

The CORD WEEKLY

Student Leaders honoured

Nine outstanding students were awarded the W.U.C. Student Activity Awards at the Family Dinner last Wednesday.

Mr. Fred Nichols, Director of Student Activities at W.U.C. made the presentations before a partially filled dining hall.

General awards were presented to Ken Aay, Dave Pady, Bob Schmidt and Jenny Darrell for their work on Student Council, SUBOG and other school groups. The Senior class award was presented to John McFadgen. This year John was Chairman of Winter Carnival.

Gary Calvert, Junior class award winner, was

Treasurer of Students Council this year as well as president of W.U.C.'s powerful Tiddlywinks Club.

Honourable mention went to Don Eley, who was advertising manager for the Board of Publications and President of the school choir.

Sophomore award went to Don Haugh who was President of the Sophomore class this year.

Don also directed the construction of WUC's winning float in the Telegram parade held last term in Toronto.

Les Sachs, Freshman award winner, was the man behind the scenes in many of the activities at WUC this year.

Politics, Politics

At recent general meetings, the Progressive Conservative Club and the Student Liberal Action Movement (SLAM - the new name for the Liberal Club) elected their 1966-67 party leaders and officers.

The Conservatives elected **Allan Pope**, last year's minister of Northern Affairs, as Party Leader and 1966 candidate for Prime Minister. **Bill Carr**, last year's Vice-President, was elected President.

In addition, Trevor Boothe was chosen First Vice-President, Dave Grewar Second Vice-President and Bob Morrow Executive Officer.

Plans were introduced for the appearance of special speakers from the National Party and for "consolidation of conservative thought on campus."

The Student Liberal Action Movement elected **Jim Reid** as Party Leader. Jim used two political manoeuvres to gain a close margin over his opponent Bud Taylor: 1. induction of new members on the evening of voting and 2. passage of a motion to accept proxy votes. **Bob Dowling** was elected President and **Boyd Simpson** and **Mike Harrington** First and Second Vice-Presidents.

SLAM, besides inviting speakers to the campus and participating in Model Parliament, plans to expand their programme by including a regular publication and regular informal political debate.

Jim, in a statement to the Cord said that SLAM has an interest not only in providing a stimulating club but also in increasing political awareness on campus.

An N.D.P. party spokesman indicated that elections are held in the fall to include a frosh representative on the executive.



Award winners: Eley, Pady, Schmidt, and Aay

D-B Reports

by Sue Bricco

Berkeley - style insurrections may erupt on Canadian college campuses unless students are given more representation in their university.

The text of the Duff-Berdahl report on university government released today, provides for a revised structure of Boards of Governors and the Senates of Canadian universities to include further faculty and student

Advance Registration

All students who plan to return to Waterloo University College for September, 1966-67 are required to pre-register for their choice of courses during the periods specified on the schedule. With the maximum enrolment of 2400 undergraduate students next September, it is possible that many senior courses will be filled early and the sections closed. You are requested to pre-register now, so that your request will be met and the staff of the Registrar's Office will have an opportunity to prepare your registration materials.

TIMES TO BE OBSERVED CAREFULLY

1. Students will plan their courses for 1966-67 based on the 1966-67 timetable.

2. All returning students will receive a 1966-67 Registration Confirmation Form (Form 2) together with their final examination marks in June. This must be completed and returned immediately together with a \$50 tuition deposit which will reserve a place for you. It will be applied toward tuition fees. If residence accommodation is required, an additional \$25 deposit should be enclosed. **Do not send any money until requested to do so.**

3. If a student fails a course or courses in May or the Supplemental Examination in June, he must indicate any change of courses on the Registration Confirmation form.

We hope to remove all conflicts prior to registration in September.

4. Students and faculty members must be very careful to distinguish between honors and general courses. e.g. Economics 36 is a general course and only course cards designated as Economics 36 can be used. Economics 336 is an honors course and only course cards designated as Economics 336 can be used. If the general arts student is given a card for Economics 336 instead of Economics 36, he will be marked and held responsible for the work in the honors course. It will also have to appear this way on the students report and transcript. In order to correct this type of error after registration in September a course change is involved.

5. Students will be permitted to drop courses without penalty not later than November 30.

DISTRIBUTION OF MATERIALS

Information concerning program outlines, time-tables etc. will be available after March 17 as follows:

Receptionist's Desk, Arts Building: General Arts outlines

Receptionist's Desk, Registrar's Office, Willison Hall: All Honors Program and General Science outlines.

PROGRAMMING AND DISCUSSION SESSIONS

Only one evening will be scheduled for this purpose including all programs. Advisers from all departments will be present. Every student's program must be approved before he is permitted to register for next year.

TIME: Wednesday, March 23; 6-9 p.m.

LOCATION: Schedule of Programming sessions to be announced by Dean Schaus.

ADVANCE REGISTRATION

TIME: Wednesday, March 30 and Thursday March 31

PLACE: Theatre - Auditorium

TIME-TABLE

Wednesday	10:00 a.m. - 4:00 p.m.	Checking General Programs only
March	4:00 p.m. - 7:00 p.m.	Registration of Honors and General Science students only.
	7:00 p.m. - 10:00 p.m.	General B.A. and Pre-theology students
Thursday	10:00 a.m. - 4:00 p.m.	Checking General Programs only
March 31	4:00 p.m. - 10:00 p.m.	Registration of all remaining students.

SUMMARY OF PROCEDURE

1. Work out your program based on 1966-67 time-table.
2. Have it approved by a faculty adviser on March 23, if possible.
3. Register in advance on March 30 or 31 and avoid the long line up in September!
4. Registration Confirmation Sheet and \$50 deposit must be mailed in June after the final marks have been received.

NO ADDITIONAL ADVANCE REGISTRATION PERIODS WILL BE HELD AFTER MARCH 31.

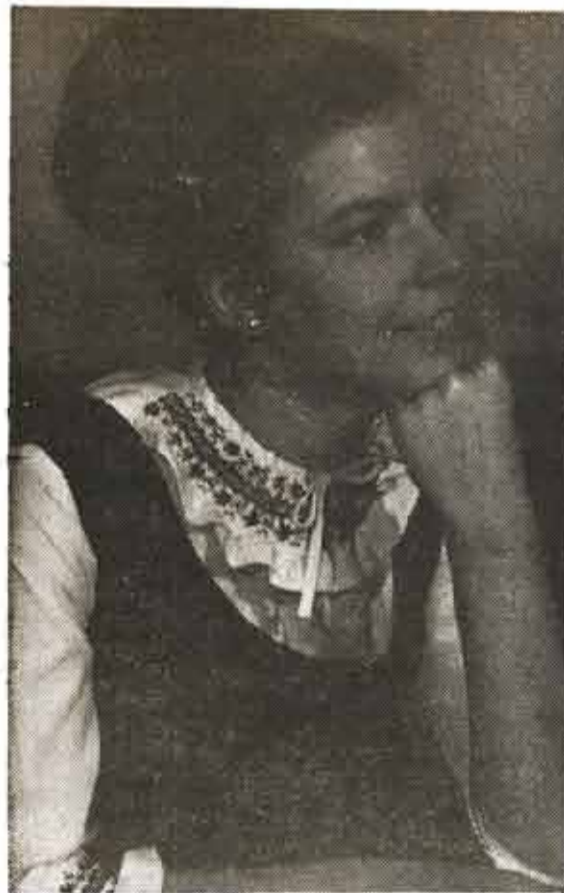


Photo by Colgate

The Girls

CHIARASUCRO

Chiaroscuro, the W.L.U. student literary magazine will be available today outside the Torque Room, across from IEI. There is exactly one copy for each student so you should pick up the booklet as early as possible. It will also be distributed on Monday, Tuesday, Wednesday and Thursday next week from 9:45 a.m. to 3:30 p.m. Each student has purchased a copy through the publication fee paid at registration time. It's YOURS. OBTAIN YOUR COPY AND READ IT. After you've read it through, why not plan to write something yourself this summer for next year's issue?

DEAR FANS

The CORD packs it in for another year. Examtime has come for us just as for most of the human beings on this campus. (We are human, you know.)

Bonne chance a tous. See you in September.

... Will They Ever Get Together?

by murray davidson

Continued From The Concordat
Will they ever get together?

That question has been asked by someone almost every day since WLU decided not to federate with U of W half a dozen years ago. Our first article noted the main reasons causing the split. Now, let's take a look at the possibilities of their getting together, and why they remain apart.

Since you are busy finishing essays and cramming for exams, I'll save you the trouble of reading further. In a word, in my view, the answer is NO, they will never merge.

The biggest reason for federation is economic; but that will become less and less important as time goes on. The major cost of a growing university is capital funds for more buildings and equipment for a spiralling enrollment. Operating costs are met from tuition fees, provincial and federal grants, donations, endowment, and profit on ancillary enterprises.

Since WLU presently has a fiscally sound financial operation, they will be in even better shape if the federal government increases its grant from \$2 to \$5 per capita, even though WLU does not get provincial

aid. Their tuition fees might rise higher than provincial supported universities, but if enrollment projections for Canada are accurate it will be a seller's market. Also, private universities in the United States usually charge more than twice as much as state schools.

Enrollment at U of W in every course in every faculty is growing. It will pass 5,000 easily in September, then 10,000 in less than ten years, and ultimately to 35,000 by the year 2000. In fields like computer science, physics and engineering, technical change is swift and perpetual and equipment rapidly becomes obsolete and must be augmented or replaced. Private sources cannot be expected to meet the huge costs of such growth, and the Ontario government is pledged to foot most of the bill.

However, when student growth is pegged at a certain point, as is WLU's plans, with specialization in the humanities and social sciences, capital costs are nearly as high. Once the backlog of needed teaching facilities is met, and since the enrollment is not increasing, there is

little demand for more and more buildings, except for such frills as fine-arts and faculty clubs.

Residences and other student services functions do not need provincial grants—they can be financed primarily through long-term CMHC mortgages, which are retired by the annual room fees. Dining halls, if efficiently managed, can turn a profit. Student unions can also be financed in such a manner. Each student pays \$10 annually on the mortgage.

In that way each succeeding year makes a contribution to the cost of the buildings as they use it. By the time it's paid for, additional recreation facilities will be needed and generations can pay for them as they use them.

It may appear ridiculous to have two expensive library buildings half a mile apart. And it is from an economic point of view. But this is where the real question of possibilities for future federation enter, for it is one of fundamental philosophy.

WLU believes in trying to establish a small, integrated, residential educational environment of students and faculty, with an

immutable Christian conviction pervading the whole atmosphere. In this way they believe they can give men the broad background he will need to cope with our increasingly secular and complex world. At the present time they are well short of their goal—and maybe they will never make it; but it's an admirable belief and they deserve the freedom to try.

U of W on the other hand, offers the scope and specialization that only bigness can afford. It trains specialists for a technological age, and even if it automates its administration for efficiency, it still has intra-departmental rapport of students and faculty although there are obvious barriers to inter-faculty incest.

When the community colleges make their full impact on Ontario's educational scene the situation of the two universities might change, but I doubt it. Despite the name confusion (I have no easy solution to that) and the obvious economic arguments for federation, to me there is a more fundamental and meaningful one against. That is the need for diversity.

Too often in Canada we have been unwilling to pay the price set by nature and by our basic greed for the development of something truly, distinctive Canadian. We are too willing to let the government do it, or sell it to foreign owners, or press it in the mould of conformity our society demands as the price of existence.

It is indeed ironic that for Ontario higher education to have some diversity it had to be in the hands of Dr. Villeneuve, an American. O Canada, our home and native land!

For many reasons, some too long and others too emotionally abstract to go into here, I do not believe that WLU and U of W will ever get together. One will grow strong and influential as its graduates populate the land, its place in the sun assured. The other will pursue the rocky road of independence to unsure fate. I say wish it luck—in Canada it will need it.



BEWARE! Spring madness is about to strike!

Watch out men! The crocus are croe-ing, buds are budding, etcetera. This is the time of year girls use their magic charm to enslave hapless males. So don't wear any of our great new clothing or other attire unless you want to get snared.

		
Tapered Tailored Traditionals By H.I.S. From \$5.00	Jeans or Stay Press Slacks By H.I.S., Levis, Lee's From \$6.50	Sport Sox By Adler, McGregor, Monarch From \$1.00

Watch For Our "Open House" To Introduce Our Big New Look
Thursday, March 31, 1966

Penny and Martha, Our Playboy Bunnies Will Be There.

BEWARE! Spring madness is about to strike!



213 King St. West Kitchener

Student Charge Accounts — No Red Tape !!!



The Longhorn Restaurant

(WATERLOO SQUARE)

Known For Delicious Food and Prompt Service

WELCOMES STUDENTS

10% STUDENT DISCOUNT WITH STUDENT MEAL CARDS

PHONE 744-4782

SHIMMERING NEW PASTELS ARE IN FOR SPRING!

Exciting new SILKY ANTRON

by Glenayr



Kitten

Yes, this is the year of the shimmering look, the lustrous look the silky look—all to make you look lovelier! Kitten leads the way with this popular new shell in lustrous shimmering pastels in new silky Antron, 34-42, \$10.98, with the popular Kitten fully-lined straight skirt to perfectly match. 8-20, \$15.98. Do see these exciting new Spring Kittens at all fine shops everywhere!

