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JANUARY  
1962

# H OPE COLLEGE

A L U M N I M A G A Z I N E



—THE STUDENT AS ARTIST—

# HOPE COLLEGE

## ALUMNI MAGAZINE

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COVER: James R. Esther is working on a self-sculpture in a Hope College art class. This picture was selected for the cover of this magazine as it seems symbolic of the objective in the leading article, *Person to Person*, an understanding of oneself; and also, in some way, it seems to point up the Administration, Faculty, Student theme for the year, *The Student as a Person*. The student artist is a sophomore, a third generation student: the son of Rev. Joseph and Marion Boot Esther, both of the class of 1935, and the grandson of the late Rev. Harry P. Boot '00.



# Person to Person

By Lambert Ponstein

"All real living is meeting." These words come from Martin Buber in his work "I and Thou." In this work Buber sets forth the peculiar quality of a man's spiritual communion with God and his fellowman. He indicates that there is a difference between the individual and the person. The individual may associate with others, but the person communicates with others. Tournier, in a work entitled "The Meaning of Persons," distinguishes the person from the personage. The personage, says Tournier, is the external appearance which touches the personage of others from the outside; the person communicates inwardly with the second person thou. The dimension of the person over against the personage always eludes the scientific study of man. The spiritual and personal relationship which a man has with his God and his fellowman always remain a mystery. St. Augustine wrote in his confessions, "Man is a great deep, Lord. You number his hairs and they are not lost sight of; but the hairs of his head are easier to number than his affections and the movements of his heart." Nietzsche wrote, "Everyone is furthest from himself." Kafka in his short story "A Country Doctor" has the doctor say, "To write prescriptions is easy, but to come to an understanding of people is hard." A man has difficulty in his maturity knowing whether he is a miser or a spendthrift. The meaning which a man puts into the word "person" will seriously influence his attitude toward the various areas of life. Let me illustrate this historically from the field of Church History.

## *In Church History*

The Reformation, moving back to the Hebrew concept of man, saw man as a total person, who in his relationship to God, responded from the depths of his being. The relationship was one of person to person. Luther liked to speak of this with the words the "ganzer Kerl." Melancthon, Luther's successor, was at heart a humanist, in the good sense of the word. He had little taste for theology. He would have preferred devoting his life to the classics. Moreover he seriously distrusted this man as described by Luther. He therefore addressed his teaching to man's intellect and reason on the assumption that if the mind were assured on the basis of all possible evidence that the Christian gospel was true, then it could assure the will and it in turn would act. It was necessary that the will be shown

*Intellectual vagabondage is the  
most subtle form of self-security.*

that the gospel corresponded to objective and external reality. Melancthon did not move to an extreme position in this matter, he simply began to move in this direction. His followers, continuing in this vein soon sought to make use of all forms of philosophic proofs. Even the deepest mystery of the trinity could be proved so that men would accept it. The result of all this was that God was depersonalized. He was found at the end of a syllogism. Sin was still related to the law, but with little regard to the God who gave the law. Luther's God, who was a burning fire of love, was gone, and Christianity, even though painfully orthodox, had lost the meaning of persons.

When somewhat later Kant pointed out that God as the "ding an sich" could not be reached by logical processes, the whole system collapsed. The church might have moved back again to a person to person relationship, but instead it moved into a purely ethical religion.

In the 19th century Kierkegaard, rebelling against the moralism of Kant, and the intellectualism of Hegel, called men back to a personal involvement with God. But, Kierkegaard, little known and appreciated in his own day, had little influence on his times.

Instead Ritschl called the German church to a mediating Christianity devoid of any emotional or mystical involvement. His followers, Hermann and Von Harnack continued the trend. Man was simply an individual, a being standing alone among a group of beings. For Luther God had been the burning oven of love with whom a man could have communion; for his followers he was rationally conceived, but only from the outside. What had taken place in Germany, had in various forms also taken place in other parts of Europe and the United States.

I have traced this loss of the person in both God and man in the discipline of theology. This had its influence in other areas of life also.

Men for whom the individual had been substituted for the person could hardly be adequate critics of the post-Newtonian era with its mechanical explanation of man. In the United States, men who had lost sight of the meaning of persons, could easily accept the implications of Spencer's Darwinism and apply it to all areas of life. In our own day, the social scientist with his statistics on the personage, is confident he can create new men, or at least make them behave in the way he feels they should. The Status seekers, the corporation entity—all these are but examples of an emptying of the person. This facade, this mask, this per-

Rev. Lambert Ponstein '48, Assistant Professor of Religion and Bible, presented this paper at the pre-school faculty conference. The conference topic, "The Student as a Person," is the campus objective for the year.

## The meaning put into the word "person" will influence attitude toward life

sonage, which we confuse with the real, is what Sartre would call a "bogus in bogus."

I can know a great deal about one's personage. This is simply information. About the person I can get to know something only as I get into communion with him. I cannot get to know the person from the cult of objectivity.

If it is true that we get to know the person through communion, then our best method for studying the person would be through the medium of music, art, or literature. In this paper I shall turn to the field of literature.

### In Literature

I presume there may be those who would suggest that we go at this through introspection. This is hardly possible. In the very act of doing so we change and come to dishonest conclusions. The axiom "know thyself" remains valid in a proper context, but certainly not attainable. I can come to know myself to some extent, but only through another. And then I must always remember that the person is complex and remains a mystery.

Let me start with an example from Sartre's play "No Exit." In this play, three people, two women and one man, are ushered into hell. Hell is simply a drawing room. There is no torturer present, there is no mirror. After all you don't need the former when you have people, and what can a man know of himself? Inez, surveying the furniture, notes that everything has been planned for just these three. They have been destined to be together. Estelle, eyeing the other two, says that some faces tell everything, theirs nothing. Inez has an idea—"If only each of us had the guts to tell!"—and with this they begin to tell their life stories. But Estelle, who is the first, shields herself. Noting this Inez says, "Look here! What's the point of play-acting, trying to throw dust in each other's eyes? We're all tarred with the same brush. Yes, we are criminals—murderers—all three of us. We're in hell, my pets; they never make mistakes and people aren't damned for nothing." Out of these stories in which each becomes the mirror for the other, they begin to penetrate beyond the personage, and each sees himself, at least more deeply. Garcin says to Inez, "And you know what wickedness is, and shame, and fear. There were days when you peered into yourself, into the secret places of your heart, and what you saw there made you faint with horror. And then, next day, you didn't know what to make of it, you couldn't interpret the horror you had glimpsed the day before. Yes, you know what evil costs. And when you say I'm a coward, you know from experience what it means." Is that so? It is getting to see oneself in communion with other people that causes Garcin to say that in hell there is no need for red-hot poker. "Hell is—other people."

Sartre is not a Christian, but like great artists, he creates real people. He also knows that as long as there is a realization of God, there is no freedom, unless one comes to terms with him.

In John's gospel Jesus has a discussion with Nicodemus. Nicodemus wants to talk about the possibilities of Israel's again becoming an independent state under the title Kingdom of God. Christ knows that this isn't getting at the real meaning of the Kingdom or man's relationship to God. He points out that Nicodemus can't either see or enter the kingdom of God except through a radical experience. Nicodemus doesn't realize why. It is at this point that Christ calls him to himself to see in him the light of the world, a real person, in whom Nicodemus can see himself for what he really is, and know his need of a radical experience. He must see himself by the light of what Christ is.

In Sartre's play the experience of seeing oneself is not an easy experience. Garcin and Estelle want to get rid of Inez because she insists on going through with this thing to the very end. Over and over in his confessions, St. Augustine says that he has come to know himself in that he has come to know God. And it was the grace of God that made it possible for him to endure the sight of himself.

The play raises the question how often we commit ourselves in what at least seems a dialogue between two persons. Dr. Tournier makes this observation, "One can chat endlessly, engage in abstruse intellectual arguments, read whole libraries and so make the acquaintance of all kinds of authors, travel the world over, be a dilettante collector of all sorts of impressions, react like an automaton to every caprice of sentiment, without really encountering another person, or discovering oneself by taking up a position with regard to him. Think of the haste and superficiality of modern life, radio programs flitting from one triviality to another, "Digests" that skim everything, organized touring that leaves no time for really making contact with things and people."

John's gospel raises the same question between man and Christ. Man seeks to skirt his dialogue in a dozen different ways. He prefers to hide behind his personage.

