

# MOORING MAST

Vol. XLVIII

Pacific Lutheran University  
Wednesday, March 17, 1971

No. 21



## THOSE BEING EATEN BY AMERICA

The cry of those being eaten by America,  
Others pale and soft being used for later eating

And Jefferson  
Who saw hope in new oats

The wild houses go on  
With long hair growing from between their toes  
The feet at night get up  
And run down the long white roads by themselves

The dams reverse themselves and want to go stand alone in  
the desert

Ministers who dive headfirst into the earth  
The pale flesh  
Spreading guiltily into new literatures  
That is why these poems are so sad  
The long dead running over the fields

The mass sinking down  
The light in children's faces fading at six or seven

The world will soon break up into small colonies of the saved.

—Robert Bly

(from *The Light Around the Body*, Harper & Row, 1959)

# The 'I' of Egoцентризм

Pompous Individualism has reached an appalling all time high. The all important needs of each individual "me" in our society have come to over-ride the more essential factor of harmony between individuals. With so many factions and minorities demanding rights, rights are ceasing to have any meaning at all. What right has any man to assume responsibility for another's living pattern? What right has any man to project his prejudices and personal idiosyncrasies upon those who, just by happenstance, have been placed in the same vicinity?

Yet we each assume that the only right, or righteous, viewpoint is "mine." So we liberal, conservative or whatever, we all share equivalent fundamentalism, we all shout in various volumes, "I am, indubitable me . . . If you're not like me then you simply have no right to be at all." In violent debate, constructive dialog or peaceful coexistence, we manfully proceed denouncing each other's validity, and/or existence, or follow suit with the Queen of Hearts, "Off with his head!"

Unmolested egoistic "I"-ism is the root of so much hatred, insecurity and rebellion. It has indeed made of each man an island, and of each island, a principality at war with all of its neighbors.

Unfortunately the neighbors are becoming more and more diverse and numerous, and the squabble over territorial rights is threatening to annihilate mankind, minority by minority. For the sake of our comfort, our sanity, and our very lives, we must begin to define those "rights" which can be compromised and tolerated and conversely, those which are truly worth the risk of "war." We must crawl out of the trenches of our individualistic nationalism and try shouting "YOU" for a change.

The recent emphasis on student rights is one fine example of "I"-ism. The issue of student housing "rights" has perhaps been worried to exhaustion, but the implicit issue of life style choice is a much-beaten around bush. At some point off-campus housing will inevitably become off-campus co-habitation. Herein lies a direct threat to the personal values of many in our PUW community. The result of course will be reciprocal name-calling and righteous from both "reactionaries" and "Free-Thinkers." The heated indignity of both sides is an indicator that "I"-ism is at work. "Denounce my morals, denounce me!" is a declaration of personal war. Both groups may profess the same Christian ethic, but the interpretations differ as to the exact line of demarcation between black and white. Harmony demands the assumption of an area of grey. Yet how often in such a situation does either side stop to ask for the rationale behind the opposition's actions? If the intelligentsia of a nation cannot react to each other with openness and tolerance how can the rest of humanity be expected to do so? There must be room for grey areas in our world.

To break out of the emine-plated Sherman tank of threatened egoism entails recognizing the humanity of the other fellow and the humanity of oneself. The realization that both are subject to error is the basis for a harmony which will make living, in such close proximity with differing values, tolerable.

Those of us young enough to still have flexible minds must set about the task of unloosening an "up-tight" and obviously threatened group of authority figures. But we have no right to impose our standards, or our life style upon them. We would change the world but we must retain a place for those who prefer an older way.

-Sue Peterson

## MOORING MAST

The Voice of the Students of Pacific Lutheran University

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## Parallax

# Co-Optation by Symbolmongers

By GLEN ANDERSON

The middle-aged, middle class American complains that our young hippies are parasites on the body of our national economy: we young people are using the material benefits without producing anything. Actually it is the middle-aged, middle class American who is himself a cultural parasite; the host animal is the body of American youth.

Our modern society's culture is youth-oriented. You can see it in the clothing styles sold to adults, but patterned after those styles worn by youth, the cars sold to adults, but with the youthful designs and power; the way middle-aged entertainers and politicians let their hair grow a little longer over the ears and let their sideburns extend down their cheeks; the way respectable middle-aged singers are taking some of our music; in short, the way our whole society looks to youth for cultural leadership.

Yet at the same time notice the conscious, deliberate antagonism of established middle class, middle-aged America toward youth. Notice the hostility toward the original peace-loving hippies, the anti-student protesters, the hair and beard of young blacks, and the general contempt for the disestablishing values which young people hold.

How can these conflicting positions be reconciled? It's easy. The middle-aged, middle class American is so grateful for who distills the hand that feeds him. He is a parasite who draws his cultural (and distills his financial) livelihood from youth, but who curses us and blocks out the rest of our message. He adopts the physical symbols, but they are distorted, and he is either too dumb or too unconcerned to grasp the spirit or meaning of these symbols.

