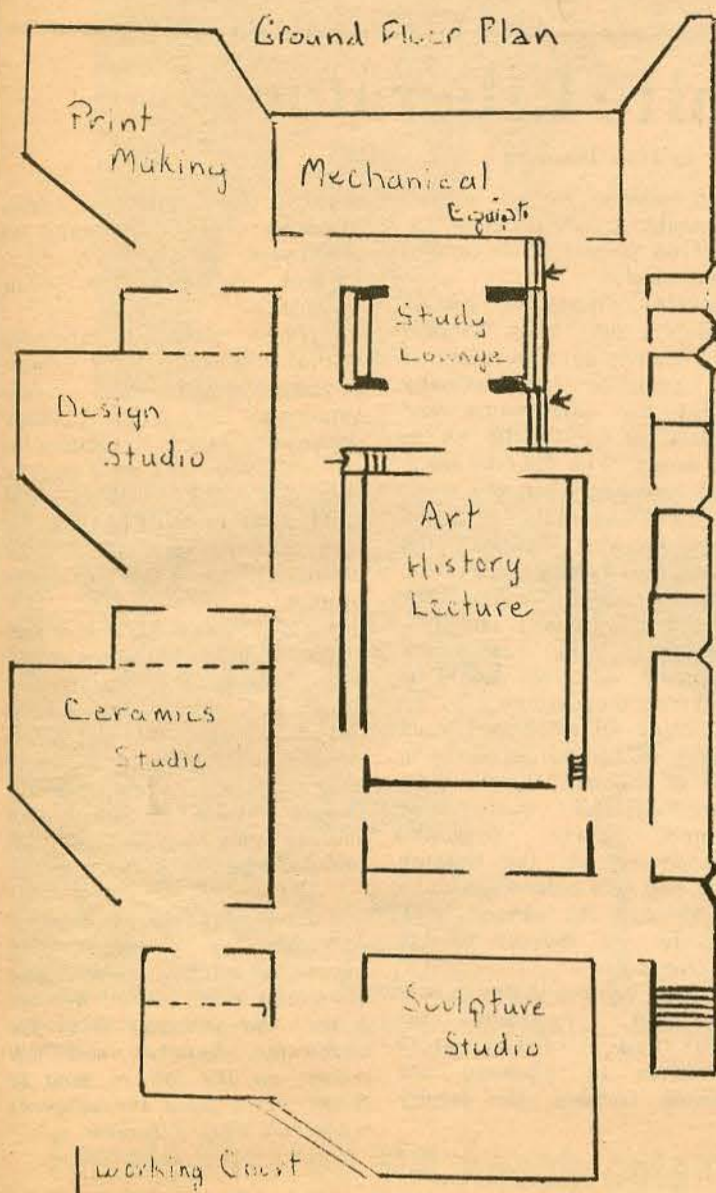


Ground Floor Plan



Fine Arts Building

## Construction Progresses

by Barb Zeliff

Construction of the new art building is proceeding according to schedule; if this rate continues, it will be completed by the second term of next year.

Working studios for printmaking, ceramics, design, and sculpture will be on the ground floor to facilitate the movement of materials into them. Adjacent to each studio will be a large exterior working court, landscaped with interesting natural forms and sculpture. Ceiling to floor glass walls on the north side of the studios will allow one area to flow spacially into another so there will be little distinction between indoors and outdoors.

A large history lecture hall seating 115 people will also be on the ground floor. The plans call

for graduated seats and enough slide projection area to allow five slides to be shown at the same time.

A fireplace, adjustable exhibit panels, and bookshelves will be included in a study lounge on this floor. The ground floor also will house a frame shop and four office - studios.

The first floor, by which one would enter the building coming from Butler Hall, will have a sky-lighted main exhibition area. The center of this area will contain a space opening to the study lounge below: the walls will be carpeted.

A smaller art history room designed for discussion groups will be included on the first floor, as will a seminar room with one - wall projection space. A kitchen and the office of the department chairman also will be on this floor.

Flights of stairs are planned for each corner, and the corridors will have locker space for students.

The area surrounding the building is planned to be aesthetically pleasing, and will be used as an exterior exhibit area. Planned walkways and systems of outdoor lighting will contribute to the fulfillment of the idea.

The bricks will be two values darker than those of the existing science building, in order to emphasize the windows and roofline.

A second building is in the planning stage, but its purpose has not been determined. A performing arts or communication arts center have been considerations. Currently, the Art Program is being restructured to take full advantage of the building.

## Extended Hours Proposed

A new proposal extending social hours was brought out of committee last night at student council and passed unanimously. The proposal must also be passed by the Faculty before going into effect.