Paul Tillich has something to say along this line, though Tillich's God, as Professor Garnett has pointed out, is a hard kind of God to worship, much less to love. Tillich of course doesn't deal with sin in the sense in which we have it in either Sartre or St. Augustine. Tillich is hardly Reformed, Methodist, or Presbyterian, though he is often read, and dishonestly so, through those eyes. Tillich speaks to us of the person in the term of anxiety. I hear this term quite often used by ministers, (there is something sophisticated in its use) but generally I note a confusion between fear and anxiety. Tillich's anxiety comes from the fact that a man is threatened in his self-affirmation of being. This may come to him relatively in terms of guilt and absolutely in terms of condemnation, or relatively in terms of emptiness and absolutely in terms of meaninglessness, or relatively in terms of fate and absolutely in terms of death. When in a moment of anxiety, and for Tillich this can only be a moment, a man sees himself as hopeless

and without meaning, he experiences something of that which we have in Sartre, or that which a man experiences when he is confronted with Christ.

Let me illustrate a bit further from the realm of literature the difference between the person and the personage. Albert Camus in his work "The Fall" has sought to recreate for us a man who bares his person, after years of hiding beyond his personage. When later he faces himself, he goes about exposing himself, and insisting that other men ought to do the same. Note the following quotation, "Above all, don't believe your friends when they ask you to be sincere with them. They merely hope you will encourage them in the good opinion they have of themselves by providing them with the additional assurance they will find in your promise of sincerity. How could sincerity be a condition of friendship? A liking for truth at any cost is a passion that spares nothing and that nothing resists. Therefore, if you are in that situation, don't hesitate; promise to tell the truth and then lie as best you can. You will satisfy their hidden desire and prove your affection." When he has finished telling his story, he says, "But when you don't like your own life, when you know you must change lives, you don't have any choice, do you? What can one do to become another? Impossible. One would have to cease being anyone, forget oneself for someone else, at least once. But how? Don't bear down too hard on me. I'm like that old beggar who wouldn't let go of my hand one day on a cafe terrace: 'Oh sir,' he said, 'it's not just that I'm no good, but you lose track of the light.'"

I am quite well aware that in both Sartre and Camus there is little hope of the renewal of the person. In Camus life seems to have no purpose. In his book "The Plague" the doctor who is fighting the bubonic plague does all he can to contain it. He isolates people, inoculates them, buries them in separate cemeteries, cremates them, and yet knows that all this leaves the situation hopeless and without meaning. When suddenly the plague disappears, he knows that it will just as suddenly return. Erich Kastner has put it this way:

We toil and love and live and eat  
And yet can never tell  
The purpose of it all.

Hermann Kasack in a book "City Beyond the River" uses the symbol of two factories; one grinds up stones and the other bakes them together again, only to send them back to the first factory to be ground up once more.

Kafka in his story "The Great Wall" says, "Many people slip into their place without being aware of it; others painfully conscious of the difficulty, the evident impossibility of finding any place at all." Persons without purpose.

Over against this, speaking to the person in his hopelessness, Christ says "I am come that they might live, and that they might have it more abundantly."

Many men have struggled with this matter of the person. How does one face oneself and become free? One might like Nietzsche simply assert oneself, or like Sartre seek to

free myself from God and men to be free, even if that freedom should be in the midst of nausea, or like Camus and Kafka wander without hope. The Scriptures also speak to this situation. St. Paul cries out "wretched man that I am! Who will deliver me from this body of death?" But he also knows that "if any one is in Christ, he is a new creation; the old has passed away, behold, the new is come." He also knows, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." What does he mean by all this? He means that a man coming to the light of Jesus Christ sees his broken condition, receives forgiveness, and knows what it is again to be free. Paul pictures this man as one who is called to new commitments, new choices, new actions, and an overcoming of that automatic personage with which he must still live. When a man comes to realize that he is loved, he loses his fear, and there is again an openness, a communication. "Perfect love casts out fear." A man tries to hold on to his person in the hope that behind the facade of his personage he may be secure. Christ died that man might give up his own security, in order to gain the security of love.

What is a person? I don't suppose that I have told you in exact language. The person is too unique to do that. Somehow or other you will have to meet yourself in others. One man may read the story of Job and see no more than a discussion between five men at the city dump. But another may in this story meet himself. This may well break through the personage behind which he has been trying to conceal himself. People criticize the Scriptures for dealing so often with bad people and speaking of them as saints. But the Bible does not ask for discussion of style and form, it calls to decision, and this involves the person. And the saint and the sinner will both recognize themselves in the lives of the characters who fill the Biblical pages.

### *Between Teacher and Student*

What does all this have to do with us? We are teachers—people who are daily in conversation with others. What happens when we simply trade information is worthy and necessary, but certainly not most important. There must be a deeper confrontation between the teacher and the student if his education is meaningful. Martin Buber in his "Eclipse of God" tells us of an experience, when in an industrial city of Germany, he was to discuss the subject "Religion and Reality." The lectures were well attended by a number of workers and university students. The university students monopolized the question period and the workers kept silent. Later the workers asked for a session in which they could be alone. When they had come together one worker spoke. "I have had the experience," he said, "that I do not need this hypothesis God in order to be at home in the world." Buber pondered for a time and then tried to shatter the security of this man's *Weltanschauung* by use of modern physics. When he had finished, the man slowly and impressively said, "You are right." But no sooner had the man finished the sentence, than Buber realized that he had led this man to the God of the

(Continued on page 17)

## *Man prefers to hide behind his personage*

# The student as a person

**EDITOR'S NOTE:** This is the first part of a two-part report on the administration, faculty, student theme for the year, *The Student as a Person*. Through numerous conferences during the 1960-61 school year between students, faculty and administration, an effort was made to appraise the situation concerning the individual approach in Christian liberal arts education—the Hope College heritage. The outcome of these many conferences was the selection of this theme for this school year. In the April issue of this magazine, the faculty and student approach to *The Student as a Person* will be presented. Herewith we present the administration's position.



**A Plan** One of the strengths of the small Christian liberal arts college has been the ability to personalize the educational program to meet the needs of individuals. Because of the small enrollment and Christian philosophy of the faculty and staff, close contacts have always been maintained between faculty and student, between administration and student, and between student and student.

One of the real questions that must be answered in the years ahead, is "Can a personalized educational program be continued with the increasing enrollment and the rising cost of education?" We at Hope believe that it can and will. If this aspect of our make-up were lost, one of the most important elements would be lost. The question then becomes, "What can be done to preserve an educational program which serves the needs and interests of individuals rather than cater to the masses?" A number of things can be done to retain the emphasis on the individual and many of them fall in the category of student personnel services and more particularly in the area of advising and counseling services. It is our aim to present some of the things that are currently being done in this area and some of the things we hope to do so that you may better understand how Hope is facing this problem.

## COUNSELING

When a student is admitted to Hope, he is assigned to a faculty advisor and a student advisor. During orientation week he becomes acquainted with these two people who will aid him in his adjustment to college during the first two years. The faculty advisor aids in program planning and any academic problems that may arise. The student counselor is an outstanding upper classman who is ready and willing to give advice and help in any way the student may wish.

Due to the growing number of vocations in America, career choices for young people are more difficult than ever before in history. Hope currently has a part-time professional counselor to use recently developed psychological techniques and information to help the student assess his aptitudes, interests, values, and personality patterns and to help the student find the vocation in which his assets can best be used. We hope to add to this staff.

Personal-social problems may also be taken to a professional counselor, Dr. Lars Granberg. Students are using this counseling service to the point that additional staff is necessary.

Problems of a religious nature can be taken to the college pastor, Rev. Allen Cook. Students discuss with him problems of religion which are crucial to their spiritual growth during college age.

Students who must be dealt with from a disciplinary standpoint receive disciplinary counseling from one of the personnel deans. The dean of students, dean of women and dean of men have primary responsibilities in this. Our aim is to make each disciplinary situation a positive learning experience resulting in attitude changes.

Further, personal attention is given the students residing on campus by their head residents, house mothers, and student resident advisors. They are there to deal with the problems of community living and to aid each student with his problems.

In the future, we hope to do increasingly more to promote close faculty-student contacts, both academic and social, expand the professional counseling facilities, and to better utilize outstanding upperclass students in continuing Hope College as the kind of a college characterized by friendliness and personalized concern. *By L. James Harvey '52, Ph.D. Dean of Students.*

**A Report** The counseling program for Hope College students with acute or chronic problems, with Dr. Granberg as counselor, was established in 1960. (See *Alumni Magazine* January, 1961.) Originally planned as a referral service from deans, housemothers and faculty, it has become informal with students referring other students to the service also.

