: Alumni Office, Hope College, Holland, MI 49423