The following proposal will take the place of all rules and regulations now standing concerning hours and nights out of all students.

All students except first semester Freshmen shall have no hours providing they meet the necessary qualification assigned them according to their academic class standing. If these qualifications are not met, then they shall be governed by certain rules and hours.

First semester Freshmen must follow the rules and hours assigned to them: Week nights - 11 p.m.; week ends - 2 a.m. with 2 nights out per week and 4 specials per year.

Second semester Freshmen with parental permission and a 2.0 average may have unlimited nights out and unrestricted hours. However, suggested hours are 3 a.m. Any second semester Freshman without a 2.0 average or without parental permission

will be governed by the same hours assigned to first semester Freshmen.

With parental permission all Sophomores holding a 2.0 average from the preceding semester may have unlimited nights out and unrestricted hours. However suggested hours are 3 a.m. Any first or second semester Sophomore without a 2.0 average from the preceding semester or without parental permission will be governed by the following hours and rules: Week nights - 11 p.m.; weekends 2 a.m. with 3 nights out per week and 8 specials per year.

With parental permission all Juniors may have unlimited nights out and unrestricted hours. However suggested hours are 3 a.m. Any Junior without parental permission will be governed by the following hours and rules: Week nights - 12 midnight; week ends 2 a.m. with unlimited nights out.

With parental permission all Seniors may have unlimited nights out and unrestricted hours. However, suggested hours are 3 a.m. Any senior without parental permission will be governed by the following hours and rules: Week nights and week ends - 3 a.m., with unlimited nights out.

## Don Cotton Faces Federal Court

by Helen Jones

(Editors' note: Don Cotton is a graduate student in Urban Studies at St. Louis University. He is a former head of the St. Louis University SDS Chapter and is currently free on bail.)

"Our country is in a crisis situation; we know an action is required of us."

This is Don Cotton's reason for participating in the napalm burning of 10,000 Selective Service files in Milwaukee, Wisconsin early this fall. Cotton, who spoke with Lindenwood students last week, is one of 14 men currently under Federal indictment for disrupting the Selective Service system.

According to Cotton, the act was the climax of his frustration with the traditional channels of social change used until now by the replacement. He cites the past two presidential elections as examples of misplaced hope in the American political system. Other members of the Milwaukee 14 have been involved at one time with agencies of social change. The group includes several clergy as well as former Peace Corps volunteers; several have also worked with the Alliance for Progress in Latin American.

Cotton himself was trained at the Glenmary Seminary, a Catholic group working in Appalachia.

Far from making him hopeful, he said, his experiences only further strengthened his belief that the war effort demonstrates the inequities in the American value system.

As proof, he cites the story of the Catonsville Nine. The group of men and women burned 380 Maryland draft files last year. They were charged with destruction of government property, disruption of the Selective Service system, and various state offenses - actions to which they readily admitted. The true purpose of the act, Cotton said, was to question the entire military draft system and the war it is feeding.

"The government really needs to draft people," he said, "because we're not over there to defend our national interest or to defend freedom."

The military system drafts men without consent to fight in a war which they may or may not believe is justified, he said, and this is against their rights as citizens. The constitutional validity of the war is questionable, not to mention the moral ethics involved. Cotton feels that it is one of the reasons American society is "dying."

He calls the action of the Milwaukee 14 "an act of liberation." The men whose files were destroyed are free now to decide if they want to fight. And if they choose not to, "there won't be any war when men say they won't go", said Cotton.

To those who want to limit the right of non - violent dissent, he counters that the Neuremberg trials after World War II condemned these who complied with a system they knew was unjust and immoral.

We are taught that we have the freedom of potential in the United States, he said, but an American attitude which merely perpetuates the status quo in underdeveloped countries is a direct refutation of this.

The Milwaukee 14 are being championed in St. Louis by the Committee to Support Resistance. Joann Malone, a co - ordinator for the committee, regards the \$7,500 bail placed on the group as a punitive measure by the state. She sees it as another example of the failure to recognize the true significance of the act.

"It is not an action that is

easily accepted", she said.

Cotton emphasized that the action of the small group is effective if it encourages the larger support of the community. He hopes that it will encourage a greater community response -- a response which he sees as affecting other aspects of society. He hopes for a reappraisal of the educational system which he says creates a "sterility" in American middle - class society.

Cotton described the groups term in prison as "educational. All 14 men were kept in a single cell. The only book they had was a Bible. Included in the group were economists and theologians, and their discussions covered many subjects. He describes their mood as "joyful... it was the greatest educational experience of my life".