An example of this is the fad at some wealthy high schools of wearing commercially made Indian-style clothes. Having crudely stolen their hand, they are now capitalizing upon their culture. Unaware and totally unconcerned with the goals and meaning of Indian or hippie life, these marauding materialists think no more of trampling over other people's culture and profaning their symbols than the Pentagon does of trampling over other people's land and abusing their bodies.

Lacking political or economic power, the powerless minorities in our society—the young, the blacks, the Indians—have only one weapon: cultural power. Our life style is our primary subversive weapon, and we seem to be making headway into the staid, orthodox world. At the same time as we are worked for our energy, our hair, our beliefs, our freedom, and our freedom, however, we are also deemed a threat to hiddy-duddies and to the guardians of the Establishment. They would like to drain our power,

but how can they? Very rarely we are being co-opted and disarmed.

When a gasoline company advertises its ethyl as giving "power to the people", how can a political radical seriously demand the same thing without being laughed out of the rally and his ideas discredited? When Silva-Thins proclaim "This is beautiful" in a multi-million dollar advertising campaign, how can a black man with no money but only his pride continue to say that Black is beautiful? Even the U.S. Army uses a rock music recruitment song on the radio. The Establishment has at its disposal the means with which to wear out and over-expose their distorted versions of our culture, our slogans, and our ideals. Before long, those things which formerly had meaning for us are no more exciting or evocative than the Dash washer repairman or Katy Winters' deodorant. Both served their purpose and were then discarded.

The mass culture market has a voracious appetite. It rapidly consumes symbols and images, and it shifts products out onto conveyors, into trucks on their way to stores all across the country. Once the products are sold, the manufacturer next tries to discredit them as being obsolete in hopes that you'll buy a new one. So when sales slump a new ingredient is added, and the ad men will try to convince you that the old stuff is worthless and you must now buy the New! Improved! kind. What happens with detergents and deodorants also happens with other parts of our culture. They keep cramming new stuff in one end and forcing formerly new stuff out into obsolescent demise at the other.

Each time the Establishment prostitutes one aspect of our culture we are forced to originate something to replace it—some pure, uncorrupted, meaningful culture for ourselves to enjoy and relate to. This, too, will be expropriated by the mass exploitation of culture and the mass producers of goods. We are supplying their ideas, and we are in turn rewarded as the intended customers of their artifice. Our own cultural creations are being perverted and used against us.

It is this process of symbolic acceptance, but spiritual ignorance, which characterizes the particular form of co-optation which exists in our society. By using the external symbols—modern slang, sideburns, "respectable-ized" music (e.g., Lennon Sisters renditions of songs from Hair), and token references to issues of youthful concern—while still remaining unconverted to the movement itself, the image-conscious Establishment has found that it can have the best of both worlds. It can drain off the threatening vitality of the youth movement and line its own pockets to the process.

# Thinking Right

By PRISCILLA MARTENS

Because of my negative references in the past concerning the state of higher education, I feel I should comment more fully on my views about this situation. It should be noted, however, that it is not only conservatives who are concerned; although Glen Anderson and I disagree on political matters, his columns often reflect my disapproval of our educational system.

I think the problem with colleges happens outside the college themselves. While some observers point out that most jobs will require only a high school or vocational school education and that the more education one has the bleaker the job outlook, more students than ever before are enrolling in college because of the tremendous emphasis society places on obtaining a college education. Young men given the choice between getting drafted for two years or getting bored to death for four years often choose the latter as the lesser of two evils. The result of these and other conditions in society is that

many young people who do not wish to be there feel pressured in some way to stay are enrolled in our nation's colleges.

What happens in the college itself? Since the present goal of society, and thus of the college as one of the means by which society's goals are realized, seems to be to mass produce degrees as fast as possible any emphasis on learning in such a bureaucratized system is irrelevant. In college, mediocrity is the chief virtue for students and professors alike. Because the degrees, not learning, is important, most students learn just enough to keep from flunking out. Professors, caught in the middle between an ostensible devotion to imparting knowledge and an unrelenting mob of students clamoring for free bread and circuses, tend to succumb to the bureaucracy.

Because no one studies, everyone must find something to do with all the spare time. Students on the left and far left can devote a lot of time to raising political issues or leveling political institutions. More conservative or apathetic

students often resign themselves to the system and become so complacent upon graduating, they may as well be buried along with their diplomas. The remainder of the students can choose from any one or of any combination of the following: drinking beer, smoking marijuana or seeking a marriage partner.

One can always hope for improvements, however. In the recent ASPLU elections, it was hard to decide if the government was overthrown by force or if it was a farce in the first place. At any rate, the newly-elected president was probably chosen because of his honesty, although one wonders if it is worthwhile to pay someone's tuition in order that he can constantly remind you that your representative body is a farce. But if honesty is becoming popular again, perhaps the next time students somewhere take over an administration building, they might well list as one of their demands that they be taught something while serving their four-year sentence.

# The Stigma of Profanity

Is any single word intrinsically profane? Might a word be profane in one context and enlightening in another? Is the meaning of a word absolute or relative?

