

The Spectator

5-12-1967

Spectator 1967-05-12

Editors of The Spectator

Follow this and additional works at: <http://scholarworks.seattleu.edu/spectator>

Recommended Citation

Editors of The Spectator, "Spectator 1967-05-12" (1967). *The Spectator*. 1048.
<http://scholarworks.seattleu.edu/spectator/1048>

This Newspaper is brought to you for free and open access by ScholarWorks @ SeattleU. It has been accepted for inclusion in The Spectator by an authorized administrator of ScholarWorks @ SeattleU.

Dormies to Rate Saga



MYSTERY MEAT OR WHAT?: S.U. students will answer this question in the result of the Saga Food Service poll which is due Tuesday. Approximately 10 per cent of the students were polled for their opinions of the campus food.

Chemists Note Clark's Research Presentation

Steve Clark, a chemistry major from Seattle, was honored for the best presentation of research results at the annual meeting of Student Affiliates of the American Chemical Society last Saturday.

Clark and Merle Arnold discussed their experimental investigations, which were conducted

under the supervision of Dr. David Read and Dr. Bernard Steckler of the chemistry department.

Papers were presented by at least one speaker from each of the other participating schools: Central Washington State College, Pacific Lutheran University, St. Martin's College, the University of Puget Sound and the U.W.

The two S.U. speakers were accompanied by Mike Lindvay, a sophomore chemistry major; Dr. Read; Dr. Steckler; Fr. Ernest Bertin, S.J., head of the chemistry department, and Fr. James Cowgill, S.J., now dean of the Graduate School.

Officers Elected

Pi Mu Epsilon, national mathematics honorary, has elected officers for the coming year. Larry Dickson will serve as president, Bill Ayres as vice president and Gail Harris as secretary-treasurer.

Workshop Heads Picked

The 1967-68 Leadership Workshop will be headed by sophomores Walt Shields and Leon Mahoney. The week-end conference for student leaders provides an opportunity for an exchange of new ideas and informal discussion of campus problems.

Shields, a first humanities major from Seattle, attended the Leadership Conference last year and worked on the conference steering committee this year. "He's a top notch man for the job," Tom Hamilton, ASSU president, added. Shields has also worked on the student-to-student committee and assisted Rick Friedhoff, ASSU executive assistant this year.

Mahoney, this year's election



Leon Mahoney and Walt Shields

board coordinator, will take on the duties of co-managing the workshop. A political science

major from San Francisco, Mahoney attended this year's conference.

The two leaders plan to pattern next year's workshop closely after this year's successful venture. Steering committee suggestions and innovations from past years will be considered.

S.U. Senior Finale At Seattle Center

Commencement exercises for graduating seniors have been set for June 4 in the Seattle Center Arena. Addressing the graduates will be John A. McCone, former head of the Central Intelligence Agency. McCone and William E. Boeing, Jr.,

Seattle industrialist, will receive honorary degrees.

Although admission to S.U. commencement has formerly been by ticket only, the use of the larger Arena facilities makes it possible for all students, friends and relatives to attend.

The traditional Baccalaureate Mass will be celebrated at 10 a.m. the previous day, June 3, at St. James Cathedral. The Most Rev. Thomas Gill, auxiliary bishop of Seattle, will deliver the sermon.

The Senior Breakfast will follow at 12:30 p.m. the same day in the Grand Ballroom of the Olympic Hotel. Tickets for the breakfast are now on sale in the Bookstore for \$3.25 per person.

From 8 to 10 p.m. that evening, a reception will be given for the graduates at Campion Tower. All graduates are invited, and invitations are being mailed to their parents.

McMullen Places 2nd in Contest

Dave McMullen, an S.U. senior, won second prize at the American Society of Civil Engineers' national convention paper competition last Monday through Wednesday at the Olympic Hotel.

McMullen, a civil engineering major from Seattle, won \$50 for his presentation of "Low Pressure Flow Through Coarse Sand." "The main application of the information that I presented," he explained, "would be in designing a well or an earth-filled dam."

A Washington State University student won top honors with a paper on "Air Pollution and the Automobile."

Another \$50 award was given McMullen for his project earlier in a paper contest between the U.W. and S.U. The two schools were co-hosts for the students' national meeting.

Collectors Take Notice:

Student Art Coming to Campus

S.U.'s first student-organized graphic arts exhibit will be located on the first floor of the A. A. Lemieux Library from May 22-29. It is sponsored by S.U. art students.

The show will feature more than 60 wood block and linoleum prints made by graphic arts classes during the past year. The prints will be offered for sale during the exhibition.

"THIS WILL be a good chance for students to purchase a work of art for their rooms at a reasonable price," explained Rosemary Muscolo, a junior art major and chairman of the art event.

Mr. Val Laigo of the art department said there would be many prints "easily of professional caliber" available for purchase.

Mr. Laigo was hopeful about the prospect of future student exhibits utilizing the art department's new \$1,500 etching press delivered recently to Buhr Hall for use by graphic arts classes.

The massive vermilion machine was designed by Glen Alps, a U.W. art professor, and was especially built to produce the tremendous amount of pressure needed in collography techniques.

Alps has a world-wide reputation in the use of the expanding



NEW ETCHING PRESS: Suzanne Martineau, left, publicity director for the student sponsored art print exhibit scheduled to begin later this month in the Library, and Rosemary Muscolo, chairman of the event, tested the art department's new \$1,500 machine for making collographs.

—Spectator photo by Bob Richter.

collography process, Mr. Laigo said.

COLLAGES of a wide variety of materials, including paper, walnut shells or bits of metal, are pasted onto backing sheets, inked, joined with a moistened sheet of paper, sandwiched be-

tween two sheets of felt and then run through the etching press.

"It's one of the most popular machines available for this type of thing," Mr. Laigo explained. "It won't be long before students will have a chance to use it," he said.

SENIORS

REMEMBER THESE EVENTS

SENIOR CLASS PARTY

THURSDAY NIGHT, JUNE 1

8-11:30 p.m. in the Chief

SENIOR CLASS BREAKFAST

SATURDAY, JUNE 3

after Baccalaureate Mass
12:30 p.m.

Tickets now in Bookstore

Jay, Ibach to Enter 1st Evergreen Show

Two S.U. artists will present some of their best work at the Evergreen First Annual Art Show, scheduled this weekend in the penthouse of the Edmund Meany Hotel.

S.U. sculptor Tom Jay and artist Bro. Richard Ibach, S.J., have each entered six works in the event.

Judging the entries will be three noted Seattle artists — Bill

Cummings, an instructor at Burnaby Art School; Mr. Val Laigo, S.U. art instructor and William Hixson, professor of art at the U.W.

The top two entries will each be awarded \$100. Two prizes of \$75 and two of \$50 will also be awarded.

Participants are from S.U., U.W., Burnaby Art School and the Cornish School of Art.



Business students, do all the budget problems balance—except your own?

An NB of C Special Checking account may help you stay in the black! A great way to organize your budget and provides a record of expenditures. No need to carry excess cash. No minimum balance. No service charge. Pay only a dime a check. Inquire today!

NATIONAL BANK OF COMMERCE **NBC**
Member Federal Deposit Insurance Corporation

**\$554.84
Collected**

The A Phi O's have collected \$554.84 to date in their campaign to raise \$1,000 for S.U.'s proposed P.E. Complex. The ASSU and the A Phi O's have each donated \$200.

Alpha Kappa Psi made the second largest contribution, \$50. Other contributors are Gamma Sigma Phi, \$40; Marycrest residents, \$26, and Hawaiian Club, \$25.

The Pennies for P.E. coin canisters have brought in an additional \$13. The A Phi O's ask any organization wishing to contribute to contact John Rogers at EA 4-7792.

Annual Tea Fetes Student Teachers

The annual School of Education tea will be held from 3:30-5:30 p.m. Thursday in Bellarmine Hall. The tea will honor some 700 supervising teachers and school administrators from public and parochial schools in the Puget Sound area.

The tea, which also honors S.U.'s student teachers, is being headed by Kathleen Flaherty.

Campus News Notes

Home Ec Awards

Two senior women were honored for their outstanding achievement at the annual home economics banquet last night.

Joan Knusel was awarded the home economics departmental award for her academic achievements and for her participation in Colhecon activities. Colhecon is the campus chapter of the National Home Economics Association.

Charlene Sandifur, this year's president of Colhecon, was awarded the Betty Lamp award for her service to the organization.

Apply Now

Undergraduates were invited to a discussion of graduate studies and scholarships last night in the A. A. Lemieux Library Auditorium.

Stressed at the meeting was the fact that early planning for

T.V. Special

Pope Paul VI's visit to Fatima will be broadcast live from 5-8:30 a.m. Saturday over KOMO-TV and ABC.

Last year the Pope visited the United Nations in New York.

fellowships and scholarships pays off. Students who feel they are graduate school material will not impress graduate school deans as such if they send in applications at the end of their senior year. Spring quarter of the junior year is when definite plans should begin.

Many application deadlines are in October, some as early as September, for awards for the following academic year.

The students interested in graduate school financial assistance were told that a student who is doing well in college and is seriously interested in graduate study is in the running. After the choice of schools is limited to two or three, then the available scholarships must be examined to find the ones that best meet a student's individual needs. The prospective applicant can study the school catalogs available in the Graduate Studies Committee office on the first floor of Xavier Hall.

Clean-up Time

It is beginning to be that time of year — clean-up and throw-away time.

On Monday there will be a cluster of boxes located around campus for some of the discards. The boxes will be used to collect material for Sr. Diana, O.P., from Rosary Heights, who is working with women from the city jails. Materials needed include the following: old nylons, embroidery hoops, plastic crochet needles, knitting needles, left-over yarn and books and magazines.

The boxes will be located in the Chieftain, L.A. Building, Bellarmine switchboard and third floor, Pigott building.

Winners Named

The winners of the Phi Chi Theta dunking competition are seven S.U. men with good aims. The "dunking" took place during tolo week activities.

Prizes will be given to Larry Nichols, Mike Woodrow, George Sudar, George Weiss, Tom Roter, Greg Rund and Gary Ryan.

The prizes include dinner for two at Gasperetti's, at any one of the Clark's restaurants, Rudy's, Tiki Hut, The Cove and Russian Samovar.

Phi Chi Theta is a national women's business honorary.

Concert Tonight

A special complimentary concert of piano music for University students is scheduled for 8 p.m. tonight in Pigott Auditorium. Performing will be Miss Caroline Lamb, a pianist who is completing her doctorate.

The range of the program represents four distinct periods of styles with the Sentimental Dances of Ravel, The Partita Dances of J. S. Bach, one of Beethoven's sonatas and a contemporary Russian piece.

Miss Lamb, who will be teaching and performing in Seattle next year, studied at the Peabody Conservatory of Music in Maryland.

Nuns Join Choir

S.U.'s fine arts department is presenting a joint concert of the University Chorus and the Providence Ensemble at 3 p.m., May 21, in Pigott Auditorium.

