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## Spectator 1964-12-09

Editors of The Spectator

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**MERRY CHRISTMAS:** Sue Heguy, who was named "Miss Merry Christmas" Friday night at the Junior Prom, is seen above while she reigned over the faculty children's Christmas party Sunday afternoon. Sue, Gamma Sigma Phi's candidate, chose Rainer School to receive the \$147.-18 in pennies which were collected. Runners-up in the contest were Toni Smit of Spurs and Dayna Cavanaugh of Town Girls.

## Library Loan Approval To Come This Week

S.U.'s request for a loan of about \$850,000 for the new library will receive formal governmental approval within a few days.

The U.S. Office of Health, Education and Welfare telephoned Fr. Edmund McNulty, S.J., vice president for finance, yesterday afternoon. A government spokesman cleared two points with Fr. McNulty and said that official approval would be announced before the end of the week.

The \$2.8 million library is expected to be financed from three sources—a federal loan, a federal grant, and the University's library fund drive.

**THE LOAN**, which will be formally announced in a few days, and the hoped-for grant are features of the Higher Education Facilities Act of 1963. A State commission determines the allotment of funds under the "grant" provision.

The priority plan of the Washington State Commission was approved Dec. 1. About \$3.3 million will be distributed among the State's four-year private and public colleges. Distribution may be made 60 days after approval—on or after Jan. 30, 1965. The State Commission will meet around this time and S.U. hopes its request will be favorably received.

**THE REMAINDER** of the library's cost will come from \$1.1 million to be raised by S.U., of which \$963,000 has already been pledged.

If S.U. receives the federal grant near the first of February, Fr. McNulty said bids for

the library would be sent out immediately. Construction could begin in April, 1965, he said.

**S.U. STUDENTS** have contributed and will contribute substantially to the new library. The loan was based on the pledge of the students to give \$6 each quarter for 37 years to the library building program.

## Plans Tentative For Discussion

The Saturday Night Discussion Committee and Alpha Sigma Nu plan to co-sponsor a discussion nearly every Saturday night during winter quarter. Although they have not as yet been able to confirm any discussions, they have tentatively scheduled several.

Herb Altschull, news analyst from KING TV, will probably speak Jan. 22 and 23.

Other tentative plans include speeches by Dr. Norbert Einstein, member of former President Eisenhower's economic committee; Christel Brellocks and Sam Sperry, the two S.U. students who worked on Operation Crossroads Africa last summer, and Mr. Dave Killen, lay theology teacher at S.U.

## 'Octopus' in Bookstore:

# Campus Phone System Changed

By MARY KAY HICKEY

A warning to the uninitiated: All University telephone extensions now have a new number. It is now possible to dial any extension on campus, including Loyola Hall, from any University phone without the assistance of the operator.

This improvement, however, could result in a few weeks of confusion until office personnel and dorm students trying to make free calls on office phones catch on to the system.

**SATURDAY** the University switchboard was moved from cramped quarters in the Pigott Bldg. to the new bookstore. A bigger and better octopus—and presumably a happier one in larger quarters—makes the direct dialing possible.

A new directory containing all the changed numbers has been issued to all campus offices. Calls to the University are still placed through the operator at EA 3-9400. Offices should be asked for by name until the new extensions are known.

In the event of reaching the wrong extension, the incoming call may be transferred by pressing the receiver hook down once and releasing it immediately. This will turn on an automatic blinker at the switchboard and the operator will answer.

**OUTGOING** calls on all phones can now be made by simply listening for the dial tone and dialing 9. This should be noted particularly by innocents trying to call home or dorm on a free telephone. Failing to dial 9 before the number results in ringing a different office for every three numbers and could be enough to send one back to the phone booth.

The campus operator can be reached by dialing zero if the changes become too confusing. But simply remembering to check on the new extension for University numbers and to dial 9 for an outside line should result in greatly improved telephone service and the greater happiness of the denizen in the bookstore.

## Winter Quarter Deadline:

# Problems Delay ASSU Budget

By MIKE PARKS

The complete ASSU activities budget will be presented to the senate next quarter, Kip Toner, ASSU treasurer, reported to the senators at their meeting Sunday.

Toner said that late requests by several organizations, including The Spectator, hampered the work of the financial board. The delay was partly due, he said, to the fact that the board has not received final word on how much money it will have to work with.

**THE SENATE** rescinded its resolution on The Spectator Sunday. The vote was 10-7, with three abstentions. It followed a lengthy debate concerning the rights of the senate in regard to the student paper. The resolution had requested The Spectator to publish a column of publicity for chartered clubs.

The senate also approved the ASSU bylaw creating a campus political union.

It also asked that committees be formed to study putting magazine racks and games, such as checkers, in the Chieftain.

The revised activities calendar was presented by Tom Bangasser, ASSU second vice president, and was approved. Charters were granted to Town Girls and Physics Club.

**IN HIS** report to the senators, Mick McHugh, ASSU president, said the plan to have a campus coffee house in the Xavier snack bar was not acceptable to the dean of women or the resident director of Xavier Hall.

He said that during the Christmas holidays, an investigation into the costs of redecorating the ASSU office will be made.

He also noted that the ASSU is searching for a solution to the case of disappearing student body cards before home basket-

ball games and similar activities. He said before such activities there is usually a rush on the ASSU office for replacement of "lost" cards. The ASSU will look into the cost of putting pictures on the cards, he said.

**BRUCE WEBER**, co-chairman of the special events committee, reported a net cost of \$971.50 for the two events the committee sponsored this quarter. He said the committee is

currently working to bring former president Harry Truman and Sen. Eugene McCarthy to campus. Both are slated to speak at the U.W. during winter quarter.

## S.U. Wins: 79-78

See Page 7 for Story of Last Night's Game.

# Three Soph Cadets Win Military Award

Three sophomore cadets have been named to receive special awards for their performance in the military program at S.U.

The three, Paul Fleury, Rolfe Eckmann and Ronald Espiritu, have been selected as the outstanding cadets in Special Battalion. They were chosen by their company commanders for displaying outstanding qualities of leadership, appearance, initiative, military bearing and knowledge of military subjects.

**SPECIAL** Battalion was started at S.U. four years ago by Lt. Col. Robert Liding, professor of military science, to aid in developing outstanding basic cadets and to help them become better advanced cadets.

Each cadet gets an opportunity to command a team and perform the duties which will be expected of him when he becomes an officer as an advanced cadet.

The battalion is commanded by Cadet Major Chuck Kirkey. He is aided by company commanders, Cadet Captains Fred Labasan, Jack Combs and Terry French.

**IN ADDITION** to the award for outstanding cadet in the battalion the promotion of 10 ca-

dets was announced. Carlos Bumanglag was moved up to the rank of captain.

Nine juniors were promoted to first lieutenant. They are Al Hensley, Neil Johnson, Bill Kay, Dave Kuno, Gerry Tetreault, Victor Osoteo Charles Riggs, John Salverson and Gene Smith.

