

Jacques Barzun

Tomorrow's University-

THE HOUGHTON STAR

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In a time when most college newspapers concentrate on features and muck-raking, print eight to twenty-four pages weekly and occupy an uncensorable, but unlistened to, position on most campuses, the position of THE HOUGHTON STAR is somewhat unique. Yet, in trying to keep abreast of new and useful techniques, we of this year's staff could not resist an experiment. This magazine-style STAR is the result.

Not only does this issue reflect the Houghton news, it also reveals some of the thinking which is behind what Houghton is and may become. The article by Professor Jacques Barzun on the American University is offered hoping we as a community might begin to question what a liberal arts college is, who should share in its decisions and whether the form of governance we now have can remain into the future. Professor Barzun takes one view, Mr. Charles E. Jones another, the editor a third. The expressed opinions of the readership might also prove influential at this time.

The STAR would especially like to thank Professor Jacques Barzun and Saturday Review, Inc. for cooperatively making our featured article available. The STAR is grateful also for the William J. Keller Company's loan of a suitable type font through the auspices of Mr. Donald Messinger. We are further indebted to Dr. Charles E. Jones for his analysis, Mr. Dean Liddick for his graphic help and especially to the Houghton College Press for their indulgence and extraordinary effort.

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BROKAW WINS BID FOR SENATE PRESIDENCY

Timothy Brokaw was elected Senate President by a margin of six votes, according to Vice President, Thomas Danielson. He defeated Stephen Cummings in a week long campaign, covering issues from student apathy to temporary facilities for student relaxation. Two Presidential contenders, Ronald Hallsten and John Luckey were eliminated from contention in Tuesday's primary, in which 74% of the students voted.

The relatively large turnout for the primary, compared with the national norm, seemed almost a contradiction to the subject which plagued Monday eve-

ning's Shenawana debate and which persisted through the entire campaign — the problem of student apathy on campus.

Monday's debate, boasting an attendance of forty-five interested persons, saw the four candidates attest to the students' lack of interest in many vital issues on campus and across the nation. However, none of the nominees could cite specific methods of dealing with the problem. They seemed to agree that the Senate could only do a certain amount in order to motivate students — the choice of involvement and improvement is finally up to the students themselves.

In Tuesday's East Hall debate, Mr. Brokaw and Mr. Cummings responded to questions of how they could specifically implement the planks on their platforms. Richard Halberg and Donald Mentch, survivors of the Vice-Presidential primary, were also present to comment on their prospective positions and how they would handle them.

Wednesday and Thursday nights' debates were continued in Gao dining hall and the auditorium in Fancher Hall; how-

ever, there was much repetition of the previous night's rhetoric, each candidate explaining or defending, expanding or condensing as he saw fit. The formal campaign concluded with speeches by the candidates over WJSL at 10 p.m.

Today the choice was made. Concerning the coming year, Mr. Brokaw states that his first goals will be those stated on his platform. He seems especially concerned about the need for extra Senate funds to implement increased weekend activities.

In the vice-presidential contest, Donald Mentch, a philosophy major, went on to win. Mr. Mentch feels that beyond the normal assignments of chairing various committees, he will include as his duty the thankless task of explaining the President's and the Senate's policies.

In the other cabinet positions, Margaret Lindley, currently Sophomore Class Treasurer, was elected Secretary. In the fiscal realm, John Jordan, a Sophomore Class Senator and Resident Assistant, succeeded in his bid for Senate Treasurer.

In one of the closest elections in Houghton's history, 950 students voted.



NEWSPRINT

Julian Bream, lutanist and guitarist Presents Artist Series program tonight

Tonight at 8:00 p.m., the Houghton community will be provided with a very distinct privilege. Mr. Julian Bream, accomplished lutanist and classical guitarist of international acclaim, will present a concert in Wesley Chapel.

Mr. Bream, an Englishman by birth, has pursued an outstanding musical career. His musical ability was recognized at a very early age and by the age of twelve he had received several lessons from Mr. Andres Segovia. Mr. Segovia took a personal interest in Mr. Bream and tried to arrange for his financial support to contrive his education.

While in school, Mr. Bream became very interested in the rich chamber music of the Elizabethan period. He became particularly interested in music for the lute which was the popular stringed in-

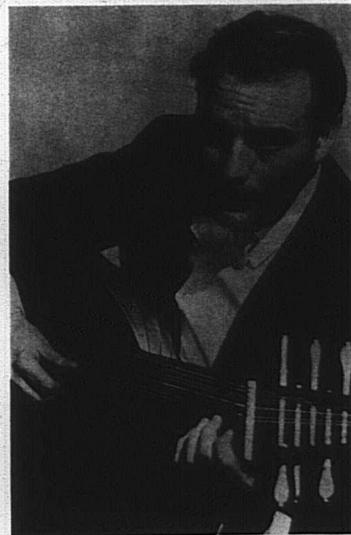
strument of that period. The splendor, color, and vitality of Elizabethan music is well known and will be illustrated in the first half of Mr. Bream's concert here with selections by Mr. William Byrd, Mr. John Damland and others.

In 1952, Mr. Bream toured Europe with the famous English tenor, Mr. Peter Pears. Modern compositions for this traditional musical form came from such outstanding contemporary composers as Benjamin Britten, William Walton, and Hans Werner Henze who wrote music especially for this duo.

In 1961 the Julian Bream Consort was formed. The consort was the primary Elizabethan chamber music ensemble and was composed of violin, alto flute, bass viol, pandora (a type of lute), cittern (a four stringed guitar), and lute. A

record produced by the Julian Bream Consort in 1963 received an award as the best recorded chamber music of the year. The consort has made many recordings and tours Europe and the United States regularly.

In 1962 Mr. Bream, who has a great interest in Eastern music, particularly that of India, made a tour of the Far East. He became somewhat acquainted with sitar, sarod, and viana and has more recently performed with some of the foremost musicians of India in sessions of improvised music. Following the first half of his concert during which he will perform Elizabethan music for the lute, Mr. Bream will perform selections from subsequent centuries. These will include *Two Preludes* by J. S. Bach, *Kindersong* by Robert Schumann and a contemporary piece written in 1956 by R. Smith Brindle, *El Polifemo d'Oro*.



JULIAN BREAM

Wesleyan GBA elects new trustees

The Wesleyan Church General Board of Administrators (GBA) met on February 27, in Marion, to elect 25 members of the GBA as trustees of Houghton College.

The special meeting was necessary because Houghton's charter calls for a maximum of 25 members on the College Board of Trustees. Until this meeting, the 36 members of the GBA had served as trustees of Houghton College.

Twenty-six members of the GBA attended the meeting of February 27. These twenty-six elected all but one of themselves to the Houghton College Board of Trustees. Since all 25 members were present, the new board convened immediately, adopted a set of by-laws and elected officers.

A five-member Executive Committee was chosen. This committee is composed of Dr. Melvin Snyder, Dr. John Abbot, Dr. Melvin Dieter, The Reverend Daniel Heinz and Mr. Wayne Brown. Dr. Snyder was chosen as Chairman of the Board of Trustees.

