



Examining — the Expose Exhibit proved a real "happening" for those who attended. Presented in conjunction with Major-and-Career nights, this and other programs are open to all interested students. For more pictures on the Expo, see page 3. photo by Clapp

Expose Exhibits Student Work

The Art Expose was held December 5 in the Fine Arts Parlor by the Art department so that students working in that area could have an opportunity to see each other's work.

In addition to viewing sculpture and paintings of the students, a psychedelic light show "happening" and a multi-media demonstration highlighted the exhibit. A discussion of after-college opportunities ended the evening.

"Art Expose" is the second in the series of Major and Career nights; on Tuesday, November 28, the English department initiated the program with a discussion group oriented toward graduate school possibilities, but considering after-college employment.

The series is geared to freshmen and seniors, but its purpose

as Miss L states, "is exploratory." Primary consideration is given to discussion of potential major and after college possibilities for practical application of the major. Thus even sophomores and juniors who have decided the course of study they wish to pursue can benefit from the department "exposures".

Future nights scheduled include an open house with the speech department, to be held January 9. This will feature areas of radio, TV, theatre arts, speech correction, and related fields. Also in January, the Math and Economics, Science, History and Social Science division will be holding Major-and-Career nights. Before Spring registration, it is hoped that all departments will have held an MC night.

Mettler Presents: "Master Lesson in Dance"

by Julie Eckert

"To create means to make something new, something that has never existed before. It is sure to be new if it is an expression of you. You are new. You have never existed before, and there has never been anyone like you. No two people are exactly alike and insofar as your work expresses your unique individuality -- your personality, feelings, rhythms -- it will be new. It will be creative." These are the words of Barbara Mettler about creativity in improvisational dance. Miss Mettler is a graduate of Smith College and the Mary Wigman School in Dresden. She has had studies in New York City, New Hampshire, Boston, and has conducted workshops and demonstrations in more than 25 colleges and universities around the country.

The approach followed in modern dance at Lindenwood College is that begun by Miss Mettler. Our instructor, Miss Amonas, has worked with Barbara Mettler for a number of summers and she also is a firm believer in her theories of dance.

What is creative dance? It is stretching, bending, twisting, springing, swinging - it is any movement that is natural for the individual body. To better explain her approach to dance Barbara Mettler has said "Dance is an independent art - the art of body movement - the basic, primary central art. Just as movement is basic to all life activities, so is dance basic to all these arts. In a study of dance one finds that movement is audible and visible

as well as kinesthetically perceptible, so the dancer must be concerned not only with movement but also with sound and sight. One learns to use music and speech and visual design and drama as part of the creative activity of dancing, creating your own accompaniments, costumes, and settings. The form of a dance should be an organic outgrowth of the content. Content is feelings which cannot be put into words. Dance improvisation is a conscious trapping of the unconscious sources of



To Create — will be the emphasis of Barbara Mettler's Master Dance lessons, to be given Monday, December 11.

Upward Bound for Congress

An Upward Bound Program proposal was planned last weekend by Lindenwood faculty, students, administration, and high school teachers from St. Louis County. A pre-college program, Upward Bound is designed to generate the skills and motivation necessary for providing educational opportunities beyond secondary school for 10th and 11th grade students who come from low-income backgrounds and inadequate secondary school preparation.

The National Upward Bound Program is financed by the Office of Economic Opportunity, the federal agency which coordinates all national poverty programs. In the past three years, 20,000 high school students have participated in UB programs designed by two-hundred and fifteen colleges and universities. While submission of a proposal to OEO does not guarantee an Upward Bound Program, it is believed that the merits of a small institution like Lindenwood are particularly conducive to the principle aims of the national program.

If funded, Lindenwood will bring to the campus next summer for eight weeks 10th and 11th grade male and female students from St. Louis County, St. Charles County, Lincoln County, Warren County, and Franklin County. Students will be housed in college dormitories, and all facilities will be at the disposal of the program.

The overriding theme of the proposed program will be "Survival in the 20th Century." The special curriculum, which approaches learning in non-conventional ways, includes seven core subjects: The Art, Drama, Biology, Communications, Math, Social science, and Social-Recreation programs are particularly designed to motivate the student through the survival theme.

The basic design of the curriculum is similar to the Freshman Common Course. During the eight weeks small groups of students will rotate through the program.