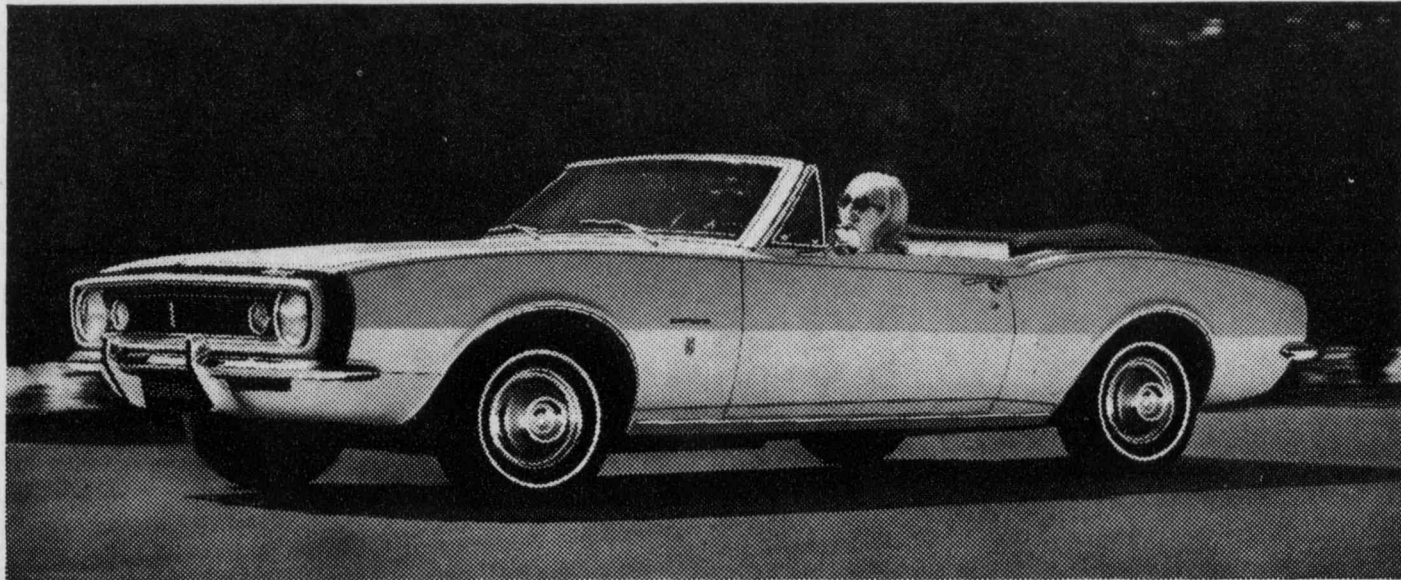
Sue Blakesely, sophomore, will solo in Francis Poulenc's "Tristis Est Anima Mea."

The Providence Ensemble is composed of 18 members under the direction of Sr. Mary Ann Costello, FCSP. The nuns are from Providence Heights College of Sister Formation on the Pine Lake Campus.

The 47-member chorus is directed by Mr. Carl Pitzer.

The concert is complimentary.

Try Camaro—"The Hugger"



Camaro hugs a road closer, straightens a curve easier because it's the widest stance sportster at its price. It's lower, heavier, too...big-car solid and steady. You get a better ride, more precise handling for your money. Ask any Camaro owner, he'll tell you.

Now, during the Camaro Pacesetter Sale, you also get special savings on specially equipped sport coupes and convertibles. Save on all this: the 250-cu.-in. Six, whitewalls, wheel covers, bumper guards, wheel opening moldings, body striping, deluxe steering wheel, extra brightwork inside. And, at no extra cost during the Sale, get a floor shift for the 3-speed transmission and the sporty hood stripe! Compare Camaro. See your Chevrolet dealer now. (Sale savings, too, on specially equipped Fleetside pickups, Model CS10934.)



CAMARO
by Chevrolet



Editorial

Opinions Vital

The Loyalty Cup is one of the highest honors given at graduation, yet this year's nominations represent only the opinion of a little over 10 per cent of the graduating seniors. It is fortunate the final decision is not made by a vote.

WE TRUST the faculty and administrators who make the final choice will have greater interest in making the proper choice. The attitude of students is reflected in the fact that the election board allowed the names of non-graduating seniors to appear on the final list of nominations. No effort was made to check with the registrar to verify the nominees' academic standing.

Each year the number of students participating in elections at S.U. decreases. It is almost impossible to obtain a proper sample of student opinion through a campus election.

ONLY THROUGH personal contact, polls and questionnaires will an accurate sample be obtained. And even through these methods, the burden of responsibility rests with the students. Students must care enough and be willing to express their opinions.

But one shouldn't have to **seek out** the opinions of his fellow students. They should be continually **offering** their opinions for the consideration of others. This exchange of opinions and ideas is vital to the University on all levels, whether it is the highest intellectual discussion, the operation of student government, or the day-to-day operation of the University.

Elections are only one small opportunity to express an opinion. But if students are not willing to take this opportunity, how are we to expect them to become involved in the more vital issues of campus life?

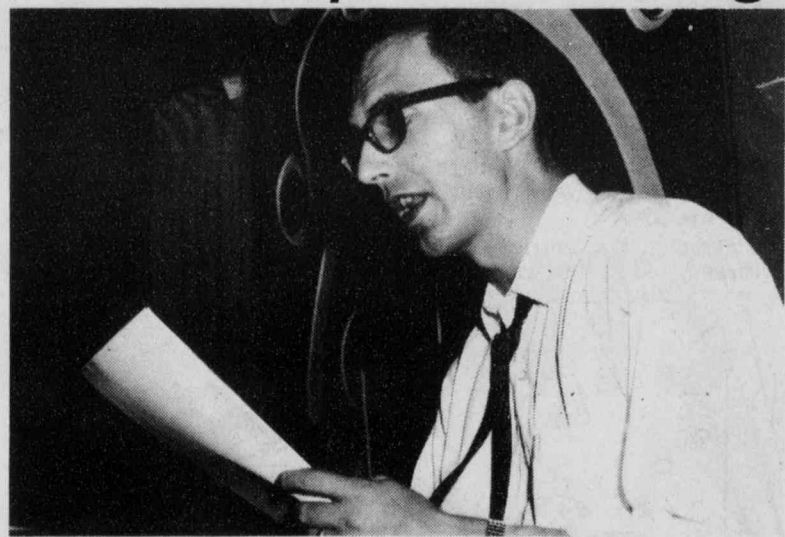
Gathering Place for Minds, Bodies Open to All in Campus Building

One of the oldest buildings on the campus provides an informal atmosphere and a meeting place of minds, yet many students have not visited it.

Tabard D'Everichon, in McHugh Hall at 710 Minor Ave., offers liquid refreshments and poetry readings every Saturday night. This Saturday, Mr. William Taylor of the S.U. English department will read selections of poetry from his own writings and those of W. H. Auden, Brother Antoninus and Yevtuchenko. The reading will begin at 9:30 p.m.

BROTHER ANTONINUS is a Dominican lay brother and a beat poet. ("Lay brother" means that he did not make his final vows and can leave the order at any time). He has published a book, "Crooked Lines of God." In fact he printed his own book at the University of Detroit, a Catholic university. Mr. Taylor said, "He's a San Francisco beat who got religion."

Yevtuchenko is 34 years old and one of Russia's leading poets today.



AUTHOR AND ACTOR: Mr. William Taylor of S.U.'s English department will read poetry tomorrow night at Tabard, the campus coffeehouse run by CAP. Before becoming a teacher at S.U., Mr. Taylor acted in amateur theatrical productions. On campus, he is noted for his sensitive and expressive readings.

Julie Avery, chairman of the coffee house, said that anyone who has been disappointed, by Tabard should come this weekend because they will "experience something different." Re-

ferring to Tabard's "death throes caused by a disinterested student body," she added, "if you can't make it this weekend, try again sometime. You may be surprised."

CAMPUS FORUM

To the editor:

It is rare, indeed, to find an article as thought-provoking as Miss Marilyn Berglund's in the Open Lid. Unfortunately, it is even rarer to find one which makes much sense.

The typical Catholic girl, we are informed, suffers the privation of individuality, self assertion and personal fulfillment but over-indulges in her submission to authority, desire for motherhood and family-focused interests.

Four fundamental questions are apparently answered in that article, all of which are debatable.

They are not answered here, because important questions have no cheap answers. They are: who has individualism, self assertion and personal fulfillment? When shouldn't one be individualistic? When should one stand apart? What fosters individualism?

WHO HAS IT? To begin with, the typical product of American culture, be he man or woman, Protestant or Catholic, single or married, travels through life at a level of interest, awareness and involvement that would hardly be expected to excite a Doctor of

Philosophy. It has never been demonstrated that today's Catholics differ from their neighbors in this respect. One might as well say "Frenchmen usually put on their trousers one leg at a time." Doesn't everybody?

When shouldn't one be different? Consider for example a mother of four. During the week we note that she spends countless hours making beds, washing dishes, doing laundry, changing diapers, etc. Much of her week is required for these activities, if she has no maid.

There are possibilities of escape

from this vicissitude of chores like spending four hours a day at the neighbors over coffee, or locking the children in the bedroom till noon each day while she blows glass. And escape may well solve the identity crisis, for although she has not yet written the great American novel, Phyllis Diller has become the great American joke. How much more individualistic can you get?

When to stand alone? First of all let's settle one point. No one need be a paratrooper, a civil rights marcher or a scholar to be creative. It suffices to be dis-

satisfied with a condition and then focus one's individual talents upon altering it. The expressive feeling within a painter focuses on the empty canvas leaving its reflection. The loving feeling within a mother focuses upon the child leaving its tenderness.

AT THE CHILDREN'S Orthopedic Hospital is an information card parents fill out when their children are admitted. One question on that card is "What word does your child use for urine?" It has been estimated that in our public school kindergartens, for every 30 children there would be 27 different answers. Yes, Ginger Bread Joe and his wife Jello Pudding Jane can be counted upon to uphold the great American tradition of passing on the cute potty vocabulary they inherited. This is one example where an individualistic approach is desirable. There are others. But where our poor Catholics fall so do their neighbors.

What fosters individualism? How the school uniform is incompatible with individuality and self assertion escapes me. The last time I was in uniform (4 years USAF), the uniform was part of the deal. A challenge was present with 5,000 uniformed G.I.'s looking for dates, and we answered the call. Never have I seen such individualism and self assertion, be she vanilla pudding or baked Alaska. Sure there were deadbeats in the Air Force, but before that they were torpid civilians. To the contrary the uniform increased self assertion rather than inhibited it. One must conclude that lacking a new cardigan to be noticed for, our uniformed school girl has an added incentive for individuality.

INDIVIDUALISM IS spawned from dissatisfaction. Changing a tradition, a dress style or a sculpturing technique requires one to possess self assertion to overcome the inevitable obstacles. Had Miss Moffit passed the first hurdle by herself, that of breaking the chains confining her to the typical American lack of interest, awareness and involvement, one might hope that her creativity would mean something to herself and to us. Should she atrophy without extra help at this first obstacle, say by making it unconstitutional to wear uniforms to school, one asks if she be worth the trouble.

The Society for Prevention of Cruelty to Animals has protested the orbiting of dogs in space. Now we are asked to free the countless thousands of poor girls whose creativity is locked deep within, victimized, as orbiting dogs, by repulsive motherhood propaganda. There is an M.D. in Vietnam, Patricia Smith, who didn't need this help. And neither did Miss Berglund.

Gerald Reiner

Sounding Board

Students, Teachers Should Live Subjects

By MARY ANN FRUSHOUR

By questioning students and teachers about the advising system at S.U., I have found that two types of advising appear as well as some deeply-rooted disappointments and apprehensions about the University.

