

The Comenian

MORAVIAN COLLEGE



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College Concert Series Features Shirley Trio

The Don Shirley Trio will be the final attraction of the current Bethlehem Community Concert Association—Moravian College Concert Series.

The Trio will appear on Saturday, March 7 at 8:30 p.m. in Johnston Hall. It consists of Don Shirley at the piano, Donald Anderson, cello and Kenneth Fricker, bass.

The music of Don Shirley and the trio cannot be categorized as being representative of any particular style or idiom. Their repertoire consists of classical, popular, folk, jazz and modern works. It includes seventeen best selling records, three of which have sold over a million and a half copies each.

Born in Kingston, Jamaica, where he received his early training from his mother, Shirley studied theory at the Leningrad Conservatory of Music at age nine. Later studies included working with organist, Conrad Bernier and Dr. Thaddeus Jones, of Catholic University, Washington, D.C., on advanced composition.

Don Shirley made his American Debut with the Boston Pops Orchestra in 1945 and the following year had his first major composition performed by the London Philharmonic Orchestra.

A musician and composer, Don Shirley also holds a Ph.D. in psychology which he earned with Phi Beta Kappa honors. Other scholarly pursuits include a knowledge of most of the Middle Eastern languages, the ability to read the Koran in its original Arabic and a study of Liturgical Arts. His work on Ambrosian and Gregorian chants qualifies him as one of the few experts in the field.

It was while teaching at the University of Chicago, that Dr. Shirley returned to the field of music which he had abandoned for his studies. Following a series of widely publicized killings, Dr. Shirley was awarded a grant from a national psychological association to study the alleged music-crime relationship, because of "an uninformed attempt to link much of the rampant delinquency with the stimulus of certain types of music."

Using an unusual approach in his research, Don Shirley devised a number of musical arrangements offering various combinations of keys, chord progressions and of varying dynamics. He performed these arrangements in a small Chicago club, and, with the assistance of some of his students, studied scientifically the reactions and responses of the audiences.

The popular response to the experiment finally brought about his appearance in New York and Don Shirley returned to the world of music.

A serious composer, Shirley has written symphonies performed by the Philadelphia Orchestra and the New York Philharmonic, and has to his credit four "organ symphonies," numerous pieces for the piano, two string quartets and a piano concerto.

"If you wish to appear agreeable in society you must consent to be taught many things which you know already."—Lavater.

"The things taught in schools and colleges are not an education, but the means of education."—Emerson



Max Lerner appears in Prosser Auditorium as First Speaker of the current series on Modern Democracy.

New Officers Chosen

WRMC Opens New Broadcasting Season

Campus radio station WRMC began its regularly scheduled programming for the Spring Semester 1964 on Monday, Feb. 24. A new format and a longer broadcast day are featured by the new WRMC.

At 3 P.M., Monday through Friday, "Big-Mouth Bill Adams" is on the air with the top sounds in the nation. From 4-12 P.M., middle of the road music is featured. This includes light jazz, folk, big band, and mood music. Some show tunes and movie themes are also aired.

Beginning this semester, a new program *Comment Moravian*, will

be broadcast twice weekly from 10-12 o'clock midnight on Tuesdays and Thursdays. Van Lee, who will host the Tuesday edition of the show, will accept telephone calls from any student who has a topic of general interest to discuss.

Our phone lines will be connected to our transmitter at these
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The Age of Overkill

Lerner Airs Problems of Modern Democracy

by Tom Vadasz

Max Lerner, distinguished journalist and historian, lectured in Prosser Auditorium on Thursday, February 20. His topic was "Responsible Citizenship in a Democratic Society."

Lerner said responsible citizenship depends on an integration of thoughts and action.

We live in a period of acceleration. The total amount of knowledge tends to double every ten years. We must keep pace with this acceleration. Thinking, that is, our social and educational systems, must parallel new developments. Responsible citizenship, Lerner said, must not permit stagnation.

New weapons have made many concepts obsolete. A nation can no longer use all the force at its command to achieve its ends. We now have more power than we dare use. The only way a nation can preserve its sovereignty is to pool it with others. The nation which acts without regard to others will be alienated and thus powerless.

A basis of responsible citizenship is not to exclude facts, but to accept them. We cannot delude ourselves as to their reality.

Force, however, cannot be entirely disregarded. Sometimes force is necessary, but at other times, it is useless. At such times, only ideas will suffice. Mr. Lerner feels that a proper combination of force and ideas is a necessity.

Another aspect of responsible citizenship is the concept of possibility. We must realize the possibility of terror. What is unthinkable is not impossible. Because nuclear war is unthinkable, it is not necessarily impossible. The possibility of terror is not excluded from the future.

The possible, however, is not the inevitable. Politics is possibility. It is a dialogue between the people and their leaders.

While we have the means to produce terror, we also have the means to solve what Lerner calls the "idiot" problems of poverty, disease, and ignorance.

The future will not be determined by the weapons. We are engaged in an intelligence race, not a weapons race. Our capacity to develop in our own society is most important.

For Americans, there are three aspects of responsible citizenship. The first is what Lerner calls *clan*. America must be willing to continue its struggle to better mankind. The second aspect is the problem of access. Everyone must be permitted to develop as far and as fast as possible.

Thirdly, is the problem of *ethos*. Lerner questions whether America has the right values. He feels that we must ask ourselves how we can develop our capabilities, not what's in it for us.

Without the elements of clan, access, and ethos there can be no democracy. Referring to a statement made by Adlai Stevenson, Lerner said that if we do not maintain democracy other and bloodier hands than ours will grasp the future.

Alumni Serve As Representatives

Three hundred Alumni of Moravian College have volunteered to serve as Class Representatives in the forthcoming Alumni Annual Giving Fund campaign which will have its "kick-off" at a luncheon at 12:30 p.m. tomorrow in the College Union Building.

Bethlehem Attorney, Alfred T. William, Jr. '52 has been named Chairman of the 63-64 Annual Fund.

On the committee assisting him is Roy D. Hassler '15, dean emeritus of the college, who is Chairman of the newly organized "Founders Society." Membership in the "Founders Society" will be given in recognition of the receipt of a gift of \$100 or more.

Also on the Fund Committee is Attorney Hugh P. Connell '53, who is serving as Chairman of the "Comenius Club," another new group which has been formed to give recognition to those who donate \$50 or more. Con-

nell, a former resident of Bethlehem, is presently practicing in New York.

Matching Grants, gifts which are equalled by the Company employing the donor, will be in the charge of Richard L. Frey '61 of Bethlehem.