Math, biology, and Social Science are offered in the morning, and all students will spend two weeks in each of these programs. The students will spend the whole eight weeks, however, in the communications course. During the afternoon, the 80 students will be divided into two groups, half spending four weeks in art, and half in drama. At the end of the four weeks, the two groups will rotate. The recreational program will be provided in the late afternoon, and students will also have opportunities to work in radio and television, and computer, creative writing, and remedial programs.

The Art and Drama program intends to have students work creatively to express themselves; thus, if unable to do so verbally in writing or reading, the Upward Bound students will be able to demonstrate their natural talents and receive a form of intrinsic reward for their special talents. Four plays and two art shows will be held during the eight week program.

The Social Science program is designed to involve the Upward Bound students in various types of role-playing in the field of law and government; while studying the subjects, they will actually engage in mock trials to discover how the judicial system works.

The Biology program will explore various aspects of the natural world and terminate with actual experiments performed by the students. Field trips and tours will supplement their penetration into the natural world of reality.

The Communications program will attempt to help the students gain special skills that they have

missed in their early education -- skills which now hinder their ability to understand and communicate.

The Mathematics program is designed to regain early basic skills through means of the computer. The program will approach mathematics from the simple (merely counting and calculating with their fingers) to the more complex (the computer). Students will progress to the actual use of the computer and will develop their own computer programs.

The Social-Recreation program, an integral experience for blowing off steam and at the same time learning group cooperation, will focus upon both individual and team activities. A "Mini-Olympics" will be held, in which the Lindenwood Upward Bound students compete with students in the Upward Bound programs at Webster College and Washington University.

Much like the regular academic year, Wednesday will be free from regular classes. Activities during each Wednesday include field trips, movies, and speakers. The weekend will include special activities, such as camp-outs, visits to St. Louis, and dances.

The second phase of the Upward Bound program will bring the students back to the Lindenwood campus once a month, for nine months. A special week-end program of academics and social programs has been planned. The Academic-Year Follow-up program has been designed as a special link between the summer and graduation from high school.

(Continued on Page 5)

Kay Kirkland Publishes "Afterthoughts"

Kay Kirkland, a junior physical education major at Lindenwood College, is having a book of poetry published in January of 1968; the book will be made available to students after the Christmas holidays. Afterthoughts, title of the book, stems from Kay's explanation, "The title is exactly what my poems are because they are afterthoughts. I write a bit of abstract, mixed up with other things I see, do and feel every day all mashed together. One time I had to chuckle because a friend of mine told me she liked a poem and it was about her."

Kay hails from Troy, New York and is soon to be twenty-one years old. She attended Albany Academy for Girls in Albany, New York before coming to Lindenwood. She placed in the Freshman Writing Contest in her first year, has had her work printed in her high school literary magazine *Academe* and in the last two editions of *The Griffin*. Kay is a member of Poetry Society and is planning on taking the creative writing course during the interim.

One-Acts Slated For Weekend

The Lindenwood College Players will present two one-act plays Friday and Saturday night. Curtain time is 7:30 p.m. in Roemer auditorium.

The first play, "Queen of France" by Thornton Wilder, is set in nineteenth century New Orleans. The play concerns an unscrupulous lawyer, played by Douglas Hume, who carries on a clever deception by which he extorts money from a series of women. The women are played by Sally Chestnut, Isabella Crowell, Carol Taylor and Kathi Krueger. He convinces each of the women that she is the rightful heir to the French throne through relationships to the lost Dauphin. "Queen of France" is directed by Douglas Hume; Kathi Krueger is the stage manager.

"Overtones," by Alice Gerstenberg, is a psychological satire involving two women; Jean Schuttenberg as Harriet and Virginia Tiffany as Margaret. The conflict is between the civilized women and their basic primitive natures. The personalized, primitive selves are played by Pam Szabo and Sarah Willoughby. Ann Lohrman is the director of the play and the stage manager is Sylvia Hunsicker.



Kay Kirkland

Kay started her writing through keeping a commonplace book; "I don't try to solve the problems of the world in forty-two lines or less; rather I write of incidents others hardly think twice about." She was always "so envious" of people who gave a part of themselves away to friends; she doesn't like to buy things from stores that really aren't a part of her to give to others saying they are from her.

