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Editors of The Spectator

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ASSU, AWS Final Elections Validated



THE WINNERS: 1966-67 student body officers are (l. to r.) Brent Vaughters, Dan DeLeuw, Gary Meisenburg, Paul Bader, Tom Grimm and Marianne Fattorini.

SEATTLE *Spectator* UNIVERSITY

Vol. XXXIV. Seattle, Washington, Wednesday, March 9, 1966 No. 36

Registration Problems Considered

The Academic Council met for about three hours Monday afternoon to consider the problems of registration.

Many of the students who have been trying to register this week have found that many of the classes they wished to take were closed.

Fr. Edmund Morton, S.J.,

academic vice president, told The Spectator yesterday that two factors are the main causes of the current problems.

THE FIRST is that a great many students sign up for a particular section because they prefer a particular teacher. He said 800 freshmen had signed up for

one teacher in an English course and more than 400 students tried to get into the philosophy sections taught by one teacher.

Father Morton said the second problem is that advisers were doing the advising ahead of schedule. He said freshman advising was scheduled to begin no sooner than 8 a.m. Monday. But by 8 a.m. Monday, more than 100 freshmen were already in line to pick up class cards.

ANOTHER problem Father Morton mentioned is the difficulty of getting information about closed classes to the advisers quickly. Because there is a time lag, advisers have been scheduling students for classes that were already closed.

The Academic Council, according to Father, has not come up with a solution to the problem. He said some form of programmed scheduling may eventually have to be used, at least in the Core courses.

Under such a system, students would have less control over what teachers would teach their classes than they now do.

sion committee which is drawing up a list of proposals concerning statutes, legislation on modern problems that face the University and the placing of more faculty on such administrative committees as academic council, graduate council, rank and tenure and board of admissions.

The committee that Dr. Read heads is also proposing the criteria by which faculty members could be elected to the committees.

There is a faculty proposal that there be a faculty forum or senate. This body would discuss issues pertinent to members of the S.U. faculty.

Dr. Richard Collins, assistant professor of political science, is chairman of the committee studying the faculty proposal.

The faculty senate would be composed of both Jesuit and lay faculty.

Reports on the study of both the revision of statutes and the faculty senate will be presented at the spring quarter faculty meeting.

Dr. Collins emphasized that no formal plans have been made as to the number of members that would be on the faculty senate or the manner in which they would be elected.

Plans Made for Revising Administrative Committees

Plans are under consideration for revising the membership of many of the University administrative committees.

Dr. David Read is chairman of the University statutes revision

Special Events Losses Mount

For the second time this year, the special events committee has sponsored big name entertainment at S.U. which has failed to attract an audience.

The committee refunded the money of the 40 persons at the Sunday performance of the Porgy and Bess singers. The concert, scheduled for Pigott Auditorium, was moved to the Chieftain.

According to Dave Pelton, special events coordinator, the group cost approximately \$766. Pelton said "around \$900" was lost last quarter on the 3-D's concert. Brain Gain was special events chairman at the time. Pelton said approximately \$800 is left in the fund.

Special events was allotted \$2,500 by the senate to sponsor entertainment on campus throughout the year. The committee has the power to decide whether or not to charge admission to the events.

Both Pelton and Joe Beaulieu, ASSU second vice president, said the scheduling at this point in the quarter and the lack of poster publicity contributed to the poor response. Pelton said the event was covered by The Spectator, both daily newspapers and various radio stations.

Pelton and Beaulieu are working on the formation of a special events publicity committee.

Last Spectator
Today's is the last Spectator of winter quarter. The next issue will be published on the first day of the eighth month involved in the 1965-66 school year (which is, as you might expect, April Fool's Day). Happy vacation!

The results of last Thursday's ASSU and AWS final elections were validated Monday by the election board. The decision was announced yesterday in a statement issued through the office of University relations.

During the weekend, there apparently was an investigation into the disappearance of student body cards from the first vice president's office.

STUDENT BODY cards were

Election Statements

Printed below are the complete texts of the three statements concerning last Thursday's election issued yesterday through the University public relations office:

Fr. Robert Rebhahn, S.J., vice president of student affairs: "Our investigation revealed the following:

"1. Not more than 60 and probably fewer than 40 student body cards were removed from the Associated Students offices in the Chieftain by an unauthorized person or persons during winter quarter.

"2. As near as it is possible to determine now, the number of invalid votes cast in last Thursday's elections by users of spurious student body cards did not exceed 30.

"3. Owing to the passage of time and a failure of memories of the people involved, and exact count of the number of student cars involved in this unfortunate incident will probably never be known.

"The above information was turned over to the Election Board which then made a determination as to the validity of last Thursday's election results.

"The investigation is proceeding, and the perpetrators and the others involved in this affair will be subject to proper disciplinary action."

Ron Giuffre, ASSU election board coordinator:

"The election board met Monday afternoon to consider requests for a review of last Thursday's student body elections. The board voted to declare the results, as tabulated, valid and binding after reviewing the report on the investigation by the office of the vice president for student affairs and determining that under no circumstances could the number of ballots cast illegally by the users of the unauthorized student cards have influenced the results of the elections."

Fr. Lawrence Donohue, S.J., dean of men:

"At the request of the ASSU officers the student body cards were transferred from the treasurer's office to the office of the ASSU for distribution to the students during registration period. The current investigation revealed that the student offices failed to maintain proper security measures in regard to the cards. Therefore, I am recommending to the ASSU that the custody and distribution of the student body cards be turned back to the treasurer's office effective with the next registration period."

checked as students filed into the Coliseum for Saturday's game with the Texas Western Miners.

The election board met in secret session Monday with Fr. Lawrence Donohue, S.J., dean of men, present.

Ron Giuffre, election board coordinator, refused to answer any questions yesterday. He said the statement he issued yesterday (printed elsewhere on this page) was all he could say about the matter.

DAVE PELTON filed a complaint with the election board Friday protesting the validity of the elections. Pelton complained that the loss of 200 student body cards allowed certain elements of the student body to violate their right to vote by allowing them to cast more than one ballot.

In a statement issued yesterday, Fr. Robert Rebhahn, S.J., vice president of student affairs, said that "not more than 60 and probably fewer than 40" student body cards were stolen from the ASSU office.

THE STATEMENT does not give the basis upon which these numbers were arrived at. The statement also says that "an exact count of the number of student cards involved... will probably never be known."

Pelton said last night he does not yet know whether he will press the case before the ASSU judicial board.

THE ELECTION board also met last Friday afternoon in secret session.

The following were the winners in last Thursday's election:

ASSU: Gary Meisenburg, president; Paul Bader, first vice president; Dan DeLeuw, second vice president; Brent Vaughters (unopposed), treasurer; Tom Grimm, publicity director, and Marianne Fattorini, secretary.

AWS: Terri Shank, president; Win Thompson, vice president; Nancy Jansen, secretary; Cathy Vanderzicht, treasurer, and Nancy Lovelace, publicity director.

The closest race was AWS secretary. Nancy Jansen defeated Maggie Kennedy by a margin of only 18 votes, 334-316.

Deadline April 1

Those who are seeking S.U. scholarships for the 1966-67 school year must have all credentials in to the scholarship office by April 1. Necessary forms and information are available at the scholarship office in the Bookstore.



DECORATIVE ADDITION: Scaffolding surrounds the new A. A. Lemieux Library in preparation for the placing of marble which will face the structure.

—Spectator photo by Jeff Lucas

Editorial

The Settlement

Yesterday's announcement that the results of last Thursday's elections were validated by the election board solves the problem of what to do about getting a slate of officers elected winter quarter, but did not necessarily result in justice for everyone.

Fr. Rebhahn's statement yesterday said that probably no more than 30 "spurious" student body cards were used in the election. But in one race, that of AWS secretary, the margin of victory was only 18 votes.

THERE ARE STILL many unanswered questions. Among them: What was the basis for determining that "not more than 60 and probably fewer than 40" cards were stolen from the ASSU office? What disciplinary action will be taken against those involved? Will those who are accused be given a chance to defend themselves before a body of their peers (students) or will the entire matter be handled by administrative officials?

Almost everyone on campus has heard rumors about which students were involved. Will the names of those found guilty be made public so that the rumors will abate and any unjust damage done to reputations by them will be corrected?

Until these questions are answered and answered fully, no real fairness will have been done to any of the candidates, whether they were winner or losers.

IT SHOULD ALSO be pointed out that while yesterday's carefully worded announcements may have solved the immediate problem (at least in the minds of some), they did not strike at its heart: namely, the poor way in which an apparently loophole-riddled election code was administered by elected and appointed officials.

A long, hard look at the election code should be the first order of business when the senate returns to action next quarter.

'Male Animal' Eludes Teatro

By PATRICK MacDONALD

James Thurber was, for the most part, a satiric chronicler of life's little agonies. His amorphous cartoon creatures and his witty writings captured brilliantly the primitive, the pathetic and the inconsequential vagaries of life.

The theater cannot recreate the peculiar qualities of Thurber's drawings but there is probably no better representation of his biting satire than "The Male Animal," his only diversion into the field of drama, written in association with Elliott Nugent.

Even though it is a comedy, "The Male Animal" is a many-sided and demanding play needing careful staging to be effective as social comment.

TEATRO INIGO is currently presenting the Thurber-Nugent social satire but the production, unfortunately, suffers from the too prevalent mistaken idea that comedy is a theatrical form less demanding than tragedy.

Comedy, however, is indeed not easy. It requires as much preparation and care as any other kind of theater, and if, as in the case in this play, there are several themes delicately balanced between seriousness and light-hearted wit, the increased complexity makes even more demands upon the actors and most especially upon the director.

The play's main theme is the classic battle between two men for the affections of a lady—in this case a professor finding his wife's attentions being taken over by an old friend. This has its serious elements but is mostly a humorous theme.

Another, more serious, is that the professor is in danger of being dismissed as a Communist because he insists on reading a letter by anarchist Bartolomeo Vanzetti to his English class.

IN ORDER for these several and contrasting themes and moods to be effective, the play must display a sharp sense of timing, pause and contrast, flashing entrances and pointed exits and keep a swift but never breathless pace.

This the Inigo Players fail to do. They show a tendency in this production to speak their lines too quickly and too loudly and do not display a sense of comedic timing or show an understanding of the contrast between themes. These faults must



Thurber by Thurber

be laid at the feet of director James Kriley, because these elements can be brought about successfully only with capable direction.

Despite these drawbacks, all of the actors undertook their labors with distinction. As is almost always the case in student productions, some performed better than others. If anyone should be singled out for special praise it is John Robinson, who played football hero Wally Myers with unbounded enthusiasm and naturalness. Unfortunately, he was a minor role.

Julie Saltarelli was a fetching Ellen Turner although the quality of her performance was strained by the fact that often her gentle voice had to be raised unnaturally to compete with those others of the cast who had the habit of talking too loudly. When she was able to speak in a natural voice, as in the early part of Act I, she was most convincing and enjoyable.

THE ROLE of Tommy Turner, the tweedy, gentle, deprecatory professor whose various amatory and political tribulations force him into becoming an enraged "male animal," is played by Larry Blain.

In appearance, he is perfect for the role — medium build, slim, bespectacled—but he fails to show the transition of gentle

UFA Discussion:

Faith Encounters Existentialism

By EVE GOMEZ

"Existentialism and Christianity—Conflict or Compatibility" brought students and faculty to discussion and debate last Thursday evening.

