

YOU'VE COME A LONG WAY, BABY?



By Janet Worth

Miss Worth, a native of Kalamazoo, is a freshman at Alma College.

FACE THE FACTS

Women in America are continually under the powerful control of a male-dominated society which, through its treatment of women, demonstrates its belief that it is a crime to be born female and which oppresses and exploits women in every mode of life.

Claudia Dreifus, an advocate of the women's liberation movement and the editor of the East Village Other, in a talk given at Kalamazoo College recently, outlined ways by which we can all get out of this syndrome and into a society where men and women are created equal.

In her talk, "Liberation Now: What are Militant Women Fighting For?" Miss Dreifus spoke of the types of oppression prevalent in the United States, past and present, women in and under the law, women in marriage under the oppressive sex-role system and women in jobs and in education. She also listed the basic demands of the women's liberation movement and ways which oppressed women on college campuses could begin to smother what she calls a "vicious sexist society."

Among many other groups, women are victims of a society which counts personal values and status by what is earned. Until we change our "economic status," women will continue to be oppressed. The situation is not getting any better, either. According to Miss Dreifus, a hundred years ago one-third of all college professors were women. Now only about eighteen per cent are employed in colleges and universities and most of them only on a part-time basis with an average salary of \$4,000 a year. A man with an elementary education earns three times more money than a woman with the same education. A man with a high school education also earns three times more money than a woman with the same education. A man with a college education earns twice as much as a woman with the same education. Miss Dreifus commented on her sister in the movement, Kate Millet, author of "Sexual Politics," who has earned her Ph.D., but has never earned more than \$4,000 a year.

Women are paid less than men and are also channelled into certain types of jobs thought fit for us. Compared to other countries such as Denmark, Sweden and the U.S.S.R., the United States is far behind in employing more women in the professions. In the U.S.S.R., for example, Miss Dreifus quoted that 95% of all the pharmacists and 70% of all the doctors are women. In the United States only 2% of all the pharmacists and 4% of all the doctors are women. Medical schools discriminate against women in their admissions policies, Miss Dreifus said.

It is clear that women need greater freedom in being able to choose exactly the profession desired and being paid the same as men.

Marriage is an institution whose value is questioned by many in the movement. When a woman is married in some states she is not considered a legal adult. She must get her husband's permission for an abortion and must have her husband sign legal documents. In Georgia, a woman is not allowed to own her own property. When a woman is married, she also loses her father's name and, as Miss Dreifus put it, becomes a piece of property that is transferred from her father to her husband. The law designates marriage as an institution in which the woman is expected to provide sex and do the housework and the man is expected to provide the room and board and bring home the money.

**see related editorial
on page 4**

Miss Dreifus also talked about criminal law, particularly prostitution and how women are affected by it. In New York City, a woman convicted of prostitution can get up to three months in jail, whereas a male patron or "john" could get only fifteen days. Men are continually allowed the freedom of soliciting or assaulting any woman on the street, but if a woman is caught soliciting a man, she is immediately jailed on a charge of prostitution.

Other crimes which only women can be convicted of are associating with scandalous people, being disobedient, and being in the company of prostitutes or in a place of prostitution. Men are allowed these freedoms and it seems to Miss Dreifus that the real crime most women are being convicted of today, is being born female.

To protect male-dominated jobs, twenty-six states limit certain jobs for women. Among the limitations are night jobs, jobs which require heavy lifting and jobs with overtime.

The legislators who passed these bills seemed to have forgotten that women have been conditioned for a long time to lift heavy babies, to get up in the middle of the night to feed them and to work overtime in the home without pay.

cont. on back page



Mark Ioset
Managing Editor

BEFORE EXERCISING THE RIGHT

As students we possess a tremendous potential as voters in the Alma community.

Alma has approximately 9700 inhabitants and approximately 3200 registered voters. It is quite probable that many of these 3200 voters fail to reach the polls.

The influence that 1000 Alma College voters could have on city elections and city politics needs not be restated. The mathematics of the voting situation are quite clear.

In order to find out more about voter registration in Alma, this reporter went to the Alma City Hall to see what information could be obtained.

I found myself at the City Clerk's office and was greeted by one of the assistants. Some mention was made that I had come to obtain information about voter registration, and I noticed that two secretaries in the room flashed nervous little grins at each other when they learned that I was a bonafide college student.

The secretaries asked me if I had been a resident of Alma for the past thirty days. This thirty days in residence is a prerequisite for voter registration in the case of the college student. The student may register only if he or she is a Michigan resident and has resided in the college community for thirty days prior to the time of voter registration.

Next, I asked who I could speak to to obtain some additional information, but there seemed to be a certain reluctant atmosphere about the place. I wanted to recheck the figures that we had received from City Hall by phone, so I asked one of the workers to kindly recheck the figures. He curtly replied that they were "off the top of his head," but that they were reasonably "approximate." He stated that an accurate tally could not be made until after some upcoming elections.

As I walked out of the office, I was bothered by the reluctance of the people that I had talked to. I wondered whether they were a little bit afraid of this new potential that college students have with respect to voting. We can have more say than most people realize, and what we have to do is to register and vote. We are responsible people and it will do us some good to accept this additional responsibility.

STUDENTS DO HAVE OPPORTUNITY

At a recent Alma Chamber of Commerce committee meeting, it was requested that an Alma College student and an Alma High School student be appointed by their respective institutions to serve on the Alma Chamber of Commerce Board for a term of one school year. Chamber of Commerce President Don Forsman said, "This by-law change should be greatly beneficial. It will keep the students aware of what the business community is trying to do and us in touch with the young people of the community."

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IT'S BEEN A LONG HAUL BUT WE MADE IT

Associate Justice John B. Swainson of the Michigan Supreme Court, in an opinion written on August 27, 1971, stated, "It is no longer constitutionally permissible to exclude students from the franchise because of the fear of the way they may vote."

This judicial decision ended the controversy of the 18-20 year old vote in Michigan; a controversy that had lasted since the mid-sixties.

As recently as last year the bill giving the vote to 18 year olds was defeated by Michigan voters. The bill had also been defeated several times before this.

Additional confusion was created when the U.S. Congress passed a bill giving 18-20 year olds the right to vote in national elections only. The possibility of dual voting lists arose as a result of this legislation. One list would have to be made for federal elections and another for local elections.

Congress approved the 26th Amendment to the Constitution which gave complete franchise to 18-20 year olds. The amendment became law when Ohio became the 38th state to ratify on June 30.

However, the issue was still open because of a state law which stated that "no elector shall be deemed to have gained or lost a residence . . . while a student at any institution of learning." This meant, virtually, that local clerks would be responsible for determining the residence of college students.

Many clerks attempted to function within an honest interpretation of the law. Some overlooked special registration rules and others said that they would do anything possible to keep college students from voting in college towns.

In some towns students were required to complete questionnaires which asked if they owned or leased property, if they had bank accounts and when and where they spent vacations.

The use of such questionnaires as a criteria of voting residence caused eight students from the University of Michigan to bring suit against the Ann Arbor city clerk. In late August the Supreme Court reached its decision on the case.

The court's decision stated that, "In the future, students must be treated the same as all other registrants." The double standard of registration was then eliminated.

GOVERNORS BACK MILLIKEN'S 18 YEAR OLD VOTE PLAN

San Juan, Puerto Rico -- The National Governors' Conference voted unanimously Wednesday to adopt Governor William G. Milliken's resolution urging all states to consider lowering the legal age of majority from 21 to 18, as Michigan has done.

"The adoption of this resolution will do much to restore young people's faith and confidence in our institutions of government, and will be a clear demonstration of the fact that the system can and does work for them," Milliken said moments before the Conference adopted his policy position.

"If we want to encourage the active participation of young Americans in our society; if we want young people to feel that they can make a difference; if we want them to work within the system and if we want to help bring an end to the divisions between the older and younger generations of this nation, then we will adopt this resolution."

The Milliken resolution, which earlier this year won unanimous support of the Midwestern Governors' Conference, was contained in a Conference policy statement applauding granting of the 18-year old vote.

The statement concluded, "In furtherance of this goal of extending to our young citizens 18 years of age or older their full rights and responsi-

bilities and the opportunity to participate fully in our society, we urge that each state consider lowering the legal age of majority for purposes in addition to voting to 18 years of age."

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REGISTER TO VOTE.

CLEAR YOUR DESKS! PUT YOUR BOOKS UNDER YOUR SEAT! TAKE OUT A SHARPENED PENCIL. IT'S TIME FOR A VIETNAM QUIZ

Reprinted from "outside the net"/"Chicago Seed"

DIRECTIONS:

On the multiple choice questions, completely blacken in the proper space on your answer sheet with your super-duper electro-magnetic laser pencil, as in the following sample question:

Laos is in:

- a) Canada
- b) Mexico
- c) Asia
- d) Brooklyn

Answers will appear in the next issue of Reader's Digest.

The U.S. move in Laos is a(n)

- (a) Incursion
- (b) Pre-emptive strike
- (c) Protective reaction
- (d) peace feeler
- (d) invasion

The opposing sides in S.E. Asia are:

- (a) the forces of good and the forces of evil
- (b) apple pie and godless communism
- (c) The Pentagon and the people of Laos, Cambodia, and Vietnam
- (d) Spiro Agnew and George McGovern

The best statement of the Domino theory is:

- (a) We have to invade Laos to protect Cambodia
- (b) We have to invade Cambodia to protect Vietnam
- (c) We have to invade Vietnam to protect Thailand
- (d) We have to invade China to protect the U.S.
- (e) all of the above.

MATCHING

Directions: Let's say you're an American pilot who has a load of bombs. If you were in one of the following countries, what would you look for to bomb?

- (a) Vietnam
- (b) Laos
- (c) Cambodia
- (d) China

- 1) missile bases and peasants
- 2) unfriendly hamlets and peasants
- 3) supply lines and peasants
- 4) sanctuaries and peasants.

The Apollo 14 moonshot, by the merest coincidence, happened simultaneously with the invasion of Laos. TRUE OR FALSE

ESSAY QUESTIONS

1) In the briefest possible essay, compare and contrast the U.S. invasion of Laos with the following:

- a) the U.S. invasion of Cambodia (1970)
- b) the U.S. invasion of Vietnam (1961)
- c) the U.S. invasion of Cuba (1961)
- d) the U.S. invasion of the Dominican Republic (1965)
- e) the U.S. invasion of Nicaragua (1927)
- f) the U.S. invasion of Guatemala (1954)
- g) the U.S. invasion of North America (1620-)

2) In brief essays, defend two (2) of the following rationales for invading Laos:

- a) If the North Vietnamese get supplies through Laos, then people will be able to eat. If they eat, they will fight Americans and kill GIs. Therefore we are invading Laos to protect our GIs.
- b) It is the sworn duty of the United States to stand by her allies and help them in their hour of need, by whatever means possible, whether they want it or not.
- c) You know how it is with Oriental countries—six months later and you feel like invading again.
- d) To make sure that Southeast Asia is protected from Communist subversion and kept free so that they too can enjoy electric tooth brushes, parking lots and pollution.
- e) Vietnam is all used up.

READING COMPREHENSION

... both of these offensives (Cambodia and Laos) are primarily in the hands of South Vietnamese forces. In Cambodia, United States participation was limited to advisors, tactical air support, and logistic assistance, plus a few thousand ground troops. In the Laos mop-up the American presence is even more limited. No American forces have crossed the border with the South Vietnamese. The United States has provided air power in support of the offensive, helicopter transport and gunships, and logistic support, but has employed troops only to protect the South Vietnamese rear from an enemy envelopment. (Chicago Tribune editorial)

1) What does the term "logical support" mean in the above passage?

2) Explain (in 25 words or less) why helicopter and airplane crews are not considered "troops."



3) Explain the use of "tactical" in "tactical air support."

ANALYSIS

In terms of McLuhan's theories of media and structural semantics, analyze the following statements from Ron Ziegler, Press Secretary to President Nixon. Hint: Both statements concern the current Laos situation.

1) "The President is aware of what's going on. That's not to say that there is something going on."

2) "If anybody is there, they don't belong there."

MATH SECTION

1) If 300,000 students shut down 200 colleges after Cambodia, how many people could shut down college after Laos (no fair peeking)?

2) Recently, Jack Anderson reported that GIs are selling vital war secrets to enemy agents for lids of grass.

Problem: You are an Air Force Lieutenant stationed in Vietnam. Your job enables you to know the details of bombing raids long before they actually take place. If you sell three secrets every weekday to the enemy, and the going rate is one lid per secret, how many pounds of grass will you have after four weeks if you smoke 20 grams a day?



THE EDITOR'S DESK

Blatant Discrimination Must End

By Paul H. Harasim

Because of a laggardness of feminine militancy at Alma College in the past, the college administration has a golden opportunity to act to improve the situation of women on campus before being met with uncomfortable confrontation politics--an opportunity of a kind that is rare these days. Difficult as it is for a private small college to gird for change when danger is not imminent, the present moment is a time when Alma College can assume leadership it has rarely exhibited in these years of explosive social change.

That there is blatant discrimination against women on campus there can be no question. As is readily seen in Janet Worth's story on page one, restrictive dormitory rules are in effect for women where there are none for men. And while it is doubtful that overt discrimination is practised in the hiring of instructors, the fact remains only ten women are teaching full-time (two of whom are women physical education instructors).

Psychologically, dormitory rules (hours, proctors, sign-out sheets, etc.) reinforce a dependency on someone or something to make decisions. Women need their independence as much as men if they are to contribute meaningfully to a society that can't wait for those saddled with inferiority complexes. The United States, indeed the entire world, needs the mind of every human being working freely--rid of restraints caused by unjust treatment from others--if we are ever to achieve a world community free from violence.

From the inception of higher education in the United States, colleges and universities have been guilty of prejudice toward women. For the first two centuries, women were simply excluded from the collegiate precincts. From the founding of Harvard in 1636 to the opening of Oberlin in 1837, it was not possible for a young woman to attend college in this country. By the mid-19th century, some American colleges had begun to admit women to their classes, in response to pressures similar in some respects to those affecting higher education in the United States today.