One type of advising, the technical what-do-I-take-you-sign-my-card kind, seems satisfactory to most. The second type, the informal student-teacher contact, seems lacking on the campus. Those who sense this disinterest are deeply concerned by the intellectual apathy thus implied.

CONCERNING the first kind of advising, the large number of required courses at S.U. leave many students, especially those in sciences and engineering, with "mapped-out" programs. One physics student said of his adviser, "I go in, he dusts off my schedule, tells me what I take this quarter and I leave." Many teachers feel that this kind of advising is a waste of the teacher's time and could be just as easily handled by "academic

technicians" who know the requirements.

Among students with more leeway in their requirements some find teacher ignorance — "he hadn't even read the catalog," said a disgruntled freshman—and a lack of time—"I hate to go see him; he's always so busy," said a psychology major. Fr. Gerard Steckler, S.J., history department head, said that only those teachers who are informed and sincerely interested in advising should be assigned students and their teaching loads should be adjusted accordingly.

Many students complained about the frequent shifting of their advisers, saying they had no chance to become acquainted with them. Several teachers echoed this complaint, saying that a student should be assigned, as far as possible, the same adviser for four years. There were also complaints about a careful scheduling of classes being fruitless because a student's late number forced him to take whatever classes were left over.

MOST STUDENTS seemed pleased with their advisers, however. Many felt free to talk about grade problems and some have found summer work through their advisers. Dr. Charles LaCugna, political science professor, feels that the adviser-student relationship should have this person-to-person aspect. The adviser, he feels, should get to know the student, his school problems and vocational aims.

YET THERE is another relationship between teachers and

students which extends beyond class scheduling, grades and employment, dependent on a more vital but less definable mental attitude of intellectual freedom and curiosity. There are teachers and students who feel that this attitude is lacking at S.U. today.

Mrs. Arlene Olwell, English instructor and 1960 S.U. graduate, recalled that when she was a student at S.U., the Chieftain would always have several tables filled with teachers surrounded by eager students, all involved in lively discussion. Now, she says, as she walks across the dining area, "silence falls" and teachers retreat to the faculty lounge.

Dr. David Downes, of the English department, said that about eight years ago, a literary-philosophical society flourished. Once a month, a group of students and teachers would meet off campus to discuss books or new ideas of mutual interest in completely free and informal surroundings.

DR. DOWNES sees this type of informal contact as a more vital type of advising, enabling students to get a "new perspective," to "humanize" their knowledge by contact with a teacher who shares his way of thinking and his enthusiasm with his students.

By such contact, students of English, for example, may realize that an English scholar is not made by attendance at a certain number of courses for a fixed length of time but by living with the work, making it not

a job but a way of thinking and approaching life.

Teachers and students must be willing to become involved in their studies and with each other so that mutual excitement can be aroused in the work.

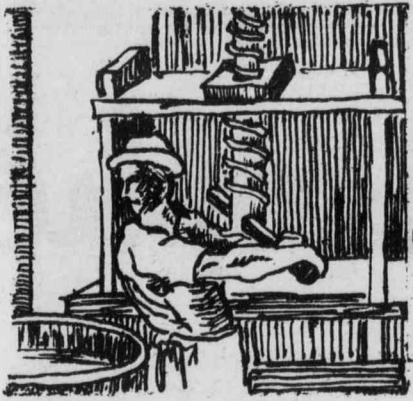
MRS. OLWELL believes that it is this excitement which makes good teachers. In what she acknowledges as an overblown example, she compares this excitement to the love of God which must overflow in acts of creation: A good teacher is one who so loves his subject that he must communicate it to his students.

It is this type of teacher—and student—who sees school as not a time clock which must be punched but as a way of completing himself, who in the play of new and old ideas, in the constant stimulation of meeting new minds finds his greatest satisfaction. Such scholars are not fulfilled by 50 minutes of class each day.

In that silence which falls over the Chieftain is found a new attitude. Fr. Steckler believes that student apathy would kill any attempt to revive a literary-philosophical society. It is not because students are not serious and conscientious about their work, but it is because school is precisely that—work, a job. Father said that in the past "people went to college because they wanted to; today they go because they have to."

COLLEGE becomes the training period for employment after graduation. It becomes mechanical; courses are taken because (Continued on page 9)

First Award, College Journalism, 1965—Sigma Delta Chi
 "All American" Award, Second Semester, 1965-'66—Associated Collegiate Press
 "Publication of Distinction" Award, 1965-'66 Catholic School Press Association
 Published Wednesdays and Fridays during the school year except on holidays and during final examinations by students of Seattle University. Editorial and business offices at The Spectator-Aegis Building, 825 Tenth Ave., Seattle, Wash. 98122. Second-class postage paid at Seattle, Wash. Subscription: \$4 a year; close relatives, alumni, \$2.75; Canada, Mexico, \$4.50; other foreign, \$5.65; airmail in U.S. \$6.85.
 EDITOR: Emmett Lane



Journeyman

The Search for Self

What is man, that thou dost make so much of him, and that thou dost visit him every morning, and test him every moments?

Job 7:20

When all the defining principles in the universe seem to have dissolved and the old sources of security seem illusory, a man still desires meaning. Where and how do we find it? This was the basis of Job's question and remains Moses Herzog's and Holden Caulfield's question today. To find a significant answer we must take account of man and God. We must examine ourselves and our relationship with the Other.

In Hebrew thought once the self is discovered, there is a simultaneous recognition of the contingency of man upon God, and thus a recognition also of the significance of existence. Man discovers himself and ultimately God through suffering. Every discovery of self is accompanied by suffering. In order to quit lying to ourselves about ourselves we must go through a spiritual exile.

LIFE IS ultimately confronted alone. "The Book of Job" strips us of all comforting illusions and rends the veil which man ceaselessly weaves about himself to avoid looking at himself. Saul Bellow in "Herzog" and J.D. Salinger in "The Catcher in the Rye" show us the results of a failure to rend this veil.

"Herzog" is the story of Moses Herzog, college professor, great sufferer, Jew, a man of our civilization. His life is disintegrating after his second divorce. He has two mistresses and a number of neurotic friends. The book opens with Herzog saying, "If I'm out of my mind it's all right with me." He says he has



Linda Vehige is a member of the senior honors program and an English major. In today's issue she probes into the problem of contemporary man's identity crisis.

been "overcome by the need to explain, to have it out, to justify, to put in perspective, to clarify, to make amends." Thus, he begins to write imaginary letters and to ask what he calls the "piercing" questions.

The hero of "The Catcher in the Rye," Holden Caulfield, is a 16-year old neurotic. He has been expelled for the third time from a prep school and travels to New York, trying to find himself. The book is a retelling of "this madman stuff that happened (to him) around last Christmas." Caulfield also asks "piercing" questions and his inability to provide answers drives him to a mental breakdown.

Job, Herzog and Caulfield present an aspect of the human situation related on the grounds of personal isolation because of their failure to really know themselves. All three men ask profound questions and suffer, but only Job reaches an answer, only Job finds himself. Some may object that Job was given his answer in the whirlwind.

THE PROBLEM then arises: How do those who are deprived of an enlightening whirlwind find their answer? There are a number of approaches to this end. I would like to suggest that there were at least two ways in which Herzog and Caulfield could have come to a realization of themselves.

First of all, an examination of their beliefs could have led to an insight into their suffering. This insight in turn could have led them to an elevation of their suffering by relating it to a power beyond themselves. Thus, man's contingency could have been deduced. Secondly, the establishment of meaningful relationships with people could have led to the realization of something between man and man which transcends man and dwells within the divine. Relationships with people can help us to find our identification, but they must not be mistaken for our identification.

IN REGARD to the necessity of examining our beliefs, we can say that those who insist upon constraining God within a conceptual framework of their own mind ultimately commit the sin of self-idolatry. They make a god that their mind can understand and adore this invention. They try to make God conform to their idea of what God should be, and when God's actions do not coincide, they feel they have a right to bring him to a trial. This is Job's sin, and one result of not examining his beliefs.

Anything, any faith or action, which is not constantly critical of itself and its aims runs the risk of degeneration into stale habits. This plague of stale habits, when applied to faith, leads to the worst form of atheism—self-idolatry. It is the allowance of an almost imperceptible death to faith. This is the road that Job followed. The plague of stale habits, when applied to actions, leads to a monotonous existence because it lacks insight into the "Why?" of things. This is the road that Herzog and Caulfield followed.

In their own world both Herzog and Caulfield suffered but they did not examine their sufferings or relate it to a whole. Herzog says about Madeline, his second wife: "It would not be practical for her to hate herself. Luckily, God sent a substitute, a husband."

FOR CAULFIELD, everything in some way makes him sad or depressed to the extent that he eventually manufactures his own hell. He says about a present



from his mother, "I could see my mother going into Spaulding's and asking the salesman a million dopey questions . . . It made me feel pretty sad . . . Almost everytime somebody gives me a present, it ends up making me sad." Neither Herzog nor Caulfield analyzes his feelings in relation to anything beyond his own sensitivity. Because of this they can see no meaning or purpose in their suffering, and thus they both approach a mental breakdown.

They do not in any way examine what Elihu proposed in "The Book of Job." That is that God speaks to man directly through a dream (in the case of Job, a whirlwind), or indirectly through suffering (33:14-28); and that suffering has two purposes—vindictive or medicinal. Elihu says, "Whether for correction, or for his land, or for love, he (God) causes it (all things: good and evil, suffering and joy) to happen." (37:13)

AS WITH JOB after the whirlwind, both Herzog and Caulfield realize that man cannot identify himself with his possessions or accomplishments. But neither do they realize how man can validly identify himself. Caulfield is frightened and sickened by the tyranny of the world of things:

Take most people, they're crazy about cars. They worry if they get a little scratch on them, and they're always talking about how many miles they get to a gallon, and if they get a brand new car already they start thinking about trading it in for one that's even newer. I don't even like old cars. I mean they don't even interest me.

Herzog, in a letter to God, says, "Everything of intensest significance. Especially if divested of me." This is a deep realization, but Herzog does not carry it to its logical end. He never asks, "Where is the source of this intense significance?" However, Herzog comes closer to an awareness of God, or an Absolute Power upon whom man depends, than Caulfield does. Caulfield says he likes Jesus well enough but because he thinks the Apostles were "phonies," he simply dismisses them and Christ.

THIS IS THE problem with Caulfield: He never analyzes questions deeply because as soon as he detects something "phony," he runs away. He is constantly alerting himself to the phoniness and dangers of life. He can't even enjoy a play because he keeps "worrying about whether the actor is going to do something phony every minute." Caulfield would have preferred to be a deaf-mute than to take the chance of hearing phony communication. The world wouldn't conform to his ideal, so he threw the world away. If we fail to even have the

courage to examine a seemingly meaningless existence, we will obviously never find meaning. This is exactly why Caulfield will never find meaning.

Herzog sought on a deeper and more realistic level. But being deprived of Job's whirlwind and also failing to examine his suffering, Herzog never found himself or God. He says, "Survival! Till we figure out what's what . . . Lord, I ran to fight in Thy holy cause, but kept tripping, never reached the scene of the struggle." Both Herzog's and Caulfield's lives are manifestations of an inability to cope with themselves and find a purpose in their suffering.

EVEN THOUGH Herzog and Caulfield failed to find significance in their suffering, they could have come to knowledge of themselves and a recognition of their contingency upon God through the establishment of meaningful relationships. There are two ways in which this could have been realized: through an I-Thou relationship or through observation of the contrast between finite beings and an infinite being.