What is Kay doing after graduation? "I'm going to climb mountains, build sandcastles at the ocean and paddle a canoe down the river."

If Christmas is the Christian festival of joyous celebration that it was established to be, then "Joy to the world." For our Savior was born nearly 2000 years ago and for Christmas since, we've been celebrating the wonder of his birth. But 2000 years is a long time. Have we forgotten just what it is we're commemorating?

Actually, to a Christian Christmas is a time set aside for re-reading a beautiful, but sorrowful, love story. The beginning of the story is Christmas, but the joy we feel is mellowed; for we know the end of the story, and its ugliness and tragedy overwhelms us. For all the goodness that was Christ's life, he met with rejection, ostracism, and suffering. And he was crucified, murdered in a

other, and the "inferior" race exists in the squalor of poverty and poverty of mind dictated him by his "superiors."

Only today Christians don't have to face the ugliness; the means to withdraw are always at his disposal. Drinking, and drugs, provide escape valves for release from the terror of identity, from finding a Christian niche in an anti-Christian society.

It's never been "in" to be Christian. Religiosity is a pleasant, sometimes valuable, commodity. But genuine hand-extending Christianity wins no medals and the covalent titles it earns are no better: "nigger-lovers," radical, "bastard." So, in the interests of those we love we stay wrapped in a safe religious coverlet of "regular churchgoers,"

A donation of a fruit basket is acceptable, or a cooked turkey.

Drives are launched to send clothing and non-perishables to the innocent victims of Vietnamese bombings. Town organizations bombard "their boys" with holiday cheer mailings.

Is this the way it's done. We take care of poverty, ignorance, discrimination, and war in one fell swoop, though a thoughtful gift, a tax-deductible donation, a Hallmark greeting.

Has Christianity become a halo we unwrap once a year, polish up the tarnish spots, and plunk on our heads like a tipsy "lampshade? Then when the kids go back to school, and the stores start getting ready for Easter, we carefully re-wrap the halo and tuck it in its box.

Our Man Hoppe

Bobby Kennedy's Toughest Campaign



Arthur Hoppe

By far and away the best kept political secret in years was the recent opening of Mr. Bobby Kennedy's National Presidential Campaign Headquarters.

Located in a little-known cavern in the Catskills, it looks like any other Kennedy Headquarters -- pretty girls dashing this way and that and crew-cut young men in shirtsleeves growling rapidly into telephones.

The major difference is a banner stretched between two stalactites bearing the campaign slogan: "A Vote for Bobby is a Stab in the Back."

"Good heavens," said the campaign's national director, Mr. Homer T. Pettibone, Harvard '49, when I expressed surprise as the tenor the slogan, "Bobby isn't waging a campaign for the Presidential nomination. He's waging a campaign against it."

I said this certainly showed Mr. Kennedy's love and devotion to President Johnson. After he had recovered from a sudden coughing spell, Mr. Pettibone said that certainly was true.

And besides, he said, Mr. Kennedy didn't want to look disloyal. Nor did he want to wage a bitter fight to get the nomination of a badly divided party and "Take it from me," said Mr. Pettibone gloomily, "the only thing that'll keep Bobby from getting elected President in '72 is if he gets nominated in '68. That, or he gets hit by a truck. But this campaign against the nomination is the toughest he's ever faced.

"Oh, we've hired the finest talent money can buy -- Harold Stassen strategists, Dick Nixon press handlers and a couple of Alf Landon speech writers. But the polls show we're in trouble. We're still ahead."

I asked why Mr. Kennedy didn't simply fly around the country to tell everybody he wasn't running for President.

"Like Ronald Reagan?" said Mr. Pettibone with a shudder. "I tell you Bobby's sincere. He can't just say he isn't running. He's got to prove it."

Well, he could always speak out on the issues. "What?" And alienate half his supporters?"

Perhaps, I suggested, he could say he'd been brainwashed, grow a five-o'clock shadow and divorce Ethel in order to marry a younger woman.

"We don't steal from other candidates," said Mr. Pettibone with dignity. "Besides, we just want to lose once. It isn't easy. Look at New Hampshire. At best, that's going to be a tough, uphill struggle to defeat."

Was Mr. Kennedy planning an all-out handshaking campaign in New Hampshire against himself?