Dr. Granberg reports that during the 1960-61 school year he devoted from 12 to 15 hours per week to therapeutic interviews (Dr. Granberg teaches a normal number of hours of psychology too); worked with approximately 150 students, three of whom were advised to get more professional help; more men than women used the service.

The problems Dr. Granberg found most often were those centering around an identity crisis—the difficulties a student meets as he tries to define himself as a person: unresolved tensions with parents; relationship with his own age mates; and efforts to decide on central values and goals. Other members of the psychology staff assist him: Dr. Philip Van Eyl '55 does clinical testing and Mr. Robert Brown, vocational testing.

The object of this service is to offer students counseling of a distinctly Christian orientation, which, among other things, puts to use the spiritual resources the student received in his home and in his church in dealing with personal tensions. Part of the objective is to try to counsel students early enough that tensions do not compound.  
*Lars Granberg, Ph.D. Director of Counseling.*

**An Analogy** American history is a continual story of the exciting adventures of the Christian faith in education. Eleven years before the Declaration of Independence, John Adams encouraged makers of opinion "to use every measure and take every precaution in their power to propagate and perpetuate knowledge." The church accepted the challenge. Devotion to God and dedication to learning were the twin tracks which formed the Pilgrim's road. Yale, for example, became the father of sixteen other colleges across the country. Many state universities were originally built on Christian foundations. That same spirit is emerging again. Howard Lowry, of the College of Wooster, in "The Mind's Adventure" (1950) and the reports of the Quadrennial Convocations of Christian Colleges 1954 and 1958 indicate this concept and its need. Elton Trueblood in "The Idea of a College" says: "Other things being equal, the Christian scholar is likely to be a better scholar because of the nature of his motivation. The eminence of awedly Christian colleges in the natural sciences is surely no accident."

From preface to present, it is fact, not fiction. Leading characters in almost every profession, in America and around the world, depict the intellectual romance involved in a living, intimate relationship between faith and work. This is the heritage of Hope College.

The current chapter is being written on the "onion skin" of our culture with the "variable type" that democracy and Protestantism produce. When placed on the parchment of the past, the bold print of some predecessors shows through. Our conformity in creed and deed betrays our dependence on our duplicating processes.

The "copy" here at Hope is now being prepared for the annals of the Lord of all ages. If my proof reading is accurate it suggests the following:

We attempt to write in an interlinear style. We are leaving wide spaces between *theology* and *conduct*. We are not sure just why. We may feel we will be more qualified a little later, and hope to "write in" some explanations or trust someone wiser than we to insert an intelligible commentary.

We leave wide margins. This is intentional. We dare not be too specific—religiously. This we know leads to involvement, and involvement costs—personally. So, we fill the margins with meaningless little "explanations" and "apologies."

We are "typical" modern American Protestants. We were born and reared in our own homes. We are members of our own churches. Our students, from birth to this hour, have been challenged by no more than a "crisis philosophy." No great defeats—no great victory—no real meaning in life. We are what we are! But we know we are not what we ought to be! We are dissatisfied with ourselves—and all we have. God—His Word, His Church, our faith—is not relevant to life.

Therefore this year our new hope at Hope is to engage each individual on campus in a personal encounter with God in Christ. We must relate Him to all of life and to every crisis. We are concentrating on the importance of each person. Each person is that unique life investment of God, inescapably related to God and all other men.

A sustained emphasis on the theme "Christ in Me" finds expression in three spiritual life periods—Advent, Universal Week of Prayer, and Lent. The first is introspective—enabling each to discover for himself, if, and to what extent, he is the residency of Christ. The second relates this spiritual experience of the living Lord to campus life. And the third challenges each to permeate society with His presence in each person.

Chapel and dormitory devotions are synchronized with this theme to make each service an act of personal worship. Each period is designed to reawaken in every individual an awareness of the presence of God.

The courses in the Bible department, under alert and dedicated instructors, stimulate students to intelligent interpretive reading of the Holy Scriptures and to interpretive living of the Christian faith. Doctrines and deeds become relevant in persons as statements of faith are "thought through."

Conscientious counseling shares education and experience in an effort to attain a workable relationship with God on the basis of His Word and Spirit. The inescapable personal responsibility of the Christian is thus changed from frustration to intelligent integration.

We hope the Christian college will in this way declare anew its uniqueness. The next chapter in this unending history of God's involvement in the life of man is being written at Hope. We pray and dedicate our endeavors to the end that He may be found, not inactive, but in action so distinctly in every person that "purposelessness," "meaninglessness," and "confused" are lost from the vocabulary on this campus.

Even a sheet of "onion skin" can bear a "water mark." Ours is an anchor; "Spera in Deo—Hope Thou in God" imprinted upon every heart and revealed through every life.  
*By Allen B. Cook '37 College Pastor.*



*Calvin's struggle for the independence of the Church was vital for the cause of religious liberty and also for civic liberty.*

J. Marcellus Kik

# Reformation Research

Within the last decade there has been a tremendous upswing of interest in Reformation research. In France, England, and America both historians and theologians have revived interest in the Protestant heritage because of its significant contribution to religious and civic freedom. For a proper evaluation scholars must have access to primary sources. This has been a handicap to American scholars because many of the vital sources for research are still in Europe.

Catholic scholars have shown the way to overcome the handicap of distance by microfilming significant portions of the Vatican manuscript collections and bringing them to St. Louis. Following this example a group of Lutheran scholars organized the Foundation for Reformation Research in 1957 with the express purpose of financing a large microfilming program to be established at Concordia Theological Seminary in St. Louis.

Early in 1960, Mr. J. Howard Pew, prominent Presbyterian churchman and retired President of the Sun Oil Company, became concerned about obtaining primary source material with Reformed or Calvinistic emphasis. He asked me to make a preliminary survey of what was vital for such research and to make contact with European authorities. This was undertaken that summer and was rewarded beyond all expectations.

Six weeks were spent in Geneva in which John Calvin sojourned for over twenty years of his life. The Archives proved a rich source of material, especially in the various Registers it contained. The Registers are of three types: The first are the minutes of the City Council; the second records the minutes of the ecclesiastical body composed of twelve laymen (elders) and five pastors; the third contain the records of the Company of Pastors, the first organized Classis or Presbytery. The Geneva authorities kindly allowed the microfilming of these sections which existed during Calvin's sojourn (1536-64).

## *A Different Calvin*

The Registers reveal a different picture of Calvin than usually depicted by historians. It has been stated often that Calvin was a virtual dictator and that he established a theocracy in the sense that the Church ruled the State. Such French scholars as E. Doumergue and Amedee Roget have stoutly maintained that such statements did not conform to historical facts and the Registers give substance to their

claim. The Registers indicate clearly that Calvin lived in the era of the absolute State and that his great battle was to liberate the Church.

The Geneva Council assumed civil and ecclesiastical authority and had no intention of yielding this dual control to Calvin or the newly established Church. For the nomination of pastors, for their transfer from one parish to another, for their absence even for a few days, the approval of the City Council was required. The Council determined the pastor's wages and acted as final judge in controversies. Their approval was required for the Confession of Faith and the organization of the Church. The Council determined the number of sermons and the hours of worship. They determined who was worthy of the Lord's Supper. Calvin could not even publish a book without the permission of the Council.

Calvin's struggle for the independence of the Church was vital for the cause of religious liberty and also for civic liberty. This tremendous struggle waged by Calvin comes to light in the Geneva Registers.

With the permission of the Geneva authorities, I have arranged for the publication of the Registers both in French and English. The first French volume is now available and represents the joint editorial labors of Dr. Robert M. Kingdon, Professor of History at the State University of Iowa, and Dr. Jean-Francois Bergier, expert paleographer and Swiss historian. The English translation is being prepared by Dr. Philip Hughes of London, England, and the first volume will be ready by the end of 1962. The entire work of publication will require at least ten years.

## *Ecclesiastical Correspondence*

Besides the microfilming of the Registers I made a special arrangement with the University of Geneva to microfilm its important collection of Ecclesiastical Correspondence from the year 1530 to 1760. The Genevan Societe du Musee historique de la Reformation has kindly given consent to the microfilming of its large collection entitled Archives Tronchin. The two Collections give not only source material for ecclesiastical history but for political and social history as well. The Reformers corresponded with important political figures in France, England, Holland, and other nations. Of special interest to us are two volumes of "Documents relatifs au Synode de Dordrecht, 1618-1619."