As in the past, the first funds raised by the Alumni will be used to match the amount provided by student fees for use against the indebtedness of the College Union. The balance will be devoted to capital improvement and expansion of the facilities of the college.

Chuck Berry Makin' Merry

Most of us are familiar with Shelley Berman's fun game called nostalgia—you know—that's when he says something like "skate-key" or "I'll trade you a Batman for a Captain Marvel" and you're supposed to break up with sentimental tears of your childhood while you're counting your grey hairs.

While watching the Beatles on the Ed Sullivan "Shoe" the other night, a similar occurrence happened to me. The whole thing goes something like this.

Like man I don't make the Beatle scene 'cause man like I'm from the older generation—you know dad, the one that's swinging. Like I'm from the Elvis Presley school of rock and roll.

You see we don't feel for this modern stuff, cat. I mean, the Beatles don't move me man. It's like, they just stand around and buzz.

Now you take our school, juice. That's real epistemological Presleyism. We deduce our truths from universal principles, dad. We go **Symbolist** all the way. You know—"to suggest is to create, to name is to destroy." We got a mystical "hot" line to the creator:

Did 'ja know I cn' be foun'
Sittin home all alon'
If you can' come' roun' . . .

Like the Beatles don't come through man 'cause like you can dig all the lyrics. I mean they have nill on Little Richard and Jerry Lee Lewis. to say nothing about Screaming Jay Hawkins.

You know cat, they still haven't cracked the secret of "Long . . . Tall Sally." Like they're still lost somewhere in the second verse slipping and sliding between the Hebrew and the Greek.

I think you can catch the general drift. The point to be made is who really cares about the Beatles, or rather, who really cares about the Beatle-knockers? These are the people who contend that our world is going to hell because of teen-age idols.

These idols have always been with us from Rudolph Valentino, Benny Goodman, Frank Sinatra right down through Charlie Berry, Buddy Holly, and the Beatles.

No teenager is permanently destroyed by rock and roll. It's a form of association. You have to belong to something when you're in that precarious age between physical and mental maturity.

And let's face it, the Beatles are harmless, and our teenagers could very easily have done worse. Like suppose they suddenly got the hots for Barry Goldwater, for example.

Meanwhile just don't play your car radio on the way home tonight. But if you can't resist the temptation, somewhere between the "yeah, yeah, yeahs" and the station break you just might stumble across "Those Oldies But Goodies."

Then as you listen to the soothing refrains of Bill Haley, or Fats Domino you'll know that you belong to that generation which really appreciated the finer things.

We'll show these modern punks yet and all that.

The Radical Middle

by Cecilia Anne Matus and Antoinette Ippolito

Since the new calendar for next semester was announced in the past issue of the newspaper, students and faculty members were polled as to whether or not it would be an advantage or a disadvantage.

QUESTIONS:

1. Do you approve of having first semester finals before the Christmas holidays, and if so, why?
2. Do you feel that having finals during the Christmas season when a number of students work will have a harmful effect?
3. What is your opinion, in general, of the new calendar?

ANSWERS:

Barbara Brautigam—Junior:

Yes, I approve because you don't have to worry about studying and finishing papers during the holidays. When you live at a great distance it relieves your school worries and enables you to enjoy your vacation.

I don't see why it would. Wouldn't they be able to work during the month we have? It might hurt someone who works part-time before Christmas.

One thing I don't like too much is that one-day vacation for Thanksgiving because the students who have to travel far won't be able to go home.

Tom Hauptert—Junior:

The advantage of having more free time after Christmas isn't as great as having no time before Christmas to work.

Yes.

Its disadvantages are greater than its advantages.

Russell Morgan—Junior:

Yes, I approve this program in that it gets the pressures off the student before Christmas. Even though there is the motivation to study over Christmas, not much is done.

Those people who ordinarily do get jobs, this will affect them, definitely. But, I think they will be able to make this up during the summer because they will be getting out earlier and thus will be able to start summer work sooner.

Yes, I think it would work, but how effective it will be cannot be determined right now.

Nancy Talaber—Junior:

Yes, I don't do anything during Christmas vacation anyhow.

Yes. Most Christmas jobs start right after Thanksgiving. They usually

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WRMC . . .

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times so the students may be heard on the air. Listen to WRMC at these times and make your comment by calling WRMC at 868-6229.

WRMC also presents NBC News on the hour immediately followed by the local weather report from the Allentown - Bethlehem - Easton Airport. Every hour on the half hour, Campus Audio Bulletin Board is heard and it too is followed by the local weather report.

WRMC asks that all fraternities, clubs and other organizations desiring to have announcements made on the air submit same to CABB or place them in the WRMC mailbox in the CUB.

Al Zelt, head of WRMC's sports department, is looking for a sportscaster and asks that anyone interested in this job should contact either him or Mrs. Beecher, WRMC's faculty advisor whose office is C-408. Al also reports that WRMC is extending its remote coverage to include away baseball as well as basketball games.

WRMC has also announced its officers for the Spring Semester. As some changes have been made, These are: Craig Borst — station manager, David Henritz — chief engineer, Arthur Phelps — program director, Al Zelt — sports, Donald Galbraith—special events, David Frankenfield—publicity, Jim McMahon—advertising and John Pavelko—treasurer, Art Grim—D.J. Manager.

Choir Presents Junior High School Assembly Program

The Moravian College Choir presented an assembly program at Broughal Jr. High School this morning at 8:35.

"Ein Kind ist Uns Geboren" (Unto Us a Child is Born) by Heinrich Schütz opened the program, followed by Anton Bruckner's "Virga Jesse" and Vincent Persichetti's "Christmas."

Next on the program was an early Moravian anthem by David Michael, "Harken, Stay Close to Jesus Christ," a hymn anthem by Ned Rorem, entitled "Sing, My Soul His Wondrous Love," and the "Nunc dimittis" from the "Magnificat."

The choir then continued on a lighter note with Thomas Morley's "Fire, Fire, My Heart!" Following this was "Sam was a man," the lyrics of which are the poetry of e.e. cummings, set to music by Vincent Pursichetti.

Last on the program was George Gershwin's "I Got Plenty of Nothin'." The 66-voice choir was under the direction of Mr. Richard Schantz, chairman of the music department at Moravian College. Accompaniment for several of the numbers was provided by Mrs. Monica Schantz also of the music department.

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Short Timer

by Ron dePaolo

Kids' values have changed alarmingly in the past few years, and I, for one, don't like the new substitutes.