There is a reality which can be recognized between persons and exists in God. When I encounter another person as a "Thou," my whole being is affected, for in that way, I become truly "I" for myself and a "Thou" for the other person. I am not regarding the other person as an "it." This to Martin Buber is termed the I-Thou relationship and "the extended lines of this relationship meet in the Eternal Thou," which is God. Neither Herzog nor Caulfield attain an I-Thou relationship with anyone. They are thus deprived of this means of recognizing the Eternal Thou.

HERZOG SAYS of his relationship
(Continued on page 8)

The Journeyman Vol. V, No. 3

—a monthly supplement to The Spectator. The opinions expressed herein are not necessarily those of The Journeyman or Spectator staffs. Students, faculty members and administrators are invited to submit manuscripts of 1,000 to 2,000 words on topics of contemporary significance and interest to the University community.

Journeyman editor Gary Buckley
Associate editor Lizbeth Lyons
Art Work Br. Richard Ibach, S.J.
Pat Bezzio, Ray Heltsley
Typists: Joanne Rappe, Barbara Walch

The Modern Philosopher:

William Barrett begins his "Irrational man" with a most unusual story from Soren Kierkegaard's "Sickness unto Death." It is a minute description of the actions of an absent-minded man so abstracted from his own life that he was scarcely aware of his own existence until, one fine morning, he woke up to find himself dead.

The story is of special relevancy today, for modern man has at last developed himself technologically to the point that he could easily bring upon himself the unfortunate fate of Kierkegaard's hero. We literally could wake up tomorrow morning dead—and without ever having touched the roots of our own existence.

CERTAINLY THE wide-spread anxiety and tensions resulting from the dangers of the atomic age need not be emphasized. People question; they wonder; they worry; but rarely, if ever, does the public soul-searching penetrate to the heart of the matter.

Like Eliot's "Prufrock," the majority are afraid to ask themselves what the ultimate ideas behind our civilization are that have brought us into this danger for fear, I suppose, of "disturbing the universe." And so, uneasy as we are over the complexities of the nuclear age, on the crucial question of existence itself modern man has chosen to remain as indifferent and absent-minded as Kierkegaard's cadaver.

One reason we do this lies, I would suggest, in the tragically remote, almost alien, position to which modern society has relegated philosophy, and which philosophers themselves have seemingly been content to accept. If philosophy is to deal with the problem of human existence those who claim the name "philosopher" might very well begin by asking: "What is the role of the philosopher in the modern world?"

NOTHING VERY high-flown, or metaphysical, or even abstract is intended by the question. And my preliminary answer is at least as equally concrete and blunt. Philosophers today exist in the Academy, as members of departments of philosophy in universities, as professional teachers or instructors of a more or less theoretical, seemingly inapplicable, abstract discipline known as philosophy.

This simple observation is nonetheless baldly factual, almost statistical. It does not seem to take us very deeply into the abstruse problem of existence. But, then, every effort at understanding must begin from our actual situation, the point at which we now stand.

THE 2,000-year-old maxim of Socrates to "Know thyself" stands at the very beginning of Western thought. And certainly philosophers might begin the jour-

ney to self-knowledge by coming to terms with what has been called the somewhat grubby and uninspiring fact of the social status of philosophy as a profession. Such a confrontation would, in any case, expose a number of interesting ambiguities.

Consider, for example, the term profession itself. To profess, according to the dictionary, means to confess or declare openly, and, therefore, publicly. In other words, it is to acknowledge a calling before the world. Originally, the word was used primarily in a religious context, as when one spoke of a profession of faith. But in our present society, with its elaborate social stratification and subdividing of human functions, a profession has come to mean a specialized social task—requiring expertness and unique ability—that is performed for pay.

Professional people are doctors, lawyers, dentists, engineers—and also professors of philosophy. The profession of the philosopher in the modern world is to be a professor of philosophy; and the realm which he inhabits as a contributing individual is no more recondite than a segmented, often secluded, corner of a university. The philosopher has, in short, become a "creature of an institution."

THE WITHDRAWN academic existence of the modern philosopher cannot be over-emphasized, for the unfortunate price one pays for having a profession is a deformation professionelle as the French put it—a professional deformation. Doctors, engineers and businessmen—in short, most professional people—tend to see things from the standpoint of their own specialty and usually illustrate a noticeable blind spot to whatever falls outside this limited and often esoteric province.

It is true, of course, that the more specialized the vision, the sharper the focus. But, concomitantly, it is also evident how more nearly total the blind spot becomes toward all things that lie on the periphery. As a human being, functioning within the Academy, the philosopher can hardly be expected to escape his own professional deformation, especially since it is a primary mandate of modern society that men be assimilated more and more to their social functions.

AND THE ROLE of the philosopher? It is the duty of the philosopher to cram a mass of seemingly functionless facts into a number of unreceptive minds—unreceptive primarily because students are invariably reminded of Aristophanes' memorable caricature of Socrates floating in his basket in the nether regions, far, far above the mundane problems of life in the world. The philosopher is a strange creature, an anachronistic sort of being who struts and frets his hour upon the stage of life within the cloistered walls of the university and leaves his mark only in the scholarly journals that are published and forgotten.

And it is just here that a troublesome and profound ambiguity resides for the philosopher today, for the profession of philosophy did not always have the narrow and specialized meaning it now has. For the ancient Greeks it had the very opposite: instead of a specialized, theoretical discipline philosophy to them was a concrete way of life, a total vision of man and cosmos in the light of which the individual's entire life was to be lived.

BUT THESE ancient claims of philosophy are somewhat embarrassing to the contemporary philosopher who is forced to justify even his very existence, to justify it within the sober community of professional savants and scientists. He is enmeshed in a perpetual struggle merely to have the right to speak. The modern university is as much an expression of the specialization of the age as is the modern factory. Consequently, the philosopher has been forced to recognize that everything we prize about our modern knowledge, each thing in it that represents an immense stride in certainty and power over what the past



called its knowledge, is the result either of science or of specializations.

Barrett has penned a beautiful description of this situation and its corresponding effects on the philosopher's role in society.

Modern science was made possible by the social organization of knowledge. The philosopher today is therefore pressed, and simply by reason of his objective social role in the community, into an imitation of the scientist: He too seeks to perfect the weapons of his knowledge through specialization. Hence the extraordinary pre-occupation with technique among modern philosophers, with logical and linguistic analysis, syntax and semantics; and in general with the refining away of all content for the sake of formal subtlety. The movement known as Logical Positivism, in this country, actually resulted from the guilt philosophers felt at not being scientists; that is, at not producing reliable knowledge in the mode of science.

The natural insecurity of philosophers, which in any case lies at the core of their whole uncertain enterprise, was here aggravated beyond measure by the insistence that they transform themselves into scientists.

Compartmentalization and specialization are the prices we pay for the advancement of knowledge. And high prices they are, because the path of specialization leads away from the ordinary and concrete acts of understanding in terms of which man actually lives his day-to-day life. It used to be said that if a mere dozen selected men were to die, the meaning of Einstein's Theory of Relativity would be lost to mankind.

SIMILARLY, NO mathematician today can embrace the whole of his subjects as did the great Gauss little more than a century ago. The modern philosopher who has pursued his own specialized path leading away from the urgent and the actual may claim, and sometimes does, that his situation parallels that of the scientist, that his own increasing remoteness from all but a small intellectual segment of life merely exemplifies the inexorable law of advancing knowledge.

But the cases are, in fact, not parallel; for out of the abstract equations and formulas that only a microscopic elite can understand the physicist is able to detonate a bomb that alters—and can indeed put an end to the lives of all men. The chemist, the biologist, the physician are continually discovering cures for diseases and the alleviation of suffering. The scientist, in short, is daily changing man's life.

The philosopher can hardly be said to have such an explosive effect upon the life of his time. It does not take too candid an observer to recognize that philosophers, in fact, have a continually diminishing effect upon the minds around them. To the degree that his existence has become specialized and academic the philosopher's importance be-

yond the cloistered walls of the university has declined.

HIS DISPUTES have taken the form of pedantic exercises among colleagues; his contribution to society has been little other than to promote abysmally dull and inconsequential nitpicking. Far from gaining the enthusiastic support needed for a strong popular movement, the philosopher has little contact with the masses outside the Academy.

Consider, for example, the highly fashionable movement known as logical atomism, brain-child of the distinguished mathematician and pseudo-philosopher, Bertrand Russell, and his even more illustrious pupil, Ludwig Wittgenstein. Logical atomism may for simplicity's sake be defined as the pseudo-philosophy of mathematical logic. Its main contention is that words mean something, that there is a direct correspondence between the syllables that constitute language and the objects of physical nature to which they refer.

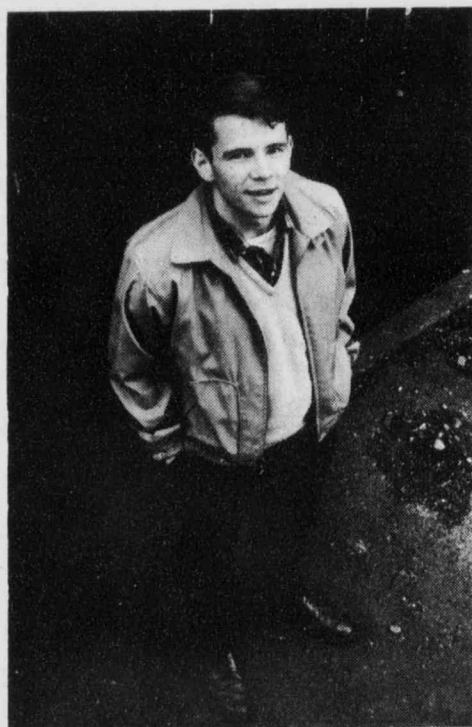
LANGUAGE MIRRORS the actual world because there is an identity of structure between a word and its referend. Consequently, the logical atomist proceeds by dissecting phrases and so-called molecular sentences in order to reach their ultimate constituents—the atomic sentences which correspond to the atomic facts of nature.

Philosophy thus becomes a work of linguistic therapy; the philosopher is interested in the ordering of atomic sentences by means of logical connectives and the primary emphasis is centered on the internal consistency of logical acceptability of statements and not on the meaning conveyed by the statement. The concern is not for the significance of content but for formal exactitude or capsulated precision.

Whether or not the "round square" exists is of no concern to the logical atomist; his main worry is to be sure that any statement about a "round square" is logically precise. Hence, to say, for example, that the "round square" does not exist seems to imply that the term (round square) means something, but names nothing, which, as one noted atomist jocosely concluded, "leads to more or less absurd metaphysical conjectures."

IN ORDER TO be precise, the notion must be re-formulated in symbolic logic to read: "It is not true that there is an entity C such that the proportional function 'X is square and round' is true, if X is C and otherwise false." Russell's verbal and symbolic gymnastics closely parallel those of the later Scholastics, who really had very little to say. And so he spent all of his time formalizing the thoughts of his predecessors in brilliantly arranged strings of Syllogisms. He, too, was not so much worried about what was said as long as it was said correctly. Philosophy was carefully (though I don't say intentionally) emptied of all content for sake of sophistical word-play.

Consider also the movement known as logical positivism, popularized by Carnap, Schlick and Feigl. Positivism de-



Robert Deltete is a sophomore honors student at S.U. Deltete's article is a reflection of his interest and concern with modern philosophy.