### Reformation Collection in Moscow

Since the Calvinistic movement touched certain sections of Germany we visited some of its university centers. We had hoped to discover material relative to the Reformation in the Staatsbibliothek of Bremen. The Librarian informed us that they had packed some 150,000 rare books and manuscripts and hid them in the forest during the last world war. The Russians discovered them and shipped them all to Moscow. So at this present moment the library of Moscow houses an important Reformation collection.

The stealing of libraries occurred also in the seventeenth century during the Thirty Years' War. French soldiers took part of the Bibliotheca Palatina from Heidelberg and sent it to the Vatican. Some of this has been returned but part is still in the Vatican.

From Germany we toured through Switzerland and discovered a number of centers which contain valuable manuscripts. The records in Berne are of value because the Reformation there preceded that of Geneva. Both the Archives and the Burgesbibliothek of that city contain numerous manuscripts.

Other Swiss towns visited were Lausanne, Zofingen, St. Gallen, Basel, and Zurich. Each possesses collections which contain important material relative to the Reformation. The stadsbibliothek of Zofingen has a very valuable volume of correspondence addressed to the Musculus family by leading Reformers. The library of St. Gallen has some 4,000 letters which have value for the understanding of the Reformation. Basel has the largest library in Switzerland, with excellent documentation going back to the 15th century. Some of the most important pieces have been published but much remains to be done. Swiss historical scholars are still busy arranging, cataloging, and publishing the mass of material deposited in the University Library and State Archive.

### Zwingli More Creative Than Calvin?

Zurich's Staatsarchive and Zentralbibliothek are treasury houses of documents. The Zwinglian aspect of the Reformation began in Zurich in the year 1516 and was nearly simultaneous with the German Reformation. Although Zwingli died in the prime of life, he had already set forth most of the characteristic features of the Reformed Churches. At present a Genevan historian, Prof. J. Courvoisier-Patry, is attempting to prove that Zwingli was more creative than Calvin. Zurich also has a great collection of Bullinger who consolidated the work of Zwingli. All the material is of extreme value to historians and theologians.

Our itinerary also included Strasbourg and Paris of France. Strasbourg was the center for editing the works of Calvin in the Corpus Reformatorum. It is interesting to note that the last available set of the Corpus sold for \$2350.00. This indicates the resurgence of interest in Calvin's works.

### Calvin in France

Paris, in addition to being a center for fine arts, has a number of important libraries. During the life time of Calvin one-third of France was converted to Protestantism chiefly by ministers trained at Geneva. In spite of the protest of Calvin, French Protestants resorted to politics and physical warfare and suffered a blow from which Protestantism in France has not recovered to this day. The



Rev. J. Marcellus Kik '27 is a research writer with an important assignment. His project is the finding and microfilming of primary source materials pertinent to the Reformation. He has made three trips since early 1960 to do his work, which will be of great value to theological seminaries. His article will amaze the reader to learn of the wide spread

and numerous works of the great men of this important beginning of the Protestant Church.

Mr. Kik, a graduate of Western Seminary, was pastor in the Canadian Presbyterian Church for 22 years, and in the Reformed Church of Little Falls, N. J., for four years. In 1956 he began a four year term as Associate Editor of *Christianity Today*. Since 1960 he has been on his own as a research writer. He is the author of *Narrow and Broadway*, published in 1934; *Matthew Twenty-four, 1948*; *Revelation Twenty*, 1955; *Voices from Heaven and Hell*, 1956; and *Ecumenism and The Evangelical*, 1958.

libraries of Paris contain many documents that relate to the early history of Protestantism in France.

### Calvin's Works in London

Three weeks were spent in London and most of the time was spent in the British Museum Library. In addition to its tremendous collection of printed books, they possess letters of Calvin, Beza, and Bucer and other Reformers. The Dr. Williams' Library has the finest collection of Puritan materials available anywhere.

Cambridge and Oxford University libraries are very rich in ancient manuscripts. The Bodleian Library of Oxford houses the Manuscripts of sermons of Calvin on Genesis. These will soon be published.

### Scottish Reformation

The Scottish Reformation is of importance to America because of its influence on Colonial America. In Edinburgh I obtained permission to microfilm the transcript of the Westminster Assembly of Divines. Only part of this has been published. The university library of St. Andrews contains a collection of printed books of unusual interest. Many of them were gifts from early Kings and Queens of England.

The Protestant library of Trinity College, Dublin, Ireland, contains the records of the inquisition in Italy. The library also houses the library of Archbishop Usher and documents relating to Geneva.

Our greatest thrill in connection with the survey of Reformation material was the unusual co-operation on the part of librarians and university professors. All showed a keen interest in the project and went out of their way to be helpful. There is a realization that nuclear warfare may destroy precious historical documents and microfilming is one measure of preservation. But beyond this European authorities have a sincere desire to help American scholars who show a genuine interest in the historical roots of our Western civilization and culture.

# Reminiscences CLASS GIFTS / ATHLETICS



"Gus" Veenker with the "spoonholder," now identified as the Class of 1910 Gift.



CLASS OF 1909

Left: Dr. Gerrit Kollen (President of the college) accepting bench and steps gift from the Class of 1909. Right: The bench today with class year cut into it.



Two early Hope athletes roamed the campus during the past summer and completed gifts by their classes by having the class dates cut into them.

Peter Pleune of the class of 1909, retired minister, and August Veenker, 1910, retired athletic teacher, spent the summer in Holland and made many trips to the campus to reminisce about their student days and the facilities of that time. With the thought of making the campus more comfortable for strollers, their classes had benches erected in strategic places—like on the hill between Carnegie Gym and the "sunken garden" now the site of the Science Building. The class of 1909 included in its gift the steps up and down from the bench to make an attractive descent from the gym.

Mr. Veenker, inspired by the C Bench—for those who won a letter—at the University of Chicago where he took post graduate work, urged his class a year after graduation to erect the bench commonly known as the "spoonholder" in front of Graves-Winants. Mr. Veenker reported that the bench cost the class \$69 in 1912—installed!

Realizing that there was no way to identify these benches

with their donor classes, these two alumni went about correcting the situation. The Alumni Office was delighted to be informed of these efforts by classes, and hopes their interest and action will prompt other classes to come forward and identify their contributions.

## Early Athletics

Not only did Dr. Pleune and Mr. Veenker reminisce about benches, but also they went over the early days of athletics at Hope.

Dr. Pleune organized the first team in 1901 when he was starting in the academy to get his high school diploma after he had been out of school several years. "I was the equivalent of a high school freshman but was the age of a college senior when a group of us got together and decided to form a basketball team," he remembered.

"Gus" Veenker came to Hope in 1902 and joined the newly formed team. The two recalled that "Dr. Gerrit Kollen, then president of Hope, was a stern, but kindly man who didn't go too strongly for athletics" but after a



Back row, l. to r.: Abe Van Houten '09, John Roggen '07, Harvey Oltmons '08P, Henry Rottschafer '09, "Johnnie" Vruink '13; Seated: George De Kruij '08P, Henry Vruink '10, "Pete" Pleune '09, Manley Stegeman '09, "Gus" Veenker '10.

couple of years "allowed us to play off campus if we maintained an average of 85."

The team became stronger, better organized and more aggressive and by 1905 had joined the interurban league with Zeeland offering the stiffest competition with its team of "laborers, college kids, and a general mixture of players," Mr. Veenker recalled.

"It wasn't long before we couldn't find any real competition and the spectators began asking for better games," the two said, "so we began playing teams like Notre Dame, Hull House of Chicago, Michigan Agricultural College and Davenport College, Iowa. And all the time we played without a coach!"

Finally, in 1919, under Dr. Dimment, Hope got its first coach. Jack Schouten, for whom the present gym is named, became athletic director and coach.

"Of course, we didn't have any eligibility rules back in those days, so I ended up playing eight years of basketball with the Hope team," Dr. Pleune reported with delight.

Mr. Veenker played basketball six years, baseball four years, and football three years before he was graduated.

Since their days at Hope: Dr. Pleune was graduated from

New Brunswick Seminary, served a church in New York City, then moved to Kentucky to minister to a Presbyterian Church. In 1920 he accepted a call to the Highland Park Presbyterian Church of Louisville and remained there and is now Pastor Emeritus.