"One source of the pressure," says Patricia Albjerg Graham, associate professor of history and education at Barnard College and Teachers College, Columbia University, "was ideological--the conviction that women were entitled to the same educational opportunities as men. From this stimulus, which, significantly, was contemporaneous with the abolition movement, came the establishment of certain colleges designed specifically for women, and of others which admitted both men and women.

"But the major impetus for women's higher education came in the second half of the 19th century, a time of dire economic need for many colleges, caused chiefly by shrinking masculine enrollments. The sag in college attendance was attributed to the Civil War, to economic depressions, and to dissatisfaction with the college curriculum. College trustees and presidents saw women as potential sources of tuition revenues that would permit the colleges to remain open.

"The principal reason, then, for the 19th century breakthrough in admitting women to colleges with men was economic rather than ideological, and these circumstances were not highly conducive to developing plans that would take particular account of the educational needs of women."

Female collegians encounter a problem that their male counterparts seldom do--called "internal ambivalences" by Ellen and Kenneth Keniston of Yale University. What this problem is, in effect, is a fear that success in competitive achievement situations will lead to negative consequences, such as unpopularity, loss of femininity, and failure to get a "Mrs. Degree."

Matina Horner elaborated on the problem in writing an article for "Psychology Today": "The problem for young women is not eased by the fact that they see few women occupying positions of importance in the academic, professional, and business worlds. Some of those are unmarried, and few young women deliberately choose the single life.

"Others are rare individuals who manage to marry a brilliant and successful husband, have five children, write intelligently on a variety of topics, assume a major administrative position, and at the age of forty be featured on the beauty pages of a women's magazine. Most young women rightly recognize such achievement as truly exceptional, and girls in this society do not think of themselves as conquerors of the world. "Models" of this sort sometimes lack effectiveness because undergraduates simply refuse to aspire that high."

The lack of models in responsible positions seems to stem, in large part, from the employer's fear--honestly felt or used as a cover-up for overt discrimination--that the women will miss a great deal of work because of child-rearing. However, statistics from the National Bureau of Labor do not support this fear. In fact, those women now working--married or single--miss less work than men, work for a longer period of time, and are less apt to change jobs than men.

Of course, argues the employer, if we were to begin to hire as many women as men the statistics would change--we would be exploited. Maybe, maybe not. "But just to make sure it doesn't happen," says Patricia Graham, "a rational policy to deal with the problem would be to guarantee a woman two 16-day maternity leaves with pay. At a college or university this would amount to a one semester leave, twice in a woman's life. Additional pregnancies would be the sole responsibility of the woman. This would apply to businesses as well. It is doubtful whether this procedure would drive either the college or the business into bankruptcy."

Needless to say, this makes day care centers a must. And a question is raised. How will the centers come about? Businesses might well run their own day-care center. Universities could begin to use the School of Education not as a laboratory but as a real learning place and open day care centers. The university center could be used by both faculty and students. Since Alma College has no School of Education, the least it could do would be a placement service for domestic workers maintained by the college for the use of women faculty, administrators, employees, and students. Names and references for persons willing to do cleaning housekeeping, and babysitting could be kept.

And, of course, the government could, in order to ensure equality for women and men, allocate funds for "free" day care centers. The government seems to be able to raise ample funds to make war, why not money for an equal opportunity for women to gain employment?

There will be those who respond to the articles in the Almanian on Women's Liberation, and what is suggested in them, as impractical. Equality for all has long carried a tag of impracticality. It is "impossible" to give equal rights to all--whether they be women, blacks, or Indians. The problem in the United States is that we have too many people dedicated to the art of the possible; we need a few more who believe the impossible possible. We must not lose faith with the future and live only to preserve the present status-quo.

The time has come for the Alma College administration to practice what they espouse--to make the college community a better place than the outside world in which to live. Equality must be had for all--no double standards can be tolerated. Then, who, knows, perhaps Alma alumni will go out and show the world what they've learned. That Presidents, Kings, Premiers, systems, ideologies are all subordinate to the PEOPLE of this planet. We, the people, are the only concern, not this idol, that belief, this myth, that ism, but the PEOPLE.

COMMISSION HAS NO POWER OVER DORM RULES

"Open dorm policies, whatever the intent of and benefit from their establishment, have made a marked contribution to the disintegration of the community and deterioration of academic standards by promoting isolation and privatism." This section of the President's Committee Report, on page 69, has caused a great deal of misunderstanding on the part of students and faculty alike.

The Student Consultative Committee to the President's Commission is concerned about the misunderstandings which may result from the relationship which is commonly drawn between the Initial Report of the President's Commission and the establishment of dorm visitation policies this fall term. Quite a few rumors have been abroad and we hope, through this short statement, to clarify these matters to the student body.

In talking to the commission members about this, several things were made clear:

1. This statement is primarily an expression of concern, an observation of possible contributing cause to the effect.

2. It is not a recommendation for any kind of action, and is not intended to be used as a basis or authority for action at this time.

3. This is an initial report, one which is under active revision at this time.

In speaking with Dean Plough, the following matters were clarified:

1. Dorm visitation policies (open dorm policies) will be developed from scratch to suit the residents of each housing unit, as is usually done every fall term.

2. Dean Plough urges that a careful consideration of prospective visitation policies be done, asking the kind of question which the comment in the report raises--"Will this particular open dorm policy foster privatism and isolationism? Will it be detrimental to community interaction at Alma College?"

3. There is no specific time span set to delay open dorm policies. What is desired is a serious consideration by students of the policies finally put forward.

4. Interim policies may be established until the final policy is decided upon and approved.

MUSE (cont. from page 2)

The Alma Chamber of Commerce has recognized our new privilege as legal adults. To implement the voting privilege that we now have, this is what to do:

1. After you've been at school for a period of thirty days, go to the Alma City Hall to register.

2. You can register at the City Clerk's office, which is located on the Superior Street side of the building. The office hours are 8 a.m. to 5 p.m., Monday through Friday.

3. Take some identification with you so that you can prove that you are a college student and a resident of the Alma College community.

Responsibility can not tolerate reluctance, so administer your right by registering as soon as you can and by keeping up on local, state, and national elections.

LOCAL GOVERNMENT & THE AMERICAN ENVIRONMENT

COUNTIES

Reprinted from "Clear Creek"

The First of a Three Part Series

A MANIFESTO FOR CITIZEN COUNTERREVOLUTION

By Ted Radke

I know that the great tragedies of history often fascinate men with approaching horror. Paralyzed, they cannot make up their minds to do anything but wait. So they wait, and one day the Gorgon devours them. But I should like to convince you that the spell can be broken, that there is only an illusion of impotence, that strength of heart, intelligence and courage are enough to stop fate and sometimes reverse it. One has merely to will this, not blindly, but with a firm and reasoned will.

-Albert Camus

In December, 1970, 950 delegates from 142 Indiana church, civic, fraternal, labor and ethnic organizations founded the Calumet Community Congress. The common condition: they were all out of the club. The issues: racism, taxes, employment, education, social services, environmental abuse. The solution: take effective power at the local government level, so that these issues could be dealt with directly and immediately. It became apparent that this heavily industrialized town in the Gary, Ind. area was politically controlled by a relatively small group of economically and politically powerful self-seekers. It was obvious that if change was to come, it would have to come from those whose needs--whatever they were--were not being met.

The Artic Slope Natives Association, headquartered in Barrow, Alaska, have begun forming their own local governments to begin effectively dealing with their problems.

In the south, rural Blacks formed the Southwest Alabama Farmers Association; and through voter registration and organizing drives aided by early SNCC organizers, succeeded in legally taking and maintaining control of three counties in Wallace's Alabama. And, as Gov. Reagan says, it can happen here (or wherever you are).

Similar moves are, will be, or should be underway in every part of the country. We've been wrong too long. The experience of the last ten years indicates that the only truly effective national strategy for solving our multiple problems is establishing a community of interests among people and groups on the local government level, then organizing--not against the government--but to become the government! When such a coalition takes local power, it is likely to be able to control offices in the state legislature, and perhaps a congressman or two. It is also possible to take over the local party machinery in your area--which gives you a voice in national and state party affairs.

Also, from a base of institutional power you are in a much stronger position to affect the course of state and national policy--you are beyond the point of secular prayer. Similarly, again from a position of institutional power, you can work effectively with other groups or governments outside your immediate area on matters of mutual concern. The possibilities are limitless. This, I think, is the only way you can change state and national policy and make it stick--by getting people together in local areas, transform-

ing the local government units, which then become a base for carrying the transformation to other local, regional, state and national governmental bodies.

UNDERSELLING THE FEAR MERCHANTS

Rather than the old approach of going to the national or state government and getting clobbered--or, at most, achieving a watered-down, selectively-enforced policy--the idea is to create spheres of influence, bases which beget others in a steady process which culminates in the transformation of the state and national government. Such a strategy, once undertaken, is irresistible in the long run. And it requires no large budgets, no national leaders or organization (although these can help facilitate things). All that it requires is you getting it underway. To work, of course, it must be undertaken in more than a few places. But it will work if tried--and I see no other way.

For too long now, we have permitted people to play minorities, workers, environmentalists, poor people, old people, and middle class homeowners against each other. When one group asks for something, they are told they can't have it because of the needs of the others. In recent months it has become a knee-jerk reaction for developers, industrialists and their politicians to attempt to create antagonism



The birds and the bees forever?

and fear between minorities and workers who need social services and income, environmentalists concerned with growth and environmental degradation, and middle-class homeowners concerned with taxes. By such juggling these fear merchants hope to keep people divided and mutually hostile in order to maintain their positions.

This is an extremely dangerous situation and under no circumstances can we afford to permit such tactics to be successful. The interests of these groups are not mutually exclusive and, in fact, are mutually supportive. This is clear at the local government level. All of these groups are being taken. It only remains for them, either individually or as a collective, to sit down and figure out how. In the meantime,

it is everyone's job to see that empathetic understanding, care, and effort are exerted in order to prevent or correct dangerous suspicions and animosities.

CREEPING ECOLOGY: BRINGING IT ALL BACK HOME

For the past year and a half, my wife, Kathy and I have been working on the "environmental crisis" in Contra Costa County, California (home of John Muir and the Martini cocktail).

We began with a basic assumption--our collective mess is chiefly the result of years and years of individual cities and, perhaps more importantly, counties and special districts making fundamental decisions of monumental importance in all but empty chambers. The operating model we began to develop was that virtually nothing can happen in a county without that county's permission.*

*Most of the discussion will use California counties as models which are comparable to local government units in all but a few states--principally in New England, where the township is the principal local government unit. Most of what is said of counties is equally true of cities.

We felt it was time to go from the hand-wringing Chicken Little stage of environmental action to seeking ways to implement the principles of ecology into public debate and public policy.

There were theoretical and pragmatic grounds for selecting the county as the main focus.

The first problem one encounters when he decides "to do something" is deciding what to do. The worldwide environmental crisis, if left at that level of definition, is simply a cause for despair rather than a guide for action. Ecology includes everything--but you can't do anything about everything at once.

The earliest formulations of the environmental crisis (Earth Day, etc.) were more in the nature of an anxiety-producing plight--which, because of its generalized nature, cannot be solved or seriously dealt with. It is the first job of an organizer to transform the plight or bad scene into circumscribed problems and issues which can be dealt with, because they are limited and point to immediate solutions. It is only when an amorphous plight is broken down into its component parts (limited issues and problems) that sustained action becomes possible.

Another perspective that guides us is the notion that the only way to change Washington or the state government is to get together with your neighbors and begin changing things in your community and county. It is the democratic rather than the liberal theory of social change.

This perspective flows from an understanding of the failure of the Civil Rights, Anti-Poverty and Anti-War Movements that offered such hope and produced such disillusionment and despair in the 1950s and 1960s.

All of these movements followed the liberal model for social change--that is, people were directed to appeal to higher authority to correct injustice. For all their pugnacity, the basic tactic was petitioning the "king", or mass secular prayer--"please do something". People would mobilize, have a demonstration, get a few laws passed, and then go home in the belief that something had been done. But what the king giveth, the king can taketh away--particularly if you are no longer on hand to do anything about it. All the programs, regulations and laws in the world won't help unless they are administered properly.

The difference between having a law or policy pas-

LOCAL GOVERNMENT & THE ENVIRONMENT

cont.

sed and having it effectively implemented is the difference between prayerfulness and power. Or, as Thomas Jefferson once put it, "The execution of the laws is more important than the making of them." In a very basic way, administration is policy.

The only places where significant lasting gains were made, particularly in poverty and civil rights, were when people organized and took institutional power at local government levels. These efforts were limited and were principally in the South. Julian Bond of Georgia and Charles Evers of Mississippi are the best example. The recent city elections in Berkeley also seem a testimony to this new direction. They got off their knees, left their pews, and took their seat of power.

But people in Berkeley and elsewhere will have to look beyond their city council for environmental power in America. For a great part of control over our air, land, water, and human patterns is in the hands of county governments.

WHY COUNTIES?

They have the power . . . to move mountains; to change the courses of rivers; to destroy marshes and cement creeks; to turn rivers into sewers and air into lung-disease producing garbage dumps; to permit exposure to practically every imaginable environmental health hazard; to rob from the poor to give to the rich; to ignore illegal slums; to sanction and yet punish poverty; to create earthquake and food hazards to force people into private polluters (cars) rather than public transportation or smog-free transportation; to turn agricultural land and natural areas into subdivision, parking lots, sprawl and instant blight; to turn grasslands into deserts and hills into eroding ruts and slides; to block or subvert regional and state environmental planning and controls; to purchase ecologically irresponsible products, thus

sanctioning such products; to misuse rather than reuse garbage as a resource. The point is that since they have the power to do these things--they also have the power to prevent and correct them.

Standards for environmental quality can be established and enforced immediately--on the city and county level. And what is more, the levers are already there. All of the above-mentioned problems could be attacked with little or no institutional or structural changes--although it would require some pretty far-reaching attitude changes on the part of those currently in power, and, failing that, some change in the personnel who sit in the seat of government power. Conversion or change in personnel, the process is the same. For while the power to do bad has been used extensively, these same powers can be used to do good--it only requires that you begin taking a look at the theoretical potential of your county, city or special district, define the problems of your area, and then begin raising the issues.