421/422

Without this label  it is not a genuine KITTEN

INITIATION '66

A tentative initiation-week schedule has been posted on the Student council bulletin board outside 1E1. This schedule is strictly the social plans agreed upon by the sophomore class executive. Any freshmen having ideas or criticisms concerning these events are asked to submit them in writing to the Soph. Class mailbox in the SUB. Lists have also been posted for those persons who are returning next year and wish to work with the executive on initiation week. By placing your name on the list you are in no way obligated, but rather enables you to receive correspondence from the initiation committee concerning recent developments.

DRESSLER'S MUSIC CENTRE

INSTRUMENTS ACCESSORIES SHEET MUSIC RECORDS

162 KING E., KITCHENER

742-4842

WLS Joins WUC For Study Next Year

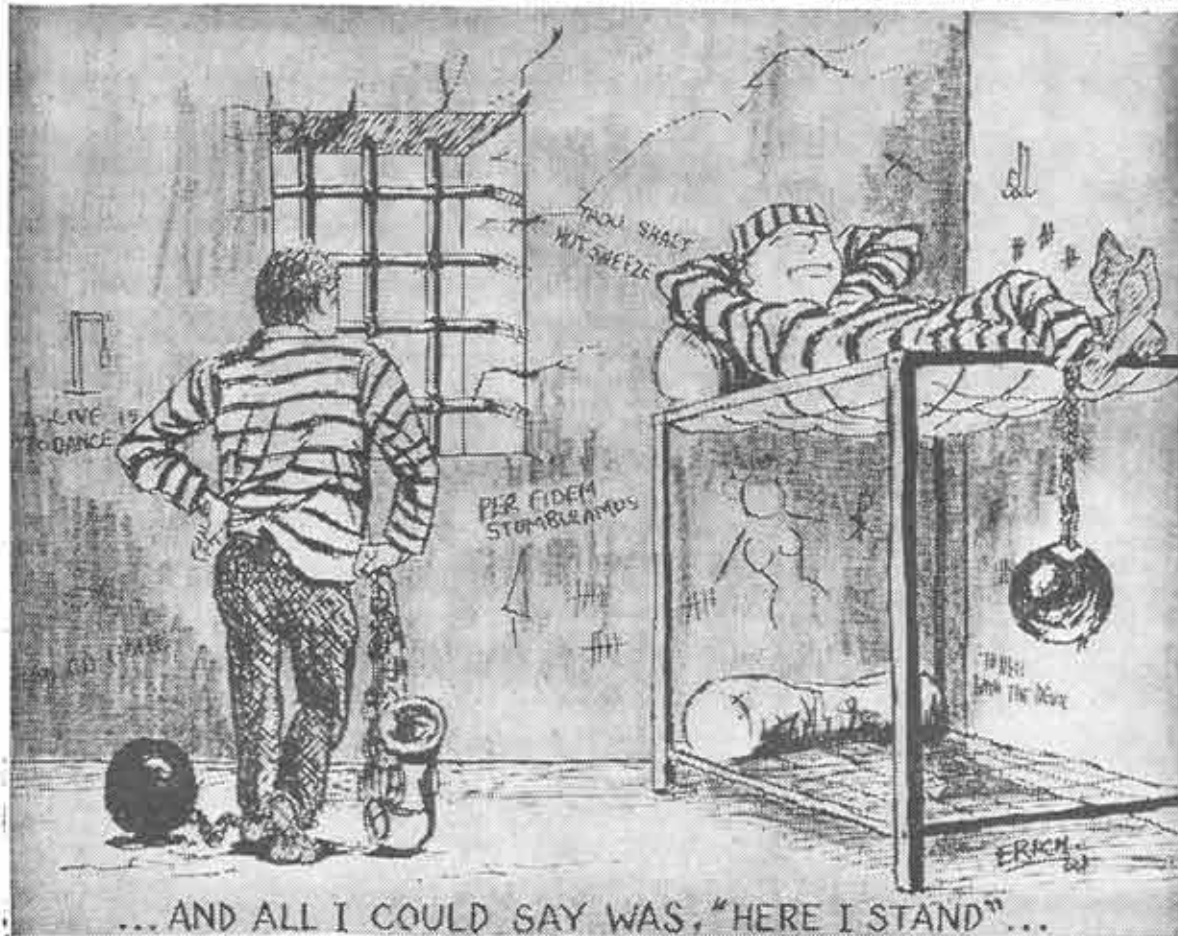
Next year the campus will witness a unique course which will involve graduate psychology students and theological students. Inter-disciplinary studies will be carried on in terms of a full course.

The latest plans call for Doctors A. Siirala and D. Morgenson to act as course instructors. Psychology grads will be required to take this course and seminarians may select this course as an elective in the Systematics department.

The nature of the course is such that it will provide a meeting ground for the various "methods" of research and study: "scientific", "philosophical", "theological". The particular focus in this inter-disciplinary course will be the nature of man.

Both theology and psychology have much to say about the nature of man. As seminary and university students study together, the hope is that the methods of each discipline will contribute to a clearer and deeper understanding of their common subject—man.

As the process of inter-disciplinary study is carried on, a fruitful confrontation should ensue from the two approaches—one a "religious" approach, the other a "verifiable knowledge" approach.



Lutherfest

by Erich Weingartner

Besides being Canada's centennial year, 1967 is also the 450th anniversary of the beginning of the Protestant Reformation. On October 31, 1517, Martin Luther nailed the memorable Ninety-five Theses on the door of the castle church in Wittenberg.

Considering that this is Canada's only Lutheran University, it might be an idea to organize a "Lutherfest" for the coming year. This, of course, should not be done in the spirit of hero-worship, but with a sincere effort to understand and come to grips with the whole spirit of the Reformation, a spirit that is once again pervading church and society.

The university administration could invite men such as Erik Erikson (author of *Young Man Luther*) and Peter Berger (sociologist) to discuss psychological and sociological influences on the lives and society of the Reformers.

The drama group on campus could produce Osborne's controversial play "Luther".

Professor Walter Kemp could present a festival featuring music by Luther and perhaps the original folk songs from which Luther took his tunes.

An inter-disciplinary course including history, sociology, psychology and theology departments could offer a course entitled "Luther as a historical phenomenon."

The Cord Weekly could reprint honest-to-God translations of Luther's more coprophilic works.

There could be organized a Catholic-Lutheran confrontation regarding Vatican II and how the modern Catholics views of the Reformation have changed.

A Reformation Arts Festival could show how the fine arts were affected. The festival might feature prints or originals of Reformation painters and cartoonists (see Bainton's "Here I Stand").

On the lighter side, the new Seminary Residence might sponsor a Luder-Festtrinken complete with robes, papists, beer-mugs

Or the person submitting the best 9.5 theses for a contest might receive as prize an original 95 Theses-nail.

Or how about a Luther-happening . . .

BY
R. NICHOLAS SCHMIDT

Life is full of miracles. Babies are Miracles; flowers are miracles, and Thaya Batdorf and Ed Summerlin are Miracles.

Dialogue, too, can be a Miracle. It is unfortunate that some could not wade through their prejudices to participate in some refreshing Dialogue. Fronts of Conservatism went up to hide sheer prejudice. "A true Opinion can be held in different Ways: It can be held openly by a Mind which is always willing to change its Point of view depending upon the facts Or evidence, or it can be held as Sheer prejudice." A mature person is One who will listen to all sides of a Question, examine the evidence for Or against each, before making up his Mind as to which side is true — if any! And if we are not willing to accept The fact that opinions contrary to Ours even exist — where are we? It is Only in reflecting on contrary Positions that we come to understand Our own more fully. If we stand for a Certain belief or position but do Not understand what we stand for, we could, In other circumstances, be fighting Against it. We are merely reflecting The majority sentiments of the Society we live in, and do not Make any attempt to justify the Validity of such sentiments. We Then might be fighting for our belief but We may be fighting for it for the wrong Reason, or what is even worse, for no Reason at all, except the fact that Our society commands us to do So. Doctor Arvum Stroll sees this as an Obstacle to future progress, and I Agree with him. He further postulates, "We require in our society An enlightened individual, who Will be mature and responsible." Why? "Because he reflects upon the issues Which face him." If he does not consider Opposing opinions seriously, He can never become such a person. There certainly has been a great deal of Criticism and slander directed Towards Ed and Thaya. Much of it is quite Unwarranted, some based on second and Third hand reporting, and a great deal based On one twenty minute chapel service. I would like, midst all this controversy, To attempt a view of what I believe Ed and Thaya tried to accomplish here.

First, we must believe that Thaya and Ed Exist, and that their form of expression Exists. And secondly, for those who must Be told, variations on a theme or Experimentation with new forms can Only be attempted after the old Or original one is capably Performed.

New forms do not negate the past. But build upon them. To me, Ed was real. There was no imitation — he was just Himself and so amazingly open. He tried to create situations that Would break down the false, the traditional Barriers between individuals. Ed found beauty in everyday things and Sounds. For him music goes on around us All the time, and I believe if we did Not attempt to fit everything neatly Into a prepared little slot or "box" We, also, might be able to hear what Is going on around us all the time. Life is a continual change. It is Always in a state of becoming, and Any being, any form, or any Institution, to be in harmony With life, must endure continual change. Ed and Thaya didn't pretend to have All the answers. Students were angry when Thaya at times would give a general Answer. Thaya often tried to make the Point that we couldn't apply her rules and Answers directly to our lives. We have To experiment too. Thaya's life, as Reflected in her art, is a constant Change. Her work becomes an immediate Approach to reality.

The Proper Way to approach works such as Thaya did On campus, is to give them a chance. That Is, don't decide ahead of time what it Is or has to be. Why does art, music, Dance, poetry, have to mean something? Why Can't it just be! Enjoy it for its own Sake. If we don't get involved in the work We are not in the proper light to try To understand the work. But if without Any preconceived ideas, we can at Least have a fair chance to understand the Form and be able to appreciate The content (which with any piece of art Does not precipitate liking the work). Ed and Thaya were here for us, not for Themselves, because they happen to believe That university is the place where

(Continued on Page 2)

The animals in this issue represent people found in every classroom and council the world over.



Annual Meeting

On March 23 the annual meeting of the Student Body Society of WLS will be held.

At this time some very important business will transpire. Next year's executive will be elected; a Per Fidem editor and staff will be chosen; other committees will be selected; a budget will be adopted.

At the annual meeting a number of reports from the various committees will evaluate the year's activities and make proposals for next year.

A full attendance for this very important meeting would be desirable, obviously. Internes take special note that you have full voting privileges.

Revival a go-go

by Wayne Holst

Leighton Ford is coming to town. He's the Canadian protégé of that famous American actor-turned-evangelist, Billy Graham.

Ford's program does not offer the latest in sax jazz or piano pulverization. He doesn't draw smears and smudges on canvas while antiphonal choirs let out with moans and groans.

His agenda doesn't even include a battery of guitars and some of the more meaningful modern folk music.

Actually, when you scrutinize the Graham - Ford campaigns, it becomes quite evident that there is basically nothing really new or unique about them. Granted, they employ the 20th century assistance of a Yankee Stadium, a Houston Astrodome, a host of P.R. men and other auxiliaries. By comparison however, this differs only a little from the street-corners and the open fields utilized in the 18th century by the English evangelist John Wesley.

Graham and Ford appear to be the most modern representatives of a long line of American revivalist campaigners originating with New England's Jonathan Edwards and the camp-ground preachers of Kentucky.

Everyone has heard of some of the 19th century evangelist notables like D. L. Moody and Billy Sunday. (Chicago was the town that the latter could not shut down. But how could he with fellows like Hugh Hefner moving in after him?)

Billy Graham started out

small. At first he was nothing more than an average-type gospeler who packed his bags and his tent and moved from location to location through the segregated Carolinas and the old South-East.

Then about 16 years ago he held a "crusade" in Los Angeles and from that time on something caught fire. The resulting Billy Graham Evangelistic Association has experienced a trend of growth and development that would make any corporation executive turn green with envy.

What has been the cause of this unique phenomenon? Graham himself admits that he is neither a great speaker nor an imaginative pulpiteer. Yet more people have seen and heard him preach on a face to face basis than any other single evangelist in the history of the Christian Church.

He has held campaigns on all five continents. Millions from all parts of the world hear him weekly on his "Hour of Decision" radio broadcast. He is able to buy prime time from the major networks for TV telecasts of some of his momentous crusade meetings. His organization, centered in Minneapolis, publishes the world's largest Protestant monthly - Decision Magazine (circulation over 3 million). Decision began publishing in 1960.

Billy Graham is the most widely known Protestant churchman in the world today.

Critics - and he has many on both the left and the right - have for years sought to analyse the

psychological and sociological reasons for his success. Many respected authors such as Hendrik Kraemer and Gibson Winter have attempted to outline the weaknesses of Graham's mass evangelism approach. And yet the crusades continue.

One of the major criticisms levelled at Graham in this age of stress on a Christian secularization is that only "church-people" crowd the stands to hear him. A vast number of the letters received by the Minneapolis headquarters invalidate this critique.