"Too risky. You know the Kennedy magnetism. We're just keeping her under wraps and praying. But even if we pull off a stunning upset loss in New Hampshire, we've got to go on and lose big in Nebraska, Wisconsin and Oregon, too. Frankly," said Mr. Pettibone glumly, "there's a sickening odor of victory in the air."

Wait a minute, I said, I had it! Think of what every Democratic candidate will avoid doing at all costs next year if he hopes to win. If Mr. Kennedy does it, he'll look loyal, sound sincere, and best of all, he'll be sure to lose.

"What's that?" said Mr. Pettibone, all ears.

Campaign vigorously for Mr. Johnson, I said. And with Mr. Kennedy's well-known love and devotion for the President, I'm sure he'd be delighted to . . .

But Mr. Pettibone had lost interest. "Maybe we ought to rethink some of these discarded ideas," he was saying. "Now, let's see, if he got hit by a truck . . ."

What Christmas Means to a Christian

religious fervor. With the ending in mind, we look ahead to the liturgical chapters, and we know the course of his suffering; we pity this selfless man who sacrificed himself for humanity.

But do we empathize with Christ? Do we feel, as a Christian must feel to merit the name, do we feel the unqualified love for humanity, the brotherhood with our fellow man, that makes Christmas a meaningful celebration? Or do we content ourselves with the saccharine falsetto of pity.

This Christmas finds a setting no different than others since the Nativity. Men are still warring against men, ignoring the link of brotherhood in pursuit of amorphous ideals and political gain. The ugliness of poverty gazes vacantly back at us, an untreated wound whose blood has clotted and dried, and whose infection we hope will heal itself. Men still assert racial superiority over one another,

"good mother," "good husband." And limit our Christianity to the circle of our lives.

But that circle is so small. Fragmentation, or "specialization" when it's tinged, is the age in which we live. Even our Christianity is fragmented into denominations, though Ecumenicalism is at least striving for unity among the churches.

But Protestant or Catholic or Hindu or Jew, we're all united as brothers. If our philosophies divide us, then the common denominator of our humanity unites us.

It's easy to feel united when the holiday spirit moves us; then every man is everyman. To appeal to this Christian zeal, newspapers across the nation run columns like "Help the Needy," or "No Santa Claus for these folks," or "the 50 Neediest Cases." We can send money to insure their happy Christmas. As an extra,

Fruit baskets aren't the answer; nothing is touched, least of all the recipient, by leaving food at his door. Not until man recognizes man as his created equal, on an individual basis, will there ever be true Christianity -- for that matter, true brotherhood.

God isn't dead, though we may have bent him to fit the times. And Christmas isn't dying either, for industry would strike until the tradition were re-instated. The death knell is sounding for Christianity, that's all.

Remember how the story ends? The sequel is kind of glorious:

Christ dies an agonizing death, but three days later he comes back to earth, and then goes back to Heaven. He died to save humanity from everlasting damnation.

As Christians, can we do less than touch the handful within our grasp, and erase their interminable hell on earth.

You pays your \$ - you sees the show

Lindenwood can now list herself among the "number of member schools (of the Associated Student Governments) with an enrollment of 2000 or under" and that's all anybody seems to know about it. It seemed like a good idea and a possible means to diversify our activities in national organizations, when it was suggested that we send an observer to the ASG conference in San Francisco. But the vote to join ASG on the basis of the information that delegate brought back seems unfounded, to say the least.

In our delegate's report on the Conference, we were told that ASG is an "a political organization, funded by private organizations, some political parties, and labor organizations." It might have been valuable to find out the names and activities of those parties and organizations and just how the funding is carried out. With that kind of a roster of funding sources it is rather naively optimistic to consider ASG an "a political organization."

We were also told that "ASG has an extensive file system, comparable to that of NSA, which the

President carries with him." It's hard to imagine an "extensive" file system being carried in a brief case and even harder to imagine the President wandering around followed by a vehicle similar to a Bookmobile.

ASG was founded by a group of southern schools who objected to NSA's participation in Civil Rights work and subsequently withdrew. Does this mean that ASG also nullifies the validity of student participation in other civil and political issues? Again, no one seems to have the answers as to just exactly what ASG does and just exactly what it considers off limits.

The main reason for joining ASG seems to have been the fact that Lindenwood contributed \$100 to their coffers to be present at the conference as an observer, and that same \$100 also entitled us to join. The theory seems to be "you pays your money, you sees the shows." Membership would be fine if we knew what the purposes and activities of the organization were, as it is we may end up with seats just a little bit closer than ring-side.