WHERE TO BEGIN

In California, counties derive their powers from the state--they are administrative agencies of the state. To carry out these functions, however, they are given a tremendous amount of constitutionally protected authority. And administration is policy--and hence political. Counties and cities are not necessarily subordinate to the state.

COUNTY POWERS

Functions of a county include election administration, principal responsibility for public health programs and regulations; law enforcement; administration of justice; upkeep of roads; administration of relief and welfare programs; maintenance of vital statistics and property records. Other key functions include administration of federal and state programs (public works, welfare, economic development, poverty programs, farm subsidies, etc.) within the county

and, perhaps more important, almost unlimited planning and taxing powers. (Cities, however, usually have a limit on tax rate.)

Elective offices in counties usually include the board of supervisors, sheriff, district attorney, coroner, assessor, tax collector, treasurer, auditor, county clerk, recorder, public administrator, superintendent of public schools, and judges of the superior municipal and justice courts. In addition, the board of supervisors appoints a long list of people to policy making positions on commissions, special districts and regional districts and boards.

The board of supervisors is the chief legislative and administrative organ of the county, and has comparable power to a city's mayor and councilmen combined. It adopts the budget (which decides who gets what); sets the county tax rate (which decides who pays) on general property; enacts special taxes such as the 1% sales tax; and often sits as a board of equalization, to hear complaints against the property valuations set by the county assessor. The supervisors also have final authority over all planning, land use and zoning decisions.

In addition, boards of supervisors and city councils have the power to enact civil ordinances. These have been used recently in some areas to ban non-returnable containers, detergents containing phosphates, and to halt noise pollution. Much more could be done.

Boards also hire and fire county civil service personnel; approve all purchases made by the county; manage all county property; and market bonds floated by the county and by school districts. In election years the board serves as elections commission. Other ex-officio roles of the supervisors are to act as board of directors for county smog control, flood control, and road districts; or to serve on regional boards and commissions dealing with air and water pollution, regional government, transportation, etc.

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OURS IS A DELICATE STATE...

Thomas Blatant

Survival: A Few Dollars More

...And I've seen the beautiful this trip, or begun to (how could anyone see it all?). With backpack and groundcloth I have traveled alone, taking food when convenient, taking water when clear and fresh, taking rides whenever possible. With a sign saying NORTH, I am walking to the highway. Yes, north. To the Canadian Rockies and Banff National Park on the west edge of Alberta. Behind me is the Oregon coast, the Redwood forests, the Arizona canyons. Before me is the unknown. One car in this line will stop, my pack and I will go in, and it's goodbye Spokane, Wash., hello...where?

"Kettle Falls," the man says. "About eighty miles up the road."

"How far from the Canada border is that?"

"Not far. Thirty, forty miles."

The pack goes behind, I climb in the front seat of his pick-up. He shifts gears and I give him my name to start the talk. He's an Air Force pilot, I'm a college student, he has a cottage up here, I live in Michigan, he was stationed in Ohio once.

"This country keeps drawing me back, though," he says. "I was raised in a little town up here we'll pass through pretty soon." The rolling wheat hills south of Spokane are turning to pine strewn mountains now; the farms begin confining themselves to the valley, and pretty soon it's just the mountains, river, and ourselves on the winding road through the pass.

"Beautiful country!" I say, my head half gaping out the window.

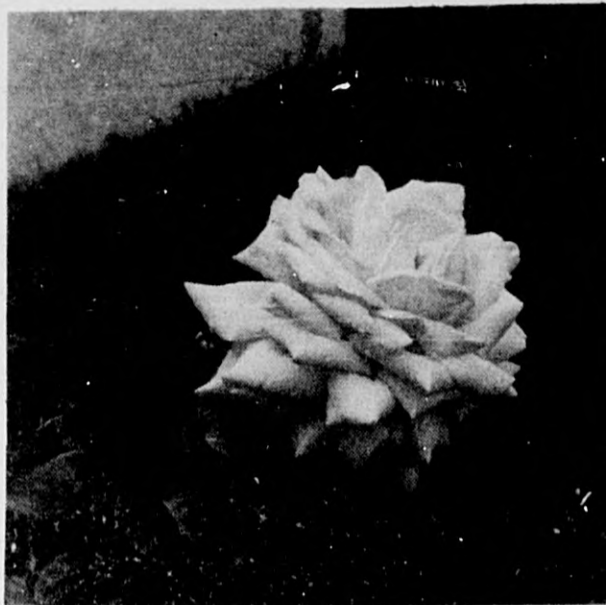
He smiles, almost proudly at first, but then the lips tighten and he frowns. "Yeah, but we've got some problems up here."

"Oh?"

And he begins unreeling bits of information, facts about places off the main road, stories which start me frowning too. I tell him of Michigan and the daily environmental crimes I know of, and I am surprised to find he has as many sad tales of his state as I of mine. To think of it--pollution in the Evergreen State!

"Yes, it's here and everywhere," he says. "For instance, look at this sawmill up ahead. The smoke from the cone-shaped furnace is from sawdust. They burn it because it is less expensive than shipping it away for reprocessing. You can see the smoke miles away."

We fall silent for a few moments. I am about to say "something has to be done," but it seems to go without words. "You know," I finally ven-



"In wildness is the preservation of the world."

--Henry David Thoreau



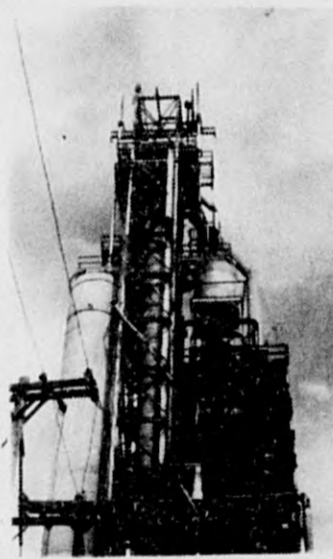
ture, "I wouldn't mind paying more for lumber if I knew they were shipping sawdust instead of burning. The extra cost for clean air would be worth it to me."

"Right," he says. "The same applies to electric plants. I'd gladly pay a higher utility bill for cleaner more efficient generators. After all, what are a few dollars when the environment is at stake?"

"I feel the same way," I say. "The trouble is, too many people ask the question the other way around."

So it's hello Kettle Falls. My pack and I beside the road, we're 37 miles from British Columbia. I hold up my sign--going north to Banff and natural wonders. Yes, I've seen the beautiful this trip. But beyond that, behind the loveliest peak, beside the clearest stream I've seen exploitation ugly as death.

T.B.



The ocean has the countenance of the three faces of Eve, changing, contrasting, containing both beauty and savagery. In early morning Eve appears calm, sedate, almost as a mill pond. The air is still, only the gulls are alive, trees stand at attention awaiting their orders from the wind, the ocean slowly awakes. Eve gradually changes her face with the passing time. The pines and elms have received their orders and, carefully at first, then with increasing vigor begin to salute the wind. The dressing is complete by mid-day. Rough and tumble from both current and wind, the water foams and swirls around the pilings of docks. On a day such as this, with a hurricane threatening to the south, the ocean carries its tremor and turmoil even here, miles away. The suggestion of power hidden in the depths becomes vivid.

The ocean's face alters again, changing with the swiftness of a cloud darting over the sun. The sun signals the horizon to become indistinct, the blue of ocean and sky merge into one, and sailboats could sail from here to heaven. Eve becomes grey-green with the passage of clouds across the face of the sun. Always there are the moonbeams of silver, dancing, dazzling, flowing, never quiet, alive, vibrant, brilliant even when worn on a chameleon of grey. A crash of the ocean upon the rocks dresses them in milk shake froth which immediately disappears as the ocean falls back.

The hurricane-borne wind is now frenzied, forcing the foaming turbulence higher and higher upon the shore. The whirling dervish rips boats from their moorings and sends them wounded with gaping holes upon the jagged rocks. All sorts of flotsam and jetsam fell the swirling mass, a chunk of wood the size of a man is tossed ashore, signaling the night of the storm. Crashing hard upon a breakwall, spray is sent high into the air, covering my face with salty moisture while offshore the angry water swirls and foams around partially hidden rocks. I can hear myself only by shouting; the wind snatches away my words.

I must brace myself straining forward into the wind as I watch the milk shake froth dot and line the blue-grey water. Stand with me and hear the jet plane as it arises in flight, the locomotive as it roars through the tunnel. This is the sound which fills the air, the night of the ocean in full fury. Close your eyes and listen with me.

This happened.

I sat on the rocks in mid-summer alone save for the purple and pink-hued sunset which was unfolding in glory before me. Colors of unimaginable beauty painted the darkening sky. Behind me a man came out of his cottage and threw an object clattering down upon the rocks. It landed, a can, overturned, the water gently swelling and gurgling around. I clambered down and saw the black oily tar mix in a disgusting swirl with the water, tar covering and disfiguring the mussels and starfish unfortunate enough to lie there. The oily mess caught the colors of the sky and showed a sickening chalky pink. There is no beauty in what I see now. Only foreboding. We are defacing our own ancestry, the damage is done, the can tossed.

--Lynn Coddington



Photos by Don Thurber

PRESIDENTIAL COMMISSION HAS SOLUTION TO "LOSS OF CONFIDENCE"

By Lynn Coddington



Lynn Coddington
News Editor

Detecting a "loss of confidence" pervading the faculty, administration, and student body, Alma College President Robert Swanson created a Presidential Commission last May to consider and make recommendations concerning primarily the academic program.

Briefly, the Commission was charged with the following; to offer a statement of purpose and a list of goals pertaining to Alma as a private, church-related liberal arts college; the relationship of curriculum to said goals; reassess present programs in the light of recommended goals; establish, develop or terminate programs as befits the pledge for excellence; analyze the four-year college experience, lower-upper division concept and distributive requirements. The Commission was also instructed to consider departmental offerings, including teaching methodologies, the academic structure of the College and to assess student-faculty ratios and class size as pertains to academic planning. The President asked that this report be ready by September, 1971.

The President selected two members from each educational division to sit on the commission. The faculty selected include Professors Kirby and Sutfin of Humanities, Professors Bailey and Kapp from the Natural Sciences and Professors Agria and McGill from the Social Sciences. Dr. McGill is chairman of the group.

At a subsequent meeting with the Commission, a group of students expressed their concern of the lack of student representation on the Commission. The Commission carried this opinion back to the President. Declining to place students directly on the Commission, the President instead initiated a six-member Student Advisory Committee to the President's Commission. The students asked to serve on the Committee included Sue Buchan, Paul Harasim, Becky Elowski, Bob VandenBos, Lynn Coddington and Sam Cornelius. The students were charged to concentrate on the work of the Commission as directed in the President's remarks the 3rd of May.

President Swanson was not alone in expressing concern about the direction of the College. The North Central Association Review Committee, which visited Alma this past year to evaluate the school, was critical of an apparent lack of commitment to achievement of the institutions goals by students, faculty or administration. A lack of clarity concerning community government and the source of priorities was felt to hinder the fulfillment of the school's goals. A study by Myron Utech, a former sociology instructor at Alma, indicated a trend towards alienation by Alma students by the middle of the freshmen year, though this was not a unique experience to Alma. Another study by Dean Plough, Dean of Students, showed the surprising result that Alma students lack "variables reflecting independence" normally associated with a student-oriented unstructured program such as found at Alma College.

An entire summer of study, discussion, reports and numerous meetings culminated in the President's Commission Initial Report which was released in early September. This past week, during the Pre-School Conference, the report has been discussed by faculty, student members of Community Government, the Student Advisory Committee, and others in an attempt to form opinions. What follows is a general outline of the report with emphasis given to certain parts.

The Commission report opens with a forward composed of the remarks by the President last spring. Following that is a statement of the purpose of Alma College. A discussion of the immediate situation at Alma appears next in which the Commission acknowledges alleged flaws in the existing school structure. Included is the evaluation of the [redacted] committee and the studies from former sociology teacher, Myron Utech, and Dean Plough. Utilizing these studies and interviews, the Commission attempted to study all aspects of the present system and all possibilities for change.

Stating their desire to do more than just train students, the Commission formally proposed the following recommendations. A graduation requirement of thirty-five units, to include a Program of Emphasis of 14-18 units, a General Perspectives program of up to 10 units, 7 units of Electives and two Intensive Term experiences. In addition, the Commission proposed a 1-4-4-1 calendar, a fifteen point grading scale and an optional work/study program.

The Program of Emphasis is based upon student involvement in developing his own direction of study and specific courses involved. The student therefore becomes responsible for his own educational experience. While now a student may either concentrate heavily in one area or spread his electives, there is the possibility that there will be no integration between courses.



Dr. William McGill
Commission chairman

The student involved in the Program of Emphasis, therefore, proposes a block of sixteen units governed by a specific theme or purpose. The student gives a rationale for his program which is then approved by a committee. The program is to include both breadth and depth in study. Final assessment will result in a unit of honors, satisfactory or unsatisfactory.

The General Perspectives involves a freshman seminar and a writing laboratory. The Commission also recommends a one term course designed to introduce students to man's creative, artistic and esthetic experience. This recommendation was left rather vague to be fulfilled in a variety of ways. The Commission recommended a Historical Perspective to acquaint students with the importance of history in relation to the future, a Comparative Perspective for the purpose of comparing different cultures and a Planning Perspective in the form of a work/study or field research program. These programs could also be fulfilled in a variety of ways. Also in General Perspectives, would be a required course in either math, logic or language. Work in the life sciences and the physical sciences would complete the requirements.

The Commission was favorable of a 1-4-4-1 calendar which would retain the present vacation schedule. The longer terms would allow for in-depth study while the short terms would offer unique classes. Some courses offered at other schools during the intensive term include, "Crises Biology," "Jazz Ensemble," or "Capital Hill Summer." Certain problems might arise if students did not become fully involved with the short term course.

The report includes the recommendation for a work/study program both as a drawing card and as a means for providing a non-traditional educational experience. Work/study might include employment, foreign travel, independent studies or social services. Credit would be given for the experience, while tuition, room and board would be adjusted if the student was off-campus.