When I was 7 or 8 in New York City, my actions were shaped by certain institutions and events that demanded complete loyalty and dedication—both perverted at times by over-enthusiasm. For instance we used to swipe spikes from the Long Island Railroad to sell in the Cub Scout scrap drive. That a few of these precious ingots were pried right from the rails and that the company's trains had a tendency to derail did not deter us from thinking we were doing the right thing for the war effort.

But our patriotic larceny was motivated by honest devotion to John Wayne who was winning the war by himself; now kids seem to steal for the sake of it, but then today's crop is lacking some of the institutions which guided our every thought and action. One of the things missing is the movie serial.

Remember those Saturday afternoons? Quivering with anticipation, holding your ticket with fiendish tenacity, you readied yourself for the exploits of Flash Gordon in his inter-planetary battle with Emperor Ming of Mongo, called the Merciless. Each week the cream of film villainy—each week good fought bad, fared poorly for 38 episodes, then bounced back to triumph in the 39th.

You checked your arsenal of sling-shot, cap gun, and pea-shooter with the usher (creeps as a breed), groped in the dark for a tattered seat whose stuffing had suffered at the nervous hands of some other fan, then, secure with popcorn, licorice whips, and soda bottle, you waited intolerantly for **Time Marches On** to end. Then, Flash appeared. Last week you left him falling headlong into a seething vat of acid (or was he being crushed in a room whose walls moved inward?). How could be get out of this? You had faith that he would, but how was the thing.

The serials shaped our approach to life then. There in that great dark gaping maw—there you faced the basic issues of good and bad, life and death. It was a womb with view, come to think.

All that spirit is gone. Kids sitting before the boob tube can't throw popcorn into that wide shaft of flickering light that carried the mysteries of the universe to the screen; they can't dodge carriers like we dodged ushers; they can't look furtively around, then lower a rubber spider from the balcony during the scene when the fiend stalks the heroine (we didn't care if he, or it, got her—she was only a girl, interested in that love stuff; they can't lob cherry bombs at the screen. . .

It's all gone. Captain Kangaroo and Huckleberry Hound leave nothing to live to Saturday afternoon for; today's kids have no stimulation, no reason, for Saturday to come. They've got Elliot Ness, but the idea of him falling into a vat of acid is silly. And Al Capone is a first-grader compared to Ming, the Merciless, whose sole aim in life was 1., to vaporize Flash and 2., to rule the universe. He was bad clean out to the end curl of his mustache; he didn't have a girl friend (a fact which made us appreciate him but not his methods); and he had a torture chamber which he knew how to use.

It's all gone. Kids don't steal railroad spikes for the war effort anymore, they steal hub-caps—even if they don't have cars. Today's kids are smarter than we were and I wish them well in their wisdom. But I wouldn't trade. . .

Letter to the Editor

(The following letter was presented at Monday night's meeting of USG by Andrew K. Semmel, USG president. Semmel hopes this will be an answer to questions of student apathy.)

Because of the office which I hold and because of my disagreement about the continuously growing misconception over student indifference, I decided that some statement be made reflecting my opinion.

If student apathy is indeed a fact, I am not particularly alarmed nor am I overly concerned simply because this is not an abnormality nor an aberration. It is inherent in the basic framework of any college or university that student participation in any activity is concentrated in a small core. This is as it should be. In addition, if we look at our state and local governments, we could draw parallel phenomena. Participation in the actual political processes are the interest and product of the few, not only because just a few possess the qualifications but also because only a small minority are keenly concerned. The conclusion to this is that if indifference is a valid assumption, it is not a phenomena only of Moravian College, nor is it a phenomena only of post-secondary institutions.

Nevertheless, it is my opinion that the recent USG Primary Election and the meager number of candidates participating does not

reflect this crutch of student apathy. I use crutch because most of us employ the indifference of students as an answer to everything which is met with a lack of success. I believe that an answer lies elsewhere. It lies in this fact that only a small majority of students are adequately qualified to participate and carry out the prescribed duties. Perhaps this problem lies with our admissions program; perhaps it lies in the general role of secondary and elementary education, but that problem's solution is not the task at hand.

Not only does an inadequate number of capable students exist to meet the challenge of Student Government but also an even greater number of students are not willing to face up to themselves and meet the challenge; they are not willing to sacrifice just a little in order to do something meaningful. So then, even if a large number of students existed capable of handling the rigors of student Government, I don't think that participation would increase, the student must be above all else willing to sacrifice his extra activities, to force himself to do chores he dislikes and so forth. I know that I had to do this, I know that it was worthwhile but I also know that my opinion is in the finest minority.

Andy Semmel, President
United Student Government

Recent Trend Noted

Kohls Clarifies Communist Doctrine

Editor's Comment:

(Comenian Reporter, Reed Treible, held an interview with assistant professor of history, Mr. Winifried A. Kohls, concerning the problems of communism in the present world situation.

During the course of the meeting, Treible brought up five important questions concerning communism:

1. What is the main strength of the communist philosophy as stated in original writings?
2. How does it differ from the current practice of the communist party, if it in fact it does differ at all?
3. In what way can communism be interpreted as being a created religious doctrine?
4. What morality does a communist follow, if by definition his philosophy does not include the idea of an original creator or supreme being? Is it humanistic?
5. What is the greatest weakness of Russian communism?

The following statement was prepared by Mr. Kohls for publication in the Comenian.

A full answer to the questions submitted by The Comenian's reporter would require a more intensive pre-occupation with Marxist philosophy than the scope of my professional concerns has so far demanded. It would also require more space than I can rightly expect to receive from this newspaper.

If I nevertheless attempt to deal with the problems raised by these questions, I do so not as a philosopher, but as a historian interested in the history of ideas. Furthermore, writing as a historian for a general audience, I shall content myself with suggesting insights designed to offer possible approaches toward a better understanding of what has happened to Marxist Communism since its inception during the first half of the nineteenth century, and showing what, in my estimation, has been happening to it lately. Finally it will remain important to remember throughout this entire discussion that I am NOT WRITING AS A MARXIST, but as a critic who nevertheless recognizes that Marxism is to this date an active historical force, and that it cannot be "argued away" merely by its rejection or condemnation.

To turn to the first question, what, then, is the main strength of the communist philosophy as stated in original writings?

Marxist communism offers an explanation of and proposes a solution to distinct socio-economic inequalities (such as "exploitation" of one segment of society by another). More important, it offers an explanation (and solution) which lays claim to scientific, that is, objective, validity. Hence it lays claim to being totally correct, permitting no exception to its conclusions. (Such a view is called monistic.)