There are probably a great many things about ASG that could be valuable to Lindenwood. But those things could have been realized if we had remained observers for a year. By joining we have rather irrevocably committed ourselves to everything ASG stands for. And what does it stand for?

Drug Survey Evaluated, 25% Response

It is no secret to Lindenwood students that "grass" is available to almost anyone in search of it. --Did you hear anything about the library? --Perhaps the lonely drug users, or non-users, need the enlightenment of slightly more concrete statistics on the use of drugs at Lindenwood. In an attempt to clarify or illuminate campus trends on drugs -- not only here, but nationally -- the BARK conducted a survey. It is based on a Gallup Poll survey which sampled several campuses throughout the country.

Only one hundred, sixty-three students responded to the survey -- slightly over one-fourth of the student body. The results, then, can only be considered on the basis of this small sample which makes a

valid, overall statement on drug usage at Lindenwood impossible. However, certain trends and conceptions were revealed in this survey.

Of the one hundred, sixty-three student responses, the majority guessed the nationwide percentage of campus drug users between six and fifty per cent, with the heaviest estimates on both ends of that range -- between six and ten percent and between thirty-one and fifty per cent.

The estimate for Lindenwood was felt to be considerably lower, with one hundred, seven students estimating that under five percent of the campus uses drugs. However, the number may be somewhat higher, for twenty-five of the few students who responded have taken marijuana and three students, LSD.

Eighty-nine students reported knowing someone who takes drugs.

Reasons for taking drugs? The answers were various, but these answers occurred most frequently: for "kicks" or escape; out of curiosity -- experimentation; and pressures of school and society which ranked equally with drugs being the "in thing to do." As one marijuana user said, "It's a release and something to talk about at other pot parties."

The overwhelming consensus was that the use of drugs will increase, largely because of unceasing pressures and because drugs offer an escape alternative: "The world is getting progressively more messed up; with drugs it's different."

Another reason which they felt would effect an increase in the use of drugs is the publicity and the fact that drugs are being "talked up": "With all the articles in magazines it does sound pretty groovy." Expressed also, were the elements of fun, fad, excitement, or "something different" to obtain the same effect that alcohol has, a pleasurable experience in which perceptions are heightened and social barriers broken."

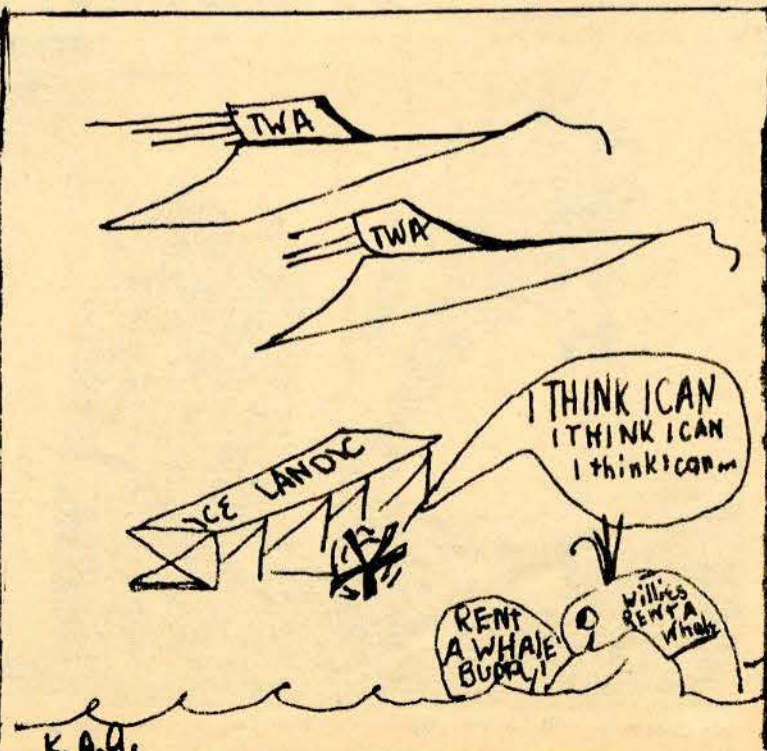
Those who feel that the use of drugs is a fad that will decrease, generally base their opinion on the physical dangers involved, which they expect to be realized in time. Approximately one-third of the responses stated that as parents, they would leave the decision of drugs up to the discretion of their children. Other responses ranged from concern to the forbidding of drugs: "I'd beat the hell out of them!"