Having established themselves as a legal body, the new board considered the business of Houghton College. The new Trustees ratified several decisions which had been approved by the larger board. This was necessary because the previous board was too large according to the Houghton College Charter. The new Board of Trustees had to reaffirm several of the actions of the old board so that the legality of these actions could not be questioned.

First, the Board took action which was necessary for the completion of the new women's dormitory. Then, the new Board of Trustees ratified the application for a loan for the Reinhold Campus Center. The Department of Housing and

Urban Development (HUD) had refused to grant the loan until the Houghton Board of Trustees included only 25 members.

The trustees also authorized the State Dormitory Authority (SDA) to take ownership of the Campus Center. Under this plan, the SDA owns the Campus Center until Houghton has completed payment for it.

Now that Houghton has solved its legal dispute with HUD, only one action is needed before construction on the Center can begin: HUD now must formally accept the SDA requirements for the SDA loan.

After HUD formally verifies its acceptance of these conditions, a 30-day period must expire in order to take bids for the construction of the center. This may delay the beginning of construction until early summer.

Dr. Thomas Howard lectures tomorrow

Dr. Thomas Howard, author of *Christ the Tiger*, will be the Lecture Series speaker tomorrow evening, Saturday, March 14, at 8:00 p.m. in Wesley Chapel. A question and answer period will follow the lecture.

The theme of Dr. Howard's lecture will be "Bravo the Humdrum" or "The World as Image," as he has expressed it in his book *The Antique Drum: The World as Image*. In this latest book published in 1969 the author of *Christ the Tiger* finds a "diagram of glory" in the humdrum experience of life in a world that is "a dazzling pattern of images of the eternal."

Dr. Howard is currently teaching English literature at St. Bernard's School.

a boys' preparatory school, in New York City. He received his BA from Wheaton College, his MA from the University of Illinois, and his doctorate from New York University. His spiritual autobiography, *Christ the Tiger*, published in 1967 was a book of the semester last year. The book reflected Dr. Howard's quest for a meaningful Christianity. The author also writes for *Christianity Today*; a recent article entitled "The Human Experience of Death" sought to justify sorrow at the grave.

Mr. David Howard, brother of the lecturer, was the chapel speaker Thursday morning, March 12. On furlough from the Latin American Mission, he is currently the director of the Students Foreign Mission Fellowship of Inter-Varsity.

New commission to develop individualized curriculum

A student hearing on curriculum reform will be held at 9:00 p.m. in Presser Hall on Tuesday, March 17.

Curriculum reform proposals, originating in the Educational Policies Committee, will be presented to a study commission session A of the 1970 Summer School. The major goal of this commission is to develop an individu-

alized academic program in conjunction with the proposed calendar system to be implemented in the school year 1971-2.

Some suggestions under consideration are: greater emphasis on a problem-solving approach, setting more measurable goals and providing more flexibility of requirements in order to reduce duplication of material learned in high school and giving more opportunity for electives.

The adoption of a calendar with a winter inter-term could give rise to more interdisciplinary seminar courses. The inter-term could be used for courses regularly offered in summer school, or it could be used for innovative courses, run on a pass-fail basis. One proposal is to have all classes work on one problem that has implications in several disciplines. Sociology and education students could have an opportunity to work in Buffalo's Inner City during this time. The inter-term would also provide a good time for students to do independent study or honors work.

The commission that will evaluate these ideas and synthesize them into a program will consist of four administra-

tors: six faculty members (one from each division), four students elected by the Student Senate and one professional consultant. The Local Advisory Board has allotted \$5,000 for the budget of the commission.

On April 12-14, Professor James E. Barcus, Dean Clifford Thomas, and one elected student will attend a Conference on Innovations in Curriculum sponsored by the Higher Education Association in Detroit, Michigan. This conference will discuss such problems as how to keep cost down and still experiment.

The program that the commission draws up will probably not be identical with that of any other college and will retain certain features such as the semester credit system. It will be tailored to the personality and needs of our campus. At the fall retreat, the program will be presented for review and the faculty will vote on its adoption.

This spring a poll will be taken to see what innovations students favor. In order to be successful, the program must have the support of virtually all the members of the college community, according to Dean Thomas.



Dave Larson and Susan Murray won leadership positions in WJSL elections.

WJSL votes Larson and Murray to top posts

Elected on March 9 to be WJSL's station manager and business manager for 1970-71 are David Larson and Susan Murray. The WJSL staff also approved an amendment creating a new BOC post of Chief Technician.

Mr. Larson, a Junior, is presently technical engineer for WJSL and holds an area pastorate. Sophomore Miss Murray now serves as the station's catalogue director.

Mr. Larson and Miss Murray will succeed Gene Smith and Danny Cook, the present station manager and business manager, who will both graduate this June.

Appointment of Chief Engineer is to be made by the station manager with the concurrence of the new BOC. Along with the new role goes a bi-annual scholarship of \$100. The job replaces that held by the technical engineer, now only an ABOC (Associate Board of Control) position.

Houghton Debate Club participates In February Debate convention

Thursday, February 26, the Houghton Debate Club went to the Debator's Congress at Pennsylvania State University. The topics which were voted upon at this congress were "Revenue Sharing Among the States" and "Social Problems of American Universities." Present at this debate were students from thirty-two colleges and universities, including some of the leading universities such as: Penn State, University of Akron, University of Delaware, Ithaca College and the University of Southern Connecticut.

The Houghton team consisted of a delegation of six voting debators: Ursula Grueber, Kathy Paige, Pat Gray, Dave Baldwin, Larry Hames and Larry Burd. These students were accompanied by Professor Abraham Davis.

The reliable and straight forward actions of Houghton's students won them the recognition of being a conscientious and worthy debate team. The judgment of the Houghton team was so highly respected that one group of delegates (Geneseo) refused to vote without first consulting the Houghton students.

The congress was a view into politics on a miniature scale. There were four groups, the majority and minority groups concerned with each of the two issues

being discussed. These groups were asked to draw up bills which they wanted to present before the Congress to be voted on. Some of the schools which were in the majority group for revenue sharing were: Penn State (women's team), Bronx, Delaware, Frostburg, Ithaca, Edinburgh, Cortland, Houghton, Westchester, and U.S. Merchant Marine.

When the debating was over, and the topics were voted upon, many of the points (seven out of ten) which had been brought to the Congress by the Houghton delegation were included in the final bill.

On Friday night there was a banquet given for the delegates from the various schools, followed by a Galval Girl contest, which was meant to entertain, not to persuade. The topic for the discussion was "Mother Goose in the 1970's", an oral interpretation of the Bible, which is very unusual for a state school. Kathy Paige participated, reading from Isaiah in this event.

This year's Debate Club is getting better with each new trip, and hope is high that next year's debators will really get involved and improve. As one of the debators commented, "Chances for Christian witness are tremendous".