The date for the trial of the Milwaukee 14 has not as yet been determined. Anyone interested in further information about this group, or who would like to contribute to their defense, may contact Pat Clapp.

## Sister Angelica Presented by Opera Theatre

The Lindenwood Opera Theatre will present its second annual performance of "Sister Angelica" under the direction of Mr. Joseph C. Robbins, assistant professor of music, on December 9 and 11 the Lindenwood Campus.

This year, Diane Ledendecker, a professional mezzo - soprano from the St. Louis area, will play the lead role as Sister Angelica. Vicki Dohrmann will sing the part of the prince's and Marilyn Pewitt will play Genevieve. Jim Goldsby will be the assistant director for Mr. Robbins, Gary will be stage manager and Julie Templeton is the Musical Director.

Other members of the cast are: Doris Purcelli, Connie Blake, Mary Ann Black, Diane Ruhl, Jean Coppedge, Berte Baker, Elizabeth Williams and Susan Smith.

## Registration-January Course

(Place your name on the line beside the course in which you wish to enroll for the January term).

Credit Course

- 1/4 Contemporary Creativity .....  
(shooting random film,  
and multi-media presentation, participation)
- 1/4 Possibilities of New Coalition in Presidential Politics .....

Please return to the Registrar's Office by December 4.

# Editorial Section

## "Parents" On Location

It is difficult to talk about in-loco-parentis when the only thing involved is the principle. Maybe nobody objects having to report back to the dorm at midnight or having to go before judiciary board for being twenty minutes late. The principle, however, is simple: Self restriction is a part of learning and learning is our reason for being here (hopefully!) If a student plays too much, she just doesn't graduate. It is all a matter of personal responsibility. The student ought to be responsible for her own health and her grades and maybe she is even responsible to her parents for both of these.

Lindenwood administrators take pride in the academic freedom of this college (although their pride often exceeds the academic freedoms.) Reasons for academic freedom are many; most important is the premise that student initiative and decision is a part of the learning experience. What about the student's power of initiative and decision in her own social life? Isn't that just as important -- or more so -- as the freedom to pick her own courses. Students at Lindenwood have been coddled long enough, if the administration thought about it they might even agree that this college should not cater to parents who want their daughters to attend a school with rules to keep them in line. If students cannot do it themselves, they shouldn't be in college.

### Letters to the editor

## Reply to "Lindenwood Black"

Dear Editor,

In the editorial LINDENWOOD BLACK (November 15th, BARK) the author says that there are conditions on campus that "stink of racism," and that "a number of students and university personnel perpetrate discrimination and prejudice." She goes on to say, "Of prime importance, of course, is his (the Negro) identifying with black community," and lists eight objectives for the "black student on campus." Seven of her eight objectives would promote racism (you don't have to be a white to be a racist), not work to eradicate it. I would like to repeat the one objective from the article which I feel is worth repeating, that is "to develop closer cooperation and understanding among the students of all ethnic groups." The accomplishment of unity between the colored and white will be an assurance of the world's peace. The "obligations of the black student" given in LINDENWOOD BLACK (with the one previously mentioned exception) will not promote unity, but rather disunity and discord.

A tremendous effort is required by both races if we are to cast away once and for all the fallacious doctrine of racial superiority, with all its attendant evils, confusion, and miseries. We should welcome and encourage the intermixture of the races, tear down the barriers that divide us, endeavor day and night to fulfill our particular responsibilities in the common task that so urgently faces us. We (black and white) must each contribute our share to the solution of this perplexing problem. The next three paragraphs which I have gleaned from the Baha'i Writings point up the responsibility of each individual in contributing to the solution of the racial crisis.

Let the white make a supreme effort in their resolve to contribute their share to the solution of this problem, to abandon once and for all their usually inherent and at times subconscious sense of superiority, to correct their tendency toward revealing a patronizing attitude towards the members of the other race, to persuade them through their intimate, spontaneous and informal association with them of the genuineness of their friendship and the sincerity of their intentions, and to master their impatience of any lack of responsiveness on the part of a people who have received, for so long a period, such grievous and slow-healing wounds.

Let the Negroes, through a corresponding effort on their parts, show by every means in their power the warmth of their

response, their readiness to forget the past, and their ability to wipe out every trace of suspicion that may linger in their hearts and minds.

Let neither think that the solution of so vast a problem is a matter that exclusively concerns the other. Let neither think such a problem can either easily or immediately be resolved... Let neither think that anything short of genuine love, extreme patience, true humility, consummate tact, sound initiative, mature wisdom, and deliberate, persistent, and prayerful effort, can succeed in blotting out the strain which this patent has left on the fair name of their common country.