The outstanding cadet award will be given in each winner's individual drill period.

## Will Settlement Possible Friday

Formal approval of a settlement of the \$2½ million estate of Mrs. Loretta Emard may be rendered by Judge Eugene Wright of the superior court of the state of Washington on Friday, reported Fr. A. A. Lemieux, S.J., president of S.U.

In the tentative settlement worked out, S.U. will receive \$1 million instead of roughly \$2 million, Mr. and Mrs. John Karabach \$67,500 instead of \$100,000, and Florence Schully \$26,500 instead of \$50,000.

The Copper Valley School and Mary Schully would be awarded the original amounts of the 1963 will, \$20,000 and \$10,000 respectively, if the settlement goes through.

## Journeyman Inside

The second issue of The Journeyman appears in today's issue of The Spectator on pages 3-6.

## Last Spec Friday

Friday's issue of The Spectator will be the final one of fall quarter. Deadline for the issue is 5 p.m. this evening.



**HAPPY FINALS:** 'Tis the week before finals and the scene above is typical of the frantic rush on the library which takes place each quarter about this time. Students above are hidden behind a stack of books as they try to accomplish in a few scant days a task which in some cases should take a quarter and a half.



## Editorial

## Quickly Grows the Custom

Last week the ASSU had its second formal, large-scale Junior Prom. The junior class proved that they could present a fairly good dance, and it is to their credit. There remains, however, many sound arguments against a formal junior prom, and we think that now is the time to consider them.

The formal prom, a new idea last year, was sanctioned by the ASSU as an experiment. The idea was to be tested and continued if its success warranted the huge expense that its execution requires.

**BUT CUSTOMS** grow quickly at S.U., and there is a danger that next year's planners will forget the experimental nature of the last two proms, and think only that they are two years old and therefore customary and therefore necessary. If they reinforce that attitude with the old argument that a formal prom enhances S.U.'s "im-

age," they will rank it with Thanksgiving as a permanent institution.

The formal junior prom is not customary, nor is it necessary. It is expensive and of doubtful value. The ASSU has spent \$3,500 (not counting deficits) on the last two proms. The 350-odd couples who have attended, have paid over \$4,000 for bids. Yet the junior prom is still not any bigger social event than the semiformal tolos that cost much less. It isn't an event to set every maiden's heart aflutter, nor has it added appreciably to S.U.'s "image."

**THE FORMAL** junior prom has been an experiment, and the last two junior classes have tried hard to make it work. It has had a fighting chance under good organization, but its success has been questionable. We hope that ASSU planners will make their next decision about it with their eyes open.

## 800 Arrested:

## Berkeley Protest Issue Cloudy

By KATHY ROBEL

Reliable, factual, unbiased information about the scene at University of California's Berkeley campus is at best hard to come by. On-the-spot observers seem no better than Associated Press writers: No one is quite sure what the issues really are. It's no wonder, since they seem to change from hour to hour.

Ten weeks ago, a group of U.C. students were soliciting funds on campus for the Mississippi civil rights project. Moving to enforce a long-standing U.C. rule banning on-campus fund-raising for off-campus political causes, the U.C. administration informed the student participants to cease and desist.

**FOUR** "ring-leaders" were also cited for administration disciplinary action. (The actual text of this ruling is unfortunately not available, so its exact import remains vague.)

Objecting strenuously to the demands, approximately 5,000 students staged a sit-in on the main entrance to the campus, filched one of the university police cars when officials attempted to disperse them, and demanded "justice." At some moment in this energetic demonstration, the real issue of protest was submerged under a mob demand for "free speech" and "academic freedom."

During sporadic activities between that first October weekend and the climatic past week of Dec. 3-8, the U.C. student objectors have been joined by adults, juveniles, non-students and hangers-on. Last Thursday, over 800 of them were removed bodily from a massive sit-in at Sproul Hall on campus. The haul took 12 hours, and the 800 were formally arrested.

**THIS GROUP**, called the "Free Speech Movement" and led by Mario Savio, a New York philosophy student, is ostensibly demanding freedom to recruit members and collect funds anywhere on campus, for off-campus political action, mainly Negro rights causes.

Besides wringing its collective hands, the administration has attempted to communicate with the group, but with negligible success. Last week, U.C. President Clark Kerr first rejected the group's demand "for anarchy . . . because freedom can exist only within a rule of law."

But the demand itself seems a trifle invalid, since last Nov. 20 the U.C. Board of Regents ruled that such political activity could take place at "carefully selected and properly regulated" campus facilities. Surely limited freedom is better than no freedom at all, but the Savio group doesn't think so.

**KERR'S** overtures continued. On Monday, before a mass meeting of 13,000 students (classes were canceled), he offered to

drop the original disciplinary charges against the four leaders. The offer was rejected.

Then he urged them to comply with the "limited" ruling for solicitation at certain points on campus. Again, he was rejected. Said Savio, "The proposal is totally unacceptable," and his followers are awaiting orders.

Meanwhile, attempting to do something about the situation, California's Gov. Pat Brown ordered state highway patrolmen onto the campus. While he is governor, said Brown, "there will be no anarchy."

From any standpoint, the whole thing is verging on chaos. It should be emphasized that the mob activity is being carried out by a very small minority of the student body, approximately 600 of over 27,000. But there has been no attempt on the part of the rebellious students to compromise, and leader Savio seems to savor his slightly totalitarian

control, the very ideology his FSM group is attempting to displace, saying "this is wonderful, wonderful . . . we shall overcome . . . we shall bring the university to our terms. . ."

**FOR A** member of the Student Non-Violent Co-ordinating Committee to be overjoyed at the prospect of mob action, one can only suspect that something is rotten in Berkeley. The demands, originally, were justified. The cause—political freedom on campus—was certainly worth fighting for. But what have the demands become, and what has happened to the cause?

Because the students—with leader—resorted to sullen mob action and protest, instead of meeting with university officials to discuss calmly their requests, the whole situation has become another unfortunate example of un-thinking, collegiate self-righteousness.

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## SCHEDULE

## CLASSES

Sunday: 6, 8, 9, 10, 11:30 a.m.

Holy Days: 6, 7, 8, 9 a.m. and 6:30 p.m.

First Fridays: 6, 8, 11 a.m. and 6:30 p.m.

## CONFESSIONS

Saturday and Vigils of Holy Days and First Fridays: 3:30 - 5:30 p.m. 7:30 - 9 p.m.

Sunday: 7:30-7:55 a.m. 11:00-11:30 a.m.