Under these questions lies a controversy which has developed over the past few months concerning the language used in the Mooring Mast. Recently a "foomubber" was reprinted in Lutheran Alert as evidence of the moral decline of PU students. Also various alumni and members of the Board of Regents have conveyed their displeasure to the Publications Board concerning language labeled as "crass and indecent."

The science of semantics can shed light on questions of the like. Semantics is defined as the "science of the meaning of words." It has also been defined by S. I. Keyakawa as "the study of how not to be a damn fool."

One of the principles of semantics is that the meanings of a word are not absolute. The same word may have many different meanings to different people. When a person identifies words in terms of assumed absolute meanings, he is prone to what semanticists call "identification reactions." He may automatically identify a word, irrespective of its context, with a category such as good, bad, hallowed or profane. He "knows" a word is good or bad because it is so to him. He does not consider that the same word may bring a different reaction from persons with different types of language experience. His rationale seems to be: "The word is evil—and my reaction is the only correct response. Since you do not react to the word as I do, you are obviously morally depraved." Moral judgments based upon identification reactions tend to be unthinking emotional outbursts.

College students today use and understand, on the whole, a "dialect" of English often different and apart from the language understood by their elders. Students today, for the most part, are less subject to manipulation by verbal and visual symbols and are more attuned to realities. This is reflected in the language of which "foomubber" is a part.

This, however, does not deny the existence of profanity. To the contrary, profanity, or that which is in contempt of sacred things, justly deserves moral condemnation. But what is really profane? The symbol or the reality? Most of us are semantically conditioned to the extent that we identify the most unmentionable word in the English language to be a four letter word which basically describes a positive, creative form of behavior involving two persons. Yet few would acknowledge the act to be profane by definition. If we were asked to explain why the word is "unmentionable" we can can only reply that a consensus exists through semantic conditioning.

For those who have the irresistible urge to be judges of profanity, the Jabberwocky suggests the adoption of a new profanity criteria based on realities rather than symbols. According to this system a word is profane because of the reality which it represents rather than as a result of semantic conditioning. A list of "new profanity" would include such words as war, which is in contempt of life; napalm, which profanes the body; hate, which is in contempt of love; and Godlessness which profanes the soul.

—the Jabberwocky

## Latin America

# Castro Searches for Economic Balance

By KATE MANCKE

The plight of the Cuban economy has been a favorite topic of discussion by political and economic analysts because of its problems since Castro's seizure of power. Plagued by inflation, a labor shortage, a monoculture economy and bureaucratic anarchy, Castro has stumbled from one mistake to the next in an effort to bring the economy back to its pre-revolutionary level.

Castro inherited a stagnating capitalistic economy, Cuba had no important sustenance area, most of the population was integrated into the market, and labor and management were both highly organized. The factors of production were not lacking but their poor organization and the stifling of development by producers, meant that the Cuban economy had not grown since World War II.

Castro had two personal handicaps which limited his effectiveness at the outset. The first was his revolutionary mentality. As a revolutionary with short term goals, he had difficulty adjusting to the long term planning necessary in economic development. Secondly, Castro's economic knowledge was confined to three main areas—the conditions of the very poor, the situation of tenants and squatters in Oriente Province, and the production of sugar. He knew little of tobacco production, the condition of the urban working classes and industry and trade.

Settling on a two-pronged economic policy of agricultural diversification and industrial development Castro collectivized 60% of Cuba's farmland and began building factories. Collectivization seemed logical considering the type of crops raised on the island, as sugar, coffee and tobacco are all produced most profitably in large holdings. However, peasant unrest and poor organization stymied the Minister of Agriculture.

By 1963 the island's economy was in shambles. Agricultural production had dropped. The importation of raw materials was more expensive than the importation of finished products, and economic dependency had been transferred from the United States to the Soviet Union. Ninety percent of Cu-

ba's exports went to the Soviet bloc.

At this juncture, Castro reversed his economic planning. He recognized Cuba's position as an agricultural economy and called for a concerted effort to raise sugar production. The goal was 10 million tons of sugar by 1970. At the expense of other areas Castro raised his mark by 1.55 million tons. In July, 1970, he submitted his resignation as head of the government. It was rejected.

Amidst economic failure, Castro has remained personally popular. Part of this success can be attributed to his willingness to accept criticism. He has softened criticism by pointing out his economic follies, and initiating new programs. When advising Chile's Salvador Allende, Castro urged him to retain his skilled workers and keep his trade in the dollar

zone, two things Castro did not do himself.

Recent developments indicate that Castro is continuing to emphasize the same priorities in the economy, but he is modifying some of the tools. He has appointed several new cabinet ministers. He has accelerated his campaign against absenteeism, and he has granted the workers more freedom of decision.

There is little question that Castro will remain securely in power. The question is whether economic recovery is possible. Cuba has suffered under a mismanaged economy for 26 years and their patience is not inexhaustible. Castro can only hope that in casting about, he has his upon the right combination of initiative and planning, imports and exports, agriculture and manufacturing, reward and sacrifice to profitably use Cuba's human and natural resources.