One comment occurred frequently; that marijuana is harmless. With this conception of marijuana and the almost conclusive evidence of the dangers of LSD, many of the responses necessarily distinguished between them, and were more tolerant of marijuana.

Lindenwood College
BARK
 Vol. 1, No. 11
 Member: Associated Collegiate Press
 Missouri College Newspaper Association
 Intercollegiate Press
 Published weekly by Lindenwood College
 Subscription price \$2.50
 Third Class postage paid in St. Charles, Missouri

Editor-in-chief Sherry Burns
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Alum Writes Her "Observations of a Happening"

(The following is a letter to Lindenwood students from Lynn Beck Dillon Buck, Mrs. Buck is not only a Lindenwood alum, she also taught English here several years ago. This letter was received subsequent to her recent visit to Lindenwood. - ed.)

Things are happening at Lindenwood! Things we only dared to wish for a few years ago when I was on the faculty, and things we would have deemed preposterous - considerably more years ago when I was a student.

As a returning alumna to the campus last week (a greenhorn on the Alumnae Council) I was designated by my superiors as the logical one to jot down a few impressions of the new Lindenwood and submit them to the Bark for the elucidation (or possible amusement) of today's students. Behind this gesture, of course, is the certain knowledge that sooner or later, like it or not, every student will eventually become an alumna. With this inevitable end in mind, it might be well to establish some dialogue - fragile as this link is - between present, past, and future, perhaps narrowing the generation gap a fraction.

Back in the dim years of the early '40's when I was a Lindenwood student, I regarded all alumnae with suspicion. In fact, I promised myself never to come mincing around campus, decked out in a ridiculous hat and my Sunday best, as one of them. And that's the danger of best-laid plans! But at least I didn't wear a hat - and I tried not to appear mincy. Indeed, I am happy to report that the attitude of the alumnae has changed remarkably since my student days. This is a lively group on the Council of 1967. They are no longer content with the stereotyped role of the old rah-rah girl or the faded Lindenwood lady. They are aware of changes in today's world, and they are vitally interested in Lindenwood's part in it. I am proud to be one of them!

Several Council members arrived a day early to witness the November 1 Revolution, officially known as the intercollegiate symposium. Although the two plenary sessions (a new term on campus this year) were a bit on the stuffy side, several of the sub-plenary conversation groups were

stimulating and controversial enough to provoke lively discussion for the balance of the week. This is certainly to the credit of the student leaders. I had the good fortune of attending perhaps the most controversial of the lot - conducted by Jim Mayer of Antioch. In a darkened room with slides and movies projected on three sides - depicting every imaginable aspect of American life from the grotesqueness of war to the innocence of dancing children, accompanied by kaleidoscopic colored lights - we heard a taped commentary by Mayer. He demonstrated artfully the multitude of media that modern youth must cope with to grasp, in a fragmented way, today's chaotic events and manage simultaneously to exist within his own realm. Although the force of the visual presentation tended to overpower any discussion that followed, I was impressed by his theme and his mode of expression. Some of my colleagues found Mr. Mayer's view disturbing, and certainly not all of them wanted to see life as he did, but they seemed willing at least to give it some thought. The very existence of such a symposium speaks well for Lindenwood and its continuing growth.

During our conference the Council heard from various members of the administration, including President Brown and Dean Quehl, both of whom spoke with pride of the new curriculum and calendar. Their enthusiasm was contagious. But many of us were even more convinced of the merits of this new plan by our personal visits to discussion groups of the Freshman Common and conversations with various students and faculty. Certainly the capable leadership provided by the faculty in this venture is commendable. "We've never worked so hard!" was a frequent comment.

Toward the end of the conference all alumnae within range of this inquiring reporter were asked, "What do you think of what's happening at Lindenwood?" The following is a transcript of their candid observations:

"The walls are lower because of the social and intellectual freedom - so much more than when we were here," Julie Orr Van Woert - Northfield, Illinois (Class of '59).