His Role and Function

clares that philosophy merely clarifies the meaning of statements; it shows that some are scientific, some mathematical and a great many nonsensical.

POSITIVIST MAN is a curious creature who dwells on the tiny island of light composed of what he finds scientifically meaningful, while the whole surrounding area in which ordinary mortals live from day to day and have their dealings with other mortals is consigned to the outer darkness of the "meaningless." The positivist has calmly retired from life to play amusing games with numbers and invented symbols.

I would suggest, in the most vehement manner possible, that these men, the so-called analytical philosophers, represent the epitome of shoddy escapism; they are escapists because they make no stand, no positive expressions of truth or falsity, relevant or irrelevant. But they merely contend that such important questions as "Does God exist?" or "What is Man, or Soul, or Hate or Love?" are "cognitively insignificant."

They refuse to deal with those problems that most desperately need some sort of positive and meaningful, if only tentative, answers. They retreat from those questions that philosophy must contend with.

THIS WHOLE attitude is summed up nicely by Wittgenstein in his famous dictum that "What can be said at all can be said clearly and what cannot be said clearly we must consign to silence."

The role of philosophy has deteriorated greatly; it no longer seeks to answer questions involved in a problem so that they might be answered by some other discipline. And, indeed, under these

circumstances, philosophy has very little to talk about.

WHAT THE ANALYTIC identifies as philosophy is not something that he lives by but a profession of intellectual pursuit for which he is paid.

And yet, the desire for meaning still slumbers, though submerged, beneath the extroversion and compartmentalization of American life. This is a primary reason, I would suggest, that Existentialism has had such an important impact in the years since the Second World War. Such matters as anxiety and death, the conflict between the bogus and the genuine self, the faceless man of the masses, the awareness of the death of God is scarcely the themes of analytic philosophy.

Yet they are the themes of life: People do die, people do struggle all of their lives between the demands of the real and a variety of counterfeit selves, people are confronted by the complexities of modern society and are tormented by the feelings of insecurity and absurdity.

EXISTENTIALISM, or the existential attitude of mind, is so tremendously important because here is a philosophy that has been able to cross the frontier from the Academy into the world of living, striving human beings. It has been condemned, often without very much scrutiny, for a number of reasons: as sensationalism, as mere "psychologizing," as a literary attitude, as evidence of post-war despair and nihilism.

The rejection of Existentialism by professional philosophers has merely evidenced the extent of their imprisonment in the narrowness of their own discip-

line. Never was a professional deformation, a divorcement of mind from life, more in evidence.

ONE IS continually struck by the disparity between the enormous power which our age has concentrated in its external life and the inner poverty which our art seeks to expose to view. Plays, novels, painting, sculpture—all reveal a creature full of holes and gaps, faceless, riddled with doubts and negations, starkly finite. Existentialism, like a statue by Giacometti, lays bare the spiritually bankrupt condition of modern man. It projects a gaunt, emaciated figure, a skeleton. It struggles to awaken in the individual the possibilities of an authentic and genuine life in the face of a pervasive drift toward a standardized mass society.

I don't mean to suggest that Existentialism answers all the questions—in fact, it answers few if any—but, at least it has asked the questions, it has come to grips with the problems of life.

A GOOD DEAL of Existentialist literature does play on the sensational but it is no more sensational than the work of some physicists who, when it suits their convenience, think nothing of regarding the nucleus and electron, not as substances, but merely as radiations—thus, casually dissolving the substantial world into a congeries of repellent and attractive velocities which we are invited to believe in because they can be mathematically identified and utilized. An attitude of this nature may be justifiable within a scientific context, but is it applicable outside that context? I think not.

The writings of the existentialists characterize the psychic torment of modern

man. They probe the inner depth of the psychic life with a precision that cannot be equalled by the quantitative methods of the physical sciences or the cap-sulated niceties of the logicians or the systematic rejection of "nonsensical" and "not the proper study of philosophy" of the analytics.

THE WHOLE problem of Existentialism unfolds from the modern situation. Alienation and estrangement, a sense of the basic fragility and contingency of human life, the impotence of reason when confronted with the depths of existence, the threat of Nothingness and the solitary and unsheltered conflict of the individual before this threat—these are the subjects with which Existentialism deals. The innermost life of man cannot be treated as a chain or rope or even mosaic of scientifically arranged mental atoms.

In a spirit of cool, critical assessment, we must admit that Existentialism is a new and powerful and creative movement if for no other reason than because philosophers have finally emerged from their monastic seclusion and "engaged" themselves in an attempt to meaningfully relate the diverse elements of the atomic age. The philosopher has once again entered the stream of life.

Philosophy, more than most "subjects" has a tendency to become sterile, especially if professors fail to draw the connections and initiate the enthusiasm that can make Plato, Aristotle, etc., relevant to the Twentieth Century. I encourage professors to emphasize active participation with a view to activating a small portion of the unused student potential that normally lies dormant behind the faceless mass of the lecture room.

A Christian World On Christian Terms



The most curious feature of new movements in the Church, especially among the intellectuals, is the fact that most, if not all, the ideas so recently propounded as novel, "relevant," and essential are rather tired, old and shabby. The exhalation of conscience, attacks on the hierarchy and curial offices of the Church, criticisms of papal affirmations in faith and morals, the frenzied zeal to adapt the dogmatic definitions out of existence—all in fact, give evidence of an intellectual malaise, all exude the staleness of old heresies.

As people involved in a profound spiritual ferment, we should be aware of an old religious phenomenon—that reform is always accompanied by heresy. In a time of change when the guidelines are unclear, when the limits of speculation and dissemination are ignored rather than suspended, it is inevitable that some, perhaps many, may stray from orthodoxy. That heresy should be present in the contemporary world should not be a source for alarm; rather it would be strange if it weren't.

FOR EXAMPLE, what I would call the Neo-Modernist heresy appears vibrant in the present Church and it is a source of wonder to me that an age which puts a premium on the new and novel should be mesmerized by the discard of bad theological thought. Bare-

Dr. Martin Larrey, assistant professor of history at S.U., submits his first contribution to the *Journeyman* in today's issue. The question that he raises of the possibility of heresy in some of the modern tendencies in the Church is sure to attract comment from the University community.

ly 60 years ago, in "Pacendi Gregis," Pius X commented on the "fever for novelties," summarily condemned the "intuition and subjective approach to religious experience" and the strong modernist pleas that the "ecclesiastical government be brought into harmony with men's conscience."

He stood fast against the proto-Teilhardian notion of evolutionary dogma as an "audacious sacrilege." By a resoluteness befitting a successor of Gregory VII, Pius cast modernism on the scrap heap of dead heresies.

But old heresies return in more attractive guises and the Neo-Modernism which has become "camp" in some theological circles can take a frightening toll in traditional belief if allowed to flourish unchecked. As E.E.Y. Hales pointed out in "The Catholic Church in the Modern World," Modernism is the heresy of Christianity.

IT DOES NOT attack any dogma but rather attacks the whole concept of Church authority and the nature of dogma itself. It calls for a radical personalization of faith and continually denigrates the institutional structure of the Church. It is characterized by an historical myopia and arrogance, to wit, that the present judgment stands favorably against the traditional one, that the present situation is so utterly unlike anything before that old solutions are inoperable or that the present age is far advanced over the past and therefore demands new solutions.

Paradoxically, it is these modernist sentiments that are trite, uninspiring, hackneyed and reactionary. The living tradition of the faith has seen them come and go, noting that there are few things more quaint and antique than the

man who insists that he's a breath away from a "new dawn."

The Neo-Modernists are fond of lecturing the faithful on "relevance" to the world, to the individual, to the modern problems, etc., etc. Unfortunately, it is a word that has become victimized and done so by its own equivocal sense, for it means not only "bear relation to" but also, as a result of a radical ideologizing, "to become like," "to share the values of."

IN THE FORMER sense, the Church has always been relevant for it was for the world that it was created. In the latter sense, it has never been nor ever will be "relevant." It has always stood apart from the mainstream of human history, offering a refuge from the riddles of life. In fact, one of its permanent attractions has been precisely that it was not like the world and never became a prisoner to a moment in time.

The Arian position of the Fourth Century was certainly more "relevant" and "reasonable" than the orthodox position. It carried with it, moreover, the overwhelming approval of the highest circles in the Church and state—intellectuals, bishops, ministers and emperors. When St. Athanasius, exiled five times from Alexandria, blasted against Arianism, it was truly *contra mundum*. With the aid of the Holy See, virtually alone, he nailed the Divinity of Christ into the platform of the faith. So it was and so it has always been.

WE CHRISTIANS correctly look back to those periods in which the Church "accommodated" itself to the world with a sense of grief. The feudal Church of the Tenth Century, the Renaissance Church of the 15th, or the aristocratic

Church of the 18th have never inspired us to heroic action; at best, they arouse a certain sense of pity and a strong determination to prevent the same thing from happening again. Consequently, we must not organize the Church in the light of the world, but revolutionize the world in the light of the Church.

We can only do this by returning and restoring the living tradition of the faith. It is, in the last analysis, the tradition which is vibrant, ever new, ever wondrous, ever anticipating the future. It belongs to no one time in the Church's history, but is the accumulation of historic development. It is not found in the scriptures but rather the scriptures are found in it. The tradition is the people of God throughout time handing on from generation to generation the practices, teachings and customs of the Church circumscribed and guided by the Holy See.

The tradition is a stance of affirmation, an affirmation in the salvific character of Christianity and the resultant obligation that those who embrace it must penetrate the world with its message and do so not by accepting the world as it is but elevating it through what St. John Damascus called the "superabundance of grace."

IT IS THIS cosmology, so abhorrent to contemporaries, that is the only Christian posture—to complete the act of creation in cooperation with God, yes, but towards the goal of sanctifying nature to resound to His glory, to turn created being into an eternal act of love as St. Francis so admirably taught for the Canticle to the Sun is but the symphonic form of the analogy of being.

The tradition is the affirmation of the

(Continued on page 8)

Traditional Revolution

'Battleground of Awesome Proportions'

Christian scandal that God became man and that men can become God's through Him. This is why the Incarnation is the center of human history. It is the moment when the transcendence cracked into the immanent world, forever shattering the cosmological order and creating this burdensome tension of heaven in time. There is repugnance to the mind in the mystery of the Incarnation: a God who bled and died on the Cross so that mortal men might lead immortal lives. The Tradition has rightly prized this as its most distinctive gem for the great heresies of the Faith have been those which have tried to dissolve this tension, to resolve the riddle of God-man.

From the Arians to the Tillichites, we have defended the God who walked and talked and lived among us as being, in the words of the Nicene Fathers, "true



God and true Man." We have no truck for the "historical Jesus" of the form critics nor for the "totally other." The former is a pale sham of what we would die for and the latter is a mind-paralyzing phantom of what we would live for.

THE TRADITION is avowedly papalist. Rome is the center of existence, the focal point of that Catholicism which extends ever wider across the globe. There is re-enacted that other scandal of our Faith—the ineffable truth that as Christ submitted to the will of man and died for us, so he constantly submits to the will of one man who is our Father and Teacher, the custodian of Truth. The Holy Father is endowed with nothing less than the awesome power of ordering the affairs of heaven itself, for if the power of the "keys" means anything, it means that.