## Arthur Hoppe

# Our Man Hoppe

### TO ROOT AGAINST YOUR COUNTRY

The radio this morning said the allied invasion of Laos had bogged down. Without thinking, I nodded and said, "Good."

And having said it, I realized the bitter truth: Now I root against my own country.

This is how far we have come in this hateful endless war. This is the nadir I have reached in this winter of my discontent. This is how close I border on treason.

Now I root against my own country.

How frighteningly sad this is. My generation was raised to love our country and we loved it unthinkingly. We licked Hitler and Tojo and Mussolini. Those were our shingling hours. Those were our days of faith.

They were evil; we were good. They told lies; we spoke the truth. Our cause was just, our purposes noble, and in victory we were unanimous. What a wonderful country we were! I loved it so.

But now, having descended down the tortured, lying, brutalizing stairs of this bloody war, I have come to the dark and lightless bottom of the well. I have come to root against the country that once I blindly loved.

I can rationalize it, I can say that if the invasion of Laos succeeds the chimera of victory will dance once again before our eyes — leading us once again into more years of mindless slaughter. Thus, I can say, I hope the invasion fails.

But it is more than that. It is that I have come to hate my country's role in Vietnam.

I hate the massacres, the body counts, the flame fire zones, the rape and the poisoning of the crops. I hate being part of My Lai. I hate the fact that we have now dropped more explosives on these scrawny Asian peasants than we did on all our enemies in World War II.

And I hate my leaders who, over the years, have conscripted our young men and sent them there to die or to be killed in a senseless cause simply because they can find no honorable way out — no honorable way out for them.

I can't root for the enemy, I doubt they are any better than we. I don't give a damn any more who wins the war. But because I hate what my country is doing in Vietnam, I emotionally and often irrationally hope that it fails.

It is a terrible thing to root against your own country. If I were alone, it wouldn't matter. But I don't think I am alone. I think many Americans must feel these same sickening emotions I feel. I think they share my guilt. I think they share my rage.

If this is true, we must end this war now—in defeat, if necessary. We must end it because all of Southeast Asia is not worth the hatred, shame, guilt and rage that is causing Americans apart. We must end it not for those among our young who have come to hate America, but for those who somehow manage to love it still.

I doubt that I can ever again love my country in that unthinking way I did when I was young. Perhaps this is a good thing.

But I would hope the day will come when I can once again believe what my country says and once again approve of what it does. I want to love with once again in the best sense of my country's causes and the nobleness of its ideals.

What I trust so very much is to be able once again to root for my own, my native land.

(Copyright Chronicle Publishing Co. 1971)

## "FOR POETS"

All poets can participate in the yearly contest organized by PALMER PUBLISHERS.

Contestants may send up to three entries, not exceeding thirty lines each.

The winners will be notified within 30 days, and their poems will be compiled into the book "NEW POETRY."

There will be no obligation of any sort to participants.

All entries must be mailed by April 15th, to: PALMER, P.O. BOX 248, MIAMI SHORES, FLORIDA, 33153.

# University Theatre to Stage 'Bus Stop'

"Bus Stop," a former popular movie and Broadway hit, will be presented by the University Theatre in three performances this weekend at PLU. Curtain rises at 8:15 in Eastvold Auditorium tomorrow, Friday and Saturday night.

William Parker, a member of the communications arts faculty at PLU, directs the production.

Written by William Inge, "Bus Stop" is a story about a busload of travelers marooned to a small roadside diner in the middle of a snowstorm. It is at times a heart-warming drama as well as a hilarious comedy.

Kathy Beller, a freshman from Kalispell, Mont., portrays the "kidnapped" nightclub singer Cécile, a role made famous by the late Marilyn Monroe. A mathematics major, Kathy appears on the stage for the first time since she was in the third grade.

A Bremerton junior, Randy Grams, plays the conceited

waiter who spirits Cécile away, intent on matrimony. Don Murray played the movie role. Randy appeared in "Between Two Thieves" at PLU earlier this year.

Penny Flisbeck of Tacoma, a PLU drama veteran, plays Grace. A former member of the Century Singers night club act, Phil Ransley has returned to PLU after six years as a professional entertainer and portrays the role of Carl. Phil starred in "Song of Norway" at PLU several years ago.

Others in the cast are Gayle Dugger as Elma, Chuck Nordquist as Will, Brent Rodgers as Dr. Lyman, and Frank Calsbeck portraying Virgil.

Tickets for the three performances are on sale at the University Center ticket office (75 cents for students, \$1.25 for adults) or may be purchased at the door. PLU students will be admitted for half price on opening night.



KATHY BELLER AND RANDY GRAMS star in "Bus Stop," opening Thursday night in Eastvold.

## UC Board Seeks to Stem Abuse

The University Center Board, comprised of an equal number of representatives from student body and staff, is asking student aid in two areas which will cut maintenance and operation costs in the Center.