Graham does not try to analyse his success in terms of psychological or sociological theory. The source of his success, he observes, is precisely what a Wesley or a St. Paul saw as theirs.

Leighton Ford is Graham's son-in-law, and having been schooled in generally the same tradition, he is now the Association's chief Canadian evangelist. Ford's personality is appealing and he's no Elmer Gantry. One interview with him will verify that.

Is his theology naive? That's debatable, but it's not hard to find naivety in any school of theology today. For many, the question is not so much 'What is his theology?' but 'What has he got to say?'

In our age of cultural and religious avant-gardism shadows of the old sawdust trail appear a little passe. Perhaps however it's not to judge the Graham's and the Ford's until one has personally tested the merchandise they have to offer.

R. N. Schmidt - Cont'd. from page one

New forms are explored and faculty and Student experiment and attempt to Grow in understanding of the ways we Are able to relate to life and to One another. Above all, and above All places, they believe dialogue should Be able, in a university, To take place.

Well, dialogue did take place Here. Perhaps you missed it, or perhaps you Think you missed it. Let me pass on to you An answer Thaya gave to a question Posed by a student. "My philosophy Of life? First of all it is important To Live. Secondly it is important To Work; and to do either - you have to Love."

Ed and Thaya worked a miracle - For old W.U.C. will never Be quite the same, and that, brother, is a Miracle.

Progress In Education

B. BROWN
D. HOLM

Education is being revamped. Public school systems are constantly revising their various courses in an attempt to improve the process of education, and to fit the educational system to the demands of our present and future situation.

High school programs are undergoing similar changes. Both of these systems come under a single jurisdiction—the Department of Education. Universities, however, have no such body which can provide both uniformity and progress. Changes are left to the administration and the various departments.

That improvement is required is not denied by anyone. Controversy arises, however, when theories are formulated, when their relative merits are discussed, and when a solution is sought for putting such theories into practice.

What is being done about the situation? The University of Guelph is planning to adopt a trimester system, similar to the U of W's engineering courses, for Wellington College, to see whether this system can be useful for their program of studies.

Such a system would help those who, because of financial difficulties, require more than four months in summer to work their way through school. Again, those who have financial backing might be able to get a general degree in two years instead of three. While Regina is retaining a two semester year, it is a step in a similar direction that taken by Wellington College.

Is a four-month term long enough to assimilate every subject, or will education be sacrificed to the production line?

Waterloo Lutheran, along with St. Mary's, York, Lakehead, U. of Guelph, and U. of Windsor, admits Grade 13 students before they write their final exam, de-

pendent on previous work. This year Guelph is admitting Grade 13 students at Easter, beginning the summer semester. Waterloo is even allowing a limited number of Grade 12 students to register. McMaster is doing something similar in an experimental setting, but with follow-up research to determine the validity of such a step.

In addition to these steps, new colleges are being built. Laurentian has Algoma College in Sudbury, and is planning to build Northeastern at North Bay. York's plans call for one new college each year for the next twelve years.

Yet these changes and others, such as new or improved courses, are only technical changes, and do not really meet the problem of education. Are universities going to continue to be mass production learning factories with an ever-increasing output?

Many Canadian universities are now discussing the possibilities of interdepartmental and interdisciplinary education. Since such work is mainly in the planning stage, little is known about the shape of the future. However, U of T and WLU have presented some practical applications. U of T's committee on the School of Graduate Studies has suggested possibilities for closer relationships between graduate and undergraduate work, that there be only one graduate school, and that closer supervision of the graduate study process be observed. WLU is piloting a graduate interdisciplinary project this fall. Can we see in these steps the shape of future education?

Folk Liturgy Tour

In previous years, seminarians have taken preaching assignments for the aid of Cossman-Hayunga mission work. This year, the Junior class of W.L.S. plans to introduce the new folk liturgy to various interested churches. At present, a tentative schedule is being drawn up for a five-day tour through Eastern Ontario at the end of April.

In conjunction with the folk service, the class is also presenting a few religious comedies and a hootenanny. Anyone interested may obtain further information from the seminary.

How To Be An Intern

by Jack Horman

It is always embarrassing when people ask me what I do. I usually have to say, "Well, I'm called an intern, but I'm not." "Are you in medicine?" they ask. "No", I say. "You see, I'm not a real intern." "Oh", they reply. "Well what are you?" And this is where it becomes embarrassing. It is precisely here where I am dumbfounded.

Let me begin by saying that whatever it is that I am, it is not a painful state to be in. I am normally well fed and well treated. I have not been made assistant to the sexton, as some of the dire predictions of my classmate suggested. If I lead an unreasonably active life, it is not because my boss cracks a hard whip over me, but only because my seminary days have left in me the deep suspicion that if I had free time, it was because I wasn't pulling my own weight. Mind you, I usually find that I don't have time to do whatever I wanted to do. But this can be laid to that gross inefficiency for which I have become notorious.

Nor do I find in the parish to which I am attached any of those terrible things that everybody expects to find. Well I remember the image of the average parish as it is handed down by seminarians in their oral tradition. The eager seminarian arrives just in time for the president of the Ladies' Aid to say "Thank Heavens you arrived. You came just in time. Next Thursday we are having our sale of baked goods, and you will be our cashier." While he is still gushing, the president of the Church Council comes up and gives you a hale and hearty hand shake, and hopes that you will be down to earth, and not snoot off a lot of that high fallutin' theological nonsense that the last guy used. After all, it

doesn't matter what you believe as long as you're sincere." And then there is the favourite scene after the first sermon, in which you happened to use the words Jesus Christ, and one pillar of the Church, low in brain power and high on contributions, thought that you were swearing, and meets you at the door with a buggy whip, and says that "Goddamn it all, a preacher oughtn't to use that word." And then there are the innumerable hours spent in drinking tea with middle-aged ladies whose husbands are at work, lamenting the fact that said husbands never go to Church, and have no insight into the "things of the Spirit", which of course they do, having long perceived that the things of the Spirit, whatever they are, aren't matter and therefore don't matter.

The reality of the case is quite different. No doubt there are churches of that sort. But this is only natural. If you have a fathead in the pulpit, the people will act like fatheads too. And if they are used to fatheads, then they will feel that there is something not quite kosher about preachers who are not fatheads. Yet given a proper chance, a fathead congregation can be quite harmless, or even invigorating. Also a nuisance. One of my predecessors here at St. Mark's preached a sermon in the most flourishing rhetorical style, but containing the grand old formula of BS and C. One little old lady complimented him on his dramatic style. She too had taken sixth grade dramatics. But had he never gone further? If you go to visit people here on a Sunday afternoon, you had better be prepared to defend yourself. After all, they heard your sermon, and they have questions. And that's not the worst of it. If you visit someone in the evening (normal hours, 9:00 or 10:00 p.m.), you had better be pre-

pared to stay for a couple of hours. And do you know what they want to talk about? (Rolf Meind! You pay attention! This is important.) One person wondered how you can reconcile the presence of evil in this world if God is all loving and all powerful. A couple of others were wondering about the distinction between the resurrection of the body and the immortality of the soul. And these are the less educated members — that is, if pieces of paper are the same thing as education.

Of course, there are other duties. How are your kidneys? I hope you can assimilate thirteen cups of coffee into your system. Coffee is compulsory. So is Swedish. In fact, the two go together. If you can't manage a God dag, your orthodoxy is suspect. If you have trouble with French vowels, you will panic before Swedish consonants. And you had better know your onions when you go to teach the confirmation class, or they will show you by clear logical steps where you made your mistake. But at least here the non-directive means of teaching comes in handy. When one of them says, "Please, sir, there's no God", you can reply, "Well, what does the rest of the class think?" Then you sit back and let them fight it out. And why not? They know more about it.

So this leaves the question of what is an "intern" in the jargon of the Lutheran Church. In the east they would weasel out by calling me a vicar. But I am not really that, either, except when I am at the university in an office with a plush sign on the door saying "Pastor Hasley: Lutheran Student Foundation". I guess I really am an apprentice to the pastor. All those other titles are window dressing. All we need is for the LCA to recognize this fact with more accurate terminology.



THE SHY ONE asks easy questions is self-conscious . . . seconds all positive comments. . .

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Ex Cathedra Editoris

called to be human

The problems involved in defining the minister are very great. This year the seminary, in the persons of faculty, students and pastors, devoted almost 30 hours of seminar time to "the meaning of the ministry". Some would say that the seminar went exactly nowhere, fast. If 40 people working in seminar were able to make very little headway, then a few remarks cannot be expected to definitively solve the problem.

However, a brief consideration of "the minister" is certainly a propos to the training of a seminarian and the career he faces.

As soon as the topic of MINISTER arises there is an immediate problem. It is difficult to avoid placing the pastor in a separate category of his own, apart from the "sheep". However, such seems to be the generally accepted viewpoint. And here it becomes obvious that no matter how humble, how dedicated, or how understanding the individual minister is, he really is a different class of Christian.

It is not irrelevant or facetious to point out that all, especially ministers, are first called to be Christians. On every side, organization or Church or committee or institution attempts to seduce the minister away from his task as a Christian. One article of the latest Canada Lutheran begins by saying "It's great to be a member of the Christian Church today!" It might be great to be a member of the Church, even for a layman, but where is the 'called to be a Christian' aspect.

There are many who would claim that it is possible to be a real Christian in the Church today. Being Christian does have something essential which seems anomalous with membership in our leadership of that institution called the Church. A recent visitor, Dr. Milan Opocensky, described that unique Christian element in these terms: "The primary and only sacrament for the Christian is the Incarnation." If Christ is the incarnate Word, if every Christian is to centre on the down-to-earth significance of Christ and if ministers are to preach Christ crucified, then we cannot avoid the human.

The worldly, the human is the central focus of Christian theology, a focus from the scriptural angle, of course. Furthermore, the essential "humanity" aspect of Christianity is especially significant for the minister and his task.

Peter Berger makes the point that the minister is basically a "clown". This seems to be quite an incisive observation. To be deeply and basically human, while being chained to denominational doctrine, having been hired by an institution and trying to fill a building does make a person quite a clown. It requires much patience and inspiration to remain human, in the deepest Christian sense, while still satisfying the insistent demands of the Church. But the minister must play out his role and persevere.

To be a good minister — to serve Christ by serving others and not one's own office or messianic delusions, to suffer not with others, but for others, to impress people as a living example of the joy and sadness of incarnation — is to be a good Christian is to be a real human.

With the realization that these words are especially revelant to graduating seminarians, let these words remain with the '66 grads: "May you show yourselves to be, in all things, true Christians!"

look and see

Oh, look! I see a sem i nary. There are lots of boys there. Where are their mommies and daddies? I don't see their mommies and daddies.

Oh, but I see their mommies and daddies. People al so are chil dren and must have mommies and daddies too. There are plen ty of them at the sem i nary.

But I don't see any mommies and daddies.

Oh, yes. They are there. Why, they make sure the boys do not get locked in the Sem i nary buil ding when it is shut up at 5 o'clock. And then no one can get in, and steal the boys' note books.

Yes, I see now. And no one gives them too much spen ding mo ney, so they don't spend it on cars and girls and get sick at ter.

The boys even get nice notes they can co py down a bout the BIBLE with out even hav ing to make their lit tle heads ache thin king about it.

My, my, my.

Yes, isn't it nice how all those mommies and daddies help the sem i nar i ans to be such nice boys.

Those boys are very luc ky to be trea ted like such nice chil dren.

Oh, my. I won der what would hap pen if all those nice chil dren grew up?

But look. Some are gro wing up. They are al ready try ing to be like mommy and daddy.



funny money at WLS

The bursary and scholarship policy of the seminary certainly leaves much to be desired. To call the policy puzzling would be polite.

The students directly involved are becoming very discouraged. Those students who discover the cause of their fellow students' disappointment react with understandable vehemence.

Students are promised bursaries and scholarships. And then the long, cold winter sets in as the students wait for their money.

Sometimes the money doesn't come in the full amount promised; sometimes it doesn't come at all; sometimes begging is required to pry the money loose; and almost always it is late.

obituary

Usually such an item is cause for sack-cloth and ashes. Not so here. 1. The rather questionable advertisement that appeared last year — describing WLS as enjoying a student-professor ratio of 2:1 — has not reappeared. The hopeful assumption is that it died a fittingly unnatural death. Rumours of its recent resurrection in the LCA Yearbook are greatly exaggerated. Obviously the figure given in the year book was a printing error.

2. The death of "Introduction to Church and Society" was joyfully attended. The demise of a course which overlapped, at least in calendar description, a considerable part of numerous other courses seems to augur well for things to come. The hope is that the 'freed' two hours can be used next year in a manner which does justice to the admirable spirit responsible for the "late departure."

Goodbye

by R. Meindl

Orval Jansen. Rolf Meindl. Hartmuth Hoersch. Geoffrey Tanassee. Norris Heubner. Ronald Diggs.

Finals are just around the corner. Nostalgia starts to sprout in all of us. Another group of seniors is soon going to be on its way out of these 'hallowed halls'.

What should one say on such an occasion without becoming trite? Should one waken memories of years past? Should one mark weaknesses and strengths? Should one try to recall mannerisms and foibles? How does one say "Good bye" to those who have become so much a part of one's life?