I found the whole program ex-

citing and was most impressed with the girls' reaction - the fact that they seem so involved, interested." Barbara Wexner Levy - Fort Lee, New Jersey (Class of '52).

"I like the freedom of interchange between students and members of the Council," Mary Jean DuHadway Craig - Carmel valley, California (Class of '41).

"Students have taken hold and are in the swing of this new program. The freshmen seem enthusiastic, and they have so much to say about it. It's the first time I've seen this." Maggie Burton Jones - Dallas, Texas (Class of '48).

"I am impressed with the fact that entrance requirements have been raised." Helen Roper Stark - Worthington, Ohio (Class of '28).

"I have noticed a relaxed attitude among students. It reflects an enjoyment in learning which in turn means the calendar and curriculum have been well accepted," Barbara Ringer Hamill - Oklahoma City (Class of '32).

"There is a sense of freedom - indirect guidance of the faculty instead of direct. This is good!" Rosanna Veach Bruere - St. Louis County (Class of '40).

"The Freshman Common impressed me the most. It's exciting but scary. I'd like to be in it!" Carol Gardner Transou, - Johnson City, Tennessee (Class of '58).

In our final session Pat Mackey, representing the student government, read a well-defined essay regarding her dual role as a woman and as a person. Also we engaged in a frank discussion of upperclassmen's reactions to the present curriculum, its effect on them, and other matters of vital concern on campus. In the process we discovered that even in the new program there all still a few unsolved problems - some old and some newly created. But we left the College with the impression that this is a strong and intellectually sturdy generation of students at Lindenwood. We expressed our hearty support for them - and we are grateful for their willingness to share the new spirit of Lindenwood with us.

Lynn Beck Dillon Buck Nyack, New York (Class of '44)



A Happening - in its right was staged at the Expo last Tuesday, as art students experiment with multi-media experiences. photo by Clapp

Around Campus

Friday—December 8
7:30 p.m. One-Act plays: "Overtones", "Queens of France", (Roemer Auditorium)
9:30 p.m. Movie: "North by Northwest" (Roemer)

Sunday—December 10
6:20 p.m. VESPER: Christmas Candlelight Choral service with nine student leaders. (Chapel)

Monday—December 11
8:00 a.m. Master lesson in Dance—Barbara Mettler, guest artist and teacher. Orchestras and students of dance.
11:00 a.m. FCC Plenary - "Coalescence in the Arts" S. K. Oberbeck, Book Editor, News-week Magazine (Young)
4:10 p.m. Creative Master Dance Lesson—Barbara Mettler.
7:15 p.m. Creative Master Dance Lesson for Freshman Commons and others (Gym)

6:00 p.m. LINDENWOOD CHRISTMAS DINNER: Ayres Dining Room.

Tuesday—December 12
7:30 p.m. Public Affairs Club (FAB)

Wednesday—December 13
Placement interviews: Pattonville School District. Please make appointments in Dean of Students office
9:00 a.m. Faculty Meeting (Young Lounge)

Thursday—December 14
8:00 a.m. FINAL EXAMINATIONS BEGIN
CHRISTMAS VACATION BEGINS AFTER YOUR LAST EXAMINATION.
Monday—January 8
CHRISTMAS VACATION ENDS

Gallup Reveals Drug Use Under 6%

Reports of mass student involvement with the illicit marijuana and LSD, are wildly exaggerated, according to the Gallup Poll.

Only about six percent of the nation's college students have ever tried marijuana and not more than one percent have experimented with LSD, according to a survey of students in 426 colleges by the noted pollster.

The poll was taken by Dr. George Gallup's American Institute of Public Opinion for the Reader's Digest.

For all the outcry about drugs on campus, a majority - fifty-one percent - of the students questioned said that they did not even know a single student who had tried marijuana or LSD. And they estimated with reasonable accuracy that only about four percent of those on their own campus had tried drugs.

However, when asked how many of their fellow collegians across the nation used drugs, the students

interviewed jumped their estimates to a very high 13 percent. This higher guess for "outside" campuses could be a reflection of exaggerated news accounts about drug use on campus, the Digest suggests.

Projected to the nation's six million college students, the Gallup figures indicate some 300,000 drug users--a sharp contrast to the reported "millions." Moreover, the percentage applies only to those who have tried drugs. It is likely that a far smaller group are regular users.