Members of this intellectually provocative panel were Dr. Glenn Olsen of S.U.'s history department, Fr. Gerard Bussy, S.J., professor of philosophy, and Joe Schneider, former member of S.U.'s honors program and theology major. Three divergent questions were scrutinized. What is philosophy? What does philosophy mean to the individual? How can existentialism and theology be integrated?

Dr. Olsen began the discussion with his clarification that "existentialism is an attitude rather than a philosophy." He maintained that the operative principle of this attitude is the individual's search for meaning. This, coupled with the lack of acceptance of an objective stan-

dard of judgment, leads to confusion.

EXISTENTIALISM, according to Dr. Olsen, rejects Aristotelian logic as a way of thinking. "Philosophy is either rational or irrational, and with Kierkegaard, the pendulum swings." He then noted the impossibility of systematizing existentialism.

Dr. Olsen commented that for Aquinas, truth cannot be attained by man in a rational way. For Hegel, philosophy can contain absolute truth.

He then went further to deduce that existentialism imposes Hegel's idea on St. Thomas and then rejects the three requirements of either as a system of philosophy. These three requisites are the ability to deal with all reality, internal consistency and the principle of economy.

Existentialism reduces reality to what is important to the individual as a decision-maker and denies the existence of an objective moral order because existentialism is built solely on the concern of the individual. It was Dr. Olsen's opinion that "decisions should always be made on what is generic."

FR. BUSSY commented that he "can't go 100 per cent Kierkegaard but there is an awful lot of good to be gained from him." He maintains that the "guts" of philosophy is a philosophy of life. "This is important," he emphasized. Existentialism is bolstering a rationale behind a philosophy of life.

Fr. Bussy brought a few chuckles from the audience while speaking on the philosophy of St. Thomas Aquinas. He said, "I'd lay down my life for the existence of God but I might not for the first way of St. Thomas... The five proofs hit you. If this is why one believes in God—if this is why—then don't think again."

Existentialism, said Fr. Bussy, reduces philosophy to what is important to people and "what is important to me is my relation to other people." An "I" without a "Thou" is an absurdity.

He went on to say that the body-mind dichotomy is uninteresting in relation to life but that the existentialists deal with the real problems of life. As an ex-

ample, Fr. Bussy cited a girl in his seminar on existentialism who came up to him afterwards and said, "That Kierkegaard—that's the best spiritual reading I've done in years."

SCHNEIDER presented a subjective interpretation of the merits of existentialism in relation to theology. He quoted Berdyaev, saying, "Life is a process but the individual is an event." When man comes into existence he is alone, but Christianity transcends existence; my 'I' is in relation to another subject. "Man is both immanent and transcendent."

According to Schneider's interpretation of existentialism and life, "man's relation is in love—the existential situation. The meaning behind everything is God—the Absolute. It is not that man is searching for God, but God is crying out for man."

He also maintained that the existential reaction against total objectivity is not a solution. In his opinion, the individual must take the objective law and apply it to the subjective circumstance. Schneider's closing comment was, "Existentialism is a call to faith."

THE OPEN discussion which followed brought forth questions from students and faculty directed to panel members with whom interrogators seemed to disagree.

Fr. William Weller, S.J., asked Bussy: "What is man? What is rational?" Fr. Bussy responded, "This will do, but the nature of definition splits man up into rational and animal... my interest in philosophy is 'faith seeking understanding'."

When questioned about the role of systematized philosophy in relation to theology, Dr. Olsen maintained that man must achieve a rationale before the leap of faith. He further explained that "the five proofs can't bring the fullness of God in the religious sense."

Dr. John Toutonghi of S.U.'s physics department posed this problem, "If we don't accept St. Thomas in his entirety, then aren't we throwing out the foundations of dogma?" People in the audience mumbled answers. Various routes were taken to the opinion-solution which the multifaceted question seems to require.

professor to raging animal and is instead all the time too loud and too quick-tempered. If he showed more variety in his voice, thereby creating a more life-like character, these problems would be remedied.

Neil O'Leary was especially good as the friend, Joe Ferguson, and Judy Powell shows her acting talents as college student Patricia Stanley. James Hemmen, as student Michael Barnes, is very funny in his drunk scene and generally good. Others in the cast include Margaret Penne, James Rhodes, Eileen Propp, Ronald Borowsky, Laurie Crowley, June Thomas and Marie Millet.

The set, lighting and costuming are all well done and the little theater is most conducive to this kind of play.

Peace Corps Accepts Nine S.U. Students

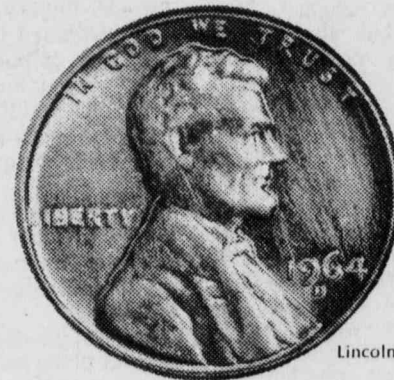
Nine S.U. students have been accepted by the Peace Corps to begin training this summer. They are Barry Cullen, Joseph Reichlin, Elliott Chamizo, John Sloan, Donna Torpey, Domonica Cunningham, Steve Hitterbrant, Janice Jorgensen and Leslie Damn.

Ten former S.U. students have completed the volunteer program, and 36 are presently in the program. Four students are taking part in the junior program.

Persons participating in the junior program take their training between their junior and senior years. They return to the university in the fall and go to their assigned country following graduation.

Peace Corps recruiters will be on campus in spring, said Dr. Thomas Downey, faculty adviser.

"By the best cultivation of the physical world beneath and around us, and the best intellectual and moral world within us, we shall secure an individual, social and political prosperity and happiness."
Abraham Lincoln



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CAMPVS FORVM

election results: discontent is evident from many quarters

To the editor:

The recent ASSU election was disappointing. The problem is the total lack of substantive issues with the resulting total dependence on personality and name familiarity. Looking through the candidates' "platforms" I found nothing but empty rhetoric.

The candidates made earnest references to "important legislation," "real needs and desires," "outstanding ideas," "contemporary problems," "attainable goals," "progressive steps" and "honest reassessments."

Specific proposals fell into the categories of "big-name entertainment" and "special events," reshuffling of committees and "better" communications, such dynamism and innovation as this amounts to a resounding nothing.

But issueless personality contests are more than just boring. Like all school elections from the elementary grades up, such elections condition the student to vote in terms of names, personalities and slogans, rather than issues and policy.

After voting in this fashion for many years, it would be folly to suppose someone suddenly becomes an astute, discriminating, issue-conscious citizen at 21. Uninformed electorates just don't happen—they are caused by experiences such as the recent ASSU election.

Tom Farley

positive action

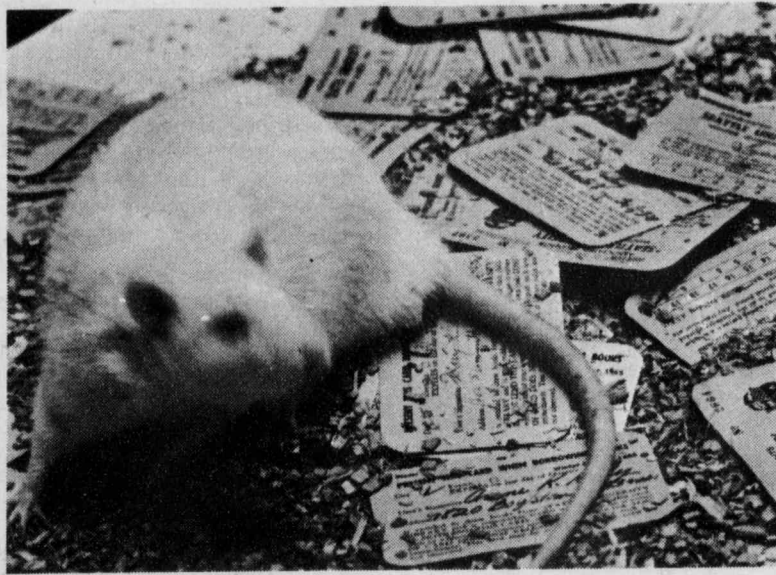
To the Editor:

As a senior who has long taken an active interest in student government and activities, I am greatly disturbed by the manner in which this year's election has been conducted, the inherent weakness of the election board and its code, plus what seems to be an inability for decisive action on the part of some members of the administration and its appointees.

But rather than spend valuable time and space in after-the-fact criticism, constructive or otherwise, I would propose some long overdue positive action.

FIRST, THROUGH the use of voting machines, the problem of the highly inadequate paper ballot and cardboard ballot boxes would be solved. The ASSU possesses two of these machines and could easily acquire more.

Why the neglect and the delay? Lists of currently registered students attending S.U. who possess one (or more) student body cards are readily available. A



—Spectator photos by Dennis Williams

copy of this list should be placed and used by the election board coordinating at each polling place. Thus, the discrepancy between

legal cards, legal card holders, and illegal card users would be eliminated or at least diminished to a negligible point.

The election code itself should be modified. The restrictions caused by grade point requirements have been sufficiently discussed.

However, the expenditure clauses could and should be revised. By raising the total amount used in a campaign from \$50 to \$100 and requiring the candidates not to exceed this total amount not only in their out-of-pocket costs but also in their donations and contributions, the much sought after equality of opportunity would be more nearly achieved.

ANOTHER modification that must be made is the separation of administrative and judicial functions of the election board.

The administration function could be handled through the executive branch as it is now, but the judicial function should and must be handled through a lower court of the judicial branch capable of handling any discrepancies that may arise.

The first two proposals would seem to be basic to any election

proceedings; that is, if any form of control is even desired. The third proposal would create an atmosphere more conducive to honesty on the part of the combatants. The last proposal would bring into reality the now nebulous concept (at least on this campus) of a "separation of powers" and a "system of checks and balances."

These proposals plus many others have been ignored by election board after election board, senate after senate, and administration after administration. I believe I speak for many disgruntled students when I say to the "powers that be" in student government that now is the time for action.

Robert Ramseth.

assu defended

To the editor:

First, it seems to us, from close contact with the past elections, that your editorial on Friday was grossly unfair and even more grossly inaccurate. If any blame is to be assessed on anyone's account, it should not be placed on the election board or ASSU officers in general.

They must operate according to a legal system and can take no action against violators of the election code unless they have proof. To indict by opinion, as you seem to do by demanding names without evidence of guilt, is not a feature of a democratic system and in fact represents the greatest legal feature of totalitarianism.

The people directing the elections did a competent and fair job in spite of all the chicanery which was perpetrated. They should be congratulated rather than censured for their efforts. The only fault which you seem to point out is that they followed the law and not the editorial policy of The Spectator.

Second, with regard to those persons involved in the election frauds and responsible for the theft of the student body cards, it is our hope that these people will not go unpunished. Such reprehensible actions demand the kind of justice that only the administration can dispense.

We therefore request that the administration investigate these election frauds and prosecute all those proven to have taken part in them.

We feel that to avoid the issue would be to admit that S.U. can have no real claim, on a moral basis at least, to being a Catholic institution.

- Ed Constantine Rick Friedhoff
George Knutson Chuck Taylor
James Hansen Michael Descamp
Doug Perner Brent Vaughters
Kenneth Brandt Dick Ambrose
Mike Koenig Joe Camden
Tom Shanahan Bobbie Barsotti
James Lynch Mary Beth Kuder
Fr. Lawrence Donohue, S.J.
Michael McFadden

- Kathryn O'Rourke Patti James
Philip Hasenkamp Renate Kihn
Tim Decker Teda Jurig

(more letters, page 9)

Candid Campus

By RAY HELTSLEY

I hate to comment on something as trite as the weather, but I would like to mention that spring must be just around the corner when you pass a snowman on the mall with a rose in his teeth.

