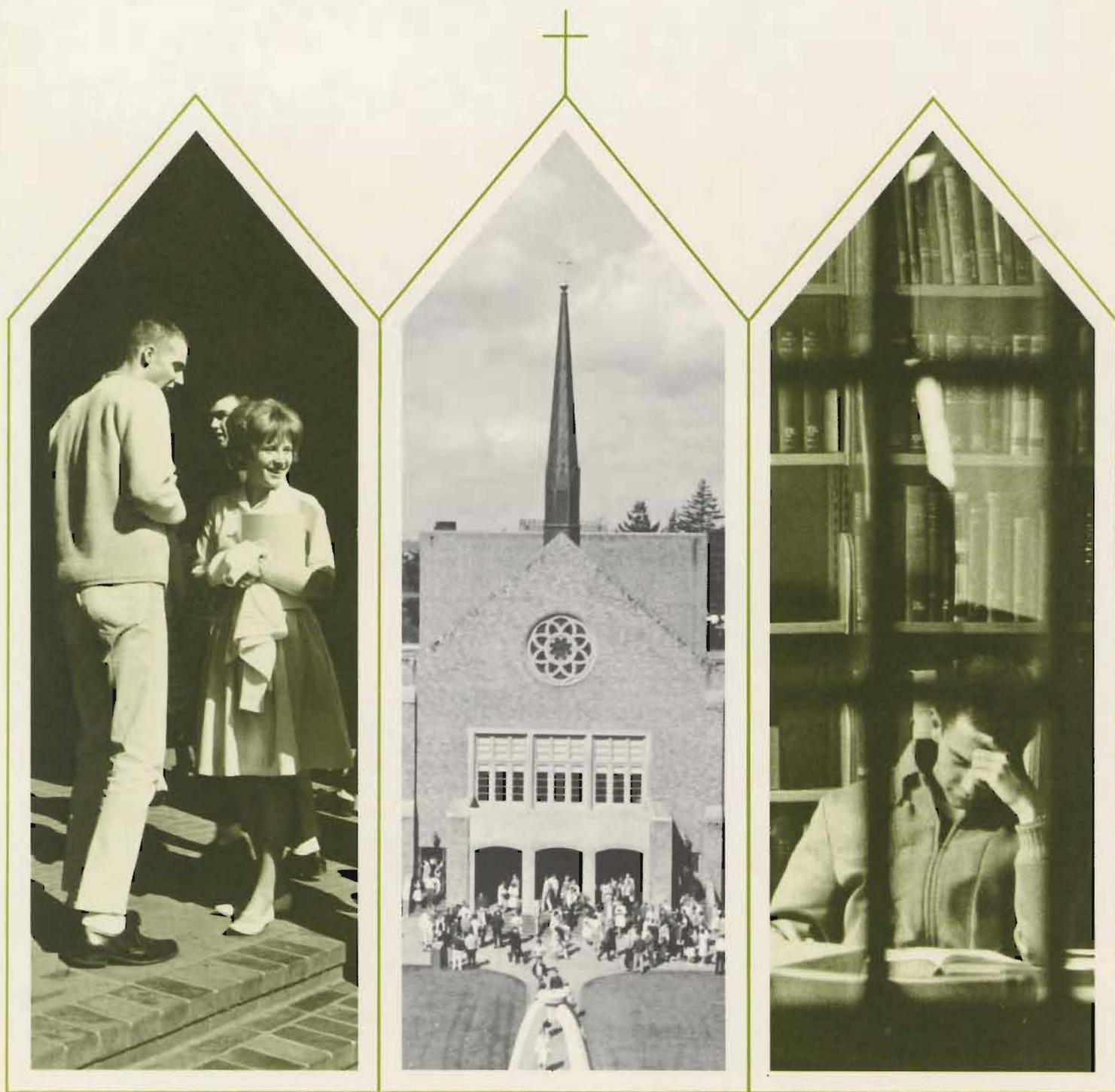


# Reflections

Pacific Lutheran University *BULLETIN* October, 1964







# Reflections

*Pacific Lutheran University Bulletin*

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## REFLECTIONS

*With this issue the Pacific Lutheran University Bulletin adopts a new format and a new name, Reflections. The purpose of this publication will be to reflect the events and thinking of the University to its constituency.*

*The publication formerly known as "The Alumnus" will be combined with the Bulletin. A special section of Alumni News will be inserted in the copies sent to the 5,500 alumni on the mailing list.*

*Reflections, the PLU Bulletin, has its roots in the Pacific Lutheran University Herald, first published in 1891 shortly after the school was incorporated in 1890. Almost continuously since that time some type of news bulletin has been published by the University.*

*This publication is edited by the Department of Public Relations. The graphic design is produced by O. R. Devin, Jr. of Seattle. North Pacific Bank Note Co., Tacoma, is the printer.*

This is a Chapel Service,  
*by Dr. Robert Mortvedt*

"Faster and Faster": It's Tempo of Achievement,  
*by Frank H. Haley*

Church Support . . . A report on three Stewardship Projects  
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The Christian Mind,  
*by William P. Giddings*

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*by Earl E. Gerheim and Dr. Peter J. Ristuben*

Some Thoughts on the Value of a PLU Education,  
*by Charles Mays*

General News and Information

University Notebook

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## this is a chapel service



This is a chapel service at PLU. You have been here before—all of you, many times—willingly, apathetically, and under constraint. What has chapel meant to you? What will it mean today?

The answers, I am sure, are various. They would range all the way from “nothing” to such a statement as I read a few weeks ago in a letter written by a retiring staff member:

*“My biggest regret of all will be missing chapel every day. It has been the highlight of my day. When I sit here and listen to some of the wonderful messages and hear the inspirational singing and the gems of prayer, I think, ‘I wish the parents of these students could hear what their children are exposed to every day’.”*

How does one account for such wide variation—ranging from “nothing” to a profound richness of meaning? Or better yet, what can one do to transform an experience of nothingness to an experience of rich meaning?