The grading system proposed is that of a 1-15 scale. The equivalents of the numbers on the letter scale are as follows: 15-A plus; 14-A; 13-A-, etc.

The Commission advises the formulation of seven divisions and the termination of the department structure. The divisions would be as follows. General Studies - Education, with the faculty involved in the core program; Life Science - Biology - Psychology Physical Education; Physical Science - Chemistry, Earth Science, Math, Physics; Fine Arts - Art, Creative Writing, Music, Theatre and Dance; Language and Literature - English, Foreign Language, Speech; Social Science - Business Administration, Economics, Political Science, Sociology; Humanities - History, Philosophy, Religion.

The Commission also recommends that class size include both large classes of unlimited enrollment and small classes of limited size. There would be the elimination of middle size classes. Filling of new faculty billets should not occur until enrollment stabilizes with the size of Alma set at a maximum of 1500. Educational Policies Committee should review classes to eliminate duplication.

The Commission also recommends some type of Distinguished Teaching Award, an Honor System, an Honors Program and offering a Master of Teaching, Bachelor of Music and Bachelor of Fine Arts degrees.

The Commission recommends the establishment of a clear and consistent policy of tenure, specific policies of recruitment, promotion and retention of faculty, the establishment of Tyler as a community center, continuing Alma as a residential college, intensive recruitment of students, regardless of race, creed or sex with the intention of finding the motivated student. The College should give high priority to scholarships in the budget and the Community Government structure should be reassessed. Also in the area of student recruitment, the Commission recommends the use of faculty in the process if for no other reason than to make the student aware of the academic form, faculty approval of admissions standards and diversity in admissions personnel.

Finally, the Commission recommends the establishment of a committee to do on-going institutional planning, to annually review resources allocation and to help prepare annual budget recommendations.

"I am of the opinion that this College has reached one of those points in its history when we must, once again, reassess and redefine our goals and our purposes. There is some evidence that we have only a vague and general idea of our goals and our aims. We appear to be making important decisions regarding the substance of our academic program without a conscious or deliberate regard to whether or not these changes serve to achieve our institutional aims and purposes. I wish to announce the appointment of a select committee to prepare a report with recommendations on how Alma College should meet its educational responsibilities during the remainder of the decade of the 1970's."
President Swanson, May 3, 1971

ALMANIAN INTERVIEW: DEAN OF WOMEN

We interviewed Miss Rentz in her office on the afternoon of Thursday, September 16.

ALMANIAN: What does the Dean of Women do?
RENTZ: The Dean of Women typically is the woman or female student personnel administrator who represents the interests of women students with regard to policies and programs developed by the institution which will have influence or impact on women students. My areas of responsibility (everyday operation) include any programs which relate to the development of students, whether it is in the area of drug education or sex education (for example). Techniques which may be utilized even perhaps by the residence hall staffs to try to develop students become my area. There are other kinds of responsibilities like being the advisor to the Union Board staff and advising the Panhellenic Executive Council. That you have to do because you are the women student personnel officer and you can't have a man to advise these panels. We have also centralized our testing operations so that comes out of my office.

ALMANIAN: Do you think such offices as Dean of Women and Dean of Men should be abolished or possibly modified?

RENTZ: I think to abolish the title and then to abolish the individual who holds the position are two different things. I think it would be a mistake to abolish or to do away with a chief women's personnel administrator. I think the title facilitates many things happening in the academic world, in the political world of the academic scene. On the political end, it helps to have status and prestige. Very often the title itself is a hindrance because they (students) see the 'Dean' title and they immediately assume the individual is somebody of authority who works with the disciplinary end of student personnel. In this particular time slot, I think it would be inappropriate to do away with anything that has to do with women.

ALMANIAN: In the past you have been strong in your advocacy of hours for freshmen women. Now, in view of the full legal adulthood about to be given to eighteen year olds, are you still?

RENTZ: I don't think my being in favor of freshmen hours had anything to do with the age of the students. I also think that once the majority package becomes effective in January, that the age factor really will not have an impact on the college policy. There are educational benefits to be derived from a little more guidance, a little more structure of freshmen during their initial growth period on campus. I have been

in favor of freshmen hours fall term for all students.

ALMANIAN: Was the principal reason you favored hours for women the fear of pregnancy?

RENTZ: No.

ALMANIAN: Should a college or university attempt to assume a protectorate role in this matter?

RENTZ: What can be done after midnight can be done at half-past nine in the evening. I don't think it's a moral issue.



Miss Audrey Rentz--Dean of Women

ALMANIAN: Should the Health Center make the pill available to college women?

RENTZ: The basic problem that the Health Center would confront is that there are state guidelines and statutes which indicate that if a physician is going to prescribe for a woman, he must do physical examinations, PAP tests, prior to the prescription and then at six-month intervals thereafter. Dr. Fishbaugh's stance is that there is no way on his schedule that it's possible to handle 600 women. If there was going to be a shift in the Health Center staff and time availability, then that's another question.

ALMANIAN: Are women psychologically different than men?

RENTZ: Rather than go into a lengthy discussion of the differences, I think that I'd much rather recommend this book, 'Psychology of Women,' by Judith M. Bardwick, a professor at the University of Michigan.

ALMANIAN: Do you see discrimination against women applying for jobs?

RENTZ: Yes. I think that if students have been watching the papers in the last year, there is a women's organization called WEAL which is Women's Equity Action League. This is the organization that has been responsible for filing suits against colleges and universities across the country alleging discrimination on the basis of ability for promotion and tenure among faculty people. I think at present there are a little over 285 of these suits filed. In effect, women are saying besides the legal battles, we are also going to hit you in your pocketbook.

ALMANIAN: What woman do you most admire?

RENTZ: When I was in junior high and high school, I admired a gal by the name of Elizabeth Blackwell, who was the first woman doctor in the United States, a general practitioner. I think I'd stick with Blackwell.

ALMANIAN: Do you think that administrators, faculty and students are as open, frank and honest with each other as they should be and, if not, what besides community government will help to improve communication between these groups?

RENTZ: I think what communication there is is, for the most part, honest, open, frank, and sincere. I think, however, that it's limited and that's the basic problem. We have to somehow structure informal situations. The Tyler center is not the focal point on campus that it ought to be. Also, many of our faculty have never even seen the inside of a residence hall.

ALMANIAN: There is much said and written these days about "revolution." What is your definition of revolution and, in view of your definition, what forms of it do you see in existence today, if any?

RENTZ: My definition of revolution would be an active resolution of a problem. I think that some of the actions taken by WEAL are, in a sense, revolution where women are saying as a united group 'this is wrong, something must be done.'

ALMANIAN: Are there any major issues which you think will have immediate effect on campus this year?

RENTZ: The eighteen year old legislation. The President's Commission Report I hope would get students humming.

ALMANIAN: What do you think are some of Alma College's most notable attributes?

RENTZ: Students and faculty.

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A RELIGIOUS

BY ROGER GRE

If ever a definition of terms was needed, it is with this particular title for few words are as emotionally charged as the word "atheist" and everyone has his own idea as to what constitutes "religion."

Let me begin with the easier of the two, "religion." It will not do to allow the religious absolutists to prescribe but one true definition of the word "religion." It makes no difference whether millions have accepted one definition for hundreds of years, for the church and religion (like everything else on earth) have undergone tremendous changes in spite of their claims of constancy and unbroken tradition. The absolutist who often considers himself a purist as well, could not accept our calling ourselves a democracy, because ours is distinctly different from that offered by the Greeks. If we were a democracy or a democratic republic when we had slavery, did not allow women to vote, or the people to elect U.S. senators, what are we now? And if by some modern miracle we arrive at the day when the people actually nominate and elect the U.S. President and/or the basic raw materials of the nation are owned by the people, what will we be called then? Obviously there is room for change in the concept of democracy and the same holds true for religion.

Nine out of ten, no, perhaps ninety-nine out of one hundred individuals when asked for a definition of religion would say something that involved the worship of God, no matter what else they included. To me, religion does not necessarily have anything to do with a particular god concept. (You will notice I said concept, for that is all we have of "god.") Let me say that to me religion is the quest for the highest values in life and the conscious reasoned attempt to live in the light of those values and that this life is the only life of which we are certain in which to reach for the stars. Now admittedly, this definition is somewhat removed from the usual, but is it anymore of a departure than the changes that have occurred to "democracy" in 2000 years?

It is difficult, no nearly impossible, for me to understand why there is such resistance and condemnation of those who would deviate from the customary in this matter of defining religion, atheism, god and all of the other terms commonly associated with religion and the church.

Let us consider briefly the substance of the definition I have just offered as being meaningful to me. When one says that religion is the quest for the highest values in life, it would seem that he is setting a rather noble, idealistic and difficult task for himself. Can it be that there is confusion about the word "value?" Perhaps in the interests of clearer communication (but at the expense of brevity) instead of values it should be stated that "Religion is the quest for the noblest motives, the highest ideals, the greatest and most compassionate good for man on earth." Does this make it anymore palatable? I doubt it, for the anxiety and anger experienced by the rigid is not caused by what is being said, but by what is being omitted. If only somehow this definition of mine could be combined with the word, that heretofore indispensable theological word, "god." Is this the crime, this single omission from the traditional nomenclature? It would seem that to seek the highest, noblest and best and then to further strive to live in the light of those creations and discoveries would be a rather commendable life. By and large, however, it is not so regarded. There is an element of dictatorial, tyrannical thought-control in the minds and attitudes of the religious absolutists. There is believed to exist a certain quality of goodness that comes with the verbalizing of certain words, a goodness that is somehow not possible outside of a very rigid and narrow framework that has stood for hundreds of years. How often one hears, "Well, I suppose it really doesn't matter what you believe, so long as you believe in God!" Here is the irreducible minimum which if rejected by one is tantamount to admitting to total depravity in the eyes of the true believer. This is not mere overreacting on my part for evidence of this is to be found throughout history and in contemporary affairs. Today a man running for public office who advertised himself as an atheist would be doomed from the start. He would be fortunate to escape the slings and arrows of his countrymen. He never would be elected. I am not at all sure that things have changed much in this regard since the time of Jefferson, who was subjected to hideous calumny for his religious non-conformity. I would be glad to be proved wrong, but consider the obedient lip-service paid by all political candidates to the idea of God and the attendant trappings. Yes, consider if

you will, what the political electability of one who publicly endorsed atheism would be in the U.S.A. today. Yet, for all of the smear and hate, atheism is fundamentally a simple philosophical position. Today it is almost immediately equated with communism, and EVERYONE is against that and knows that it is pure evil, Satan revealed, so therefore anyone embracing atheism is a communist and is to be hated. Let us look into the word atheism apart from the connotations assigned to it by the Red-haters. Atheism is frequently confused with humanism and while both may hold the absence of theism in common, there is no necessary connection or compatibility beyond that one point of agreement. History may offer numerous examples of atheists being humanists and vice versa, but in basic definitions, atheism is to theism as amoral is to moral. The word "amorality" is rarely confused (or shouldn't be by the literate) with "immorality." "Amoral" implies the absence of a morality, that is amoral is to be without a moral sense. Atheism is to be without theism. Overwhelmingly, however, atheism is generally defined as "He doesn't believe in God!" The connotation accompanying disbelief in God is distinctly evil and negative. In reality, however, if atheism is to theism what amorality is to morality, we actually need another word to place atheism on a par with immorality. I offer "imtheism" as this provides the proper negative aspect that is found in "immorality" as contrasted with "amorality." I do not expect any stampede to my newly coined word in preference to a continuing distortion of "atheism," for years of usage have pretty well fixed the present connotations beyond help.

A man who admits to atheism, who is without a theistic concept can still use the word god without being either a hypocrite or inconsistent. During the 18th century in Europe and America there arose a system of philosophic/religious thought known as "Deism." Before "Deism" was put into total disrepute by the conformists, it had attracted many distinguished figures to its banner. Sir Isaac Newton and Thomas Jefferson (both of whom considered themselves Unitarians as well!) Voltaire, Ben Franklin, and Thomas Paine were all deists. Jefferson's attachment to deism contributed in no small part to the slanderous treatment that he received in his public life from the bigots of his day, who insisted on conformity in matters religious, which meant agreeing with their prejudices. Jefferson once said in espousing his deistic beliefs, "Fix reason firmly in her seat and call to her tribunal every fact, every opinion. Question with boldness even the existence of God; because if there be one, he must more approve of the homage of reason than that of blindfolded fear." You have to see this quotation to gain its full heretical impact for Jefferson fails to capitalize the letter "h" in the personal pronoun "he"! This indeed is blasphemy in the eyes of the religious absolutists. Following the debacle which the French Revolution represented to most Americans and because of the affinity for deism among its supporters, a violent antideism sprung up in the U.S. and it died a quick death. Several generations later, Teddy Roosevelt was able to gain applause by referring to the great Thomas Paine as a "dirty little atheist," and that was the ultimate censure, the highest epithet possible (in public!).

The Hicksite wing of the Quaker movement has been little concerned with the traditional theology underlying Christianity, and like Unitarianism has never been a very populous movement. I think that many people today underestimate the loathing with which atheism is generally regarded.

During the past summer I attended a number of political functions in Kalamazoo. At one of them, a friend who had imbibed too much of the good grape, introduced me to another man as follows: "I'd like you to meet Roger Greeley, a friend of mine, a minister who doesn't believe in God." The individual in question waited for me to issue a denial and when that was not forthcoming, weakly offered me his hand while inwardly regurgitating. The moment was not conducive to a long and detailed exposition on the merits of deism, humanism, pantheism, agnosticism, rationalism, naturalistic mysticism, existentialism, or the ethical culture society, and the matter was chalked up to too much drink on the part of my friend. The above religious/philosophical alternatives to traditional theism have roots that antedate Christianity and have a distinguished list of supporters throughout history. One fine example can be taken from Shelley's magnificent poem, "Prometheus Un-



OUATHEIST ?