Robert Dornfeld  
Sponsor-Baha'i Association

Dear Editor,

With all the current renovations and modernizations of our library, one of the most important sources of information has been neglected - the periodicals. The present condition is one of utter confusion. There are missing editions to sources we already carry and many magazines and periodicals are simply not carried in the library. The Congressional Record from past years is not available because "it costs too much", and no black magazines are even carried.

Many students have given up using current reference sources due to the utter impossibility of ever locating the desired material. I realize that the library is now undergoing a change; however, the periodicals have not been touched in at least four years. Somehow, our library facilities must improve and the time is appropriate now.

Signed,  
Susan Bell

Editor:

"A society stands or falls according to its values. If these meet the needs of the majority of the citizens and if it resists destruction from without, then society welfare stands. If its values do not provide for its citizens welfare or if they are threatening to other societies or if the society cannot withstand outside pressure then the society falls." A quote from Children Behavior and Development Boyd R. McCandless page 524.

The book is a textbook which must be read through and on which we have examinations. We must memorize the content of the book at least for the examination's period, but the purpose is that we internalize the material which we read.

(continued on page 4)

The Lindenwood College BARK announces a contest in creative work. The best works from three areas (fiction, poetry and cartoons) will be printed in the Christmas issue of the BARK and will be submitted to the Collegiate Press Service for possible circulation to college and University newspaper editors throughout the United States for publication. A prize

will be given to the students by the BARK.

All entries must be submitted no later than December 3, 1968 to either box 327 or box 643. The number of entries by one person is not limited; all submissions will be judged by the editors of the BARK and all decisions will be final. Any registered student, full-time or part-time, of Lindenwood College is eligible and all entries will be considered.

## The White Liberator

by Mike Donovan

Once again, *The Male Bag* has dredged out another infamous scoop for its readers. Through the efforts of a paid informer, *Male Bag* now prints the exclusive excerpts from a diary kept by a disguised infiltrator for that militant, racist group known as *The White Liberators*, our informer, armed only with a white sheet and the first reel of "Birth of A Nation", confiscated the following pages, which follow the W. L. around Lindenwood College in his concealed efforts to gain support for his group. (Spelling and grammar corrected by request of Robert Shelton.)

9/16/68 Have arrived on campus disguised as "green man". This term refers only to uniform worn by local maintenance men; does not indicate new ethnic group that might threaten white supremacy.

9/30/68 Situation puzzling; despite presence of new black students, campus has shown hostility only to second minority group: some 15 male students.

10/2/68 Am trying to take advantage of anti-male sentiments; big chance came when emotional students burned a male student in effigy. By the time I

arrived, however, fire was out and I was unable to light my cross.

10/6/68 Suspect whole campus is communist.

10/18/68 Opposition gaining confidence; they hunt "racists" with a tenacity not seen since that great American Joe McCarthy prowled the cloakrooms and restrooms of Capitol Hill. Or, in other words, "You can take Salem out of the country, but..."

10/26/68 Casually discussed with unknowing freshman the possibility of barring blacks from eating in dining room. She disagreed completely; said that every human being, regardless of race, color, or creed, should be barred from dining room.

10/29/68 Observed two black students in furtive discussion in front of Roemer Hall; suspect violent Negro take-over is being planned. Have suggested anonymously, via the Opinion Board, that mail order weapons be sold through the campus book store, for the defence of the dormitories.

11/3/68 Campus in uproar over suggestion. President has appointed investigative committees to represent the following factions: the faculty

wives, the NLRB, Young Democrats, Servomation employees, and the D. A. R. A student committee is being considered.

11/9/68 Situation extremely critical. Despite my most strenuous efforts, hard-core segments of the college community have been pressing for co-ordination with what must be a BLACK MUSLIM INSTITUTION: COLLEGE "X". Male students seem to be most active in planning this outrageous proposal.

11/15/68 PROGRESS to report at last: Black students have voiced resentment at their own presence on the L. C. campus. Now if I can just get the white students to feel the same way. But, like the black students, I am having difficulty finding viable reasons that actually apply to L. C. (1968) for such feelings.

*The rest of the diary is mostly a collection of doodlings, ink smears, character smears, and quotations from Harriet Beecher Stowe. Our informer is as yet undetected, however, and will remain on the job to send in future pages from the eloquent report of a White Liberator.*

## Being Thankful We're Not Turkeys

By Dick Gregory

Thanksgiving Day is the one national holiday when the thoughts of the American citizenry should be focused upon justice for the original Americans. Indeed we will see pictures of that first Thanksgiving dinner -- with the pilgrims wearing knickers and the Indians wearing hardly anything. And pious platitudes will be mouthed about being thankful for the abundance of the land and the Divine guidance which enabled the first immigrants to survive the rigors of a harsh winter.