This is the question which stands continuously before those of us who are responsible for the chapel services. We do not face the question carelessly, for we are convinced that the very existence of our institution as a center of Christian learning is related in a vital way to the power which *does* or *does not* emerge from our services of worship.

We do not necessarily believe that power must instantaneously or continuously be felt by every person every day in every chapel service; but we do believe that in our corporate efforts to worship God there resides a potential of power which probably cannot be found in any other campus activity or endeavor. This is why we are compelled to face chapel seriously. There is no other time when all our students and all our faculty face together a collective responsibility.

The easy answer for some people, of course, is the old bromide about being required to attend. You can't compel a person to worship, they say. You can bring a horse to water, but you can't make him drink.



I am almost appalled to think that any thoughtful person can face such a serious matter with such glib and facile words. Although the statements are true, they do nothing to compel a person to face one of life's major responsibilities. Let me use an analogy. There are few people here, I dare say, who consider the Ten Commandments as anything very trivial. They are a part of God's word; they have exerted an incomprehensible sway over the lives and actions of millions of human beings. They deal with matters of transcendent importance to the lives and welfare of the members of the human race. St. Paul, in an illuminating passage in the seventh chapter of Romans shows us that it is *through* the commandments

that we recognize sin for what it is. The commandments do not create sin, but they reveal it with incandescent clarity.

Did you ever stop to reflect about the fact that there is nothing very permissive or voluntary about any one of them? “I am the Lord thy God; thou shalt have no other gods before me.” Every commandment is in the imperative mood: “Thou shalt”, “Thou shalt not”. That is why they are called commandments—God's commandments—not those of men. I suppose there may be some people who are inclined to say, “Remember, God, you can bring a horse to water, but you can't make him drink.”

It sounds just a little presumptuous, doesn't it? But I can hear God's reply: “Yes, son, I remember; you see, I made you that way. My commandments show you the natural evil that is in you. You are free to choose wisely or badly, but I suggest that you reflect upon the consequences.”

Ironic as it may seem, I sometimes feel the only people who are *really compelled* or required to attend chapel are the people who might almost be the most free to stay away—the people who daily confess their utter dependence upon God—the people, in short, who are so grateful for the faith which Christ has inspired in them that they are compelled to seek expression

*Editor's Note. This is a Chapel talk delivered by President Mortvedt on May 13, 1963. Because it delineates sharply one of the perennially important problems the University faces, the editors asked that it be printed in the first issue of Reflections.*

for their gratitude in worship. According to human standards, the people who attend chapel most voluntarily are the ones who are subject to the greatest compulsion. But these same people would be the ones who would quickly agree that a required chapel service does not guarantee that a college is a Christian institution.

No one would say you can't learn anything from required English or Chemistry or history or education. We know from experience that we can. And it is the same with chapel. All required chapel does is try to guarantee that we shall be exposed to the influence of God's power. And this is no trifle. We hear the Scriptures; we hear the prayers; we sing the magnificent hymns of praise and adoration; we have opportunity to pray some prayers of our own. If we care to, we may even hear the words of the speaker. But the words of the speaker are, I am sure, oftentimes the least important. I sometimes feel we could learn a lesson from the Quakers by just sitting with open and attentive minds. God speaks in strange and wonderful ways.

It is my conviction that those who argue that they cannot be required to worship would not be much interested in voluntary worship. Worship involves the most complicated effort of a lifetime and the most important. It is an art which demands effort, striving and decision. For in worship we seek to be in the *presence of* and to glorify God. It is a little difficult to see why either students or faculty members may be persuaded that they ought to be completely free to resist *even exposure* to the influence of being in God's house, and especially so in view of the fact that we are told that we do not create our own faith; it is at least in part created in us by being exposed to God's holy word.

The chief reason why we get nothing out of chapel is that we bring nothing with us to chapel except our own restricted natural egos. Thinking only of ourselves, we find only ourselves. And what we find is often drab and uninspiring. I suspect that anyone who does not really want to experience and commune with God will never do so; and I suspect that anyone who wants to do so will not fail.

The root of our problem may be the fact that we

have never faced a primary responsibility of Christian commitment; namely, the responsibility of declaration or proclamation. We were made God's children by being baptized, and we may have professed our faith once in confirmation. But there we stopped, and we also stopped growing as Christians. And since nothing very important seems to be happening, we just vegetate and grumble. I think of the little girl who was reminded that she had forgotten her prayers, to which she replied, "I didn't say them last night and nothing happened, and I don't intend to say them tonight. If nothing happens, I may not ever say them again."

But whether we know it or not, something important is happening. We are allowing ourselves to be separated from God—separated from the ultimate source of all that is good, beautiful, holy and forgiving. Nothing could be more serious.

As a step in the right direction to change this pattern, I offer two suggestions. First, pray as earnestly as you can the simple prayer, "God, make me willing to work in new ways." Pray it now; pray it tomorrow morning; pray it until you begin to feel a new sense of direction, a new peace, a new purpose.

And my second suggestion is equally simple. Instead of complaining or griping, *begin a quiet proclamation of your belief as a Christian*. If you owe an apology, apologize; if you have been rude, be courteous; if you have been critical of religious practices, be commendatory; if you have sought to keep your friends from chapel or church, invite them to attend with you; if you have forgotten how to pray, learn again to bow your head and your heart.

This is chapel at PLU. There is nothing spectacular about it. It is a twenty-minute pause in a busy day. But it is a pause during which we not only try to hear God's voice, but we also try to glorify His name.