The roots of the Marxist philosophy are anchored in the belief (i.e. a scientifically unsupported or unproved contention) that man is basically good and that the moral corruption of society is the result of material, external circumstances (i.e. the notion of private property), which, if removed, will make possible the re-education of man into a wholly good "new man," unencumbered by the social evils of his former corrupt state.

What, your reporter asks, is the difference between Marxist philosophy and current practice?

The difficulty faced today by Marxist communism is its success. It is essentially the same difficulty faced by any idea (ideology) which has come to experience its translation into a concrete polit-

ical or social movement. While the human intellect invariably remains capable of resolving (i.e. rationalizing) its ideological problems in theory—such as for example Marxist Communism's ability to envisage a perfect society, and Liberalism's. But for that matter, within its own horizons, Conservatism's ability to do likewise—it is certainly axiomatic that practice tends to remain an imperfect reflection of the ideal. In other words, contrary to the dictates of reason and apparently contrary to logical expectations, it has never yet been possible to achieve the ideal within the confines of human existence. But will this become possible in future?

For a suggested answer let us turn to the problems raised by your reporter's third question: In what way can Communism be interpreted as being a created religious doctrine?

In what sense is any religious doctrine "created"? Any philosophy, when analyzed, is either rejected as invalid, accepted as completely valid, or it is adapted to include, that is to fit, situations not consciously perceived by the original formulator of that philosophy. In other words, the validity of a philosopher's premises remains dependent upon the originator's frame of mind and the analyst's own conceptual framework upon the basis of which he will decide whether to accept, reject, or adapt such a philosophy. Marxist communism is, of course, no exception to this rule. And it is for this reason that modern (Soviet) communism will refer to Marxist - Leninism instead of merely Marxism. Lenin's philosophical distinction lies in his ability to adapt the theories of Marx to the particular condition as of Lenin's time. Because this is possible Marxist philosophy retains its dynamic appeal. Lenin's right to do so, in fact, is in itself conditioned by a fundamental Marxist tenet, namely the need to accept the laws of the Hegelian dialectic. For, how else can a Marxist believe in progress and in the perfectibility of man?

Progress and perfectibility are, of course, Materialistically achieved. In other words, they must be achieved historically; or, to put it in other words, progress and man's perfectibility are notions which express the belief that human society can and shall achieve perfection here on earth.

But Lenin's other claim to communist sainthood is, perhaps, even more crucial to the central concern of this discussion. Such accounts as Edmund Wilson's *To The Finland Station*, or John

Reed's *Ten Days That Shook The World* forcefully describe Lenin's dynamic leadership and the single-minded purpose of his will: to bring about the Bolshevik Revolution's success by providing the necessary elite leadership. Yet, with his very success, that is, with the establishment of an historical (i.e. concrete) environment within which to construct the communist paradise, new problems arose. The immediate result was that communism, which had won as an aggressive idea, now found its position reversed. Henceforth, and in spite of all its aggressive manifestations, it would remain placed in a defensive position: it would have to prove the workability of its ideas! Put to the historical test Marxist communism could not remain satisfied with the rationalization into philosophical harmony of ideological discrepancies. Now, Marxism was forced materially to perform. And, as time progressed, Soviet Marxism (as it may be called henceforth) increasingly had to attempt to provide answers as to why the goal of communism, namely the establishment of the ideal society here on earth, was not (as had been expected by such leaders as Lenin) being achieved within one generation.

The rationalizations put forth are well known: Stalin's "Socialism within one country" did not merely state the need to secure a strong home base from which to carry forth the world revolution. Stalin's slogan provided rather also a convenient "explanation" as to why the physical realization of communism had come to be postponed. The capitalist (i.e. non-communist) "encirclement" of the Soviet Union conveniently "necessitated" the continued existence of the "dictatorship of the proletariat" with all its purges and totalitarian conditions. The "infiltration" of "alien" and corrupting ideologies, in conjunction with the older generation's inability to "forget" the corrupt values (called "vestiges") of non-communist (i.e. bourgeois) societies, conveniently explained the continual existence, in Soviet Russia, even among Soviet youth, of the remnants of a "bourgeois mentality." No wonder, then, that such corrupting influences were postulated to continue to exist and plague communism until the source of corruption, that is the West, had been eliminated. To put it positively, (since, after all it is a hypothetical assumption which has religious value in that it is a motivating force), the communist ideal will be reached once the threat to communism by alien ideologies (such as Capitalism or Christianity) has been removed. Consequently, out of a defensive attitude arose the need to carry the revolution forward into the world. It became the inevitable and persistent conclusion of the religion of Marxism that the transformation of its ideology into a political institution with a strong physical power base could only be secured in its utopian form after the conversion of the rest of the world to Marxism. Hence, its missionaries and its agents must remain active whenever, wherever, and by whatever means possible. (This demand, incidentally, may very well in-

clude the notion that hysteria and panic resulting from the non-communist world's tendency to overrate the strength of communist subversion in its midst will lead to the voluntary abrogation of the very principles on which individual freedom is based and which constitute the strongest defense against the inroads of communism, thus making the work of subversion easier.

To sense the strength of the Marxist faith (and it is a religious faith also because it can be grasped emotionally without having to understand the complexity of its theology) is to understand why the communist threat will remain active despite tactically caused periods of "thaw," and why so many emerging, underdeveloped nations have strong leftist, i.e. pro-Soviet, or pro-Chinese, leanings despite their awareness of the physical existence in these communist states of totalitarian dictatorships in which the dream of freedom is daily trampled underfoot.

Adam Ulam, in his *The Unfinished Revolution* succinctly places this phenomenon into its historical perspective when he observes that the philosophy of Marxism is after all the result of Marx's reaction to the imbalanced conditions produced by the early stages of the Industrial Revolution. The reason, then, why so many present-day underdeveloped nations lean toward communism is due to the fact that these nations are now going through a stage of industrial development which is not unlike the conditions from which Marx drew his conclusions. In other words, the intellectual and emotional climate in such newly emerging nations is comparable to the climate in which Marx formed his ideas; and it is therefore no surprise to observe the appeal of Marxist communism among newly emerging nations on the verge of entering into their first stage of industrialization. (As a side remark we may also conclude that this should no longer be "shocking" to the Western World.)