But the current needs of the Indian will slip by unnoticed, even on Thanksgiving Day which is a holiday stolen from him. The original Thanksgiving Day was a time of peace, brotherhood and understanding. It was the time of sitting at the table together and sharing the gifts of nature. It was the prelude to the shocking later history when the white man would violently seize the Indian's land and occupy a territory which rightfully belonged to the Indian. This violent history continues until the present moment. Violence to the human dignity of the Indian is exemplified by America's continual violation of treaties, as well as the practice of corralling the mass of the Indian population on reservations where disease, inferior housing and education, unemployment and suicide are the order of the day.

It is nothing short of amazing that the Indian has remained patiently nonviolent since his defeat at the hands of the white man's violence. Since the first civil disorders in the black ghettos of America, the cry has been raised that the government should not reward violence. Perhaps the government would not be in the current predicament of being

forced to reward violence if it would take the initiative of rewarding nonviolence. If the Indian would resurrect the practice of scalping white folks, the justice of his cause would receive nation-wide acceptance.

It was the violence of the Thanksgiving dinner table which made me a vegetarian. On Thanksgiving Day, as I was just about to carve the turkey, I had a strange thought. It occurred to me that there might be some beings on a planet somewhere who are as intelligent when compared with us as we are compared to turkeys.

It was a disturbing thought. I could just see myself in somebody's oven, being basted and roasted until my chest turned white. And the thought of having stuffing pushed into me was more than I could stand.

I even had visions of these beings from another planet going to the butcher shop with their meat list. It was a shocking thought to visualize an order, "Give me a half-dozen Oriental knees, two Caucasian feet and twelve fresh black lips." And the butcher comes back smiling and says, "These black lips are so fresh they're still talking." After that little fantasy, the roasted turkey was not very appetizing.

As I began to reflect about the subject of killing, I realized there is no justification for killing animals for food. You get milk from a cow without killing it. You don't have to kill an animal to get what you need from it. You get wool from a sheep without killing it. Two of the strongest animals in the jungle are vegetarians -- the gorilla and the elephant. The first two years are the most important formative years of a man's life, and during that period he is not involved with eating meat. If you suddenly become very ill, there is

a good chance you will be taken off a meat diet. So it is a myth that killing is necessary for survival; that man cannot live without killing animals. The day I decide that I must have a piece of steak to nourish my body, I will also give the cow the same right to nourish herself on human beings.

There is so little basic difference between animals and humans. The process of reproduction is the same for turkeys, cattle and humans. If suddenly the air stopped circulating on the earth, or the sun collided with the earth, animals and humans would die alike. A nuclear holocaust would wipe out all life. Life in the created order is basically the same and should be respected as such. The biblical commandment, "Thou shalt not kill," says to me that it is wrong to kill -- period.

If we can justify any kind of killing, the door is open for all kinds of other justifications. The fact of killing animals is not as frightening as our human tendency to justify it -- to kill and not even be aware that we are taking life. It is sobering to realize that when you misuse one of the least of Nature's creatures, like the turkey, you are sowing the seed for misusing the highest of Nature's creatures, man.

America's first really legitimate Thanksgiving Day will come when there is a national recognition that life holds a special priority in the natural order. America might not suddenly become a vegetation nation, but there would certainly be a general revulsion to burning babies in Vietnam, to continuing to dehumanize the life potential of Indian, black and Puerto Rican children, to the barbarous practice of capital punishment and to giving property a higher valuation than human life.

# Death Of Haight Street

By PAUL BRIANS  
The Ballantonian

When I went back to Haight Street this summer, I found what I had thought impossible: things had deteriorated even further. The Straight Theatre was closed, the Oracle had ceased publication, rock groups no longer played for anything but money. Between natives and tourists, the balance had definitely shifted in favor of the tourists. But even the tourist dollars were no longer sustaining the street. The sidewalks were lined with kids muttering "space change?" to every passerby, interspersed with "wanna buy some grass?". Grass was the only commodity still doing well in the Haight Street exchange, The poster and bead stores looked moribund. Early in the spring a riot between cops and kids had resulted in smashed windows and looted stores, and the windows were still boarded over. Somebody was passing out free sandwiches on the street, and the worst thing was how surprised everybody was, asking, "Really?" For free? Wherever it is, the Haight is no longer where it's at.