Misuse, although minor, is cause for concern by those who maintain and use the UC. Students are asked to make a more concerted effort to do such trivial things as wipe the mud from their feet before entering the building, keep their feet off the upholstery, refrain from stealing or rearranging the cards on the calendar board, and keep desks out of the building (especially the serving area).

All of these are far increased costs of maintenance if not dealt with by the individual students. The cost of enclosing the calendar board in glass, for instance, would

be near a thousand dollars—money which could better be spent for students' use.

Constructive suggestions are fed-back concerning coffee shop hours and UC services in general are needed to determine suitable operating schedules.

In response to the many requests to extend the hours of the Coffee Shop, the UC Board plans a good deal of experimentation. Effective immediately, the Coffee Shop will be closed from 3:30-5:30 p.m. in order that the present 8 p.m. closing time may be extended to 11. The serving and vending machines will still be available for use during these hours.

Students should direct their thoughts and ideas to the University Center Board via Mr. Herb Swanson, UC director.

## American Forum Plans Africa Tour

Dr. C. Eric Lincoln, President of the American Forum for International Study, announced today that universities in Ghana and Nigeria would be sites for the fourth consecutive African Studies Programs sponsored by the American Forum.

The African Studies programs will begin July 3 and conclude August 8, and will carry six academic credits from the University of Massachusetts.

Dr. Lincoln said that the Ghana program, in addition to 60-75 hours of lectures, would include field study trips to Kumasi, Elmina, Tema, and other historical sites. Special programs of dance, music and theatricals will be included as part of the program. The National Dance Company of Ghana led by Mr. A. M. Gyeduah will perform for the participants.

The program in Nigeria will be centered in Ibadan and have as its theme Comparative African Cultures. Lectures will be provided by leading scholars from the University of Ibadan and field trips will be made to Lagos, Ile-Ife, Abokuta, and the Muslim North. American teachers will be given the opportunity to collect and develop

materials for use in their U.S. classrooms.

As to all American Forum programs, Ghanaian and Nigerian students will participate in the programs.

In addition to university-based programs, Dr. Lincoln also announced that the Forum would sponsor a six-country West African cultural tour.

The American Forum has pioneered on-the-scene programs in African studies for American students and teachers. Since its founding in 1968 as a private, non-profit educational organization, the American Forum has taken over 600 Americans to Africa for summer study and field work.

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By JOHN HUSAGEN

Most Americans have "been totally indifferent to Revelation." These were the words of lay theologian, Dr. William Stringfellow, as he delivered a scathing oration on campus March 6.

Dr. Stringfellow, recently cleared of the charge of harboring the fugitive priest Daniel Berrigan, began his talk by reading from the book of Revelation and relating the story of the destruction of Babylon. Linking the story of Babylon to present day America, the speaker maintained that most Americans fail to see the parallels between the two civilizations.

The average American desires to suppress the Bible and discuss it as apolitical. On the contrary, Stringfellow stated that the book of Revelation is the "most political part of the Bible."

This disregard for the importance of Revelation is a sign of the "moral impoverishment" which is rampant in American society today. Moreover he continued that

this moral poverty bounds in the areas of society where morality is most needed.

Stringfellow spoke of men, thwarted in their moral development, who talk of peace, yet expand the war attempting to get peace. These same men are the ones who support a sanctioned persecution of those who don't conform to the norms of an "irrational society." In Dr. Stringfellow's words, there exists in America a "descent for human life among the managers of society."

## U District Fair Set for May

The Board of Directors of the University District Chamber of Commerce has unanimously approved to hold another Sidewalk Fair, and has set May 22-23 as the dates for this year's event.

A children's art show, folk dancing, puppetry, and folk remedies are a few of the activities that will be included in the Fair, attended by approximately 50,000 people last year.

The Sidewalk Fair, to be held on University Way, will run from 9

In a credible expose of "American totalitarianism" the much-hated activities of Secret Police of Nazi Germany were compared to the efforts the U.S. Army to spy on civilians considered subversive. Stringfellow concluded by calling for an American awakening and realization that the days of our apocalypse are at hand. The American apocalypse will not be the end of the world, just as the destruction of Babylon was not the end. As he stated it, "America is Babylon."

a.m. to 9 p.m. on Saturday and from 9 a.m. to 6 p.m. Sunday.

General co-chairmen this year are Fanita Wilson of the Sunloft (1314 NE 43rd Street, Seattle) and Ron Denchfield, Community Relations Chairman for the Chamber.

Regulations for exhibitors are being drawn up and will be available with registration blanks. For further information contact Fanita Wilson, 637-3986.

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### The Shoe Factory

by LINDA BARBER

**CROGHAN-TAKEUCHI**—Miss Cathy Croghan recently announced her engagement to Tom Takeuchi to friends in Stain Hall. Cathy is a junior nursing major and Tom is a senior at Portland State, majoring in political science and history. They are both from Portland, Oregon, planning their wedding for January of '72.