In summary, then, the tenor of Marxism ceased to remain a philosophy with claim to scientific validity once it had succeeded in translating itself into historical reality as a social and political institution and once it was forced to apply its tenets to actual conditions within human society. In proportion to the increasing (instead of decreasing) distance between the Marxist goal (a human paradise here on earth) and its actual achievements within Soviet society, Marxism imperceptible but increasingly had to lean for the continued source of its dynamism upon those currents within the Marxist philosophy which are neither scientifically nor logically supported, but fall into the category of religious values, that is, which depend solely on the continued willingness of a community of believers to continue to anchor their faith in them.

The conclusions that can be drawn from the above also offer answers to the remaining two questions posed by this newspaper's reporter:

(4) What morality does a Communist follow, if by definition his philosophy does not include the

idea of an original creator or Supreme Being? Is it humanistic? (5) What is the greatest weakness of Russian Communism?

First of all we must remember that humanism, while an important part of the Judaeo-Christian tradition nevertheless need not be derived from it and his individual destiny. Christianity, while radically subordinating the ethical values of this world to "The Other World," can nevertheless retain a deep concern for humanist values. Marxism, while radically subordinating the ethical values demanded by the individual to the demands of an abstract-el conceptualization of society as an organic whole, nevertheless continues to foster a humanistic dream that somehow, within the perfect society, guarantees the development of the individual's capacities to their fullest possible extent.

Such historically oriented psychoanalysts as Eric Fromm and Erik Erickson point out that Marx, for whatever reasons, was himself deeply imbued with humanistic notions. Our conclusion, then, must be that Marxism, even in its Soviet dress—and without committing itself to dogmatic definitions—includes in its theology strong humanistic notions. These notions, furthermore, can indeed play an important role in the degree of the emotional commitment of communists. Their strength will depend on the demands of the psychological disposition of the person involved.

Turning our attention to the greatest weakness of Russian communism, we are in a sense drawing to a close in a circle. For the greatest weakness of Soviet communism is precisely that it is based on an ideology which has laid claim to scientific infallibility. Because its conceptual framework is based entirely on values obtainable (in theory!) within this world (i.e. it is materialistic) it must fulfill all its promises within this world.

Why is this its weakness? Because the intellectual (abstract) resolution of problems in the long run ceases to be sufficient. Problems now must be physically resolved; with each success expectations and impatience toward further progress tend to rise as communist societies increase in complexity and sophistication. As the physical realization of the rationally envisaged goal remains unachieved, the conceptual framework upon which the vision was based comes into doubt. The result is that those who wish to continue to believe in its validity must shift their emphasis from the logic of their arguments increasingly toward reliance upon the continued dynamic force of communist theology. In other words, as communism's socio-political program boggs down, its strength can be maintained only by its believers' desire to continue their belief in its future fulfillment. It is in this sense that Nicholas Berdiaev spoke of Communism as 'Christianity turned on its head.'

This leads us to the final consideration of this discussion: The split (or apparent split, if you prefer) within the Marxist-Communist camp itself. How does it (Cont. on p. 4, col. 1)

Kohls Doctrine . . .

(Cont. from p. 3, col. 5)

constitute an important aspect of our answer to the question posed above?

Marxism itself, ironically, provides us with the solution. It states that ideas reflect the socio-economic conditions of the society from which they originate. Such a contention may be only a partially true, but applied to a critique of a materialistic philosophy which denies the existence of divine reason it retains the force of logic. Nikita Khrushchev recognizes this. He admits the possibility of "different roads" to communism (i.e. the Soviet willingness to tolerate Titoism). As Marxism, at different historical intervals and under different socio-economic conditions finds its concrete implementation (i.e. in Russia in 1917, in Yugoslavia in 1945, in China in 1949) its tone and speed of development tends to depend upon the respective climate of its environment. The importance of this fact has only recently come to light. Marshall Tito of Yugoslavia had to content himself with accepting Soviet toleration because he lacked the physical power-basis necessary to challenge the Soviet Union in her role of communist leadership. Mao-tse-tung of Red China, however, does not seem to feel such a handicap. Red China does not merely demand Soviet toleration, but the right to co-determination of Marxist international strategy. In such a situation two considerations need to be resolved. First, who is ideologically right (both Soviet Russia and Red China came into existence without each other's help!); secondly, whose international strategy (i.e. foreign policy) is most likely to promise success?

As Philip Mosely has pointed out, this second consideration has become a major aspect of the Sino-Soviet quarrel as both countries vie for allies on the international scene, and as both countries push their drive toward communism. It is indeed not easy for Khrushchev to ignore Mao-tse-tung's claim that Red China in its present stage of Marxist development can better understand the needs of underdeveloped (Afro-Asian) nations and hence must have a greater share in determining Marxist foreign policy. On the other hand, there remains Nikita Khrushchev with the realization that only the Soviet Union can provide the physical power needed to attempt even to match Marxism's most formidable enemy: The United States of America. Furthermore, the Soviet Union alone in Marxist camp possesses an effective nuclear arsenal. Can the Soviet Union afford the notion that other states, even though they are Marxist, have a right to influence (or even dictate) the policies which would determine the use of such power?

As both, deGaulle in the West and Mao-tse-tung in the East, have demonstrated by their policies, only the actual possession of such global weapons as the multimegaton hydrogen bomb can bring about the introduction into otherwise rational foreign policy considerations the full emotional impact of the realization that a political decision may or may not cause global destruction. This, then, we suggest, is in the last analysis why such statesmen as deGaulle and Mao-tse-tung, though rationally fully capable of "understanding" the implications of atomic war, nevertheless need not exhibit the same sense of restraint and responsibility, simply because they do not possess

(as yet) such weapons. This, then, we suggest is also the underlying reason for the apparent British belief in the Soviet Union's willingness to see a détente in the cold war. Khrushchev, it is argued, exhibits the symptoms of Marxist revisionism because he has to take issue with the existence of a nuclear potential physically capable of destroying the world many times over (even the "Hot Line" linking the White House with the Kremlin is mentioned in support of this contention). Indeed, the question does arise, how does the communist dream of paradise on earth fit into the vision of total nuclear war? Khrushchev, as the one Marxist leader in possession of the means of total destruction must be aware that the democratic world, too, is faced with the same question concerning the future of its own ideals. Will this lead to a change in goals? Or will this merely mean a change in methods? Some say that change is indeed being considered within the Soviet Union. Political analysts may be willing to venture a guess. The historian on the other hand must remain content with his task: to understand developments on the basis of facts. In other words, he cannot as yet suggest a valid answer.

C.C.A. Returns

Campus Christian Association enjoyed a winter retreat at Camp Kirkridge this past weekend. Mr. and Mrs. George Tyler led discussions on political responsibility, social action, and personal commitment.