**aster and faster: It's tempo of achievement!** Yet, in relation to the University's expansion, the library fails to keep up.

"Construction work on new library nears completion."

This was a page one story in the *MOORING MAST* of September 30, 1940. The story also disclosed "... With a staff of library assistants . . . they catalogued enough books to necessitate three additional shelves in the library."

Three years earlier, October 23, President O. A. Tinglestad in his cornerstone laying address "paid tribute to the citizens of Tacoma and Pierce County for their gifts to the new building which will stand," he said, "as a genuine memorial to the community of greater Tacoma."

It was a dual purpose building, housing a physics laboratory, lecture room, and two classrooms besides the library which provided 140 study stations for students and a stack capacity for 75,000 volumes. It had required more than four and one-half depression years filled with a prodding struggle to raise funds.

The 1936 master plan had called for 'a \$100,000 fireproof combination library and classroom building,' "Lutherans of the city," Dr. O. A. Tinglestad said, "will be asked for \$20,000 and the general citizenship for \$80,000."

**T**he University's leadership has not trifled with the fact that every educational advance depends upon the library's resources. Both a quality education and a quality faculty is impossible without a quality library.

The record states that "no accession was made before 1900." We have the word of the first librarian, J. U. Xavier, that the collection had by 1904 grown to 1300 volumes, and there were no dates of acquisition entered in any record or in the books themselves. When the *MOORING MAST* appeared that Friday, 24 years ago, there were 21,337 volumes in the collection. The library, therefore, had grown at an average of 593 volumes each year. At the close of the current academic year, 72,994 catalogued volumes were housed on the shelves. By 1940 the pace of collection growth had stepped up four-fold; now it leaps ahead ten-fold. During the past academic year, 5,996 volumes were added. Whereas in the summer of 1940 "three additional shelves" were required, in July of this year, with three of four librarians on vacation, 1,475 volumes were catalogued requiring 409 shelves.

**I**n that pre-Pearl Harbor year of 1940, according to the records, 8,079 loans were made. During the academic year just past, according to a ledger of purchases, the University spent \$1,118.02 for new materials. Now, more than that is collected in fines on overdue books, and over 40 times as much is spent annually to build the collection.

Maintaining a library for higher education, not to mention research, compares with the experience of *Alice Through the Looking Glass*:

"Faster! Faster!" the Queen kept crying. But Alice felt she could not go faster.

The most curious part of the thing was that the trees and the other things around never changed their places at all: however fast they went, they never seemed to pass anything.

"Are we nearly there?" Alice managed to pant out at last.

"Nearly there!" the Queen repeated. "Why we passed it ten minutes ago! **Faster!**" . . . here, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that!"

**W**hy is it that despite the library's accelerated growth in relation to the University's academic demands, the library appears to be standing still?

The answer is readily at hand. First, the library now serves seven students for each one enrolled prior to World War II. Second, instead of a single three-year normal degree, our collection and staff must now support a University offering a Liberal Arts degree with fifteen different major studies, eight professional degrees, and our forthcoming graduate degrees. Third, the explosion of printed knowledge, doubling in the 1950's and, at the present rate, quadrupling by 1967. Fourth, an earlier maturing of the students' interests including such elements as the quickening of intellectual curiosity, professional and vocational decisions, and the academic pressures of the post-Sputnik era.

It is the demands which are explosive, not the library's expansion. In truth, "**Faster, Faster,**" is the din sounded on all fronts.

Books and journals; microfilms and manuscripts; tapes and films—all these are not like bricks whose uniformity makes them facile to handle. Each item or volume is unique. It must be differently described, classified, indexed, and processed so as to fulfill its intended function. Hence, the demand for a larger collection poses other problems.

**W**hose time and judgment shall assure the University of purchases which will serve the degree work? To this end the faculty, during the past year, divided among themselves and evaluated for acquisition, the printed list of 90,000 titles which earlier had been the choices of subject specialists for a model undergraduate library. About one-third of these the library had already shelved. Approximately another third was either irrelevant or already superceded. It now remains for our professional faculties to project a title-by-title acquisition schedule, and all departments of instruction to define those precise subject areas where additional journals should be acquired to support research, a pursuit in which our faculty,

graduate students, and a growing percentage of our seniors are involved. All this, together with current publishing, shall define a decade of acquisition.

"Faster! Faster!" urged the Queen, "if you want to stay where you are."

As of August 1, 1964 only 1,922 feet of empty shelves remained, 10 percent of which must be reserved for flexibility. (A collection never circulates nor grows uniformly. Twenty percent is the recommended minimum.) Because journals average three parts to a volume the 942 subscriptions really amount to 2,400 pieces. This year's acquisition (6,000 volumes) and next year's (8,000 volumes) will really total around 18,000 pieces. By the time this year's junior class graduates, there will be shelf space left for only six months of acquisition. "Faster! Faster!"

**T**oday's library is not meant to be a storehouse of books. It should be a scholar's workshop, housing one-half of the regularly enrolled students at a time, with all the best and relevant that man has thought and done immediately accessible in an environment of learning, freed of elements hostile to concentrated study and reflection. The comely brick structure with oak interiors seated one-half the student body at one time, but now less than one-tenth of the standard half.

**Faster! Faster!** Indeed! Just to stay as we are!

The present building reflected the custodial responsibility of the library of the Nineteenth Century. This is but the starting point for the Twentieth Century university library. It functions as a learning resources center. The most important achievement of a college experience is to have begun to learn how to go about learning. It cannot be far from the truth to claim that this achievement is the hall-mark of a university education. This common pursuit centers in the library. Its success is pivotal.

The Board of Regents has engaged the Seattle architectural firm of Bindon and Wright to design the new library. It is hoped that construction of the new building will take place during the University's 75th anniversary year, 1965-66.