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by JACQUES BARZUN

Tomorrow's University— Back to the Middle Ages?



Jacques Barzun is professor of history at Columbia University. His study *THE AMERICAN UNIVERSITY*, published a year ago, was written before the outbreaks at Columbia, Cornell, and elsewhere. This is the author's first statement on the subject since those events occurred.

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Now that the open season on college presidents has come around again, appointed bodies and self-appointed seers are busy defining the right way to govern academic places. I hope they hit upon useful ideas. But if its primary aim is *study*, there are not sixteen ways of running a college or university. Except for interesting but inessential variations, there are only three, and not all three yield to the same extent the conditions favorable to study.

Let us look at the earliest—student power. We've had it, quite literally: It marked the very beginnings of universities. Since it is returning, full- or half-strength, into the American system, it deserves attention in some detail. The typical precedents are Bologna and Paris. Bologna shows the internal relationships; Paris the day-to-day workings.

In both universities the idea was participation. Authority lay with the general assembly. There was no distinct central organization, but a loose collection of units. The *universitas* or corporation was the name of this grouping, which implied nothing academic. At Bologna, the students soon seized control, thereby expressing the burghers' control of the city. The sons dictated to the professors, and the city fathers backed up the youthful will by law.

For example, professors and doctors could not leave the university, under penalty of death, or even go out of town without permission. They had to swear absolute obedience to the student-elected student rector, who at the

behest of the general assembly could pass or change any rule. The students collected the fees, paid the salaries, and issued the working rules: If the teacher cut a class, he was fined; likewise, if he could not draw five students, if he skipped a chapter or a difficulty, or if he kept on talking after the ringing of the bell. At any time the lecturer could be interrupted by a beadle summoning him to appear before the rector and learn of his misdeeds.

As the great historian of universities, Rashdall, puts it—and notice in passing that boycott is the true name for student strike or sit-in: "By means of the terrible power of boycotting which they could bring into play against an offending professor, the student clubs were masters of the situation." Not until Bonaparte conquered Italy five centuries later was a professor again considered fit to be rector of a university.

Rashdall's reference to student clubs brings us to the situation at Paris. Medieval students were divided into "nations," just as the teachers were divided into subject-matter faculties. But the nation soon ceased to denote birthplace and became an arbitrary aggregate. The French nation at Paris included Spaniards, Italians, Greeks, and Levantines; the English took in Flemings, Scandinavians, Finns, Hungarians, Dutch, and Slavs—no British insularity then! These clubs were further divided into cliques, usually based on parish allegiance. Here was no compact group of bourgeois fathers' sons, but an international and vagrant

crowd of large proportions. The results for university governance were to be expected—incessant quarrels, shaky alliances, jealous betrayals.

For each nation had to vote as one unit in the assembly and elect a new rector *each month*. They voted also on proctors, beadles, financial officers, examiners, and deans. They also had to choose one ad hoc committee after another to look into endless charges and abuses. In the great year 1266, the papal legate Simon de Brie tried in vain to get the rector's term extended to six weeks, in hopes of reducing the number of contested elections and student defiance of the rectors and the rules. At one time two rectors claimed authority. Simon finally got them both to resign in exchange for a statute permitting a nation to secede and thus escape disputed rules. This feud of 1266 lasted a good fifteen years.

The suggestive point in this truly flexible system is that it went on all fours with the prevailing theory of government—"what affects all must be by the consent of all." It was democracy to the full. A representative body was not supposed to express the collective will of its constituents but to give every individual will a chance. Three students (out of several thousand) could ask for a change of statutes, and officers were elected who specialized in statute-changing.

The frequent elections fitted in with the reigning philosophy. Aristotle had said that no one should be entrusted with any but the briefest tenure of office and that the whole assembly must not only legislate but administer. And student control obviously meant a deal of administering—collecting fees, paying salaries, renting or buying school buildings, watching the financial officers, approving student lodgings, supervising book publishers (copyists), issuing summonses, levying fines, and seeing to the taking of oaths on an unprecedented scale.

All this plus the fights of town and gown and the internal feuds that, according to one authority, were "akin to later international wars in their ferocity and destructiveness," must have made the student life rich and exciting. Everything was an issue, including the hiring of messengers, of which the several nations had from twelve to 160 each. A touching detail of organization was that the rector might bring to the meetings of the assembly his bosom friend as bodyguard.

This elaborate structure so far was all for administration. Not a word yet about the *studium*, the classwork. The rector, students, and (elected) deans looked after it very much as was done



at Bologna, that is, by supervising the professors. This arrangement called for certain abilities in the rector, and since the freshmen, who were eligible, often were under the entrance age of fourteen, the Paris rules came to stipulate that the rector must be at least twenty years old.

With these provisions in mind and knowing the ways of youth, one can get a sense of the student-run university of the middle ages. One sees these eager, free-lance, turn-and-turn-about administrators as belonging to the somewhat older group of students and apprentice teachers, the bold and daring, handsome and articulate—those who, like M. Cohn-Bendit in our day, glory in the feeling of "we do what we like."

One can imagine them angry at the previous administration, impatient with the snarls of bureaucracy that they could so quickly fix by some further rules, exhilarated at the thought of the coming meeting with a good fight in prospect, and ready always for the actual bloodshed on the narrow winding street, if townsmen or a gang from the wrong parish or nation should debouch from the next corner.

And as one describes the scene, one is suddenly hushed at the thought of François Villon gathering up his genius amid the confusion and surviving as the symbol of an emancipated day. Was he perhaps one of those excluded as "vagabond scholars" from taking part in the making of the curriculum, the degree requirements, the class schedules and examinations, and the plan of festivities? Or was he one of the many non-scholars, those hangers-

on mysteriously called "martinets"? No one knows, but some of his brilliance and energy must have existed elsewhere in the mass, or there would have been no medieval university, no medieval mind to write about.

University administration by student groups is not to be sneezed at. It is cheap and never monotonous. By controlling the faculty it certainly prevents the flight from teaching, and it affords the young the pleasure of making their elders hop, skip, and perform. In fighting all of society and themselves, too, the medieval students preserved minority rights to a degree otherwise unexampled. That is, such rights were freely enjoyed by the victors and survivors of the scrimmage. The rest—well, there is a price to pay for every good thing, and the good achieved was the very appealing, youthful kind of life: the free-for-all.

Besides, student power need not be as perpetually violent as it was in the glorious thirteenth century. It can be had at the somewhat lower price of a lack of continuity and a repetition of hopeful errors, for in one student generation experience hardly has a chance to accumulate and make a difference; and who cares in youth about the confusion that comes of injecting practical and political action into the rather different atmosphere of study? So let's gaze fondly back at the happy days of student power.

The second mode of managing universities is illustrated by what happened when the confusion became too great—or at least when it seemed to the neighbors to have got out of hand. A historian of the time who, as legal representative of the university, cannot have been prejudiced against it says: "Studies were in chaos . . . the rooms on one side were rented to students and on the other to whores. Under the same roof was a house of learning and of whoring." There was no reason in the nature of youth itself why this boisterous exercise of self-government and self-indulgence should stop. But by 1500 the scheme was swept away in the collapse of the medieval theory and practice of government. In one short generation—by 1530—a new University of Paris was in being.

