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Editors of The Spectator

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Special Inaugural Edition



Vol. XXXIV.

Seattle, Washington, Wednesday, October 13, 1965

No. 6

Senators Vote to Use Passes At ASSU Leadership Conference

By EMMETT LANE

Student senators will attend the ASSU Leadership Conference free this year—by their own choice.

Last Sunday the senators voted no on a measure that would have made their passes invalid for the conference. The decision was made by a committee of the whole which is composed of the senators and four ASSU executive officers and is chairmanned by the ASSU president. Only two ASSU executives were present Sunday.

THIS PROCEDURE is in accordance with the legislation on senators' passes which was passed last year after much discussion. Last year the solons voted to pay for the conference.

The bill states that senators should be admitted free to any ASSU sponsored activity except when the "effectiveness of any such exercise shall be suspended or limited by concurrent action of the Executive Office and the Senate, acting as Committee of the whole."

Sunday's discussion on the passes, which was conducted in disorder with both chairman Tom Bangasser and Steve Riggs, ASSU first vice president, repeatedly calling for

order, ended in a deadlock—eight for the bill and eight against and Riggs abstaining.

A ROLL CALL vote found senators Bill Eisiminger, Mike McBride, Terry Carroll, Wayne Johnson, Gary Meisenburg, Joe Camden, Brent Vaughters and Ken Brandt voting to use the passes.

Senators Pat Fleege, Chuck Taylor, Hugh Bangasser, Paul Bader, Tim Decker, Jan Soran, Liz Lyons and chairman Bangasser voting against using the passes. The tie meant failure for the bill.

The decision to use the passes adds \$135 to the Leadership Conference budget and brings the total deficit which will be taken from the ASSU general fund to \$460. The request for this money will be considered at this Sunday's meeting. Another \$125 has been set aside for the conference in the ASSU operating budget.

After adding one amendment, the senators okayed a new special events committee bill which gives the appointive power to the ASSU president. The amendment stated that the new bill would supersede all other legislation, including a similar bill which was passed last year but

which gave the power of appointing the special events chairman to the second vice president.

THE SENATORS suspended the orders of the day to hear from Brian Gain, present special events chairman. Gain said that he was in favor of the former bill passed last spring. He said, "The president is in error in calling it (the special events committee) an executive committee."

Bangasser told the senators earlier that he felt that the committee was an executive committee and for this reason he felt that the president should be given the appointive power because he would ultimately have to answer for the committee's action.

THE LAWMAKERS approved four appointments—Mike Manning, chief justice of the judicial board; Mike McBride, election board coordinator; and Liz Lyons and Ken Brandt, junior and sophomore senators, respectively.

The senators ran into a roadblock with another bill calling for the approval of Bill Kononen as sophomore class president. The question was raised whether the senators had the right to approve Kononen or whether he should just move up automatically from his vice president post. After an executive session, the bill was ruled out of order. Kononen will continue as acting president.

Team of 10 Corpsmen To Visit S.U. Campus



RUDY D'AMICO

By MAYO McCABE

A Peace Corps team from Washington, D.C., will visit S.U. during the week of Oct. 31 to provide information and answer questions concerning the agency.

Rudy D'Amico, a 1963 graduate of S.U. and Peace Corps volunteer recently back from Morocco, will arrive on campus Oct. 24 ahead of the team.

STAFF MEMBERS and volunteers who have completed two-year tours overseas will comprise the team. They will set up information centers in the Chieftain and Bellarmine Hall to provide pamphlets and other printed materials. A team member will be on hand at each place.

Students may apply as Peace

Corps volunteers. The Peace Corps Placement Test will be given each day. The tests are used to determine an applicant's abilities and qualifications and require no preparation. Students with backgrounds in all fields of study are in demand for overseas programs. Juniors, seniors, graduates and faculty members can qualify immediately for training.

D'AMICO spent the first of his two years in Morocco as an advisor in the Ministry of Youth and Sports and the second as coach to King Hussian II's Royal Army basketball team. He conducted his work in French and also studied Arabic.

D'Amico received a B.A. in physical education from S.U. in 1963. He attended the University on a four-year athletic scholarship and was president of the Letterman's Club.

Twenty-seven students from S.U. are among the 10,000 Peace Corps volunteers now serving in Asia, Africa and Latin America. An additional 10 have already completed their terms of service.

Inaugural Holiday

Since the President's inauguration will be officially celebrated on Friday, there will be no classes. Classes will resume at 8 a.m. on Monday, according to Fr. Frank Costello, S.J., academic vice president.

Today's Activities

The two-day inauguration of the Very Rev. John Fitterer, S.J., as president of S.U. will end today. Listed below are the activities of interest to students.

9:00 a.m.—Classes will meet as scheduled. Classes will be dismissed at 9:40 a.m. The class of 1966, in caps and gowns, will form a line on the Marion Street side of St. James Cathedral no later than 10 a.m.

10:00—noon—No classes.

10:30 a.m.—Annual Mass of the Holy Spirit at St. James Cathedral. Fr. Thurston Davis, S.J., editor of America, will deliver the sermon. The Mass is for the entire S.U. community.

1:00 p.m.—Classes meet until 1:30 p.m., when they will be dismissed. No classes for the remainder of the day (except for graduate evening classes).

2:30 p.m.—Inauguration of Fr. Fitterer in Campion Tower. Dr. J. E. Sterling, president of Stanford University, will deliver the inaugural address. Admission is by ticket (100 have been distributed to students through the ASSU office).

Classes meet as usual tomorrow.



—Spectator photo by Ken Robinson

TODAY'S SPECTATOR salutes the Very Rev. John Fitterer, S.J., whose two-day inauguration concludes tonight with a civic banquet and concert in the Olympic Hotel. The subject of the first Journeyman of the year is Pierre Teilhard de Chardin, S.J., who was also the subject of yesterday's academic sessions. Reviews of yesterday's lectures are on page 11. Page 16 features pictures of Fr. Fitterer and various aspects of his inauguration.

Students to Invoke Aid At Mass Of Holy Spirit

Fr. Thurston Davis, S.J., editor of America magazine, will speak at the traditional Mass of the Holy Spirit at 10:30 a.m. today at St. James Cathedral.

Fr. Davis has degrees from Georgetown and Harvard and has done postdoctoral study at Louvain, Oxford and Paris. He was formerly dean of Fordham University and is also publisher of Catholic Mind.

MASS OF THE Holy Spirit is the traditional opening of S.U.'s academic year. Seniors are required to attend in cap and gown. Faculty will be present in academic dress.

Fr. Leonard Kaufer, S.J., is the celebrant, assisted by Fr. Joseph Maguire, S.J., deacon, and Fr. Eugene Pierre, S.J., sub-deacon. Master of Ceremonies is Fr. Francis Bisciglia, S.J.

The Most Rev. Thomas Gill, auxiliary bishop of Seattle, will assist in the sanctuary with Fr. Fred Harrison, S.J., deacon and Clement Earl, S.J., sub-deacon.

THE CHOIR will honor the Very Rev. John Fitterer, S.J., president of S.U., with Mr. Carl Pitzer's composition, the Second English Mass.

Classes are dismissed at 9:40

No Spec Friday

The Spectator will not publish on Friday because of the holiday. The next issue will be on Wednesday. Deadline for articles is 5 p.m. Monday afternoon.



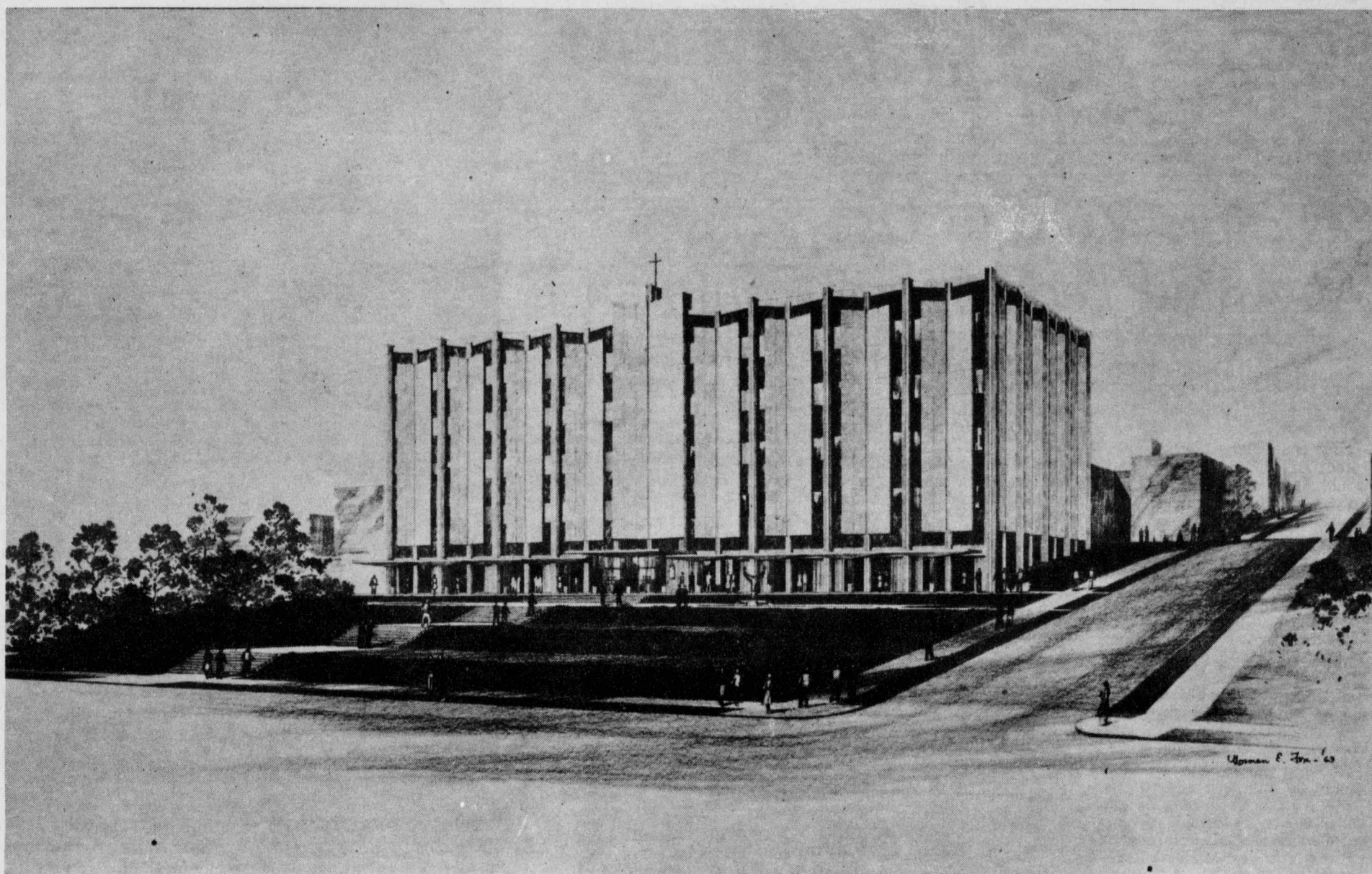
FR. THURSTON DAVIS, S.J.

a.m. so all students and faculty may attend. Classes resume at 1:10 p.m. and are dismissed for the rest of the day at 1:30 p.m.

Refunds Okayed On Parking Fee

The \$5 parking lot fee will be refunded to those students who purchased a stall in the as yet unfinished ASSU lot at Eleventh Street and East Cherry, according to Pete Gumina, ASSU treasurer. He made this decision after conferring with the University treasurer's office.

As soon as the lot is completed, students who bought stalls will be allowed to park free of charge for the remainder of the quarter.



REV. A. A. LEMIEUX LIBRARY BUILDING FOR SEATTLE UNIVERSITY
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CONGRATULATIONS
TO
VERY REV.
JOHN A. FITTERER

Aegis Photo Sitzings To Begin Next Week

Individual pictures will be taken for the 1966 edition of the Aegis beginning Monday and running through Oct. 29.

Pictures for the S.U. year book will be taken by Kennell-Ellis studios on the third floor of the L.A. Building.

SITTINGS WILL be from 9 a.m.-noon and from 12:30 to 3 p.m. Afternoon sitting time will extend until 3:30 p.m. on the week of Oct. 25. For the convenience of cadet teachers and nursing students the photographer will remain on campus until 6 p.m. on Oct. 27.

Underclass women are requested to wear light-colored sweaters and men students are asked to wear white shirts with ties and dark jackets.

SPECIAL DRESS will be provided for senior women but the men are to wear white shirts.

The charge for the individual sitting is \$1.55. Extra organizational head shots will be \$1.

Faculty members are requested to have their pictures taken Oct. 18.

Elliott Chamizo, Aegis editor, said club presidents can expect

to be contacted soon about times club pictures will be taken.

Dominican to Present Slide-lecture at S.U.



A two-hour slide-lecture, "Student Life and Liturgy," will be presented at 8 p.m. tomorrow in Pigott Auditorium by Fr. Blase Schauer, O.P., New Mexico State University.

ASSU Leadership:

Topics Decided for Conference

By JUDY RAUNIG

Discussion topics for the ASSU Leadership Conference were recently outlined by Joe Desimone, chairman.

After registration, 5-6 p.m., Oct. 22 and dinner, 6-7 p.m., Mary Lee Walsh MacDougall will speak to women delegates on "The Value of a College Education for Women."