They grew in chrome cages  
in cloth of gold  
and they shined  
shined  
they shone  
and the air was so pure  
so wholesome  
they could not feel themselves breathe  
and daily transfusions of  
cool, cool cash  
were injected into their veins  
so they did not feel that either

They wandered off  
lost their wallets  
i.d. cards  
draft cards  
and all that money

They stuck an experimental finger  
in the dirt at a flower root  
and smelled it  
and found it  
interesting.

They decorated themselves like Christmas trees  
peace on earth  
good will to men  
do your thing

It was then they found  
that when to be merely average is to be rich  
there is a joy in being poor  
to live on unshelled rice  
to wear canvas, sheepskins, even khaki  
to shake off hairdos and baths  
poverty is the only wealth

Every day  
trying to be poor  
sinking their toes in it  
grabbing up fistfuls of it  
chewing and swallowing it  
the dirt  
the earth, they said

And listen  
no  
listening is not it  
not where it's at  
like  
let the body be  
the voice of the music  
let it shake you  
make you  
rape you  
explode you into everybody  
all in one  
roangbeat

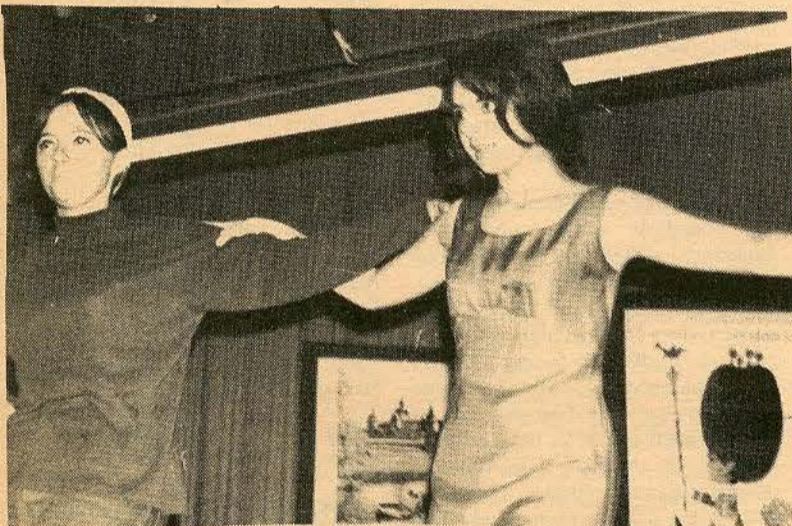
\* \* \* \* \*

Haight St.  
Sunday afternoon  
mobs of tourists  
come to look at the freaks  
paying \$4.50 for a psychedelic poster  
sure to turn you on

and a peace medal  
and the freaks  
looking suddenly in broad daylight  
like ancient children  
brought to gauntness and numbness  
with no sign of having bloomed  
begging "spare change"  
or customers for bad grass  
(a child said What is the Grass?  
fetching it to me with full hands;  
"our daily bread;  
we sell it")  
where is the amen  
hare krishna hare krishna on and on  
no amen  
no tears on Haight st.  
for wading



Gloria Jacavou from Cypress and Joy Kesler who spent her Junior year abroad in Greece, danced "Zorba the Greek" at International Night last Sunday.



Scandinavian students sang national folksongs last weekend to represent their countries.

## Raving Genius Takes Top Honors

"Raving genius", a 9-year-old registered American saddlebred three-gaited Mare has won a number of trophies and ribbons in the past year and is currently in the Lindenwood Stables.

The horse was raised by Mr. Harvard R. Palmer of Columbia, Missouri who is the father of Mrs. Fern Palmer Bittner, Horsemanship Instructor at Lindenwood. "Raving genius" has been in the stables here for the past two years.

Since last April she has been shown 35 times in Missouri and Illinois in Ladies, Amateur, Juvenile and Open 3 gaited classes and has placed 30 times (11 first place and 10 second place). Included in these wins is the first place at the Missouri State Fair when she was shown by Kirk Osburg of St. Louis (a private student of Mrs. Bittner) in the Juvenile class.

Mrs. Bittner placed second in a large Class for Ladies three gaited at the Missouri State Fair and at the recent American Royal in Kansas City, she placed third. On Sept. 28 she was shown by Sally Quillian, a junior in Parker Hall; she won two blue ribbons with trophies. Karen White, a freshman in McCluer, also won a trophy and blue ribbon riding "Raving genius" at the same show. The show was held in Weldon Springs, Missouri.

After Thanksgiving vacation the horse will return to the Palmer Saddle Horse Farm in Columbia to rest for the winter. She will return in March to prepare for the Spring Shows and said Mrs. Bittner, "it is hoped she will again carry Lindenwood students to the winners circle."