Saturday afternoon half the group tramped through a few feet of snow to a lookout. Those who preferred the fireside to hiking stayed behind. The food was good and well prepared by chef Wyrzten.

Reverend Williams and Chaplain Woosley arrived Sunday morning in time for a period of meditation followed by a Communion Service.

Following Sunday dinner, the group packed their belongings, cleaned up and headed back to Moravian.

Bucks County Alumni Meet

Robert P. Snyder, vice president of finance and development at Moravian, will be the speaker for the meeting of the newly organized Bucks County Chapter of the Moravian College Alumni association on Thursday, February 27. The meeting will be held in the Community Room of the County House in Doylestown, Pa.

The meeting will begin at 8 P.M. and is open to all area alumni of the college and their friends, wives, and husbands, either present or future.

Applications Taken

The Peace Corps initiated a Senior Year Pilot Training Program this spring. Approximately 500 to 700 college juniors will be invited to participate in a six-week training program this summer.

Upon graduation in June 1965, the trainees will undergo another period of training for eventual assignment overseas.

Applications for acceptance are now being taken. Students interested are urged to contact Dean H. Mueller, Dean of Women, for further information.

TKE Elections

The Epsilon Gamma Chapter of Tau Kappa Epsilon International Fraternity has elected new officers for the remainder of this year and the 1964-65 school year. They are: President — Robert Houser, Vice President — Kenneth Kaprelian, Secretary — Henry Neumann, Treasurer — Richard Fad, Chaplain — Daniel Harris, Historian — Joseph Fassl, Sergeant-at-arms — Phil Bees, and Gilbert Keller — Pledge Trainer.

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Radical Middle . . .

(Cont. from p. 2, col. 1 & 2)

won't hire you if you have to start later.

It has its good and bad points. What I don't like about it is that we go back too early. It cuts vacation for the students who have summer jobs that last past Labor Day. The Christmas vacation is too long.

Martha E. Dodge—Freshman:

Yes. Speaking for myself, I found that I did not accomplish that much during the Christmas vacation or the week or so afterwards. Any conscious effort to study on the part of the student during the semester should be enough to do well on the final examinations.

No. The students who work during the Christmas season are on the whole the ones who work during the rest of the semester. Any student who is not doing well in his school work should not work. If you are a student you should be a student first—a working man (or woman) after that.

In general, I agree with the new calendar except that instead of taking a month's vacation at Christmas I would like to start the Spring Semester two weeks after Christmas. This would allow us to be free a week or two earlier at the end of the semester.

Ellen Stets—Freshman:

I don't approve of having first semester finals before the Christmas holidays, mostly because all the semester work has to be finished in about three weeks less time. The feeling of being so pushed is bound to arouse hostility among many students, thereby cancelling out their good intentions for exams.

I feel that those students who do depend upon working during Christmas vacation will not be hired under this new calendar system.

I respect the progressive ideas of the faculty and administration, and I would be willing to try this for a year; I think it should be evaluated at that time.

Mrs. R. Griffith — Faculty Member — Vertebrate Zoology, Mammalian Anatomy:

Yes. The holiday season and the ten days to two weeks beginning of January were not utilized by the majority of students toward examination preparation. Material covered in class during this time is met half-heartedly. For those who did use the time in academic endeavor it will do no more than accelerate their time schedules during the fall.

For students who depend upon monies earned during the holiday, it will create a problem the first year. I assume they will find means to correct it. I feel a student poll or an examination of this by administration and faculty would have been wise, i.e., the percentage of students working at Christmas and using this money for the Spring expense.

I have no objection to the new calendar except in the area covered by your other questions. I do not see the necessity, however, of the lengthy January vacation. I would prefer to have this shortened and an earlier commencement. This would enable students to have longer summer employment to compensate the Christmas loss.

Dr. Alan F. Herr—Faculty Member—English:

"It's already in, it's done—for two years. There's hardly any point in pursuing it."

Yes. I think it will be a tremendous help. I do approve of having exams before Christmas and getting that term over. I think it's hard on the students.

I don't think many are working when exams come. I think this is balanced by the fact that the first students out in the spring get the summer jobs. I think they automatically end at Labor Day anyway.

In general, I'm certainly for trying it. On the other hand, I can see that the scheduling for summer sessions will be a problem, because we serve much more than Moravian College students. Will try it for two years, and then it will come up for election.

C.U.B. News**Friday, February 28 at 7:30:**

International Film Festival. Film "Flamenco," in Spanish with English subtitles. Starring Antonio, Pilar Lopez, and Maria Luz. Included are twenty dance variations by The Ballet Espanol and professional and village Flamenco dancers.

Singers and guitarists will be featured along with Bullfighter Juan Belmonte.

Professor Mary Arenas of the Moravian Spanish Dept. will introduce the film. A 25¢ admission will be charged.

Saturday, February 29 7-12 P.M.:

International Film Festival, featuring film shorts depicting different countries and entertainment by Moravian students. There will also be folk dancing and refreshments with an international flavor will be served. A nominal 25¢ donation is being asked.

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Members of the Campus Christian Association hike along the Appalachian Trail in 13 inch snow during a week-end retreat at Camp Kirkridge in the Pocono Mountains.

Last Call For Summer Tour

by Cathy Curcio

All those interested in the summer tour of Europe should make definite plans with Dr. Thaddeus Malinowski before March 15.

A minimum of six persons taking it for credit is necessary, and all college students, faculty members and other interested persons are welcome. The trip takes four weeks—June 14 to July 14—and includes eight countries — Holland, Switzerland, Lichtenstein, Belgium, Germany, Austria, Italy, and France.

The cost is about \$350 for the land tour including transportation in Europe by motor coach, accommodations, meals, sightseeing, educational tours, visits, concerts, theaters and lectures.

If one wishes to take the trip as a three credit course titled "Social Problems of Modern Europe," there is a \$75 tuition fee. It promises to be the most interesting three credits which can be earned. Those who take the tour for credit wouldn't be bogged down by a lot of academic study,

since one of the main objectives is to learn about the Europeans through personal contact with the people and their cultures.

Sightseeing is one of the most important phases of the trip, because it is during this time that the travelers will get a good look at cities such as Amsterdam, Brussels, Cologne, Bonn, Lucerne, Geneva, Venice, Monte Carlo, Paris, etc.

Five years of conducting such European tours qualifies Dr. Malinowski as a good man for the job again this summer. His knowledge of and contact with the people and cultures of Europe hold promise of a very interesting and valuable experience.