A 1962 S.U. graduate, Mrs. MacDougall was AWS president and Homecoming queen that year.

HOW TO GET a job, what to put on a resume, how to evaluate a company and what qualities employers are interested in will be discussed by men delegates. Guest speaker for their talk will be a Boeing Company personnel representative.

Saturday conferences are: 9 a.m., S.U.'s Seattle Plan; 10:15 a.m., the student senate; 1:15 p.m., CAP, and 4 p.m., The Spectator.

Aims, purposes, programs and policies will be explained at each conference by student speakers knowledgeable in their specific areas. Steve Riggs, ASSU first vice president, will lead discussion on the senate;

Pete Peterson, CAP; and Mike Parks, Spectator editor, The Spectator.

TWO CONFERENCES are scheduled for Sunday morning. At 9:45 a.m. student body presidents or their representatives from Gonzaga, the U.W., Seattle Pacific and S.U. will lead a discussion on cooperation among the colleges, especially in sponsoring entertainment and speakers.

Tom Bangasser, ASSU president, will lead the last conference and explain what his administration is trying to accomplish.

Desimone said he hopes delegates will begin preparing for the conference now by thinking about the conference topics so they can offer intelligent constructive criticisms and suggestions.

U.W. board of regents chairman Harold Shefelman will be featured speaker at the 6 p.m. banquet on Oct. 23.

The Pete Arnesen Quartet, jazz regulars at 92 Yesler, will provide music for a dance following the banquet.

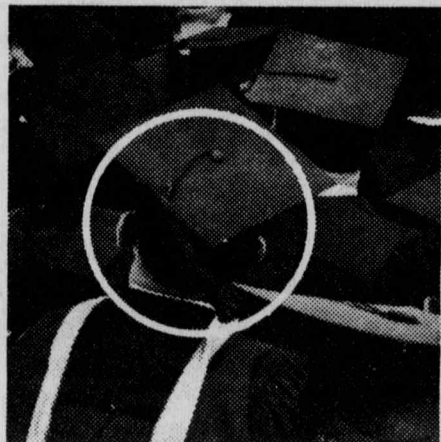
ENTERTAINMENT is also

being planned for opening night of the conference. Desimone emphasized that classrooms are available at Camp Waskowitz for those who want to study. Delegates are under no obligation to attend the entertainment.

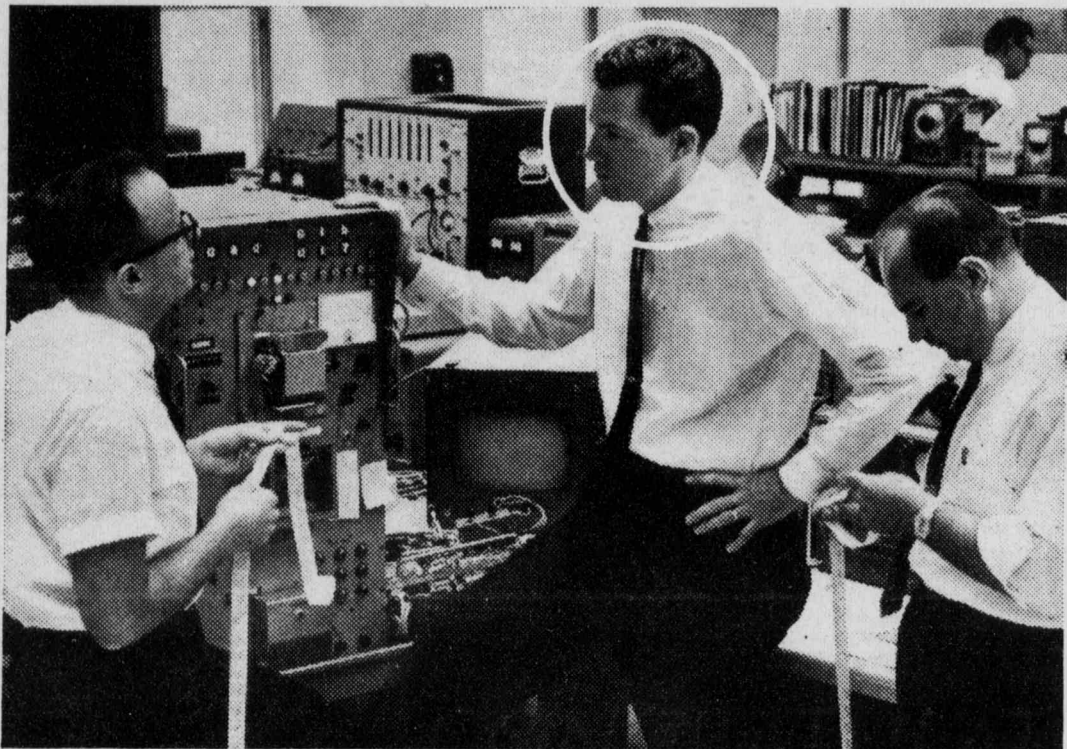
According to Desimone approximately 80 per cent of those invited to the conference have responded affirmatively. Freshmen and transfer students interested in attending should contact Terri Pagni, ASSU secretary, in the ASSU office, and arrange, for an interview by tomorrow. Interviews will take place from 1-4 p.m. tomorrow in the Chieftain conference room.

IT COSTS \$300 to rent Camp Waskowitz for the week-end conference, plus \$15 a night for lights. Oil for heating and food are extra.

Desimone said the delegates' \$9 fee covers about 70 per cent of the total expense incurred at the conference. He said students could attend any one session or for one day if they are unable to be present for all of it, but still must pay the full \$9.



John Lauritzen wanted further knowledge



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Boards to Scrutinize Potential Draftees

The deferred draft status of male college students soon will come under the scrutiny of local draft boards.

A huge jump in draft calls to 36,450 for November contrasts with last February's low of 3,000. This sudden increase has caused obvious alarm among collegiate ranks. Many students fear the lack of eligible draftees (those not in school or not married) will force elimination of some student deferments.

LOCAL DRAFT boards, because of the existing state of flux, refuse to cite any factor as positively guaranteeing deferral. However, a selective service official stressed that a good scholastic standing is essential.

This month, 482 men were in-

ducted in King County. A total of 1,550 will be called for physicals in November. The draft quota for November is expected to surpass October's, according to the same official.

THOSE DELINQUENT in any way with the draft board fall into the highest draftable classification. By law, any change of status or address must be reported to the board within 10 days.

Current policy concerning graduate studies allows two years deferral for master's degrees and an additional three years for doctorates.

Students who are apprehensive about their standing may see Bill Ramsden, selective service coordinator, in P 254.

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ON THURSDAY, OCTOBER 14, 1965

Editorial

A New Era

A new era in the history of S.U. will begin today with the inauguration of the Very Rev. John Fitterer, S.J., as president. All of us wonder what this era will be like. For a glimpse into the future, take a look into the past.

Fr. Fitterer, a native of Ellensburg, entered the Society of Jesus in 1940. He received his bachelor's and master's degrees at St. Louis University. As a Jesuit scholastic, he taught at Gonzaga University and the then Gonzaga High School in Spokane. He began his theology studies at Alma College, Los Gatos, Calif., and completed them at Gregorian University in Rome.

HE CAME TO S.U. in 1956 as dean of the College of Arts and Sciences. His accomplishments since then are obvious to anyone who cares to take a careful look at what S.U. is today.

S.U.'s academic strength has grown immensely in the last three years alone. The Seattle Plan, which went into effect this quarter, is the beginning of what is hoped will be real greatness for S.U.

OTHERS, from the Very Rev. A. A. Lemieux, S.J., former president, to Fr. Frank Costello, S.J., academic vice president, to thoughtful Jesuit and lay faculty members and students, share the credit with Fr. Fitterer for our academic growth. But his leadership and insight have been a heavy factor in the shaping of an academic program that will someday rival the best in the country.

Since taking office last April, Fr. Fitterer has pressed on with a strenuous plan for physical development of the University that is partly inherited from Fr. Lemieux and partly his own.

JUST THIS fall he appointed a committee to make a comprehensive study of S.U. and formulate a 10-year plan for the University. The guidelines he has asked this committee to follow show that he is well aware of the University's problems and the course that should be pursued to overcome them.

The record of the past is clearly a good one. If it has any meaning, and we believe it has, the future of S.U. looks promising.

We wish Fr. Fitterer every good fortune in the years that lie ahead. We think that he can hardly help but succeed in the task which he formally accepts today.

Three D's Sing:

The Lonely Crowd

By MAUREEN O'CONNOR

The 3 D's were in Seattle on Saturday night—in fact they were in the Pigott Auditorium at 8 p.m. It seemed to be a well-kept secret though, judging by the intimate circle of students that met in the first 10 rows.

The performers seemed almost as embarrassed as the special events committee and chairman Brian Gain. Maybe the committee wasn't embarrassed, just pained—considering the money they spent to bring the vocal and instrumental group to S.U.

AFTER AN obviously delayed opening, the 3 D's came on strong. They rendered the "Ox Driving Song" with a Kingston Trio sound which, happily, failed to reappear the remainder of the evening.

Versatile musicians and performers, the three young men from Brigham Young University—Dick, Dennis and Dwayne—sang, played and punned their way through a varied range of material.

They seemed most comfortable with folk music, and their instrumentation of such numbers as "Nobody Knows the Trouble I've Seen" was imaginative and effective.

Another amazing thing about the group was its use of dynamics. They know the difference between loud and soft, in contrast to most currently-popular singing groups.

THEY USED this knowledge most artistically as they delivered "Muleskinner Blues," "All

My Trials," and "Vinegar Man," a children's rhyme set to music. It was a clever number, with an eerie but provocative verse about the "Vinegar Man" who "died when he tore his valentine."

The 3 D's included some protest music in their repertoire—everybody does. They sang a trilogy of "why war?" songs, unified by a running monologue that decried the futility of war.

The group then added their own composition, a freedom song in which "a red-blooded young American" (obviously a Charles Atlas grad) says, "Anyone who's against my country has gotta answer to me." It was a musically weak number that looked in vain to the lyrics for strength.

CHANGE OF pace was provided by comic renditions such as "The Jabberwocky Song," based on Lewis Carroll's famous verse, and the old favorite, "Casey at the Bat." Solo vocals by the bass-playing Dennis proved to be musically satisfying, as he handled fairly difficult arrangements of "Jezebel" and "Granada" with ease in a pleasing tenor.

The 3 D's are a young group who as yet lack the polish that one expects from professionals. But with two albums out on the Capitol label, they may acquire the public exposure necessary for becoming a name group.

Maybe then we could invite them back to S.U., but after last Saturday night, would they come?

To the editor:

Having been a student at S.U. for several years, I have had the opportunity to observe the course of many ASSU administrations.

One of the more noteworthy "attributes" of the executive branch of the ASSU, it seems to me, is that it tends to separate itself from the student body in general, thus creating a situation where quite frequently the complaints of students go unheeded.

This situation inevitably raises doubts as to the officers' knowledge of the source of their positions and powers—and as to their intention to serve the student body which elected them.

THE SITUATION to which I refer is the lack of parking places already sold to students. The problem is an unfortunate one, but seemingly unavoidable; the attitude of the ASSU officers is both unfortunate and inexcusable.

I admit that I am the possessor of a parking space which is, at present, nonexistent. Having been promised that it would be ready by Oct. 15 at the latest, I suggested that students wishing either total or partial refunds be allowed them. This suggestion was met with forceful objections.

Not being a law student, I had assumed that each student has a right to his prepaid parking space, or, if that were impossible, to a return of at least that part of the money applying to the period when the parking space was not available.

In answer to this, the ASSU president handed me a law book and asked that I indicate the specific legal grounds upon which I would base my case. I was, inevitably, defeated.

IT WAS WITH no little concern, then, that I read of the policy of the ASSU treasurer in The Spectator. Apparently his view is that those "parking in the lot" should either accept the situation and wait patiently and without a partial refund, or get out entirely.

The alternatives left to the student are either to demand refund of his money, or pay \$5 for two-thirds of a quarter of parking (if and only if the parking lot is completed by Oct. 15—a fact which the workmen on the site laughingly deny) and walk from 18th and Columbia where parking is available.

The reaction of the ASSU officers to this bothersome problem has not been in keeping with the ideal of elected student executives. They seem to be following the path of least resistance while they assume that the students are too busy, or apathetic, to resist.

I SUGGEST that this problem be solved immediately and that similar problems be dealt with in a more willing and cooperative manner. If the executive branch of the ASSU persists in denying its responsibility to the students, I propose that the legislative branch take appropriate action. If they also decline to act, students themselves will hopefully be goaded to effective protest.

Last year knowledgeable students waited too long to criticize, and the result was the bitterness and general discomfort of the credit card fiasco. This year, we students should not allow last year's gap between officers and students to develop and widen.

Dan Mahoney

senator protests

To the editor:

As a member of the S.U. student senate, I feel it is my duty to inform the student body of the vain attempt by seven senators

to save the ASSU \$135 at the Oct. 10 meeting.

A bill was introduced by a senator to suspend use of the senate passes for the leadership conference. The passes allow senators admission to activities sponsored by the ASSU and its committees.

THOUGH OPPONENTS of the bill proposed several reasons for the use of passes, their arguments centered on one objection. Some senators felt that since the ASSU officers will attend the leadership conference free of charge, the senators should be allowed to do the same.

The senators ignored the reasons advanced for the suspension of passes.