Twelve firms were interviewed by University officials before the Seattle firm was chosen. Bindon and Wright, specialists in the field of library design, were the architects for the Seattle Public Library, the new addition to the University of Washington Library, and Seattle's Norton Building.

Also engaged by the regents for the Long-Range Development Program was the landscape architectural firm, Richard Haag Associates of Seattle. The Haag firm will develop a master landscape plan to complement the Master Plan of buildings planned by Quinton Engineers, Ltd. The Haag plan, to be completed by the end of this year, will provide the necessary details for plantings, malls, lighting, pedestrian circulation, and parking.

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*Editor's Note: Frank H. Haley has been librarian since 1951. He is a graduate of Willamette University, has a degree in library science from the University of Washington and a bachelor of divinity degree from Drew University.*

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# Church Support

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As a private university, Pacific Lutheran is dependent on gifts from individuals, organizations and the Lutheran Church for operating and capital funds. The University is deeply grateful for the support which it has received, but much more is needed if the quality of education is to meet the challenges of our age and if the vital goals of the Long-Range Development Program are to be met.

Three stewardship projects of supporting Lutheran Church bodies are of vital concern at present, and the University respectfully urges the support of all Reflection readers involved. These projects include:

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## **FORWARD PHASE FOR EDUCATION, The American Lutheran Church**

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An all out campaign is being waged this fall by the American Lutheran Church to raise the Forward Phase of its annual budget. If this drive is successful, the 17 schools and 4 units of the seminary will receive \$1,500,000 for critically needed capital expansion.

For the past three years the Forward Phase has been designed to provide approximately \$100,000 to each senior college, and the same is true this year. However, for the past three years PLU has received \$8,064.00, \$10,080.00 and \$13,255.00. It is imperative that the full amount be raised this year.

Promotional materials for use in congregations are available through the ALC's Stewardship Department. All churches are being encouraged to have a special offering for this program.

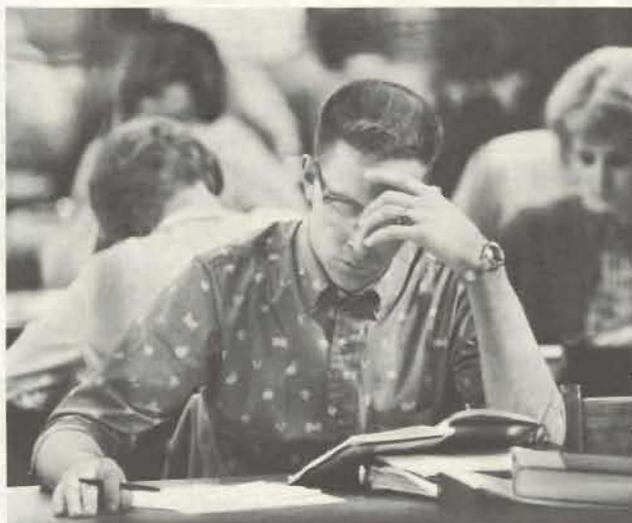
The ALC's North Pacific District is the corporate owner of PLU.

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## **PROJECT SWAP, Pacific Northwest Synod Lutheran Church in America**

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The Pacific Northwest Synod of the Lutheran Church in America is in the midst of a two-year program to raise \$100,000 for higher education capital funds. PLU is slated to receive \$45,000 toward its new library from this campaign.



SWAP (Synod-Wide Accent on Posterity) was launched last spring with special observances in every congregation of the synod which embraces churches in Washington, Idaho, Oregon, Montana and Alaska.

According to early reports, prospects are good that the minimum objective will be reached, and Synod officials have expressed the hope that the drive will go well over the top.

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## **H. L. FOSS FUND, North Pacific District, The American Lutheran Church**

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At its annual convention last June the North Pacific District of the American Lutheran Church voted to establish an H. L. Foss Fund. This Fund is in honor of Dr. Foss, district president since 1931 who retires Dec. 31. The District designated that the Fund be used for PLU and that the Board of Regents make the decision for its use.

The PLU regents voted to name the new men's dormitory, to be built this year, H. L. Foss Hall; and that the contributions to the H. L. Foss Fund be used to furnish the Hall. Congregations and members are being contacted by a district committee for gifts. A goal of \$75,000 has been set.

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**HOMECOMING: October 30 – November 1**

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**Friday, October 30**

7:30 p.m. Coronation of Queen

8:30 p.m. Concert, Bud & Travis, renowned folk-singers

**Saturday, October 31**

10:00 a.m. Powder Puff Game, Lower Campus

1:30 p.m. Varsity Football, PLU vs. Western Washington, Lincoln Bowl, Tacoma

5:30 p.m. Alumni Banquet, College Union

8:30 p.m. Homecoming Dance, Max Pillar's Orchestra, Memorial Gymnasium

**Sunday, November 1**

10:00 a.m. Worship Service, Eastvold Chapel

1:30 p.m. Open House on Campus



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**1964-65 ALUMNI BOARD**

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This is the 1964-65 Alumni Board which will meet several times this year to consider the business of the Association. Members are: (Clockwise) Mrs. Blanche Hovey '41; Larry Hauge '50, *Director of Alumni Relations and Secretary - Treasurer*; John Osburn '54; Gerald Sheffels '54; Leonard Wesson '34; Dr. D. E.

Strandness '50, *Vice President*; Karl Olsen '47; Carl Fynboe '49, *President*; Herman Anderson '31, *Alumni Representative to the University Board of Regents*; Arthur Broback '52; Rev. David Wold '56; Bert Myhre '36; and Paul Larson '40. Absent were: Rev. Lowell Knutson '51, *Alumni Representative to the University Board of Regents*; Rev. Dwight Boe '47; Marv Harshman '42; Dr. Richard Langton '47; Rev. Donald Cornell '58; and Kenneth (Skip) Hartvigson, *Senior Class President*.