Statistics reveal that if anyone interested in influencing the election had wanted to do so without getting caught, he could have borrowed cards from about half his friends who didn't vote, stuffed the ballot box to a comfortable margin and gotten off scott free.

Incidentally, club secretary Denny Williams thinks that last November's inventory (which he just conducted) shows that there may be about 2,000 Apathy Club membership cards missing from under his rug. This may be the start of something big...



By ANNE KELLY

Despite exams, don't miss Thurber's "The Male Animal" this weekend. Directed by Jim Kriley, S.U. grad and co-founder, actor, promoter and decorator of Teatro Inigo, the play deals with free thought on a college campus.

Mr. Marvin Herard, head of the S.U. art department, is showing his sculpture in the foyer of the theatre.

Theatre

"Galileo," Bertold Brecht's commentary on the dispute between science and the Catholic Church continues at the Repertory. "Twelfth Night" re-opens March 27.

"Picnic" by William Inge opens this weekend for three weeks at the elegant little theater in the beautiful Crossroads Center outside Bellevue. Reserve tickets at the Celebrity Restaurant and also enjoy their after-theater atmosphere.

Music

Tickets for these events are available to S.U. students at a discount on every price range at the Bon Marche ticket office: Les Feux Follets, Canadian folk ensemble, 8:30 p.m., March 12, Moore Theatre; Sonny Terry and Brownie McGhee, deep South folk blues, March 18-19; the Smothers Brothers, song and comedy, March 27.

Dizzy Gillespie at the Penthouse, March 17 through 27.

The final Seattle Symphony concert presents Beethoven's choral masterpiece, "Missa Solemnis," 8:30 p.m., March 21-22, Opera House. Box seats and any unused tickets are sold to students for \$2 after 8:15. There are always many seats for these concerts as well as the Little Orchestra series, which will present a program of Baroque music March 28 at the Playhouse. These seats are even less expensive for students.

Films

Fredrico Fellini's greatest production to date, the colorful, gentle and harrowing film, "Juliet of the Spirits," has opened at the Varsity. See first his ideas in "8 1/2" at Cinema 21 across from the S.U. campus.

Art Festival at the Jewish Community Center, March 20-27:

Jazz Concert—the outstanding musicians in the Northwest, March 20. Jonathan Farwell and Don Perkins discussing "Theatre," March 21. "The Dance—The Ladre Ballet Academy of Seattle performing classical and Hungarian dances, March 22.

Traditional and modern Chamber Music with commentary by Joan Frank Williams, March 23. "Critics and Artists," discussion between local reviewers Rolf Stromberg of the P-I, Wayne Johnson of the Times and Peter Bunzel and Tom Robbins of Seattle Magazine, March 24. Opera "Aida" on film with introduction by Gustave Stern, March 27.



"Family Totem" Sculpture by Mr. Marvin Herard

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The Spectator

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Student Senate Met But Took No Action

One bill was left in committee and another was withdrawn in the only action taken by the senate Sunday.

The bill asking that the con-

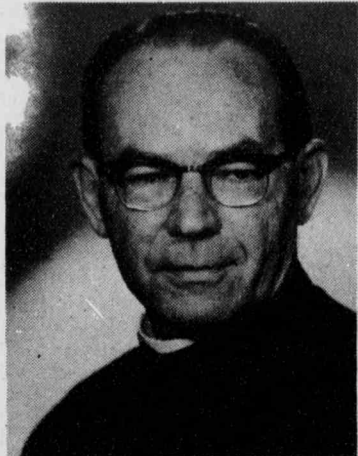
stitution of the freshman class be approved was left in committee because the committee failed to have a meeting because of lack of a quorum.

A move to allot \$25 to purchase a charter for Toastmasters International was withdrawn by its author, Sen. Pat Fleege, after a lengthy discussion. The bill was withdrawn so that it could be rewritten.

The original bill was questioned by several senators because it was not clear who would control the club on campus once it was formed. The bill called for a national charter but made no provisions for an ASSU charter.

Toastmasters is a national organization whose purpose is to teach members after-dinner and extemporaneous speaking.

S.U. Jesuit Transferred



FR. WELLER, S.J.

Fr. William Weller, S.J., assistant professor of philosophy at S.U., has recently been assigned secretary to Jesuit Archbishop Kozlowiecki of Lusaka, Zambia, Africa.

Father will travel the approximately 7,000 miles in the latter part of June to assume his new position. He said the length of time of his new assignment is as yet indefinite.

Accompanying Father to Africa as missionaries will be two Jesuit scholastics, Mr. George Dumais from Bellarmine Prep and Mr. Kevin Maxwell from Mt. St. Michael's.

Fr. Weller came to S.U. in August, 1959, from the Jesuit Provincial house in Oregon where he had been prefect of studies.

S.U. Guard Takes First

The Chieftain Guard won the First Annual Northwest Invitational Drill Meet Saturday at the U.W. The Guard, S.U.'s Army ROTC drill team, performed their famous ripple drill.

Other ROTC drill teams represented were the U.W. Army, Air Force and Navy and Gonzaga University and Central Washington Army. Central Washington placed second.

The S.U. team will participate in the third Annual City of Seattle Invitational Drill Meet on April 16. The meet is sponsored by S.U.

Coeds to Attend Matrix Banquet

Six graduating seniors have been selected to represent S.U. at the annual Matrix Table dinner March 29 at the Olympic Hotel.

The dinner, sponsored by Theta Sigma Phi, women's journalism honorary, will be attended by Carol Moergeli, AWS president; Mary Beth Kuder, president of Silver Scroll; Marcia Waldron, Spectator; Anne Kelly, president of Gamma Pi Epsilon, and Maureen Gruber, co-chairman of the CAP leadership conference and member of Sodality executive board.

The selection of S.U. girls was made by a vote of the coordinating cabinet of the AWS upon the recommendation of department heads.

Pauline Frederick will be the guest lecturer at the dinner.

Thief Gets \$1,000 In Biology Dept.

Over \$1,000 worth of equipment was stolen Saturday from the Old Science Building. The lock of Dr. George Santisteban's office in the biology department was forced, and an expensive microscope, two 35 m.m. cameras and a movie projector were taken.

The discovery was made Monday morning. Police found a broken window and footprints but said they could make no definite statement, although they are working to trace the equipment.

'Male Animal' to Close Soon

"The Male Animal" was presented to a full house when it opened last Thursday evening at Teatro Inigo.

The play will close Saturday and is already sold out for the performances on Tuesday and

Thursday nights. Tickets are still available for Wednesday, Friday and Saturday. Curtain time is 8:30 p.m. and admission is \$1.25. Tickets may be reserved by calling campus extension 235.



WHAT'S OPEN? Class closures are pondered by a freshman coed before registering for spring quarter. Registration continues through Monday.

Songfest to Kick Off ASSU Weekend in April

By MAGGIE KENNEDY

ASSU is sponsoring an ASSU Weekend April 15-16 on campus. The weekend will be in conjunction with the change of student body administrations.

The kickoff to the weekend will be a songfest in Pigott auditorium Friday night at 7:30 p.m. Mu Sigma is handling the program and will sing selections from "The Sound of Music" between the contestants' numbers. Following the program, there will be a soc-hop in the gym. Students who attend the songfest will get a discount on the admission to the dance.

THERE WILL be an invitation only dance Saturday night. Invitations will go to students who have worked on various committees throughout the year and to faculty members who have assisted student committees. Slow music will be featured at this semi-formal dance which will be in the Chieftain. New officers will be in the Chieftain lounge to meet the guests. Refreshments will be served.

THE CLIMAX will be the President's Banquet Sunday night at Rosellini's 410 for elected and appointed student leaders. This year, past student body presidents will be invited and their administration high lights will be featured.

More than 1,300 people will be involved during the weekend which is being planned by Tom Bangasser, ASSU president, and Jim Ballard, Eve Gomez and Bob Ramseth.

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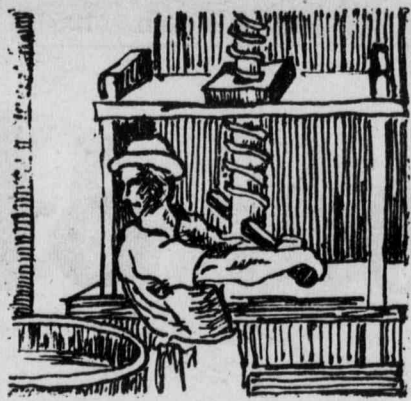
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JOURNEYMAN

Paul Challenges, Defines Future



—Spectator photos by Dennis Williams

Fr. Frank Costello, S.J., S.U.'s executive vice president, attended the meeting he describes in Tokyo last summer. Fr. Costello continues to be one of the leading forces in shaping and defining S.U. as a university.

By FR. FRANK COSTELLO, S.J.

The letter from Pope Paul reprinted here was sent by special messenger to the meeting of the International Federation of Catholic Universities at Sophia University in Tokyo in late August, 1965.

Fr. Theodore Hesburgh, CSC, president of the University of Notre Dame, is also president of the International Federation. Fr. Frank Costello, S.J., was the official representative of S.U. at the Tokyo meeting.

Among the other results of the meeting was the establishment in Jerusalem of an Ecumenical Institute of Research on the History of Salvation. The institute will be concerned first and foremost to provide established scholars and post-graduate theological students with the means for common research.

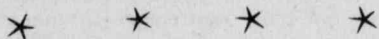
It is expected that it will serve further as a center for the development of an ecumenical outlook among both the clergy and the laity through individual study, seminars and conferences.

It is intended that the program of studies should be carried on in an atmosphere of prayer and worship. The institute is to be fully ecumenical in spirit and structure.

Recently at Lake Como, Italy, a group of Roman Catholic, Orthodox (Chalcedonian and non-Chalcedonian), Protestant and Anglican theologians has constituted itself an Academic

Council of the Institute to be established at Jerusalem, Jordan.

Among the theologians present were Dr. Robert McAfee Brown (United Presbyterian Church, U.S.) from Stanford University; Dr. Albert Outler (Methodist Church, U.S.) Perkins School of Theology, Southern Methodist University, Dallas; Prof. Joseph Sittler (Lutheran Church, U.S.) Divinity School, University of Chicago, and Fr. Walter Burghardt, S.J., Woodstock College, Maryland.



To Our son Theodore Hesburgh, president of the University of Notre Dame, and president of the International Association of Catholic Universities:

On this important occasion of the 1965 General Conference of the International Federation of Catholic Universities being held in Tokyo, We wish to send a word of greeting to all the assembled delegates from the Catholic universities of the world and to extend to them our blessing.

YOU ARE GATHERED to study further the role of the university in this modern age when such education is so widespread and all-encompassing and when it is so much involved in the development of whole nations and regions of people.

Yours is indeed a laudable purpose, and We are confident that this gathering will be most beneficial not only to educators whose primary interest is the university but also for those who will reap from these deliberations fruit for their own study.

The great modern university is a city of the mind, a vast classroom of instruction, a laboratory of discovery and research, an infinity of small rooms containing solitary scholars and writers, a studio of artistic production, an endless conversation, a meeting place for scholars and a home for its students. There men are intimately involved in the search for truth.