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letters to the editor  
come winter

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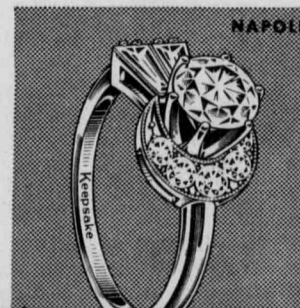
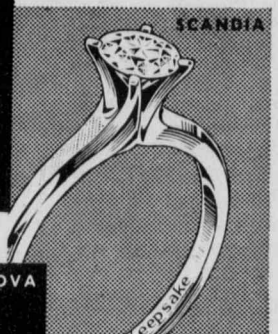
Re: "Culture: 499 Strong" (Editorial, S.U. Spectator, Dec. 4, 1964), the Saturday night discussions committee will be more than willing to grant the "... noticeable lack of ... discussions on the fall activities calendar." The discussions have, indeed, not been on the fall calendar, but not because of a lack of interest, facility, or vigor on the part of the second vice president.

Rather, a rash of problems on the part of the committee in acquiring firm commitments from those felt to be of singular interest to the intellectually-oriented students on campus have been encountered.

Discussions shall, however, be on the winter calendar. Starting with the meaning of the Labour government in Britain, discussed by the British Consul-General, the discussions shall then proceed into a series ranging from religious ecumenicity to the student as a politically responsible entity in the campus community, from political hate literature to the role of a student as a "social being."

The committee is grateful to The Spectator for the interest it has shown in our work and is positive that it will continue its interest as our program develops through the winter.

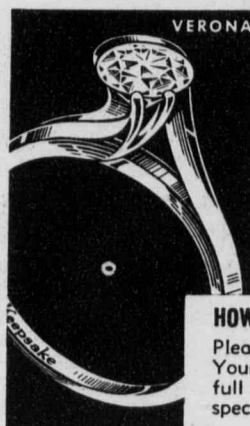
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The Spectator

# Journeyman

## Writing Is Essential To a Humane Education

By **RON PETERSON, JR.**

The problem of writing is one of humanism. How can a humanities course be properly called a humanities course if it is so constituted that writing tends to drift off to the periphery of the course's concern?

**IT IS TRUE** that in many of the traditional humanities courses, the situation is the same as in science courses. Here, the matter of the course is all-important. Writing becomes either a distraction or is subordinated to the subject-matter in such a way that the course affords no time for criticism and development of the student's writing abilities themselves.

The course only allows for criticism of the accuracy and general validity of the content of the written work. What is emphasized is the subject-matter of the course as an organized body of doctrine, a science.

### Freedom and the Humanist

The primary element in any academic curriculum designed for one who wants to become a humanist is freedom. Freedom demands that the primary stress in any humanities course be in learning to read, write, speak and think critically, creatively and beautifully. To place the primary stress on mastering certain doctrines or certain facts would be to curtail the freedom of the student.

Such a program would de-emphasize the student's own inescapably individual point of view, point of interest and coloring of the subject-matter. Take, for ex-

ample, a rich field like the seventeenth century. Why is a student required to spend a quarter on seventeenth-century literature or history, reading deeply and broadly, without also trying to see what he himself can do with seventeenth-century literature and history?

A good tree bears good fruit. A fruitful field of study creatively



engaged should produce a flush of creative energy in the student. This energy can be discharged only by writing an essay and giving it, as a work of creativity, a work of literature, and orally. The work may then be considered and criticized totally in all its sonic, cerebral and imaginative fullness.

**I PLACE** particular stress upon oral delivery because the very purpose of humanistic writing is to compose a sonic work. The purpose of scientific writing is to reduce thought from three or four dimensions to two dimensions. Thus it is very hard to read out loud, in one dimension, a mathematical formula. Scientific writing is not linear.

But humanistic writing, like music, is linear or discursive; a humanistic work is a progression of decisions. It is impossible for the humanist to remain a humanist and to think and write in two dimensions.

This is due to the fact that it is impossible for the humanist to remain a humanist while avoiding the discipline and radical decision involved in submitting to the tyranny of time. He must submit to the discipline of presenting his ideas in succession rather than on a two-dimensional surface where the reader can see the whole work at once.

A writer like Immanuel Kant could rest comfortably in the as-

sumption that if he simply spread out his ideas before his readers on paper they would take the trouble of continually referring back to what went on before to understand what they are reading now.

But listening to Kant's work on tape is a different matter. The listener is very conscious of how often he has to turn the tape back because of Kant's obscurity. Kant was not able to discipline his thinking to the one dimension of time. He wrote in two dimensions and was therefore not a humanist but a scientist.

### Writing is Not Diagramming

My problem is how to make education humane and therefore how to teach a person to write rather than to diagram. My contention is that the present system of humanist education tends to encourage diagramming rather than writing.

How can it be otherwise when the student is not expected to read his work orally? He is expected to present it in its merely written form for the teacher to correct privately.

But even oral presentation is not the solution. Many papers are read in conventions and in graduate seminars that escape criticism because the supposed listeners are not listening. This brings up the second purpose of writing — publication

Writing for oneself has the notebook as its natural form. Writing for a teacher or for a small group of persons whom one knows has as its natural form the letter. But writing in its fullest sense is directed toward anyone interested in the given topic. The audience is universal in character and is reached only through publication. Writing for any purpose other than publication tends to result in notes or letters rather than essays.

**I AM CONVINCED** that unless writing can pass the two tests of oral delivery and publication, it is not humanistic. But it is precisely these two tests that are lacking on the undergraduate campus.

The undergraduate student is in almost every case able to dash off a paper and escape the embarrassment of reading it to an audience. He rarely has the opportunity to publish what he writes even when he does work and sweat to produce a paper that would be valuable to all who are interested in the topic.

What is needed is a system which would ensure that every paper be delivered orally and be put under consideration for publication in an official academic publication sponsored by the faculty.

But even this is not enough. If the writing in a course is limited to one paper per quarter, the paper is still extraneous to the course. The course itself cannot be considered a "writing course in seventeenth-century literature," but only "a course in seventeenth-century literature, with a term paper."

My problem is how to make writing an important and integral part of the humanities curriculum. I do not see how this can be achieved by the term paper ex-



clusively. Perhaps two seven- or eight-page papers and one 15-page term paper should be required.

The dominant theme of the course would be the writing; that is, the student's ability to work actively and creatively with the matter he is supposed to be assimilating.

It may be argued that there exists neither the money nor the faculty to implement such a program as this. I contend, nevertheless, that out of all the welter of excuses there arises one fact—there is education, yes, but there is no humanism.