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## THE CHRISTIAN MIND

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*Dr. William P. Giddings, assistant professor of chemistry at PLU since 1962, has a bachelor of arts degree from DePauw University, and master of arts and doctor of philosophy degrees from Harvard University.*



As with any University our concern is with things of the mind; President Mortvedt has expressed this to all of us more than once. As an agency of the church, we must place paramount importance upon developing the mind to its fullest capacities; not only concerning ourselves as in any University with the development of the modern mind, the American mind, the scientific mind, but with the Christian mind as well, using the word MIND to mean a collectively accepted set of notions and attitudes which make meaningful conversation possible. In a recent book published by Seabury Press and entitled *The Christian Mind*, Harry Blamires begins by saying: "There is no longer a Christian mind . . . There is still, of course, a Christian ethic, a Christian practice, and a Christian spirituality, but as a thinking being, the modern Christian has succumbed to secularization. He accepts religion—its morality, its worship, its spiritual culture; but he rejects the religious view of life, the view which sets all earthly issues within the context of the eternal."

This book goes on to describe how, except in a very narrow field of thinking, chiefly about strictly personal conduct, we Christians accept a frame of reference and a set of criteria reflecting secular evaluations. The widely read and discussed books dealing with the values of our culture and the quality of current civilization, from Jacques Barzun's *The House of Intellect* to W. H. Whyte's *The Organization Man* and the whole series of exposures by Vance Packard of the corruptions of our social and commercial life are all presented from a humanistic rather than a Christian standpoint. There is no complaint about the sales record and familiarity of such books; the point is that there is no immediate living dialogue, no current conversation to which such few books as may consider these questions from the Christian basis can contribute. In imaginative literature, the deepest rejections of the shallowness and shoddiness of 20th century civilization come from the line of Kafka and D. H. Lawrence through Henry Miller and Samuel Beckett. These latter have been branded as obscene, yet each has got to grips with man's lostness, his

bewilderment, his rootlessness. The response to the human situation is crucial, fundamental, and illuminating, touching us as Christians yet separated from us by a contradiction in the most basic presuppositions. Yet it is only within the frame of reference manufactured by these sceptics that this current thought can be pursued; there is no current Christian dialogue on this topic. The same conclusion results from examining the literature about totalitarianism: George Orwell's 1984, *The Plague* by Albert Camus. Consideration of the press, of politics—where there are no good or evil actions, only errors of political judgment, and political loyalty reached its ultimate in the career of Eichmann—and discussions of nuclear disarmament on the basis of "Better Red than Dead" or that war is no longer a useful tool of national policy, illustrate the lack of Christian thinking in these areas of life. Such questions as, Can a Christian conscientiously work in advertising? In public relations? Is it possible for a thinking Christian to accept the discipline of a party machine in Congress? Sound outrageous precisely because they fit into no current category of speculation. The thinking Christian, although not extinct, is lonely not because other people disagree with him, but because no one else will enter his field of discourse; he has no one to talk to. Even in the field of religion the majority of the really sound and solid books published are instances of secular thinking about Christian matters: historical studies, textual commentaries, biographies of great figures, studies of the etymology of important words in the Christian vocabulary, factual accounts of Church activities in various parts of the world, and so on. This scholarly output is not bad or unnecessary; but the voice of prophecy is silent.

The thesis which Mr. Blamires has presented so far, that secularism is the dominant aspect of our culture, is not especially new; it is in its description and illustration of the marks of the Christian mind that I find this book the most valuable in contributing to its development. "A prime mark of the Christian mind is that it cultivates the eternal perspective. That is to say, it looks beyond this life to another one. It is supernaturally oriented, and brings to bear upon earthly considerations the fact of Heaven and the fact of Hell." Indeed it seems virtually impossible to bridge the gap between ourselves and our unbelieving fellowmen so as to present to them, vividly and convincingly, the Christian view of the human situation. The secular mind treats this world as *The Thing*, the only sure basis of knowledge, the only reliable source of meaning and value. It has at its heart a total failure to sense the dependence of man, the creatureliness of man. "If our world here is seen as the totality of things, the notion of the Greater breaking in upon it cannot be entertained."

"What is the view of the human situation nourished by secular culture? Turn to magazines, newspapers, movies, television. "Is it the world known vividly to the Christian mind? A world packed full of sinners

desperately dependent upon the mercy of God? A world fashioned by God, sustained by God, worried over by God, died for by God? No. It is a self-sufficient world, possessed by men, dominated by men, its course determined by men. The secular mind feels that things are, on the whole, under control. The normal course of life is pictured as a progress through an increasing number of acquisitions and comforts, and all the time you are peacefully maturing, with a pretty young wife at your side, from youth to early middle age. For in the world of advertisements no man ever grows older than 35 and no woman grows older than 27. The furniture never gets old or drab. The wallpaper never peels off the walls. There is no pain, except for a fleeting hint of indigestion which can be magically whisked away by the right pills." Upon the Christian mind, "on the other hand, is the almost crushing awareness of a spiritual war tearing at the heart of the universe, pushing its ruthless way into the lives of men; the belief that the thoughts and actions of every hour are molding a soul which is on its way to eternity," giving an urgency to human decisions which the secular mind cannot sense. Which of these worlds do we, as Christians, mentally inhabit? Is it the one "with a Heaven above it and a Hell beneath it; a world in which man is called to live daily, hourly in contact with the God whom neither time nor space can limit?"