Mr. Veenker, who now resides in Santa Monica, Calif., attended the University of Chicago and then coached football at Monmouth, Ill. High School. From there he went to Morgan Park Academy in Chicago to serve as business manager and coach. From Chicago he went to Santa Monica and for 31 years had charge of athletics and student activity at Santa Monica High School which has turned out a number of name athletes and show business stars including Dorothy Bundy, former Wimbledon Tennis champ, Frank Finch, sportswriter of the Dodgers baseball club, and actors Glenn Ford and Johnny McIntyre, currently of "Wagon Train" fame. Mr. Veenker also developed a system of "athletics for everybody" which is still used in California.

As these two re-roamed and re-examined the campus this summer, they reaffirmed their original conclusion—"Hope is tops!"

## Hope man honored by research grant



Dr. Calvin A. VanderWerf '37, has been awarded one of the Petroleum Research Fund's unrestricted \$50,000 grants for use in imaginative, basic research. This is a three-year grant, one of about twenty awarded to date throughout the United States.

Dr. VanderWerf is chairman of the Department of Chemistry at the University of Kansas, where he has been teaching since receiving his

Ph.D. from Ohio State University in '41. His current research interests lie in the fields of the nitrogen compounds of petroleum, the organo-phosphorus compounds, the tranquilizing drugs, and the mechanisms of organic reactions. Together with his students he has contributed more than one hundred papers to chemical literature.

Dr. VanderWerf is co-author of two general chemistry textbooks and an organic chemistry laboratory manual. As consulting editor in chemistry and biochemistry for the Reinhold Publishing Corporation, he is currently pioneering in a new idea in chemical education, with the publication of Reinhold's short texts, "Selected Topics in Modern Chemistry." Each text is designed to develop a single, fundamental concept in chemistry in thorough, uninterrupted fashion. Dr. VanderWerf's *Acids, Bases, and the Chemistry of the Covalent Bond*, just published, is the first member of the Series.

A visiting scientist for the National Science Foundation, Dr. VanderWerf has since 1955 been a lecturer at the Foundation's Summer Institutes in Chemistry. He has appeared as a lecturer on T.V.'s Continental Classroom, and he has served as chairman of the Division of Chemical Education of the American Chemical Society.

For the third consecutive time, over a period of twenty years, Dr. VanderWerf has been chosen, by alumni vote, as one of the ten finest teachers on the faculty of the University of Kansas. His vital interest in the University's athletic program is evidenced by the fact that he is at present chairman of the K.U. Athletic Board, frequently travelling with the University of Kansas varsity teams.

Dr. VanderWerf is married to Rachel Good, Ohio State '40. They have six children. They are members of the Plymouth Congregational Church of Lawrence, where Dr. VanderWerf has served on the Board of Deacons. The VanderWerfs are constantly active in church and civic affairs. Last fall they were co-sponsors for a family with five children which came to Lawrence from the Netherlands under the auspices of Church World Service of the World Council of Churches.

## H. Dalman On NCATE National Council

Howard Dalman '32, principal of Greenville High School, is a member of the National Council of NCATE. He is a member of the Visitation and Appraisal Committee of this administrative body. This committee studies thoroughly the reports of the teacher education programs of applicant colleges and universities and recommends accreditation or steps to meet requirements.

Mr. Dalman, who has served on State Curriculum Committees for Guidance, Holding Power and Secondary Education, and the development of the Michigan College Agreement program, was appointed to the 19 member Council by the National Education Association for a three year term. Six members are appointed by the NEA and six represent teacher training institutes. The remainder are appointed by other educational groups.

The only purposes of NCATE are to improve teacher education and to keep the public informed of the institutions that apply for accreditation and meet the established standards. NCATE can improve teacher education by insisting that institutions plan as carefully and allocate resources as purposefully for the education of teachers as for the preparation of other professions.

Asked to comment on his observation of the values of NCATE, and his work on the Council, Mr. Dalman said, "I believe that NCATE has great possibilities to improve the teaching profession. I also believe that everyone has some obligation to work for, and improve if possible, his profession. Work on the Council gives me this opportunity. The people with whom I work on the Council are very devoted and dedicated to improving teacher education."

Howard has been in school work since receiving his A.M. degree from the University of Michigan in 1933. His work has included principalships in Whitehall, Hart and Eaton Rapids, as well as his present work in Greenville. He and Mrs. Dalman—Evelyn Bolhuis of the class of 1934, have two sons at Hope: Paul, a senior, and David, a freshman.



The provisional accreditation of Hope College in NCATE was announced in the October Alumni Magazine. A national association for accrediting for teacher education, NCATE has accredited 363 of approximately 950 teacher training institutes in the United States. Through this association 23 states offer automatic teacher certification for graduates of NCATE approved colleges.

# NEWS REVIEW

Graves Winants Hall will be transformed into a campus building for completely different purposes than library or chapel for which it was dedicated in June 1894. Mr. Rein Visscher, business manager for Hope College, has announced that on February 1 work will be started to prepare the first floor for a large lecture room, seminar rooms, classrooms and faculty offices. The second floor will be devoted largely to a language lab, twice the size of the present one, plus classrooms and faculty offices.

Of great interest to the students will be the plans for the ground floor. This area will be devoted to a functional student center. It will contain offices for the various student organizations such as the Student Council, International Relations Club, Student Christian Organization, and an assembly Hall where they can meet; publication offices for Milestone, Anchor, Opus, plus a work room for these groups; organ practice rooms to relieve the overcrowded conditions in the Music Building; a lounge, and Schoon Memorial Chapel to be used by students for private devotions. New entrances on the campus and Voorhees side of the building will be added.

According to Mr. Visscher the remodeling which will cost between \$100-125,000, is scheduled for completion September 1, this year. Rhine Vander Meulen is the general contractor for the project.

Hope College ranked 14th among "the 100 undergraduate colleges with the highest proportions of male graduates receiving M.D. degrees during 1950-59." The study was published in a Public Health Monograph of the U. S. Department of Health, Education, and Welfare entitled, *Baccalaureate Origins of 1950-59 Medical Graduates*. In the study two other Michigan colleges were listed, the second ranking 48th and the third, 88th.

Dr. Paul Fried, Director of the Hope College Vienna Summer School, has announced plans for the seventh annual session. The program will begin in New York on June 9 and will end there on September 1. The group will travel to Europe on a student ship, the MS Aurelia, and will return by plane.

The first three weeks in Europe, June 17 to July 6, will be devoted to a carefully organized study tour. Travelling through France, Belgium, Holland, Germany, Switzerland and Austria, besides visits to standard tourist attractions, the group will get briefings at NATO in Paris and on European economic integration at the Common Market in Brussels; lectures in the Dutch Parliament, and at the

German Bundestag in Bonn; will visit two European industrial plants; meet with students at the University of Freiburg; and attend a reception at the Swiss Institute of International Studies in Zurich.

The actual summer session will be held in Vienna from July 9 to August 17. Classes will be held at the Institute of European Studies, University of Vienna. Students will live in homes, and the evening meal will be at restaurants of their choice.

The cost of the full program including ship passage, study tour, six weeks in Vienna, excursion to Prague, and return flights, is \$1,055. Charge for transportation, room and board, as well as various excursions and concerts on an optional Salzburg week-end will be \$45. Hope students may request permission to spend their first semester at the Institute of European Studies under the new European Semester Plan, for which the cost will be \$750.

Spiritual Life Week is being given a new format on the campus this year. The project will radiate from three focal points—in November, in January, and in March. Each will bear on the theme of the Paulian text: "It is no longer I that live, but Christ that liveth in me . . ."

Rev. Calvin Malefyt '46, minister of the University Reformed Church of the University of Michigan in Ann Arbor, was the first visiting minister in late November. In this two day period the theme related to the life of Christ in the individual, considering the nature of a "transforming relationship" and the question—How can one attain fellowship with God?

On January 4 and 5, Dr. David B. Watermulder, minister of the First Presbyterian Church of Oak Park, Illinois, and a visiting Instructor in Homiletics at McCormick Theological Seminary, applied the general theme to campus life.

In March the theme will be devoted to its application to modern life.

## SPORTS SUMMARY — FALL — 1961

Hope College experienced perhaps the most dismal season in its football history during the fall of 1961. Dropping all seven contests, the Dutch played several strong first halves, only to weaken in the third and fourth quarters. Hope held half-time leads over champion Albion 14-6, over once-beaten Olivet 8-7, and over Alma 10-0. but the mistakes of inexperience and injuries to veterans grounded the Flying Dutchmen and kept them out of the victory column.