**ROTTSOEK-RIETZ**—The engagement of Miss Becky Rottsoek to Paul Rietz was recently made known to friends. Becky, from Northfield, Minn., is a St. Olaf graduate with a major in music education. She is currently working on her master's degree through the Teacher Corps program at PLU. Paul is a December graduate from PLU, also with a major in music education. He is from Portland, Oregon. They plan to be married this month.

**LINDER-GURSKIE**—A candlepassing in Hong Hall announced the engagement of Miss Barbara Linder to Greg Gurske. Barbara is a sophomore from Silverdale, Wash., majoring in elementary education. Greg, a sophomore from Bremerton, is majoring in business at Olympic College. They plan to be married in the summer of '72.

**HENNINGSON-FISHER**—Miss Bonnie Henningson announced to friends in Pflieger Hall her recent engagement to Don Fisher. Bonnie is a senior majoring in business, and Don is a junior at Oregon Technical Institute in Klamath Falls. They are both from Astoria, Oregon, planning their wedding for August of '71.

**ARMSTRONG-BRANDT**—Miss Kathy Armstrong, a sophomore nursing major, recently announced her engagement to Tom Brandt at a candlepassing in Hong Hall. Kathy is from Portland, Oregon, and Tom is from Juneau, Alaska. He previously attended PLU, and is presently in the Navy, stationed in Washington, D.C. Their wedding is planned for January of '72.

**DALE-SHELDON**—Ordal Hall was the setting for a candlepassing held by Miss Joan Dale to announce her engagement to Keith Sheldon. Joan is a sophomore art major from Fergus Falls, Minnesota. Keith, also from Fergus Falls, is presently in the Air Force on a 12-month tour of Vietnam. They plan to be married in December of '71.

# NWC Basketball Stars Selected

If the 1971 NWC all-star selections are any indication of what is to come, then the longer will be a good one next year. By a vote of all the coaches in the conference only one of the top ten players in the longer were seniors.

On the first team two juniors were unanimous choices: PLU's big Abe Palm, and 6-0 guard Doug Holden from Willamette. Lewis and Clark placed two men on the first team. They were junior guard, 6-7 Don Skille (who is a first team repeater), and super-sophomore 6-4 Gary Warren. Finishing out the first team is the only senior selected for the squad, 6-3 Bob Hefel from College of Idaho.

On the second team PLU placed guard Tom Parsons, a junior. The rest of the second team was comprised of 6-3 Steve Weddell of Lewis and Clark; 6-6 Ron Wax of L&C; 5-6 freshman Jim Riggio from Willamette; and the other all-star senior 6-3 Bob Lundahl from Willamette.

PLU was the only team in the conference to place four players on the honorable mention list. They were seniors Greg Freitag, Roger Wiley, Mike Willis and Benny Phillips.

In conference play Abe finished fourth in scoring with a 17.3 average. Parsons finished 11th in

the same category with a 14.1 average. Even if PLU had no points in scoring, they played strong enough to lead the conference in offense with an 87.6 per game average. Interesting enough, they led the longer in field goal and free throw accuracy.

PLU also led the longer in total

defense, allowing only 77.8 points a game for the opposition. Benny Phillips, Abe Palm, and Terry Finley with 1, 2, and 3 respectively in field goal percentage. Greg Freitag finished second on the list. Phillips' percentage of 81 is the second best ever recorded in NWC history.

# Karate Team Loses to GRCC

The PLU Karate team had an unrewarding afternoon in Auburn, Saturday. Green River Community College hosted approximately 150 contestants in their second annual karate open.

In the kata division, George Wood and Bruce Hampton placed sixteenth and fifteenth respectively. The competition was very tight and several close decisions had to be made. George performed an Orange belt kata, and George demonstrated a 10th dan of the green belt level.

The sparring, or kumite, was also fairly uneventful. Wood placed tenth—losing his final match on a technicality. In previous matches he had scored well and appeared to have his last fight well under his control. However, the match went to sudden-death and George struck his opponent in the head with a straight punch. The point was given to his competitor and George was eliminated.

Gordy and Marc Johnson, both

of PLU, tied for fifteenth place, Gordy's showing did not give justice to his fighting. Although it was his first intercollegiate tournament, Gordy showed his competitors a very well-controlled and balanced attack. In his final match, Johnson—an orange belt—lost 2-1 to a green belt from GRCC.

Marc was not up to his previous tournament's performance in Portland where he took fourth, but did manage a successful day, however, in our match he just missed of a reverse punch to the small ribs and decided his opponent. He was penalized a point and as a result seemed to be overly cautious. However, Marc held on to take the match 2-1. In his final match, Johnson had to go into sudden death with a blue-belt from Portland. Shortly into the overtime, he let a back fist through his guard and lost the match.

PLU's last major tournament will be in Ellensburg on April 3.

# Women Hoopsters Place Second

March 5 - 6 was tournament time for the PLU women's basketball team. The team, coached by Carolyn Phillips and Ross Boice, participated Friday and Saturday in the Northwest Conference tournament held at Washington State University, Pullman. The Lady Lutes finished a respectable second to Boise State College in the "B" division.