I don't know! Writing this I feel a sentimental slob, hanging on to I know not what. For how can one even know other human beings so well as to make once and for all judgements what the final results of these relationships will be.

As I try to write detachedly a thousand pictures crowd into my mind. Ronald telling his African fables; Jeff singing Calypso songs; Hartmut pouting; no, absolutely not; Norris handing out cigars at David's birth; Orval proud as a peacock announcing his first grandchild. Happy days, sad days, mad days and days of reconciliation. Hours of fun in Heidelberg, and hours of conflict over weighty matters and sometimes niggardly things.

How does one ever say good-bye to all this? I still don't know, but in the name of the editorial committee of Per Fidem, and I am sure in the name of all the

other members of the Seminary family we bid you farewell and hope that your work for our living Lord may bear much fruit.

Goodbye.

Letters

WLS-life

The Editor:

A recent equation reads "Rush—drag." In fact, to say that life is a drag implies that this phenomenon is void of content. Rushing are both traffic and people. Perhaps also, "People—traffic."

Included in the rush of people is the awkwardness of being handcuffed to a function, to production. The game is business. The rule-maker is the employer. The pieces to be manipulated are employees, mechanized humanity. The rule is "Efficiency first". The aim of the entertainment is to induce one employee into one function in the most efficient production of an item.

The sterility of the impression is depressing. There is no uniqueness of man above that of a directed thought-machine. The communication is one-way. There is no acknowledgement that life is dialogue. There is no room for feedback.

Each human component is given the privilege of listening as his blood is removed from his plumbing and replaced by formaldehyde. Man becomes an establishment under the renovating hypnotism of institutional

proficiency.

Anyone attempting to affirm the myth of independent decision is castrated on the spot, de-brained—the turn of the screw. Picking one's nose is the sign of the homo sapiens. He is a rebel, an offence to onlookers and a blot on the virgin shroud of those in the process of re-incarnation.

Into this petrified forest of museum pieces the curator brings another exhibit to occupy the next "highest showcase".

whither per fidem

The Editor:

The last issue of Per Fidem lived up to the expectations of a newspaper: putting fundamental and crucial issues of seminary life in focus sharp enough to compel critical interest and concern.

Undoubtedly the effort is commendable and as a seminarian I thank and applaud you. If cheering is enough to float a newspaper, then this letter should end here; but the history of the pulp asks for more.

A newspaper is the effort of the scouts; no army is without its avant-garde. But an avant-garde which loses contact with the main body of the army courts danger which may deter any fulfillment of function.

It is true that the rearguard and baggage train of an army is unwieldy to say the least. This may be true of the WLS student body. Yet to lose sight of this body is to be the avant garde of nothing — to lose the definition of an avant garde. For it is not the avant garde which will fight the main battle, but this same unwieldy army.

May we humbly ask the scouts to try to understand this.

Joe Drepaal.

the master's voice

Per Fidem Editor:

Mr. Weingartner in "The Christian University: An Anachronism" carefully quoted LCA educators, set up a straw man, and demolished it. It is great what satisfaction can be derived from proof-texts.

After quoting some Villaume, Mr. Weingartner piously admonishes that universities must be open to all views and allow academic freedom. He was probably writing that article while WLU had on campus for five days a notable Communist, religious leader from behind the Iron-Curtain — obviously because we seek only to preserve our own "biases".

"There is no such thing as a Christian University," says Mr. Weingartner. I wonder if he has found any such thing as a "Lutheran" seminary, even a "Christian" seminary—or where does he spend his time?

William J. Villaume
President, WLU.

Ed. note. This letter was addressed to Per Fidem and so is reprinted from the Feb. 11 edition of the Cord Weekly, where it first appeared.

correction

The Editor:

I would like to correct a false impression that has arisen from my Letter to the Editor, Per Fidem, Feb. 4.

After the editing process the letter seemed to be attacking Dr. Halvorsen. This was not the intent of the letter. Criticism was directed not at Dr. Halvorsen's material but at the administrative powers who arranged his visit.

Gord Schmidt

Ed. Note: Per Fidem acknowledges your criticism.

THEOLOGY

(words by B.D. Boeckner, sung to "Lemon Tree")

When I was a lad of 23,
My father gave to me,
A bible in my one right hand,
In the other irrelevancy.
Don't put your trust in
professors, boy,
My father said to me.
And when you're through with
learning there,
Come back and learn from me.

Chorus:
Theology very pretty,
And the fringe benefits are neat.
But the crux of the crisis,
Makes it impossible to eat.
Ground of being says Paul
Tillich.

De-mythologize says Bultmann.
Now where's the gospel then my
son,

If all these boys are right.

Things used to go quite nice
and smooth.
We were in but not of the world.
But there are so many, many
books
That equate the Word with the
world
So what's with the world then
my son,
That it should be in seminary
too?
I came here to escape from it,
But they've opened that door
here too.

Chorus:

Why do we have to work and
read,
And go through all this sweat?
Let's just lounge here and sit
right back.
Theology today's all wet.
Schweitzer was a dirty rotten
fink.

He blew the whistle on the boys.
He said what's that game you're
playing at?
Nobody has any toys.

Chorus:

It says die and then you will

live,
And you've the right to be right.
But if you want to win peace
and love,

I'm afraid you will have to fight.
The message of the cross my
son,

Is not so very, very sweet,
Before love could triumph in
this world,
It had to meet defeat.

Chorus:
Ground of being says Paul
Tillich.

De-mythologize says Bultmann.
Now where's the gospel then,
my son,

If all these boys are right?
Have no fear then my fellows,
Take the cross upon your back.
And go out into the whole world,
And pray that you won't turn
back.

Religion Irrelevant?

by Arno Bablitz

As I near the end of my first year in Seminary there is one thing that is becoming frighteningly clear to me, and probably only one thing. That is, that it is not an identity crisis or a problem of secularization that faces the world of religion today. The problem is our fellow man, our neighbor. Whether he is the negro in the south, or the communist, or the depressed in other areas is not significant. That he is calling for help is a fact; he must be aided. Not only do we hesitate to give our aid, but also we refuse to hear his cry. Such a case was especially evident when a certain Theologian from a Communist State challenged us to stand and be counted as confessed Christians. We hide behind the political implications and trust that this relieves us of our duty. Not so, my brothers. The struggle to make our theology or church forms relevant is ridiculous until we have answered that cry. If we

love our neighbor, then we must be truly concerned. If we do not, there is little need to struggle with the mechanics of our religion. Are we assuming that God will pour out his love upon us if we can accomplish more effective worship? Surely we are not that naive?

In this light the liberal or radical church reformers are little more than "busyness" programs. The Folk and Jazz services that we are attempting, are they not little more than unique examples of Eros? We are trying to reach God instead of letting God come to us through our concern for our neighbor. It seems that the "busyness" programs do little more than beg the question. They are trying to heal the finger when the hand has been severed. The conservative reformers, if indeed we can speak of liberal and conservative reformers, still have the hope of being activated, someday. The liberal reformers are too busy to be constructive or helpful. The time has come to prove ourselves as participating individuals and not as haters or hated, left or right wing supporters.

But this is not a problem of the church alone. Due to modern transportation and social mobility the world no longer consists of segmented units. The plight of our neighbor is brought to our doorstep; the wounded traveller of the Good Samaritan Parable is being placed before us. We are being confronted by a very living God, and our cross is the concern for our brother. The challenge is not only to the church but to everyone. The question is, "can man rise above his short comings to respond?" It is my belief that he must. If man does not respond, he will be faced by some of the most chaotic conditions that he has

(Continued on page 5)

Toward a Prophetic Ministry

by Gord Schmidt

With the Siirala-Wagner Report on Theological Education some real headway is finally being made in the search for methods and goals in theological education that are meaningful and adequate for a world come of age. Other studies are now being made and have been made in recent years, but here we have a report made with WLS and Canada in mind.

The significance of this study can be seen from many viewpoints, one of the more important being that the basis of education for perhaps a millenium is being challenged. Siirala notes that scholastic theological education, which we have still not really moved out of, assumes that it possesses the knowledge of man, so problems of human nature can be solved by cultivating the intellectual faculties. Correlation and confrontation with other interpretations of human existence are thus unnecessary. However, "the scholastic patterns of theological education do not lead to participation in the situation of our personalistic and functional era." (p. 54) This type of education, based on authority and reason, mind centred, evades "the risks involved in the empirical and experimental approaches as well as the search for a new personal identity." (p. 28).

Also challenged in this paper is a training aimed at fitting ministers into existing denominational institutions. The point is made that the organizing principle must go below the surface of the institutional church to the Word—no other principle is meaningful or adequate for our time!

This is emphasized and elab-

orated in Wagner's study of the prophetic word. The prophet had to participate fully in the life of the community before he could discern the message to proclaim, and this eliminates memorizing the messages while a student. "Never do we find a prophet mouthing eternal and timeless truths. Each word he speaks is a personal word from a personal God to actual men with whom he is deeply concerned." (from J. D. Smart)

The authority for speaking, then, comes from God and not from an institution, a quite important concept that must be kept in mind. If the minister is not to give ready-made answers, he must discover and create images of himself and then become freely and responsibly involved in civilization. Theological education must take the implications of this into serious consideration!

Once theological education has moved out of scholasticism and denominationalism, into a search for methods of meaningfully participating in and ministering to today's personal, functional civilization, there are implications to be kept in mind. If the Church "must be formed in the context of the society and culture in which the believer live," (p. 62) the Christian must participate in all the ambiguities of life. Here is where the "healing" structures are, so the heart of theological study must not be in the Church as an abstract body, but in the world.

The starting point is people, so every voice is important. Theology must move "from the positions of 'man's theology' to a search for 'God's anthropology'" (p. 57) Learning in isolation is thus ruled out, and all learning must take place in

(Continued on page 8)

Paul's very brief epistle to Philemon written from prison is all that the New Testament tells of Onesimus but though brief the Epistle gives all the salient facts: Philemon was a convert of Paul and Onesimus a runaway slave of Philemon. In his letter Paul pleads with Philemon for Onesimus in emotion of compelling proportions. Tradition has it that early in the second century A.D., there was a certain Bishop Onesimus of Ephesus who probably gave leadership to the surrounding churches of Asia Minor. In his book, *THE CORPUS OF PAULINE WRITINGS*, Mutton hazards that this runaway slave turned bishop was the one who not only collected Pauline writings but also gave an introduction to Pauline theology in the pseudo-graphic opus, *The Epistle of Paul to the Ephesians*. This story is an attempt at recapturing the grating sound when these two titans of church history collided for the first time.

How did I miss him? Paul let his eye-lids fall in shame then wearily lifted them. He felt the energy, coiled like a spring ready to explode that was the magnificent young man who stood before him.

"The army of Marcus Gallus moves towards the Danube a month hence," Onesimus was saying. "He needs notaries. I want to be a notary in his army." The voice was as harsh as it was mellifluous and as it cut across the room Paul heard swords clash bravely and fade away to leave a sharp wake of youth and anger.

No, God. To span a generation of time, a Mediterranean of thought, and to reach down all the coils and mis-coils of the young man's twenty-one feet of gut. I am too old now. But he

marshalled his soul, more out of habit than consciously.

"You were saying, that . . .," Even in the weariness of an old man he was already fencing for the Galilean.

"That I shall be in the army of Marcus Gallus when it moves north," The clash of swords was near and clear now "And that I want . . ."

Paul cut in "About your master" Gone was the old man. Only the grey hair and beard and soft voice remained like cobwebs. It was the Apostle speaking now: the Apostle who had realized Durius' unfulfilled dream of an Asiatic conquest of Europe.

SLAVE OF THE EMPIRE

Joe Drepaul

"My master freed me a fortnight ago for commendable service." The young man moved his feral body in restless impatience, his eyes flickering in war. "Commendable service." The voice rang falsely in Paul's ear, registering the arrogance intended as compensation for the lack of conviction. The arrogance of an animal for whom fighting was a second nature. Paul crushed the pity that welled up.

"He was well when you left him?" Paul's eyes were soft gleams of the sharp blade he pointed at Onesimus.

The young man sensed the blade, recoiled momentarily, then lunged forward.

"Yes, quite well," Impatient of parrying he made his first false move — lunging too far forward. "Look. I didn't come

here to bring you a holy kiss from Philemon." His lips curled back in scorn. "I ask of you what you can give. You know Marcus Gallus." His voice was viced between pleading and pride. "All I ask is that you write for me a testimony to him." He stood up in his attempt to wrap, however thinly, the chaos in him, with his frayed cloak.

Again Paul felt pity for the young man. But another emotion of as yet uncertain origin overshadowed his pity. "I understand, Onesimus." In the same gentle tones he continued to officially declare war on the young man. "I was just thinking that

made as if to hold his ground, then, in arrogance and bitter anger he retreated.

"And you a Jew! But I forget. You're not even a Jew. You have sold yourself to Rome!" His eyes left Paul to take in the bare cold walls. "May you rot in here." His eyes lighted on Timothy standing behind Paul's chair. "You and that little milk-faced fool!" He stood up, pushing his chair noisily backwards. But he was defeated and his eyes moved like a stag at bay. In the lull of the storm Paul was speaking.