Captain Sherwood "Sharky" Vander Woude was brilliant in spite of injuries which greatly reduced his effectiveness. Sharky was forced to miss most of three MIAA games but impressed the opposition enough to be selected co-recipient of the Randall Bosch award along with guard Joe Shurmur of Albion. The award is given annually to the League's most valuable player.

Another bright spot in a discouraging season was the fact that a large group of promising freshmen, through necessity, played a lot of football. This experience will be significant next fall.

### CROSS COUNTRY

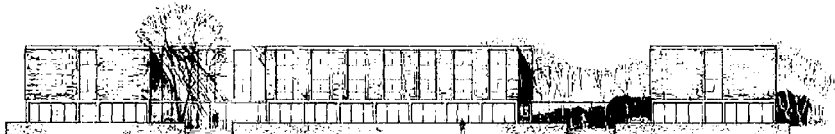
In cross country Hope posted a fourth place finish and produced the league's individual champion in Sheridan Shaffer. Sherri covered the course in 22:50.3 in the conference meet at Olivet. He also made an excellent showing in the NCAA Collegiate Division meet at Wheaton College finishing 13th in a field of 137.

### BASKETBALL

So far in basketball the Flying Dutch are 3-6 overall and 2-0 in MIAA play. The conference race shapes up as perhaps one of the closest in many seasons with champion Calvin receiving a strong challenge from Kalamazoo, Albion, and Hope. Adrian and Olivet appear strong enough to provide trouble on a given night, with Alma perhaps a year away.

The Alumni won over the Varsity in a game in Civic Center on December 30. College greets Paul Benes, Warren Vanderhill and Ray Ritsema stopped Hope's varsity 88-80. Other alumni from the years 1956-60 joined the above in the game they all seemed to enjoy playing: Daryl Sieden-top, Dwayne Teusink, Wayne Vriesman, Albert Buursma, Rolland Schut, Jack Kempker, Darrell Beernink, Bob Ritsema.

Ground will be broken for three dormitory units for men and one unit for women, late in the spring. The men's units, pictured here, will face 13th street, with the single building at the right fitting somewhat into Kollen Hall parking space. Room will be provided for 254 men, and 116 women through this project. The women's building will face 10th Street, but have an entrance on Columbia Avenue. It will be similar in structure to the men's units. Built with funds provided by a government loan of \$1,500,000 paid by self-liquidating bonds, the units are scheduled for completion in the fall of 1965.



### To Conduct Second Holy Land Tour

Dr. Albert H. Van Dyke '41, 191 Washington Ave., Dumont, N. J., will lead another tour group to Europe and the Holy Land starting on June 25. In late summer, 1960, he took a group to the Holy Land.

Plans have been made for a thirty-four day "Cultural and Holy Land Tour" that will highlight the Holy Land and visit thirteen countries from Scandinavia through Europe and the Middle East. The tour will be limited to thirty persons. The all-inclusive cost is \$1,575.

Present plans include the jet flight from New York to Scotland with visits in Scotland and England. From London the group will fly to Cairo; from there to Damascus and Beirut. The Holy Land, including Jordan and Israel, will follow. From Israel visits will be made to Greece, Italy and Switzerland. A closing feature of the tour will be an eight-day trip through Denmark, Sweden and Norway.

### Representing Hope College

James B. Hinkamp '40 at the inauguration of the Academic Chair at Detroit Institute of Technology honoring Rear Admiral A. Vernon Jannotta, USNR, October 21, 1961, Detroit.

Robert K. Goodwin '42 at the inauguration of Dr. Joseph J. Copeland as president of Maryville College, Maryville, Tenn., October 28, 1961.

Paul H. Tanis '48 at the Centennial of Luther College on October 15, Decorah, Iowa.

James E. Pritchard '51 at the inauguration of Chauncey Goodrich Bly as the thirteenth president of Theil College, September 29, Greenville, Pa.

Henry Voogd '41 at the Open House and Dedication of new facilities at Grace Bible College, Grand Rapids.

Franklin Hinkamp '26 at the Centennial of Vassar College, October 12, Poughkeepsie, New York.

Bruno H. Miller '16 at the installation of the President of Langston University, Langston, Okla., April 23, 1961; also, at the installation of James Ralph Scales as president of Oklahoma Baptist University, December 10.

Sears F. Riepma '00 at the inauguration of Leland E. Traywick as president of Southwest State College, November 14, Springfield, Mo.

Roger E. Koeppe '44 at the inauguration of Hallie George Gantz as president of Phillips University, November 17, Enid, Okla.

# Class Notes

## 1901

Rev. James Wayer, assistant pastor of Hope Church for the past ten years, re-resigned at the end of November. His original retirement was in 1949 at the end of a ten year pastorate to the First Reformed Church, Racine, Wis. Previously he and Mrs. Wayer had served the Ebenezer East Holland church, Bethany Reformed Church, Grand Rapids, and First Reformed Church, Holland.

After 57 years in the active ministry, and in his 91st year, Mr. Wayer, a graduate of Western Seminary in 1904, looks back on a pleasant and fruitful life.

On the double occasion of the Wayers' 50th wedding anniversary and Rev. Mr. Wayer's 50th ordination anniversary seven years ago, a recognition service and reception sponsored by Hope Church was given.

## 1914

Adrianna Hammekool Boomker retired in October after spending 40 years as a teacher in South Side Chicago schools. She was honored by the faculty of Van Vliissingen school where she had taught for 12 years.

She entered the teaching profession after receiving her AB at Hope, the teachers' life certificate from the State of Michigan and the Chicago certificate from Chicago Teachers College. She was graduated also from Moody Bible Institute Bible Course in 1921. Her first assignment was at the Roseland Christian school where Mrs. Boomker also served as principal. From there she transferred to Chicago Christian High. After nine years there she entered the public school system.

Mrs. Boomker says she still puts in an occasional day at substitute teaching, but most of her time for months was spent "going over an attic and basement accumulation of 27 years!" Her new home at 16366 Greenwood Ave., South Holland, has no attic!

## 1915

Marion Gosselink, now retired from the active ministry, had a new book published in November: *52 Three Minute Talks to Children*.

## 1920

Chris De Young's book, the fourth edition of *American Education*, has been selected by the American Institute of Graphic Arts in its "Twenty-Second Annual selection of Outstanding Textbooks." Last year the same book was selected as one of the "outstanding education books of 1960," by the Education Department of a Baltimore Library with the assistance of national authorities. Dr. De Young will teach two courses in the Graduate School of the University of Michigan in Grand Rapids starting in February.

## 1932

Chaplain (Lt. Col.) David M. Reardon was assigned as Deputy Command Chaplain at Headquarters, U. S. Army Communications Zone, Europe, in the fall.

A member of the American Legion and recipient of the Silver Star, Purple Heart and the Bronze Medal, Chaplain Reardon was given the Chaplain of the Year Award for 1951. (See Alumni Magazine for April 1952).

He and Mrs. Reardon are living at 79 rue d'Olivet, Orleans, France.

## 1939

J. Oliver Lampen attended the International Congress of Biochemistry in Moscow in late summer. While there he enjoyed seeing a number of the Russian laboratories in biology and medicine and met as many scientists as possible. "The Russians have been anxious to enlarge a program of scientific exchange with the Institute of Microbiology in particular, since this group has long had a strong interest in antibiotics, and with many other institutions in the United States."

Willard De Groot, president of Bateman, Eichler Co., Los Angeles, has been elected chairman of the California Group, Investment Bankers Association of America.

## 1940

Howard Becksfort, professor of mathematics at Carroll College, received a \$500 prize for excellence in teaching—the Edward & Rosa Uhrig Memorial Award—at the June 1961 Commencement.

## 1941

Marvin J. Den Herder, a member of the American Oil Company staff since 1944, was appointed technical associate in the research and development department in November.

In his new position, Dr. Den Herder will primarily be responsible for interpreting and publicizing developments in research and development. He will give particular emphasis to reporting research accomplishments to the general public. His duties will also include internal technical communications.

Holding a doctorate from the University of Illinois, Dr. Den Herder has had broad experience in petroleum research. He has published several articles and holds many patents in the field of catalysis and process development, and is a member of the American Chemical Society, the American Rocket Society, and the Association for Applied Solar Energy.



### 1943

*Cecil C. Bacheller* is teaching Spanish in the Division of Humanities, Harpur College, State University of New York, Binghamton.