Those who sought to suspend the passes pointed out that the conference is expected to lose \$279 anyway. Each senator was given a breakdown of the costs of the conference. With the loss of 15 paying senators, it was explained, the conference will go \$135 more in debt.

JUST BEFORE the financial statement of the leadership conference was presented, the chairman asked the senators if any of them would be unable to attend the conference because of financial difficulties. Not one senator came forward.

Since the majority of senators wanted passes because the executive officers will go free, the opposition noted the reasons for this policy.

The reasons are that the executive officers do much of the administrative work at the conference and they are required to attend all events of the ASSU and its member clubs. (This rule was

made by Fr. Robert Rebhahn, S.J., dean of students.)

AFTER THREE consecutive explanations of the bill were made by the chair for the convenience of a few inattentive senators, roll call vote was taken. The results: Failure of the bill and loss of \$135.

I want to make it clear that all senators did not go along with this. The \$135 is a living example of large-scale waste caused by the small-minded, prestige-conscious rivalry between the executive and legislative branches of student government.

Let me close on a happier note. The leadership conference will have to ask for only \$126 from the senate general fund. I have forwarded \$9 to the conference committee.

I invite my fellow senators to do the same.

Hugh Bangasser
Sophomore senator

sophistication

To the editor:

The boredom clearly visible in the faces of the readers of last Monday's Vox Populi showed conclusively that S.U. students are more politically sophisticated than the New Conservatives take them to be.

The timeworn tactics of ridicule instead of direct criticism, name-calling (appeasers, etc.), self-martyrdom and the like are simply too phony for even the below-average college student. If the vague, disjointed article on "The Problem of Rights" is any indication of how the New Conservatives think, they deserve more pity than scorn.

Tom Farlley

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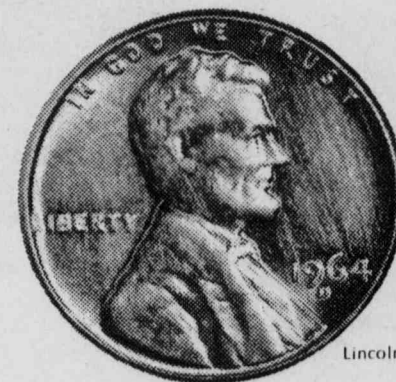
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CONGRATULATIONS AND BEST OF LUCK TO
VERY REV. JOHN A. FITTERER

University Day Delayed

University Day has been changed from Oct. 17 to Nov. 7. The inaugural activities made the scheduling change necessary. It is an annual event sponsored by the ASSU to acquaint Seattle-area high school students, their parents and friends with the various aspects of campus life.

All departments of the University will have exhibits demonstrating some phase of the department's work and the department heads will be available for conferences.

PORTIONS OF the student

residence halls will be open for inspection.

The Spurs, sophomore girls' service organization, will serve as the welcoming committee and will assist with registering high school students.

FR. LAWRENCE Donahue, S.J., is general chairman for the event.

Student chairmen are Mick McHugh and Kip Toner, S.U. seniors majoring in general commerce. McHugh served as ASSU president last year and Toner was ASSU treasurer during the 1964-65 year.

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'Ugly American' Wins Friends in Korea

** Editor's note: Sean Malone is an S.U. senior who has been working with several faculty members during the past year to establish a new organization: Student Ambassadors in the Far East. The SAFE program is not an affiliate of any other student organization, but will originate with S.U. In the article below, Malone describes the Korea he saw this summer as he worked to set up a program for five SAFE volunteers who will return with him to the same area next year.*

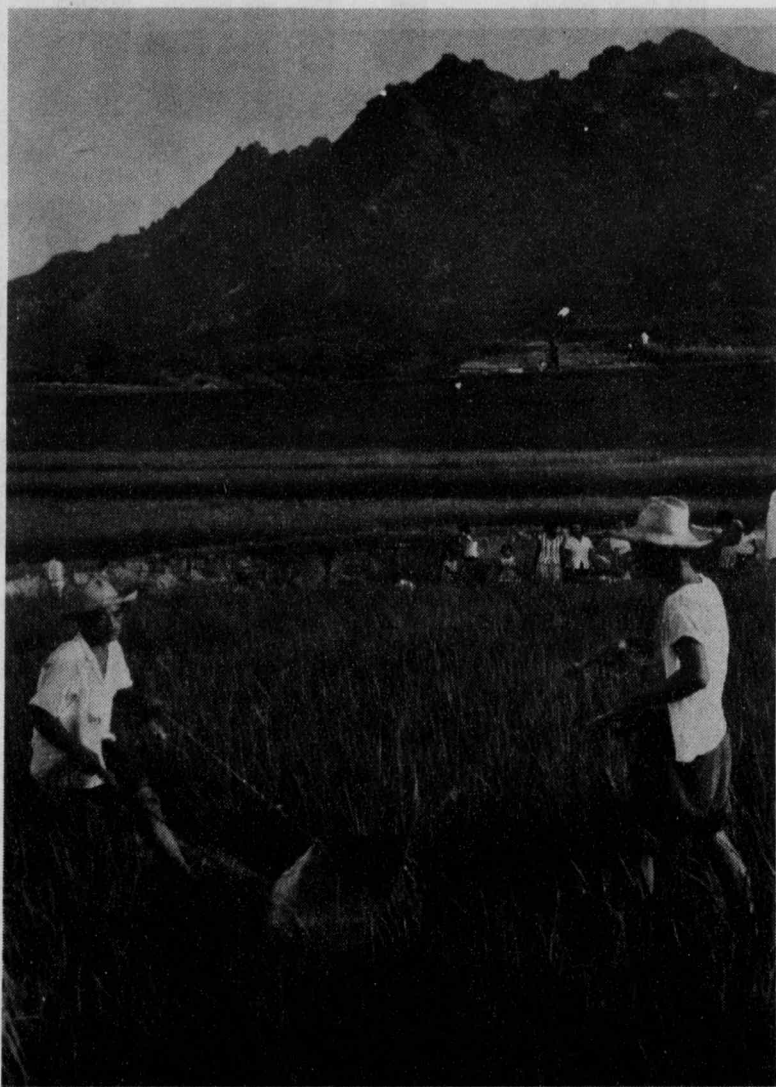
By SEAN MALONE

"You are truly an 'ugly American' and the most naive one I have ever met. It is your greatest asset."

I was on a train going from one side of Korea to the other when a Korean Air Force officer asked, "What the devil is a student doing in Korea during his vacation?" I explained, "Student Ambassadors in the Far East" (SAFE) to him, and his retort was the quote above.

SAFE IS A summer program similar to Operation Crossroads Africa, but originating only from S.U. It is supported by the student body and civic business leaders and operates on a philosophy of "grass roots public relations." The remark about naivete was prompted by SAFE's simple goal of helping the farmers in the most underdeveloped area of Korea, Cheju Island.

Cheju Island lies about 90 miles south of Korea and has a population of 300,000. On it is the country's highest mountain, Halla-san. From the air, it looks like pictures of Ireland with its rolling grass hills and quaint stone walls around the farms. The fields are tilled with



WOODEN BUCKET IRRIGATION: Not as common as electric water pumps, this method is more picturesque.

—Spectator photos by Sean Malone

ancient oxen-drawn wooden plows. The people are like the land, quaint and friendly. In Korea, only the old people smoke pipes and they were amazed to see an



OVER THE LANGUAGE BARRIER: Sean Malone and school children sing "Frere Jacques" in French, English and Korean.

American college student puffing on a briar. My pipe offered a good chance for breaking the ice and often an old farmer and I would trade tobacco to the delight of everyone.

I LIVED WITH the Columbian Fathers on an agricultural cooperative called the Isidore Development Association (IDA) in the village of Hallim. The IDA is a huge pig and sheep farm coupled with a weaving mill and training center for farmers.

With the aid of U.S. surplus grain and the support of five other countries, the IDA helps the Cheju farmer lift himself up by his bootstraps. The organization loans land and pigs to a farmer and is repaid when the farmer markets his wool and pork.

What was a typical day this summer? There were no two days alike.

Take this one: After Mass at 6:30 a.m. and breakfast, I went to the Hallim Girls' High School to teach English conversation for a couple of hours. The students were on vacation for part of the summer, but the opportunity to practice their English with a native speaker brought them back to school.

"WHY ARE NEGROES segregated?" and "How do American girls and boys meet?" were two of the questions frequently asked.

After class my Korean co-worker and myself drove 20 miles to the town of Mussulpo, where there is a 12-man U.S. radar unit. The Air Force boys like American movies almost as well as the Koreans, and we went to borrow the film, "Dr. No."

The IDA theater consists of a screen of flour sacks sewn together and hung on the church wall and a few chairs and logs in the yard. The generator only runs when it is dark, so the movie's starting time was governed by the time the power men went to work.

After the movie was over and the projector put away, my friends went around the yard,

waking up the children who had fallen asleep.

NO DOUBT YOU have heard of the Oriental custom of removing your shoes when you enter a house. A friend, who also worked at the IDA, told me this story: He was driving back to Hallim one night and picked up an old farm woman on the road.

Out of respect, she removed her shoes when she climbed into the jeep. Obviously, she had been in few jeeps and this ride must have unnerved her. When she got out, she left her shoes in the jeep and my friend didn't find them until he got home.

Kim Hwan Soo, the Korean cultural attache to the U.S. embassy, had this to say about his country's image of America: "Anti-Americanism is on the rise in Korea, but it is negligible when compared with other countries." The most frequent reasons given for these feelings were the clumsiness of our aid programs and the political price tags attached to them.

MY WORK in Korea was to try and explode the "El Dorado myth" that all Americans have money to burn. Explaining our salaries in relation to the cost of college tuition or a home, for example, usually worked. My father's house cost 14 times as much as a Korean home, and one of my textbooks would pay a year's tuition in a private high school.

Next summer five S.U. students will go to Cheju Island for some of these same experiences. Three students will work in the schools teaching English.

The fourth will be a nursing student who will assist in the IDA dispensary. A home economist will fill the fifth slot with the unusual job of teaching the women of Hallim how to home-can some of their surplus fruit and vegetables.

I left Korea with a wealth of friends and the hope that the five "ugliest Americans" that S.U. has will find the same reception that I did on Cheju next summer.

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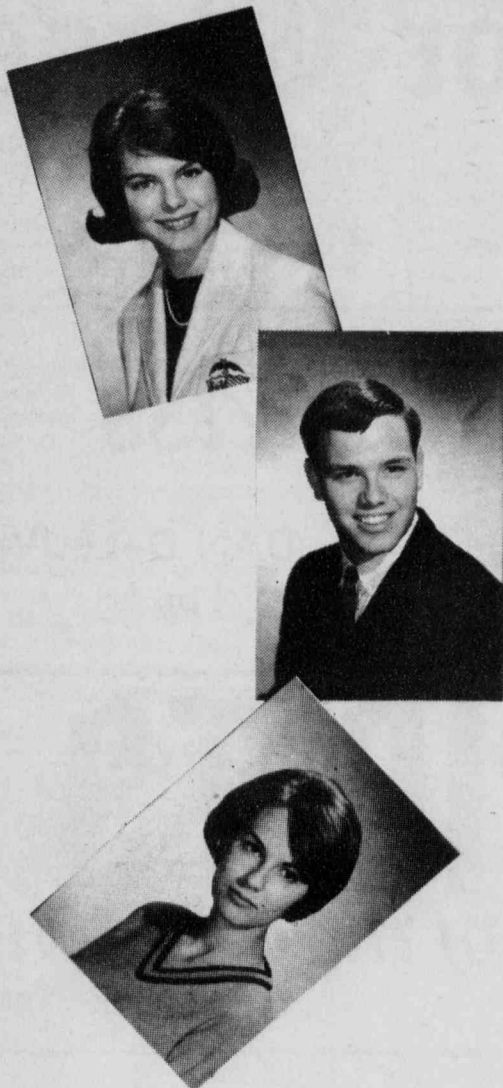
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The Spectator

Journeyman

Historically:

Teilhard's Genesis Pre-Darwinian

By LEON KUNKE

An idea is not an angel floating in the sky but a tree with roots in the ground of human experience and branches reaching into the sky of human ideals, moving with the wind of human desires.

An idea is not exhausted by the season of one man's enunciation of it nor destroyed by the winter of public opinion. Rather, an idea develops and matures through the passage of time and the change of surroundings.

EVOLUTION IS such an idea. It did not burst forth upon the membrane of the noosphere from nowhere. It had a birth in human experience.

The thinkers who have developed this idea were not just abstractly speculating. They were enriching human experience with meaning and significance. The experience which they were interpreting is the experience of a world in change.

In this world, history seemed meaningless, people seemed alienated from their surroundings, no absolute or center seemed possible, evil seemed unaccountable and creation impossible.

THE PROBLEM the idea of evolution tries to answer was first formulated by Heraclitus. He felt we can never pass through the same river twice. He felt the world is a flux signified by fire which is today signified by energy. Heraclitus' problem remained inert until the reality of change could no longer be denied.

Hegel lived at that time. For him spirit is not immutable and matter the only mutable; rather mind and spirit and thought are in constant change, a change from thesis through antithesis to synthesis.

FOR HIM, history is not a dead past but a process like the mind, a process of interaction of spirit and matter according to the behavioral pattern of thesis, antithesis, synthesis. Hegel is the first season of the idea of evolution.