"Onesimus, I do not refuse you help. All I ask is to look at your writ of freedom that I

Philemon's writ of commendable service will be a better testimony than mine, since I only know you as of today. You have Philemon's testimony with you, have you not?"

The young man lost ground. "No," he answered in confusion. "Yes. Yes. I have it." His reply contained too much eagerness. "In my lodgings." He took a moment to re-marshal his troops. "But you know Marcus Gallus personally, while Philemon doesn't. Your word will have more weight than Philemon's." Onesimus' hands were gripping the edges of the table.

"Yes, but I don't know you personally. That's why I need to see Philemon's testimony before I write you mine."

may know you better to recommend you."

"Quit playing with me. You know damned well I don't have one." His savagery broke leaving only froth. He turned away towards the window. "You and Philemon are Romans. Even now as a prisoner you are an honourable Roman prisoner. You could never know what it is to be a slave."

But he had broken Paul's defences, though not realizing it. Paul's soul swung dangling over an abyss vaulted by the word slave. The slave world, not that castrated world of resignation where he had made converts, but that real slave world, the most real in the Empire, which he had failed to penetrate. In this world he held no significance, sinking and finding no niche from which to base and define his existence. The young

man was looking through the bars at nothing.

God, please speak to me, Paul prayed silently. All my life I have presumed to speak for you, trying to convince myself and the Empire that I am speaking your word. I will never know if it was your word. He brought himself up sharply. Don't be a fool. Of course you preached God's word. He sighed out of his wanderings to face the young man's back.

"Am I asking too much, Onesimus? What should I write? Except that you are Philemon's runaway slave. I know nothing of you. Tell me something about yourself. Anything."

Like a jungle animal the young man swung around from the window and in a bound was snarling in Paul's face.

"You want to know something about me? then listen I was born a slave. My mother was born a slave. One night a centurion stopped at my mother's master for a bed. A warm bed. My sixteen year-old mother warmed that bed for him. Her master dispensed with an unsavoury situation by selling my mother, a pregnant sixteen year-old girl to Philemon. I was bastard born and bastard bred. When I was ten Philemon sold her. That was before you made a snivelling Christian out of him. Thank God I never saw him give her a holy Christian kiss. I ran away from Philemon when I was twelve. Do you want to know what I did during the five years I've been in Rome? Let me tell you. I begged and starved and stole. Yes, it's an old story, but you've never lived it. In all its fear. But I survived. And I even learned to read and write. You want to know how I did it?" He shook his head slowly. "It's wasn't any

(Continued on page 5)

Editor Goes West

Dear Students,

While my jet to Victoria circled Toronto and dropped its fuel into Lake Ontario I began to wonder if a conference of university yearbook editors was such a good idea after all. Having relanded in Toronto two hours later, I assured myself that air travel was safe and proceeded to take another flight to the conference. Upon arrival in Victoria I was sure that the trip was worthwhile and that the work involved as *Keystone* editor was most rewarding.

The yearbook editors were determined that a university yearbook should hold some value for the individual student. Thus an association purposed "to evaluate, criticize, discuss and improve the quality of Canadian yearbooks" was formed. CUYA (Canadian University Yearbook Association) was born.

I only needed to talk with students from other universities to realize that WLU has a great deal to be proud of. I learned that our Board of Publications is one of the best organized and operated boards in Canada and that its Advertising staff is not outsold proportionately by any other university. WLU claimed another honour at the conference as it is one of five universities chosen to judge the 1966 editions of Canadian university yearbooks. Member universities of CUYA furthermore can look forward to a special Centennial year project which will be included in every '67 annual. These

are only a few points that I wish each student to be aware of; your university publications are not standing idle but are striving to be read not with a mere perusal of the eye but with a reflective critical mind.

Keystone '66 your yearbook, as of today, is on schedule and should leave Winnipeg where it is being published and arrive here on April 19. Please watch the bulletin boards to learn when and where you may obtain your copy. It's great! It's your yearbook — you paid for it — so don't forget it!

Yours truly,
Sally Lang,
Editor, *Keystone '66*

"Hour" Praised

Back in November of '65 a new idea was inaugurated at W.U.C. — The Dean's Hour. Since that time Dean Speckeen has met weekly with members of the student body in an informal setting. Many of the problems of campus life have been reviewed in these sessions. We appreciate the interest that the Dean has taken in the problems and topics that have been presented to him. It is also a good place to get free coffee and donuts. Over the course of the year such things as off-and-on-campus drinking have been discussed. One week he was presented with a petition about the meal card situation.



"NOT REALLY?"

There is great value to be found in the Dean's Hour. It allows a closer liaison between Dr. Speckeen and that part of the student body that takes the time to participate. Many of the "beefs" of the student body can be brought to the attention of the administration during this hour. There is a need on many

college campuses for a closer understanding between student and administrator so that they can work together to build a better school. Possibly the Dean's Hour is one way in which this might be accomplished at Waterloo. Let's hope that again next year we will have the Dean's Hour on this campus.

board briefs

Dr. Villaume has given his report on the last Board of Governors meeting.

The Board has authorized construction of the entire residence project which includes the completion of Womens Residence and South Hall plus the addition of two Graduate Residences which will accommodate married students in an apartment set-up. These additions make a total of 440 extra beds including those of South Hall.

The expansion program is ready to start immediately but no date has been given for expected completion.

Because of the new residences there should be no continuation of the three-in-a-room system.

The Board has decided to award two tuition-free bursaries to overseas students in graduate work. These will be effective for periods up to two years.

The Senate has confirmed a new interdisciplinary study course with theology and psychology graduate students. This is a degree course which may be used for an arts M.A. or a theology Doctor of Divinity. The aim of the study is to intermingle the ideas of the arts students — the relation to man and his role in society.

The sociology and political science departments will be separated next year — Political Science will have its own department and the Sociology department will join with the Anthropology section to form a new department headed by George Durst.

Monday, March 7, a Musicales took place in the Theatre Auditorium, with 30 students and myself sharing some compositions we had been practising this season. About four dozen people were in the audience. The previous Monday, after an extensive publicity campaign, including T.V. and newspaper releases, several thousand flyers posted to community congregations and a fine full page spread

"dangerous", "sacrilege", have been attached to the application of his talent is due in part to a lack of awareness of the direction musical composition is taking in our time.

Today, there are two contrasting streams of creative thought in music. One is the outgrowth of the Schoenberg-Webern school of 12-tone music. It seeks to control completely the piece of music by serializing

cause it was his series of fragments, or his set of graphs, which is being realized.

The music for the film "Work" (seen and heard in Thursday's Chapel) and the Offertory from the 1962 "Even-song" (heard in Thursday's Music 21 lecture) are very successful pieces of craft — combining creatively modified 12-tone melodic technique, improvisation, "indeterminate" con-

World of Pop Music and Jazz: There is a "tendency among many people to identify worship with certain types of music, and this makes for a prejudice against the new and unfamiliar regardless of its intrinsic merits. Happily, Summerlin is not among those who feel that jazz requires an apology; he follows his creative instinct rather than approaching his listeners with condensation."

It was a valuable experience to have on our campus, Ed Summerlin, the leader on this continent of the liturgical jazz movement. "And David danced before the Lord with all his might; and David was girded with a linen ephod. So David and all the house of Israel

brought up the ark of the Lord with shouting and the sound of the trumpet." The Second Book of Samuel records that Michal, Saul's daughter, when she saw David "leaping and dancing before the Lord despised him in her heart", but her punishment for this attitude was that she, the daughter of the former "chosen one", had no child unto the day of her death". If we choose to ignore or condemn contemporary media when we dance before the Lord, it will not be God who is dead but the Divine spark inside us. And remember what everybody's favourite exegetical playmate Snoopy, once said: "If you can't dance, you should at least be able to do a happy hop."

Music Means Involvement

by Professor Walter Kemp
Director of Music WLU

in the Cord, 300 people attended the W.U.C. Choir Concert. I am afraid that there is a tendency in North America to regard a concert as the occasion to pay five dollars in order to "support culture" by sitting on one's hands in an ultra-sophisticated "culture center". On the other hand, there is the precious exposure to music purchasable as a bonus feature at the local grocery — "You too may take home Beethoven's Fifth with which to anaesthetize the dishwashing drudgery!" What is missing is music as an experience of personal involvement, music in its original function as direct human communication — what the pop lyricist had in mind when he wrote "Say it with music..." Even Bonhoeffer wrote from prison that one of his most acute losses was the pleasure of playing piano duets with his friends. This paragraph is not intended as a bunch of sour grapes but a backdrop against which to focus an estimation of an important event in WLU's life, the recent visit of Mr. Ed Summerlin, musician.

Summerlin's expertise as saxophone player and jazz improviser was so well demonstrated during his stay that no further comment is necessary save that he most definitely is a master of his chosen instrument and idiom. That the words "hoax",

not only horizontal and vertical combinations of notes but also orchestration and rhythm. The ultimate in this control of the created musical product is to employ electronic equipment which can break up sound into components smaller than is possible in standard musical instrument and refine them into a vocabulary of sound, rhythms and colours whose potential is very exciting indeed. The desire to plan a work before its musical execution is not new, of course, as witness the Bach Fugue.

The second contemporary stream is quite opposite to the first, and is part of man's ever-present will to improvise in music. This is "indeterminate" or "chance" music. At the summons of the conductor the performers either (a) select one of a set of given musical fragments and sing/play it for a certain time-span, or (b) improvise upon material of their own choice, subject to a graph which indicates the length of time allotted to each executant at any given moment and the levels of dynamics through which their improvised melodies must pass. Thus, creation is shared by all involved, but, as Summerlin pointed out while discussing one of his own works in Music 21, the composer-conductor remains the originator of the whole be-

crete sounds (i.e. sounds created from sources such as saws, a garbage can, etc.) and vital syncopated rhythms derived from the Jazz style. When properly handled the combination of concrete sound and a musical instrument can produce an extra-musical effect that is deeply penetrating. I am thinking particularly of the composition "Terror" which concluded Thursday's Chapel, when the Composer seemed to recreate in terms of his own media the agony of "How Long, O Lord...?"

Once composers sought balance and perfection of form, but now the 19th century worship of the Composer as Creator of Expressive Content has evolved into an interest in the actual, on-the-spot composition of the work in front of the audience — literally, a creative 'happening' in music, in which the audience also might be involved. That men like Summerlin, skilled in performance and craft, should wish to use the musical voice of the 1960's — advanced craft and jazz rhythms — and offer it in Praise is a refreshing and hopeful sign in a century whose major composers (with the exception of a Britten or Stravinsky) very rarely write for the church. I quote from a recent book by William Robert Miller. *The Christian Encounters The*

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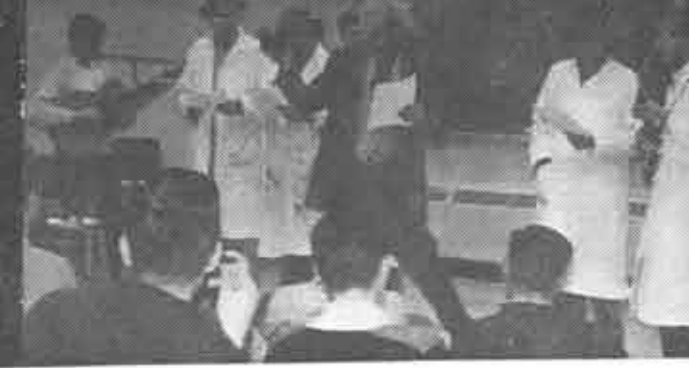
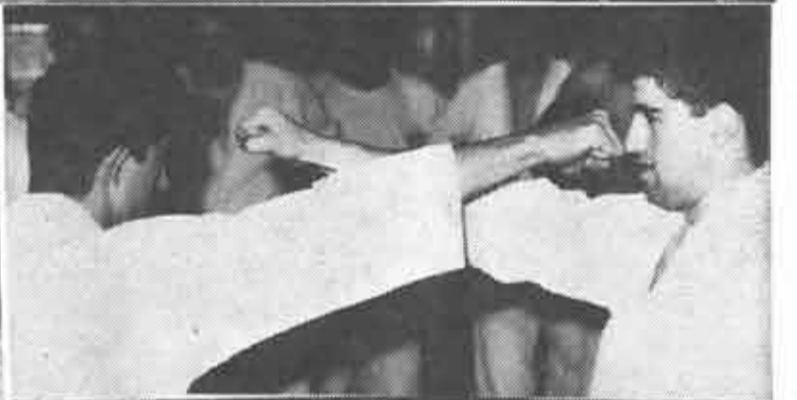
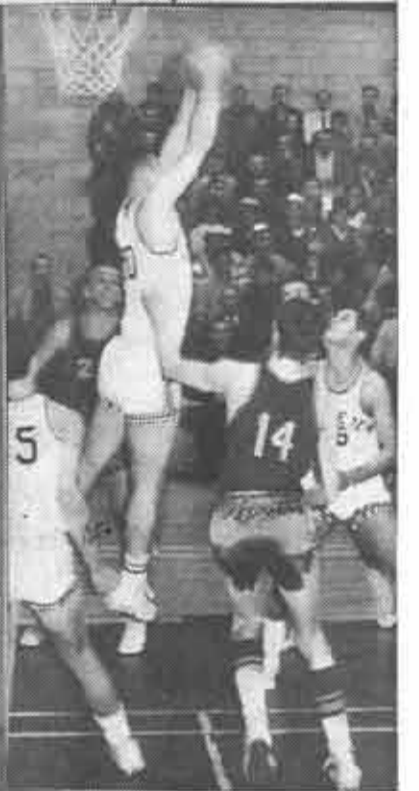
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The Coproglyphus

by Bill Casselman

A report in a recent issue of the National Geographic Magazine entitled "Photographing The Night Creatures of Alligator Reef" begins: "What could be more mysterious than the sea at night?" I don't want to be a killjoy but five hundred alternatives spring almost immediately to mind.