GE GREELEY

Bound." What you may not know about this poem, or its author, may have been a deliberate oversight by the high school theist who assigned its reading to you! At the tender age of just 18, Shelley was expelled from Oxford University in 1811 for penning an essay entitled, "The Necessity of Atheism." Not to be deterred by the actions of the pedagogic primitives who gave him the boot, he expanded on the main thesis of his essay and turned it into a long poem entitled, "Queen Mab." In this poem he aimed salvo after salvo at the evils of Christianity and the absurdity of supernaturalism. The poem was not of the caliber of "Prometheus Unbound" and is not nearly as well-known or widely read. In "Prometheus Unbound," however, the non-theistic, atheistic, if you will, bent of Shelley was spelled out very forcefully, but in symbolic form that might elude many readers. In the classic "Prometheus Unbound," Shelley maintains that God is merely an anthropomorphic creation of man that in turn has enslaved man, mind and body, and that until man rejects this non-existent being and takes his salvation and destiny as his own responsibility, nothing will happen to elevate man on earth.

In Germany it was Goethe, whose "Faust," which is sometimes called the "Divine Comedy of Modern Humanism," attacked the traditional beliefs found in organized Christianity. Both Shelley and Goethe held rather fuzzy and somewhat undefined pantheistic beliefs which are almost always regarded as suspect and unsatisfactory by the orthodox theist.

Perhaps you hunger after roots for a useful atheism that are not in reaction to the abuses of the Christian Church. Very well, you can have them in abundance.

It is a common mistake to assume that the humanism of Greece was nationwide, respectable, and applauded. It was not. Anaxagoras, a personal friend of the great Pericles, was condemned to death after he fled Athens for the crime of asserting that the sun was a mass of red-hot metal rather than a deity, which tradition had taught. (Again, one can ask what did democracy mean in ancient Greece if the death penalty could be meted out for crimes of thought!)

Socrates, likewise, met his fate for challenging the status quo in Greek thought. Thousands of years later who can name his executioners? Who hasn't heard the name of Socrates?

The humanist viewpoint did permeate Greek culture deeply, for the polytheism of the Greeks was more an extension of their idealized human virtues than deities exercising power from outside the universe, but within the life of man. It is in the play, *Antigone*, that Sophocles writes, "Many are the wonders of the world, And none so wonderful as Man!" The evidence on behalf of humanism in Greek culture abounds and even when we move west into Rome, we find Cicero rejecting the traditional rites pertaining to the divine and Julius Caesar, while paying lip-service for the sake of successful politics, was a devout unbeliever. Ovid and Horace had no faith in a next life of immortality. The poet Terence (whom the Humanists do not claim) nevertheless uttered the famous declaration, "I am a man, and nothing that concerns a man do I deem a matter of indifference to me."

It was a long wait between the Golden Age of Greece and the next flowering of humanism. In fact, it was from the 5th century B.C. to the 14th and 15th centuries A.D. It was that philosophic giant, Erasmus, who revived the old spirit of humanism with the lines, "Drink deep, live long, be jolly. Ye illustrious votaries of folly."

Enough you say, and I agree, why extend the illustrations further when you have made your point. With Erasmus, however, one could interpret humanism to border on hedonism, which is another negative characteristic often assigned to the non-theist. It should be clear, however, that there was no simple easy life for those who preferred something other than the status quo religion of the times for themselves and went about expounding their ideas. Has there been much change in this regard insofar as the masses are concerned? I daresay that the mere recitation of the title of Shelley's essay on Kalamazoo At Your Service could prompt a vigorous investigation of what is being taught in our schools today and wasn't it just possible that this Shelley was a trifle "pinko!"

Outside of the buttons that I have seen that say, "Pray for the Success of Atheism," I do not read much about atheism gaining numbers or support as a philosophical system comparable to the many and confusing theistic doctrines still extant in our civilization.

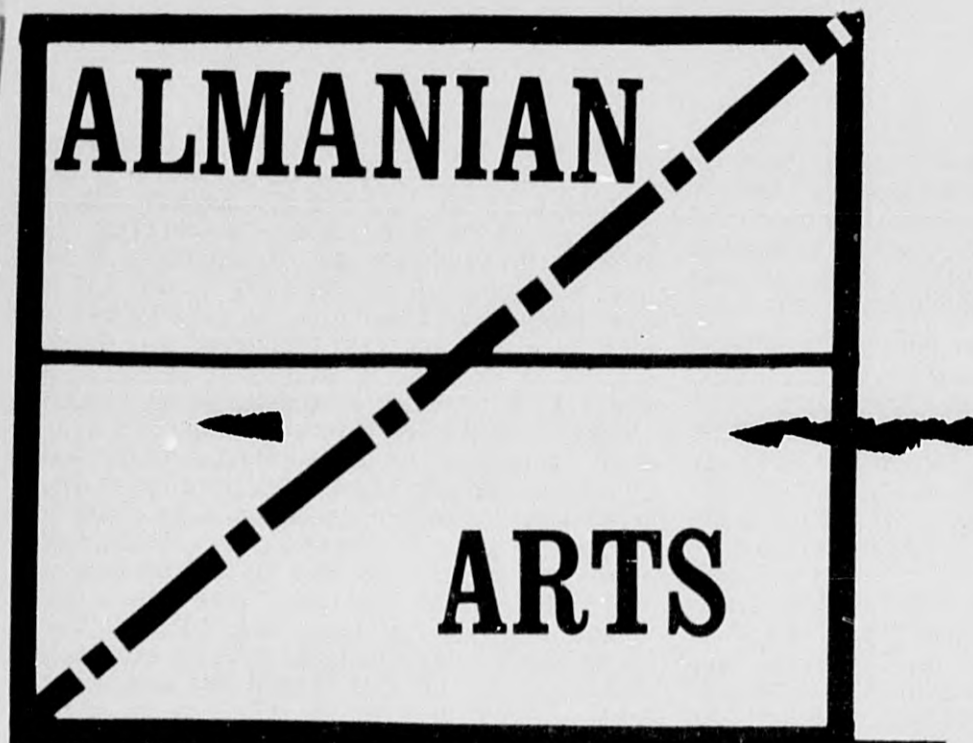
This would indicate to me that there is a distinct need to continue to promote the discussion of the unthinkable and the right to hold a distinctly different view from that of the majority without being regarded as the Devil Incarnate. The problem with the word atheism in our society today, is that it is as emotionally charged as it ever was and definitely is regarded as a distinct and unmitigated evil. Yet in essence, it is simply a philosophic rejection of theism as a governing assumption in one's value system. It ought to be beyond necessity to demonstrate that atheism is a philosophical viewpoint, and not a test of character or proof of personal depravity. In religious discussions or debates with the orthodox, often I have been censured as follows: "I find your words very offensive for your views make light of things that are to me most dear." My answer to this declaration of personal injury is as follows: "Has it ever occurred to you that your views are extremely offensive to me, for they suggest that anyone who thinks as I do is to be damned or is to be denied the right to be called 'religious' by the community at large?" Because of their superior numbers, the conventional believers never for an instant recognize the possibility of their being "offensive" and making "light" of the non-conformist's beliefs. Numbers, however, is not the test of truth, past or present.

The question no longer is whether an atheist can be religious, but whether traditional forms of theism are to be regarded as being "religious!" One must accept the non-existence of the traditional theistic "God" or indeed he is forced to admit a conclusion that is infinitely more hideous than mere non-existence. He must admit that the deity is calmly indifferent for he did not expend as much as an ounce of his omnipotence to intervene on behalf of six million Jews who were being gassed and fed to the flames by Hitler's maniacal forces. Very possibly God is not dead, simply because the deity to whom the many refer never existed. If I were a man of faith, I had rather my God never existed than to believe that he was a silent partner in Hitler's program of genocide.

Yet, the spurious notion lives, that there is a God who is somehow interested in humanity's well-being. Proof of God's existence cannot be established by questions about himself and the universe. Unanswered questions are just that and nothing more. For centuries, however, knowledge gaps and mysteries have been held up as evidence of the workings of Divine Providence. One by one as these phenomena have been reduced to the level of human comprehension through exhaustive study and painstaking investigation, the "proofs" for God's existence have become fewer and fewer! What remains is largely irrelevant to the human condition on earth. Efforts to save the deity from destruction have persisted to the present day. Tillich and others have so stretched the concept of God, as to make it ridiculous in the eyes of the orthodox theist and one wonders what is the advantage to the word's retention if it has lost all of its historic meaning. It provides a certain comfort and security to be able to say "God", when in reality you mean personal awareness of the human condition summarized in the word "concern." You can thus have your conformist cake and eat it too. It is a technique whereby one can currently be "with it" and yet safely within those ancient boundaries that still enclose (enslave?) the obedient majority.

Clearly the problem now is not to spend time proving the existence or non-existence of God, but to accept celestial indifference and consider the question of God's existence as irrelevant to the human predicament. There seems to be no other reasonable course of action. If God is not dead, it may well be because God never existed, except in the mind of man.

Terror fills the minds of those who hear that "God is dead" only when they believe that a Supreme Being is the author of the universe and all there is in it, including all of the moral codes that, in fact, have actually been derived from human experience on earth and then projected Heavenward to gain increased stature and power over man. There is no reason why an atheist can not be an extremely "religious" person if one accepts the definitions of atheist and religious as they have been presented here. Those who will resist the change in the basics or fundamentals of religion will continue to protest and rail against those who are undermining our morality and youth because we have rejected the necessity for uniformity of thought in theological terminology.



Appalachain Rain

A Story

by Mary Spradling

Lew wasn't back yet. He'd been gone so long I was sure he'd gotten the job. I wished we had a clock. It must be nearly three, but it was so hard to tell, sun being under and all.

I found a few potatoes. I wanted a real nice meal to greet Lew with when he came back. He'd be plenty hungry with a day's work behind him and that long climb up from the valley as well. This would be a fine time to use those last two sausages.

I checked the path and the sky again. Laundry'd never dry in this weather. I wanted to put on my other dress for the occasion; it was much nicer than this one. He'd certainly gotten the job.

Standing in the doorway, I watched a few cars go by. There were less than usual. That meant fall was coming. People'd be going back to the city--young'uns to school, men to work. That blue car certainly is speeding. Must be awful fine to go that fast; leave these mountains for the city. Sad he's leaving though. Willow Ridge is right pretty this time of year.

Surely Mr. Fairdy had hired Lew this time. He knows how hard Lew works, and his hands don't bother him too much now. I shied away from the thought of Lew's hands. It always reminded me of his fight. He'd come in that day, anxiously, and taken me away with him. His eyes looked strange. He'd been animal in his desires. I've never seen him quite that way before or since. I soon submitted to his force; I knew he was angry and I couldn't hold him off. And it was only after that, that he told me what'd happened. They'd been stacking hay at Fairdy's when Lew's hands'd started paining him so's he could hardly hold the pitchfork. The other guys started in taunting again. "Sweetie sixteen" and "sissy" they always called him. "Poor little Lulu. Rest your little patsies." They did it over and over again. Lew dropped his tool and had rushed to slug Tom. Taken by surprise, the older boy raised his pitchfork and caught Lew in the shoulder. Three little round scars were still visible there, but the deeper ones didn't show. I tried to tell Lew that he was my man and that he was strong in spite of them hands.

Later, when he announced to Tom that he had to marry me, he felt proud. Ma'd been proud too. She said that fourteen was a fine age for her daughter to get herself a husband. Said I must be right pretty for Lewis to choose me. She was excited about the baby, too. She thought he'd be real good looking with such fine and handsome parents.

But the baby never came. Lew's son, Lewis Leroy Algren, died even before he was borned. I didn't want to think about it now. It was past, nearly five years.

I thought of now, again. Lew would come in and kiss me like he hadn't in a long time and tell me he had the job. Then he'd say, "Guinevere," yes, Guinevere. "Jenny's not fine enough a name for a woman soon to be rich. And you, Guinevere, will soon be rich." Then we'd talk and laugh all during dinner.

I heard a rustling on the path and knew he was back. Sitting on the stool I closed my eyes and waited. I would pretend I didn't know so he could surprise me with the fine news. A job! After so long.

Lew came in. He didn't say a word, just picked up the kitchen chair, dragged it into the yard and sat, his back to the house. I couldn't hold myself and ran out to him. "Lew, darling, what did Mr. Fairdy say?" I put my arms around his neck but he pushed me away.

"Corn ain't growin' right. You know this summer ain't given it enough sun. Fairdy don't need me. Says the crop is too small. Him and his sons can do it themselves."

"But the wheat, Lew? Won't it be O.K.?"

"You know it don't grow without sun neither."

I went to the house and grabbed Lew's whittling. It always made him feel better and he was right good at it.

His eyes chilled me when he saw it in my hands. "Jenny, get that away. You're always tormentin' me with that. . . you know my hands ain't right with all this rain."

No, he hadn't done any carving all summer. Damp weather made his



Wings of Bronze

A green bronze statue of a pair of geese in flight, the work of Detroit sculptor Marchall M. Fredericks, has been placed in a prominent position adjacent to Alma College's campus mall as a memorial to two women who served as directors of the former Kindergarten Department of the college.

The memorial to Miss Caroleen Robinson and Mrs. Marguerite Conyne Ogden, both of whom died in 1966, was provided through contributions of their students and friends.

Fredericks, who personally supervised placement of the statue, "Geese in Flight," on the Alma campus earlier this month, is an internationally known sculptor. Among his many works in Michigan are those at

the Indian River Catholic Shrine, Dow Chemical Company in Midland, Veteran's Memorial Building in Detroit, University of Michigan, Cranbrook Academy, Detroit Institute of Arts, Jefferson School in Wyandotte, Holy Ghost Seminary in Ann Arbor, Ford Auditorium in Detroit, the Detroit Zoological Park and the City-County Building in Detroit.

Among his many other works are the New York World's Fair Baboon Fountain, State Department Fountain in Washington, Cleveland War Memorial Fountain and the Winston Churchill Memorial at Freeport Bahamas. Other statues by Fredericks are at the Louisville Courier-Journal Building, the Milwaukee Public Museum, the Federal Building in Cincinnati and Dallas Library.

hands weak and painful. I wanted to cry; Lew was too young to have that kind of trouble with his hands. He was barely past twenty.

I went back to the house and replaced the wood and the carving knife. No job meant no door again this winter, and last years plastic was awful torn. We'd have to board up the windows soon, too.