UNIVERSITY LIFE is a commitment to study and to thought if it is to remain faithful to what it really is. It has a spiritual vocation as well as a cultural vocation which it proclaims and nurtures.

The university senses, or should sense, its responsibility to knowledge as a superior instrument in the development of its social commitment to a world which is seeking a proper evaluation of the

of man in our day. The present condition of the world makes necessary the university contribution on every level, material, social and spiritual.

Furthermore, the Catholic university must help man transcend himself and his achievements and must project him towards God, who reveals himself in nature.

The university must know how to really educate, how to form strong souls and how to form consciences of those for whom the Christian way of life is not merely a veneer. Such an education should help man influence in a Christian manner the environment in which he finds himself.

WE ARE AWARE that the university is subject to many outside forces and pressures, some of which at times even cast doubts on the validity of speculative thought. These forces in great part stem primarily from political and social events and from pressures of the problems of our day.

The university ever faithful to its calling—the search for truth—is obliged to study these problems by applying its wealth of learning and experience to find solutions which will deepen man's awareness of his destiny and of the true meaning of life, thus ultimately bringing all to the knowledge and love of God.

Because the university has played such an important role in the progress of men and nations, it must necessarily be a place of easy access to those who desire to draw from it the means to fulfill their own personal roles in society.

In recent years, many new nations have taken their place in the family of nations, and their areas await further development.

EDUCATION IS at the base of this development and therefore it should not be denied any one who sincerely seeks it, never certainly for reason of race, religion or humble origin.

The university, today more than ever before, is called upon to train leaders whose purpose is to lead their people to a just development where all can enjoy the benefits of God's creation.

There can be found the intelligence, resources and objectivity from which can come long-range solutions that result in the benefit of man. The university in a special way can supply the factual analysis, the scientific and technical knowledge and in a particular sense the philosophical and theological guidance which human betterment necessarily requires.

The Catholic university should provide the student with the rich patrimony of his religious faith upon which he can draw as he encounters the intellectual demands of his university schedule. It provides him with a doctrinal framework which will have its rightful effect as the student establishes "rapport" with the varied and immenses fields of human knowledge.

Because of its traditional concern for philosophy and theology, the Catholic university can contribute elements of adequacy and wholeness to the study of man and the world in which he lives.

Every question worth considering has implications which bear on the relationship between God and man. This is as true of scientific and technical inquiry as it is of the study of human values and sacred theology. In the reverent quest for every sign of the Creator's thought, the Catholic university must live its existence.

The Catholic university should pursue its inquiries in full concert with all the universities of the world. We know that great progress has already been achieved in inter-university collaboration which is richly productive of mutual respect and esteem.

TODAY, IN OUR AGE, men must work together, and mutual discussion, in an atmosphere of amicable union, will bear much fruit. This the Church encouraged and encourages today, and, in this cooperation with other institutes of higher learning, the Church sees a most beneficial exploration of Reality, whether cosmic or human.

In all of this activity, the university must reach hearts, since wisdom, the university's highest gift, is intelligence enkindled by love.

WE URGE YOU all to a greater dedication to your important task, that of enlightening minds and of bringing the message of God to everyone, thus helping to bring about the Kingdom of God on earth.

The Church has need of illustrious centers of learning so that the mission of Christ in our time can be adequately served. We exhort you, with all the precious means at your disposal, to bring this message of Christ to all nations and to all men.

That your conference be successful, We promise you Our prayers, and We impart to all of you, representatives of the great institutions of learning everywhere in the world, Our paternal Apostolic Blessing.

From the Vatican, August 24, 1965.
Paulus PP. VI



The Femalization of

By FR. THOMAS L. O'BRIEN, S.J.

About 2,750 years ago, Homer wrote a social document. This piece (usually viewed as two independent poems, the "Iliad" and the "Odyssey") signalled a massive social change among our cultural ancestors.

Before Homer, the Mycenaean-Greek (or Achaean) had developed a strong, individualistic, warrior-plunder type of primitivism, dramatized in the prominent actors of the "Iliad."

Significantly, these actors turn out to be horrible examples of the ultimate idiocy of the warrior-plunder pattern of society. Achilles, the chief of warriors, is portrayed as a sulking adolescent who is willing to sacrifice the life and fortunes of his own sworn comrades to his personal, exaggerated sense of violated honor.

AGAMEMNON is a scheming, selfish degraded king, incapable of rallying his own men, and unquestioningly ready to violate his duty as leader for personal gain, in money as well as status. Ajax is a blustering muscle-popper; Diomedes is scheming, self-serving savage; Ulysses is a forked-tongue wheeler-dealer.

Ironically enough, the only really admirable character of any prominence in the "Iliad" is Hector, the scion of an ordered society and the implacable enemy of the Grecian plunderers.

In the "Odyssey," the second half of the total document, the whole tone changes. Odysseus has had his bellyfull of the idiocy of war. He sees dimly, like a punch-drunk athlete, that his past has been wasted, and that if he is to have any future at all, it must be rooted in the organized stability of home and family.

The fact that he can leave the enticing blandishments of Calypso, can fight with such heroically sharp-eyed courage to beat the one-eyed giants, can skirt the isles of sirens, can see through the narcoticism of the Lotus-eaters, all in his immense drive to establish a permanent order at home, indicates that Homer is now promoting a profoundly admirable character with a completely different set of values from those in the "Iliad."

CONTRAST ACHILLES with this second Odysseus and you find the sharp conflict in which the warrior bows to the citizen.

This move toward an ordered, citizen-society is significantly advanced by the next wave of influential Greeks—Thales, Lycurgus, Solon, Pisistratus, all concerned with philosophic or civic order. From that time on the strange genius of the Greeks produced the groundwork for what we now call legal, rational civilization.

But even Homer could not have the profound genius to realize that this great step forward in the development of humankind was to cost so much.

He did not realize (as, indeed, how could he?) that the shift of social values from the warrior-plunder life to that of the civil organizer was going to destroy the socio-psychic drives which we call masculine or "malist."

Here I must make something inescap-



—Spectator photo by Ed Dupras

Fr. Thomas O'Brien, S.J., is founder and director of the honors and executive thinking programs at S.U. His article in today's Journeyman illustrates one of the many reasons why he is considered one of the foremost educators in the Northwest today.

ably clear. I am not, in what follows, talking about the battle of the sexes. I am not saying that man (the male) possesses all the admirable human qualities and the woman (female) suffers from all human failities.

I AM TRYING to decipher those psychic drives which tend to give direction to large social patterns. Just as every individual human being is made up of both male and female components, with the dominance of one over the other, so every society is made up of both these dynamics, and every society is dominated by one or the other.

The virtues and values developed and encouraged in a member of a primitive society are for the most part those typically masculine. Courage, aggressiveness, single-mindedness, plunder, personal honor, stubbornness, all these and more are the psychic drives of the male.

When they are coupled with unbridled individualism, they mean the idiocy of war. When responsibly directed, they are the stuff of destiny.

On the contrary, femalism as a social



dynamic tends to develop those attitudes which provide patterns for the feminine reaction to life. They are passivism, patience, humility, obedience, dependency, acute grasp of detail, fear of the new and untried and a pronounced skill in the area of achieving ends through detailed scheming.

IT WOULD SEEM safe to propose for consideration the tentative hypothesis that in any social shift from a warrior-plunder to an organized civic way or life, the danger is that of suppressing all that is dominantly malist in the interest of femalist order. The individual tends to lose his identity in the oily otherness of being a cog, a "team-member."

Subsequent Greek history bears this out. Once the warrior-hero was ruled out of accepted Athenian attention, his place was taken by the civic hero, Pericles, or by the artist-philosopher hero, Aeschylus, Sophocles, Socrates, Plato, Aristotle. At the same time, growing femalism rendered the future of Athens almost fated.

Demosthenes' failed attempt to rouse the passive dependence of the Athenians to meet the threat of Philip of Macedon (a non-Greek) is to the point.

THE LAST VESTIGES of Athens' malist spirit seems to have been spilled out in the horrors of the Peloponnesian War. From that time on her former glories were consigned to the tender mercies of the unscrupulous politician and businessman. She became a short-sighted, vixenish city in which homosexuality was the norm.

During the early part of this period of drainage, the figures of the philosophers rose to power. And it is no wonder. For Socrates, Plato, and Aristotle were intellectually masculine.

They dared to move into the new. If you like, they were intellectual plunderers, warriors in the realm of the mind. As such, they attracted such a following that the recessive Athenians had to band together in the anonymity of a jury to

condemn Socrates, whose boldness was threatening their femalist security.

PLATO, BY LUCK and shrewd planning, barely escaped death or slavery when he encountered this same opposition in Syracuse.

The roster of Greek philosophers is a list of men persecuted, ostracized, penalized for their masculine aggressiveness of mind by the carefully conserved, jealously guarded femalist societies threatened by their daring.

This same basic social conflict can be traced with greater or lesser exactitude in the rise and fall of almost every civilization. While the Roman was a tribal warrior, engaged in subduing his neighbors, the Etruscans, the Sabines and the Italian Gauls, he maintained his aggressive, masculine attitude.

When the Roman organization moved from this plunder-warrior era into one of agricultural concern, the challenge of the land helped him maintain his normal malist instincts against the influence of civic femalism.

AS THE ROMAN, however, became more a citizen, he became less a malist. It was not long before the Roman army had to be recruited almost totally from tribal, non-Roman sources, and the voice of Cato sounded forlornly across the land.

A relatively similar situation can be traced in the rise and fall of the Middle Ages. There is a marvelous contrast in the twelfth century confrontation of Henry Plantagenet and Louis Capet of France. Louis had become a "civilized" man. Henry of the "Broomstick" never was civilized.

As these two formidable opponents fought their continuing conflict, the one by aggressive campaigning under the impulse of his military genius, the other by outwitting, scheming, planning, conquering by retreating, the drama of social change works to its fateful end. Louis won.

While it is true that this aggressive malism of the Middle Ages continued as a force, it was a diminishing force. The Renaissance with its femalist emphasis on external decoration, the Christian disciplines of order, peace, patience and restraint, these together with the sheer demands of economic and political order, all tended to hurry the transition to the femalist order.

WE IN THE U.S. should understand this transition even more clearly than most, since we have witnessed it much later than most of the "advanced world."

Our own West was first populated by men whose deepest instincts were toward aggression, plunder, individual independence. They found themselves in profound conflict with the orderly passivism of the settled East, many to the extent of being declared legal criminals. The Civil War had awakened their most profound malist drives, so that any return to a femalist society was unthinkable.

As a result, the West was established first by instinctively malist plunderers. The Indians were driven off. Power and wealth were established by personal force. The gun was personal law.

It was only after a generation passed that the agonizing adjustment to the civic order of law began to drive the individualistic plunderer into grumpy despair.

IN THE YEARS since the last gun was pawned, we have developed a way of life that is increasingly femalist. It is a society in which all the negative virtues of obedience, humility, passivism, dependence, "team-work," are all rewarded by some pallid sign of approval.

It is a society which has diminishing room for the individual, which looks with a frantically critical eye on any real difference arising out of individual aggressiveness, even of the most law-abiding kind. Security is the watch word; public acceptance is the badge of success.

Quoting "accepted" authority is the most telling argument. The "school" of artists, philosophers or educators moves with pitiful eagerness to cluster hive-like around the latest malist leader to come along.