Among them, the Mystery of the Coproglyphs looms hauntingly. The general reader (Bless his indiscriminate soul) will have no interest at all in the lowly coproglyph; for this very reason set down the tale as unfolded to me by Sir Filbert Mern. Mern, you will recall, did all that exciting pioneer work with Jaeger about the influence of alcohol on the gland development of cabbage. It was Mern too who founded the Ignavian Order of Health, a curious organization located in Waterloo, Ontario which is dedicated to maintaining World Morality. Their chief concern and pastime is the manufacture and distribution of decency band-aids for navel oranges. But Mern was an odd duck. Many, I dare say, believed him mad. Some said he had the mind of a child of eight. But he did not. He had an eager mind, the mind of an eager child of eight. He was the co-author of that definitive study of crime in Ancient Egypt: "Copts and Robbers." Sir Filbert had also discovered in England those famous Druid tablets, the White Glyphs of Dover.

A gentleman of diverse genius, you will say. Yes. And his disappearance into the gray, yeasty billows of Hudson's Bay was mourned throughout the scientific world. Sad the day we stood silently on shore as the old fellow attempted to cross the great bay while strapped to a bar of Ivory soap. Commerce was his ruin.

Months before that tragic day Mern had entrusted to me a dog-eared manuscript cryptically labelled "The Coproglyphs." Only now, on this, the twentieth anniversary of his discovery of South America in 1946, do I feel that the coproglyphs, perhaps his greatest contribution to science, can be revealed.

The notes below the line were made by one Olaf Swerdlow, Mern's life-long assistant and a man who was, until the day of his death in 1957, an invalid. He lost his arm in World War One, lost his legs in World War Two, and had his throat shot out while defending a poppy stand during a riot in Timmins, Ontario. Truly a product of our times.

I have taken a few liberties with the manuscript, taking it upon myself to correct the numerous grammatical and orthographical peculiarities. There were a lot of spelling mistakes.

Trenchmount, England. Sept. 19, 1948. On this day the Mern expedition set sail for Kunga Island in the South seas. We were sailing under the command of one Captain Emmanuel Kelp, aboard the good frigate **Dubious**. We made good time and reached the tiny island without incident on March 4, 1957.

The island folk, through no fault of their own, were stern and hardy peasants. They dwelt in remote hill-villages, called hill-villages, peacefully pasturing and grazing on the green slopes around. For their chief food was indeed grass.

Tough and pious, the islanders lived in harmony with all the earth's creatures, save each other. They possessed a pure innocence and a faith that their mother, the earth, would provide for them. This faith was betrayed.

The natives proved unfriendly at first, but after we had impressed them with our magic sticks (i.e. after we had slaughtered 3,000 with Thompson sub-machine guns) we found them a likeable lot and a people with great natural ability as slaves. Mblebji, the aged crone who was their leader, greeted us in traditional island fashion by offering us a cup of lumba, the native drink made from fermented sand. It was rumoured that Mblebji was quite a wit who did wild imitations of Sammy Davis Jr. that laid 'em in the isles.

However we were not privileged to see it. For the next morning Mern collected all the members of the expedition on a large rock and said, "Now look, you three, we have come here to search for coproglyphs; so get to it, lads!" Minutes later we set off towards the interior of the island, located four yards away.

Dense growths surrounded us for miles. Suddenly, with a sickening cry of "Yappa Yappa Skidoo", a band of spider monkeys attacked us. Mern, ever calm, fell to weeping. I mowed them down with a portable mower which Mern had insisted I carry for just such emergencies. But poor Sir Filbert was in shabby shape. Cold sweat poured from his forehead. Hot sweat poured from his armpits. Luke-warm sweat ran from his left knee-cap which was slightly rheumatic.

A few days later he recovered. But food was running out. Some escaped through the window; some crawled through chinks in the wall. At length, crazed by over three hours without food, a native bearer attacked me, stabbing me 87 times with a wart-hog tusk, cutting open my stomach, pulling out my liver, throwing it to the ground and stamping on it. I lived for several years, but was, of course, an invalid.

Oh Yes, We did find the coproglyphs and so the mystery was solved.

Crasselman wishes his faithful readers, all four of them, good luck on the coming exams and a summer of appropriate hallucinations.

happening

in records:

Ian and Sylvia "Play One More" (Vanguard). Like many contemporary folk artists such as Bob Dylan and John Hammond, Ian and Sylvia are widening their scope into the folk-rock field. The traditional folk instrument—the acoustic guitar—is largely ignored in this album, and is replaced by an organ, electric

guitars and even a 19 piece orchestra. Such numbers as **Twenty-Four Hours to Tulsa** emphasize the pop flavour they touch on, but fortunately the Ian and Sylvia "Canadianism" does not suffer.

"**The Allen Ward Trio**" (Vanguard). This is the first album of a new and promising folk group. Although they lean heavily toward the stylings of Peter, Paul and Mary, they try not to totally restrict themselves, since they offer interpretations of **Gordon Lightfoot** and **Tom Paxton**. The outstanding talent of the group seems to come from **Miss Lynn Ward**, the female member of the trio, although an overall professionalism emanates from the group.

rhythm 'n' blues

Some top talent in the Blues field can be seen tonight in the T.A. I am referring to Toronto's **Silhouette Revue** and **Little Caesar and the Consuls**. The **Silhouettes** under the name of the **Butterfingers** was the back-up band for the "catchy" **Baby Ruth** chocolate-bar commercial popular on T.V. last summer. Right now they stand near the

top of their class in Ontario and with the dynamic personality of vocalist **Jack Hardin**, present a thoroughly polished show. On the same bill are standard favourites **Little Caesar and the Consuls**, whose release "**Hang On Snoopy**" brought them fairly widespread recognition. As an added attraction 4 go-go-girls from T.V. show "**A Go-Go 66**" will be on stage to entertain.

in art:

The K.W. art gallery (adjacent to Kitchener Collegiate Institution King St.) is presenting an exhibit of **Jean-Paul Lemieux**, under the title of "Retrospective". This display can be seen until April 11. The gallery is open evenings and Sunday afternoon in addition to their regular week-day hours.

in closing:

I would like to offer my sincere appreciation to those on the Happening staff and to those faculty members who contributed so much valuable information throughout the year. Without their help this column would have been impossible.

For Seniors Only

Dear prospective graduate:

Over the years each graduate has traditionally made a nominal pledge to assist W.L.U. in carrying out its campus development projects. Each class in the past has united its funds towards sponsoring some specific project—last year for example, the Senior Class financed a room in the new library.

We must decide where we want our funds to go. Senior Class members have suggested several alternative projects. The new Student Building Fund has been a popular choice. Mr. Brian Baker has prepared some cost estimates on several other projects which he will present to the Senior Class as a whole in a Class Meeting in 1E1, Tuesday, March 22 at 10:00 a.m.

The graduating class should turn out to this meeting so we can voice our opinions and vote for the project of our choice.

Yours very truly,
Guy Gausby,
Vice-President Sr. Class
Ken Aay,
Permanent Class Pres. '66

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WALTER H. KEMP, Director of Music

Slave of the Empire ...

Continued from page 4

Christian love that did it. You were born a Roman citizen. You can afford to be a Christian. "Out there," he jerked his head in the direction of the street. "Out there you survive only by one law: the law of brutality." He stopped, his eyes braving the picture he was seeing. "You wouldn't understand." He looked wildly towards the door, for the first time realizing that he could have been overheard, going towards it, unaware that his hypnotic voice was still thrbbing in Paul's blood stream.

"Onesimus." The young man half turned himself and in his eyes Paul saw him tensing to deal with fear. "I understand how you have lived these five years in Rome." *By matching your fear with fear, by matching cunning with cunning, by matching brutality with brutality. My God, he is a brave man. In his body was the whole Empire of suffering and he had not been broken. He can talk to slaves as none of us can. "What if I tell you, Onesimus, of the joys of being a slave?" Paul's body was shaking and he held it erect by extreme effort.*

The young man grunted his

disgust. Paul, on the defensive, felt again the helplessness and ignominy he had felt when he had grovelled before the Jerusalem Council. He picked himself up. "Or of the joys of a conquering legionaire heralding a victory." For a moment Paul felt again the pride of his conquest of Europe but before the disgust in the young man's eyes he suddenly felt silly, a foolish old man clinging to hallucinations of his own creation. Onesimus was opening the door and Paul heard the spear of the guard ring on the stone outside. His loinenty bowels sounded the cry he would always be afraid of: my son! my son!

"Onesimus!" Paul's cry winged itself across the room and the young man turned again. The space separating them was an endless desert that Paul crawled, swallowing. "I will write that testimony to Marcus Gallus." Incredibility and a wild hope deadlocked, squinting Onesimus' eyes. Paul sat down and wrote:

To the most high and noble Gallus, my brother in Christ, Greeting; I send you my son rather kept with me. He has Onesimus, whom I would have rather kept with me. He has Roman blood and Roman courage, and can

serve you well. Receive him as you would receive me, Paul of Tarsus.

He got up slowly, a defeated old man, folding the small scroll with difficulty. He saw all the churches of Asia Minor and he wanted a son. Timothy, pious but gentle; Trophimus, thoughtful but quiet; Luke, concerned but inarticulate. He wanted a son with a raging spirit to wrap up the churches of Asia Minor with a high voltage anger dedicated to Christ, as he Paul had done, but could no more. He faced the young man, handing him the letter.

"You will make a good legionaire," he said.

...Religion Irrelevant

Continued from page 4

ever passed through — if, indeed, he avoids annihilation. The challenge comes to us to meet man's total needs. It is a cry from our neighbor who finds himself in a hopeless, strange world. To answer this cry with almsgiving has little value. The same is true for political, social, or religious help if given alone. It is imperative that we answer with total participation. Modern man has the ability (such as he has never had before) to aid his neighbor. There is no barrier before him that he cannot surmount. But this will require that he rise above all trivialities, not to unite physically, but to unify his efforts. We must deal with the problem now or else be prepared to pay an even greater price in the future. There is little value in the church's preaching the Agape of God without doing something about man's cry for help.

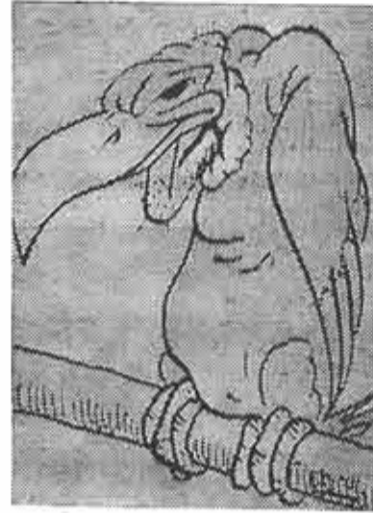
The question then may be asked, "What should we do?" It is time, I believe, to quit theorizing and start acting. By this I do not mean just activity, but sincere, unprejudiced participation. We must give our lives so that we may receive life even as Christ gave his life. There are a number of exciting programs being attempted in the church as well as in the social sciences that could be most valuable for meeting the problem. In the church, the Faith-In Life dialogue program being planned in Minneapolis is a good example of the type of program that I believe will have positive results. On our campus, the opening of a graduate school in social work should be a great asset for us. It is only as we learn to understand our neighbor that we can become truly concerned. I anticipate that our Seminary will benefit considerably by having such a discipline on the campus with which to relate. Perhaps we should be considering a complete program of interdisciplinary studies. It is true that interdisciplinary studies have been attempted without great success, but it would seem that our present situation demands such a program. The program would serve to unify our understanding and efforts to respond to the challenge that is before us. These are the programs that need the support of truly concerned people if the problem is to be solved. There is, however, no positive value in the type of negative back-benching that is so extremely evident in many areas of our society today. It is exactly when the cry of our neighbor has been resolved that we will have the answers which we insist upon having before we act. Then our church will be reformed and our religion will again be relevant. God has taken the injured traveller from the wayside and has placed him on our doorstep. We cannot avoid this challenge if we are to be called Christians at all.

ORIENTATION WEEK

For the first time, this year marks the introduction of an orientation week for seminarians. It is part of the academic year. The faculty discussed the need for an effective orientation, as concern was expressed from all areas of the University about our life together in community. At a retreat for the seminarians in November, the same need was expressed by the students.