"Raving genius" is in stall No. 20 in the Lindenwood stables where her trophies and ribbons are on display.

## Female Ghettos an Anachronism?

(CPS) - Although the place of the sexually segregated college has been questioned since women literally and symbolically began wearing pants, this year's co-education advocates have some rather impressive support.

Recently at Princeton University a committee completed an in-depth study of the merits of co-education. The committee concluded that a male-female education program would "greatly enrich the cultural and social life of (Princeton) students and will tend to develop in undergraduates (of opposite sexes) a sense of responsibility toward one another."

The thrust of the "student movement" has been to implement social change through relevant education. In many cases reform has been directed toward transforming the university into a model community which would have ramifications in the city or town in which the school is located. Such an academic community would most of all be diverse -- an exchange market for ideas and points of view. One of the most obvious sins against this educational model is the exclusion of the opposite sex. According to the Princeton survey, the sexually segregated arrangement "tends to encourage the view that intellectual activity and the opposite sex are incompatible."

Solutions to the co-educational dilemma have been many. The three primary plans are the multi-college exchange program, the co-ordinate college plan, and total co-education.

According to the first proposal, colleges in a specific area (like western Massachusetts or the Hudson River Valley) exchange teachers and permit their students to take courses at the other colleges. Although it provides diversity in course selection, this plan has failed to achieve an integrated classroom and campus situation.

Reflecting on the five-college plan in Massachusetts, the Mount

Holyoke Choragos states that "co-education does not mean simply having boys in class; it means having them - lots of them in the library, the snack bar, the dining halls... as long as their own room is ten miles down the road; they will always be visitors."

The final, alternative, co-education, consists of admitting the opposite sex to the established institution. Sarah Lawrence, Bennington and Vassar Colleges (all female) have undertaken such plans. The cost of the project has been estimated at \$250,000. It means increasing enrollment or cutting back on women to allow for the admission of men (or vice versa).

There is no denying that co-education is not easy to implement. Its ramifications financially and academically are frightening. But it is not a token suggestion designed to dissolve the "finishing school" myth surrounding women's institutions of higher learning. It is rather a theory in the mainstream of contemporary educational thought. When universities are concentrating on admitting students of specifically dissimilar backgrounds, is it unreasonable to suggest that they also address themselves to the other fifty per cent of the human race?

*The College is my shepherd;  
I shall not grow,  
he maketh me to pay out green money;  
he leadeth me into the rote knowledge,  
he restoreth my virginity;  
he leadeth me into the paths of righteousness for his name's sake.*

by Mike Sample.

*Yea, though I walk through the valley of the prime of my life,  
I will fear no adulthood;  
for thou art with me;  
thy rules and conventions comfort me.*

*Thou preparest a haven for me in the presence of mine society;  
thou assuageth my doubts with soft soap;  
my head noddeth numbly.*

*Surely mute acceptance shall follow me all the days of my life,  
and I will dwell in suburbia forever.*



Ellie Fenwick, a junior from Parker Hall, gained campus-wide recognition as Ugly Woman of the Year yesterday when Campus Chest announced her the winner of the contest. Proceeds will go to some of St. Charles' forty-four foster children to provide them with Christmas gifts.

## C.P. Snow Speaks at Fulton

FULTON, Mo. (CPS) - In a pessimistic lecture to Westminster College students here Tuesday (Nov. 12), British scientist and philosopher C. P. Snow said he is no longer sure what chance the world has of surviving the inevitable collision of expanding population and dwindling food supply.

Although he lauded students for their idealism, he said their protests were too often inspired by "trivial" causes - trivial compared with the overwhelming problem of human survival. Protests and disruption, he said, only contribute to the state of "uneasiness and fear" that will make impossible the kind of cooperation that saving half the world from starvation will require ten years from now.

The author of "The Two Cultures" - one of the first books to contend that wealth was the major dividing line between the world's people - said the best scholars and researchers are convinced that the collision of population and food shortage will come around 1980. There will be local famines in the underdeveloped countries, and then - if no progress has been made toward curbing birth rates or finding new sources of food - "many millions of people in the poor half of the world will starve to death before our eyes (in the rich nations)."

"The major catastrophe will happen before the end of the century. We shall, in the rich countries, be surrounded by a sea of famine... The political consequences are hard to imagine... Many in rich countries are so selfish that they would, and maybe will, be willing to get richer and use the technological superiority their riches gives them to fight off the hungry millions outside."

This fate, according to Snow, is

inevitable unless long before then both rich and poor countries have cooperatively worked to revolutionize food production and cut back population increases.