The force at work was the rise of the nation state, the movement that gave "nation" its modern meaning. The one Hundred Years' War had shown the country's need for an effective central power to put down disorders and stop the waste. That power was the king, and it was the king who put an end to student power within the uni-

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versity. In 1450, he restrained their excessive feasting. He then ordered the papal legate to reform the university from top to bottom. By 1475 he was imposing a loyalty oath and, soon after, threatening students with a kind of draft. Finally, in 1499, he prohibited their boycotts and strikes.

From then on, whether under king or revolutionary government, dictator or Parliament, continental universities have been ruled by the central authority. The degree of control has varied widely with time and place. Still, out of ancestral respect for learning, the European university has always enjoyed certain privileges. For example, even under the Russian czars the police were forbidden to enter the university, a tradition that curiously persisted through the Russian repression at Prague in the summer of 1968.

No one needs to be told that in times of trouble since 1500 universities under central control have been threatened, dictated to, or shut down; professors suspended for sedition, exiled for refusing to take oaths, prosecuted and shot for political crimes, and, from the beginning of the twentieth century, periodically heckled, insulted, or physically attacked by their own students. These appear to be inevitable by-products of making the university political through its link with the state.

Central control is, of course, the opposite of student power, but they have one feature in common—the multiplicity of rules. When codes and tribunals regulate university affairs, the legalistic outlook and the contentious temper prevail and warp the emotions appropriate to study. And contrary to expectations, even the management of the university's material concerns is not thereby improved but worsened. The reason is plain. Both these styles of administration—the anarchical and the autocratic—bring to the fore people whose temperaments are the reverse of systematic and studious.

Imagine the American university going down the road it has lately chosen and becoming thoroughly reactionary, which is to say, going back to either of these earlier modes of governance. In the one case, that of student power, we should see the emergence of a new type of academic man, wanting and achieving power at a much younger age than his predecessors—in fact, a graduate student or beginning teacher. He would be a man of strong feelings, caught by some sort of doctrine, ready to drop his work at any time for the turbulence of mass meetings and the stress of political strategy, and not

averse to exchanging blows when denunciation, blackmail, and obscenity fail—a man, in short, prepared to strike in all senses of the word; a man given to the life of impulse and self-will, like the old-fashioned duelist, and also given to the heady pleasure of moral indignation; a man ever suspicious—and with good reason; a partisan, but restless, dissatisfied with all arrangements including his own, because his idealism and his strength alike drive him to find a life totally free of conditions.

We need not ask whether men such as this in a reactionary university would wield their power in behalf of an outside political party, as in the Japanese university, and use professors as indentured servants closely supervised. The texture of the strait-jacket might be looser owing to the presence of diverse student leaders similarly moved to have their way.

But we cannot doubt that an opposite reaction to central control would bring with it the enforcement of a political orthodoxy. The type of man who would rise in such a system is quickly described: the commissar with a Ph.D. And he too would be a poor provider of the complex physical arrangements prerequisite to study: His mind would be incessantly on things so much higher. Indeed, if one absolutely must have

faculty was the university, and as such the protector of two great treasures—students and learning. Learning was something to be transmitted to the young and added to when possible. Study was thus the single aim for both faculty and students.

The running of academic affairs by a faculty through a mixture of convention and consensus was, of course, easier when the faculty was small and its members lived close together. But the triumph of the American universities is that between 1890 and 1950 many of them grew to the size of a town yet kept the spirit and action of the original free university, the university governed not by the one or the many, but by principles.

These principles were simple enough: influence and deference; rationality and civility; above all, reciprocity.

Most people, including some academic men, had, of course, no idea how American or any other universities were run and could discern no principles whatever in the day-to-day operations. So when the cry of tyranny and revolt was raised, they rushed to pull down the fabric, on the assumption that where there's a complaint there must be an evil. The questions of what evil and where it lay precisely were never thought of. Indignation in some, passivity in others conspired to



rule from on top, it would be better to put there a retired member of the Mafia seeking to make his peace with God by good works. For he would have no doctrine but order, and after a few faculty-club shootings, seminars would meet on time.

The third mode of university administration is the one we have so rashly abandoned over the space of a few months. The American university was a characteristic creation. Drawing on the old English collegiate model for its best habits, it assumed that the

establish as a universal truth that the American university was an engine of oppression, rotten to the core, a stinking anachronism. So down it came.

That it must stay down for a good while appears inevitable from the nature of its former freedom. How was it free? Not because its members were angels and its statutes copied from Utopia but because its concentration on study had brought the world at large to respect its autonomy—hence, no interference from the state—while freedom of thought and speech, academic freedom, had generated within

the walls the principles listed above. The free university is that in which the scholar and teacher is free to learn and to teach. He is free because society values and keeps its hands off the double product—the educated student on one side, new knowledge on the other.

Principles, of course, need devices for their application and protection. The American university had evolved some fairly good ones for the purpose:

1) The trustees (or regents or legislative committees), whose defined role showed that they did not own the university, nor were employers of employees: they bestowed tenure as a guaranty against themselves.

2) The administration, conceived again not as bosses but as servants; easily removed if unsatisfactory; in practice, a body that worked like slaves to suit faculty wishes and that protected scholars against trustees as well as against parents and alumni.

3) The professional associations—learned, accrediting, or self-serving like the American Association of University Professors—all upholders of academic freedom.

4) Public opinion and notably the press, which until very recent years could be counted on to respect and defend the individual scholar, researcher, discoverer, expert.

At each level, the attitude of the imperfect beings entrusted with administrative responsibilities was that they could only influence the action of others, not command it; that decisions

must be rational and discussions civil; that any signs of strong reluctance after discussion must be deferred to, and that rights and duties, like concessions, must be reciprocal.

This is not to say that the institution always worked like a dream. Friction, abuses, injustice beset all human undertakings. But no one can deny that compared with other institutions, universities enjoyed a government in keeping with their high purpose—government by separation of powers, by consent through committees, and by extensive self-restraint. Within the best universities and colleges there was continuous consultation, a wide tolerance of eccentricity and free-wheeling, a maximum of exceptions and special attention—and these had long since been extended to the students.

In recalling this fast-waning institution, one may indeed think of occasions when the principles were violated. But one should also think of the great diversity of opinion and of purpose that was permitted to flourish, even when challenged. For example: boards of trustees, generally Republican and conservative, allowing leaves to professors working in Washington for the New Deal or for John Kennedy; or in the Thirties ignoring the Communist affiliation even of junior officers without tenure. Go back fifty years and you will think of the protectors of Veblen and his work, of defiant instruction in Marxism, of research and indoctrination in contraception. You will think of President Lowell saying: "If the Overseers ask for Laski's resignation, they will get mine." Lowell was not exactly a socialist defending a fellow member of his party.