Henri Bergson is the midsummer of the idea. Man is not envisioned as an epiphenomenon castrated from the world, but as a part of the evolution of the world, in whom evolution is still a matter of creation. In other words, the dichotomy of subject and object is replaced by duration.

If our existence were composed of separate states with an impassive ego to unite them, for us there would be no duration. For an ego which does not change does not endure. . . . Duration is the continuous progress of the past



Leon Kunke has spent three years at S.U.—two of which were as a philosophy major. Presently he is at the U. of W. completing his undergraduate studies. As a philosophy major he has studied Teilhard extensively and has contributed several Teilhard exposes to *The Spectator*.

which gnaws into the future and which swells as it advances. Our duration is irreversible because our personality, which is being built up each instant with its accumulated experience, changes without ceasing and by changing, it prevents any state, although superficially identical with another, from ever repeating it in its very depth. It is then right to say that what we do depends on what we are; but it is necessary to add also that we are, to a certain extent, what we do, and that we are creating ourselves continually. This creation of self by self is the more complete, the more one reasons on what one does. . . . For a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly.

Bergson's vision inspired Teilhard de Chardin with his mission. Teilhard studied Bergson's writings during the year provided by the Jesuits for spiritual retreat after ordination to the priesthood. He was able to see how to integrate the "profane" learning of sciences with Christian spirituality.

Teilhard (like Bergson) showed how important vision is for living. Without a penetrating power of vision, evolution cannot continue and survival is dependent upon it.

VISION IS a combination of many senses which can be developed and multiplied. The Jesuit nomad himself possessed a penetrating power of vision.

When he saw a bone in Egypt or Mongolia, he did not just see a bone, but rather he could reconstruct its history and see the man or animal who once lived with the bone.

Consequently, to see is not the same for Teilhard as for an American empiricist. This must be kept in mind before criticizing him for maintaining the Omega point as a part of a scientific view.

TEILHARD, LIKE Bergson, maintains that the whole is greater than the sum of the parts because the whole is the interrelationship of the parts. The whole is called consciousness and the sum of the parts is called complexity.

Evolution follows the law of complexity—consciousness. The greater the complexity, the greater the possibility of consciousness. Moreover, at the Omega point these two antitheses are synthesized in the person.

Theoretically, this syntheses now exists in the Christian Phenomenon. By theoretically is meant in the dogma, which is part of the Christian phenomenon.

Teilhard did not intend that we who approach his works should read him as one reads a poet. He is trying to give a coherent view of life from a scientific standpoint, although not science in the American empirical sense. It is a science charged with faith and tinged with mysticism.

HIS WORK IS admittedly a work of art. But it is much more. It is probably the first work of science based upon Gestalt psychology's conception of perception.

Consequently, to understand his works we must forego traditional methods of evaluation based upon traditional divisions of knowledge just as we must forego traditional classifications of expression to appreciate modern poetry or painting.

Teilhard's new ways of "seeing" require new ways of understanding.

FOR TEILHARD the phenomenon of man is not an epiphenomenon divorced from the world about, but rather a part of an indissoluble whole. Consequently, seeing is not just observation of an ob-

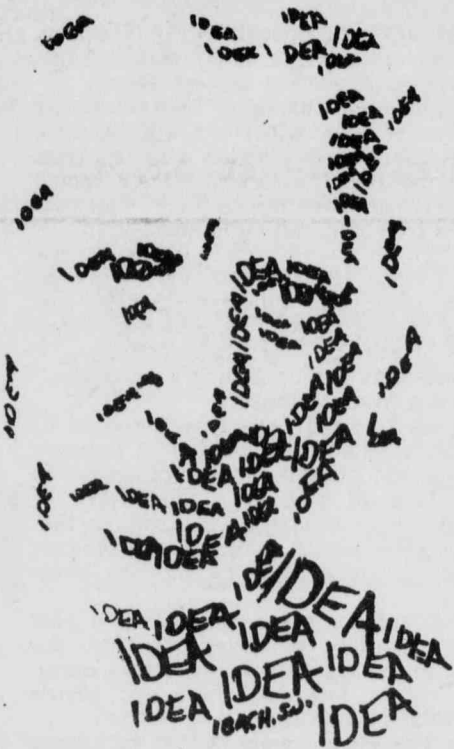
ject but also an active observation in which man is seen as well as the object. The seer and the seen are indissolubly connected.

Consequently, science can never be totally objective if it is to be true and deal with the real. Science is led to accept the intermingling of both subjective and objective points of view in order to deal with the true and real. The subjective and objective, the true and the real, are inseparable.

Hence, it is possible for the Omega Point to be "seen." This seeing is perception which involves both understanding and sensation.

IT DIFFERS from the American empirical science, which conceives objective truth to be in the realm of sensation, and understanding to be the realm of subjective abstraction.

The difficulty is not in understanding how some of Teilhard's conclusions are



scientific but how a distinct theological and metaphysical point of view is then possible. There do not then seem to be many meridians touching at the poles but only one meridian.

It is too bad that his superiors forbade him to write on philosophy. Possibly, he could have told us the different meridians were distinct.

No single idea of Teilhard is uniquely his own. The uniqueness is the unity of the whole. It is here he has an intuition which each idea tries to pin down. This intuition, like all intuitions, is inexpressible except by a leap of the reader after considering the totality of his ideas.

YET WE CAN speak of a focal point of all his ideas, a focal point which is easy to "see" because every essay of Teilhard was an attempt to say the same thing.

All his words try to bring to light one intuition. That focal point is illustrated in the graph he made of his thought three days before he died.

Maundy Thursday. What I believe.

1. St. Paul—the three verses: En pasi panta Theos.
2. Cosmos = Cosmogogenesis - Biogenesis-Noogenesis-Christogenesis.
3. The Universe is centrated-Evolutively Upward and Forward
The Christian Phenomenon
Christ is its Center
Noogenesis = Christogenesis (Paul)
(April 7, 1955)

His intuition is first of all an intuition into faith. Faith is a synthesis of an upward tending of man as is found in the hope of another world with God.

It is a forward tending of man in his scientific and economic pursuits as is found in present day communism.

This faith is a synthesis through the object, Christ, who inhabits both worlds, the heavenly and the earthly. Christ is the truth and as such is the noosphere.

HE IS THE centripetal force working with the centrifugal force of the Spirit of goodness which is diffusive. Both the Son and Spirit are working towards the newness of things, the new man and the new earth which brings the third dimension of the Father, who is the source of the newness of things because of his originality.

Many consider Teilhard a lone and solitary spirit working toward this lofty vision of man and the universe and God. He is a part of a community of men. He simply was able to express what the whole of that community felt in varying degrees.

THE PROOF THAT he did not create his conception out of the sky, but uniquely composed and expressed what others and maybe all felt within the community of men, is that Nikos Kazantzakis also has a beautiful and lofty vision comparable to that of Teilhard.

KAZANTZAKIS IS a Christian whose thought encountered respectively Franciscan Christianity, Orthodox Christianity of Mount Athos, Nietzsche, Buddha, Lenin (personally), Ulysses and Christ (incarnate to the point of temptation and lust).

The God of Kazantzakis is an evolving God who is free only to the extent that man is free and who is freed by man freeing himself.

The development of the idea of evolution from Bergson to Teilhard to Kazantzakis can be understood by the development of the idea of matter in their respective views.

For Bergson matter is the inert, and spirit is the life and movement of things. For Teilhard:

Matter falls into two distinct zones, differentiated according to our effort; the zone already left behind or arrived at, to which we should not return, or at which we should not pause, lest we fall back—this is the zone of matter in the material and carnal sense; and the zone offered to our renewed efforts towards progress, search, conquest, and divinisation, the zone of matter taken in the spiritual sense.

We can note an increased spiritualization of the conception of matter, when we compare Bergson and Teilhard. This tending to the spiritualization is also continued by Kazantzakis in *The Saviors of God*:

The goal of ephemeral life is immortality! In the temporary living organism two streams collide: (a) The ascent toward composition, toward life, toward immortality; (b) the descent toward composition, toward matter, toward death. Both streams well up from the depths of primordial essence.

But both opposing forces are holy. It is our duty, therefore, to grasp that vision which can embrace and harmonize these two enormous, timeless forces, modulate our thinking and our action.

Ironically the idea of evolution has taken an about face. At the time of the writing of Darwin and Spence and Huxley it was used for an anti-Christian and a materialist view. Today the same facts are interpreted in the opposite manner.

In Bergson, Teilhard, and Kazantzakis, the idea of evolution has brought about a synthesis of matter and spirit. The idea of evolution itself has undergone the dialect of Hegel. Hegel is the thesis; Darwin, Spenser, Huxley are the antithesis; Bergson, Teilhard de Chardin and Kazantzakis are the synthesis.

As The Scientist Sees It

Philosophy of Evolution



By FR. EUGENE A. HEALY, S.J.

"Teilhard was first of all a geologist, secondly a palaeontologist, specializing in mammals, and only thirdly a prehistorian and anthropologist."

This is Pere Pierre Teilhard de Chardin characterized by Dr. Claude Cuenot, a recognized authority on his life and thought. (Teilhard himself testified that Cuenot was one of the very few who had arrived at a full understanding of his thought.)

Teilhard, as a newly-ordained priest, served as a stretcher-bearer in the front trenches with the French army during World War I. There he began some of the speculations which reached their full form in *The Phenomenon of Man*.

AFTER HE was demobilized in March, 1919 he returned to his studies of science. He worked for a degree in natural sciences at the Sorbonne.

Before he began his thesis, reports Cuenot, he passed the examination in geology with a grade of "good," but was less impressive in botany and zoology. On March 22, 1922, before an unusually large audience, he defended his thesis on the mammals of the Lower Eocene period of France.

The examining board granted him the title of doctor "with very honorable mention."

As a geologist specializing in mammals, he became a world authority and was an expert in one area of the life sciences. He was well versed in the skeletal anatomy of those mammals which were contemporaneous with early man.

THE VERY NATURE and scope of palaeontology leads the scientist, the student, to the idea of evolution. The distribution in time of the sequence of animal or plant forms of increasing complexity which are disclosed by the palaeontologist is compatible only with evolution.

Those who draw their picture of evolution principally or entirely from the fossil record may find it compatible with monophyletic or polyphyletic evolution, with autogenetic or with ectogenetic evolution.

Many preferred autogenesis. Mono-

phyletic evolution sees a single origin rather than a multiple origin for all living things, or for any particular group of organisms.

THUS IN POLYGENISM life would have sprung up in many places independently; or, when applied specifically to man, there would have been many "first men" in separate places, rather than just one first man.

In autogenesis (Teilhard calls it neo-Lamarckianism) there is some internal force or power in the organisms which directs the course of evolution, mostly or entirely independently of the environment.

This is contrasted with ectogenesis (neo-Darwinianism for Teilhard). Here, through natural selection (an interaction between the organisms and the environment) evolution is accomplished.

THROUGH THIS doorway of evolution Teilhard entered the field of biology. Labeling himself a "biologist," he wrote essays on the future of man.

From his new position as a "biologist" he returned to the question of evolution and applied to all forms on a long-range or total basis, attributes (such as orthogenesis) which are valid in certain mammal groups only on a short-range basis.

He pointed to the common text-book example of orthogenesis, the evolution of the horse in proof of the general validity of the idea that all evolution is orthogenetic. (Orthogenesis is almost synonymous with autogenesis.)

But his good friend, G. G. Simpson, has proved a larger study of horses disproves orthogenesis among them.

Again, as a "biologist," he constructs a Tree of Life, which we will examine presently. In conjunction with this tree, he elaborated a theory that there should be increase in cerebralization in that part of the tree culminating in man.

FITTING HIS data to the theory he finds increasing differentiation of nervous tissue, which "provides a direction," and by its consequences "it proves that evolution has a direction." (Quotes from Teilhard.)

Since Teilhard feels that the good fit he finds between the data from palaeontology and his theory as represented in the Tree of Life is a "hall-mark of truth," it is necessary to examine that tree. How does it compare with the tree which is constructed by modern biologists?

Teilhard compares his tree to a pine tree. A main stem ascends from the root to the tip (which represents man). At regular intervals there are whorls or fans of branches.

In *The Phenomenon of Man* he admits the possibility of two lesser stems rising to the top, one representing plants and the other terminating in the insects.

However, in an essay published two years after he completed *The Phenomenon* (Revue des Questions Scientifiques, Oct. 20, 1949), he effectively eliminated one of these secondary stems by stating

that termites, ants and bees are ancestors of man on the Tree of Life.

THE BRANCHES along the stem represent the different groups or classifications of animals that exist, or have existed. The successive fans of branches are repeated at 80 million year intervals.

Each fan of branches begins from a "delicate and fugitive peduncle" or bud. From its very nature this bud must disappear, "is lost in the mist of the past."

But the branches which spring from it persist. These branches fan out in response to tangential energy. They duplicate the branches of the previous fans, but with some characteristic new advance.

INFLUENCED BY radial energy, one branch prefigures the next advance and, becoming the stem, rises to the next level where it gives rise to the peduncle of the next higher fan of branches.

The prescribed development of each fan and the rising of the stem to the next height are orthogenetic, are due to the "within." The entire evolutionary process is directed to the production of man at the top of the Tree of Life.

Modern biology constructs a different tree. In shape it resembles a bush, rather than a tree, an irregular bush. There is no main trunk, but some (or many) branches of different thicknesses extend from the root (or near the root) toward the top.