The faculty has set aside the week of September 12-17 as a sort of on-campus retreat for all faculty and students. The Board of Theological Education — L.C.A. is providing the staff for this week, including a parish clergyman, a layman who is the synodical director of parish education, and a pastor who is now the synodical director of social welfare. The staff will meet this summer to draw up specific objectives, but the faculty hopes that this orientation week will facilitate and increase the relationship between the practical and academic aspects of our ministry.

Professor Glebe commented that, "the expressed purpose of orientation week is to explore the meaning of community in our life together, specially in the seminary, and generally in our ministry, both on campus and otherwise."



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secure in his role . . . usually remains aloof . . . attacks only when another falters . . .

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Next Year: Film Society

A film society has been established at WLU for the term '66-'67. It was felt that it would be of benefit to students of this University to see films of high quality and possibly have the opportunity to discuss these among themselves or with experts in particular fields related to the films.

An organization has been formed which will co-operate with the Waterloo Theatre to show films of special interest once a month during the two terms of the Campus Calendar.

The following has been tentatively been planned.

For each film a panel will be selected to discuss the film

after the showing.

The films and panel discussions will be open to the general public at regular Waterloo Theatre prices.

At the time of September registration, a list of proposed films will be available and memberships will be solicited. At this time negotiations are being carried on for a special reduced price for members.

Films of the calibre of "The Pawnbroker", "The Knack" "David and Lisa" will be on the programme.

The above information was submitted by Film Society chairman, H. L. Heydemann, junior at W.L.S.

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The Babylonian Captivity Today

by Rev. Henry Fischer

A Hebrew malcontent offers this lament:

"By the waters of Babylon, there we sat down and wept, when we remembered Zion. On the willows there we hung up our lyres. For there our captors required of us songs, and our tormentors, mirth, saying 'Sing us one of the song's of Zion!'"

How shall we sing the Lord's song in a foreign land?"

(Psalm 137:1-4. References for Biblical scholars only)

God's malcontents are back in Babylon. Once again we would like to "gather at the river" and remember the "good old days". The days when the 19th century rural parish could still succeed in 20th century urban society. But, alas, Babylon! The bishop of Hippo's City of God, after the onslaught of urban renewal is hardly recognizable in the Secular City a la Cox. The New Jerusalem has been by-passed by the regional planning committee and the Canada Council.

Some Aspirations

Zion is no more. The Displaced People of God seek refuge in the ghettos of Babylon. Like a mother hen, Zion gathers her exiled chicks together and attempts to create a barnyard atmosphere where her chick will feel secure, not lose their rustic identity, and engages them in a project to construct a chicken coop, "just-like-the-one-back-home." But even chicks tire of the barnyard, for "How are you gonna keep them down on the farm, once they've seen Babylon?" (Paree, Paris in the authorized version.)

Some Hope

The voice of the prophet is heard! Cox's Avant Garde is about to descend upon Babylon. The D. P.'s of God rejoice. The secular city shudders! For what can Babylon do, in the face of Ultimate Concern? the Ground of All-Being? meaningful relationships?



THE THICK SKINNED

never interested . . . asks questions about his own work . . . draws examples from his own field of interest . . .

An Ultimate Concern

Try this one on for size. In your spare time, consult the Ground of All-Being on the closed shop, silver platter unionism, cartels, the continental work week, automation and job security, the Labor Act of the Province of Ontario. A paper entitled "How to develop meaningful relationships during bargaining sessions," would be beneficial both to union and management officials.

One-Act Play in Three Scenes scene one: One of God's malcontents carries on a conversation with a man through a screen door. The man behind the door speaks in broken English with a noticeable Slavic accent.

Man: . . . me no need God. Me got union. Union take care from me. Me believe in union. scene two: One of God's malcontents sits across from the busy young executive at his desk.

Man: . . . The Church's business is religion. It hasn't anything to say or do about strikes. What are you? Some kind of NDP candidate? I go to church to hear about religion, Stick to religion.

scene three: A group of people stand before a makeshift altar. A man wearing his collar backwards takes a small, round disk and places it in the first man's mouth.

Man with the backward collar: **The body of Christ given for you . . .** (to himself) I wonder how — got out of the plant

From The Seminary Press

TABLE TALK

From the pen of Paul Schult comes a voluminous series of essays entitled "The Care and Planting of the Variegated Paradox."

Dean Leupold is always ready with a short work at this time of the year when essays are due. The Dean has entitled his latest treatise "Publish or Parish".

Joe Drepaul has dedicated the product of his fertile mind to I.M.A. Secretary. The title of his book is "Celibacy, with Love and Kisses".

Professor Riegert is in the process of putting the finishing touches to a theological examination of campsongs His very erudite paper will be entitled "The Liturgical Implications of 'My hat, it has three corners.'"

The Reverend Seminarian Dan Shutters is bringing together an anthology of sermon illustrations under the title "Stories My Father Told."

Wayne Holst, returning to Waterloo from a brief foray to York, will write a volume on "How to Crash Conferences without really Paying."

Seminary Vice-President, Dr. H. Endress, has over the years enjoyed considerable contact with the seminarians. At present he is busy with pen in hand, preparing a penetrating analysis of man. His tome is to bear the title "Money Makes the World Go 'Round'".

Barry Boeckner, after his encounter with Leighton Ford, has produced a book entitled "Mr. Personality or How I Stopped Worrying and Learned to Love the Mass Evangelist."

A joint study called "Christian Partnership in the Healing Ministry" will be published by E. Weingartner and A. Nurse.

Librarian Schultz is having published an exciting exposee. His effort will go under the title "The Search". Rumour has it that an enterprising student, plagued by an unusual case of bibliophilic kleptomania, is planning a companion work entitled "The Great Escape".

Reliable rumours have it that the Synodical Examining Committee is intending to secretly publish an inspiring homily which will bear the following title: "Examining Candidates for Ordination with a Written Exam Provided by the Board of Theological Education Can Be Fun." The subtitle reads "An exegetical consideration of the text: let not the left hand know what the right hand doeth." This volume is to be dedicated to the man who had so much to do with it, Franklin C. Fry.

Hartmut Horsch has broken into the world of print with a dash of colour here and a splat of paint there. His somewhat polemical work will comprise two interesting studies:



THE HELPER

always willing to work . . . protected from all things around him . . . goes well in one direction

the first deals with contemporary heresy; the second ventures into the field of modern liturgical practices. This book, hot off the press, is entitled "Fraud in the Chapel".

One pastor, after attending the Lutheran Brotherhood Lectures, has been inspired to write an ornithological treatise on "The Mating Habits of the Downy-waisted, White-throated Seminarian."

Geoff Tanassee, a native son of B. G. Church, has been involved with the Board of American Missions for some time. Geoff has finally consented to commit his wealth of knowledge to print. His trenchant volume bears the title "Two different Worlds."

with all those pickets at the door. He'd be a real catch considering he's on the management bargaining committee. **The Blood of Christ shed for you . . .** (to himself) I wonder if he knows he's practically standing next to one of the demonstrators from Local—?

The celebration of the presence of Christ secular city-style? The breaking down of the walls of hostility? How shall we sing the Lord's song in a strange land?

Postscript

Another Hebrew: "I saw the holy city, new Jerusalem, coming down out of heaven from God . . . and I heard a great voice from the throne saying: Behold, the dwelling of God is

with men. He will dwell with them, and they shall be His people and God himself will be with them . . . Behold I make all things new!"

The city is the arena where

the church will suffer martyrdom. The parish may perish. The church will be mutilated. But the people of God will be exiles no more; "fallen, fallen is Babylon the great."

NEWMAN CLUB

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Sex And Secularization

A recent book, "The Secular City", written by Harvey Cox, has gained widespread attention — both in theological (Cox is a professor of theology) and non-theological circles.

Per Fidem has invited two people to give the campus a taste of Cox's analysis of what has been called the "post Christian, secular era".

The specific chapter in "The Secular City" about which Messrs. Alexander and Anderson were asked to comment is one close to the hearts of all — sex.

Although the two gentlemen who have contributed their reactions are professors, each writes simply from the viewpoint of one who has read "The Secular City", in particular c. 9.

If Harvey Cox had written his *The Secular City* on the topic of sex mores in campus life, he might have called it *The Sexual Campus*.

What would *The Sexual Campus* say about contemporary campus life? It would maintain that we are too religious about sex.

This is not merely a complaint against what "nice people" say we should do, but what we are doing. We are treating sex as a tyrant god, not as an integral aspect of human life. We stand in fear — in fear of going too far, or not far enough, in our attempt to give sex its rightful place in our lives.

What does Cox offer as a solution to such a perverted religious attitude? Nothing less than the complete secularization of sex. Secularization is the liberation of man from closed world-views (including religious, political, and cultural ideologies), the turning of his attention away from other worlds to this world and this present age. (This process of secularization is not to be confused with secularism, which is itself a new rigid ideology.)

Having come this far, one might jump to the conclusion (or at least tip-toe to the tentative idea) that secularization leaves no room for the Christian point of view. But since we are dealing with a theologian, as well as a sociologist, we will take a closer look.

"Secularization . . . is the legitimate consequence of the impact of biblical faith on history." He maintains that secularization is not only compatible with, but the essence of Christianity. In short, secularization means treating nothing as an absolute but God Himself.

Thus, in the realm of politics there is no "divine right of kings;" governments can demand only conditional allegiance. Our values are not ultimate; there is "cultural relativism." "The mature secular man neither reverences nor ravages nature (or anything else). His task is . . . to assume the responsibility assigned to The Man, Adam."

So, we must secularize sex, i.e., exorcize the demons of sex. According to Cox, the god and goddess of sex are epitomized by The Playboy and Miss America. The Girl, with "her openly sexual but officially virginal figure," is the paradigm of young womanhood, as well as the ambiguities of "Look, but don't touch!" But what if one's statistics, or personality, or color does not match the "ideal?" This is not liberation, but frustration — not hope, but despair.

"Playboy" magazine is a "many-splendored thing." But like all such things, there are pitfalls to be avoided. "Playboy" has tried to secularize sex, to dethrone and humanize it, and has had some success. But there is an immaturity about its approach to interpersonal relationships. After all, the girl is a "Playmate," the perfect "Play-

boy accessory" to go along with the meerschaum pipe, the penthouse, and the Mercedes-Benz 300SL. Instead of responsibility, the "Playboy Adviser" warns, "Don't let her get serious."

The *Sexual Campus* is challenging us (especially us college-types) to revolutionize our moral thinking. Honesty demands that we accept the challenge!

by Robert E. Alexander

If you have ever taken Campus Queen contests even a little bit seriously, you should read chapter 9 of "The Secular City" by Cox. If you have wished you could afford to subscribe to "Playboy," examine the same chapter and discover why readership of that magazine drops off so sharply after the age of thirty.

Cox shows that The Playboy and Miss America incorporate a vision of life. The present a mythical total image of what it means to be a man or woman. Although very different, the two sexual ideal patterns incarnated by this god and goddess are equally unrealistic and inhuman. Their worship, (attempts to live according to the values they represent), can only bring disappointment and misery.

The mess we are in sexually is not to be escaped by banning magazines or picketing beauty

contests. These simply reflect the warped ideals of womanhood and manhood that function in our society. Indeed these ideals are not in any strong sense sexual at all. Perhaps that is the difficulty. The Girl, as represented in Queen contests, is not only young, beautiful, happy, smiling and loved — but also as virginal as fanatical chaperoning can insure.

The Playboy, too, is basically antisexual. Does this strike you as a ludicrous statement, while visions of Playmates of the Month dance in your head? Stop and think about it. Sex in the real world involves two people. Two whole, live people. Not so in Hefnerland. There sex is never serious. A cool, self-assured man treats females casually and they disappear after play-time.

None of us actually expects to be able to step into the dream world inhabited by our gods and goddesses. But the pattern of that dream world surely results from our fears and frustrations in this one. Sex frightens us because it demands that we, as a person, contact another in a circumstance that cannot be casual in our society. This requires us to take our self and the other seriously. Very disturbing. So disturbing that myths suggesting other solutions than honest responsible realism are at-

(Continued on page 8)



THE SLY ONE
quick-witted . . .
covers his trail well
often tricks others into following his path . . .

Playboy Pilgrimage

The seminarians who went on the Willison Hall trip to Detroit report that they enjoyed the excursion very much — especially the visit to that fertile mecca of culture, the Playboy Club.

TWO in ONE

Beginning in the fall term, the Seminary is making certain changes in its curriculum. The courses in Homiletics and Biblical studies will be combined in an interdepartmental discipline.

In the past, homiletics classes dealt with exegesis in a large part. The faculty has considered this unnecessary, since there is also a department for biblical studies. Then, too, the biblical courses were set up only to discover what meaning the texts had, whereas they should continue further, beyond the realm of the past, and evaluate also the meaning of these texts for the present situation.

The method of teaching this new course has not been fully mapped out, but the professors of both departments will be present for all classes, eventually leading to dialogue between both departments. Professor Riegert commented, "This course will be training in good methodology and sound exegesis. A major advantage is that duplication will thus be mainly avoided. It is an attempt to help bridge the gap between the academic and the practical."

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Prophetic Ministry...

(Continued from page 4)

team settings, interdisciplinary studies, where no one comes with ready-made answers to impress on others.