Nor should we forget the common realities of the last half century—the open campus, receptive to all the shocking modern literature and subversive speakers; the college newspapers receiving subsidies from administrations they denounce and insult by name; the frequent public championing of dissent, as when President Brewster of Yale stood between angry alumni and Professor Staughton Lynd.

Fifteen years ago, Walter P. Metzger, the leading authority on academic freedom, summed up the extraordinary character of the American university: "No one can follow the history of academic freedom without wondering at the fact that any society, interested in the immediate goals of solidarity and self-preservation, should possess the vision to subsidize free criticism and inquiry, and without feeling that the academic freedom we still possess is one of the remarkable achievements of man. At the same time, one cannot

be appalled at the slender thread by which it hangs."

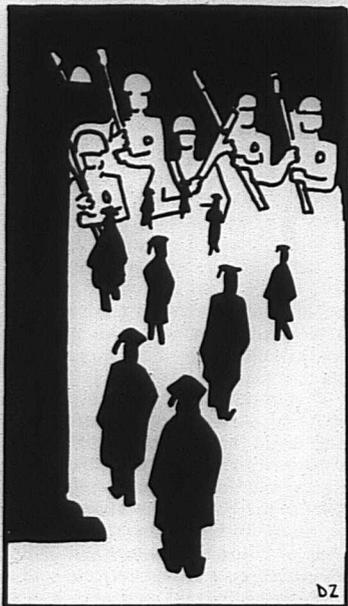
When certain students, with encouragement from many sides, cut the thread, they did it (as they thought) in the name of still greater freedom. They wanted a "voice," and, with a trifle of self-contradiction, a "dialogue" on "non-negotiable demands." Sentimentalists believed that the university "bulldozed the student," carried on "a war against the young." The truth is that for years student opinion had been exerting an influence on curriculum and campus rules and habits, not only through free expression in the sacrosanct student paper, but, more importantly, through free access to faculty members and ease of department with them. Go to Europe and Asia and see how they "interact" there. Here student reports of bad teachers have affected promotions and choice of men—a force acting from day to day and not only in annually published evaluations.

The common faith in education as an individual right had also made the student's free choice among programs and courses the accepted thing, while the combining of programs, the multiplicity of certificates and degrees, the preservation of credits through all changes of mind—all these practices encouraged the development of the untrammelled self.

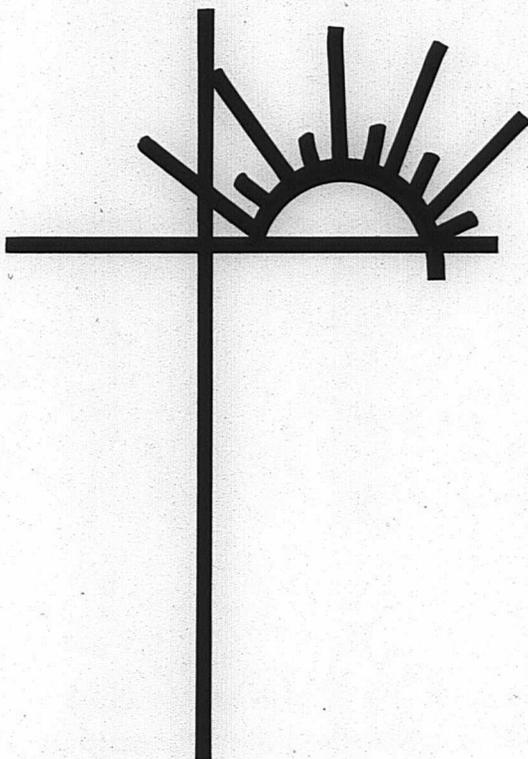
To be sure, this student freedom was only freedom to be a student. As long as parents believed in certain mores, there were parietal rules and library fines and some fuss made over cheating at examinations or stealing books from the bookstore. But that was not because the university was tyrannical; it was because, rightly or wrongly, students were thought young and inexperienced and in need of guidance.

Before 1900 and the free elective system, the ancient discipline and professorial control had made students rebellious. From Jefferson's University of Virginia to Charles W. Eliot's Harvard, student hostility and violence were a recurrent problem. It seemed to be resolved by letting the student choose his courses and preparing him for them sooner. He became docile, which means teachable, and he was believed to acquiesce in the fact that he knew less than his teachers, did not own the university, and benefited from what it stood for.

Such was the institution that a couple of years' violence have made into a historical memory. True, the American university had begun to lose its soul through misguided public serv-



RECONCILIATION AND RESURRECTION



by Irwin Reist

“... he died for all, that those who live might live no longer for themselves, but for him who for their sake died and was raised... God was in Christ reconciling the world to himself...”

II Corinthians 5:15, 19

As the celebration of Good Friday and Easter Sunday confronts the Church again, men are in a state of alienation. Men are alienated from themselves; they are broken and shattered at the core of their existence. The meaninglessness of individual lives and the weekly newspaper report of the suicide bear concise witness to this. Men are, again, alienated from each other. The chasm between parent and child, teacher and student, black and white, Roman Catholic and Protestant proclaim that, while biologically one, spiritually men are estranged from each other. Men are also alienated from God, the Creator and Source of life. He who is

life's ultimate goal, future hope, and present unity is separated from that life itself in that men who are living that life are living it outside of His will and apart from His redeeming presence. The God-is-dead theology, the atheistic existentialism, and the practical escape from responsibility of the current world-scene are examples of such a spiritual and theological dichotomy.

Why is it then that we turn to the words of a deeply religious man of two thousand years ago to listen to his ringing confession, declaration and assertion that another man, his contemporary, “... died... and was raised...” and that through this message is found the reconciliation of the world and men to the Source of Eternal Life? The Pauline message is that “God was in Christ reconciling the world unto himself...” What is the meaning of this tremendous and audacious claim?

The apostolic testimony first is that the *event* of reconciliation has already taken place “... Christ died... was raised...” From the beginning the initiative of God's gracious activity is maintained. The incarnation of God in the humanity of an alienated world is expressly stated as the source of the reconciling activity. “God was in Christ.” The form this incarnation takes is the non-imputation of sin to men because of the substitution of the Incarnate One on their behalf. “... not counting their trespasses against them... For our sake he made him to be sin who knew no sin...” The past of men may be forgiven; the previous acts of enmity and malice may be set aside because of the mercy of God who bears the guilt himself. Man hence is freed from his past, reconciled to God, and laid open to the future.

The biblical word again is that the *experience* of reconciliation is a possibility because of the *event*. “If any man be in Christ he is a new creation...” This too is grounded upon the deed of God in Christ's resurrection. “He was raised”. The crucified Jesus is the living Lord who is present to the lives of men by the Spirit of God Himself. In the experience of the new birth, made possible and real by Christ's Spirit men are called upon for decision for the good news that God is for men and therefore men can be and should be for each other. Men are brought into a new dimension of reality so that they “live no longer for themselves, but for him who for their sake died and was raised.”