THE INCOMPLETENESS of the fossil record can be better understood if this tree is pictured as being submerged in the opaque waters of the Sea of Time. Only the twigs representing the presently existing forms break through the surface of the Present to be seen.

Our knowledge of the past comes by extrapolation of what we can learn from existing living things, or by probing those dark waters for fossil fragments. The record must be incomplete because Time tends to dissolve away most of the remains of what was once alive.

The branches of this tree do not form in response to some inward need or compulsion. Nor do they necessarily repeat the patterns of other branches. They form because of the opportunities for

survival and reproduction available to individual living organisms, in the environments in which these individuals live.

THE GROUP IS not headed toward any goal except survival. The movement of evolution is not necessarily toward greater complexity or perfection. It is toward greater adaptability to the environment. The environments are constantly changing, slowly or rapidly, and the groups are constantly changing in response.

The biological changes may be to greater complexity, or to greater simplicity or to some combination. It may involve combat and struggle, or flight, or subterfuge, or compliance or cooperation; it involves whatever is necessary for survival and reproduction. For, if the individuals fail to survive and reproduce, the group fails to survive.

Modern biology constructs its Tree of Life not just from fossil records, but from the entire panorama of the life sciences. From palaeontology, comparative anatomy, comparative physiology and comparative embryology, it determines what evolution has accomplished in the past. And in genetics, especially population genetics, it studies evolution in action.

EVOLUTION DID not stop with the advent of man. Both Teilhard and the modern biologists agree to this, but they understand it differently.

Teilhard believes a new type of evolution and a new type of heredity, was introduced with the advent of man. It is mediated through man's intelligence, reflective powers, socialization, education.

Modern biologists see man continuing to evolve, just as before. His hereditary mechanisms are the same as those of all living things. His new and distinctive power of conceptual speech, and the associated power of accumulating culture, is just another factor in his evolution, in his adapting to the environment for survival and reproduction.

Evolution, for modern biology, is essentially a change in the genetic composition of the group. The change is continuous and in very small steps. (The principle item of raw material of the change is the gene mutation, an alteration in the unit of heredity. Teilhard's references to mutation in *The Phenomenon* indicate that he does not understand it.)

Many changes must be accumulated to form new species out of old. The time involved makes it difficult or impossible to document the entire process of the formation of a new species.

But shorter studies in man as well as in other forms clarify various steps in the total process. These show that man is still an integral part of the family of living things. He has a prominent place in the Tree of Life, but he is not the crown or peak. If he is to be accorded that position, it is not on the basis of biology, of the phenomenology of science.



Fr. Eugene Healy, S.J., former head of the biology department at S.U., is a well-known authority in the field of evolutionary genetics. Although he has taught for many years, Father now devotes his time exclusively to research and analysis. His critique of Teilhard is expressive of some current scientific objections to a synthesis.

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Explained, Evaluated

A Philosopher's Viewpoint

By PATRICK DORR

The evolutionary process has long ceased to be a mere hypothesis, and in turn has truly become the key to the whole of existence.

What disagreements there may be about evolution are no longer external but internal. There is a scientific indecision as to exactly what the laws are that underlie evolution and what the evolutionary future might hold in store for us, but evolution has been established as a fact, and all theories and hypotheses must conform to it in the future in order to be acceptable.

THIS HOLDS NOT only for science but also for politics, philosophy and theology: "Evolution is a light illuminating all facts, a curve that all lines must follow."

Pierre Teilhard de Chardin (1881-1955) was a Jesuit priest deeply imbued with both the religious and scientific spirits. As a dedicated anthropologist and a fervent Catholic he spent his life in an endeavor to reconcile and unify science and religion.

Science and religion are both animated by the same life; the meaning and purpose that religion gives to man are necessary pre-conditions of science.

Science has its own implicit beliefs that there is a purpose to life and that this purpose, in turn, gives meaning to the scientific endeavor. If there were no purpose, any endeavor at all would be purely futile.

However, simply because it does progress, science looks beyond itself and thus necessarily takes on the hue of faith.

At the present moment, though, science is still in the analytic stage. The evolutionary importance of man has not yet really dawned on the scientist, and hence man has been seen as an object of scientific investigation thus far only through his body.

IN CONTRAST to this, the purpose that Teilhard intended for *The Phenomenon of Man* was to emphasize the importance of man, not as an object for analysis, but as the center of a scientific synthesis.

The Phenomenon of Man, in its ability to look at man in the framework of phenomena and appearance and not to explain him, comprises Teilhard's attempt at the "true physics."

To show man's situation in the present it is first necessary to describe the direction of the evolutionary process.

It must be remembered that the past here is interpreted analogously—in terms of what is evidently present to us here and now. It is not the past in itself, but the past through the eyes of the present.

TEILHARD STARTS with the fundamental principle: "To push anything back into the past is equivalent to reducing it to its simplest elements."

First he considers the material universe in its elemental aspect and then in its total aspect. These are the aspects on which science has hitherto concentrated in its investigations.

In his next step, he pushes the consciousness of a "Within" to the universe, which "Within" has both an elemental aspect and a total aspect corresponding to that of the "Without"—the material universe.

UP TO THE present, science has treated the psychic as an irregular in nature. To Teilhard, it is inconceivable that consciousness could be an evolutionary anomaly, that it could have "just popped up out of nowhere." Evolution has thus far manifested itself in a process both consistent and unified in every respect. And

... we have experienced it too often to admit of any further doubt: an irregularity in nature is only the sharp exacerbation, to the point of perceptible disclosure, of a property of things diffused through the universe, in a state which eludes our recognition of its presence.

Evolution advances according to a definite law of recurrence which takes into account the twofold nature of the universe. There is an internal aspect to the world as well as an external aspect, but this "within" lines the material world at every point of its structure.

As the intimate arrangement of the material elements takes on a more organic, more centered form, the degree of consciousness of the element increases. This law of recurrence is the law of complexity-consciousness.

This law of recurrence does not depend on the number or variety of elements; it does not hold for the simple aggregation or addition of elements to come together in such a way as to bind together in a closed, structural whole.

Evolution, then, is the process of internal and external complexification. It is the continuous "groping" for ever

more organized, well-structured, concentrated "wholes."

IN APPLYING the law of complexity-consciousness to the evolutionary history of the world, Teilhard observed a growing series of critical changes and singular developments taking place.

Considering the elemental universe in its material and complexification as science has done, we can see that there have been several critical steps taken by evolution. At the bottom are the atoms which transcend the nuclei and other sub-atomic particles that compose them. The molecules surpass their atomic constituents in structure.

The complexification of molecules continues to form ever larger and more complex molecules, and results in the mega-molecules. The mega-molecules provide the link necessary for the cellular revolution. Life begins.

BUT LIFE DID not just spring out of nowhere; it cannot be explained by saying that it is an epiphenomenon because that would deny any unity to the evolutionary process. From nothing, nothing comes.

Any explanation of life as an evolutionary product can be coherent only if life assumes a pre-life; and the only explanation of life can be that life was in preparation and was becoming more and more possible as the pre-cellular world approached the cell. This is merely the law of recurrence at work—the material complexification evident from the atom to the cell is evidence for the correlative complexification of consciousness.

After the advent of life, evolution focused on the complexification of cells. The cells grouped together and formed more complex organisms—plants, insects, fish, reptiles, birds, mammals, man and myriad other things.

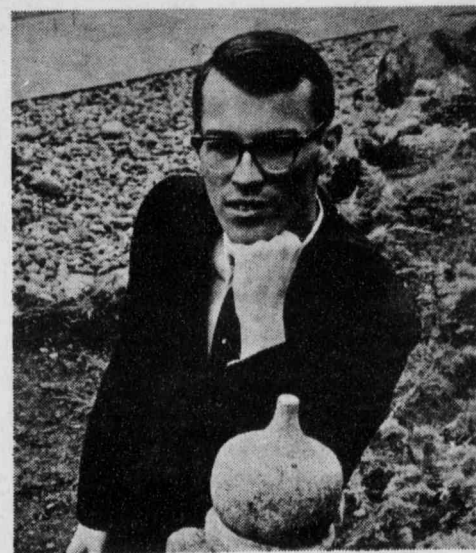
Now, the question that many modern biologists would ask concerns the order of these organisms. Since the majority of modern biologists would hesitate before assigning any specific direction to evolution, they cannot see how—in what way or by what right—we can really say that man is more perfect than any other living thing.

TEILHARD AGAIN turns to the law of recurrence. The thread he uses to distinguish the various organisms and to give them a coherent order is structural arrangement, "whose successive advances are inwardly reinforced . . . by continual expansion and deepening of consciousness."

In other words, the living thing has a more complex arrangement the more interiorized it is. And the more interiorized it is, the higher it exists on the Tree of Life.

The organ which best exemplifies the psychic complexity of the living creature is the nervous system. Due to inherent structural defects, the evolution branches comprised of plants, insects, fish, reptiles and birds have all reached morphological dead-ends.

Evolution concentrated on their physi-



Having spent two years in the Honors Program at S.U., Pat Dorr will be graduated this year in philosophy. His general physics and philosophy background has prepared him for his study of Teilhard. Next year he hopes to continue his studies in graduate school.

cal apparatus, and did little work on the brain. But, in the mammals, the nervous systems and brains reached a high degree of complexity, and the faint glimmer of personality appeared.

IN THE PRIMATES, the evolutionary process neglected the accessories usually given to mammals and went to work directly on the brain in a drive for greater consciousness. The anthropoids followed directly on the primates. Thought was born.

The evolutionary process crossed a new threshold with the advent of intelligence. No longer was evolution concerned just with "biogenesis," the continual promotion of life, but realized a much higher function, that of "noogenesis"—the progressive development of all the phases of the mind.

As long as we have focused attention in our consideration of the psychical nature of zoological evolution, on the examination of animal lines and their nervous systems, we were only able to say: "Consciousness rises through living beings."

But from the moment the threshold of thought is crossed, its progress becomes easier to unravel; we ourselves stand, but it begins to overflow freely by its free activity beyond the boundary within which it had been confined by the exigencies of physiology.

(Continued on page 10)



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... The Advent of Intelligence ...

Epilogue: What Kind of Universe Do You Live In?

By JAMES TALLARICO
Instructor of Philosophy

(Continued from page 9)

No longer do beings just have consciousness, but they know that they know. Man can reflect; he can mentally turn in upon himself and take possession of himself as an individual for consideration.

Each man can adapt for himself, whereas his zoological ancestors were confined by instinct. Because each man can adapt for himself, he can project himself.

Therefore, when man is referred to as a "center," he is not considered an immutable focal point. Man can persist only in becoming more and more himself, only by establishing within himself a more coherent and organized perspective of his surroundings, only by making everything else himself.

Man can persist only on becoming a "person," but we can reach the "personalization" of the individual only by "homination" of the whole group.

OVER AND ABOVE the phenomenon of individual accession to reflective consciousness, science has reason to recognize another phenomenon due to the rise of reflection. Not only is the individual becoming more conscious of itself, but the whole of mankind is becoming more conscious. The earth has grown a new skin, the "thinking layer."

Man only progresses by slowly elaborating from age to age the essence and the totality of a universe deposited within him.

Man has been "hominising" ever since his silent emergence on the face of the earth, and has done so through his constant socialization, intermingling and interrelating. The history of mankind, as we know it, from the Neolithic age to the present, is nothing more than the record of "hominisation."

But the present age—the twentieth century—is another threshold in the evolution of consciousness. A critical change is taking place in the noosphere: Evolution is becoming conscious of itself.

The upsurge of modern unrest is testimony to the growing consciousness of the movement which is carrying us along. The security of a static and fragmentable world is swiftly losing all meaning, and the shocking truth is being realized—"Man discovers that he is nothing else than evolution become conscious of itself."

The total responsibility of cosmic success or failure settles upon our shoulders; we hold the future in our hands. But what disconcerts the modern world is that there might be no suitable outcome to evolution and therefore, no future that will do justice to the effort we have expended.

We shall never bend our backs to the task that has been allotted us of pushing noogenesis onward except on condition that the effort demanded of us has a chance of succeeding and of taking us as far as possible. An animal may rush headlong down a blind alley or towards a precipice. Man will never take a step in a direction he knows to be blocked. There lies precisely the ill that causes our disquiet.

If evolution is no more than a myth, then it will fail. Man will not exhaust himself for the absurd. The road to the future must provide everything for us; it must assure us the space and the chances to fulfill ourselves until we have arrived at the utmost limits of our being. Only then will man accept the challenge.

Between these two alternatives of absolute optimism or absolute pessimism, there is no

middle way because by its very nature progress is all or nothing.

The lesson taught us by evolution through its purpose should suffice in recommending an attitude of optimism. And the direction of the future—the direction in which the future does lie—is that in which the lines passed by evolution take on their maximum coherence.

The direction of the future lies in union. The constant increase of members in the human family and the roundness of the earth couple in creating an intense pressure towards consciousness, which increases in its totality as the pressure increases.

The future is not limited to the privileged few, nor to the supreme race. The gates of the future, the entrance into the super-human

... will open to an advance of all together in a direction in which all together can join and completion in a spiritual renovation on earth.

This Teilhard calls the Omega Point. The immediate attitude toward a vision such as this is one of skepticism. This vision does not conform to the daily experience of violence and sadism that leave their mark upon the face of the earth.