In the championship game against Boise Saturday afternoon, the PLU women jumped to an early 4-1 lead but their opponents scored ten unanswered points to lead 11-4 after the first quarter. Boise State expanded their lead to nine by the half. PLU came within five points of tying the game early in the third quarter, but couldn't keep a sustained offense going. Boise State won the contest 41-23.

The Lutes advanced to the finals with a preliminary victory over North Idaho Junior College 45-38 and an exciting win over Everett Community College in overtime, 33-29. The PLU-Everett game was close all the way with the score

led at 29-29 at the end of regulation play. With about a minute and a half left in the three-minute overtime, Jody Seberich hit a basket from outside and later put in

two free throws to give PLU the victory. Miss Seberich was high scorer in both the North Idaho and Everett games with 18 and 19 points respectively.

# PLU Leads in NWC Trophy Race

PLU, showing its strength in winter sports (indoor), moved ahead of Lewis and Clark and Willamette in point standings for the coveted NWC All-Sports Trophy. Five of the nine championships have been decided. Finishing first in basketball and swimming, and third in wrestling gave the Lutes a total of 47 points. They are closely trailed by L&C with 42, and Willamette with 40.

Points are awarded on a 12, 10, 8, 6, 4, 2, and 0 basis depending on the relative order of finish. From one to seven. All sports are counted equally.

Baseball, track, tennis, and golf (the four remaining championships) will be figured into the total and the trophy will be awarded in May.

PLU has never won the trophy due to the fact that last year was the inaugural year for the award. Lewis and Clark was the first winner, winning over Willamette by a score of 35-0. PLU tied with Lewis and Clark with a total of 60 points.

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## from ASPLU

### ELECTIONS AND PERSONNEL BOARD

**ASPLU SECRETARY:** All applications must be received by 4:00 p.m. on March 19. The selection will be made the same evening.

**COMMITTEES:** The deadline for applications to the following committees is April 1. Committees in operation now will remain so until the new committees are appointed. Students wishing to re-apply for committee appointments may do so.

- |                      |                         |
|----------------------|-------------------------|
| Academic Concerns    | *Admissions             |
| Cave                 | Artist Series           |
| Entertainment Series | Housing                 |
| Forums               | Lecture and Convocation |
| Homecoming           | Student Publications    |
| Student Relations    | University Center Board |

\*The Admissions committee needs only 1 girl who is presently a sophomore.

### ASPLU SENATE

The Senate will meet tonight at 8:00 in the Room 204 of the U.C.

The MOORING MAST needs a student with a car to work about four hours a week.

We are also in need of volunteers to help stuff papers on Wednesday afternoons. Call ext. 436 or 437 for information, folks.

## Abortion Referral Service Available

An Abortion Referral Service, coordinated by Joyce Rhodes and the YWCA of Tacoma and Pierce County, began operation in Tacoma this week located at 401 Broadway. The service is open from 9-11 p.m. on weekdays, and from 1-5 p.m. on Sunday.

A volunteer staff is on hand to help women obtain information on how to get safe abortions at minimal cost. The service supplies names of reliable and sympathetic doctors and competent counselors, and provides transportation, housing, babysitting, and more for women.

Information concerning adoption agencies, schools for pregnant women, vasectomies, and birth control clinics is also available.

For more information, contact Judie Furler, at the YWCA, BR 2-4181.



### SADIE HAWKINS DANCE

(Girl ask boy to or at the dance), featuring music by "Cold Sweat" and lights by "Dr. Tranquility's Magical Medicine Show, will be held in Chris Knutson on March 20, from 9 til 12 p.m. Be there!

### JOB PLACEMENT

The following companies will be recruiting next week.

- Tuesday—Travelers Insurance Co. (all classes, all majors)
- Wednesday—Thunderbird Graduate School of International Management
- Thursday—Arthur Andersen & Co. (accounting firm)

### BLOOD BANK

**BLOOD DONATED** by PLU students was released from the PLU Blood Bank Pool to Pastor Mikkel Lono, on March 9 at Allenmore Hospital in Tacoma. He was Vice President in Charge of Public Relations in the early 1940's at Pacific Lutheran College.

### VOLUNTEERS NEEDED

Volunteers are urgently needed for USAC's swim program for 30 mentally retarded children. The program, held in PLU's pool, is conducted every Friday by PLU students. For those who have free time Friday mornings at 10:30 or 11:30 and who want to do something worthwhile, call Jerry Flarson at ext. 4277.

## PLU to Conduct NSF Mathematics Institute

PLU with support of the National Science Foundation, will conduct an In-Service Institute in Mathematics next year for 35 junior high school teachers.

The Institute is intended to strengthen teachers' backgrounds and bring them up-to-date on recent trends in mathematics. Two courses, Modern Algebraic Concepts (425) and Modern Geometry (422), each worth four semester hours credit, will be included in the program.

Math 425 will meet once a week for 15 sessions beginning September 11, and Math 422 will follow in a like manner second semester, ending May 15.

Any teacher or supervisor of mathematics in grades 7-10 during the 1971-72 school year is eligible for selection, while persons with weak or out dated backgrounds are especially urged to apply.