Fashions have become tyrannic. Places of entertainment are either "in"

or "out." Individuals are judged in black-or-white conclusiveness according as they have been labelled, with no reference to the real person under the label. Movements control people, not people movements.

ONE OF THE MOST dramatically tragic effects of this social femalism, devoid as it is of inner direction, is the implacable rise of science, not merely as an exploratory exercise in the realm of natural, physical mystery, but as a total way of life.



The "scientific method" has intruded into areas bewilderingly beyond its competency—into philosophy, education, the social "sciences" and even into psychology, purported to be the study of the human being.

Now, if one is rash enough to underline the inner nature of sciences, the search for laws directing the operation of what is inevitable, this spread of science into human affairs begins to show its dread symptoms. Either its comments in the area of the free and unpredictable man are meaningless, or there is no such thing as human unpredictability.

Viewed from this point of vantage, science becomes, as Berdyaev claims, a darkness:

Scientific knowledge climbs a dark stairway—which it enlightens, step by step. It does not know what awaits it at the top of the stair; in it there is no light of the sun of meaning, of the Logos, which lightens the path from above . . . The modern spirit still suffers from fear of the light . . . This epoch of night is feminine and not masculine—it lacks sunlight.

The tiny, and infrequently tinny, revolts of the individual "intuitionists" trying to break the iron bonds of scientific inevitability take the form of change for the sheer sake of change.

The irrational artist, the beatnik, the purposeless criminal, all are in some way attempting to say their individuality, nothing more. The pitiful attempt of all but the bravest few to borrow respectability by some spurious identification with the "scientific" calls up tears of anger and frustration.

The darkness of science reached its most impressive acme in the case of the atomic physicists responsible for the step-by-step preparation of the destruction of Hiroshima. Robert Jungk in his book "Brighter Than a Thousand Suns," quotes the diary of a German physicist prisoner-of-war in England:

Poor Professor Haun! He told us that when he first learned of the terrible consequences which atomic fission could have, he had been unable to sleep for several nights and contemplated suicide. . . . At 2 a.m. there was a knock on our door and in came von Laue. "We have to do something. I am very worried about Otto Haun. This news (bombing of Hiroshima) has upset him dreadfully, and I fear the worst." These men had in very deed crawled

American Education

up the ladder step by step, totally unconcerned with the supra-scientific implications of their strangely darkened dedication. And the final logic of their blindness left them, many of them, scarred for life.

These complete capitulation to science results from two complementary social realities—first the arrogant, confident posture of science itself, contemptuous of any thought "less certain" than itself, and secondly, a general passive femaleness, unsure and directionless within itself.

It is in this context that I would like to suggest some considerations on excellence in education.

EXCELLENCE IN education is a relative thing. What would be excellent at one time need not be always excellent. The turbulent courts of Eleanor of Aquitaine in the twelfth century were vortices of physical violence.

As a result, that wise lady arranged for an education that included the quieter, almost feminine practices of quoting poetry, weaving nosegays and singing love songs. The education of our early West had to emphasize the tranquilizing effects of law and order to escape the greater danger of physical anarchy.

In our present security-minded society therefore, education to be excellent, should emphasize exactly the opposite. It should, right from the beginning, furnish the student with a continuing series of increasingly difficult challenges. It should keep him in a constant atmosphere in which genuine effort and even sacrifice are the only roads to success.

BUT SADLY, EVEN tragically, most American education today is dreadfully femalistic. It places the premium on the passivist. Where the individual student insists on being individual, he normally runs the risk of being labelled a troublemaker.

Our teacher-tradition, which generally tends to encourage the monarchic monologist passing on his prejudices to an unprotected captive audience, is contributing to, rather than solving the problem of hyper-femaleness.

The tiresome prating of the National Educational Association on the virtues of the "democratic citizen" leads one to suspect that the product they envision is a cleanly-honed, nicely-mannered, other-

directed "togetherness" addict.

In his presidential address to the Association in 1960, W. W. Eshelman proclaimed:

In these times a democratic free society requires an educated citizenry, devoted and dedicated to the virtues of human freedom.

In one short sentence Eshelman has succeeded in corraling three of the vaguest cliches in educational jargon—"a democratic free society," "an educated citizenry" and "virtues of human freedom."

With this kind of fuzzy rhetoric leading the way, is it any wonder that our future of true educational excellence is shrouded in gloom?

What Eshelman apparently does not realize is that you cannot "teach" the virtues of human freedom without taking the immense risk that the free man will use his freedom to disagree with the crowd of citizens.

WITH A FEW HAPPY exceptions, the vast mass of our students are rendered incapable of a genuine intellectual confrontation with a genuine problem. The student is progressively brainwashed by the combined tyranny of the textbook and the lecturing teacher. The bright ones repeat glibly and are approved; the dull ones miss the point, if there is indeed a point to be missed.

The situation was bitterly dramatized by a professor of education in an eastern university. When I asked him if he was teaching behaviorist psychology in his educational psych class, he responded, "I don't know; I'm just teaching the notes I got at Wisconsin."

Excellence in education is many things. This is neither the time nor the place to go into the thousand observations that must be made on the details of that excellence.

BUT THE ONE THING that can and should be said here is that unless our education provides the challenge which has been progressively bred out of our society, it can be nothing else but a dismal failure.

A free society, to borrow a cliché from Eshelman, is made up of free individual men and women. And free individuals are those who have discovered something within themselves which they will not barter away for temporary gains.

That self can only be truly discovered and deeply appreciated by the process of collision with non-self. There is no such thing as cheap, convenient freedom. It is won at the price of soul-wrenching effort, put forth under intelligent guidance, for worthwhile goals.

THE CHALLENGE which can make our education excellent must be as many-faceted as a human being. It must be, primarily, intellectual, since schools are primarily for the head.

An intellectual challenge is essentially a problem-solving process. The function of the teacher ceases to be that of delivering prefabricated answers to questions of which the students are sublimely unaware.

The teaching function must become that of presenting problems in such a way that they become meaningfully pressing to the students with whom he is dealing. Beyond that, the teacher must provide the guidance and materials with which the student can, if he chooses, solve the problem.

The result is, or should be, a student who is becoming more significantly aware of himself as a personally free human being in proportion as he collides with and assimilates his non-self, that which is his real "other."

SECONDLY, THIS challenge must be moral, in the sense that the student must be met with situations which demand discipline, control, a sense of duty even at the price of pain. To soften the process is merely to weaken the moral fiber of the student, it is not to "educate" him.

It is only in the pressure situation that the student can discover within himself depths of strength and resiliency which he never suspected to exist. Without this moral awareness, the demands of life itself are too much for the individual, and he becomes a clinging dependent on others, most probably his government.

Thirdly, this challenge must be emotional. The student must learn that his own private emotions of depression, anger, resentment and frustration are luxuries. He simply cannot afford to allow them to run his life. He must run them.

In another sense this challenge must be emotional. For true education must include the inexhaustible challenge of great art—literary, plastic and musical.

The students must encounter, on ever deepening levels, the mystery of symbolic vision embodied in the greatest works of man's artistic genius. Without this challenge, that fine, tensile strength of the emotionally mature is almost impossible to achieve.

AND FINALLY, THIS challenge must be physical. It is too painfully obvious for much more than a comment, that a nation of soft children becomes a nation of soft people. And a soft nation cannot have much future in a world that somehow manages to provide a never ending series of life-and-death challenges to its existence.

And so to "excellence in education"—I am for it. But I am realistic enough to know that it cannot be achieved by a fiat. I know, with the deepest kind of experiential knowledge, that the cost comes high, in terms of money, of sacrifice, of time and, in some cases, of immediate advantages.

I know that it cannot be achieved without the genuine cooperation of school administrators, dedicated teachers, students rendered eager by challenge and parents who have been made to understand that their duty is to produce and equip children worthy of their own tradition and able to face that tradition's challenging future.

The Journeyman Volume IV, Number 4

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Leisure: Its Use and Abuse

By TERRY HUZIL

Throughout the ages, civilized men have concerned themselves with the question of leisure. Of all the theorists who have dealt with the concept of leisure, Aristotle was perhaps the most important.

With this in mind, I would like to limit this presentation to a comparison of Aristotle's views with those held and practiced in the U.S. today. I am of the opinion that this country is on the verge of a combined social, economic and political revolution and that leisure is at the core of this impending change.

If the U.S. is to solve important social, economic and political problems, several questions concerning leisure must be answered. What is leisure? Whom does it affect? What are its effects? What are the problems of leisure? What are their solutions?

In Book VII, Chapter 14 of the "Politics," Aristotle asserts:

... all life can be divided into work and leisure, war and peace, and of things done some belong to the class of actions that have moral worth, while others are necessary but have no such value.

It was clear to Aristotle that men were forced to perform certain necessary actions in order to sustain themselves. Men must work or conduct business but they should also set aside some time for activities of intrinsic moral worth.

For Aristotle leisure was a condition, or a state of being free from the necessity of labor. And this type of activity, although not necessarily a highly visible kind, was valued as having great moral worth.

Aristotle recognized that all citizens of a state should do something to help the state. However, he was against the citizens' spending all their time working or fighting to preserve the state.

HE FELT ONE must be able to work and fight, but even more to be at peace and lead a life of cultivated leisure—to do the necessary and useful things, but still more those of intrinsic worth.

In fact, he wanted a state which would allow some men constant leisure.

He would have, therefore, a class of people which would carry out most of

the mundane affairs necessary for the maintenance of the state.

This class of people, who were supposedly incapable of disciplining their emotions and appetites or of practicing prudence, were the natural slaves. The existence of a slave class would allow the development of an elite class of leisured individuals who were humans of superior qualities.

Besides a slave class, Aristotle felt that the superior class of citizens were in need of good lawmakers who would see to it that citizens were provided with opportunities for leisure.

In Book VII, Chapter 14 of the "Politics," he states:

The statesman therefore in making laws must... regard men's lives and their choice of what they shall do... The lawgiver should... make it the aim both of his military preparations and of his legislation in general to establish peace and a cultural life.

According to Aristotle, education is the shaping force of leisure. Men must be taught that they need leisure in order to develop their characters and become better and more responsible citizens.

He claims certain virtues must be derived from education before leisured activity can become a reality. There is a need for courage and steadfastness for work and war, intellectual ability for cultured leisure and restraint and honesty at all times.

From this Aristotle claims that each man decides for himself, following his own character and disposition. The finest character chooses the highest kind of enjoyment on the loftiest plane. The man of leisure is also the man who finds

happiness as he enjoys his leisure and he spends his time developing his own character.

IT MAY NOW be seen that the main effect of leisure is to cultivate the mind—to be occupied in something desirable for its own sake, to hear noble music and noble poetry, to have intercourse with friends chosen for their own worth. Above all, the exercise of the speculative faculty is the practice of leisure.

The main purpose of leisure was to be truth finding. And the ultimate truth-finders were best fit to rule because they could see things in an uncorrupted or unworldly way and see how they fit together. As individuals with leisure, these few did not have to concern themselves with mundane affairs and could thus seek wisdom and justice.

Just as the activity of God, which surpasses all in blessedness, must be contemplative, those men who most cultivate the mind are most akin to the gods and therefore are dearest to them, are freest, happiest and best. The logical conclusion is that leisure should affect the few who should rule.

In the words of Sebastian de Grazia, in the work "Of Time, Work and Leisure":

We begin to grasp how leisure is related to politics. If a man is at leisure only when he is free, the good state must exist to give him leisure.

Although this indicates a theory for an aristocracy, by applying his ideas to all citizens, Aristotle set the stage for a democratic form of government.