This supernatural orientation of the Christian mind determines its conception of truth as supernaturally grounded, as opposed to the secularist view of the opinionated self as the only judge of truth. There has been discussion in the *Mooring Mast* of the view that a Christian college, if there be any, limits those fields of inquiry open to the students. The situation to me appears clearly to be exactly the opposite; there is no way we could possibly insulate the student from the secularist positions obtainable in the newspaper, on the radio, in books and magazines available in our own library and bookstore as well as in the other stores in the city within easy reach. Rather it is the state supported institution which is not free to present in its curriculum courses dealing with who you really are, what you are and why. For the Christian, God is real, "not an abstraction, but a Person—with a right arm and a voice. God has moved among us. How wonderful are Thy works! That is a persistent biblical theme, not, how interesting are thy theories. Not even, how unanswerable are thy arguments. But, how wonderful are thy works. For Christianity is a religion of things that have happened—a Baby born in Bethlehem, a body nailed up on a cross. It is a religion of continuing daily action, centered around solid things like fonts and altars, bread and wine." It is not constructed by man to be improved and altered by him or dependent upon his individual opinion. It is more than just the best brand of monotheism on the market, to which men have to grope their private way to truth through utter darkness. Rather it is a divine gift, the word of God. It is either true or false, deserv-

ing of total submission or total neglect. Indeed, christianly speaking, there are fewer vital things in life to argue about than we fondly imagine. God is not the unjust deity we would make him out to be. He does not make attainment of his truth dependent upon your having a good brain, a flair for argument, and the time to keep abreast of all the latest contributions to theological or moral controversy.

"It is important never to confuse the notion in the head that a God probably exists with the motion of the will that flings a man on God's mercy. Thus the intellectual who arrives at a position of declaring that Jesus Christ comes nearest to representing what divinity must be like represents an authoritative judgment upon our Lord—while the Christian's position is that of accepting our Lord's authoritative judgment upon himself."

Finally Christian thinking presents a sacramental view of life. Christianity is widely misrepresented as life-rejecting rather than life-affirming. "Commercial interests actively stimulate youthful sexuality and self-indulgence. In short, men are making money out of corrupting the next generation. Youth is romantic by nature, but the church has largely abandoned this area of experience to analysis by the psychologist, who tends to reduce aspiration, love, and delight to terms of appetite and sensation, or to poets who generally lack a coherent philosophy of life's meaning. We need desperately the Christian mind to "make sense of passionate youthful longings and dissatisfactions as pointers to the divine creation of man and the fact that he is called to glory." Teenage excesses—in idolatry of the pop singer or film star and in sexuality are seen "as perversions of valid impulses rooted in human spirituality. God calls; and all the vehicles of natural and human beauty are at his disposal in tugging at the soul of man with the vision of his glory. Man responds; and all the riches of human appetite, thrust, and aspiration are at his disposal in either answering obediently or answering rebelliously. He may submit to the discipline inherent in each call to taste and see, making of all things an offering and self-dedication. Or he may assert the predominance of the grasping, enjoying self in a riot of claimed and plumbed indulgences. The one way leads to peace; the other way to torment. Sexual love is one of the most powerful openers of the human mind to the reality of the eternal, one of the most potent disturbers of human willingness to come to terms with materialistic secularism. For nothing in natural experience more universally touches the soul of man with the call to worship, to serve, to adore, that which is outside himself, with the hunger for an immortality spent in love and self-giving." Immortality, which is the promise of Christianity, is meaningless in terms of most activities, political, military, or cultural, which occupy us in the life of time. "But love can endure immortality. More than that, love needs immortality. Death is incompatible with love."

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## POLITICAL ACTIVITY ON CAMPUS

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*Dr. Eurl B. Gerheim, professor of biology, is adviser to the Young Republicans Club. He is active in politics and attended the National Republican Convention in San Francisco. Dr. Peter J. Ristuben, associate professor of history, is adviser to the Young Democrats Club. He was a delegate to the National Democrat Party convention in Atlantic City, N. J. and was a member of the credentials committee.*



With the focus of national attention on the November elections, political interest will be intensified among students and faculty this fall. There will be much discussion—formal and informal, heated and dispassionate—about the various candidates and issues.

Since 1960 both major political parties have been represented on the campus by active student organizations. The local Young Republican and Young Democrat Clubs, however, have no official connection with the senior parties. They are affiliated with the Washington State and National Young Republicans and Young Democrats. Like the state and national organizations they are concerned with the study of political issues, philosophy, as well as with practical politics. Through a variety of projects they provoke political interest among their fellow students.

Identification and discussion of issues is the principal activity of the political clubs. Discussions are occasionally led by elected political leaders, but are usually conducted by the students themselves. In addition, prominent political leaders visit the campus for special events. Understanding issues and meeting political leaders are certainly important elements, but they alone do not acquaint the student with the reality of politics.

The practical side is learned through a variety of activities. The clubs send delegates to their respective state conventions, which operate in nearly every way like the senior conventions. There the students often come into contact and conflict with individuals whose philosophies are quite dissimilar to their own. But conflicts based upon a divergence of views provide most valuable lessons. Students, however, soon learn that the glamour of a convention is only a small part of American politics. They discover that the "stuff of politics" is the work of the yeoman, the one who canvasses the precinct and delivers the party's literature.

If Conservatism is sweeping American college campuses, as popular reports seem to suggest, the movement has had little effect upon the students of Pacific Lutheran University. This is not to say that our students can be found on the other end of the political spectrum. Fortunately, both political clubs are motivated by a moderate political philosophy. The probable explanation of this moderation is their concern with, and knowledge of, political issues. With such knowledge comes the realization that political decisions must be such as to cause the greatest good and the least injury. The instructive value of our nation's political history has not escaped the comprehension of our students.