*Gordon Schvotlenboer*, Ph.D. has been appointed an assistant secretary of the Council on Dental Therapeutics of the American Dental Association. A research chemist, he was formerly assistant director of the chemical laboratory of the American Medical Association and served as assistant and acting director of the A.M.A. department of scientific assembly.

### 1945

*Rev. Harvey Hoekstra* has translated the New Testament into Anauk, the language of a Sudanese tribe. It will be published in the spring. A Reformed Church missionary in the Sudan, the task of translating the work has taken 13 years. Before he could begin the translation, he first had to give the tribe a written language. It has 29 symbols and seven vowels. In the translating task, Harvey worked from New Testaments in both Greek and English. A good day's work is about 12 verses. Only about 500 of the 40,000 tribesmen can read, but there will soon be more, according to Harvey. When he returns, with his family, to the Sudan after his furlough, he will begin the same task all over again for the Murle, an adjoining tribe to the Anauk. And after that? "There are three more languages in the area."

### 1948

*Rev. Elton Van Purnis*, pastor of the Beechwood Reformed Church, Holland, has been tapped to serve on the Chaplain's Advisory Committee for the State Department of Corrections. The work of the committee is to advise the Department of Corrections on the religious phase of the work in the Michigan prison system, the work of the chaplains, the religious services, the counseling with the department in regard to programs of rehabilitation, and to make suggestions for improvements in the religious programs of the various institutions.

*H. Lloyd Bobeldyk* has been promoted to Vice President of Western Surety Company, Sioux Falls, S. D. He has been with the company since 1950.

### 1951

*Thomas Malwitz* has accepted a position as Assistant Professor of Anatomy at the Women's Medical College and Hospital of Philadelphia.

A Hope College breakfast will be held at the Claridge Hotel in Atlantic City, New Jersey on Monday morning, February 19, 1962 at 8:00 A.M. in connection with the Convention of the American Association of School Administrators. All Hope College Alumni attending the convention are *urgently* invited to attend. Notify M. B. Lubbers, Superintendent of Schools, Whitehall, Michigan if you plan to attend so a reasonable reservation number can be planned.



### 1952

The class is planning to have a class reunion at the Castle on Alumni Day—June 2. Members of the planning committee were photographed by committeeman Dirk Bloemendaal at the meeting in November. Seated, left to right: Dewey Bakker, Marjorie Mulder Bocks, Chairman Roy Lumsden, Yvonne De Loof Tien, and Virginia Vande Water. Standing: Jacqueline Marcusse Bakker '53, Randall Vande Water, Mrs. Bloemendaal, William Bocks and John Tien.

### 1955

*Janette Gravink* is teaching physical education at Fredonia, N. Y. High School.

### 1956

*Gordon and Eron Soutblaud '57 Laman* have completed their two years of language study in Tokyo, and have moved to Saga City on the island of Kyushu in southwest Japan. Gordon is now working as a district evangelist for Saga Prefecture in cooperation with the United Church of Christ in Japan. Address: Rev. Gordon Laman, Megumi En Nai, Kamitafuse, Machi, Saga Shi, Sagaken, Japan.

### 1957

*Wilbur Vander Yacht* who received his M.D. from the University of Michigan in June is interning at Oakwood Hospital in Dearborn.

### 1959

Three members of the class are working out in churches under the Western Seminary internship program. *Alvin Eissens* is at Calvary Community Church, Southgate, Michigan; *Larry Izenbart*, First Reformed Church, Denver; and *Richard Studd* at Nardin Park Reformed Church, Detroit. *Don Lobman* is on a semi-internship basis: attending classes at Western, but is also pastor of the Congregational Church at Hudsonville.

*Albert W. Fassler* has begun studies at Princeton Theological Seminary.

### 1960

*Roveland Van Es* is working at the Elmendorf Reformed Church, New York City, under the Western Seminary internship program.

(Continued on page 16)

## WEDDINGS

Wade L. Nykamp '60 and Judith Ann Essenburg, October 6, Holland.

Stanley J. Harrington '58 and Jane Gouwens '58, May 13, South Holland, Ill.

Sallie J. Smith '58 and Frederick W. Boal, August 19, 1961, Grand Rapids.

John Van Dam '59 and Priscilla Bouska '62, August 23, Linden, N. J.

Rev. Henry Van Dyke, D.D. '17 and Mrs. Sarah Boerman, September 26, Grand Rapids.

Frederick J. Vande Vusse '61 and Mary Ann Robbert, November 22, Holland.

Susan R. Kirkwood '60N and Michael Francis Virgil, Jr., December 23, Metuchen, N. J.

Rev. William H. Estell '52 and Eileen Black, August 29, Taipei, Taiwan.

## BIRTHS

Thomas '51 and Irene Little '51 Malewitz. Thomas David Little, October 22, Philadelphia.

Albert and Gladys Roos '53 Kessel, Thomas Jay, May 14, 1961, Grand Rapids.

William and Nancy Lubben '56 Riley, William Harm, November 17, Grand Haven.

Robert '53 and Betty Van Lente '53 Langwig, Mark Edward (adopted), August 2, Battle Creek.

David P. '53 and Helen Howard '54 Hanson, Wendy Mari, November 28, Westfield, N. J.

Paul '60 and Betty Vicha '61 Van Wyk, Laura Elizabeth, December 30, Chicago.

Roy P. '49 and Dorothy Milne '50 Walchenbach, Peter Roy, September 10, Pittsfield, Mass.

Erich and Esther Schmidt '50 Wruck, Krista Elisabeth, December 17, 1960, New Brunswick, N. J.

Robert '52 and Carole Hoffs '55 Bos, Karen Jayne, December 20, Monterey Park, Calif.

Ronald '56 and Jayne De Graw, Joseph E., April 12, 1961, Marshall, Mich.

Herbert and Evelyn Bolks '56 Jones, Kirsten Kay, July 27, Mankato, Minn.

Robert D. '56 and Caroline Diekman Schrier, Jeffrey Scott, September 3, 1959; Jenifer Lynn, September 24, 1961, Grand Rapids.

John '52 and Marilyn Veldman '52 Vander Velde, Jonathan Christian, September 29, Ann Arbor.

James '42 and Eunice Baar, David Joel, October 6, Wykoff, N. J.

Sid and Marie Hoekman '56 Van Gelder, Kerwin Sid, October 9, Denver, Colo.

Samuel '50 and Mrs. Pickens, John Claude, October 10, Ramnadd, S. India.

John P. '51 and Marianne Wierks '56 Van Eenenaam, John Andrew, October 10, Muskegon.

Don '55 and Irene Wesch '55 York, Louise Elizabeth, October 15, Flint.

Kenneth '56N and Mari Howard '56 Gnade, Linda Kathleen, October 21, Ellwood City, Pa.

William and Helena Gill '53 Blackstock, Helena Ruth, October 25, Bogota, N. J.

Maurice '57 and Lorraine Looman, Gary Richard, October 25, Madison, Wis.

William and Hope Berger '54 Boychuck, Claude Donald, October 15, Corning, N. Y.

Phillip '58 and Mary Harmeling '61N Toppen, Jon Phillip, November 3, Winter Park, Fla.

Clinton '52 and Margaret Beach, James Bradley, November 17, Chittenango, N. Y.

Richard '61 and Carole Oudersluis, Mary Beth, June 28, Holland.

Ronald '60 and Harriet Davenport '60N, Susan Emily, November 17, New Brunswick, N. J.

Gordon '56 and Evon Southland '57 Laman, Timothy Gordon, July 30, Tokyo, Japan.

John W. '58 and Patricia Van Dyke, Kathryn Louise, May 26, 1960 and Matthew John, November 7, 1961, Urbana, Ill.

Milford '58 and A. Joyce Haken '59 Decker, Elizabeth Marie, November 18, Pine Bush, N. Y.

Thomas and Anne Damstra '55 Civilette, Lisa Anne, November 29, Buffalo, N. Y.

C. Howard and Norma Hoffman '52 Richardson, Thomas Charles, June 30, 1961, Moline, Ill.

Wilbur '57 and Audrey Vander Yacht, Jeffrey Judd, August 4, 1959 and Jody Thatcher, January 2, 1961, Ann Arbor.

Don '59 and Barbara Martin '60 Adelberg, Dawn Beth, October 31, Franklin, N. J.

Donald '56 and Shirley Mygaard '58 De Braal, Karl Donald, November 24, El Monte, Calif.