The New Testament proclamation finally is that because of the *event* of reconciliation in God's gracious act of the cross and resurrection and as a result of the *experience* of reconciliation which makes men anew and brings them into a real unity with God through the Crucified and Risen Christ, such transformed men are entrusted with the *errand* of reconciliation. “God... through Christ... gave us the ministry of reconciliation...” Identification with the Ascended Lord is necessary here. “God making his appeal through us.” Proclamation and testimony follow, “... be reconciled to God.” Yet Paul's concluding word judges and impels us. “We put no obstacle in any one's way... we commend ourselves in every way...” Then follows a list of events and attitudes in the life of the apostle which demonstrate that his “heart is wide to you.” The Cross and Resurrection call men to the ministry of reconciliation through the preaching of the gospel, the sharing of life, and the doing of good deeds. The Christian is called not to rest in any one, but to perform all three.

ice, and students had grievances they should have analyzed and publicized. But by organizing hatred instead, by assaulting and imprisoning their teachers, dividing faculties into factions, turning weak heads into cowards and demagogues, ignoring the grave and legitimate causes for reform, advocating the bearing of arms on campus, and preferring “confrontation” to getting their own way, hostile students have ushered in the reactionary university of the future, medieval model.

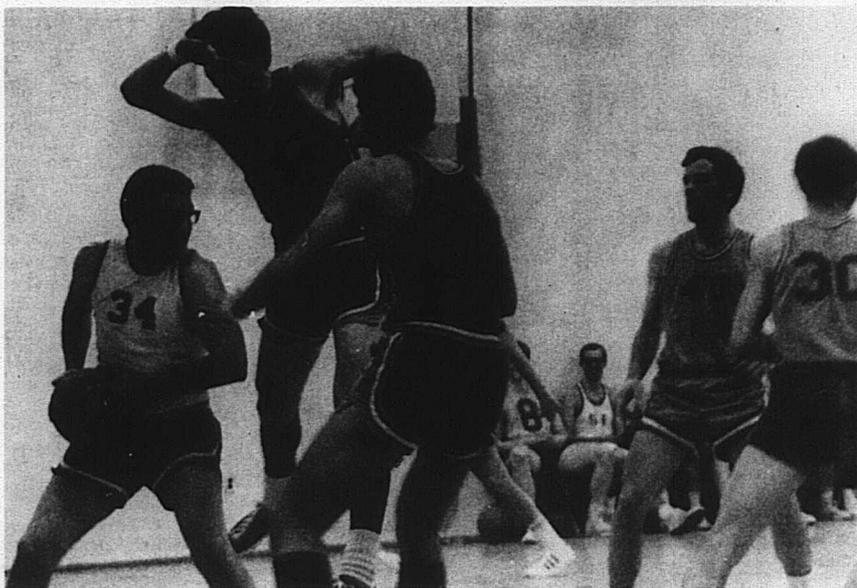
For it is clear that once the tradi-

tions of deference and civility are broken they cannot be knit up again at will. No one can be sure of the future, but the past is not dumb. Medieval student power met its quietus when the aggressive traits of its leaders were, so to speak, taken over by the state. The students, losing their privilege, became subjects like any other and were put down. For the American university there is no telling whether the return to the Middle Ages will not be halted at the phase of royal repression. Already more than half the

states have passed acts of control, mild yet menacing by simply being there.

Nobody with a heart and a mind can look forward to the fulfillment of either reactionary hope—it took so long to develop the republic of learning in which *study* was the sole aim and test of the institution! Who can bear to think of reliving 1266 and All That? Still, it will be interesting to watch what happens to the university during the next seven hundred years.

S P O R T S



by Joe Ford

Houseleague basketball to close In hectic scramble for top places

It was another hectic week for the odds-makers as the "slapstick" antics of men's houseleague basketball once again proved that winning can only be accomplished by the team with the most points and not the team with the most skill.

Anyone following the action in any or all three of the leagues must surely wonder how a team can look superb one night, yet come back three nights later and find it impossible to "buy" a bucket. Some say it's the difference in the size of the court. (At Bedford many players have complained of driving past the backboard before they realized it! Then after playing eight games at Bedford and moving to the Academy for one, players find their shots falling a bit short.)

Some have placed the blame on this year's officiating, which leaves quite a bit to be desired. One is led to wonder, from the performance of some of the officials, just how much the going rate is per game. But there is one consolation: each official is consistently poor or consistently good.

Enough of the excuses, here's how Big Woody sees the races:

A-League Results	
Fancher All-Stars	4-0
Wet Noodles	3-1
Chickenfat Rebellion	3-1
Sweaty Devils	1-3
Court Jesters	1-4
Academy Fizzlers	1-4

"In A-League — it looks like the Fancher All-Stars have wrapped up the championship with an undefeated season as they pulled out a 45-43 victory over the Academy Fizzlers. Chickenfat Rebellion and the Wet Noodles will battle it out for second. We're pickin' the Noodles by three. The loser will obviously get third. Bet on the Sweaty Devils to finish fourth, with the Court Jesters and Academy Fizzlers getting the booby prize."



Varsity sinks 109-54 win over Alumni

Basketball immortality visited Houghton Saturday as the Varsity quintet wrapped up play for this season with a 109-54 win over the Alumni at the Academy Gym. There were extra pounds and the moves weren't quite as smooth but every once in awhile the old-timers managed to sink a 45 foot jump shot or drive the lane just as they managed to do a hundred times for the class of '49 or '62.

In the early minutes of the contest the Alumni made it a real game, trailing at one point only 31-29. But the mechanic smoothness of the Varsity always had charge and finally made the game no-contest.

Men's Houseleague continued

The place to make (or lose) your money is in B-League. The Lowlanders appeared to be the best bet for high honors, until they were dumped by the White Trash, 69-48. This created a four-place tie for first, since the White Trash were burned previously by Eli's Comin', 48-45. The Naked Apes held on to their share of first place by defeating The Team 47-35. Thus the first four places should be decided by a winner-take-all playoff. Bet your chapel cuts on Eli to come on strong and burn the trash, bury the Lowlanders and clothe the Apes. The Trash look like a good bet for second and with a break here or there they could win it. The Lowlanders are good for third and the Apes should finish fourth unless they get hurt. The Team sewed-up fifth place by clearing the Purple Haze, 46-25. The First Floor Fighters finished sixth and the Haze couldn't see their way out of the cellar.

B-League

Eli's Comin'	4-2
White Trash	4-2
Lowlanders	4-2
Naked Apes	4-2
The Team	3-3
First Floor Fighters	2-4
Purple Haze	0-6

C-League found the Eternal Impulse vibrating into first by defeating Triple B Ltd., who finished a strong second, 53-36. The Thenawana Thumpers, losing to the Impulses 41-36, should finish third with three season-ending victories. The Saints and Sinners should be fourth, unless they can upset the Impulses. Fifth should belong to those Tasmanian Devils, who defeated the Saints and Sinners 63-58. And Poore House, unable to buy a victory, finished last.