Outside it had begun to rain. "Lew, come help me git the washing off the line." He didn't turn, only stared at the fleeting cars, chin resting in his hands. "Lew you're getting soaked and you'll catch a sick cold out there." I shoved the bucket under the largest stream of water running down from the roof. "Lew, it doesn't matter about the job. We'll fare the winter; spring'll be here and we'll do fine. There'll be lots of sun for the new corn."

We would only eat one sausage for dinner. There were nine potatoes left and we had some corn in the bin. The apple tree was doing well this year and soon we'd be eating their crisp juiciness. They'd last for weeks, months, maybe. I checked the tin can. Our savings totaled four dollars and eighty-seven cents. We could sell the table. There was plenty of wood to burn. Maybe we could sell some apples by the roadside. Cars came through almost 'till November.

"Lew, we'll do real fine this winter and next spring there'll be sun and more sun. Now come on in the house and eat."

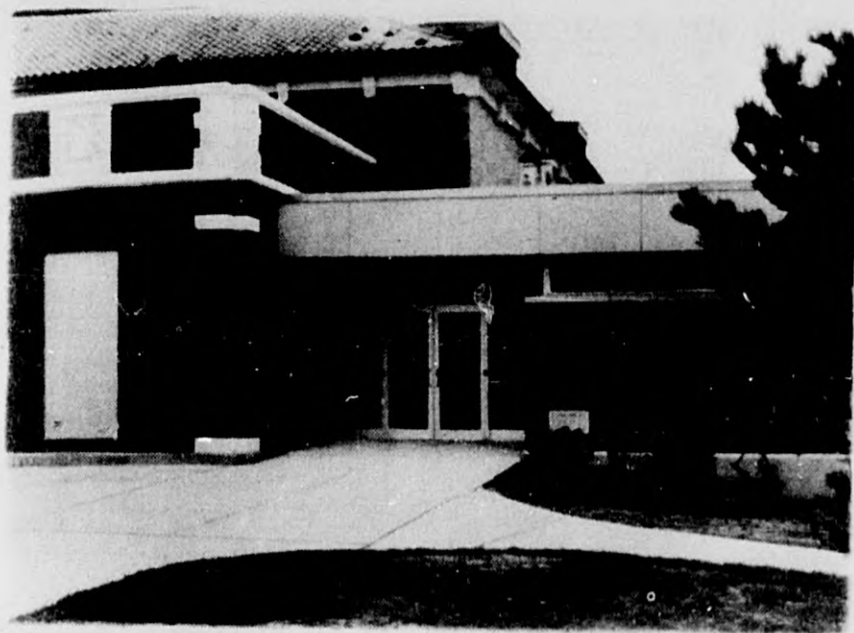
I had to tell him my secret now. He'd be so happy. "Lew, I'm going to have a baby!"

At this he turned and came into the house. I hadn't seen a look like that on his face since the day of his fight.

"Lew. . .?" My voice was trembling. "Aren't you happy? Tom'll see it's been me all along, not you that couldn't. An' Lew, we've got most of five dollars and we can sell the table for at least five more and we can sell apples for a while and eat all of 'em we want."

I didn't like his look, it made me quiver all over. I realized how cold I was and that my dress was wet. "Lew, git your wet things off and wrap up in the blanket while we eat. You look so cold. The potatoes are almost done and we're having sausage."

Kicking the stool from between us, he stepped forward and slapped me hard, on the mouth, again and again.



A Walk Through

Clack Art Center

by Linda Neely and Greg Wegner

Have a look at the new Clack Art Center sometime soon. If you go in the south entrance, the one facing the library, there'll be a lounge right around the corner with chairs you can sit in, good chairs built by well-known designers. This lounge also houses the art department's slide collection. There are six thousand of them now; someday they hope to have as many as ten or twelve thousand slides. They are available as reference material for any department on campus.

Down the hall of the south wing are the faculty offices. You may be interested in the name "Clack". The building is named in honor of the late Hugh L. Clack, Dow Chemical Company executive, and his family, who were victims of a 1957 airplane crash. Both Mr. Clack and his wife, the former Ann Carter of Marquette, were alumni of Alma College. Clack's father, Dr. Hugh L. Clack Sr., was a former Alma College professor.

Around the corner on the building's west side is the art education room. This is a model high school classroom, designed to enable college students to be assimilated into a teaching situation. Children can be brought into the classroom, enabling prospective art teachers to obtain practical experience.

Across the hall are two print shops. This first is known as the poster shop, in which two printing types are taught, silk screen and letter press. With these facilities, there are plans to produce posters and do hired printing for the school and community. This other room is for etching and lithography, considered the two major fine art printing forms.

Through these double doors is the gallery. Throughout the year, they plan to have a variety of things on display here. Right now they have African art from the collection of G. Mennen Williams. The gallery has both natural skylight and artificial spotlights to illumine its displays.

This is the theater. It seats fifty people and is used for art history lectures and for the film and folk music series sponsored by the department. This Sunday night, the 26th, at 10:00 p.m., the folk music series will begin with Peter Bowen and Al Carmichael. On Wednesday, September 29, at 8:00 p.m., the film series will open with a Chaplin festival. Three films will be shown: "The Tramp" (1915), "The Floorwalker" (1916), and "Easy Street" (1917). Admission to these is free.

The north wing contains, as you can see, the sculpture area, wood and metal shops. Sandblasting equipment and a paint spray booth are among the facilities available here. The shop contains a number of safety features. These portable vents keep the air moving and fresh, and should you spill acid or something on yourself, this huge safety shower cools you down in a hurry, I understand.

Over here on the east side are the ceramics studio and kiln room. There are three electric potter's wheels and plenty of work space in the studio. In the kiln room are two large kilns; one for bisquing, the other for glazing. That door leads outside to the court and outdoor display area. In the court is a bronze casting furnace capable of holding 235 pounds at once. Alma is one of two colleges in Michigan which owns a crucible of such capacity. A crane had to be bought from Navy surplus just to lift the thing!

Upstairs on the mezzanine floor is the photography room. Included here are dark rooms and an area for film making. The art department has acquired five enlargers and has equipment and lenses from 16mm up. They will eventually have color equipment as well. Just outside the door and through the hall is a large multi-purpose studio and weaving area. The skylight shines up here too; if you look over that ridge you'll see the gallery again down below.

And that about does it! Up there, directly beneath the skylight is the painting studio. Quite amazing when you think of it: someone can take an old gymnasium, built in 1922 and for \$500,000 convert it into one of the most modern and complete art facilities in the state. It's like teaching a cow to fly.

Now don't walk out the door, never to return. There are things going on at the Clack Art Center. The gallery is open every weekday, 8:00 a.m. to 5:00 p.m. There are movies mid-week and folk music Sundays in the auditorium, both at 10:00 p.m. Formal dedication of the building will take place during Homecoming, after which there is talk of a special week long celebration.

Lecture Series Ahead

Alma College will receive many excellent speakers this coming school year in the Lecture-Fine Arts series. Beginning in October and continuing throughout the year, such programs as The Don Cossack Chorus and Dancers, a Danforth Visiting Lecturer and I Solisti di Zagreb, the instrumental soloists which appeared last year, will present their programs to the campus.

Mr. Rob Inglis, an authority on the life, times and work of Geoffrey Chaucer will be on the campus October 11, 12, and 13. Mr. Inglis will present both a solo dramatization of selections from "The Canterbury Tales" and a series of seminars on the literary and theatrical qualities of Chaucer's works. Mr. Inglis received his training in London at the Royal Shakespeare, National, and Royal Court Theatres.

Twenty-five Cossacks will storm the campus on October 19 to present a program of Russian folk-songs, Cossack melodies, battle songs and dances of the Cossack regiments. The Don Cossack Chorus and Dancers from the Don in South Russia have appeared in 7,500 concerts in sixty-five countries throughout the years.

Sylvia Rosenberg, noted solo violinist with such orchestras as the Chicago Symphony and the London Royal Philharmonic, will be at Alma on the 28th of October. Miss Rosenberg will be accompanied by her sister, Irene Rosenberg Grau, who has also appeared in solo performances with the Chicago Symphony, the CBS Orchestra and the Vancouver Symphony.

November 4 and 5 finds Kendig Brubaker Cully, Danforth Visiting Lecturer at Alma. Author and editor of thirteen books, Dr. Cully will present a public lecture, a convocation, and two seminars of immediate moment in both education and religion. Dr. Cully is currently Dean at New York Theological Seminary.

Zwi Kanar, internationally famed Israeli mime, former prisoner in the Buchenwald concentration camp, and a former student of Marcel Marceau will visit Alma on December 2. He is recognized as the only equal of his master in the world of silent theatre. "His is a sober comment on life, but that sobriety is delivered under an always cleverly cloak of comedy."

A noted bacteriologist and ecologist, Dr. René Dubos, will appear at Alma in late January. Dr. Dubos is also a Pulitzer Prize winner for his book, "So Human an Animal."

February 16th will find J. Edward Bailey III presenting a lecture at Alma. Mr. Bailey's prize-winning photographic exhibition, totaling one hundred photographs, will hang in the gallery of Clack Art Gallery. The exhibition is entitled "The City Within." Mr. Bailey is a fellow on the Board of the Detroit Institute of Arts, winner of

the Life National Award and a judge for the National Scholastic Photography Awards sponsored by Eastman Kodak.

Returning March 7th is I Solisti di Zagreb, eleven instrumentalists from Zagreb, Yugoslavia. The group has won recognition the world over as one of the finest chamber ensembles.

Other programs will be added to this series during the year. Watch for posters and announcements in the local papers for additions and for details of times and places.

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WELCOME BACK SCOTS!!

"Barefoot" in Progress

Rehearsals are now in progress for the Gratiot County Players' fall production, "Barefoot in the Park", a comedy by Neil Simon. The play will be presented at the Kensington Palace Theater in St. Louis, starting Friday, October 1. Performances will be at 8:00 p.m., October 1 and 2, 7:00 p.m. October 3, and 8:00 p.m., October 8 and 9.

Director of the play is Lynn Kirby, who also teaches English at Breckenridge High School. Playing in lead roles are: Suzanne Erskin, a St. Louis housewife; Cliff Book, junior at Alma College, majoring in music; Leilani Wolfgang, housewife and Alma College secretary; Tom Manion, designated social worker at the Medical Care Facility for Gratiot County; Art McCracken, appliance salesman at Consumer's Power Company; and George Albrecht, Shepherd High School teacher.

The Gratiot County Players is a theater group composed of community members and college students alike. Members participate on a volunteer basis; money from ticket sales is used for production of plays and improving the theater's facilities. The group is now in its fourth year. Past productions have included such plays as "The

Miracle Worker", "Antigone", and the musical, "Camelot". Each year has brought larger ticket sales and increased membership and patronage to the Players.

Four plays are scheduled for the 1971-72 season. Arthur Miller's drama "The Crucible" will open November 19, directed by Chuck Mead. A mystery by Rinehart and Hopwood, entitled "The Bat", will be shown in February, and scheduled for April is the musical, "Mame", by Lawrence and Lee.

Tickets for "Barefoot in the Park" will be available at the box office before each performance. Prices are \$2.00 for adults and \$1.00 for students. Also available are season tickets. The purchase of a season ticket entitles one to admission for each play, membership in the group, and a subscription to the monthly newsletter.

The Gratiot County Players is a growing group and welcome new membership from all segments of the community. If you are interested in working on any of this season's plays, please call the Theater at 681-9988, or write Gratiot County Players, Box 143, St. Louis, Michigan, 48880 for information.



Leilani Wolfgang and Suzanne Erskin rehearse for "Barefoot in the Park."

Hemingway's Sea Novel

A Review

Nine years after Ernest Hemingway died in his country home in Ketchum, Idaho a posthumous novel was published. The work, published by Charles Scribner's Sons, is entitled "Islands in the Stream." Before its publication in 1970 there was much speculation about the quality of Hemingway's "sea novel" as he called it. Readers and critics are generally anxious and somewhat skeptical about most posthumous publications and the anxieties displayed before the appearance of the new Hemingway book were no exception. Many wondered how much of the book would be Hemingway's for they already knew that the title was not the author's own. Critics and literary scholars also wondered how the new work would compare to such other works as the Nobel Prize winning "The Old Man and the Sea," the popular novel of life in Paris in the 1920's entitled "A Moveable Feast," and other well-known Hemingway books such as "For Whom the Bell Tolls." Hemingway sought to forget as much as he could about each of his works once he had finished them and it is ironic that the speculative critics seemed so anxious to compare this work with the others by the author.

The book is actually a collection of three novellas entitled "Bimini," "Cuba" and "At Sea." "Bimini," the first portion of the book, concerns Thomas Hudson, an American painter living in the 1930's on the island of Bimini in the Gulf Stream. Hudson lives alone with the exception of several native male servants in a beachhouse on a strip of land that separates the sea and the harbor. Hudson is a lonely man who has learned to discipline himself through his work. He constantly reassures himself that he is completely content with his lifestyle of work and controlled pleasure. He knows that he will lose strength if this pattern of existence is somehow modified or interrupted. Three sons from a previous marriage come to visit him for the summer at the time when he most questions the merit of his work and the value of his life. He allows the rigid order and discipline to disintegrate after their arrival. The summer is filled with many humorous episodes and a sense of humor is found that is quite different from the usual brand of Hemingway humor. Hudson and his sons abound by the sea and many excellent passages on the sea are found in this section of the book. Hudson is faced once again with the loneliness that he has tried to rid himself of when his sons depart. As

continued on page 18

ARTS...

Bigger Than Life

The theatre department's fall play will be a departure from what has been seen previously on the Alma stage, according to Dr. Philip Griffiths, director. This season's production will be of Moliere's classic comedy, "Tartuffe." It is a satire depicting the follies which can occur in 17th Century French bourgeois society.

A confidence man and opportunist, Tartuffe is possessed by an urge for power. He satisfies this urge by posing as a religious saint in the house of a glaringly typical middle class family. Gradually he becomes the ultimate authority, with power to sway the decisions even of the head of the house. The hypocrisy which Tartuffe must maintain in this role becomes the comic element, and as he becomes more and more involved the situation approaches absurdity.