The supremacy of Rome and its unerring magisterium have been strong planks in the tradition. The magisterium guarantees the truths of faith and their application. From the distillation of the past it encounters the present with a remarkable prudence and wisdom. Moreover, guided under inspiration, it assures veracity, and this stance has fired the confidence of generations. It was with this spirit in mind that St. Ignatius uttered that doxology of unqualified trust: "If the hierarchical Church teaches that what appears white is black, the mind will believe it to be black."

IT IS THIS note of abandonment that is the ground of dynamic action. It is that paradox of Christianity which asserts that strength comes from an admission of weakness and dependence.

The tradition is revolutionary. It is unsatisfied with the status quo and actively works toward a future in which the world will be totally Christian. It is evangelical and militant, pressed by the Divine command to spread the news of salvation and bring all human action into a chorus of Divine praise.

It refuses to supplicate with hat in hand before the forces of secularism and secularization. On the contrary, it trumpets what Butterfield called the one great lesson of history—namely, that the normal condition of man is sin—and promises to restore the world to its des-

tiny. Rather than contract the freedom of faith the traditional revolution is ecstatic, ever stretching to share the grace of salvation which is increased by being more fully shared.

THE TRADITION drives home the uncomfortable fact (for many) that in last resort there is no middle ground between heaven and hell. This world is, of itself, in its barren, neuter, Coxite vision, neither permanent nor sufficient for men. It is, as the 17th Century divines, both Protestant and Catholic, kept telling us, a battleground of awesome proportions, and the question was not whether we wanted to choose sides but rather what side we would choose.

If we want to restore confidence to the Christian community, we have to undertake a radical reconstruction of the spiritual order by annealing ourselves in the stream of papal teachings through the last century ever since Pius IX and Leo XIII drafted a charter for modern Roman Catholicism. We must stand, as Unamuno said, for liberty and life against the technocratic and scientific forces which would imperil the human spirit. We should be prepared to expand, not contract, the study of humane letters, to open wide the field of cultural studies for the liberation of men and women and not capitulate to the narrow technical instruction which in the end will kill intellectual freedom.

We should in the context of a Catholic intellectual climate, draw together in exploring the realms of knowledge, especially Christian knowledge and bring about that unity of truth which, as the Second Vatican Council repeating the sentiment of generations, enunciated as the end of Christian studies. Those who resent this posture out of fear of ideology must understand that Christianity is not an ideology.

IT IS AS Dawson pointed out, a Divine Power, flooding the world and bringing a supernatural life to men. It is in fact, an escape from the common pitfalls of man: cosmic cyclical humanism or effervescent spiritualism.

Least of all should we surrender for economic reasons what we defend intellectually. Christianity has seldom been economically feasible and, when it has, it generally ends by being rather bad Christianity. "We must make ourselves indifferent to all created things . . . so that we do not prefer riches to poverty, honor to dishonor, a long life to a short one." On economic grounds we cannot

justify Catholic education at all, and if we try we might as well give the palm to those who would vote us out of existence and have us absorbed by the multi-versity.

We stand on a higher ground and if we cannot make a go of it there, then there are no reasons, not even economic ones, why we should continue. Regardless of the "pressing considerations," in the last analysis the economic factors are virtually irrelevant.

WE MUST experiment out of the tradition, developing our lives and our program so as to be teachers to the world rather than learners and be prepared to withstand criticism. In this highly ideologized age, we have become victims of what I would call "condemnation by clichés." We wince at the epithet of "reactionary," "high-bound," "inflexible," unconsciously resenting being tied to notions which command neither hearing nor respect.

We are made to appear foolish but this should not alarm us. Christians have always been fools because we are in this world but do not belong to it. When Cervantes wanted to tell us about the true Christian, he recounted the story of a ridiculous knight who treated innkeepers as kings and flocks of sheep as an army of soldiers.

Our response should be to remain steadfast and to double our efforts to make Christianity a positive force in this world, but not by jettisoning the very things which can save mankind. Instead of railing against the papal teaching on birth control, articulate a theology of love; instead of ridiculing the Aristotelian-Thomistic synthesis, plumb its enormous depths by continuing the work of the Neo-Thomists.

SURELY, IF an eminent scholar like Jaroslav Pelikan can speak high praises of Thomism and command it to his fellow Protestants we should have no inferiority regarding it, nor hanker after the rubble of modern philosophy for an explanation of reality. Instead of following the lead of others in the secular affairs, we must make clear the alternative of a new life for men and invite others to follow. In a word, the work that we can do from within is immense.

The really creative steps in Christianity have had two characteristics. First, they drew their sources of strength from the lived Christianity of the past; and, secondly, they insisted that the world



would come close into Christianity on Christian terms.

It was so with the flood of Hellenism that almost overran the Church in the Fourth Century.

It was so with the great reforms of the 11th and 12th Centuries.

It was so with the biblical revolution of the Tridentine Church.

It was so with economic materialism of the 19th Century, and so must it be with the technological secularism of the 20th Century.

WE THEN do have a burden—to undertake this new adaptation. Already, as usual, the Holy See has anticipated the direction of the Church. In his first encyclical, Paul VI enunciated the following guideline:

"It is not conformity to the spirit of the world, not immunity from the discipline of reasonable asceticism, not indifference to the laxity of modern behavior; it is not emancipation from the authority of prudent and lawful behavior, not apathy with regard to the contradictory forms of modern thought, that can give vigor to the Church, or make her fit to receive the influence of the gifts of the Holy Spirit, or render her following of Christ more genuine, or give her the anxious yearning of fraternal charity and the ability to communicate her message. These things come from her aptitude to live according to divine grace, her faithfulness to the Gospel of the Lord, her hierarchical and communal unity. The Christian is not soft and cowardly, he is strong and faithful." *Ecclesiam Suam*, para. 53).

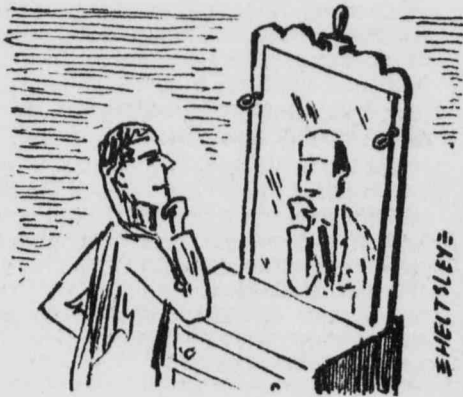
Relating With the Infinite

(Continued from page 5)

with his second mistress, Ramona, "Well, here I was trying to hold on to Ramona as I ran from her . . . Self-development, self-realization, happiness—these were the titles under which these lunacies occurred." Caulfield is too unsure of himself to be capable of giving any of himself to another. He expresses his love for Phoebe, his little sister, by a record—which breaks. God is the Eternal Thou in whom all parallel lines of relation meet. We must go out of ourselves to find the Other. But neither Herzog nor Caulfield was capable of this.

We can ultimately identify ourselves only with God—an absolute and changeless being. One way of recognizing this changeless being is to go through a series of confrontations with changing beings. Living in a world of constant change, we come to desire a stable value or entity. We then desire to unite ourselves with this changeless being, because it is the only thing which will not decay. Because it is not transitory, it can provide enduring satisfaction. To identify ourselves with our possessions, accomplishments, friends, etc., is to remain unfulfilled as a person.

MOST OF US are not blessed with a direct, whirlwind confrontation with God. Thus, we pursue Him indirectly by examining the things around us. Wheth-



I will do your bidding." Arjuna has examined his situation and found himself. Now he can act.

BUT BOTH Moses Herzog and Holden Caulfield end the book where they began it—flat on their backs. At the end Herzog is contemplating another marriage to a woman who is lavish in all things, especially in her advice as to how Herzog's life should be run. He never abandons his old self, but merely contents himself with the illusion of having done so. The trouble with Caulfield remains himself. He says:

D.B. (Caulfield's brother) asked me what I thought about all this stuff I just finished telling you about. I didn't know what the hell to say. If you want to know the truth, I don't know what I think about it. Caulfield is still unable to act; he won't even commit himself to an opinion about himself.

In the beginning of the search for self we are alone and fragmented; in the end we are united and whole. Job exemplifies this movement in his search for self. Herzog and Caulfield do not. The existence of the individual becomes authentic by recognition of one's complete contingency upon an Absolute. All three men ask what is at the center of the universe and what is man's relationship to it, but only Job finds an answer. Herzog and Caulfield remain tormented by God because of themselves.

er it is suffering or personal relationships, we must relate them to something beyond themselves before they can attain significance. A relationship with the infinite is the focal point of all finite love.

All that Herzog and Caulfield recognized was the changing in life. Because they never penetrated finite change, neither of them could establish a meaningful relationship. They never acknowledged any element of the infinite in their encounters with people. Again Herzog and Caulfield deprived themselves of a means whereby they could have found themselves and God.

At the end of the "Bhagavad Gita," Arjuna says, "By your grace, O Lord, my delusions have been dispelled. My mind stands firm. Its doubts are ended.

Student, Teacher Need 'Sense of Involvement'

By TIM McELROY
Few students at S.U. have ever heard of the newly organized "Fresh Start Tutoring School."

Those who have, however, and who are involved in its work, are learning a great deal about the education problems of Seattle's Central Area citizens.

ACCORDING TO Bill Murray, senior and psychology major at S.U. and spokesman for the group, there is a alarming failure on the part of the school system in the Central Area to present sufficient enough challenge or personal encouragement to students who actually are eager to learn.

Students are sometimes advanced to the fourth or fifth grade without adequate reading ability to keep up with their studies. "It almost seems," mused Murray, "that the present system is rewarding incompetence and punishing success."

Such educational inadequacies have been recognized in the Central District for some time and have inspired many and varied proposed solutions. Some feel that it would be good to bus children from the district to schools in other areas; others suggest that if parents want better education for their children they should move. Still others propose the building of an "all-city" school to which all children from grades six through 12 would be transported.



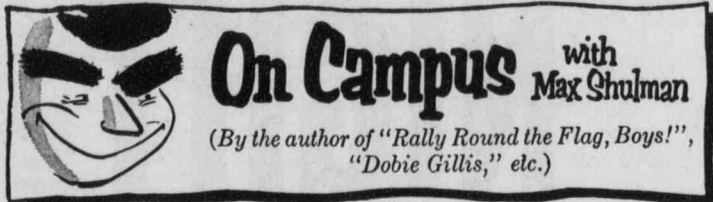
TUTORS: Bill Murray (left) and Alberta Canada, both of whom tutor in the Save Our Schools Program, prepare a lesson for their students in the Central Area.

education of the children to alleviate the problems of the Central Area."

Classes by each of the group's eight tutors are once every week in the homes of the students. Each tutor has two to four students. "We would like to teach math and history," says Murray, "but when we are limited in funds and when the students are not even able to read directions, then we must meet the most important needs first. From there we hope they will be better able to help themselves with their other studies."

AT PRESENT the group is tutoring about 20 youngsters. However, due to their economic inability to acquire more teaching materials they are turning away many eager students.

"We would like to expand, to help more youngsters," said Murray, "but even if we remain limited, I feel sure that each of our tutors has benefitted personally through a first hand contact with the parents, children and problems of our own Central Area."



HOW TO GET A'S IN ALL YOUR FINAL EXAMS

In today's column, the last of the school year, I don't intend to be funny. (I have achieved this objective many times throughout the year, but this time it's on purpose.) The hour is wrong for levity. Final exams are looming.