No tuition or fees will be collected from Institute participants. A \$15-book allowance will be avail-

able and travel reimbursement will be paid as funds permit.

Dr. John Serrano and Dr. Kenneth Fisher, both full-time members of the mathematics staff at PLU, will instruct the classes.

Application forms may be obtained from:

Dr. John O. Darzig, Pacific Lutheran University Tacoma, Wash. 98447.

Initial forms will be made by Feb 15. Forms completed application received before July 1, 1971.

PHONE LE 7-5381

## College Cleaners

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## Ye Olde Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Things going on	at P.L.U.	17	8:15 Olson Pat Paulsen	8:15 Eastvold & play "BUS STOP"	9:30 CAVE Dave Quayley 8:15 Eastvold "BUS STOP" 8:15 Olson Robert Bly Poetry reading JAMES TAYLOR	9:00 Sadie Hawkins Dance-C.K. "Cold Sweet" 8:15 Eastvold "BUS STOP" (in Seattle)
9:30 and 11:00 Worship Service C.K. hall	8:00 In the CAVE "DYNAMITE CHICKEN"	7:00 Olson Intramural Volleyball 8:00 CAVE "DYNAMITE CHICKEN"	Latin American Symposium 8:00 CAVE "DYNAMITE CHICKEN" 10:00 A-101 Vespers Service	Latin American Symposium 7:00 Olson Intramural Volleyball	Daffodil Festival-Olson 8:00 C.K. Movie "Sex and the single girl" MUSICAL WORKSHOP	Olson and Daffodil Festival 10:00 CAVE DANCE "choice"
9:30 and 11:00 Worship Service C.K. hall Daffodil Festival	8:15 Olson Daffodil Coronation Flower	30 Power			At the CAVE	J. Hustad

## mast essay

Once the poet's voice was heard and recorded as significant in the halls of political bodies. As an acknowledged part of a nation's intelligentsia the poet had at his pen's end the power to reform, to arbitrate, to direct the course of history. Poets were primarily known in connection with the government offices they held; Chaucer as an international diplomat and a customs officer, Milton as a part of Cromwell's Office of Foreign Affairs, Dryden as Historiographer Royal, to name a few. The fortunes of literary men often varied with the tides of government. With rare exception each had a stake in the politics of his day.

The eighteenth century saw a reversal of this trend with men of letters retiring, not without protest, to the background of action in government. The poet became a stereotype idealist, more likely to retire to an intellectual Brook Farm than to draft a social reform proposal. He was seen as some sort of lovesick Back-to-Nature enthusiast and, most currently, he has spun himself into a cocoon of academia.

Among America's newest crop of poets has arisen a movement to return the sensitivity of artistic citizenry to the political scene. At the head of this movement is Robert Bly. His voice as a critic is shaking poets from their niches in the university, his votes as a citizen was one of the first heard as a member of American Poets Against the Vietnam War. With Bly is seen a reintroduction of the poem as a vehicle for social reform beyond mere token protest.

Bly has continually sponsored a renewed emphasis on the place of subject and theme over mere technique. With technique as a tool, Bly himself continually *poes expose* *expose* expose of the ills of American attitude, action and orientation to life and the world. He uses the way debaters use a narrative, to prove a point.

A activist always, Bly does more than recite the ills of a foreign war, the injustice of racio-religious prejudice, or the impersonalization of mechanical society, he calls for change. He plans shocks for his readers; he solicits thought, concern, prove an exemplary experience for those into either literature or contemporary problems.

Nor does the man live any less than he preaches. Bly has been involved in sit-ins, stand-ins, read-ins and rallies all around the country for nearly ten years. He draws his living from invitations to read and speak; rather than from teaching; he refused a government stipend in protest of government policy.

In the last ten years Bly and several of his contemporaries have begun to reach outside the traditional academic circles with their art and have succeeded in putting poetry into the chorus of voices that speak for society.

Bly will present a reading Friday at 8:15, in Olson Auditorium.

### COUNTING SMALLER BODIES

Let's count the bodies over again,

If we could only make the bodies smaller,  
The size of skulls.  
We could make a whole plain white with skulls in the moonlight

If we could only make the bodies smaller,  
Maybe we could get  
A whole year's kill in front of us on a desk!

If we could make the bodies smaller,  
We could fit  
A body into a finger-ring, for a keepsake forever.

—Robert Bly

(from *The Light Around the Body*, Harper & Row, 1959)

### WHERE WE MUST LOOK FOR HELP

The dove returns; it found no resting place  
It was in flight all night above the shaken sea;  
Beneath the ark eaves  
The dove shall magnify the figer's bed,  
Give the dove peace  
The sparrow shall walkways leave the ill at dawn;  
At dusk, blue swallows shall return.  
On the third day the crow shall fly,  
The crow, the crow the spider-coloured crow,  
The crow shall find new mud to walk upon.

—Robert Bly

(from *Contemporary American Poetry*, Penguin Book, 1962)