The play is a difficult one, a challenge in several aspects. It is a classic play and unlike the contemporary stage seeks to portray a distorted reality. Costumes and language are deliberately extravagant, dialogue is in verse, and characters are required to use their voices for effects which are almost musical.

Dr. Griffiths foresees the greatest amount of work in incorporating the rhythm and rhyme in a flowing and natural way to capture the tone, the "flavor" of the play. Richard Wilbur's verse translation does a particularly good job of retaining the spirit and vitality of the original; when staged all the splendor and vivacity should combine to give an intentionally distorted comic scene, "bigger than life."

Moliere is known for his satire of the follies of mankind. Beginning with



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Drew Kalman, editor

a retouched reality, he piles absurdity upon absurdity building to a comic and highly theatrical climax which, by the end of the play, is surprisingly credible.

Tryouts for "Tartuffe" will be held in Dow Auditorium Tuesday and Wednesday, October 5 and 6 at 7:00 p.m. All interested students are welcome. Because of the nature of this play, Dr. Griffiths urges that all people trying out read it first. Reserve copies are now available in the library.



AS I SMELL IT

Theodis Karshner
Sports Editor

NEW COACH ENJOYS SUCCESSFUL DEBUT

Taking over the reigns of a football team which has won three championships in four year has its advantages and disadvantages. A big advantage is the opportunity to direct a squad of young men who are used to winning. But, then there is the pressure of maintaining this winning tradition.

Last spring it was announced that Philip L. Brooks was selected from nearly 40 applicants to fill this spot as head football coach of the Alma Scots. He is succeeding Dennis Stolz, who compiled a record of 35 victories against 15 defeats, the winningest record of all-time Alma gridiron coaches. Stolz coached the Scots from 1965 to 1970. He is now the defensive coordinator for the Michigan State Spartans.

NEW HEAD COACH

After an enviable high school career as a half-back for Corunna High--13 varsity letters and twice named to the All-State football team--Brooks elected to attend Albion College. An injury ended his playing career abruptly. He became an undergraduate coach for the Albion squad and took over the scouting duties.

Brooks coached at Corunna, Lansing Resurrection, Lansing Gabriel, and East Lansing high schools, before accepting the top job at Alma. He will also be assistant track coach and assistant professor of physical education.

Brooks compiled a fabulous record on the high school level: 66 wins, 22 losses, four ties. Thirty-five of his ex-ballplayers have gone on to play college football--twenty of them in the MIAA. Alma greats Tom Jakovac and Chris Clark, instrumental members of the undefeated 1967-68 teams, are two such products of the Brooks line. All-MIAA defensive tackle Ben Weeks on the current club was also coached by Brooks.

Director of Athletics Charles A. Gray summed up his feelings and probably those of others who are connected with Brooks by saying, "He's a very positive contribution to our staff. Beautiful man, poised, confident, and academically strong."

SUCCESSFUL DEBUT

Two Saturdays ago, September 11, Brooks and his Scots traveled to Saginaw for the Red Feather game against the Ferris Bulldogs. To play a college with seven times Alma's enrollment and on only 12 days of practice seemed like an insurmountable task.

Ferris opened the scoring in the third priod on a touchdown, but failed on the extra-point attempt. The Scots rallied their forces in the fourth quarter, beginning on their own 20-yard line. Alma effectively moved the ball down the field to the Bulldog's one-yard line. Senior fullback Larry Hourtienne crashed over the goal line to knot the game at six apiece. Junior Rick Johnson kicked the all important extra-point which proved to be the margin of victory, 7-6.

The Scots passed for 72 yards and rushed for 190. Junior quarterback Jerry Wasen, whose key 41 yard pass to Senior wide receiver Rick Manzardo set up the lone tally, connected on four of nine passes.

Coach Brooks, smiling over his successful debut, explained that Alma committed the usual amount of opening game mistakes. "Overall, I'm satisfied with our performance," commented Brooks.

When asked what impressed him the most about his team in the opener, Brooks replied, "The thing that definitely impressed me the most about this team is their desire to come from behind. They could have lost that game 13-0, or something like that, and said 'Well, we were playing against a school with an enrollment of 10,000.' Instead, they weren't satisfied being one touchdown behind and they fought back and came through in the clutch."

MICHIGAN TECH

Last Saturday Alma traveled to Michigan Tech to play the powerful Huskies. Tech, led by tailback Larry Ras, clobbered Northland College 54-0 in their opener. Ras rushed for over 180 yards in just one half, and Tech accumulated 682 yards in total offense.

Tech was not as effective against Alma as they were against Northland, but for the fourth time in five meetings the Huskies were victorious over the Scots, 28-13. Once again Ras proved his ranking as one of the country's finest backs by gaining 193 yards in 33 carries.

The Huskies scored in the first quarter on a one-yard dive by Ras. They added to their lead in the second stanza on a 33-yard pass from quarterback Mike Scally to Gene Timmer.

The third quarter belonged to the Scots as they scored twice to close the gap to 14-13. Jerry Wasen threw six yards to halfback Byron Johnson for the first score. Rick Johnson kicked the extra-point. Freshman defensive back Steve Schleicher intercepted a Scally pass and scooted 33 yards for Alma's second touchdown. The kick for the extra-point was wide.

At 12:24 of the fourth quarter the Huskies upped their slim lead to 21-13 on a 22-yard scamper by Ras. Tech scored again with 7:31 on the clock to sew up the game.

Coach Brooks blamed the defeat on "alot of mental errors." He singled out the missed extra-point as the turning point in the contest. "We seemed to lose our drive and they seemed to get better and better," the coach explained.

"What do you expect against Defiance next week?" I asked. "A good football game," came the reply. "They run right at you."



Alma's new head football coach Philip L. Brooks sitting for a brief question and answer period. Brook's men trimmed Ferris 7-6 in the opener but dropped a 28-13 affair against the tough Michigan Tech Huskies.

ALMA COLLEGE 1971 VARSITY FOOTBALL SCHEDULE

Sat. Sept. 25	Defiance	Alma	2:00 p.m.
Sat. Oct. 2	Grand Valley	Alma	2:00 p.m.
Sat. Oct. 9	Adrian	at Adrian	2:00 p.m.
Sat. Oct. 16	Kalamazoo	Alma	2:15 p.m.
Sat. Oct. 23	Albion	at Albion	2:00 p.m.
Sat. Oct. 30	Hope	Alma	2:00 p.m.
Sat. Nov. 6	Olivet	at Olivet	1:30 p.m.



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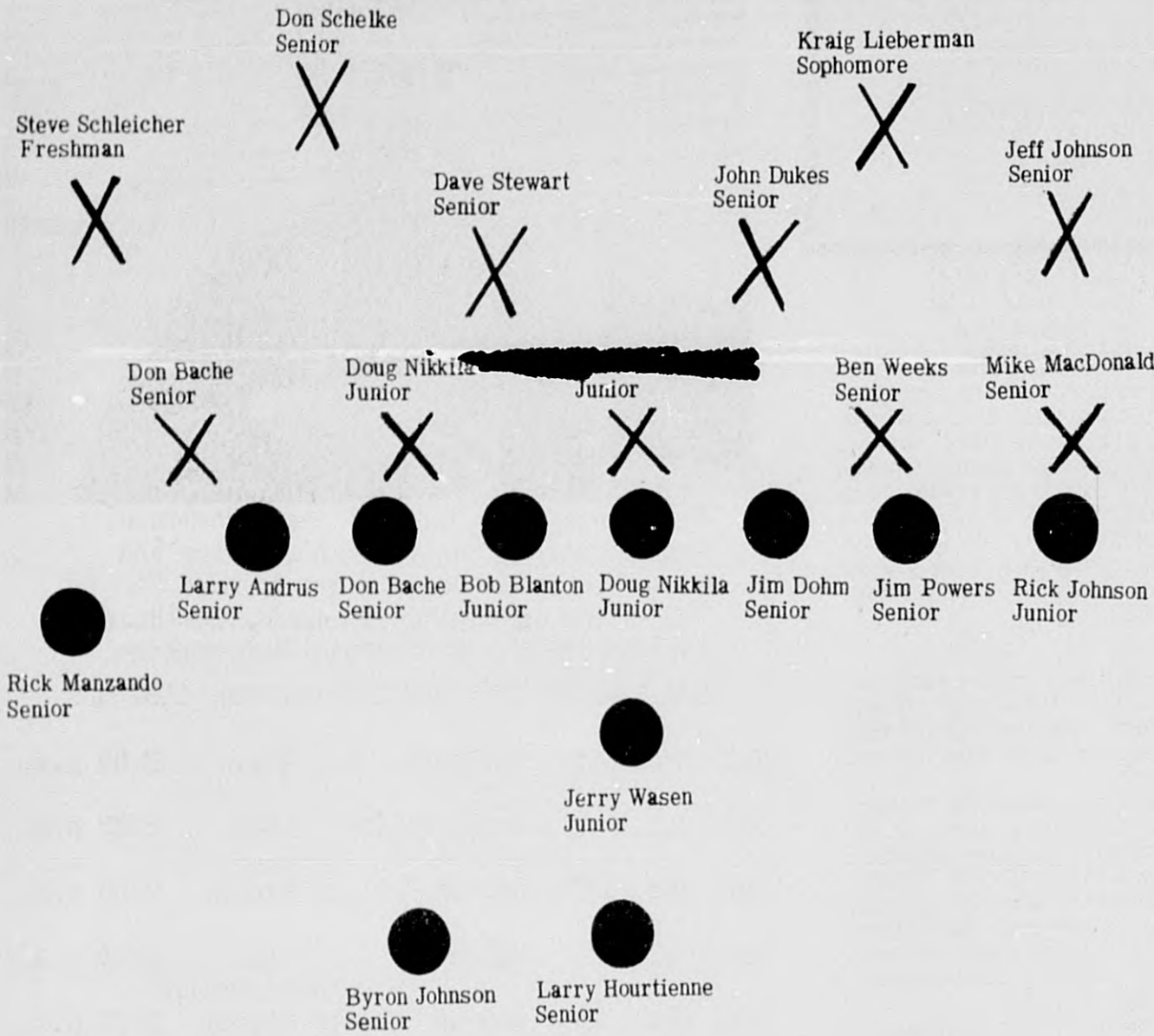

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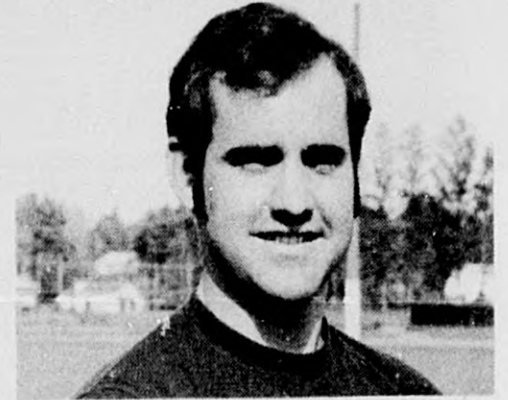


PROBABLE ALMA FOOTBALL STARTERS



'Z' Optimistic About Season

by Theodis Karshner



Senior Gary Zandt.

Almost every high school or college coach will agree that a good student manager is as valuable as a first-string player. Alma is no exception. Senior Gary Zandt, a physical education major from Kalamazoo, is now in his second year as equipment manager for the Scots.

The equipment manager's task is to issue gear, keep it in workable condition, and collect and store it every November. "As far as my job, there's not much to tell you, a manager is a manager," explained "Z" (as he is known by friends). "Z" admits that the most important role he plays is his constant involvement with the team. He appears at daily practice sessions, team meetings, and all games, home or away.

Managing to Gary is more than a job, it's an experience. Sometime after graduation he hopes to land a teaching-coaching job, preferably on the high school level. "I can't play, so I might as well get experience and be exposed to it all by managing. I'm getting involved with the team and more importantly, the coaching aspects."

Asked what difference he saw between last year's coach, Dennis Stolz, and Alma's new head coach Phil Brooks, Gary replied, "They differ in personality. Mr. Stolz is a good man but he's not as outgoing as Mr. Brooks. Brooks has a good sense of humor, yet he is still serious and the guys still know he means business. "Z" also sees a difference on the football field. "There's a difference between the two men in the approach to the game. It's a different type of football this year, we're a little more wide open. Last year we were mostly concerned with the ground game. This year we have the personnel that can throw the ball and catch it."

With the graduation of many fine football players--Steve List, Rick Ledy, Jack Prince, Rob Zins, Frank Jeremy, and Larry Gregory--this year's squad is given little chance to repeat as MIAA champions. Gary thinks differently especially with the 7-6 triumph over Ferris. "Everybody picks us for fourth or fifth place. I just don't believe we're worse than everyone else in the league. But just like Coach Brooks says, 'We'll play 'em one at a time.'"

KREGER EXPECTS FINE SEASON

by Paul Harasim

In an era when everyone is trying to get something for nothing, Clare Kreger is a refreshing man to talk to. Captain of the Alma College cross country squad, Kreger follows a daily schedule of activity that would make most men ready for an autopsy.

With the MIAA Conference Championship his goal, Kreger rises at 6:00 a.m. for a five mile jaunt before breakfast. After grappling with the intricacies of the American democratic system in morning and early afternoon classes, political scientist-to-be Clare Kreger changes from his scholastic garb into his favorite suit—a sweat suit. A 3:00 p.m., rain or shine, Kreger leads his band of nine lonely men on a ten mile running tour of Alma.

After dining at Hamilton Commons, an eating establishment that specializes in not serving gourmet dinners, Kreger goes to work. As with most student employment, his job of checking out physical education gear to overweight faculty and students is as intellectually taxing as changing one's socks.



Clare Kreger

From 8:00 p.m. until midnight, Clare Kreger once again turns scholar, perusing the likes of John Locke and Jean Jacques Rousseau until sleep blissfully overcomes him.

Following this herculean schedule, it is little wonder that Kreger was All-Conference in the MIAA last year and is expected to repeat again this year. He hopes to break the Alma course record of 20:30 set by graduated Don Yehle last year.