C-League

Eternal Impulse	4-0
Triple B Ltd.	4-1
Thenawana Thumpers	1-1
Saints and Sinners	1-2
Tasmanian Devils	1-3
Poore House	0-4

Showing particular prowess for the Varsity were Steve Babbitt 29 points, Ed Johnson 27, Tim Bowditch 26 and Tim Palma 20. As usual, Palma ruled the boards with generous assistance from Tim Bowditch and Dave Smith.

As for the season, Houghton left its fans a little disappointed with a 3-17 record, one victory less than last year. However, there were several bright moments; e.g. who can forget the impressive 106-65 win over Eastern Pilgrim? Or who can ever forget the elation every Houghton fan still recalls over that game with Brock in the season's finale?

One hopeful sign is the fact that each player will return next year and perhaps a year's experience will eliminate some of the numerous turnovers the Highlanders committed this year.

Ed Johnson (the team's leading scorer) and Tim Palma (second in scoring, first in

rebounding) continued to show significant improvement in their play and probably were the squad's most valuable players. Perhaps the most improved player was Tim Bowditch, who saw little action his Freshman year but gave us some fine clutch play this year. Steve Babbitt continued to pour in many points and the fine, aggressive play of Freshmen, Roger Robinson and Dave Smith was a joy to watch and an encouragement for the future.

Only time will reveal what next year's Freshmen class can add to the Highlanders' basketball hopes. Only time can show us if the varsity can indeed improve on sometimes extremely shoddy floor play. Although the season may have disappointed most fans, we can be thankful for several thrilling nights in Wellsville which relieved the strain of the long Houghton winter.

Girl's Varsity grabs 2 wins

Over this past weekend the Women's Varsity team saw action twice as they racked up their third and fourth wins of the season. Friday night Gannon hosted Houghton in a return visit match. A few weeks ago, when the teams played here, Houghton beat Gannon 57-27. Friday night was no different, and the Houghton team came out on top 45-34, as they outscored Gannon for three-quarters of the game. During the last quarter Gannon outscored Houghton 12-6, but this wasn't enough to close the wide margin that Houghton had built into a 39-22 lead. Comparing Houghton's percentage from the floor with most girl's standards, Houghton's 38% ranks high.

Houghton was able to depend on four girls to provide the scoring in this game. The points were shared fairly evenly with

Mary Jane Greer getting eleven points, Chris Hamill nine, Tanya Hildebrandt eight and Judy Stockin seven. The Gannon scoring distribution was spread out similarly to Houghton's.

Saturday night, the Women's Varsity team was supposed to play the Women's Alumni team, but they didn't. The team they played was actually made up of Juniors, Seniors, one former Sophomore and a couple of Alumni. The Varsity team in this game had a shooting spree. Judy Stockin sank 15 field goals, and totalled 31 points. Chris Hamill netted 10 field goals, and had a combined score of 22 points. Mary Jane Greer hit for 5 field goals, 10 points. The hottest shooter for the Alumni was Gayle Stout with half of the Alumni's points. The final score in the game was 79-12.

Senior women claim class title

On Monday March 2, the Senior women wrapped up the class basketball championship, defeating their strongest rivals, the Freshman, 43-23. The Seniors finished the season 11-1, losing only to the Sophomores, 21-19 early in the season, while the Freshmen finished 9-3. The Seniors finally put it all together this year, averaging 43.3 points per game while holding their oppositions to a 17.4 average with a high of 25 being scored on them by the Juniors. The Seniors also set a scoring record with a 76-4 rout of Adam's Ribs.

The Freshmen made a strong run, being in first place at the beginning of the season. The Seniors were the only ones to beat the Frosh this season, only winning the championship by beating them in all three meetings by an average of nearly 20 points. Injuries to key play-

ers were critical in both the Seniors loss to the Sophs and the last defeat of the Freshmen by the Seniors. However, the Seniors were clearly the dominant team in nearly all their games with a powerful, explosive offense and a stingy, grudging defense. Height, accuracy, great teamwork and spirit gave Coaches Jacobson and Tyler an easy time on the bench.

The Juniors, Sophs, and Adam's Ribs were all knocked out of the race about a third of the way into the season. This left it all to the Frosh and Seniors and the Frosh forced the Seniors to go to their last game to decide the championship. Unless the Juniors and Sophs can come up with something better next year, this year's Schaible coached Freshmen team will be the team to beat next year.



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University analysis

by Charles E. Jones

Must have directness and honesty here

When the idea of reprinting the article by Mr. Jacques Barzun first came up, Dr. Stephen Paine suggested to the editor that the College would like to participate in the discussion in the same issue in which the article and editorial response appeared. Dr. Charles E. Jones agreed to do the work, and he offers the following as his own observations on the article and on the Houghton situation.

It is regrettable that a scholar of the stature of Professor Jacques Barzun should base his analysis of student power on an inaccurate reading of the historical record. The extension of state control over European universities in the fifteenth and sixteenth centuries was in no direct way the result of student protest. Rather, as church institutions the universities came under the jurisdiction of the state when the Church itself did.

In medieval universities students paid their fees directly to the professor, the university itself merely being an agency for accrediting the work of teachers recognized by it. As a result, students could starve out unpopular professors simply by refusing to attend the lectures of teachers or to pay for hearing them. (By the way, a similar alternative is open to students even today.)

Town and gown conflicts most often originated in relation to students charged with criminal acts. In such cases students, who usually themselves were on the way to becoming clergy, could choose to be tried in church courts which, even in an instance of murder, did not mete out capital punishment. Banishment was as severe a punishment as church courts ever pronounced. A medieval student under such a sentence could simply remove to a neighboring town and enter the university there. Given the false analogy based on the relationship between medieval student unrest and state control on which his argument rests, Professor Barzun's argument can be construed as untenable.

In relation to his description of university operation prior to the student power movement, Mr. Barzun can be justly charged with not telling the whole truth. As anyone connected with large universities prior to the current movement can testify, professors there spent precious little time teaching students, often, little time in research either. Busy securing foundation grants, negotiating leaves of absence for the next year and supervising work on military and government research contracts, they left most teaching to graduate student assistants. As a teaching assistant at the University of Wisconsin I once asked my students if their contact with teachers was mostly with graduate students. They said it was. (Graduate assistants were cheaper than full-time professors. In 1960-1961 we were paid \$1330 for the year and paid both in-state tuition and income tax on it.) No wonder student-faculty relations at Wisconsin and other major universities soon exploded.

But that was the University of Wisconsin with tens of thousands of under-graduate students. This is Houghton with 1200. Their problem has been militancy, ours, lack of communication. Wisconsin is a "secular" institution devoted to "free" inquiry. Houghton is a "Christian" school, hopefully submissive to the Lordship of Jesus Christ.

At the outset let me say as a newcomer that I have sensed a sweet, good spirit at Houghton. I believe that this is as healthful a community as any I have known and that I have never been more courteously treated by students and faculty colleagues than I have here.