Snow, who said the events of 1968 have led him to despair that a solution can be found in time, said the common reaction to the death, war and violence around us is "huddling together in our little groups for comforts' sake - behaving as if we were in a state of siege."

He cited the student riots in France last spring as an example of a "seemingly innocuous" event which he thinks added to the world crisis:

"There was idealism there. Some university reforms, which ought to have been made a long time ago, were achieved. But, on the world scale - they did harm... Most of the population of France has been thrown back, like the rest of us, to this state of contemporary siege... The forces which hold our advanced society together are very strong. Only people whose vision of the future is limited to about a week under estimate those forces. You know that in the United States. It tends to make the whole society look inward. The French society is now looking inward. And that was the last thing we - if we have any concern about the world - wanted to happen."

"We have to stop being trivial," Snow said. "Many of our protests are absurd, judging by the seriousness of the moment in which we stand."

"One hears young people asking for a cause. The cause is here. It is the biggest single cause in history. It is the duty, perhaps most of all of the generations which are going to live in what is now the future, to keep before the world its long-term fate. Peace. Food. No more people than the earth can take... That is the cause."



Chronicle Features Synd



ST. LOUIS (CPS) - The earthquake that rocked the midwest last week interrupted a meeting of environmental scientists at Washington University here. As the room shook, an unidentified geologist stood up to offer his expert opinion: "I suggest we'd better leave the building."

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## Dr. Caine Awarded Prize

(Note: The BARK received the following article from Illinois College, Jacksonville Illinois.)

A former Jacksonville resident, Dr. Stanley P. Caine has been awarded the \$1000 D. C. Everest Prize in Wisconsin Economic History for 1968. He was selected by a committee of the State Historical Society of Wisconsin for his Ph.D. thesis entitled "Railroad Regulations in Wisconsin, 1903-1910."

The prize was awarded at the annual institute meeting of the historical society. Caine's dissertation makes an assessment of one attempt at economic reform during the Progressive Era when the early reformers included

(continued from page 2)

If we look at the quote above we can see that it does not have any operational meaning. It does not deal with the present reality. Because the text continues that "the continuity of a society is the transmission of knowledge and values to the society's young". This is the task of education, to transform values? And what kind of values?

The world is changing all the time and it will change with hightened speed day by day. The purpose of education cannot be, any more, simply to transform values and knowledge of past generations. We are facing a highly different society, all the time changing society. The purpose of education if it can be defined is to educate us to accept the change, the permanent change which is the effect of new technology. We must be educated all life long. Not only for a four years' period on campus. Because education in one's life long fact there cannot be any specific definition for education. We must learn to be open, we must accept the change. We must learn how to live?

Perhaps it is not right to say that we must accept and be open to the reality. It would be better to say that we must be all the time critical as to what is happening now and what will happen next. We must demand education which is internationally human. And we must educate ourselves not to accept everything. The motto may be "man is the end and man is the measure."

We must be critical about our life situation, so we must not accept everything even if "that everything" is in textbooks. I think it would be of more value if we could discuss more about our textbooks and not consider them as necessary input stimuli to expose them as output stimuli back to the teachers. Even education can be nice!

Kaise Kauppinen

the LaFollettes of Wisconsin. He traces the development and the drafting of legislation which was climaxed with the enactment and administration of corporate regulation. He emphasizes the differences between reform as an ideal and as a reality.

The State Historical Society of Wisconsin now has first publication rights for the thesis.

Caine is an assistant professor of history at Lindenwood College in St. Charles, Mo. He and his wife, Karen, have one daughter, Rebecca.

An honor graduate of Jacksonville High School in 1958, Caine was president of the senior class and captain of the football team in his last year. Both he and his wife are honor graduates of Macalester College.

## Beta Chi Initiates Seven

Beta Chi initiated seven new members on November 11 at the Green Parrot Restaurant. All seven girls achieved high scores on each of 3 tests given the week before the initiation.

The following girls are now members of Beta Chi: Lynn Pendleton, Mandy Frederickson, Cheryl Cogswell, Karen White, Ann Dickgiesser, Leslie Volz, Joyce Burke.

## Art Museum Shows Films

The third program in City Art Museum's Museum Films series will be presented on Sunday, December 1 at 2:30 p.m. in the auditorium of the Museum in Forest Park.

The lyrical short subject The Golden Fish, directed by Edmond Sechan and produced by Jacques Yves Cousteau, will be followed by Sidney J. Furie's feature-length drama The Leather Boys, one of the best and most recent films in the tradition of English social realism which began with Room at the Top.

Admission to the program is free and open to the public.

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