What makes Kreger's performance even more incredible is his size. You have to stretch him to reach 5 ft., 9 inches and his weight is a steady 135. These statistics hardly seem formidable in the age of the long stride and sprinter's speed of, say, Jim Ryun.

But there's one thing Clare Kreger has an abundance of--call it guts, heart, determination, or spirit. And this year he says that he has had his best summer of training in seven years of cross country.

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Upperclassmen (left to right) Rudy Godefroidt, Tom Anthony, Jeff Arbour, and Jim Hare are part of the nine member Alma cross country team that are picked to repeat as MIAA champions.

ALMA COLLEGE 1971 CROSS COUNTY SCHEDULE

Sat. Oct. 9	Adrian	at Adrian	11:00 a.m.
Sat. Oct. 13	Calvin	Alma	4:00 p.m.
Sat. Oct. 16	Kalamazoo	Alma	(Halftime)
Sat. Oct. 23	Albion	at Albion	(Halftime)
Wed. Oct. 27	Olivet	at Olivet	4:00 p.m.
Sat. Oct. 30	Hope	Alma	
Sat. Nov. 6	NAIA	at Grand Valley	11:00 a.m.
	(District 23)		
Wed. Nov. 10	MIAA	Alma	2:00 p.m.
Sat. Nov. 13	NCAA	at Wheaton, Illinois	11:00 a.m.
Sat. Nov. 20	NAIA	at Liberty, Missouri	11:00 a.m.

Freehan's Book Not Worth Reading

A book review by Theodis Karshner

Bill Freehan has been the American League All-Star catcher for the past six years. His credentials as a durable, aggressive ballplayer are renowned in both leagues. But as a writer, Freehan has failed miserably. What was intended to be an action-packed saga of the World Champion Detroit Tigers, eventually turns out to be a diary of bum trips and frustrations. In the book's preface, Freehan attempts to glorify himself as the dynamic jock. This hardly compensates for his appeals for sympathy due to his list of injuries "...First my nose, then my arm, then my back, and now my knee(p. 198)." Freehan comes through loud and steady as the old warhorse who has fallen from glory with his pack of non-caring ballplayers, Dennis McLain in particular.

As a member of the 1968 World Champion Detroit Tigers, Freehan earned over \$30,000 for endorsements and public appearances during the off season. During those same winter months, Freehan accepted an offer from Steve Gelman and Dick Schaap to keep a baseball diary of the 1969 season. Schaap was familiar with this type of book. He and Jerry Kramer, the now retired Green Bay Packer guard, teamed up to write "Instant Replay", the story of the long, hard 1967 football season, which ended triumphantly for Packers as they defeated Oakland 33-14 in the Super Bowl. Kramer's book also contained provocative material on The Man, Vince Lombardi.

Freehan was contracted to write "Behind the Mask" on the hunch that the Tigers might repeat as World Champions as did the Packers in Kramer's book. Unfortunately the hapless Tigers finished 19 games behind the Baltimore Orioles in their bid to repeat. Where Kramer's book ends in a united triumph, Freehan's ends in frustration and team dissention.

"Behind the Mask" offers the baseball fan no new knowledge of the great American pastime. Freehan repeats the same tales which sportswriters have been harping on for years: spring training, the long 162 game season, travelling from city to city, numerous injuries, and the seldom complaining wife. He sheds tears for the team throughout the 1969 season and continuously reverts back to finer days, usually the 1968 season.

In the introduction, Freehan spoke of the unique viewpoint that a catcher has in respect to calling signals and inspiring teammates. He proposes to paint a picture of this perspective for the reader. But Freehan forgot to mention that he was about to paint a vivid picture of himself. At the end of the book, the reader will find himself without this "unique viewpoint." However, the reader should be able to discern one thing: that Mr. Freehan is in love with himself.



1971 Alma tri-captains Dave Stewart (above), Rick Manzardo, and John Dukes (shown above right). Stewart, a linebacker, missed the Michigan Tech game because of a slight shoulder separation.



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Hemingway *cont. from p.14.*

he seeks to understand this loneliness, he receives a telegram which informs him that two of his sons and his ex-wife have been killed in an automobile accident. The author presents the reader with some of his most moving prose as he tells of Hudson's reaction to the news. Hudson is more alone than ever at the conclusion of "Bimini."

The second portion of "Islands in the Stream," "Cuba," shows Hudson some years later during the Second World War living in Havannah and participating in secret activities. Hudson is still very much alone though he works with the crew of a subchaser, is visited by an old girlfriend and puts in appearances at one of the local bars. Hemingway's observations of the routine occurrences in Hudson's life become more keen in this section of the book. Fine characterization and description also mark this portion of the book.

In the final section, "At Sea," Hudson and his crew pursue a German submarine. The discipline that Hudson demanded of himself as a painter is not to be found. Instead, Hudson must find new ways to govern himself as a man of action. There are many excellent action passages in "At Sea" yet the author does not fail to notice even the slightest detail that adds to the setting, characterization and theme.

In "Islands in the Stream," Hemingway is still the author characterized by a simple yet powerful prose. The work may have been improved by more editing on the part of the author, but the theme does not greatly suffer from this lack of final polish. Work is found to be a method of combating human loneliness, but certainly not a completely effective method. The state of human wholeness which the book strives for is obtained in the final lines of the book.

--Mark Ioset

FILLING OLD VACANCIES

Several new instructors have arrived on the Alma College campus for the school year, 1971-1972. The chemistry, education, German and mathematics departments have new members as does the music, physical education and the sociology departments.

A graduate of Ursinus College with a Ph. D. from the University of Pennsylvania, Edward Shane joins the chemistry department as Assistant Professor. Professor Shane has done research on Nitrogen Afterglow and the Chemiluminescence of the Atomic Oxygen-Hydrazine Reaction besides writing articles for the Journal of Physical Chemistry.

A visiting Assistant Professor for the Fall and Winter Terms, Charlene L. Vogan received her Ph.D. from Michigan State University. Miss Vogan will work with the Education Department. Her special interests are elementary curriculum and outdoor education.

A doctorate candidate at the University of Michigan, Michael J. Rose, joins the German Department as an instructor. Mr. Rose's experience includes Research Assistant at Brooklyn College; Teaching Fellow at University of Michigan and a Fulbright Travel grant and Hamburg Exchange Fellowship. His special interest is that of Comparative Literature.

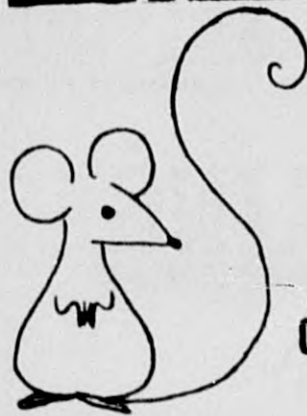
Two Assistant Professors join the Math Department, John B. Gibson with a Ph.D. from Michigan State University and Paul Wilson, with a Ph.D. from the University of Illinois. While Professor Gibson's interest is that of the Approximation Theory, Professor Wilson finds Linear Algebra and Teaching Methodology interesting.

A graduate of Whitman College and a doctorate candidate at Indiana University, William Hartwell joins the Music Department. A soloist and choral conductor, Professor Hartwell's interest is Voice Literature and pedagogy.

Lynn Trowbridge also joins the Music Department as an instructor. Presently a doctorate candidate at University of Illinois, Mr. Trowbridge appeared in "Computers and the Humanities."

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Student Council Announces Agenda

Bob VandenBos, Alma College Student Council President, has announced that the first 1971 Student Council meeting will be held September 23 at 7:00 p.m. in LG 10. The main emphasis will be to obtain a broad spectrum of student reaction to the President's Commission Report.

Of particular importance to students, according to VandenBos, is a calendar revision containing a chance for students to plan their own courses and to acquire off-campus experience. Additions to the work/study program now available in the spring term are being considered. For example, if a biology major believed that the opportunity to work in a chemical plant for a month would be beneficial to him, he would be allowed to do so and to receive credit toward graduation.

VandenBos also wishes to discuss a question that has arisen in conjunction with the work/study program as to the abolishment of the pass/fail option. He feels that the pass/fail option would not be eliminated because it may deter students from taking advantage of this program.

The Student Council will study the merits of the honor system. Under this system, rules and regulations would be kept to a minimum and would be general, enabling students to have more independence in governing their own behavior. If the honor system is established, Resident Assistants may no longer be necessary. A questionnaire has been sent to the R.A.'s in order to get a profile on their role in campus life and their assessment as to the method of choosing R.A.'s. The information from this questionnaire is now being evaluated.

A student counseling office manned by qualified upperclassmen will be set up to aid students in planning their courses and to indicate possible sources of help in solving their personal problems.

A special committee is to be established to plan the entire implementation of a radio station on campus. Students will be given information as to how the radio station will be

operated and staffed, how much it will cost, and any licensing difficulties involved, to enable them to vote intelligently for the special assessment election that will be held for the radio station.

The Student Council office is located in the union and will be staffed primarily by Student Council and committee members for six or seven hours a day. They will be glad to answer any questions concerning student government and to welcome anyone's opinions and suggestions.

*Dog days get ya down?
Photo by Don Thurber*



Law Tests Given

The Law School Admission Test, required of candidates for admission to most American law schools, will be given on October 16, 1971, December 18, 1971, February 12, 1972, April 8, 1972, and July 29, 1972. Since many law schools select their freshmen classes in the spring preceding entrance, candidates for admission to next year's classes are advised to register for the October, December, or February administration. Registration for this test does not constitute application for admission to law school. Such application must be made by filing appropriate papers with the institutions involved.

The Law School Admission Test is a half-day test. Designed to predict scholastic achievement in law school and to provide information about the undergraduate preparation of law school applicants, the test yields two scores: the LSAT, which is a measure of academic ability; and writing ability, which is a measure of competence in writing skills.

Candidates for the test should se-

ecure a copy of the Bulletin of Information, which includes the LSAT-LSDAS Registration Form and sample questions. The Registration Forms and fees must reach Educational Testing Service at least three weeks before the desired test date. The Bulletin includes information about LSDAS, the new admissions services and the names of law schools participating in the services.

Over 150 law schools require or recommend that applicants submit LSAT scores. Over 100 law schools participate in the LSDAS. Still other schools welcome registration forms, see John J. Agria, Pre-law Advisor, NOB 118, Ext. 350. Law school applicants, especially scholarship applicants, because of the increased competition in law school admissions, are advised to register for the October or December administration. Registration for the October 16th administration of the LSAT must be completed immediately.

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FACE THE FACTS

cont. from front page

Many jury systems in the United States require women to register, but even under this requirement, three times as many men are summoned to serve than are women. The district attorneys generally feel that women are too sympathetic with the defendant and tend not to convict, Miss Dreifus said.

The final part of the talk was devoted to listing the demands of the women's liberation movement. They are as follows, with a few comments:

1. Equal job and educational opportunities. Miss Dreifus proposed that all barriers, tracking and channelling be banned in order to give any woman the opportunity to hold any job that she qualified for and be paid the same as her male counterpart.
2. Free 24-hour childcare. This plan will hopefully be a local, possibly communal, day-care center that would free a mother from the daily routine and allow her to participate in activities outside of the home, particularly in the area of jobs.
3. Control over destiny of our own bodies. This demand included National Free Abortion Clinics and more research by the government on real birth control methods. Also, no woman should be forced to be sterilized, nor should she be denied that right.
4. Free equality before the law. Women are not children--the law must stop treating us as such.
5. Restructuring of the family. Men and women should share equally in homemaking and in making the money. Also, men should play a bigger role in childcare.
6. An end to sexist role-playing. Men and women both need to be freed.
7. An end to the sexual double-standard.



One of the most significant parts of Miss Dreifus' lecture focused on specific ways in which women on college campuses could bring about equality. She listed the following points:

1. Set up a consciousness-raising group. Women need to learn to talk about themselves and relate to each other instead of competing with each other.
2. Whenever possible, confront men's ignorance about the movement and women in general.
3. Push the hiring of more women as full-time professors in colleges and universities.
4. Learn more about "herstory."
5. Change restrictive dormitory rules.
6. Get out of sexist roles. Govern your own life.
7. Think about marriage. Establish yourself before you marry.
8. If you have children, have them late. It would be better for everyone if you only have two.

WOMEN'S RIGHTS DISCRIMINATORY ?

1. Freshmen women have "per" fall and winter terms. Men do not.
2. Newberry and Gelston have proctor systems in which upperclass women must sign out. Men do not.
3. Freshmen women's dorms lock at 12:00 on weekdays and at 1:00 on weekends. Men's dorms do not.
4. Freshmen women must sign out if they leave campus on weekends. Men do not.

GUEST VIEWPOINT

by Len Bolin

Ed.'s Note: The Almanian welcomes differing viewpoints.

Our papers are filled with mystery murders, women and girls being forced into automobiles and later found in a field or ditch, raped, beaten and murdered. Immediately the cry goes out, "get the sex killer." "Give him the chair." (Still better, hang him in the community where it happened.)

Such as this didn't use to happen. So, let us STOP a minute and consider. Who is to blame? Who is guilty of arousing the beast nature in the murderer? Why did he do it? The majority of womanhood has by their seminude appearance in public aroused this beast nature and invited this lust demon to demand its passion satisfied.

Womanhood is inviting this upon themselves by their indecent and immoral dress. No woman or girl can parade about exposing their bodies to the opposite sex without inviting an insult. When a man is brought before a court in this day for insulting a woman, it would be well to investigate as to just how decently dressed the woman was at the time of the crime and if she were dressed in these so-called sun-suits or other immoral garb, let her be charged by the court for solicitation as a PROSTITUTE, or for indecent exposure, and sent to jail with the man for SHE IS AS GUILTY, IF NOT MORE SO for dressing to invite such a crime.

IF A WOMAN IS NOT SELLING HER BODY on the altar of lust, let her take IT OFF THE DISPLAY COUNTER. People who have SOMETHING TO SELL USUALLY SHOW IT AND ADVERTISE IT TO THE PUBLIC.

If women do not want the insults and attacks of lust-filled libertines, let them cover up. If MOTHERS do not want their daughters attacked, let them see to it, THAT THEY DRESS MODESTLY.

read: Eph. 6,6-8; Col. 3, 23; Peter 3:3

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