Albee Exhibit Huge Success

The reception for the opening of the Albee Art Exhibit was held on February 23, 1964, in the College Union Building.

Mrs. Albee, whose wood-block engravings are currently on exhibit, gave an informal talk on the complicated process involved in this art form. Also on display are the tools used in the carving.

Mrs. Albee noted that wood-block engraving is not an extremely popular art form at present, but she felt that the interest shown at the reception is an indication of a change of attitude.

Her subject matter, taken mainly from the Springtown - Hellertown area, is simple, but very effectively handled.

Also exhibited are several of Mr. Albee's watercolors, oils, and pastels.

Many of these prints are for sale, and interested parties should contact Miss Eiffe at the C.U.B. desk. The price range is from ten to seventy-five dollars.

Both the Women's Activities Committee and the C.U.B. Art Committee assisted in the preparations for the reception.

Refreshments were served by Mrs. Nathaniel Albee, Mrs. Raymond Haupt, Dean Mueller, Mrs. Rudy Ackerman, and Miss Caroline Langford.

The reception was attended by 125 people, including several prominent artists from the Lehigh Valley area.

Sorority To Open Its Rushing Week

Phi Mu Epsilon Sorority will open Rushing Week, February 24-28, with an informal Rushing Party in the sorority room on Monday night. The second party on Wednesday night will feature a formal dinner. The sisters will present original shows at both parties.

Also, at the present time Phi Mu, with the aid of Victor Mari-duena, is working on a special service project to help the Spanish-speaking people of the area.

Topics Named For Series On Great Decisions

by Rosemarie Donchez

For the past three years, the Lehigh Valley Foreign Policy Association has sponsored a program at Moravian to stimulate interest in the discussion of foreign policy. This year's program of Great Decisions began last Friday with a discussion entitled, "Communism Today — How Great A Danger?"

Everyone is invited to attend the discussions. Packets are given to everyone and ballots are filled out expressing viewpoints on topics under debate. These forms are returned to the Lehigh Valley Association and eventually forwarded to Washington, D. C.

The program is organized on a national basis. Membership is not limited to college students; anyone interested in foreign policy may participate in the discussions. Great Decisions is like a public opinion poll in which people evaluate foreign policy.

Remaining topics to be discussed include "France and the West," "Indonesia — Guided or Misguided Democracy," "Castro," "Disarmament," "Nasser and the Middle East," and "The Ideological Competition Between Russia and the United States."

Now IOCA Member

Grotto Lists Extensive Weekend Trip Schedules

Within the past week, the Moravian Grotto has expanded its membership and enlarged its program for the spring semester. Moravian's Grotto is now officially a member of the Intercollegiate Outing Club Association (IOCA) and affiliated with the Middle Atlantic Conference (MAC), the regional district branch of IOCA.

The Moravian Grotto and Outing Club traveled to Vassar College on February 22-23 for an IOCAN weekend, sponsored under the auspices of the Vassar Outing Club. Lance Kolts, trip leader, and five other members of the Grotto joined the Middle Atlantic Outing Clubbers in actively participating in snow shoeing, tobogganing, hiking, caving, rock climbing, and skiing.

Highlighting the weekend was a square dance Saturday evening, followed by a song fest. Members from Yale, Smith, Wellesley, Mount Holyoke, Rensselaer, Harvard, Southern Connecticut State College, University of Pennsylvania, Lehigh University, Wilson, Byrn Mawr, Vassar, and Moravian were among the clubs represented.

The next IOCA weekend trip scheduled will be the Middle Atlantic Conference sponsored by Wilson College and the University of Pennsylvania on March 13, 14, and 15. The weekend will include folksinging, hiking, caving, camping, and square dancing.

For the listing of various one-day hiking, caving, or rock climbing trips and projected weekend canoeing or camping trips, consult the bulletin board, or contact Ken Holtje, Grotto President, or one of the Outing Club members.

All students are invited to participate in any one or all of the Outing Club activities. It is never too late to join, and remember, "There's always room for one more."

Linda Saderholm To Present Recital

The Moravian College Music Department has announced the senior piano recital of Linda Saderholm. The recital will be held in the South Campus Chapel at 8 p.m. tomorrow.

Miss Saderholm, a senior from Staten Island, New York, is a member of the Moravian College Choir, Dean's List, and was Vice President of the Campus Christian Assn. during her junior year.

The program of the recital will include "Danseuses de Delphes," by Debussy, "Intermezzo Op. 116 no. 6," by Brahms, "Three Bagatelles Op. 126," by Beethoven, two Scarlatti Sonatas, and several pieces by Bach and Milhaud. Monica Schantz will play the second piano.

Mr. Schantz, head of the music dept., urges interested students to attend.

"If you make people think they're thinking, they'll love you. If you really make them think they'll hate you."
—Don Marquis.

"To believe with certainty we must begin by doubting."
—Stanislaus.

"Curoosity is one of the permanent and certain characteristics of a vigorous intellect."
—Samuel Johnson

USG Elections March 2-3

Candidates

PRESIDENT

TED BOWMAN

DAVE WILSON

VICE-PRESIDENT

WOODY GROSSMAN

JIM McMAHAN

SECRETARY

FAY STOVER

KATHY BROCKZKOWSKI

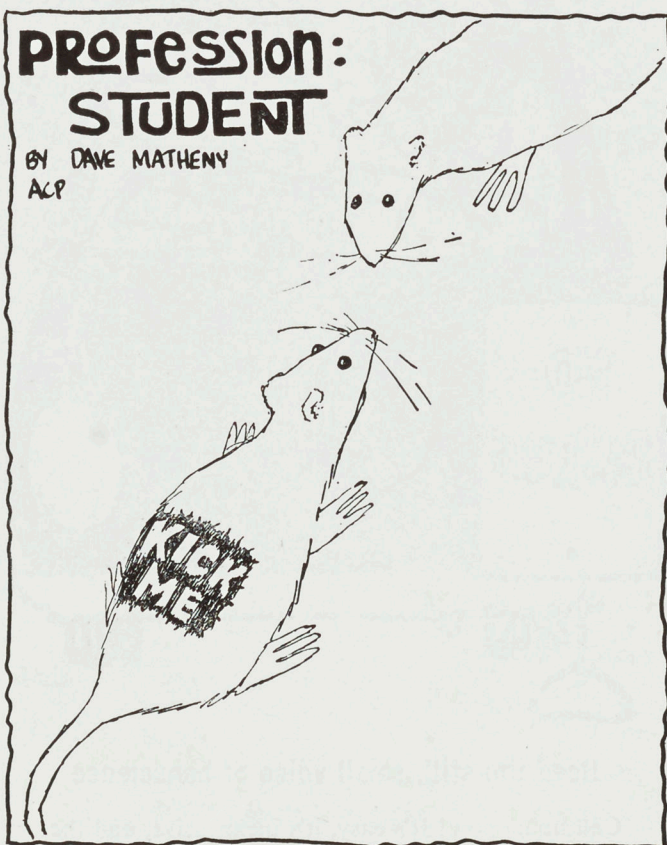
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WAYNE JOHNSON

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Moravian Hosts MAC Playoffs For First Time

Moravian College will be the scene of the Middle Atlantic Conference College Division championships Friday and Saturday, Feb. 28-29, the first time the school has played host for the games.