There would be no sense in denying this, but this experience is not a total experience. When Teilhard talks about a "spiritual renovation of the earth," he does not expect it to happen tomorrow.

Considering the immense period of time it took the evolutionary process to cross the threshold of life and thought, we cannot expect any kind of

immediate transformation in human unity to take place.

IF WE FAIL to recognize the immense slowness that characterized the past, we will fail to consider it as an essential element of future progress. Our gaze will fall, as before, on an absurd and still-born universe.

Omega will be reached, but it will only be reached through a very slow ascent. Through the totality of its works, mankind will draw ever closer and closer together until it concentrates itself into "an absolutely original center in which the universe reflects itself in a unique and inimitable way."

This is not a pantheism in the sense of an impersonal immersion into the All. Teilhard says, it is an orthodox and Christian pantheism. Omega is achieved only through the perfection of each of the personalities that comprises it.

THE GOAL of the human being is not individuality, but personality — only by becoming more and more "other" do we realize more and more that which is truly our "self." It is not through fusion that personalization is achieved, but only through a center-to-center contact.

The center-to-center contact of the totality of the grains of thought will constitute the final phase of the evolutionary drama; the final critical point will have been reached — the Omega point.

At this point, the differentiating and communicating action of love—God all in everyone—will become absolute. This will be the end and the fulfillment of the spirit of the earth.

There should be no doubt that the colloquium on Fr. Pierre Teilhard de Chardin, S.J., yesterday proved to be a significant event in the intellectual history of S.U.

This is not so merely because we had a group of distinguished men on campus yesterday for the academic sessions in connection with the inauguration of the Very Rev. John Fitterer, S.J., as president of S.U. Nor is it true merely because many feel that Teilhard offers solutions for the problems that beset thoughtful men both inside and outside the Church.

THE COLLOQUIUM will prove to be significant because Teilhard is, in our time, the center of controversy.

One may wonder why Teilhard's work has provoked controversy and even whether it is valuable enough to warrant the concerted attention of learned men.

For a Catholic it may be enough to say that there have been official and semi-official statements urging us to guard against certain tendencies present in his works. The basis for some of these statements appears to lie in the belief that Teilhard uses the method and facts of empirical science in order to reach theological conclusions. If this is true, then Teilhard would be equally objectionable to atheists as well as to theists. His supporters, however, deny this charge just as they deny that his works lead to unacceptable theological conclusions.

IF WE LEAVE these religious issues which center around his method, we find that in his vision Teilhard seems to sug-


gest that we should unify the work of science, religion and philosophy—a suggestion which inevitably irritates those scientists, theologians and philosophers who guard their own areas from foreign contamination. This irritation, however, may arise primarily from wonder, or even bewilderment, at the task that Teilhard sets before them.

Aside from that, there are scientists who dispute Teilhard's scientific work on purely scientific grounds. Is it any wonder that the name Teilhard de Chardin evokes such various reactions?

Teilhard enunciates the problem for us. In the last sentence of *The Phenomenon of Man* he says: "The only universe capable of containing the human person is an irreversibly 'personalizing' universe." But if this is so, how do we go about discovering such a universe within the universe we ordinarily experience? And if we fail to discover such a universe, or perhaps even deny that it exists, then is our universe worth all the tears and toil we spend in its behalf?

How then do we justify the labor of our life? How do we answer the question which Teilhard asked of himself: What kind of a universe do you live in?

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Speakers Explore Teilhard's New Vision

Notre Dame Philosopher-Scientist Evaluates French Jesuit's Method

By PAT DORR

Fr. Ernan McMullin, head of the philosophy department at the University of Notre Dame, gave the fourth of the inaugural lectures, entitled "The Prospects for a Teilhardian Hyperscience."

Fr. McMullin proposed that if we wish to assess Teilhard's importance to us, we must try to show that he has done many things of unequal importance. Fr. McMullin elaborated briefly on three main achievements of Teilhard.

In the field of science he is an important figure because of the spadework he did as a geologist and paleontologist. This, however, is not what excites us about Teilhard.

SECOND, TEILHARD attempts to join science and religion as allies in search for truth. This is the center of the attention we give Teilhard today.

Science and religion both have something to say to each other, and, if we are to understand either the works of nature or the Creation and Incarnation, we must recognize the prime importance of each discipline in the life of the other.

Third came Teilhard's focus on what he called "hyperscience." He did not write about science in the sense that the word "science" is commonly understood.

HE FELT THAT modern analytical science was incomplete since it deals only with bits of the universe and neglects two kinds of change: Purposive energy, which characterizes the evolutionary process, and psychic energy, such as observed in man.

Teilhard thought that if one

wants to understand something, one ought to look, not at the parts as analytical science does, but at the whole. The whole is greater than the parts, and it is the whole we must look at if understanding is to result.

SCIENCE HAS approached man from the outside; it reaches the human phenomenon by taking things other than man—animals, atoms, the world—and from them works toward man.

Teilhard saw man at a privileged point in evolution. As we have an inside track we must not sacrifice, we must begin with man, and then try to see the universe in terms of human life.

Third and most important to Teilhard's conception of the hyperscience is his postulation of the "within." Science has failed to give any worthy recognition to the psychic aspect of life.

BEFORE WE CAN understand anything—molecules, the earth, animals—we must recognize that there is a "within" to the universe which extends to every niche of the universe, including the atoms. Teilhard goes so far as to attribute the atom, although on an extremely primitive level, an actual freedom and consciousness.

Fr. McMullin, after sketching this background, entered on an evaluation of the prospects for a Teilhardian hyperscience. In reference to the problem of analytical science, he said that here science will have to be much more careful in explaining in terms of the wholes and parts.

The approach, however, will have to justify itself in terms of the help it gives. In commenting on Teilhard's vision of the future of man, Fr. McMullin said that the justification of his theories will have to come through the sociologist in his consideration of the sociological phenomena itself.

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During academic sessions on Teilhard de Chardin

hard's conception of the "within," Fr. McMullin stated that in his opinion Teilhard had no adequate warrant for attributing actual freedom and consciousness to the atom. A more likely scientific hypothesis would be that the atoms have the po-

tentiality for free and conscious being.

Fr. McMullin concluded his talk by calling to mind the task left to us for the future. Teilhard, rather than solving all the problems, merely brought to light neglected or hidden ones.

Teilhard's Theology Told

By JOE SCHNEIDER

The subject of the afternoon speech of the inaugural academic sessions given by Fr. Christopher Mooney, S.J., was "Teilhard's Search for Unity in the Christian Life."

Realizing all the complexities in an attempt to unfold Teilhard's theological-scientific synthesis, Fr. Mooney outlined what he termed the chief characteristics of Teilhard's search for unity.

These characteristics, which are three, comprise the attitudes which Teilhard possessed in attempting to answer the question of the role of man in the universe. In the evolutionary process, God is the cause, man is the effect, and Christ, God Incarnate, is the focal point of the entire universe.

The first characteristic which Fr. Mooney pointed out as necessary to understanding Teilhard's vision was his sense of unity within himself. Teilhard felt a real cohesion of the different strains which went into his own total awareness.

TEILHARD'S theology, then, was not a purely speculative matter but the expression of an objective interior experience. He felt his mission was to bear testimony to the world of his experience of unity between science and Christianity.

The second characteristic or

operating principle employed by Teilhard was the fact that he knew his searchings to be tentative—not a final answer. As a scientist he utilized a scientific mode of reasoning.

Progress in discovering the truth demands that one take the risk of mixing error with truth rather than mutilating the truth by "separating the wheat from the weeds."

Teilhard wanted not only a teaching church but a searching church—a church which would not find easy complacency in stagnant theology. He proposed hypotheses with a unique mixture of courage and humility: Courage in his searching after the truth but humility in recognizing that his work was only partial, if not in some instances incorrect.

HIS ULTIMATE intention of modifying the current direction of theology was the third characteristic of Teilhard's search for unity. Specifically he wanted to bring about a synthesis between the Church's teaching and modern scientific thought, and to remove the false impression that there is a dichotomy between Christianity and science.

Teilhard knew the limitations of man in searching for truth. Man needs a Divine Force preceding him into the "beyond." For Teilhard, Christ is this Divine Force.

O'Connell Sets Sessions' Theme

By MICHAEL ACOSTA

The opening lecture of the academic sessions devoted to the thought of Teilhard de Chardin was delivered by Fr. Robert O'Connell, S.J., a member of the philosophy faculty at Fordham University.

Fr. O'Connell immediately placed the session in a perspective of seriousness, necessary for any just approach to the project and problems involved in Teilhard's evolutionary interpretation of reality.

BEFORE presenting the meat of Teilhard's theory and the many problems raised by it, Fr. O'Connell briefly, in an intimate and often humorous manner, traced the significant events in Teilhard's life which contributed to his final synthesis as we find it in his Phenomenon of Man.

The two influential factors which stand out in Teilhard's early life and which were to guide him in effecting his daring and original synthesis were his mother's devotion to the heart of Jesus and his father's love of the earth.

These two personal influences slowly wedded themselves in his heart to produce a burning personal vision.

TEILHARD'S vision, according to Fr. O'Connell, consists in seeing life as an ever-creating impulse in material reality. Matter is indispensable in all stages of the growth of life. There is a panoply of optimism, of purposeful design in the universe.

And yet, modern man despairs of the world, of matter, of sensible reality. One reaction is to identify life solely with spirit, the unseen, the intangible. Dearest matter, say those philosophies of pure spirit; e.g., for Zen Buddhism, matter is a hindrance to personal perfection.

According to Fr. O'Connell, if we are to neglect matter, more specifically, its translation into energy, namely work, how is it possible to provide man with a better life which requires material goods?

ONE ONLY HAS to witness Zen Buddhism, says Fr. O'Connell, and its devastating effects upon those wretchedly hungry human beings who are asked to escape the world of matter and strive only for the spiritual.

In a word, this kind of spiritual philosophy would have us believe that matter, the world in which we find ourselves, is meaningless.

What then, is the relevance, the purpose of Teilhard's vision? Fr. O'Connell answered "to communicate to men everywhere the capacity to see the magic and majesty that can be detected in matter, to re-invigorate a Christian sense of the world and re-introduce Christ to the majesty of the world."

Man is the point where the universe reveals its inmost secrets: "He is the tip of the evolutionary arrow," and the target is Christ.

IS TEILHARD'S synthesis Pantheism, an identification of God with the world? Fr. O'Connell said, "No."

For Teilhard's evolutionary synthesis describes life as movements from lower, less complex stages to higher, more complex levels, of which the highest is human consciousness. As yet, none of these stages, taken singularly or even as a whole, are identified with God.

They are phenomena, ascending the ladder of evolution, an evolution that finds its highest finite realization in man. All that awaits this finite evolution, is that man assume control and direct the evolutionary process; that is, in man, the "heart of matter" be transfigured in the heart of Christ.

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Sixteen Teams Tally 303 Total Points; Trillos Grab Off Biggest Chunk With 48

By **BRUCE WALKER**
Intramural Assistant

After eight games and 303 points, the first round of the intramural football season was history. The Trillos, scoring seven of the weekend's 46 touchdowns, ran up the highest score in squashing the Parasites 49 to 0.

Four other teams racked up high point totals in their opening games. The Chamber clobbered Les Singes 38 to 6; the Cellars shot the door on the White Goats 46 to 6; the Red Onions muzzled the Dogs 34 to 0; and the Lagnafs walloped the Fighting Irish 41 to 6.

The remainder of the games saw the Rent-a-Cops come from behind to beat the Chieftain Riflers 18 to 14, the Assassins kill the Whats 26 to 6, and the Oregons squeeze by the Nads 7 to 6.

Cops 18 — Riflers 14

The season opener pitted the Riflers against the freshman-dominated Cops. On the first play from scrimmage Rifler quarterback, Mike Whitish hit Frank Buty on a 19-yard pass play. But their attack soon misfired and the ball went over to the Cops. Then opposing quarterback, Brian Parrot, did some fancy firing of his own. He promptly hit end John Meihaus for a 34 yard tally.

In the second half Parrot again connected, this time with two scoring passes to Stan Richards to win it for the Cops.

Trillos 49 — Parasites 0

The Trillos unleashed a devastating attack featuring the passing of Steve Conklin and the receiving of practically the whole Trillo team. Dave Borden grabbed the first touchdown pass from 28 yards out. Before the final whistle Conklin also racked up six points with Bill Hamilton, Pat Schreck, Joe Beaulieu and Mike Salmon.

The Parasites' only drive ended when Lee Sherry intercepted for the Trillos in the end zone.

Oregons 7 — Nads 6

The point after touchdown was the difference in a defen-

sive battle between the Oregons and the Nads. After the Oregons' score, a Dave Hughes-to-Vic Martineau pass was good for the seventh and winning point.

The Nads had a chance to win it in the final minute of the game. With fourth down on the Oregons' one yard line, quarterback John Hart tried to go up the middle for the score, but he was stopped just short of the goal line.

Chambers 38 — Les Singes 6

In Saturday morning's first game, three products of Yakima's Marquette High School led the Chamber to victory. Scott McDonald ran for three touchdowns and kicked an extra point, and quarterback Ed LaBisso-

niere tossed two scoring passes to Joe Champoux.

But it was actually two different games. In the first half the teams battled to a 6-6 deadlock as Paul Taylor scored on an end run for the Honors' squad. However, after the rest period the Chamber scored 32 points to rout Les Singes.