Unfortunately, however, political interest is limited to a small fraction of our student body. Less than ten percent of our students belong to a political club. It is fair to say that most of the unaffiliated students have little or no interest in politics. It is doubtful that many of these students can legitimately claim to be political Independents. The dilemma of political indifference at our university is certainly no more severe than that of the nation as a whole.

We are confident that the interests and activities of our Young Democrats and Young Republicans will spark a greater political concern on our campus and in their home communities and that they will be prepared to assume their full responsibilities of American citizenship.

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## SOME THOUGHTS ON THE VALUE OF A PLU EDUCATION

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*Charles Mays, Class of 1962, was student body president and editor of the student yearbook, the Saga. He is a third year student at Luther Theological Seminary, St. Paul, and is spending his year of internship at Christ Lutheran Church, Bethesda, Maryland.*

What has been the value of my education at Pacific Lutheran University? This is a question with which I have often wrestled since my graduation. Perhaps it is a question more often asked by those of us who have continued our formal education but it is a question which every alumnus and friend of PLU must ask. This is especially true in the light of the projected growth of the University and the cost of this growth. Is it worth it? Each person must answer the question for himself.

As I reflect upon this question, the first thing that is evident to me is the fact that, throughout our lives, we shall continue to reap a rich harvest from the years spent in her classrooms and dormitories. The friends we made, the methods of study we acquired, the Christian perspective which was the context for our college life, all of these factors shall be with us as we meet every situation in life. The investment will pay dividends for a lifetime.

I am most thankful that ours was and is a Christian liberal arts university. PLU is a university and therefore ready to examine, study and explore truth wherever it may be found. And it is a liberal arts university. Thus she must strive to liberate, to free, the mind of the student to see his entire life as a learning experience.

But, above all else, PLU is a Christian university, believing that in Jesus Christ, God has revealed Himself in truth. This has broad implications: it frees us to examine everything and to see that all truth bears witness to Him, and it lays upon us the responsibility to live a life of service.

An institution is what it is because of the men and women who constitute it. The influence of great teachers and administrators is an asset that can never be measured. Every student will have his own list but the one common denominator is that these men and women express Christian concern for individuals both in and out of the classroom.

Thus far we have looked only back, only to the past. What of the future? In an address given on Christian Education Sunday, April 16, 1961, Dr. Eastvold stated, "The greatest service of Pacific Lutheran University is in the future, and that future is in our hands today. God has placed an open door before all Christian institutions of higher learning today."

The three years that have filled the time since he spoke these words have shown them to be true. A new administration has assumed the leadership but it is guided by the same Lord and works toward the same goal. Dr. Robert Mortvedt has brought to PLU a Christian concern which seeks to answer the question of how PLU can best serve the Christ of our Church. His is an awesome task and he needs our intercession and our support.

Dr. Lewis Perry, President of Whitman College, spoke these words to the PLU alumni on October 15, 1960: "Everywhere they (men) feel an emptiness at society's core and seek a new focus to lend form, purpose, and order to life. From where is it to come?"

"It can come from students at a Christian university represented by Pacific Lutheran. It has shown that it can rise above mediocrity. To what end? Toward the removal of the emptiness at society's core and the provision of a new focus to lend form, purpose and order to the lives of many.

"Pacific Lutheran is your university. It is more than a group of Christian scholars working for a common purpose—it is a Christian academic community seeking to answer the question "To What End?" You can help it continue to provide a better answer by your gifts, your prayers, and by sending your children."

Yes, by our gifts, our young people, and above all our prayers, we can enhance the witness which PLU must make to Him who is the Truth, even Jesus Christ. Let us all join with Dr. Mortvedt, the administration, and faculty as they move our beloved university forward in His work.

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## NEW FACULTY

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Twenty-three new faculty members joined the University teaching staff this fall as replacements and additions. Thumbnail sketches of those whose names did not appear in the last issue of the Bulletin follow:

Mrs. Georgann Chase, instructor in nursing, B.S., M.S., University of Oregon School of Nursing.

Lowell Culver, assistant professor of political science, B.A., San Diego State; M.A., University of California at Los Angeles, Ph.D. candidate, University of Southern California.

Carrol DeBower, assistant professor of education, B.A., Midland College; M.Ed., D.Ed., University of Nebraska.

Gail Durham, instructor in French, B.A., Willamette University; M.A., Middlebury College.

Emma Sue Fullilove, instructor in nursing, B.S., Columbia University; M.N., University of Washington.

Branton Holmberg, instructor in psychology, B.A., M.A., Central Washington State College.

Phyllis Holum, instructor in English, B.A., Washington State University; M.A., University of Michigan.

Kenneth E. Johnson, director, School of Education, B.A., Western Washington State College; M.A., Stanford University; D.Ed., Washington State University.

Elsie Lehman, associate professor of nursing, B.S., Columbia University; M.S., Boston University.

Marjorie Mathers, assistant professor of education, B.A., Central Washington State College; M.A., University of Washington.

June E. Ruth, instructor in nursing, B.S., M.S., University of Colorado.

Sven F. Winther, assistant professor of psychology, acting chairman, department of psychology, B.A., PLU; M.S., D.Ed., University of Oregon.



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## BAND TOUR

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The PLU Concert Band, under the direction of Prof. Gordon O. Gilbertson, will take a 12-day concert tour of four western states in November. The itinerary:

- Nov. 20** – Wilbur, Wash.
- Nov. 21** – Libby, Mont.
- Nov. 22** – Whitefish, Mont.  
Polson, Mont.
- Nov. 23** – Shelby, Mont.
- Nov. 24** – Harlem, Mont.
- Nov. 25** – Glasgow, Mont.
- Nov. 26** – Watford City, N. D.
- Nov. 27** – Circle, Mont.
- Nov. 28** – Great Falls, Mont.
- Nov. 29** – Fairfield, Mont.
- Nov. 30** – Kellogg, Idaho
- Dec. 1** – Issaquah, Wash.
- Dec. 2** – PLU (Homecoming)

PLU CONCERT BAND | MARGIE AUSTIN



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## UNIVERSITY NOTEBOOK

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A record breaking enrollment was on hand for the opening of the school year in September. Complete statistics were not available when this was written, but the total number of students enrolled for the fall semester was approximately 2,000, largest in PLU history. Sharpest increase was in the number of new students. Over 675 freshmen and transfers matriculated, close to a 15 per cent increase over last year.