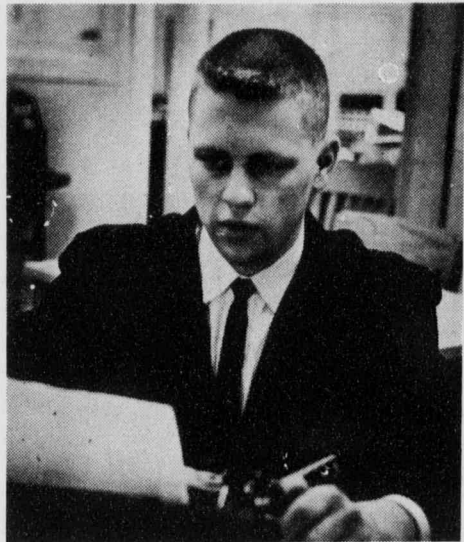
### The Journeyman

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Journeyman editors ..... Thomas Trebon,  
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Art work ..... Jeanette Castillano,  
Ellen Ryan



**RON PETERSON** spent his first two years here in the Honors Program and is now concentrating on a major in philosophy and literature. He expects to enter graduate school after he finishes at S.U. next year, and ultimately hopes to teach at the undergraduate level.



# His Servant Is Renewed

## The Gringos Work With Padre Nico

By **BRUCE WEBER**

**T**HE mild Bajio sun climbed expectantly over the hills to the east; mornings were always so promising. But by noontime, it would be unpleasantly warm, and more likely than not, there would be the usual late July afternoon shower.

The morning silence, already threatened by the crowing roosters, was now irreparably shattered by the merciless peal of the church bell, warning the town that 6 a.m. Mass would start in 15 minutes. Few people paid any attention; they were either starting their work in the fields or making ready to open their shops.

Padre Garcia had been up for half an hour. Today was not going to be his day; he had been up until 2 a.m. coaxing reluctant town officials to permit the group of American students to use the rotting drainage pipe for the sports arena they were building with some of the local teenage boys.

Before the "gringos" had arrived, Padre Nico, as everybody called him, had devoted his time to ingratiating local politicians and playing Robin Hood for his needy parishioners. But since their arrival he had doubled his capacity for work. The coming of these American students seemed to have given Padre a new sense of purpose in his work; it seemed to have added to his stature as a man in the service of his Master.

**B**UT as a man in the service of men, he had engaged in some rather unsophisticated politicking and it served him well now. Doors which would otherwise have been sealed to the Americans were thrown open because Padre was



with them. The mention of his name to any of the townspeople invariably got the gringos what they sought; Padre's word was better than law. Not only did the priest avail the students of his contacts and his influence; he was available whenever they wanted him for any reason whatever.

All this took extra time, however, and the completion of his normal priestly duties forced him to survive on four hours sleep a night. The lack of sleep was beginning to tell on him.

These Americans were certainly an interesting group of individuals, Padre mused as he put on his alb. Each of the 19 college students had come to this little town to work with his people for the summer, trying to help them improve a very meagre lot. They surely had been eager when they arrived. He chuckled. One of the boys had made friends with half the eligible "senoritas" during his first three days in town.

And the project leader had presented Padre with a community improvement plan that would have required an army of experienced workers two years time and unlimited funds for completion: this boy wanted to do it in three months, with 19 college students and ridiculously little money!



**P**ADRE looked absently out the small window of the sacristy into the street as he pinned on his maniple. Why, he asked silently, do the students call themselves *Amigos Anonymos*? They certainly were "amigos," but they were just as surely not "anonymous" in his town. Everybody in town knew they were there and most knew them by name. As he threw the chasuble over his head, he paused over an even more perplexing problem. Why were they here at all?

His reflections were interrupted by the tolling of the Mass bell. Two sleepy-eyed "acolytes" from the Madres' school hastily stumbled through the door and scrambled into their red cassocks and white surplices. He yawned as the altar boys opened the sacristy door. Time to start.

As he walked across to the foot of the altar, he glanced at the congregation. Along with old men and women who were scrupulously faithful to daily Mass were the Amigos; Padre noticed that there were several local teenagers in attendance whom he had never seen at weekday Mass before. And they were sitting among the Amigos, Padre noticed with satisfaction.

**In Nomine Patris et Filii . . .** There must have been some supernatural motivation which prompted the gringos to come to my town, he thought distractedly. They were seeking God among his people. It was probably easier for them to find God here than at home amid distractions of their activity-filled student lives.

It had been a jarring experience for him to see these students at work. He had been so bound up in his own projects before they came that he had almost forgotten the purpose of his work as a pastor. He had needed this reminder that he must try to see Christ in his people . . .

**Gloria in Excelsis Deo . . .** It was also undoubtedly a glorious adventure for them. Most of them, he knew, had never been out of California before. He remembered the blisters the boys had gotten the first few days of work. He almost grinned when he recalled the difficulty some of the girls had had trying to teach during the first two weeks. And now they were showing his own girls how to teach so that they could continue the classes after the Amigos left!

**Offerimus tibi, Domine . . .** Here is the answer, he thought. The Amigos were using this opportunity to give of themselves without expecting any rewards. Yet he recalled the grateful smile on the face of a young mother whose sick baby had been cared for by the student nurses. They were getting something, Padre speculated — the love and respect of the people.

For some of them, he ventured while pouring the wine into the chalice, the summer afforded the chance to share the blessings they had inherited as Americans with some who were not so fortunate. He himself had also received the benefits of an education; he must not forget his own duty to share the fruits of his education . . .

**Domine, non sum dignus . . .** Yes, the gringos were getting a lot from his people—the experience of living with and getting to know people of another land who thought and spoke and lived differently. The Amigos, he told himself, were seeing the struggles of a developing nation—social, economic, political.

In their cheese-cooperative project they were learning with the townspeople how to make cheese and how to finance and run a business. This type of experience was a tremendous preparation for those planning to work abroad in government or industry, and it was a valuable credit to have on one's record.

Even more important, he reflected, they were getting the chance to re-examine their ideals and their aspira-

tions in the light of those of a totally foreign culture. I too, thought the priest, am getting that chance . . .

**In principio erat Verbum . . .** It is only a beginning. The Amigos will return home with a new spirit of giving, fresh with valuable experiences that they may communicate to others. The peo-



ple will have seen and felt the sense of purpose they need to help themselves. They can finish the job.

And? He turned to descend to the foot of the altar. I have found a new perspective. My people are my life. My work cannot be only the politicking and behind-the-scenes deals that have so concerned me; my work here is the tending of my flock . . .

**Deo Gratias . . .** Yes, he whispered, **Deo Gratias . . .**

### EDITOR'S NOTE

Missionaries are no longer such an uncommon thing in the U.S.—or for that matter at S.U.

The last issue of *The Journeyman* featured our participation in *Operation Crossroads Africa*. In this issue we are privileged to acknowledge three of the several *Amigos Anonymos* from S.U. who spent their summer with the University of California at Berkeley Amigos working in scattered villages of Mexico.

**MICHAEL ROTCHFORD** shares some of the passages in the diary she kept; **BRUCE WEBER** has chosen the short story to communicate his experience; **ANNIE CURFMAN** shows us her Mexico through the eyes of a small Mexican, *Fidencio*.