Have you got a chance? I say yes! I say America did not become the world's foremost producer of stove bolts and cotter pins by running away from a fight!

You will pass your finals! How? By studying. How? By learning mnemonics.

Mnemonics, the science of memory aids, was, as we all know, invented by the great Greek philosopher Mnemon in 526 B.C. (This, incidentally, was only one of the inventions of this fertile Athenian. He also invented the house cat, the opposing thumb, and, most important, the staircase. Before the staircase people were forced willy-nilly to live out their lives on the ground floor, and many grew cross as bears. Especially Demosthenes who was elected Consul of Athens six times but never served because he was unable to get up to the office of the Commissioner of Oaths on the third floor to be sworn in. But after Mnemon's staircase, Demosthenes got to the third floor easy as pie—to Athens' sorrow, as it turned out. Demosthenes, his temper shortened by years of confinement to the ground floor, soon embroiled his countrymen in a series of senseless wars with the Medes, the Persians, and the Los Angeles Rams. This later became known as the Missouri Compromise.)



But I digress. We were discussing mnemonics, which are nothing more than aids to memory—little jingles to help you remember names, dates, and places. For example:

*Columbus sailed the ocean blue
In fourteen hundred ninety two.*

See how simple? Make up your own jingles. What, for instance, came after Columbus's discovery of America? The Boston Tea Party, of course. Try this:

*Samuel Adams flung the tea
Into the briny Zuyder Zee.*

(NOTE: The Zuyder Zee was located in Boston Harbor until 1801 when Salmon P. Chase traded it to Holland for Alaska and two line backers.)

But I digress. Let's get back to mnemonics. Like this:
*In nineteen hundred sixty seven
Personna Blades make shaving heaven.*

I mention Personna because the makers of Personna Super Stainless Steel Blades are the sponsors of this column. If I may get a little misty in this, the final column of the school year, may I say it's been a pleasure working for Personna? May I say further that it's been an even greater pleasure working for you, the undergrads of America? You've been a most satisfactory audience, and I'm going to miss you this summer. In fact, I'd ask you all to come visit me except there is no access to my room. The makers of Personna, after I missed several deadlines, walled me in. I have no doors or windows—only a mail slot. I slip the columns out; they slip in Personnas and such food as can go through a mail slot. (For the past six months I've been living on after dinner mints.)

I am only having my little joke. The makers of Personna have not walled me in, for they are good and true and gleaming and constant—as good and true and gleaming and constant as the blades they make—and I wish to state publicly that I will always hold them in the highest esteem, no matter how my suit for back wages comes out.

And so, to close the year, I give you one last mnemonic:
*Study hard and pass with honors,
And always shave with good Personnors!*

* * * © 1967, Max Shulman

Personna and Personna's partner in luxury shaving, Burma-Shave, regular or menthol, have enjoyed bringing you another year of Max's uncensored and uninhibited column. We thank you for supporting our products; we wish you luck in your exams and in all your other enterprises.

HOWEVER, as it seems to parents in the Central Area, all of these proposals are based upon a common assumption: that it is the nature of the central district itself which brought about the problem in education. rather than that the system of education employed is at fault. Such an emphasis seems to say that because of the area's poverty and non-white overbalance it necessarily must have problems in education.

Parents in the area therefore asked a group of S.U. students to help alleviate the problem without the employment of some of the proposed radical changes. According to Murray, the objective now has become "rather than destroy the Central Area to improve the education of the children we must improve the

Student-Teacher Dialog Needed To Fulfill Purpose of University

(Continued from page 4)

they are necessary for graduation. This mechanical attitude is expressed in questions such as "Is this going to be on the test?" and "What do I have to do to get an A?". Said one student, "I read the catalog, what else could my adviser know?" Another, "I don't want to be palsies with my teachers."

These comments reflect the common attitude that it is not "in" to be passionately involved with one's studies. One serious student said, "If kids say 'don't take so-and-so; he's hard,' I always take him and he's usually great."

The common remarks become, "What did you get on the paper," not "What's your paper about." A pre-med student enthusiastically described his best teacher, "I get more notes from his class than from any other."

DESPITE THIS quantitative emphasis, it is in the science fields, not the humanities, that one finds greater involvement and comradeship. For example, chemistry teachers and students

regularly meet in ungraded, informal seminars to discuss the work they are currently doing.

THE SITUATION in the sciences is in contrast to that in the humanities where there are more majors, more teachers, larger classes and faculty offices located in Xavier.

What causes this disinterest? It is far more deep than the inconvenience of office locations. Teacher attitudes are to blame in large part. Often teachers seem to have office hours between 2:30 and 2:45 p.m. on alternate Tuesdays or are not even in during posted hours.

Many seem to take no interest in student activities. One student, active in Y.R.'s and New Conservatives, said, "How many teachers show up when we have speakers? They seem to feel it's too juvenile."

SOME TEACHERS seem to have the same mechanical attitude toward teaching as students have toward learning. A student said, "What we need are philosophers and physicists, not philosophy and physics teachers." Teachers often dispense with a superficial overlay of facts which they heard 20 years ago in school, instead of communicating any sense of enthusiasm, purpose and involvement.

Student disinterest stems from the demands which are made on

students by society which call for success in college so that an equally successful career—or marriage—may be launched. Students become mechanical because they are pursuing mechanical aims. These aims are related not to success as an individual—self knowledge and development of special capabilities—but are related to agreement to society's goals of conformity and prosperity. The student loses his sense of individuality in the group.

Teachers fall into a deadly rut of boredom. Students graduate as competent, but intellectually sterile, nurses or history teachers. Students go into the world with the ability to fit into a niche but unable to become excited over ideas or to read for pleasure and stimulation rather than duty.

They cannot think understandingly of men in work other than their own or assimilate new ideas into their own lives, thus enlarging their niche.

IF A UNIVERSITY fails in these areas, it would be less expensive and just as effective to use taped lectures and computer programming rather than live teachers. If a university fails to establish communication between teachers and students, it becomes an employment office: The purpose of a university is lost.

Wedding Gowns

Formals

Gowns \$50 up; Formals \$25 up.

- all fabrics
- all styles
- Northwest's finest selections
- charge or lay away

ARTHUR'S
Seattle

1522 5th MA 2-7696
Open Mon. 'til 9 PM

MAin 2-4868



for the most discriminating
ITALIAN SPECIALTIES
PIZZAS
ORDERS TO GO
—O—
Phone: MAin 2-4868
159 Yesler Way
Seattle, Washington 98104
QUICK SERVICE

ACTION FRIDAY NIGHT

The Cashmeres with *Mary Ann*
'The most turned on Girl in town'

9 p.m., TONIGHT, Gym, \$1.00 Stag, \$1.50 Drag

Presented by the S.U. CREW

(help the Rowing Team travel to the West Coast Sprints May 19)

SPORTS

First Race Together:

Crew Faces Huskies

Tomorrow morning at 10:30 on Lake Washington the S.U. Crew will meet the U.W. Huskies in the junior varsity eight-oared shell. This will be the first meeting of the two schools in crew racing.

S.U. HAS captured a first and three seconds in the eight-oared competition this season. The Husky J.V.'s in their only outing lost to the California Bears.

The race over the 2,000-meter Montlake course will be a tune-

up affair for both schools prior to the West Coast Sprints on May 19-20 at Long Beach, Calif. Oregon State University also will compete in the weekend regatta.

IN THE varsity eights OSU, U.W. and a boat from the Lake Washington Rowing Club and the Burnaby, B.C., Rowing Club will compete over the same course.

There is ample spectator viewing behind the U.W. football stadium. To find the race course, one should drive to the U.W. stadium and park in the south parking lot. Spectators may congregate at the finish line along the north side of the Montlake Cut under the Montlake Bridge. The regatta will begin at 10 a.m. with the frosh races.

Softball

Softball league playoffs begin at 8:30 a.m. tomorrow on Broadway playfield.

At that time the third place teams will compete. The Action-Finders meet the Engineers on field one and the Gaussians face the Aliis on field two.

The first place teams play at 9:50 a.m. MerryMen vs. Cellar-Trillos occupies field one; Nads vs. Chambers takes up field two.

At 11:10 a.m. the second place squads meet. The Crusaders host the Monads on field one and Red Onions challenge the Party on field two.

Coed Netters Fare Well Competing With Colleges

Last Saturday, S.U. coeds competed in a four-school tennis tournament. The U.W., Seattle Pacific College and the University of Puget Sound were in the field.

The female netters split their eight matches. In singles, Lorna Frey lost her opening contest

and won the consolation while Ann Huber reversed that order. The doubles squads of Sheila McHugh-Sue Shack and Marva Stanley-Sue Beckley took their initial matches and lost in the finals.

A week ago Wednesday the girls beat SPC 3-2. Winners in singles were Lorna Frey and Carlin Good. A doubles combo of Kathy Hopps-Shelia McHugh was the deciding factor in the victory.

At 1:30 p.m. tomorrow, the coeds meet Central Washington College.

It's SMART to be a KELLY GIRL employee

Earn Money This Summer as a

- Transcribing Machine Opr.
- Stenographer
- Typist
- Office Clerical
- Receptionist
- PBX Operator

Work When YOU Want to Work

Interesting & Challenging Temporary Assignments

For YOUR Convenience we are

INTERVIEWING

Saturdays, May 13, 20 & 27
June 3 & 10
9 a.m. to 1 p.m.

Monday through Friday
8:30 to 4 p.m.

Kelly Services

KELLY GIRL DIVISION

1002 Fourth & Pike Building

MA 4-5959

Equal Opportunity Employer

O'Brien to Seek New Coach in Earnest

By PAT CURRAN

Athletic Director Eddie O'Brien will violate the day of rest this week to begin the selection of a new basketball coach in earnest. For the next month, he will gain little or no rest.

O'Brien's Sunday will be spent reviewing coaching applications. The number of coaching applicants has hit 35 and will continue to mount until tomorrow.

After he investigates the background, playing style and recruiting talents of nearly two score applicants, O'Brien will narrow down the candidates to ten.

THESE TEN will be personally interviewed by him and from them the new varsity head will emerge. The interviews should cover two weeks; by June 1, O'Brien hopes to announce a Chieftain coach.

Filtering out the candidates will be harder than in the past. One half of the applicants have experience in four-year colleges. "This is an overall higher caliber than four years ago," said O'Brien.

Bob Boyd received the S.U. nod as head coach four seasons ago out of a field of 55 men.

While the caliber has risen, O'Brien is not content to wait



passively for candidates. He has contacted several men himself. Aggressive recruiting like this seems needed since two recent applicants were not aware of the coaching vacancy.

In order to speed up the selection date, O'Brien—who doubles as baseball coach—will turn over the team to an athletic associate for the final three games of the season.

A QUICK, yet careful, selec-

tion is essential to high school recruiting success for S.U. Most high school seniors pick their college address in the middle of June.

If S.U. can present a new basketball coach by early June, its recruiting power will be greatly strengthened.

There are 19 days until June 1. Ed O'Brien counts the days according to the applications discarded.

Intramural Track Meet Set For Sunday in West Seattle

The race for the intramural All-Sports trophy could be decided on the track.

At 1 p.m. Sunday in West Seattle Stadium a preliminary track meet will narrow down the number of contestants to three men from each league in an event. Two weeks later the final track events will be run.

Baseball Contest Stopped by Snow

Snow in Spokane has halted the trip of the S.U. baseballers into Eastern Washington.