Leisure, therefore, was to be a free-

(Continued on page 8)



... Modern Theories of Leisure ...

(Continued from page 7)

dom from all activity except that activity which was to be performed for its own sake or as its own end. And the end was the development of the speculative faculty of all worthy citizens of a state.

Although the citizenry of Aristotle's day was rather limited, this is not the case in the U.S. today. All theories of leisure can be applied to the masses of citizens. This point must be kept in mind during the following investigation of more modern theories of leisure.

Sebastian de Grazia, professor of political science at Eagleton Institute of Politics, Rutgers University, says this about leisure:

Leisure and free time live in two different worlds. We have got in the habit of thinking them the same. Anybody can have free time. Not everybody can have leisure. Free time is a realizable idea of democracy. Leisure is not fully realizable, and hence an ideal, not alone an idea. Free time refers to a state of being, a condition of man, which few desire and fewer achieve.

In his book, "Leisure, the Basis of Culture," Joseph Pieper states:

The point and justification of leisure are not that the functionary should function faultlessly and without a breakdown, but that the functionary should continue to be a man—and that means that he should not be wholly absorbed in the clear-cut milieu of his strictly limited function; the point also that he should continue to be capable of seeing life as a whole and the world as a whole... leisure is the means whereby the sphere of the 'specifically human' can, over and over again, be left behind—not as a result of any violent effort to escape, but as in an ecstasy...

Today, theorists think of leisure in much the same way as Aristotle. However, they feel that it should be applied on a vast scale. Aristotle wanted leisure for a small class of people, and he thought that this necessitated a slave class, legislative initiative and education.

In the modern U.S., the masses of citizens have been freed from the necessity of hard labor by the Industrial Revolution. Almost everyone has some free time at his disposal.

Thus if leisure were to be considered as a freedom from necessary labor, it would be safe to state that the modern American citizen enjoys leisure. But this is not the case.

WE HAVE SEEN that leisure is a freedom from all activity except that activity which is performed for its own sake or end, with an emphasis on exercising the speculative faculty in order to find happiness and wisdom which develop the best rulers.

Such a practice is not the case, in general. But there is a wealthy elite in America which practices leisure as leisure.

THE PEOPLE of the U.S. today enjoy a great deal of free time. Individuals do not need a large income to pur-

chase the necessities of life, and they work fewer hours or days per week than ever before. In the future, they will work less hard, or there will be fewer people at work all the time.

Although they have free time, it does not follow that their time is spent as leisure. They have been freed from work by the slavery of machines, but they have not been educated in the right use of their free time. Thus for the most part, the American people do not enjoy leisure.

I feel the reason for this misuse of free time by the American people is due to the modern meaning of work. Work is no longer considered as pain, fatigue, or mental and physical discomfort as it was in Aristotle's time.



RATHER, ALL WORK—physical, mental, artistic or managerial—is considered as essentially the same. Thus the masses gained free time, but because they were not prepared to develop it into leisure, they have created a new concept of work.

There are two direct results from this new concept of work. Since American society views work as a moral good, many individuals work for the sake of working.

Although the time for necessary labor has been reduced, many men maintain more than one job, and many individuals enjoy working on their homes or on a hobby. The other result is recreation.

IN AMERICA, recreation is merely a time for relaxation, or a period of time for recuperation from past work and preparation for future work. As long as free time is used in these manners, leisure cannot develop.

There is, however, a segment of American society which utilizes free time as leisure. The members of this class are the wealthy elite. Because these individuals need not concern themselves with labor, and because all their time cannot be spent at recreation, they have had ample time for speculation and great opportunity for education.

This class seems to be in the best po-

sition to enter into politics because they have the time, the more properly developed characters and the wealth, all of which give them an advantage over the masses.

THE PROBLEMS of leisure should now be clear. There is a general misunderstanding as to the meaning of leisure, and a resulting misuse of leisure on the part of U.S. citizens.

The masses are unable to utilize their free time properly, and a small segment of the citizenry is capitalizing on this misuse in order to gain political power in this country.

The offenders are the wealthy elite who seek elective office in the U.S. today. Besides their opportunities for leisure, they are able to compete for office at a time when politics are getting expensive.

Campaign costs are so huge as to be prohibitive where individuals of moderate means are concerned. The threat is plain. It is the danger of a decadent democracy and an impending aristocracy.

THE PROBLEMS OF leisure are solvable. The important thing is to define the concept of leisure for the masses of Americans. Our slaves, the machines, have freed us from constant toil.

But this is not sufficient. Aristotle wanted the lawmakers to control leisure and educate the citizens in the proper use of leisure.

Here, then, is the solution. Or, as James C. Charlesworth puts it in his book "Leisure in America":

... the government should take the prime responsibility for the wise use of leisure ... with ... public education ...

Citizens must be taught that leisure is a time of activity for evoking pride-of-doing, togetherness, human understanding, creativeness, joy of living and development of mind and spirit. The public must be taught the right of leisure because they live in a democracy.

If people are to rule themselves, they must be properly prepared to do so. And now that the masses have free time, they have the opportunity to become equal under leisure as members of a true democracy.

The new concept of work must be abrogated, the role of wealth in politics must be controlled and the American democracy must be reaffirmed.

The people must be taught that the good life is the leisured life. And the initiative lies with the government because organized government is in the most authoritative position to act.

MODERN thinkers agree, for the most part, with Aristotle when considering the problem of leisure. But they seem to go further, by holding that rather than having a few wise rulers, it is an advantage to have many wise rulers. This fits in well with democratic government in which the masses of citizens rule themselves. The theory seems excellent, but this is not the practice in the U.S. today.

It is of the utmost importance that the

problems of leisure be solved. Americans must be educated in the right use of their precious leisure if democratic society is to survive.

It takes wise and interested citizens to preserve a democratic society. The misguided citizens are so taken up with their work that they ignore politics, and the result is the growing monopoly of the elite.

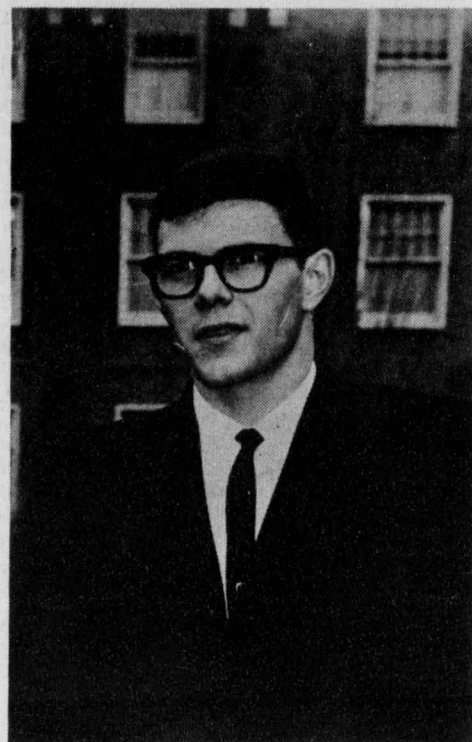
IN THIS MATTER of education, Aristotle's concept of the responsibility of the lawmakers seems best. Government has the unity and the power to enforce universal education.

The lead also lies with the government in the question of wealth. The cost of politics must be drastically reduced.

The only way in which this could possibly be done is from the top.

I cannot overemphasize the fact that money barriers would destroy the advantages gained by the corrected use of leisure. At present, true equality of citizenship and political opportunity is hampered by the relative monopoly of leisure and wealth on the part of the wealthy elite. Thus, both the misuse of wealth and the misuse of leisure must be simultaneously corrected by our lawmakers.

I believe that once the masses are taught to make good use of their leisure and once the question of wealth is corrected, the American citizens will concern themselves with, and will be more adept at, democratic government.



—Spectator photo by Dennis Williams

Terry Huzil traveled south to Seattle from Vegreville, Alberta, to pursue his college education at S.U. A political science major, Huzil will graduate in June of this year. Law school looms large in Terry's plans for the future.

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Sounding Board

Vestiges of Medieval Mentality Found in Rumors About Rousseve

By RICHARD SCHREIBER

Although many would agree that numerous aspects of the medieval period either passed away or were significantly altered by the coming of the Renaissance, they might share my surprise in noting that certain regressive hangovers of the "medieval mentality" are still evident on the university level, i.e., at S.U.

It has been rumored that 13 professors on this campus either sought the direct ouster of Dr. Ronald Rousseve or asked the administration to take a strong stand against his views.

Rousseve's conscientiously expressed views are in conflict with the great dogmatic herd. It would seem, if the rumors bear any semblance of truth, that in matters of conscience the often espoused freedom of inquiry is sheer puffery—or perhaps such freedom only entails freedom to a degree.

APPARENTLY, in view of the recent panel at the Chieftain, Dr. Rousseve's "error of conscience," as expressed in *The Journeyman*, has aroused more than the "sound and fury" of the 13. Naturally, we can't have any more Dr. Rousseves floating around the campus. This horrendous thought would lay to ruin and undermine the religious convictions of Catholic students which, of course, would lead to the eventual dissolution of the Roman Catholic Church.

To prevent such an unsavory catastrophe, our only recourse is obvious, i.e., we should establish a board of censors to crush any future heretical statements destined for *The Journeyman*.

Rather than be governed by the bogey of Dr. Rousseve finishing the future of Roman Catholicism, let us critically analyze what is perhaps the key issue of this controversy. Can Roman Catholicism survive a free exchange of ideas? Or does the Church rest on the weak reed of suppression of dialogue? If the Church, as it portends, represents the "true faith," the answer to the former questions must be in the affirmative.

AS MANY elements on campus seemingly

fail to recognize, ours is not a Catholic society. Unless we isolate ourselves in a monastery, one finds the avoidance of many deviant religious views impossible. It has often asserted that my generation was born into an era of changing attitudes and values. This, I believe, is true.

And it means simply that many graduates of the Baltimore Catechism, including myself, are unsatisfied with the strictly dogmatic answer. Furthermore, this means that many of us are uncertain and even confused about our role as Christians. If there is an answer to this dilemma, it does not lie in the stifling and cutting off of free debate.

In observing that there is a need for finding less dogmatic answers to the doubts and queries of my generation, I believe I speak for the majority of my fellow students. There is a great revolution of ideas going on outside the unmoving fortress of Roman Catholicism and that fortress cannot go unscathed without addressing itself to the issues of that debate. Must we await another, though more subtle, Reformation to realize that lesson!

IF I MIGHT be so rash, this is at least a significant factor in the number of transfers to the U.W. Personally, I entertain a great number of grave doubts concerning the laws of the Church; and it is precisely these doubts in part that led me to S.U. Threatening those who share similar views with hell-fire or expulsion from the University can only lead to further disenchantment.

It is the atmosphere of fear prevailing in the classroom that prevents many students from revealing their inner conflicts. Quite commonly for those who raise serious questions, replies consist of the typical dogmatism and/or more generally the brushing aside of their questions.

Returning to Dr. Rousseve, I would like to offer him my congratulations. He, through his own volition and courage, has stimulated and encouraged debate over a legitimate issue of contention. Regardless of the correctness of Rousseve's view, he performed a useful role in uncovering some of the hypocrisies and challenges to a truthfully Catholic education.

letters to the editor



To the editor:

Since my name was used (in vain?) at the CAP discussion Thursday night and the chairman did not allow me to speak for myself, I would like to clarify my position.