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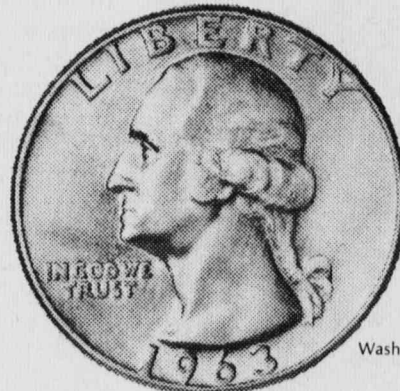
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# A Church Is Revitalized

By MARY BETH KUDER

HISTORY teaches many lessons—to politicians, to armchair generals, and also, it seems, to the Church. The problems and anxieties of an age, as well as the ideologies and institutions devised to deal with them, reverberate in future generations.

Unfortunately, the lessons painfully learned by one age are often neglected by another. This seems to be due either to blind complacency or to a misplaced confidence in the unique character of each period of history. The fears which grip our era are not something peculiar to this age for, as A. Whitney Griswold notes in his study, *The Liberal Education and the Democratic Ideal*:

**The Black Death in 1347 killed three quarters of the population of Europe. Plague and pestilence, battle, murder, and sudden death have haunted the human race from time immemorial . . .**

The Age of the Black Death shares with us more than a threat; it shares a fear—and a Church that must cope with this fear. Feudalism, with Catholicism, had provided the chain of unity characteristic of the medieval period. The demise of this political and economic system, immediately preceding the Great Plague, with the consequent loss of close community ties, binding loyalties, comparative security and intellectual isolationism, inevitably precipitated an air of uncertainty and instability among Europeans.

The Duke of Anjou in 1376, echoed the common sentiment that the population "may be diminished to the greatest possible extent, and the world brought to nothing . . ." by the ravages of the plague. This was the overwhelming fear—each man, as well as the community

in which he lived, was in danger of being obliterated, of being "brought to nothing." Man was flung into a world where he could place his trust and hope in little but himself and God.

Death pervaded life and philosophies such as that propounded by Pope Innocent VI in 1359 were rampant:

**. . . the day of death is set for us at birth, and through still and hidden courses of this sort the mortal part of our life is hurried along by the fleeting transience of the times. . .**

Philosophy had convinced itself that faith and reason could work harmoniously together to assure salvation. Under the hands of William of Ockham, an excommunicate Franciscan who preached a world at the mercy of an arbitrary God, philosophy quickly lost its optimistic slant. Skepticism, exaggerated reliance on faith alone, became the philosophic code. Man had lost his self-confidence, both physically and intellectually. It was a disastrous loss.

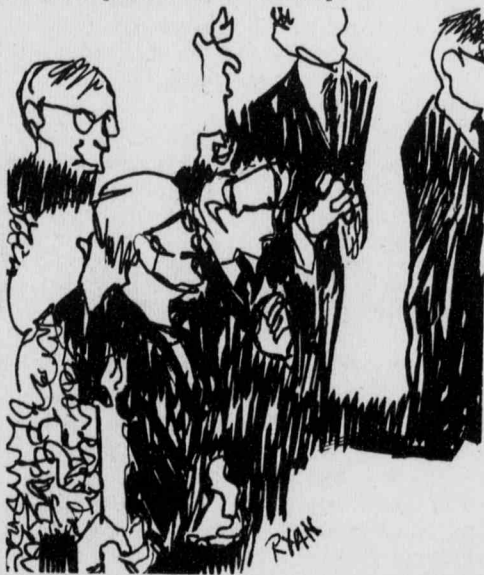
Gradually the times took on an aura of despair and anxiety; the people were able to turn to no established leadership other than that of the Church. All elements of the age led toward an increased reliance on God, but the Church proved itself incapable of providing the guidance necessary to channel and direct this devotional potential.

Liturgy is the binding force of the Church; the way a people worships reflects the way they approach both life and God. In its united adoration a congregation can find comfort and guidance, but only if they are capable of awareness and participation. Fr. Louis Buoyer, in his work on liturgical piety, finds that:

**. . . the liturgy, which had been for**

long a living practice, began to get fossilized; this happened simply because the Christian culture in which the liturgical forms had been elaborated was itself deteriorating.

The prayer of the Church, the Mass, was becoming increasingly a purely exterior act, divorced from the piety and religious fervor it should inspire. Inevitably the growth of liturgical formalism, devoid of the personal element, was paralleled by an increase in individual practices of worship.



**THE CLERGY**, as the immediate links between Rome and the people, should have precipitated a renewal in this all-important area of the liturgy. The state of the clergy, however, was hardly consonant with this ideal. While during the Black Death there had been

a desperate lack of priests, within a short time afterwards many widowers rushed into holy orders. A contemporary observer wrote that "of these, many were illiterate and, it seemed, simply laymen who knew nothing except how to read to some extent."

These priests knew little or nothing about the religion they were supposed to teach and propagate. In many cases the people were thrown on their own resources for spiritual aid and comfort. Inevitably both factors, liturgical formalism and priestly insufficiency, led to a growth away from the traditional worship, the ancient spirit of the Church.

The consolations to which medieval man turned in his desperation were varied. At once certain definitive movements arose out of the religious chaos. The most widespread was the *Devotio Moderna*, a part of the popular piety which characterized the religious approach of most Europeans.

The handbook of this movement was the *Imitation of Christ*. In this written reflection of the fears and escapism of the age, echoes of skepticism and non-involvement are abundant:

**It is a wonder that any man can ever perfectly rejoice in this life, if he duly consider and thoroughly weigh his state of banishment and the many perils wherewith his soul is environed. Keep thyself as a stranger and a pilgrim upon the earth, who hath nothing to do with the affairs of this world.**

Christ was looked upon as the stern and unsmiling judge. Consequently, the people turned to the Virgin Mary to intercede with Christ on their behalf.

(Continued on page 6)

## Diary of an Amigo • 'We gained an awareness and understanding of a new way of life'



By  
MICHAEL ROTCHFORD

After nearly a week and a half of traveling, most of us are more than happy to have at last reached the small pueblo that is to become our summer home.

Apaseo el Grande, located about 200 miles northwest of Mexico City, is situated in the center of a long valley bordered on either side by brush-covered hills. It has no industry, depending entirely on farming for a living. As a result it is one of the poorer and less progressive towns here in Mexico. This, along with an ultra-conservative pastor, Apaseo's pre-eminent social and spiritual authority, largely explains the town's backwardness.

**SUCH CONDITIONS** contribute to the anachronism of Apaseo in contrast to some of the larger cities of Mexico. For instance, girls do not go out after dark and never date. A special boyfriend may visit the girl at her window but he seldom goes inside the home. Even engaged couples only infrequently venture past the "ventana." Perhaps this ex-

plains why so many intelligent and attractive girls remain unmarried here.

This year is the first time that the Amigos Anonymous project in Apaseo has consisted of both boys and girls. We are hoping that our presence might be an example of the two working together naturally and successfully. The first two weeks here, our awareness of social customs created in us an over-sensitivity so much so that we rarely walked down the street together at first.