Yesterday's and today's games with Whitworth College have been canceled. A doubleheader with Gonzaga, set for Saturday, is in doubt.

The squad was not informed of the bad playing conditions until nearly ready to leave Seattle.

The pitching rotation has been upset due to the late-season snow. Jeff Lemon and Bill Hamilton had been designated to start the Whitworth games.

The Chieftain record at this stage is 15-9.

If the Gonzaga games are blanketed away, S.U. will next meet the U.W. at 1:30 p.m. Tuesday in a doubleheader at White Center field.

Most intramural teams have formed squads for the meet. The one ending with the highest point total may be in line for the trophy. At the start of spring quarter, 40 points separated the top three teams.

Running events include the 100, 220, 440, 880-yard sprints; mile run and 440, 880 and mile relays.

The field events are the high jump, shot put and broad jump.

Tennis Scores Needed

Scores of all tennis matches between intramural squads should be turned in as soon as possible to P 561.

Scores not turned in will not be credited.

simple flip of the switch

A simple flip of the switch means wonderful, sometimes-taken-for-granted electricity. It means light and warmth, the comforts of total electric living and the conveniences of many labor-saving devices.

Behind that simple flip of the switch are the nearly 1600 employees of Public Utility Districts of Washington. Their efficient work—accomplished in the face of steadily rising operating costs, plus the occasional opposition of wind, sleet, snow and winter storms—provides electric power at the lowest prices in history to their approximately 280,000 customers.

PUD managers and employees, following policies adopted by their locally elected Commissioners, operate existing facilities on sound business principles. And, at the same time, plan ahead for expansion and improvement to keep pace with tomorrow's growth.

All at the simple flip of a switch.

WASHINGTON
Public Utility Districts'
ASSOCIATION

GERALD C. FENTON, president
101 First Building, Seattle, W.

HAPPY HOUR TODAY 1-4 p.m.

Follow the Gang to the Newly Decorated

Cellar

I.D. Please

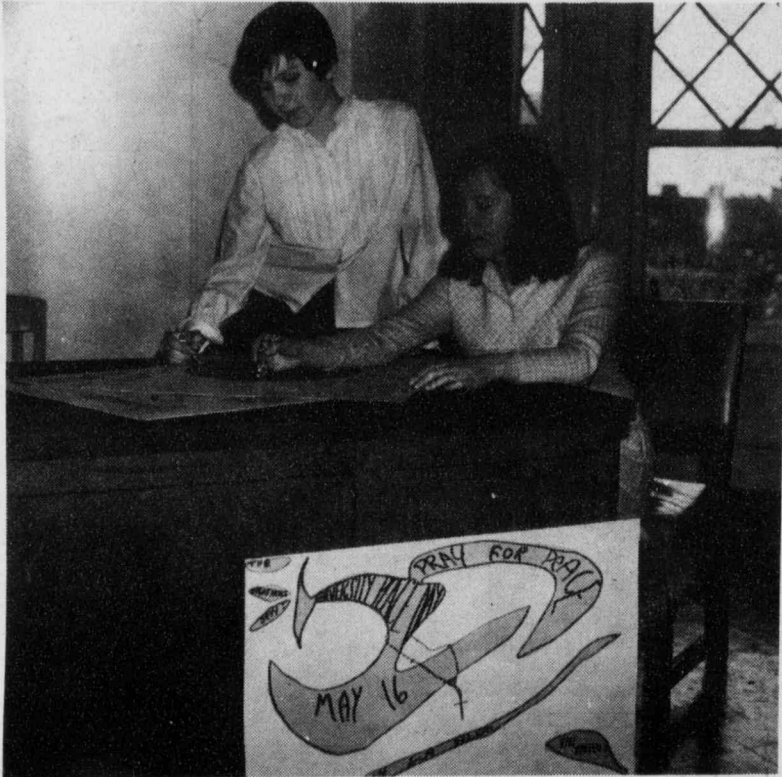
ENGAGEMENT & WEDDING Rings

Serving S. U. Since 1948 Watches — Silverware Discount to S. U. Students

Terms If Desired First Bank Card Welcome

512 BROADWAY E. EA 4-4410

S.U. Peace Day, Pilgrimage Coincide



Hedy Schroeder, left, and Laura Russell make posters for Peace Day.

S.U. will participate in Pope Paul VI's pilgrimage to Fatima to unite the Church in prayer for world peace. Events have been planned for both the day and the evening on Tuesday, Peace Day, to enable the University members to join with the united effort.

Fr. Gerald Bussy, S.J., of S.U.'s philosophy department will offer the noon Mass in the Chieftain lounge.

The new chairman of S.U.'s physics department, Dr. John Toutonghi, will lead a faculty symposium on the role of religion in peace efforts, based on documents from Vatican II. This includes a survey of peace movements which are inspired or carried on by various religious or religious orientated groups. It will begin at 6:30 p.m. in the main parlor of the CAP house in McHugh Hall.

The day will conclude with a candle-light living rosary at 9:30 p.m. on the front lawn of the Liberal Arts Building. Representatives of all the major groups within the University Family will compose decades of the rosary. They will be from faculty, faculty senate, student body and senate, dorms, town students, Loyola Hall and student organizations.

The S.U. Peace Day is planned to coincide with the Pope's visit to Fatima.

Campus Carillon Chimes Quiet: Qualified Musicians Uninterested

By KERRY WEBSTER

S.U.'s carillon has not been heard regularly for over a year because of lack of musicians to play it. The carillon, located in the L.A. Building tower, could be heard over much of downtown Seattle every Wednesday noon last year.

The carillon has been silent, however, except for special occasions since organist Dick Twohy, who used to present the noon concerts, graduated last June. Indications are that it will remain silent, at least for the time being.

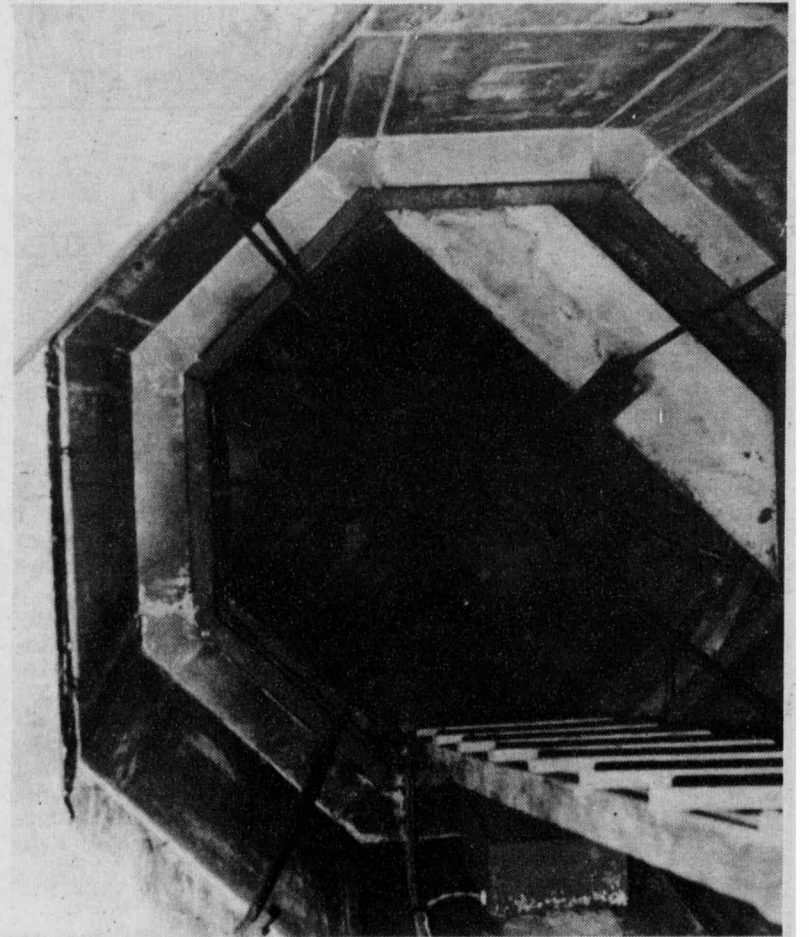
The term "carillon" is actually a misnomer. There are no bells in L.A. tower. Instead, four huge loudspeakers amplify chime tones produced by the organ in Pigott Auditorium.

The problem is finding someone to play the organ. Those who are interested, it seems, are not qualified, and those who are qualified are not interested.

The chief proponent of revival of the noon carillon concerts is junior Mike Koenig. He has presented two volunteer musicians to the Fine Arts Department for their approval.

The volunteers, freshmen Al DeFressine and Paulette Uto, were interviewed by Dr. Joseph Gallucci. According to Ed Silling of Mu Sigma, they were found "unqualified."

"Mr. Koenig and his 'well-qualified' musicians do not realize," Silling explained, "that bells are peculiar instruments. Their unique overtone series creates many harmonic problems if they are played incorrectly. Carillon music played incompetently is at best indistinct,



FOR WHOM WILL THEY TOLL: Not S.U. students, at least for awhile. Qualified carillon players are difficult to find. Until one is found the chimes will remain mute.

and at worst downright offensive. Tasteful handling of bells requires facility in technique and knowledge of harmonic theory."

Silling also emphasized the fact that "not all music is acceptable

for bell music."

Silling said that obtaining a Mu Sigma or Fine Arts Department member to play the carillon is "a possibility."

"The department typist is reading a book on it," he added.

SMOKE SIGNALS

Tuesday Meetings

International Club, 8 p.m., McHugh Hall.

Reminders

Piano recital by Miss Carolyn Lamb, 8 p.m., tonight, Pigott Aud.

Students interested in working on 1968 Homecoming may sign up in the ASSU office between noon and 3 p.m.

COEDS IN NEED of escort after dark may call the A Phi O, Campion 934 or 911.

Overnight hike with the hiking club to the San Juan Islands, May 19-21. Sign-up sheet on the first floor L.A. Building.

Classified Ads

HELP WANTED

SEATTLE TRANSIT
3.23 1/2 an hour
Minimum Age 21
Apply Airport Way S.
and Atlantic St.
Hours 8 a.m. to 4:30 p.m.
Sat. Hours 8 a.m. to noon
JU 3-4880

MISC.

THESES, term papers on IBM electric typewriter. Mrs. Rich, WE 7-2423.

Peggy Boulet, typing service, IBM pica electric, 12 minutes from campus, 3062 South Oregon, PA 2-1755.

For Sale

LOVELY black academic robe. Call evenings AD 2-1870.

JUNE - AUGUST GRADUATES

FIRST AND ADVANCED DEGREE MAJORS MEN and WOMEN

INTERESTED IN WORKING ON THE MAJOR PROBLEMS OF THE 20th CENTURY? The Federal Service Entrance Examination is the **first** step toward a rewarding career with the Federal government. This entrance level examination covers more than 200 different **kinds** of college level positions.

Public service offers participation in new, far-reaching Federal programs. You have excellent opportunities for training and advancement. When you are ready to undertake assignments and responsibilities on your own, the problems are waiting. If you have what it takes, the advancement opportunities are excellent.

Where are the jobs? Widely dispersed in desirable geographical areas in the nation. There are heavy demands for college personnel especially in the Midwest and East.

See Your College Placement Office
and arrange to take the special FSEE test

U.S. Civil Service Commission
AN EQUAL OPPORTUNITY EMPLOYER