Enrollment for the summer session just concluded also reached a new high when 1,064 students attended. The previous record was set one year ago when 901 students were enrolled.

Construction is scheduled to begin in October on two major buildings. H. L. Foss Hall for 188 men and the Olympic-size swimming pool comprise the \$1,150,000 project.

George H. Gallaway, PLU regent, was elected president and chief executive officer of the International division of Crown Zellerbach Corp. He was also named chairman of Crown Zellerbach, Canada, Ltd., of Vancouver, a subsidiary of the forest products concern.

The Nordics, popular folk singing trio of former PLU students, made their first recording in July. Distributed nationally by Regency Records, the disc has "Softly As I Leave You" on one side and "Young Love" on the other. Discs are available at the PLU Bookstore. Members of the trio are Henry Flack, Philip Randoy, and Robert Williams.

The University received a \$1,500 grant from the Enumclaw Public Library to be used for general historical research in that city. Under the supervision of Dr. W. C. Schnackenberg, chairman of the history department, senior history major William Scharnweber of Glasgow, Mont. spent the summer conducting the basic research.

Mrs. Alta Pierson, housemother in Harstad Hall, and Kenneth Dunmire, photographer, were added to the University staff recently. Mrs. Pierson, mother of Prof. Robert Pierson (Economics), has a B.A. from Iowa State Teachers and an M.A. from the University of Illinois. Dunmire, associated for the past 10 years with a prominent Tacoma commercial studio, is a native of Port Angeles and also served as a photographer in the U. S. Navy.

The University is one of the beneficiaries in the will of Mrs. Anna A. Lee of Spokane who died recently.

Several practical gifts have been received recently by the University. Pennsalt Chemical Co. presented a product map of North America. This map, printed in Sweden, is now displayed in one of the School of Business Administration classrooms.

Hooker Chemical Co. gave a vacuum pump to the physics department. Fredrich E. Schwarz, former faculty member, has given a number of technical journals to the department of chemistry library.

The University has received a \$17,100 grant from the National Science Foundation to support a research project entitled "Carbonium Ion Intermediates." The two-year project will be under the direction of Dr. William P. Giddings who has been doing research on the subject for the last nine years. He has had two articles published in the American Chemical Society Journal on his results.

Honors at Entrance were conferred on 115 freshmen at the annual Academic Honors convocation at the opening of the school year. These honors recognize outstanding achievement in preparatory schools and all had achieved cumulative grade point averages of 3.5 or better in high school.

Maurice H. Skones, new music department chairman, will supervise the choral music program and will direct both the Choir of the West and the Concert Chorus this year. The former directors will continue their regular duties as full-time members of the faculty.



# Reflections

PACIFIC LUTHERAN  
UNIVERSITY BULLETIN

TACOMA,  
WASHINGTON 98447

Application for Re-entry  
of Second Class is  
pending at Tacoma, Washington

## CALENDAR OF EVENTS

- Sept. 26** – Football, PLU vs. Whitworth at Spokane, 8 p.m.
- Oct. 3** – Football, PLU vs. Central Washington at Lincoln Bowl, 1:30 p.m. Luther League Day
- Oct. 10** – Football, PLU vs. Puget Sound at Baker Stadium, 1:30 p.m.
- Oct. 17** – Football, PLU vs. Pacific U. at Forest Grove, Ore., 8 p.m.
- Oct. 20** – Artist Series, Cornelia Skinner, Eastvold Chapel, 8:15 p.m.
- Oct. 24** – Football, PLU vs. Eastern Washington at Cheney, 1:30 p.m.
- Oct. 30** – Homecoming Coronation and Bud and Travis, 8:00 p.m.
- Oct. 31** – Homecoming Day
- Nov. 1** – Homecoming
- Nov. 5, 6, 7, 12, 13** – Children's Theatre, "Three Bears," Eastvold Chapel
- Nov. 6, 7** – Alpha Psi Omega Play, Classroom Building Auditorium
- Nov. 7** – Football, PLU vs. Whitworth, Franklin Pierce H.S. Field, 8 p.m.
- Nov. 12** – Artist Series, Hungarian String Quartet, 8:15 p.m.
- Nov. 14** – Football, PLU vs. Central Washington at Ellensburg, 1:30 p.m.
- Nov. 19-22** – All-School Play, Eastvold Chapel.
- Dec. 3-5** – Basketball, Evergreen Conference Tournament at Ellensburg
- Dec. 5** – Lucia Bride Festival, Eastvold Chapel, 8 p.m.
- Dec. 8** – Basketball, PLU at Puget Sound, 8 p.m.
- Dec. 11** – Basketball, PLU at Lewis & Clark, 8 p.m.
- Dec. 12** – Basketball, PLU at Linfield, 8 p.m.
- Dec. 13** – Annual Christmas Concert
- Dec. 16** – "A Christmas Carol," Eastvold Chapel, 8 p.m.
- Dec. 17** – Basketball, Augsburg at PLU, 8 p.m.
- Dec. 18** – Basketball, Lewis and Clark at PLU, 8 p.m.
- Dec. 19** – Basketball, Linfield at PLU, 8 p.m.
- Dec. 28-30** – Basketball, Chico State (Calif.) Tournament