**SINCE EARLY JULY** we have been holding classes in literacy, English, sewing, arts and crafts and folkdancing as well as initiating a sports program. It is amazing and personally rewarding to see the enthusiasm that has permeated the young people of the town. With the help of an adult board of directors, perhaps this summer will have given some of these people an incentive to continue.

The most rewarding experience for all of us is at last, after much doubt and frustrating effort, to see our hopes for running water at La Villita realized.

Up until this time, La Villita has depended entirely on rain water for its supply so that drought not only brought crop failure, but a lack of drinking water as well.

As our summer comes to a close, all of us are beginning to feel the nostalgia that comes with separation from those we have grown to love and a culture that has become so much a part of us.

**EVEN IF** the tangible results of our endeavors may not be pronounced, we are leaving with the feeling that a summer could never be more fruitfully spent. Not only has it given us a real awareness and understanding of a way not our own, it has given us respect and love for the Mexican culture.

And in an attempt to instill a community spirit among the Mexicans, we ourselves have experienced a closeness not soon to be forgotten. We have grown together in an attitude of caring that cannot help but have a marked effect on our lives and those with whom we come in contact.

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# New Liturgy Sparks the Church

(Continued from page 5)

In this they were encouraged by the Franciscans, who were engaged in spreading the doctrine of the Immaculate Conception of Mary; and the Dominicans, who urged the use of the Rosary in saying the Lord's Prayer and the Ave Maria.

A sense of the mediatorship of Christ had been lost. He was seen not only as the unapproachable judge, but also as the "defeated" man on the cross. Medieval man could see himself in the suffering of this Son of God. Pierre Pourrat further points out:

What piety needed at that time was less to be enlightened than to be moved. To this end extremely realistic descriptions of the suffering Christ, capable of exciting piety to its highest pitch, were produced . . . From this emotional devotion towards the passion sprang the cultus of the wounds of the Savior . . . Devotion to the Pierced Heart of Jesus naturally followed . . .

THE external signs of salvation took on new importance as fear multiplied the merits of works as opposed to those of belief. The problems of the medieval man — the insecurity, the skepticism, the supersensitivity to death, the horror of sin — were met and answered by the new devotions.

The adoration of the Child Jesus apart from a remembrance of his mission, the Way of the Cross which neglected the Resurrection from which it gained its significance, the devotion to the Blessed Sacrament conceived as a substitute for Christ's sensible presence during the days of his life — all were developments at least foreign to the spirit of the liturgy and often unconsciously but all too easily adopted in complete opposition to it. Even during the Mass it was thought fitting and necessary, by both priest and people, to give a certain amount of time and attention to extra-liturgical prayers and activities.

Out of this broad stream of popular piety grew both the devotions common to the Church today and, in effect, the Protestant Reformation. As Fr. Buoyer writes, " . . . Protestantism is much more truly the product of medieval piety because it is the fruit of what lay in that piety in seed form."

Yet these movements, dangerous as they seem in retrospect, cannot be easi-



MARY BETH KUDER, 21-year-old junior from Spokane, is majoring in history, having spent two years in the University's Honors Program.

ly dismissed or casually damned. They arose to meet a definite need, and as Fr. Buoyer concludes, "If the people of that time had not been given these devotions, they would have had nothing at all, and they would have lost all Christianity. Since the liturgy had become inaccessible to them, something else had to be substituted for it."

Today the Church is shackled neither by ignorance nor by lack of communication, for the paths of renewal and revitalization in religion are wide open and much traveled. The terror, the frustration of 500 years past is as present today as then, but we need not make the same errors.

Through the Ecumenical Council an effort is being made to profit from history, and the Constitution of the Sacred Liturgy of the Second Vatican Council illustrates something of the new areas of emphasis.

Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," the holy people united and ordered under their bishops.

Therefore, liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways according to their differing rank, office,

and actual participation.

It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

We are the possessors and heirs, willing or not, of the fears and the popular piety which characterized the end of the Middle Ages. The Ecumenical Council is attempting to prove, however, that we need not be passive heirs, and that we can, with a little effort, rectify the mistakes of history.

## The Summer of the Eighth Year Fidencio Earns His Shoes

By ANN CURFMAN

What's it like to be Fidencio . . . and live in Empalme Escobedo, the town to which the gringos come in the summer of your eighth year?

You have heard they were coming. Gringos. From the North. One day you see them for the first time; they look like the tourists that you see in the trains which stop at your town every day. The gringos your mother sells fruit to so she can feed you and your



nine brothers and sisters . . . and give you at least one shirt and one pair of overalls.

YOU'RE A LITTLE afraid of these strangers at first, but all your friends are beginning to go over to the "house of the boys." Sometimes the girls are there also, in the daytime. So you go over, too. They all say, "Buenos dias" to you and smile. You get to go in the house. Before you couldn't; it belonged to the chief of the railroad and he didn't like little boys in his house or yard.

All the gringos talk funny and you can't understand. When they speak to you they speak in Spanish. You try not to laugh for they don't sound like your friends. Some of them don't speak so well as your three-year-old sister. Hi-jole! What a strange thing!

But they let you touch the piano of the railroad chief. And they let you play with their "volland" and crayons and pretty paper and paints.

As the summer goes on you're over at the boys' house more and more. It's better than going to school, and anyway, you never went much. School was hard and you didn't understand. And mama never seemed to care. Maybe your father would have made you go

if he were here. But mama says he is in heaven.

The gringos tell you to go to school almost every day. But if you leave at 9 a.m. and then come back a little later they just sigh and let you stay.

Sometimes you go to the boys' house very early before the sun comes. You try to wake them up so they will give you some crayons to draw with. But you find pretty soon that they are in a bad humor in the morning. They yell strange angry words in English. Or throw a shoe. Or just keep snoring. Once "Jeem" told you to go play on the railroad tracks. That you understood. He spoke Spanish very well.

WHAT FUNNY things the gringos do sometimes. The boys rub a humming, buzzing box over their face in the morning. The say it is a razor. Maybe it's magic. And what funny ideas they have! They think you should take a bath. Many times they mention this.

But their ideas about baths are about the only things you don't like. For they buy corn flakes at the market and collect the toy trains inside for you to play with. And sometimes they give you food, only you must be careful not to accept too quickly. Then they'd know you were hungry and would think your mama didn't care.

And oh! How fun to ride on the back of their truck, clinging to the side over the bumpy roads! And to listen to them sing while Susie plays the piano.

One day, not too long before you know they must go, they give you many presents, all wrapped up. Imagine what is inside. Black trousers and a leather belt. So much nicer than your overalls. And a striped shirt. And socks, and, oh! Your very first pair of the shiniest, blackest shoes. You can almost see your face in them and your grin gets wider. There are some funny white things too. The gringos say they are to be worn under the trousers.

You want to try them on right away. No, the gringos say, it is not "costumbre" to put clean clothes on a dirty Fidencio. Baths again.