Descartes with his mind-body dualism is the villain of my philosophy of man book. If it were a T.V. western he'd be wearing a black hat. That anyone could accuse me of dualism suggests either they didn't read it or they should go back to the boob tube.

This leads me to a broader comment on the whole evening's interesting and fine discussion. Far too often I wondered where people were getting their notion of Thomism. Certainly it was not from reading St. Thomas, nor from a representative Thomist like Etienne Gilson.

MOST OF the excellent points, which Fr. Bussy found in the existentialists I have long since found in traditional Christian sources, especially St. Thomas. In fact, I found myself wondering where some people got their notion of Christianity — apparently from scholastic manual textbooks of the eighteenth century which were false to the whole spirit and mind of St. Thomas, and from Jansenistic, puritanical sources which represent Christianity at its worst.

It is utterly un-Christian to op-

pose God and creatures: We get to God precisely through creatures, not by shunning them. St. Paul says, "Whether you eat or drink . . ." and Gilson has some beautiful chapters on Christian optimism, occasionalism, etc., in his classic "Spirit of Medieval Philosophy."

St. Thomas was no Puritan; I know this from having read again with this in mind every passage in the "Summa" having to do with love, sex or marriage.

DeJaegher's "Anthology of Mysticism" gives many passages which antedate and perhaps excell Buber's "I and Thou" and at least equal anything in Kierkegaard. St. John is full of "God is love" and "love one another"—a theme recurrent in usual Christian sources from Gospels through St. Francis of Assisi to the great social encyclicals of Leo XIII and Pius XI.

THE EARLY FATHERS long since made personality in God a relationship, anticipating Fr. Bussy's nonetheless delightful insight that God seems to be 'I and Thou', which I first expressed in a paper some years ago by saying that "God as a mere First Cause would be lonesome."

What concerned me is that the applause was loudest when Fr. Bussy "seemed" to attack Thomism and the five proofs, although he repeatedly stated that he attacked neither. All he was saying here is that faith is superior to reason, which is hardly deniable for a Christian.

Again, St. Thomas insists, with the existentialists, both that my personal subjective acceptance of God is the important thing, and that every ethical act is in the final analysis to be judged in the concrete situation. And I am sure that Fr. Bussy did not say that the objective reality of God nor the need of general moral principles are thereby to be denied. As Dr. Olsen pointed out, attacks on Thomistic "system" are really attacking a straw man, system in Hegel's sense.

Congratulations to CAP on a fine discussion.
Fr. J. Royce, S.J.

Talent to Spare

To the editor:

"Talent?"
"I'll say! Not only has 'Alexander's Ragtime Band' never had it so good, but 'When the Saints Came Marching In' there were 20 sisters in that number!"

About 40 sisters from the student body of Providence Heights campus of S.U. made it obvious on Feb. 25 that not only could they tote books and study well, but they could also captivate an audience with their talents in a variety show.

The program was sponsored by the SAC (Social, Athletic, Cultural) Club of Providence Heights, and was performed in the school auditorium for the faculty, student body and other guests who were able to attend.

The numbers, diverse and well-performed, included singing quartets and a quintet, tap dancers, a guitar septet, folk dancers, a magician with cohorts, a violin trio, a poet and an 18-piece intercommunity "band."

Congratulations to all performers and organizers who made the on-stage performance a tonic to eye, ear and heart.

Especially to be commended for their performances of talent are Sr. Mary Andrew, O.P., for her original poetry selections; Sisters Melia and Elaina, CSJ, for their splendid dance routines and Sr. M. Yvonne, O.P., for her original musical composition, "Hell's Half Acre," sung with four other sisters of her community.

Sr. Clare Marie Linscott, O.P.
Edmonds Campus



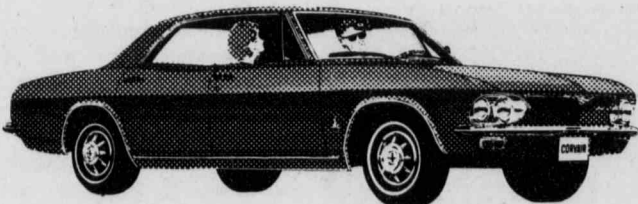
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Jesuit Recruits at S.U.

Help Needed at Omak Mission

By KAREN ROSEBAUGH and JUDY FERY

Fr. Joseph Obersinner, S.J., one of seven missionaries teaching at St. Mary's Mission in Omak, Wash., spoke on campus Monday.

The purpose of Father's visit was to recruit students interested in working with students at the mission for one year.

St. Mary's mission is mainly in need of college students who have had enough educational background to understand the needs of the 175 students presently enrolled.

The pay is \$40 a month and \$100 at the end of the year. All transportation expenses are paid to and from Omak.

"THE STUDENTS need semi-trained instruction, for many are underprivileged. If a student teacher can bring some amount of hope for a better future life for these students through education, this in itself is an accomplishment," said Fr. Frank Logan, S.J., of S.U.'s language department.

Fr. Logan is acting as a liaison between interested S.U. students and the missions recruiting program.

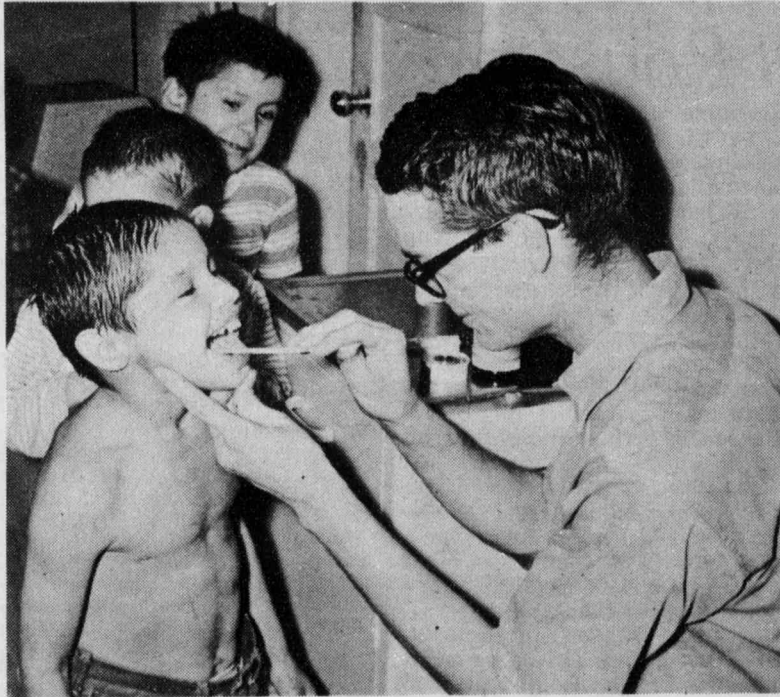
At present, two of the lay

April Songfest Swings into Spring

Mu Sigma is sponsoring its annual Songfest at 7:30 p.m. April 15 in Pigott Auditorium. This year's program will be in conjunction with the ASSU weekend which will be April 15-16.

Student groups that enter the contest should have at least eight members. Eligibility for entering the event is extended to clubs and organizations on campus, dormitories, dorm floor groups or independent groups.

Participants must be entered by April 7. Groups may pick up entry forms in Buhr Hall at the Mu Sigma office.



Mike Nealen, S.U. student, works at Omak mission.

volunteers at St. Mary's are from S.U. Kathy Dugaw, a 1963 graduate of S.U. School of Education, has been at the mission for the past two years. Kathy Kelly, sophomore, is girl's dorm supervisor and counselor there.

According to Fr. Obersinner, it is unnecessary to be a certified teacher or a four-year college student in order to aid the mission. Due to a variety of jobs, many fields are open to the services of students.

A two-week orientation is required before entering the program which begins August 20 each year.

ROBERT MURRAY, judge of the Superior Court of Washington, has said of the students of the Omak mission, "Those . . . who have attended are less prone to engage in criminal or delinquent acts than those who haven't."

The mission boards 125 boys

and girls of grammar school age. Fifty day students also attend. All enrolled students are from the Colville Indian Tribe and are currently being instructed by 10 lay teachers, four nuns and three Jesuits.

Built in the 1890's, the mission is supported by the Indian Bureau and Catholic missions.

Personal information about St. Mary's can be obtained from either of two S.U. freshmen, Kathy Sexton or Tom Robinson. Both spent last summer in Omak.

Fragments Deadline

April 7 is the final deadline for submitting copy for the spring issue of Fragments. Fragments copy should be sent to the English department.

Girls Take Third Place; Play Tomorrow in Gym

S.U.'s women's extramural basketball team placed third in an 18-team tournament played at Western Washington State College last weekend.

Tomorrow night at 7:30 in the S.U. gym the S.U. coeds meet Lower Columbia, a team that finished second in the tourney.

THE WOMEN from Seattle compiled a 3-1 record in the state-wide tourney. In the first game the Chieftainettes slipped by Eastern Washington State College in overtime, 48-45. Jennifer Palmer hit 25 points to pace the Seattle contingent.

The coeds blasted Peninsula College, 46-15, in the next game. Marva Stanley scored 14 tallies for S.U.

UBC, THE eventual winners of the tournament, tromped Seattle 42-17 in the third contest. The final game resulted in a close victory over Skagit Valley J.C., 51-45. Jennifer was the high-point girl again with 19 tallies.

The Seattle squad consisted of Donna Torpey, Mary Therese Gundacker, Jennifer, Marva, Nancy Conyers, Janice Jorgensen, Janet Reagan, Carlin Good, Jeannie Fast, and manager Marcia Bianchini.

Rifle League Results

Last week the MS Staff beat the Grandon's Grenadiers, 381-93; the Hiyu Coolees defeated the Nirvaneh, 369-188; Pele and the Kahunas downed the Editors, 371-27; the Bonnie Patrol clipped the Fossils, 289-107; the Awkward Squad beat the Felons, 105-0; and the Slop Shots rifled the Draft Dodgers, 119-8.

High firers for the week were Mjr. Norman Andrie, 98; Capt. James Raudebaugh, 96; Ken Prior, 95; and Ambrose Wong, Ron Espiritu and Norbert Wong, 93s.



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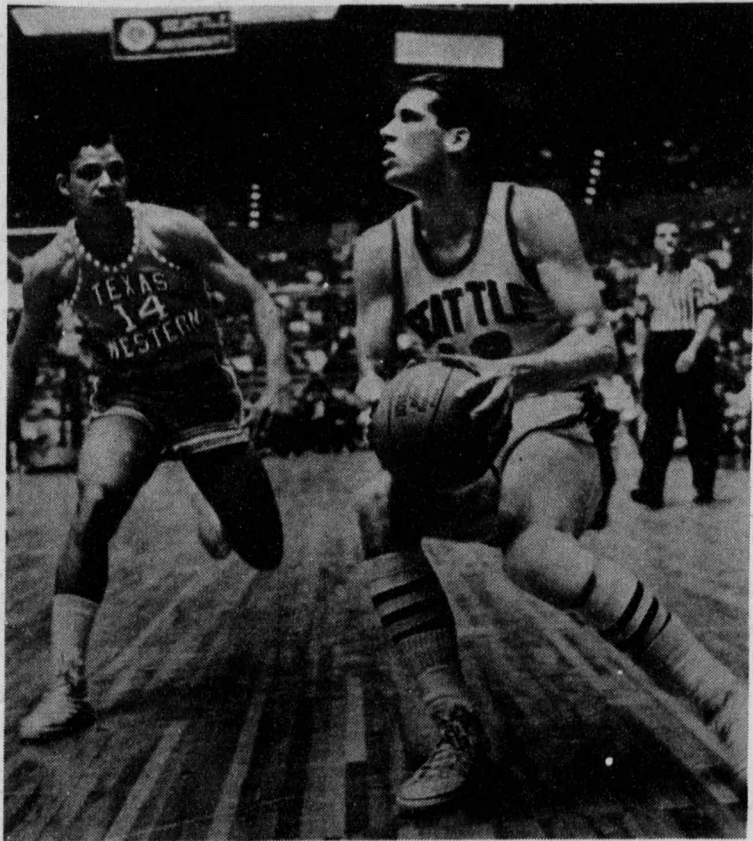
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LOONEY FOR TWO: Steve Looney, sophomore S.U. starting guard, drives against Bobby Joe Hill of the Miners. Looney tallied 13 points in Saturday's contest.