Cellar 46 — Goats 6

The Cellar club scored its win in the exactly opposite manner of the Chamber. They struck for 34 points in the first half but had to settle for 12 after the intermission.

Joe Shepherd ran a stop-and-go pattern and raced under Larry Murphy's pass, and the Cellar was on its way to victory.

In all, Murphy tossed five scoring passes and ran for six points himself.

He also teamed up on one more touchdown. But this time he connected with a defender. The Goats' Pat Layman picked off the errant pass and raced 72 yards for their only score.

Onions 34 — Dogs 0

The Onions, following the pattern of the earlier games, never gave the Dogs a chance. It was all Mick McDonald as he threw for five tallies. Doug Parker grabbed two of the tosses, and Lenny Felez, Dan Sargent and Steve Hunter hauled in one each.

Lagnafs 41 — Irish 6

The Lagnafs displayed a southpaw quarterback of their

own, a fugitive from the basketball team named Mike Acres.

He quickly passed for two scores and ran for another. Then he turned the quarterbacking duties over to Dusty Fredericks. He came through for two more touchdowns and the Irish had not lived up to their namesakes.

The Irish' six points came on a seven-yard run by captain Brian Leahy.

Assassins 26 — Whats 6

Again dual quarterbacks were the thing as Jim Murphy scored twice and then Mike McEwan equaled it with two touchdown passes. The Whats avoided a shutout as a Steve Nejasmich-to-Vic Barlogio pass was good for six points.

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Ladies' Volleyball Cancelled Monday

The women's intramural volleyball program has yet to get off the ground. Games were scheduled for Monday night but had to be cancelled because of chairs for the closed-circuit broadcast of the academic sessions yesterday.

Nancy Conyers, intramural assistant, said the matches were cancelled at the last minute because no one had been notified of the condition of the gym.

The coeds' schedule of games will have to be moved back a week because of the loss of the gym Monday.

World Series

The sixth game of the world series will be broadcast over KING radio today from Minneapolis at noon. The Dodgers now have a 3-2 lead over the Twins. Claude Osteen is scheduled to pitch for Los Angeles. Sam Mele, Twins manager, has not yet named his starting pitcher.

Football as Usual

Even though Friday is a holiday, the men's football games will be played as scheduled with the first game starting at 2:15 p.m.

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Gymnasium History Encompasses School's Rise to Basketball Power

By PAT CURRAN

The chipped, lacquered windows, the sloping tar roof, the inner compactness bear witness to a time departed and an era of upsurge.

S.U.'s gymnasium embodies both the time and the era—from 1947 to 1951—when basketball turned big-time and Seattle College became Seattle University. In this well-worn gym, one can imagine rooting comfortably and becoming closely associated with a team. Unlike Seattle Coliseum (S.U.'s present home), in which a person can become easily unhinged from any team, the S.U. gym fosters camaraderie.

THE 1947-'48 basketball season marked the initial use of the

gym. The team had a losing season, 10-16, but at least they now had a home.

Previous to the establishment of the gymnasium, Seattle College teams competed in both Seattle Prep's old gym and in the Knights of Columbus Hall.

Seattle College imported its present gym structure from Paine Field Air Base and assembled it in the summer of 1947. Originally, the college shared the gym with its cross-town neighbor, Seattle Pacific College.

In the '48-'49 season the basketball team ran up a 12-14 mark. The next team to occupy the gym held a 12-17 record and since then no S.U. team has had a losing season.

OUT OF 37 games in 1951-'52, S.U. won 32. This phenomenal reversal of past season scores heralded future success as well as the end of the S.U. gym as a host for varsity competition. John and Eddie O'Brien led the team's attack and bounced on the hardwood floors some of the fanciest patterns they would ever rebound.

The arrival of the O'Brien twins initiated extensive travel and participation in post-season tournaments for the S.U. Chiefs. Previously, local opposition formed the bulk of the schedule. Now a high-powered offense performed in the gym and in the '50-'51 season S.U. broke the 100-point barrier for the first time. All in all, the Chieftains simply burgeoned outside the confines of the gym.

THE GYM seats about 2,000 people. According to Bob Klug, veteran scorekeeper, statistician and expert in Chieftain lore, one night at the start of the '52-'53 season a crowd of roughly 5,000 fans showed up for a game. Naturally, the public is interested in a winner.

The next night the Chiefs gained a more spacious home—the Seattle Civic Auditorium (the Ice Arena). Only four games of the '52-'53 season were staged in the gym.

ONE INTERESTING highlight at the time when the gym was used for games was on Dec. 17, 1950. S.U. was battling with U. of Nevada. At the half the score stood S.U. 42, Nevada 37. The final whistle declared the Chiefs winners with a score of 47-39.

Klug recalls the game: "Seattle stalled for 17 minutes in the second half. In those days

there was no rule that you had to get rid of the ball in a certain time. The Chiefs simply stood there with the ball.

"After 16½ minutes a Nevada player committed a foul. The Chiefs still retained possession of the ball. The purpose of the tactic was to hamper the 6-foot-6 Nevada center who scored 21 points in the first half. Seattle had no tall player to contain him." (John O'Brien was the center in those days and he was only 5-foot-10).

TODAY, the S.U. gym has become a multi-purpose facility. "It is in use from 7 a.m. to 10 p.m. each day," said Klug. Both the varsity and freshman basketball teams practice there. Intramural volleyball (both boys and girls) and basketball programs take place in the gym. The sounds of marching ROTC students and the screams of high school students also occasionally fill the edifice.

In addition the athletic news service, coaches and athletic director have offices in the balcony portion of the building.

IN PAST years the gym has been trod upon by a baby elephant in a circus and by Belgian horses. It is and has been the scene of many basketball tournaments, such as the CYO cadet championships, an Indian tribe encounter, an Oriental-American team clash, and a Northwest tourney for the deaf.

What future is there for the gym? A number of alternatives crop up. The University could renovate the building, or a new gym might be considered in the same spot. Also, the gym could simply be torn down and the ground landscaped. These possibilities are not the sole ones. The University administration takes no public position on the question, but it must be pondering ideas privately.

REGARDING the inner structure and facade of the gym, Klug says that there have been few major changes in 18 years. Landscaping enhanced the outside and a heating system warmed the inside.

A new scoreboard first flashed there five years ago and the floor was replanked two years ago. Steel supports added greater visibility for the fans.

The basic unchangeableness of the gym stands in bold relief to the mutability and fickleness of the student sports mentality.

Now! New Chevelle SUPER SPORT 396



New Chevelle SS 396 Sport Coupe—
with clean-sculpted all-new Body by Fisher.

by Chevrolet

Two new Super Sport beauties for '66—a hardtop and convertible—propelled by nothing less than the new Turbo-Jet 396 V8.

This remarkably efficient power plant, with aircraft-type valves, deep-breathing ports and other design advances, develops 325 hp in the standard version. And you're welcome to order more—in a 360-hp version—if you're so inclined.

Both Chevelle SS 396 models ride on a special flat-cornering chassis. A fully synchronized 3-speed transmission with floor-mounted stick shift is standard. Or you can order a 4-speed or Powerglide—also Strato-bucket front seats, center console and full SS instrumentation.

Your Chevrolet dealer's is the place to see how all this feels from behind the wheel. He's a great believer in letting the customers handle the merchandise.



See the new '66 Chevrolet, Chevelle, Chevy II, Corvair and Corvette at your dealer's

Basketball Managers Assume Thankless Job

By BOB FRAUSE

One of the hardest and least recognized jobs on a basketball team is that of manager. This season the Champoux brothers, Tom and Joe, will be working many long hours to keep the team's equipment in shape.

Joe, a 20-year-old junior, was appointed head manager this year. He was assistant manager last year under John Dougherty and before that, manager for the frosh ball club.

HIS BROTHER, Tom, a 19-year-old sophomore, is new to the managerial staff this year and will be starting out with Joe's old job as frosh manager.

Both Champoux brothers hail from Toppenish, Wash. They went to Marquette High School in Yakima, where both partici-

pated in football, basketball and baseball.

Joe, an economics major, plans to coordinate his degree with farming when he graduates. Tom is a history major and plans on teaching.

BOTH FEEL there is a definite role for sports in a college curriculum. They enjoy participating in many intramural sports and take an enthusiastic interest in performing their managerial duties.

Mike Salmon will also be assisting Joe with his duties this season.

CONGRATULATIONS

VERY REV. JOHN A. FITTERER

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CONGRATULATIONS

VERY REV. JOHN A. FITTERER, S.J.

From Your Friends at

 **PEOPLES**
NATIONAL BANK



DIAMOND SPECTATORS: Students watched the World Series in the Chieftain Monday. The Dodgers and Twins will meet again today at noon.

Official Notices

Students who have incompletes from spring and summer quarters, 1965, must officially remove the "I" grade by Oct. 22. Obtain the incomplete removal card from the office of the registrar, pay the removal fee of \$5 at the office of the treasurer, complete the classwork and submit the removal card to your instructor. The instructor will enter the grade and return the card to the registrar.

To be considered official, the incomplete removal card is to be filed in the registrar's office by Oct. 22, or the grade of "E" will automatically be entered on the student's record.

All foreign students, whether on student or immigration visas, must report to the registrar's office to complete the annual census.

Mary Alice Lee
Office of the registrar

SMOKE SIGNALS

Today

Meetings

A Phi O's, 7 p.m., Ba 102. Last chance for new members to pledge. Wear coat and tie.

Yacht Club, 7 p.m., Ba 401. New members welcome.

A Phi O actives, 8 p.m., A Phi O lounge, McHugh Hall.

Thursday Activities

A thank-you party for all those who worked on Frosh Orientation will be at the home of Hugh Bangasser.

Reminders

Any interested student contemplating a dental career—Army or civilian—is invited to tour the Ft. Lawton Dental Clinic on an appointment basis. Interested students should contact Lt. Col. DeLong in the ROTC Headquarters, or phone EA 3-9400, ext. 281 or 282.

Lt. (J.G.) R. W. Rogowski will be in the Chieftain 9 a.m.-2 p.m. tomorrow, to interview prospective applicants and to administer the Coast Guard Officer Qualification Test. Potential college graduates may apply for Officer Candidate School up to nine months prior to receiving a degree.

Any coed interested in being chairman of an AWS activity such as the Big-Little Sister Christmas

Party or the Miss Merry Christmas Program should sign up in the AWS office.

Aegis pictures taken next week and the following week on the third floor of the L.A. Bldg. On Oct. 18-22 and 25-29, pictures will be taken from 9 a.m.-noon and 12:30-3:30 p.m. On Oct. 27 the will be taken from 12:30-6 p.m.

Sitting fee is \$1.55. Each additional head shot is \$1.

Enrollment Total Shows Increase

Total enrollment figures for fall quarter show an increase of 269 students over last fall's enrollment.

Enrollment stands at 4,175 for this fall quarter in comparison to 3,906 registered last fall.

A breakdown of the total enrollment figures shows the freshman class hosting the largest number with 1,107; sophomores 811; juniors, 733; seniors, 839 and other classifications, 129.

Night school enrollment stands at 360, an increase of 50 since last fall quarter. One hundred ninety-six are enrolled in the College of Sister Formation.

CLASSIFIED

BUSINESS OPS.

UNUSUAL OPPORTUNITY

West Coast Corporation recently reorganized that can withstand rigid financial examination is offering on a no-franchise fee basis exclusive distributorships. This is a product in demand by every home owner and every business and is currently being used by such national organizations as Sears Roebuck and Co., Holiday Inn Motels and various branches of the armed forces. Product 100% guaranteed; investment from \$600 to \$14,000. Investment guaranteed with 100% markup. Manufacturer has proven method of distribution advertising and merchandising. A factory representative will assist you in setting up your business. For complete details and descriptive literature write National Chem-Plastics Corp., 1550 Page Industrial Blvd., St. Louis, Missouri

MISC.

VERN MALLORY'S Orchestra
The Name Band of the Northwest
WE 5-1273

THIS YEAR personalize your Christmas greetings with distinctive photographic Christmas cards from CAMPUS PHOTO. Phone EA 9-1750, ext. 315.

WANTED: Airplane mechanical drafting tutor. Emphasis on descriptive geometry. About three nights. \$2.50 - \$3 an hour. MA 4-9610.

ATTENTION table 69. Make reservations with Herm for Saturday evening.

APTS., ROOMS

LARGE, one-bedroom apartments. Furnished, view, parking, walking distance to campus. \$65 up. EA 9-0828.

FURNISHED apts. for rent. Three blocks to S.U. Several S.U. students here. One and two bedroom apts. available. New furniture. Heat and water included. \$68.50 to \$78.50. 1703 - 12th Ave. EA 5-5199. 63132 or call collect Robert T. Adams at Ha-6-7242, Area Code 314.

ROOM—male student. St. Joseph's Parish. 923 - 22nd East. Call EA 2-4117 after six.

ONE FURNISHED room for rent. 1715 - 15th Ave. Kitchen privileges. \$20 month. EA 2-0778.

TWO AND A HALF rooms. \$60 month. Crystal Steam Bath. One-fourth block south of Teatro Inigo. EA 3-9603 or EA 2-4889.

FOR SALE

1960 SKY BLUE Triumph Herald Convertible. 26,000 miles. New w/w. EA 4-5329 after 5 p.m.

FOR SALE: Complete set of Great Books with case. New condition. \$350. EA 5-5291.