First and second-place teams in both the Northern and Southern divisions will meet at Johnston Hall with game times at 7 and 9 p.m. on Feb. 28 and 29. The championships have been held the last several years at neighboring Muhlenberg.

Elizabethtown and Hofstra will represent the Northern Division, while Drexel and either Muhlenberg or Ursinus will play from the Southern.

On another front in MAC championship competition at Moravian, the school played host for the conference wrestling championships in 1961.

"We're quite pleased to be able to offer our facilities to the Middle Atlantic Conference for the first time in staging the basketball playoffs," Harvey T. D. Gillespie, Moravian's athletic director says.

Johnston Hall, where the championship will be decided, has been a leading center for Lehigh Valley as well as Moravian College sports events since its completion in 1952.

OGO Tops Frat League

The OGO Shockers have defeated the TKE B's, SPO B's, and TKE A's in succession which places them on the top in Fraternity League basketball competition.

Sigma Phi A, who beat TKE B last week is tied for second place with the TKE A team.

In other competition last week, the OGO Bandits defeated TKE B.

The Raiders are sitting on the top of the Independent League after drubbing TKE C. Colonial Hall holds down second place in this league.

This past week also marked the beginning of the handball tournament. Chuck Germuga, Geoff Schwartz, Steve Steiner, Karl Monetti and Billy Gilbert are all registered for the tournament. In first round competition, Steiner will play Germuga, with Schwartz meeting Gilbert in the second round.

BASKETBALL STANDINGS Fraternity League

	W	L
OGO Shockers	3	0
SPO A	2	1
TKE A	2	1
OGO Bandits	1	1
TKE B	0	3
SPO B	0	2

Independent League

	W	L
Raiders	3	0
Colonial Hall	2	0
Choppers	1	1
Zorro's Boys	1	1
Grunts	1	2
TKE C	0	2
Rookies	0	2

Highway Department To Improve Roads Bordering College

by Vincenza Frey

City and state highway departments will be keeping pace with the expanding college facilities when reconstruction of Elizabeth Avenue, between Main Street and Mauch Chunk Road is completed this Spring. The much needed improvements will include widening the right of way from 28 feet to 30 feet, elimination of the excessively steep grade, and construction of curb and gutter. The new road surface will be laid in the early weeks of Spring.

The city of Bethlehem is planning reconstruction of Mauch Chunk Road, which borders the western end of the campus. Work on this project will commence upon completion of the rebuilding of Elizabeth Avenue hill by the State Dept. of Highways.

Repaving of Locust Street from the Union Building to Rau-Hasler will also be completed this Spring.

These improvements will constitute providing a more aesthetic entrance to the campus from the northwestern portion of the city.

"I believe in Democracy because it releases the energies of every human being."—Woodrow Wilson

"Discontent is the first step in the progress of a man or a nation."—Oscar Wilde

Girls Basketball

The Houndettes came out on top in two games played with Lebanon Valley last week. The final tally of the junior varsity contest was Moravian 30 and Lebanon Valley 12, with the varsity also topping their opponents by a score of 32-26.

Karen Pennypacker was high scorer in the J.V. game with 12 points, and Sharon Yaeck was high in the varsity tilt with 13 points.

Last Saturday the Houndettes entertained at a Playday in Johnston Hall. They were host to Kutztown, Muhlenberg, Cedar Crest, Crest, and Albright.

Also this past week our girls went down to defeat at the hands of Marywood, 33-23. The high scorers for Moravian were Sharon Yaeck with 11 points and Sue Watt with 7 points. Moravian's last game will be a home contest with Centenary.

Snow Sculpture Winners

- 1st place — SPO, B.C.
- 2nd place — OGO, The Flintstones
- 3rd place — TKE, Mr. Magoo at the World's Fair

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Club Car

by Toni Ippolito

Our first International Festival is coming up this weekend, February 28 and 29. The Spanish Club will sponsor the featured film, "Flamenco," which will be shown at 7 p.m. on Friday in Prosser Auditorium.

Flags representing the European countries of past and present Moravian students will be hung Saturday on the flagwalk in the snack bar, where exhibits from the countries may also be seen. Members of the International Club will participate in a program at 7 p.m. on Saturday in Prosser Auditorium. At 9 p.m. there will be folkdancing and singing in the auditorium.

A meeting of the RAU Science Club was held on February 18th; a talk on Health-Physics was presented. The group toured the Bethlehem Research Center on February 10 and 13. RAU is planning a trip to the World's Fair on May 16. One dollar covers bus transportation and admission. There's still room, sign up at the Science Building bulletin board if interested.

During convo next Thursday, March 5, the annual Beck Oratorical contest will be presented. The speakers will be Matthew Lindroth, Russel Morgan, and William Horwath.

The MAC basketball championships will be played today, February 28th, and tomorrow, February 29th, in Johnston Hall. There will be two games each night from 7-9 p.m. Tickets are \$1.50 each.

The Grotto and Outing Club will meet at 7:30 p.m. March 11 in the Committee Room of the CUB.

The Existentialist Posture, the Book of the Semester, will be discussed by Dr. Frederick W. McConnell, chairman of the philosophy department at 7 P.M. Wednesday, March 11, in the Bethlehem-Salem Room.

The deadline for entries to The Manuscript is March 4. Original poetry, illustrative art, and prose should be submitted to Dr. Burcaw's office.

On March 19 in the Bethlehem-Salem Room, Phi Sigma Tau will present Dr. David L. Miller. Dr. Miller, from Drew University, will speak on "Myths and Gods in Greek Philosophy."

Phi Alpha Theta is sponsoring a trip to the Winterthur Museum in Delaware. Reservations for the trip should be made at the CUB desk. The cost is \$1.50 per person.

The Comenian

866-1682

Friday, February 28, 1964

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