Jan '57 and Carol Hondorp '59 Wagner, Robert Jan, November 8, Oak Lawn, Ill.

## Advanced Degrees

Prof. Adrian J. Klaasen Ph.D., Bus. Ad., Michigan State U., December, 1961.

Stanley J. Harrington '58, M.F.A., State University of Iowa, August, 1961.

Evelyn Bolks Jones '56, M.S. Education, Indiana University, June, 1961.

Cecil C. Bacheller '43N, Ph.D. Romance Languages & Literature, University of Michigan, 1961.

John W. VandenBos '59, B.S.Ch.E., University of Michigan, June, 1961.

Keith LaMar Brower '58, M.S. Physics, University of Minnesota, December, 1961.

Lorraine Hellenga '60, M.A. Chemistry, Wayne State University, February, 1962.

Stanley Bosker '60, M.A. Economics, Western Michigan U., January, 1962.

Paul V. Klomprens '50, M.A. Teaching in Jr. High, Western Michigan U., January, 1962.

Herbert J. Maatman '50, M.A. Teaching of Physical Ed., Western Michigan U., January, 1962.

James S. B. Tan '59, M.A. Psychology, Western Michigan U., January, 1962.

Warren Vander Hill '60, M.A. History, University of Denver, June, 1961.

## DEATHS

LEO T. MAHAN '37, retired businessman, died on December 13 of a heart condition in Coral Gables, Florida. He had been a diver in early life and had been assigned to this service during World War II. He is survived by his wife, Renata.

DR. HENRY S. LUCAS '13N, an associate of the history department of the University of Washington since 1921, and a foremost authority on the history of the Dutch in America, died on December 29. His book *The Low Countries and the Hundred Years War* is considered a top authority on that period of Dutch history and is a textbook in colleges and universities.

REV. GERRIT TYSSÉ '94, retired minister of the Reformed Church, died in the Christian Rest Home in Grand Rapids on January 4 at the age of 92. He had retired in 1930 from pastorates in Iowa, New York and Michigan. He also served the Reformed Church as a classical missionary for many years.

Surviving are five sons: Henry '22N, Holland; Gerrit '26P, Hollywood, Fla.; Clarence '34N, Cedar Springs; James '34, Cleveland; Kenneth '36, Saugatuck; five daughters: Anna Roth '26, Lowell; Agnes Tyssé '28, Ann Arbor; Dr. Eva McGilvray '29, the Philippines; Lois Strom '38, Fenton; and Cornelia Hartough '36, Louisville.

PAUL HARRISON, class of '42, and Mrs. Harrison were killed in an automobile accident in France on November 3. Mr. Harrison, an atomic physicist was on a two year assignment to NATO in Paris. The family had been in France for three months.

The Harrisons are survived by two children: Paul, 17 and Leslie, 11, who are making their home with Dr. and Mrs. Clinton Harrison in Baltimore.

Mr. Harrison is survived by his father, Dr. Paul W. Harrison, retired medical missionary living in Florida, and two brothers, Dr. Clinton '43, a Baltimore neurosurgeon, and Dr. Timothy '49, on the Yale Medical School staff.

GRACE HOEKJE HONDELINK '03 died at her home in Rochester, N. Y., on November 28. While a student at Hope she had been active in organizing the first YMCA. She and husband, the late Rev. Garret Hondelink '00, served as missionaries in Kagoshima, Japan, from 1903 to 1908. She served with her husband in pastorates in Kalamazoo, Muskegon and Rochester.

Mrs. Hondelink is survived by two daughters: Margaret '28, Dansville, N. Y., and Ann '31, Rochester.

HENRY J. ENGELSMAN '34, engraver for the Holland Evening Sentinel since 1946, died unexpectedly of a cerebral hemorrhage on December 29 in Holland Hospital.

A veteran of both World Wars, Mr. Engelsman was a free lance photographer in the 1930's and 1940's. An avid student of astronomy he often conducted lectures and demonstrations for many groups including students at Hope College.

Surviving are his wife, Phyllis; a stepdaughter, Christine Denny '56; three brothers, Edward of Coopersville, Arthur, Zealand and John '35, Alexandria, La.; and two sisters, Alice Redeker '36 and Anna May Teusink '30, both of Ridgewood, N. J.

## Class Notes (Continued from page 14)

### 1961

James L. Benkema is serving on the professional staff of the Pacific Missile Range, Point Mugu, Calif. as a mathematician.

Richard Ounderslays is working as a chemist at Holland Color and Chemical Co.

Russell C. Yonkers accepted a position in August as District Scout Executive of the Fruit Belt Area Council, Boy Scouts of America, in Kalamazoo.

Wael Karachy has been appointed to an office in the Ministry of Foreign Affairs in Amman, Jordan.

## Person to Person (continued from page 3)

philosophers, but not to a personal God of Abraham, Isaac, and Jacob. There had been no trust, no understanding, no breaking through to the person. As Buber said, he could only return the man's gaze.

We lecture, we answer questions. But have we spoken together? Have we met one another? Doubt and despair are the part of all of us. Faith always comes out of a struggle. If this man is a person, a unique being, then we ought to be careful lest we impose our uniqueness upon him. Helmut Thielicke, the German philosopher and theologian has something to say to us who teach. "We too often think we can put students in a position of doubt in order that he may come to the truth. This is naive. One cannot play with nihilism as some youngsters do. The poor in spirit is not a snob. It is the flirt and the show-off who are interested in keeping the situation in suspense; and intellectual vagabondage is the most subtle and deceptive form of self-security. One who really seeks, seeks not out of conceit and complacency—Look at me, the Godseeker, me, the Vulcan, but rather out of despair." Or that which Dietrich Bonhoeffer says when he warns against taking the spiritual pulse of another, "What may appear to be weak and trifling to us may be great and glorious to God." When God leads a man to reality, even the reality of his own person, there is hope for freedom and life.

I suppose I could stop here. But somehow or other this must have something to say to the various disciplines represented here. How can we take seriously the meaning of persons?

In the field of sociology we meet the sociologist who is simply a collector of data about which he makes no observation. He is somewhat akin to the historian who has been collecting facts and has been storing them in a neat file. But there is also the sociologist who wants to fulfill the Comtian dream. He claims to be a scientist and from his mass of data hopes to renew the world. I am very skeptical of his contribution. Persons are not understood in this neat scientific way. He has simply been looking at personages. The person cannot be thrown into the mass and understood. He is not a predictable, controllable specie.

However I should also mention a newcomer in the field. He is the sociologist who seeks to understand the person in the deeper context. These are the people who are bringing into their classrooms a point of view which takes seriously the philosophical, theological, and historical disciplines. These people have something to tell us.

In the field of psychology we are confronted with the same situation. We have the psychologist who speaks of the person in an "operational way" viewing him as an object. But we also have the psychologist who has rebelled against this involvement with man as a purely biological specimen.

In the field of history we are moving more and more from the objective historian—if such a thing is possible—with his array of facts, to the historian who is trying to deal with ideas and philosophies. And as he does so he becomes more and more involved with the matter of persons. For in the broader sense nations have their person and to understand them one must dig down beneath their personage also.

We have the philosopher. He is generally at heart a theologian. And yet when he deals with man—even Socrates did this—it was quite often in the realm of the general. Today, philosophy, with its study of the meaning of meaning, has sought objectivity. But again there is the faithful remnant, not afraid to deal with the problems that are ultimate.

In the field of Art new forms have come into being in order to express a new cosmology and a new anthropology. Among the authentic artists one finds a real communication dealing with the person. Whether the host of imitators have anything to say is another question. It puzzles me that too often artists have followed not only the art forms of the masters, but also their philosophy. Perhaps there is here an opportunity for the artist to see that there is also the new man, with new aspirations, a new direction, a new word, a love, and a compassion. He has something to communicate also.

It is in the field of literature that we probably come the closest to an understanding of the person. In literature the author seeks to make his person complete. Here one gets a communion that goes beyond the personage. In literature there is the artist who feels deeply, though here we also have the writer who can describe little more than bodily functions. Literature asks us to think theologically, to feel ourselves involved, to know that we also are a part of the poem, the play, or the novel.

There are other fields, including theology with which I have dealt throughout, but here I return you to yourself, to question, to disagree, to ponder, but with the hope that we shall be deeply involved with that most fascinating of all things, communicating person to person.

*Dates for  
Your Calendar*

**Alumni Day—Saturday, June 2**  
**Baccalaureate—Sunday, June 3**  
**Commencement—Monday, June 4**

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