—Spectator photos by Dennis Williams

By TERRY ZAREMBA
The S.U. Chieftains, under the tutelage of coach Lionel Purcell, pulled off a major upset Saturday to climax the 1965-'66 basketball season. S.U. downed the previously unbeaten Texas Western Miners, 74-72.

This was probably the best game of the year for the Chiefs. The Texans were the last undefeated major college in the nation, as Kentucky had fallen earlier in the day. They also rated second nationally at game time.

IN THE EARLY stages of the contest both teams were a bit nervous. Sophomore John Wilkins, in his first starting assignment of the year, sparked the Chiefs with two quick buckets. Tom Workman began to hit and Seattle was on its way. But the Miners were right with them.

With 12:45 left in the first half, a fantastic dunk shot by Willie Cager put the Westerners ahead 15-13. But Seattle bounced back to lead at the halfway mark 39-36.

To start the second half, S.U. used a tip-off play to spring

Workman loose for a score, but again Texas refused to wilt.

THE CHIEFS shot better than the Miners, but the Texans were crashing the boards for rebounds and were getting two or three shots each time they had the ball.

The game see-sawed back and forth with the Chieftains holding a shaky two-to-three point lead. With 1:24 on the clock, the Miners tied the contest at 72-all. Workman scored the final points of the game on a 15-footer 57 seconds later.

Workman ended up with 23 points to lead all scorers. Four other Chieftains hit in double figures: Steve Looney, 13; Mal-kin Strong, 12; Plummer Lott, 11, and John Wilkins, 10.

AN INTERESTING aspect of the game was that each Chieftain who saw action hit 50 per cent of his shots. One exception was Mike Acres who only shot once, but was excellent at play-making.

Cager was top man for Texas Western with 18 points. Harry



Purcell exhorts players in final minutes of Texas game.

Flournoy was second with 14. S.U. closed out their season with a 16-10 record. The tournament-bound Miners finished with a 23-1 record.

S.U., though passed up by the NCAA tournament committee and the National Invitational Tournament, received one honor. Workman was picked on the second team all-coast selections.

Papooses, 15-3

Gary Foster Second In All-time Scoring

By PAT CURRAN

This year's S.U. Papooses posted the second-best record in frosh history—a 15-3 mark. Only the undefeated 1964 team racked up a better record. The Paps soundly defeated teams located from southern Washington to British Columbia.

Two of the three losses came at the hands of the U.W. frosh. The other was to Olympic J.C. One loss was a razor-edged overtime defeat by the Husky Pups 83-82. With a home court advantage, Olympic squeaked by the baby Chiefs 82-77. The Paps had earlier thrashed them 82-65.

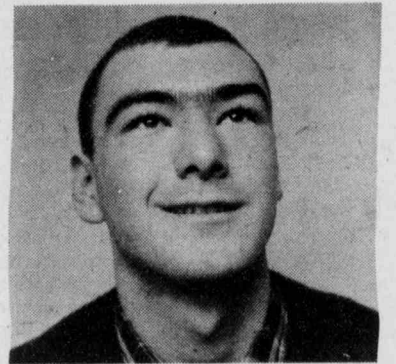
FROSH COACH Jim Hefner attributed the team's success to "a fear of losing, coupled with a phenomenal desire to win." The S.U. frosh's percentage of games won was .833.

The Papooses propensity for overall second place finishes is reflected in two other statistics. Offensively, the frosh averaged almost 88 points per contest to the 1964 team's 91. And guard Gary Foster slipped into second position of all-time frosh scorers, behind Eddie Miles. Foster tallied an average of 26.2 points per game.

The Papooses shot 49 per cent from the field and hit 75 per cent of their free throws. Frosh opponents could muster only 71 points per game against the aggressive baby Chiefs.

"THIS 17-POINT defensive differential—our 88-point average to their 71—was the key factor in our victories," commented Hefner.

Coach Hefner singled out Mike



GARY FOSTER

O'Brien, a 6-foot-1 guard, as the most improved player on the squad. "O'Brien's ball handling sparked our downcourt fast break and his leadership qualities buoyed the team," said Hefner.

Len Plater and Jerry Workman were also mentioned by Hefner as Papoose standouts. "And Mike Tronquet filled in well when several of our players were sick," he added.

The two prospects for the varsity should be Foster and 6-foot-8 center Charles Bragg. Hefner said that Bragg could be a top Seattle player in coming seasons if he becomes more aggressive on the boards.

Men's Intramurals

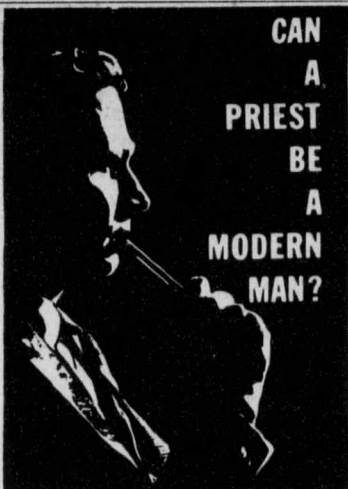
The Oregons scored a one-point victory over the Hackers in a contest Wednesday that was marred by 33 fouls. The final score was 50-49. In other action the Draft Dodgers downed the Nads 49-46, and the White Goats beat the M.D.'s 68-27.

Fencers Meet

A meeting for those who have signed up for fencing next quarter will be at 4:30 p.m. today in Pigott 303. Mr. Leon Auriol, the fencing master, will be there. Those who did not sign up but are interested are also invited.

Intramural Managers

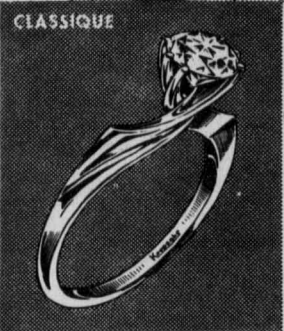
All intramural team managers are required to be at a meeting at 3 p.m. Monday in Pigott 503 to discuss the spring sports program.



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Four to Receive Commissions

Commissions as U.S. Army second Lieutenants will be awarded to four S.U. graduates in ceremonies at 10 a.m. on March 23.

John Combs and Richard Baker, Jr., will receive commissions in the regular Army. Joseph Howard and Jack Healey will receive commissions in the U.S. Army Reserve. The swearing-in ceremony will be conducted by Capt. John Kirk, assistant professor of military science. The four former cadets have successfully completed the Army ROTC program.

The commissioning ceremony will be in Campion Tower. Families and friends of the graduates are invited to attend. Gen. Joseph Murray will address the group.

Official Notices

Students who wish to take the Graduate Record Examination on April 23 must have their applications in the Berkeley office by April 8.

Application blanks are available at the Graduate Committee Office, Xavier Hall.

The Seattle City Department of Lighting will be hiring male students for tour guide jobs on the Skagit this summer. Applicants must have completed at least two years of college and be at least 20 years old by August, 1966. Interested students should make an appointment with Col. Michael Dolan.

All work-study students are required to complete the parents' confidential statement. The forms are available in the financial aids office in the Bookstore. They should be picked up immediately. Col. Michael Dolan, Director of Financial Aids

SMOKE SIGNALS

Today Meeting

A Phi O, actives, 8 p.m., Mc-Hugh Hall; pledges, 8 p.m., LA 123.

Activities

Evensong service, 5-5:15 p.m., all dormitory chapels.

"The Male Animal," 8:30 p.m., Teatro Inigo. Reservations may be made for March 9, 11 and 12 by calling EA 3-9400, Ext 235.

Thursday Meeting

White Caps, 6:30 p.m., Bellarmine snack bar.

Activities

Gamma Sigma Phi, women's service organization, is now accepting applications for membership. Application forms may be obtained from and turned in to the AWS office. The organization is open to all coeds with a g.p.a. of 2.5 or above.

Reminder

"It's Very Simple," by Allen Stang, a book on civil rights problems, is being sold from 10 a.m. -1 p.m. through Friday in the Chieftain by the New Conservatives.

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TWO-ROOM furnished with fireplace, wall bed, private entrance with porch patio. \$60. EA 3-7307 evenings, weekends. Parking available.

ROOMMATE WANTED: Female, EA 9-0246 evenings.

HELP WANTED

PART TIME MAN: Pleasant saleswork on appointment basis. \$1.50 hour plus car allowance. Must have dependable car and be available 3:15-7:45 p.m. daily plus Saturdays. Contact Charles Hahn, ME-2-4566.

MARRIED couple to live in and care for two boys ages three and five. Room and board plus \$100 per month. SH 6-5604.

FEMALE LIVE-IN. Close to S.U. Continue studies, baby sit and light housework only. Monday and Tuesday off and a date night if desired. Room and board plus cash. EA 4-2222.

HELP WANTED

WANTED: One or more part time secretaries for S.U. chemistry department. Call Ext. 208 or come to Ba 515.

WOMAN about 28-31 needed for roommate. Grad or staff level preferred. Call EA 4-8493, late evenings.

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OPPORTUNITY
Four blocks from campus. Absentee owner will lease or sell eight-unit apartment house to responsible party for \$1,000 down. Phone VI 2-4254.

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When Wrobert awoke in the morning, the psychologists said to him, "Herbert Spencer lived to the age of 109. What is he called?"

Wrobert promptly answered, "Perennial Herb."

Next they asked him, "What has Mjilas Cvetnik been called?"

Wrobert replied, "Perennial Serb."

Finally they said, "Is the banana plant a tree?"

"To be honest," said Wrobert, "I don't know too much about bananas. But if you gents want any information about razor blades, I'm your man."

"Well," said the psychologists, "can you tell us a blade that shaves closely and cleanly without nicking, pricking, scratching, scraping, scoring, gouging, grinding, flaying or flensing?"

"Yes, I can," said Wrobert. "Personna Stainless Steel Blades. Not only does Personna give you a true luxury shave, but it gives you heaps and gobs and bushels and barrels of true luxury shaves—each one nearly as truly luxurious as the first."

"Land's sake!" said the psychologists.

"Moreover," said Wrobert, "Personna is available not only in the Double Edge style blade, but also in the Injector style blade."

"Great balls of fire!" said the psychologists.

"So why don't you rush to your dealer and get some Personnas at once?" said Wrobert.

"We will," said the psychologists, twinkling, "but there is something we have to do first."

Whereupon they awarded Wrobert an honorary L.L.B. (Lover of Luxury Blades) degree, and then, linking arms, they sang and danced and bobbed for apples till the campfire had turned to embers.

* * * © 1966, Max Shulman

If you're looking for an honorary degree yourself, we recommend B.S. (Burma Shave)—from the makers of Personna. It soaks rings around any other lather; it comes in regular or menthol.