But we are still not perfect and in the area of communication apparently need more rapid movement toward perfection. I think that Christians sometimes fail sufficiently to grasp the relationship between spiritual communion and communication. True communion will enable us to see ourselves realistically. Improvement here will enhance the quality of our love, our sensitivity to injustice, to poverty, and to suffering on the campus, in Allegany County which surrounds us, in South-east Asia and Biafra, in the world. It will erase the difference between our brothers whom we see and those whom we have not and may never see. On campus it will help us tell it to each other as it is. It will enable students to lovingly criticize (evaluate) teachers, teachers lovingly to evaluate students. It will help us all to accept criticism lovingly. It will help us to be direct in communication and to look for improvement in performance and in relationships. It will demonstrate to all the Lordship of Jesus Christ.

Personally, I am not expecting student confrontation at Houghton soon. I think we will find a *modus vivandi*. But it will never come by saying we have no faults or by deluding ourselves into the belief that we are already perfect. We must, all of us, seek peace and pursue it in the name of Jesus Christ our Lord.

An approach to the Christian liberal arts

Mr. Barzun points out the desire of some factions of students to run the university. He sees this desire as essentially wrong because the professors are the ones who have the knowledge to impart to the students. Dr. Jones points out that this system hardly worked as well as might be expected so that students who took up arms over their academic concerns have had a salutary effect on the American university system.

It might further be observed that those who still perpetrate violence and wish to tear down the university are becoming an ever-smaller, less-listened to minority who are rejected by most thinking students. These latter realize the value of the education they receive and wish only to improve it not to destroy it. They are, on many (if not on most), campuses quietly seeking and gaining admittance to the guiding bodies of their institutions. Few institutions today are willing to administer their college or university without direct student representation on major boards and committees.

But at this point what does all of this have to do with us here at Houghton College? This particular time is crucial for the future of Houghton for many reasons: The calendar and curriculum are being revamped more completely than in any recent year. Houghton's building program is beginning to allow greater room for quality innovation. Students here are becoming aware that they should have a greater role in their education. On the less positive side, tuition charges have nearly reached the saturation point at \$50/semester hour, and still faculty salaries remain comparatively meager. And the difficulty of competing with the state university system is reducing Houghton's ability to get enough high-caliber students and professors even to maintain, according to some in positions to know, its already declining educational standards.

A period of flux is upon us and we must face the question: what is a Christian liberal arts college? Who knows the answer? It seems that this college has been limping along without defined answers for at least some time.

In what way is propagating the Faith consistent with liberal learning? (Liberal knowledge according to John Henry Newman is philosophic knowledge which subserves no immediate practical end). It seems to me that only a Christian has an epistemology which is more than blind faith. Jesus Christ came to reveal the Father and through Him to show each man his place and the importance of each man regardless of his beliefs.

Beyond communicating liberal knowledge, the Christian liberal arts college must continue to provide for the preaching of the Gospel clearly for the Gospel is the truth by which all other human activity must be judged. But how far should the college go in judging its students and faculty? Is the college's primary function to teach or to discipline? What is the function of the Body of Christ in the discipline of a Christian liberal arts community? Or should the college itself function as a church?

jrt

Can we survive to study?

The Star's trip to Washington reopened the eyes of those who went to the appalling head-in-the-mud attitude of most of Houghton's student population. Other-centered concern (love) is loudly preached and mechanically mouthed by everyone here. But to focus that concern through political awareness and action — "Man, that's work; leave me out; I'm here to study."

The problems raised by our society's present commitment to increased consumption at the expense of the eco-system may permanently crack the shell of such complacency. At this point in history, for all his achievements, man is faced with the specter of his own environment made alien to his means of survival. We are approaching the point where the energy needed to keep the system going is greater than the energy the system can use productively.

This means we must cope with this problem or what we study will never be needed. This problem is more than scientific, and it stems from what Norman Cousins calls man's greatest failure — the inability to see this planet as a whole. He calls for a new education, new ecological control and a new world government as the only solutions to a mind-breaking predicament. All fields of endeavor must meet — everyone shall be involved for salvation or destruction.

No amount of mopping up (which is what the Nixon Administration seems content to dabble with) will preserve chances for human habitation of earth. And national governments create anarchy and lawlessness on a level crucial to global survival. The "global village" must be globally managed.

This problem, like all others, stems from humanity. It is one where silence or lethargy now will insure the same forever. The question is: Are we here willing to apply our energy, talents and wills at the forefront of the struggles or shall our "studying" be useless?

jrt

If Christ be not raised . . .

If Christ has not been raised from the dead we are of all men most miserable. The human condition has changed in only one way since St. Paul wrote those words to the Corinthians — 1900 years have passed. Twentieth century man is hardly more degraded than Corinthian man, and he is no nearer his ideals.

If anything, he only sees the results of his crisis more clearly. The ecological crisis is of such proportion that nearly every one who has any knowledge foresees that to preserve life a drop (at least temporary) in the standard of living is necessary. One expert went so far as to comment that an eco-depression which would make the 1929 crash look like a shower at a garden teaparty could easily occur.

Although man has learned to live with the "bomb" by leaving it inactive, the environmental problem at this moment is so severe that to leave it alone would have unpredictably disastrous results. In addition, the great struggle for the minds of men seems to be leading the world toward global government. Humankind there seems to be no other approach to solving not only the ecological, but also the economic, population and poverty problems facing the whole world. And even those with faith in man's capabilities correctly see that any solution he formulates leads only to new and greater problems.

All of this would be pretty solid grounds for pessimism. But the historical coming of Jesus Christ points to the divine plan for history. Once He cleaned a polluted world with water. But the necessity for a second renewal of heaven and earth make it easier to understand the approach of the catastrophic destruction-renewal of the world foretold by Jesus. It seems to me that only through such direct action by God can any sort of civilization continue for much longer on this planet. And surely the need of a divine order must be apparent in an otherwise self-destructive world. Impossible? — Christ arose. Celebrate! jrt

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To Clarify a Misunderstanding

As of this writing, there exists on campus a certain small faction unalterably prejudiced against Rats. For them, nonetheless, the following general remarks are intended.

Of all Rodents, the Rat is most industrious in public life. His working day, scientists estimate, leaves him four hours for sleep and two for recreation.

His disposition is friendly but retiring. He shuns the limelight — his favorite quarters being a wall or secluded cellar.

His sympathetic nature draws him especially to the homes of poor or needy people.

He is sentimentally attached to children.

His culinary tastes are modest. Top preference he gives to cheese, with garbage a close second.

Notwithstanding these facts, the State's 1967 decision to shut down the Dump on Tucker Hill was motivated chiefly by prejudice against Rats. The abject plight (consequent upon this decision) of 375 Rats inspired a retaliatory move on the part of this College. Last year, the Decker Co. established its "Home for Dispossessed Rodents" though at the time it was ambiguously termed "the Campus Center Project." All — but a few students — lauded the humanity of this proposal.

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