So for three days you came to the boys' house and just take out the clothes and touch them and look. But the gringos are going soon. Maybe if you don't take a bath they will take the clothes with them. No.

Anita is taking a nap in the office where you are with your clothes. You shake her and tell her you want a bath. She gets very happy, not like the boys in the morning. She runs to the other room and says things to the other gringos and they get happy, too.

SO YOU TAKE off your clothes and wait for the torture. Oh, the water is so cold! And she scrubs your skin until it hurts. But then you get wrapped up in a big fuzzy towel and get to have the smelly stuff the boys use. And something on your hair that makes it shiny. And finally . . . all the clothes . . . and the shoes.

You have to practice walking. What a funny thing not to feel the dust under your bare feet.

The gringos make a fuss over you. And Padre comes over and makes a fuss. But you want to walk around the



town — so proud. And wait until mama sees.

The next morning you come over early and ask nurse Jo Anne for two band-aids for your tender heels. And a new pencil.

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# Spartans Beat Onions For Intramural Crown

By RICHARD HOUSER

The Spartans won the intramural football championship Monday, defeating a tough Red Onion team. The Spartans withstood a second half Onion onslaught to triumph 20-13. This is the second year in a row the Spartans (Tartars in '63) have won the intramural crown.

**THE FIRST** half was a see-saw battle with the Spartans pushing over two touchdowns. The first came on an intercepted Onion pass. Mick McDonald, Spartan safety man, picked off the errant pass by Bill Meyer and sped into the end zone from 20 yards out.

After the Onions lost the ball on downs, Charlie Gilligan, quarterback and playmaker, moved the Spartans on three quick passes to their second touchdown of the game. Harry Lambro scored on a 15 yard pass. Jim Miller, Spartan end, got the point after touchdown. The score remained 13-0 for the Spartans at half-time.

**IN THE** second half the Onions bounced back to get a touch-

down in 11 plays. The touchdown came on a 15 yard pass from Meyer to Doug Parker.

Moving quickly after the Onion score, the Spartans rolled downfield in eight plays to cover 79 yards and make the score read 20-6. Miller grabbed the touchdown pass from Gilligan.

Meyer passed his team to their second and final score of the game. One pass was for 40 yards to Bob Dunn.

**THE DEFENSIVE** teams of both squads were impressive. Jim Haley and Lou Noval, Spartan linemen, spent half the afternoon in the Onion backfield harassing Meyer. Twice they were called for roughing the passer and once for roughing Sonny Norris, the Onion kicker.

Denny Hodovance, Jerry Tardie and Norris put the pressure on Gilligan and forced him to rush his passes.

Gilligan tried 22 passes, completing 13 with one interception, for 181 yards. Meyer attempted 30 passes, completing 18 with three interceptions, for a total of 190 yards. Gilligan gained 209 yards rushing and passing.

# Chiefs Edge Sun Devils

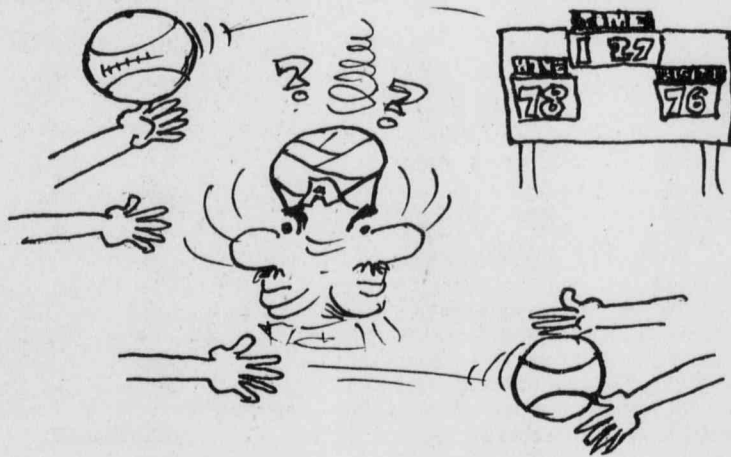
By DON SPADONI

Last night in the Coliseum the S.U. Chieftains put on a 68-second stall and made four consecutive free throws to edge the Arizona Sun Devils 79-78.

The Chiefs went ahead 78-76 with 1:41 to play on two free throws by Charlie Williams. S.U. got the ball on an Arizona offensive foul at 1:27 to play and began their successful stall. At 19 seconds the Sun Devils intentionally fouled Jack Tebbbs who made his first of a two free-throw situation, giving the Chiefs a three-point bulge. The Sun Devils scored a short one at the buzzer to bring them within one point at the game's end.

Tom Workman, who was the game's high scorer with 26 points, made his whereabouts known from the tipoff when he scored the first basket in the first 5 seconds. Workman pulled down 11 rebounds and collected four fouls. He had trouble stopping the Sun Devils from scoring the easy, close shots, however.

**THE CHIEFS** were behind most of the first half because they couldn't stop the Sun Devils from getting the short shots.



HELTSLLEY

Arizona would free a man by a rapid passing game. S.U. came on strong near the end of the half, tying the game 44-44 at mid-session.

The Arizona forwards, John Meyers and Dennis Hamilton, gave Rick Turney and Plummer Lott a rough time. Meyers scored 20 points; Hamilton, 17.

**CHARLIE WILLIAMS** was the second top scorer and rebounder for S.U., scoring 23 points and getting eight rebounds. Mal-kin Strong collected 14 points for the Chiefs, but also played

most of the second half with four fouls.

The big difference in the contest was the foul shooting. S.U. hit 19 for 24 while Arizona hit only 12 for 22.

In Saturday night's 98-76 loss to Tulsa University in Oklahoma, the Chieftains fell behind with the score under 20 and never threatened again.

The tall Tulsa team proved it could shoot well, shooting an unbelievable 60 per cent in the first half to take a 48-36 halftime lead. Tulsa went on to hit 55 per cent in the second half which accounted for leads of 71-46 and 92-61 built up in the second half.

**THE CHIEFTAINS** could manage only 34 per cent from the field, which is below par.

Another important factor was the rebounding. S.U. had 51 while Tulsa collected 62. Forward Turney, who is usually a dependable rebounder, pulled down only two for the game. Turney hit four of five attempts from the field, however.

The Chiefs breezed past the University of Oklahoma Friday evening 98-81. Williams led the team with 26 points followed by Workman with 23 and Strong with 20.

## La Cour Paces Papoose Win

S.U.'s Papooses sped to a 15-0 lead last night and scored a 77-62 victory over Everett Junior College in the Coliseum preliminary. It was their second straight win this season.

Jim LaCour sparked the Papooses with 19 points. He pumped in 14 in the opening half as the frosh took a 43-22 lead. Duane Cordiner contributed 12 points and Dick Follestad added 11. High-scoring Steve Looney and John Wilkins had 7 and 4, respectively.