I cannot help but become very enthused with the possibilities in such a method of education. Like the rest of the students, I am longing for the satisfactory, authentic ministry of which they talk, the possibility of which has been brought to life. My clinical education, closely akin to many of the ideas here, has convinced me of the value of such an education for a meaningful ministry.

"Training men and women for patterns in which they can no longer serve in a meaningful fashion is surely no training at all." (p. 7) Much of the existing training, then, is surely no training at all! Doctors Wagner and Siirala do not pretend to know a foolproof, permanent solution. Indeed, they say "the days of uniform approaches to theological education have passed... it is only through creat-

ive experimentation that true relevance can be realized." (p. 3).

And that is what they call for: creative experimentation. It must come, for "To attempt only a theoretical answer... without bringing about necessary changes would be disastrous," (p. 6) and how can constructive changes be made unless they are preceded by experiment?

If the clergy are to be ministers, then the emphasis in their recommendations on the prophetic role must be taken seriously. As it stands now, a theologically-trained man serving as an administrator is a waste of energy and potential that is sorely needed elsewhere. I have been told that after I leave Seminary I will have to fit into a denominational stereotype. With this prospect, is it any wonder that fewer than one half of Seminary graduates plan their future with the parish as a live option?

The priestly role is not neglected either; worship is dealt with in terms of man transcending the experiences of the physical world of his consciousness,

particularly of his over-emphasized individuality, through non-verbal, symbolic means. This might be calling for some significant rethinking by Christians of their worship practices, rethinking that could begin in Seminary.

Some rethinking must also be done by congregations about the role the pastor is to play if he is to be a minister and not an administrator. I think that this rethinking is necessary, and suggest that perhaps the next big drive by our church should be directed at these ends rather than the usual end of raising more money.

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Sex & Secularization

(Continued from page 7)

tractive. One such myth that Cox considers is the proposition that an intact hymen signifies virginity. This not only suggests that a girl who has once experienced intercourse is a "fallen woman"; but also that anything short of intromission is permissible.

Cox does not argue that Christian ethics provide clear rules that need only be applied to solve the sexual problems of our time. When considering premarital sex, for example, Cox says the Gospel asks, "how I can best nourish the maturity of those with whom I share the torments and transports of human existence." He does maintain that "the Gospel liberates men from mythical taboos and rigid concepts for a purpose: so that the full and intrammeled resources of the human imagination can be exercised in responsibility for others within the patterns of public and private life".

by C. W. Anderson

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1 E 1

— SEE LETTERS TO THE EDITOR —

The CORD WEEKLY

The CORD is published occasionally for the sole benefit of those who work on it. We have fun; we like it; and we don't give a damn if you read it or not. You paid for it!

Office: Student Union Bldg. Phone: 744-5923
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A Rose Is A Rose Is A Rose

The Duff-Berdahl Report may have paved the way for better education at the University level. Senate reform was perhaps the point of greatest emphasis, and the one most applicable here at WLU. The Commissioners observed that Senates tended to become merely mass meetings, instead of deliberative bodies, especially where the ranks of the body were swelled by non-academic members drawn from the community. They suggested that Senates should be reduced in size and that representation should be weighted in favour of academics. Members should also be elected by the faculty which they represent. In order to account for the people who would be displaced, it was recommended that a new body be created — a university court. This would represent, among others, those people who are appointed positions for public relations reasons.

If this type of structure is set up, the Senate would be balanced against the Board of Governors, with the latter body still retaining ultimate authority. This would permit the movement of ideas, and valuable educational theories from the faculty level, where they usually originate, to the administrative level, where they can receive implementation.

Recommendations also cover student representation. By means of a student-elected Rector the students would receive representation of those views which the Senate could be persuaded to sponsor. This would be of great advantage to students on issues such as the Student Union Centre.

A Bedtime Story

I suppose it is inevitable that some mention of the Munsinger Affair be made in this paper, as in every other paper in the Country. Perhaps this will be a new slant.

It is certainly remarkable that our politicians in Ottawa are human beings, isn't it? Who would have thought that these men would find pretty girls attractive? Why it's positively unnatural! And the fact that they socialize behind parliament's back — on their own time too — in private yet! Oh sin!

Well we still have something to be thankful for — obviously the voters of Canada are, to a man, quite incapable of such scandalous action. It sure is a comforting feeling.

The leader of one of the numerically small parties in Canada commented that the whole scandal should be termed the Goldilocks Affair — "who's been sleeping in my bed?" We heartily agree. Can anyone tell us a new bedtime story?

Letters to the Editor

wintertime

Since February 1965, the whine of American bombers has become almost a daily sound in the lives of the Vietnamese. This devastating, cruel and barbarous campaign of terror and bombing that the U.S. has been waging in both North and South Vietnam is comparable to the crimes committed by the German Nazis and Italian Fascists against non-belligerents, like Spain, Ethiopia, and Czechoslovakia just a few decades ago. The saturation bombing of the Spanish town of Guernica in 1937 by the Nazis sparked indignation that flared around the world. The continuous napalm, white phosphorous and "fire storm" bombing of Vietnam by the American is far more execrable for it is surrounded with an atmosphere of self-righteousness that bridges, in degree, upon sheer lunacy.

Yes, we are told that it is essential to put a halt to encroaching communism. "The victory of the N.L.F. would be a threat to the safety of the U.S. itself." This is absurd. So long as the U.S. has thousands of nuclear missiles, no one is likely to attack her unless provoked. As a matter of fact, if the war continues to get worse in Vietnam, a nuclear war might result in which the U.S. would be in danger. The N.L.F. are fighting for their own country, not U.S. territory.

The request by the military dictatorship of South Viet Nam for American military aid is comparable to the invitation of Quisling for Nazi occupation of Norway.

On Saturday, March 26, peace marches will be held in several North American and European cities to protest U.S. policy. The newly united Toronto peace groups will converge on Ottawa for what is expected to be the largest peace manifestation in Canadian history.

Nov. 8, 1929: Cupid Establishes Office at Waterloo

When a revolution occurs in any social order a condition is always found which meets the emergency. This historical fact has been proved at Waterloo College. Co-education came and threw the school into a turmoil; but not for long did this state of disorder exist. Rallying to the cause, the male students have formed a Matrimonial Bureau and affairs at the institution are rapidly being brought into satisfactory order.

Rendered immune from the arrows of Cupid by bristles fast forming on his upper lip, the president of the boarding club is in a splendid position to direct the affairs of the Matrimonial Bureau. Rumour has it that the amorous difficulties of at least two Seniors, two Juniors, a Sophomore and a number of Freshies are being straightened out to the satisfaction of all concerned.

The Matrimonial Bureau has the noble slogan, "One for all and some for each" and stand prepared to assist any student, male or female, to find his other soul mate.

Nov. 22, 1929: Dormitory to Have House Detective

Forced by many recent unsolvable mysteries about the College building and campus to a realization of the necessity of the presence of a trained police mind, the resident students of Waterloo College have engaged Mr. Lucan C. Aught, well-known crime investigator, to act as

I agree, Sir

Dear Sir:
Re: An Open Letter to Janet and Rosie

Congratulations to Dr. Frederick Little for the stand which he has taken on the Jazz-Art Worship (?) Services. (An Open Letter to Janet and Rosie, March 11th).

I certainly am not opposed to Jazz and Art on our campus. However, when Jazz, Art (?), and other wierd sights, sounds and behaviours are combined in the name of Worship, I am disgusted. This may have been entertainment (for some), but why label it Worship, and why drag it into Chapel.

Don Stroh.

gest peace manifestation in Canadian history.

Although plans are not yet finalized, it is probable that there will be a march in Waterloo. Final plans will be announced at the March 22nd meeting at St. James Rosemount Church, 171 Sherwood Ave. at 8 p.m.

Remember, you who know that this war is evil but are "too busy" to attend marches, sit-ins, teach-ins and vigils are just as responsible for this as U.S. Congressmen "too busy" to force a debate. At this stage only a mass movement of the people will succeed.

Arthur Winter,
193 Albert St.

prophet, perhaps

Dear Sir:
Four years ago, when I was in my Freshman Year, I had occasion to write to the Editor of the Cord Weekly. At that time

Dear prospective Graduate:

Over the years each graduate has traditionally made a nominal pledge to assist WLU in carrying out its campus development projects. Each class in the past has united its funds toward sponsoring some specific project. Last year for example, the Senior Class financed a room in the new library.

House Detective in the institution. The name of Mr. Aught is one to be known to Scotland Yard heads, to Parisian police projects, and to Grover Whalen; a name known and feared in Limehouse, the Barbary Coast, and the Bowery. Waterloo College has been fortunate in securing the services of Mr. Aught and the students may now rest assured that they will be served by one of the most brilliant brains in the history of Crime Detection. Mr. Aught assumes his duties in the near future, and the Cord will henceforth contain reports of his activities. Watch for the Cord "Dormitory Dragnet" Column.

Feb. 8, 1930

The 1929 staff of the College Cord brought its year to a fitting close at a banquet at the Elite Cafe. After dinner, speeches were given by the retiring members of the staff. Lloyd Schaus the past editor-in-chief, was quite decided that "the more trouble it caused, the better he liked it." Walter Boas, the past associate-editor expressed the hope that the Cord

life of its student body. As such alone, it should be interesting enough but it may go even farther. The students of Waterloo College are not mere automata. They will think and form opinions and these, we believe, if couched in the proper language may be given the people through the means of the College Cord. It is the voice of our student body, not merely of an editorial staff.

Obituary Notice, March 10, 1930

Waterloo College Spirit has been pronounced dead. Sometime during the past year, College Spirit wandered away from the Campus and (despite the frantic searchings of a few) has never since been seen. For a number of years College spirit has been in failing health and frequently given to long absences. Despair and grief are believed to have caused her to commit suicide.

Requiescat in Pace — till we meet again.
This column has been developed by looking through the early issues of the College Cord.

that was the cord that was

would become in the near future, a weekly or even a daily paper. Editorial: February 8, 1930— Why?

It is the purpose of this paper to bring before its readers the activities of our school and the

They are found in the Rare Books Room on the second floor of the Library. One may obtain the key and unlock the door any daytime and look over our early history as recorded in the College Cord.

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Because of exam pressure and the lateness of the season the CORD is bowing out. It is time to express our sincere thanks to the students who have given their time and talents to produce a news paper for this school. It has been very rewarding to find everyone willing to help out, despite the usual pressure of work in the spring term. Their efforts have made it possible to produce a complete series of twenty issues. In view of last year, this is to their credit.

Changes and improvements have been made with the help of all the staff. Next year we look forward to even greater strides. Again, many thanks, and we look forward to working with you all again in the fall.

I was disappointed at the 52% turnout for the Student Council elections; I was also amazed that two or three seats were won by acclamation. I pointed out in my letter that unless the apathy of the students of W.L.U. improved, there would come a time when we would not have any

elections at all. This year's "elections" have almost proven me correct. Perhaps next year, when I am an alumnus, I can write back and say "Thank you W.L.U. students for making me a prophet!!!"

Yours Truly
Jeff Freedman.

grad class of 1966 and money problems

We must decide where we want our funds to go. Senior Class members have suggested several alternative projects. The new student Building Fund has been a popular choice. Mr. Brian Baker has prepared some cost estimates on several other projects, which he will present to the Senior Class as a whole in

a class meeting in 1E1, Tuesday, March 22 at 10:00 A.M.

The Graduating Class should turn out to this meeting so we can voice our opinions and vote for the project of our choice.

Yours truly,
Guy Gausby, Vice Pres.
Sr. Class.
Ken Aay, Permanent Class Pres./66.

DON'S DILEMMAS

Got an agile mind? Of course you have. Why don't you put it to work on a little problem that won't get you any marks but might give you a little stimulation in these trying days of essays and pre-exam cramming.

Listed below, you, the agile-minded one already referred to, will discover two problems and fifteen clues, which, when properly applied will solve the problems. They aren't easy but they can be solved, so if you get easily discouraged, go play pool or have a happening or something.

If you try to solve the problems and think you have the correct answer, bring it over to the CORD office, ask for Don and if you are correct, he will give you a free-for-nothing guided tour of the CORD office or some other exciting prize to be decided on later. Sound keen? . . . give it a try and happy nibbling.

CLUES:

1. There are five houses in a row.
2. An Englishman lives in the red house.
3. The Spaniard owns a dog.
4. Coffee is drunk in the green house.
5. The Ukranian drinks tea.

6. The green house is immediately to the right of the ivory house.
7. The man who owns snails smokes Players.
8. DuMauriers are smoked in the yellow house.
9. The man in the middle house drinks milk.
10. The Norwegian lives in the first house.
11. The man who smokes Rothman's lives next door to the man with a fox.
12. The man who smokes DuMauriers lives next door to the man who owns a horse.
13. The MacDonalds smoker

- drinks orange juice.
14. The Japanese smoke Alpines.
15. The Norwegian lives next door to the blue house.

Each man has a different Nationality, has one pet, one house, one cigarette and one drink.

PROBLEMS:

- (a) Which man drinks water? (the fifth drink)
- (b) Which man owns a Zebra? (the fifth pet)

P.S. There is a legitimate answer and it can be obtained in the CORD office.

P.S. Anyone is eligible and professors are especially welcome.

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