FIVE DOLLAR reward for returning prescription sunglasses lost Monday, Oct. 4. Call Pete, EA 9-0404.

WANTED: To buy or rent two used bicycles monthly. Call Carole EA 3-5510.

LANGUAGE TUTORS

GERMAN, FRENCH, Specializing in exam for graduate students. Passed exam with perfect score. Mrs. Wittels Coe. EA 5-2328.

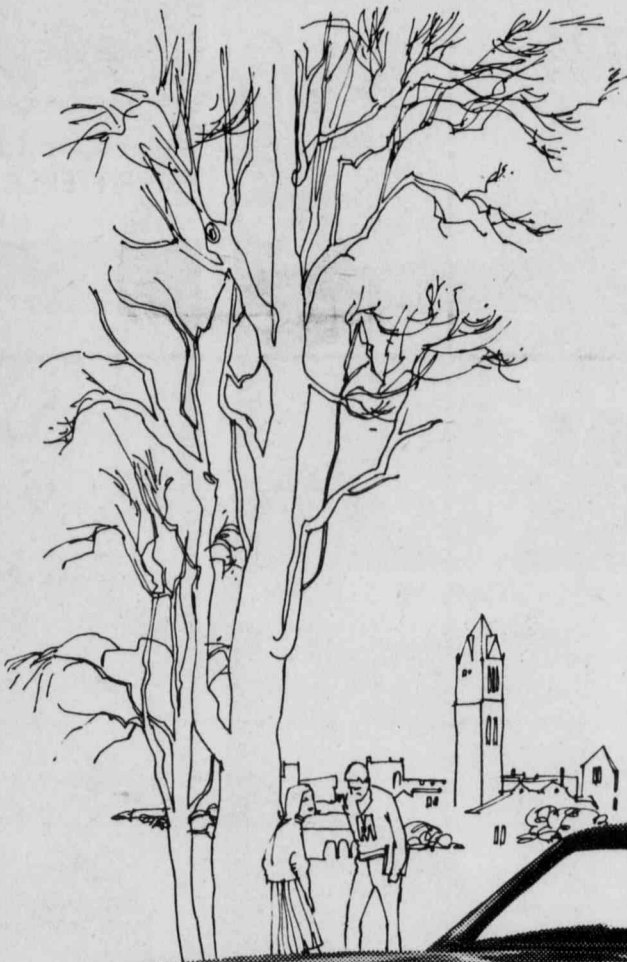
SPANISH TUTOR. Ten years practical experience. Contact Bob Barrentine, Room 426, Campion Tower.

APTS., ROOMS

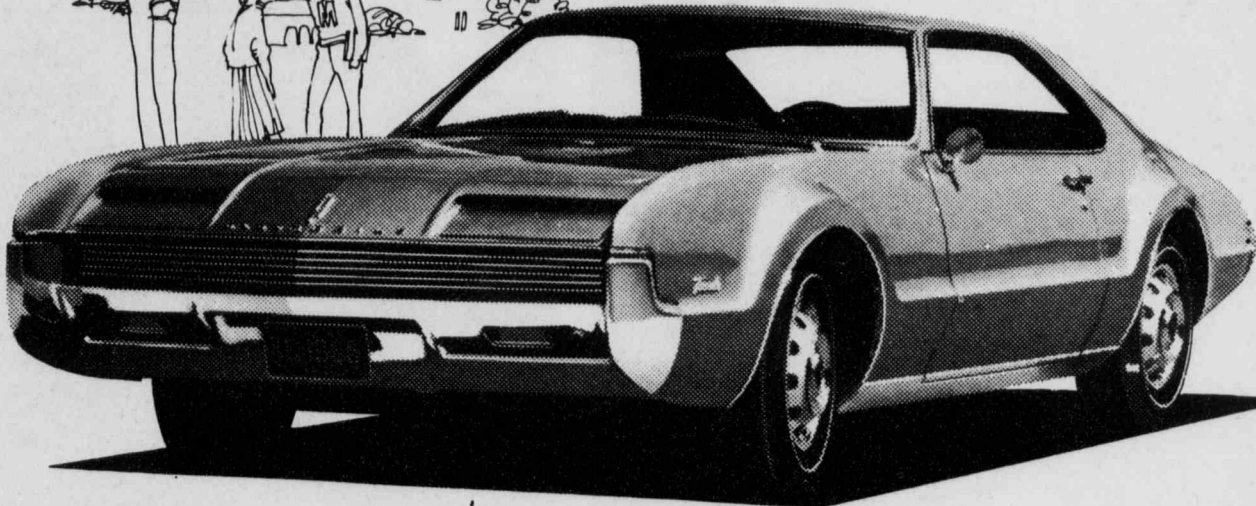
LARGE, MODERN one-bedroom apartment near campus. 1212 East Howell. \$80 unfurnished. EA 5-8546.

RIDES WANTED

WANT RIDE from Renton. Classes 9 to 1. BA 6-4771.



Toronado
will get you
if you don't
watch out!



Don't look now. But a keen machine called Toronado has designs on you. Out to get you with a new way of going—front wheel drive—that puts the traction where the action is! Extra stretch-out room for six. (Flat floors, you know.) Full-view side windows. Draft-free ventilation. Many other swinging etceteras! Like we say, Toronado has designs on you. Or is it the other way around! LOOK TO OLDS FOR THE NEW!

STEP OUT FRONT
IN '66
... in a Rocket Action Car!



OLD SMOBILE
GREAT TIME TO GO WHERE THE ACTION IS... SEE YOUR LOCAL AUTHORIZED OLDSMOBILE QUALITY DEALER TODAY!

Best Wishes Cross Campus, Country

Yesterday and today, as the Very Rev. John Fitterer, S.J., is ceremoniously seated in Seattle University's highest academic chair, the presidency, congratulations pour in from across the campus and across the country.

From the students who watched inaugural academic sessions on closed-circuit television, to the coed who passed him on campus, to the fellow priest and administrator who stopped to chat on the mall, and to the visiting dignitaries here for the ceremonies—all have wished the new president well.

AND MORE WORDS of praise have been posted by those who could not attend.

Formal congratulatory letters (now on the first-floor bulletin boards in the L.A. Building) have been received from these colleges and universities: Brandeis University, Waltham, Mass.; University of Maine, Orono, Me.; Oklahoma City University; American Academy of Arts and Sciences, Boston; Buckwell University, Lewisburg, Pa.; University of Rhode Island; Trinity University, Washington, D.C.; California State College at Long Beach; University of Texas, Austin; University of Alaska, and the American University and Graduate School, Washington, D.C.

Also, Washington University, St. Louis, Mo.;

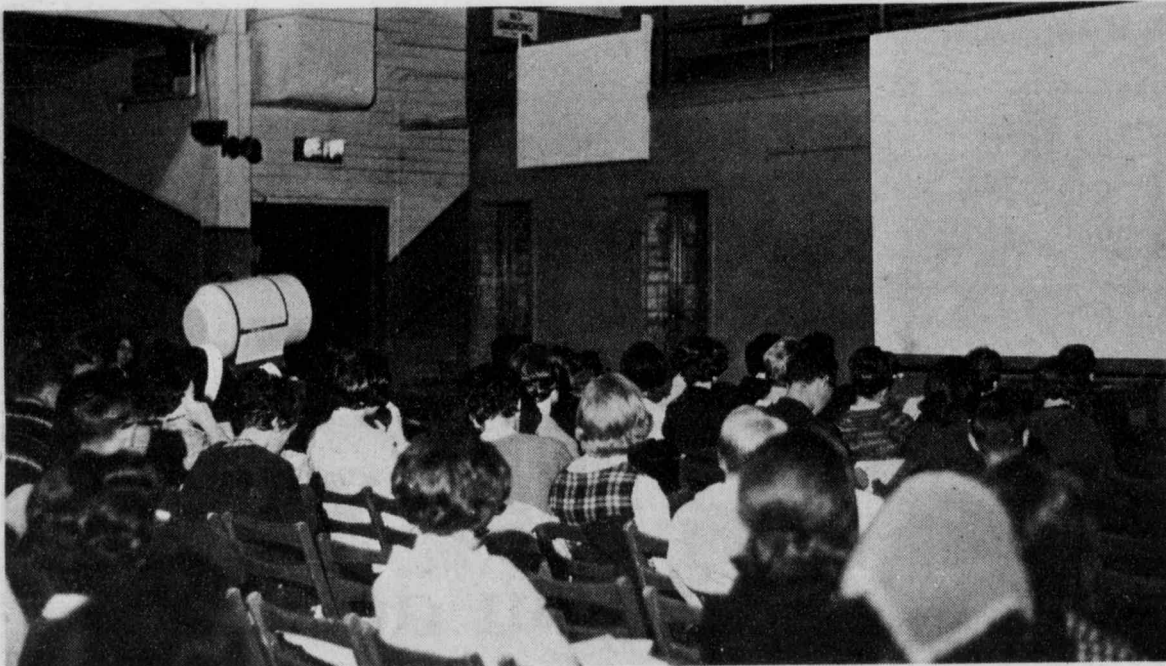
State University of New York, Albany; California State College of Hayward; University of Hawaii; Xavier University of Louisiana; University of Oklahoma; Florida State University; the Educational Testing Center, Princeton, N.J.; Wenatchee Valley College; St. Peter's College, Jersey City; Hunter College, New York City, and Notre Dame University, Nelson, B.C.

DELEGATES, some from as far away as Connecticut and New York, arrived to deliver the congratulations of their schools in person.

The schools included: Yale University; University of Chicago; Utah State University of Agriculture and Applied Sciences, Logan; United States Military Academy; University of Alberta; New York University; University of Denver; Reed College, Portland; Ohio State University; Oberlin College, Oberlin, Ohio; California Institute of Technology, Pasadena, and the University of Indiana.

S.U. trustees will present additional formal congratulatory letters to Fr. Fitterer at today's inaugural luncheon.

The new president also received a perpetual membership in Our Lady of the Cenacle, Religious Order, Vancouver, B.C. Nine masses a month are said for each member.



CLOSED-CIRCUIT TELEVISION BROUGHT ACADEMIC SESSIONS TO STUDENTS

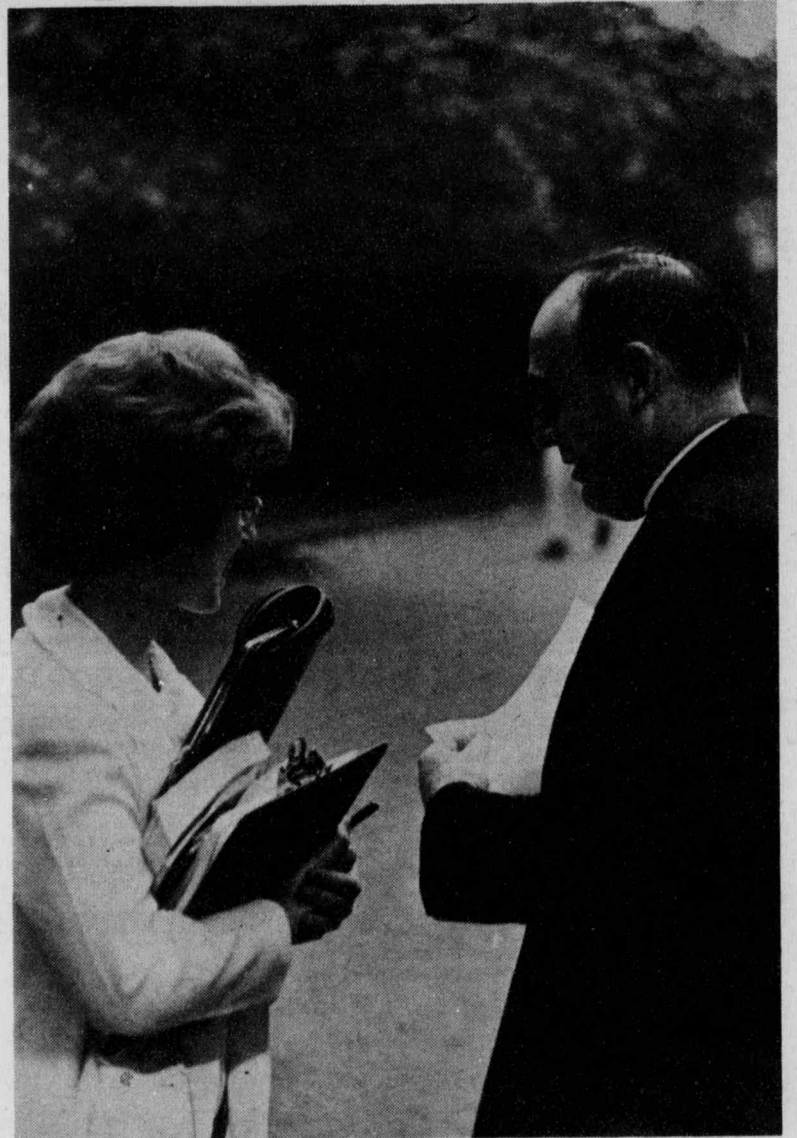


NEW PRESIDENT HAS TETE-A-TETE WITH FELLOW ADMINISTRATOR.



THE MAN AND HIS OFFICE

Spectator photos by Ken Robinson



FR. FITTERER TAKES TIME OUT FOR CHAT WITH COED, DIANE FAUDREE



DELUGE OF DIGNITARIES FOR ACADEMIC SESSIONS