Bill Yeager topped the Trojans with 18 points. Mike Johnson had 13.

The Papooses oppose Highline College tomorrow night at Highline. S.U. trounced the Thunderbirds 78-58 in the season-opener last week.

## Three Unbeaten In Rifle League

Three unbeaten teams lead the S.U. rifle league. The Surefires, Military Science Staff and the Military Science IV team have 3-0 records.

John Doub of the Military Science IV team was the high firer for the week, hitting 97 out of a possible 100 points. He led his team to a 281-85 win against the girls from Xavier Hall. Donna Torpey scored an 87 for the girls high score but Marycrest went down to defeat to the Da Kamaainas.

The closest competition was the Hot Shots three point win, 363 to 360, over the Military Science III team. Glen Murphy scored 90 for the Hot Shots.

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Notables

# Russia Topic of Lecture Thursday

A computer club is being formed on campus under the direction of George Town, director of the Computer Center. All students who are interested in learning more about data processing are invited to an introductory meeting at 7 p.m. Thursday in Ba 411.

Students interested in this program will have access to the IBM 1620 data processing machine on campus. UCLA has loaned the group the use of their 7094. This additional machine will enable further study in the field of data processing.

## R.I.P.

Mr. Timothy Cronin Sr. died Friday after a prolonged illness. Mr. Cronin was the father of Father Timothy Cronin, S.J., assistant to the president at S.U. The funeral was Monday.



ABE POLIK

A slide-lecture on "My Travels Through Russia and Israel From a Businessman's Point of View" to be given by Abe Polik will highlight the French Club meeting from 7-9 o'clock tomorrow in the Chieftain lounge.

Polik, owner of Acme Food Sales, (across the street from Xavier Hall) was born in Odesa, Russia. In 1920 he migrated to Rumania. After living in Canada for three years, Polik moved to the U.S. where he has lived for the past 25 years.

Polik has one of the largest individual libraries in Seattle which includes 1200 Hebrew and

Russian books. He speaks all the Slavic languages and Hebrew.

A question and answer period will follow the lecture which is open to all interested students and faculty.

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The S.U. Double Quartet will be featured at the monthly meeting of the S.U. Guild at 1 p.m. tomorrow in the Chieftain lounge. They will sing selections from folk, popular, musical shows, religious and Christmas songs.

The quartet, under the direction of Mr. Carl Pitzer, forms the nucleus of the regular chorale and performs as often as two or three times weekly.

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## Official Notice

Scholarship students, (sophomores, juniors and seniors) working on winter quarter registration who have not yet finished their pre-registration come to the registrar's office at 2:15 p.m. tomorrow. Please bring your adviser's class schedule, work sheet and a ballpoint pen. Your assignment will be given to you at this time.

Miss Mary Alice Lee  
Registrar

# SMOKE SIGNALS

## Today Meetings

I.K.'s, 7 p.m., P 352. This will be the last meeting of the quarter. All active members must attend.

Gamma Sigma Phi, 7 p.m., Chieftain lounge.

CCD, exceptional child committee, 7:30 p.m., LA 212.

Colhecon, Christmas party, 7 p.m., Ly 101.

Chieftain Rifles, 7:30 p.m., Bu 410.

Education Club, 7:30 p.m., P 551.

YR's, 8 p.m., Chieftain lounge. Fr. William O'Brien, S.J., will be the guest speaker.

## Thursday Meetings

Mechanical Engineering Club, noon, E 115.

Marketing Club, noon, P 153. This will be the last meeting of the quarter. Plans will be discussed for the forthcoming trip to the advertising agency of David Evans and associates. Activities for winter quarter will be discussed.

French Club, 7 p.m., Chieftain lounge. Abe Polik will speak and show slides on Russia and Israel.

## Reminders

Thursday and Friday will be the last days to purchase a Who's Who before Christmas vacation. They will be sold in the Chieftain between 8 a.m. and 1 p.m.

## Classified Ads

Classified rates: 5 cents per word, three times for the price of two, 10% discount if paid in advance. Place ads by calling EA 3-9400, ext. 115.

## RENTALS

MODERN apartment, furnished 1-bedroom, \$75, newly redecorated, 1633 14th Ave. EA 2-3772.

## LARGE APARTMENT

Girls! Planning a change after the holidays? Make your selection before final exams. Spacious apartment for gracious living, beautiful floors, modern furniture. Suitable for 4 or 5 girls. Good location, near school. \$120. EA 5-0221.

WANTED: S.U. married couples to rent furnished apts. Heat, water and garbage paid. 1 bedroom, view, \$65. Large bachelorette with dining room, sunporch and fireplace, \$75. LA 2-1429 or AT 4-8164.

## Terry Terrace Apts.

\$25-\$50 per person. Accommodate from 1 to 4 persons. Quality furniture, w/w carpets; attractive laundry with TV, cola machine and hairdryer. MA 3-1354.

FIREPLACE, 5-room apartment. Inexpensive, utilities included. Ideal for 3 or 4 adults. 3 blocks from campus. Clean, pleasant. Owner: PA 2-8785, EA 2-2326.

## MISCELLANEOUS

PRIVATE pilots! Now you can get time in a Cessna 210 for only \$10 per hour! Call Seattle Air Chater: PA 5-5518.

TYPING, my home. Stencils, manuscripts and theses, etc. 1014 25th E., EA 5-8493.

THESES, term papers, manuscript typing. Mrs. Rich, WE 7-2423.

ENGLISH tutoring by U.W. graduate. PA 3-8808.

BUY, sell, rent or trade with Spec classified ads. EA 3-9400, ext. 115.

TYPEWRITERS. Rentals, repairs. Discount to students. Open evenings. Columbus Typewriter Co. 719 E. Pike, EA 5-1053.

YOUNG man to share houseboat; Portage Bay, fireplace, view sundeck, \$54 and share electricity. EA 5-1221, EA 9-0426.

'54 CHEV. new powerglide, \$200. PA 5-0243.

## Meet the Gang at

# the Chamber

FOR THE

HAPPY HOUR

THURSDAYS, 7-9

2 blocks east of Chief on Pike

EA 2-9606

1021 E. Pike



A HIT AND A MISS!

Illustrated: 4-4-2 Convertible

## Miss America steps out on campus in the high-stepping Oldsmobile 442

If you can tear your eyes off pretty Vonda Kay Van Dyke for a moment, we'd like to tell you about the car: Oldsmobile's new 4-4-2. Earns its name from a 400-cu.-in., 345-bhp V-8 . . . 4-barrel carb . . . and twin pipes. Red-line tires, heavy-duty suspension, three transmission availabilities liven up the package—no matter which F-85 V-8 coupe or convertible you pick for your 4-4-2 action! But the real clincher is price: 4-4-2 prices start lower than any other high-performance car in America designed for everyday driving! Vonda, by the way, is not included. But that's no problem for a tiger like you!

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