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Merry Christmas for Pinocchio

By Merline Kemper

Creativity Class

Scene I

Pinocchio has just come home from one of his mischievous trips with sly fox and clever cat. He is very tired and falls asleep near the fireplace. Geppetto is cooking a little pot of soup for supper. He turns around and notices little Pinocchio asleep on the floor.

Geppetto: Poor naughty little puppet. Before I get his mouth finished he says bad things to me; before he learns to walk he kicks me in the face; I sell my coat to buy him a spelling book and instead of going to school he sells the spelling book to go to the puppet show. He runs away from home with naughty little boys and gets into so much trouble. He is such a cute little puppet even though his nose is a little long. How I wish he would be good so everyone would love him.

People should love everyone especially now that the Christmas season is here. Every person should try in his own little way to do nice things for other people. I have tried to give Pinocchio a few things even though I am but a poor old man. How I wish I could give him a heart and soul, and he would turn into a real good little boy. (He takes the soup off the fire) I guess little Pinocchio is too tired to eat tonight, we will save our food for tomorrow. (He goes to a box in the corner of the room and gets a blanket. Handling it very carefully, he gently covers Pinocchio's wooden body.) Good night my little Pinocchio. (He crosses the room to his wooden bed and kneels beside it). Thank God for our little home, for the wood that burns in the fireplace, and for the food we have. Thank you for our health. Help Pinocchio be good. And, if it be thy will please turn him into a real little boy. Amen. (He crawls into the bed and pulls the thin blanket over his shoulders. It is very quiet for Pinocchio and Geppetto are both sleeping. When something very strange happens. A funny fat man in a red suit is pushing the window open. He crawls into the room. Pinocchio stirs from his sleep and rubs his eyes).

Pinocchio: What do you want? Are you a robber? We are a poor family and have nothing for you. What have you got in your sack? What did you steal from other houses before you came to ours? Those bells make a lot of noise. Do you want to get caught stealing?

Santa Claus: I'm not a robber. My name is Santa Claus. I bring joy to everyone at Christmas time.

Pinocchio: What is Christmas?

Santa Claus: Christmas is a day we celebrate because God gave people the gift of the Christ Child many years ago. Since God gave us such a wonderful gift, we want to give gifts to the people we know and love.

Pinocchio: Geppetto is always giving me things. He sold his winter coat to buy a spelling book for me. He does without many things just so I can be happy. But I'm not happy when I get into so much trouble. I wish I would listen harder when Mr. Cricket tells me things. You see I'm just a puppet. And it is hard to know right from wrong. I don't have a heart or soul to help me. I think I will have so much fun playing with sly fox and clever cat. But when I tell a lie my nose grows longer. It looks just awful... But poor Geppetto still loves me. I wish I could earn some money to buy him a new coat for a Christmas present.

Santa Claus: (Looks over at Geppetto and rubs his chin. Digging deep into his bag he says) I think he will like one?

Pinocchio: Oh yes! It is lovely. It is much nicer than the one he had. He will be so happy to have a new coat. But, oh dear, I have no money to pay for it.

Santa Claus: I have many helpers that work all year long. We make toys and clothes and oh so many things that will bring joy. Then on Christmas eve we load my pack and visit every home that has love. Geppetto wrote a letter to me asking if I could bring you some Christmas joy from my pack. And now that I'm here you have learned what Christmas is all about. You want to make Geppetto happy. We'll put the coat over on this chair with a nice card; "Merry Christmas to Geppetto." There now, do you think that will be a nice surprise?

Pinocchio: Oh thank you Santa Claus. This will make Geppetto very happy. Merry Christmas to you.

Santa Claus: Good night Pinocchio. I'll be back when you are asleep to bring your Christmas surprise.

Scene II

It is just about dawn. Pinocchio and Geppetto are asleep. Santa is creeping into the window with a pack that is nearly empty.

Santa Claus: Ah, thank goodness they are both asleep. (reaching to the very bottom of the pack, Santa pulls out a little red fire truck). Here is the nice little truck Geppetto wanted for Pinocchio. I will leave it next to the coat. To Pinocchio from Santa, Have a Merry Christmas! Let's see they both need a pair of stockings, so I will just put some nuts, oranges, and candy cones in them and hang them over the fireplace. We'll put the Tree in the very center of the room.

Everything looks so cheery. Last but not least, is the magic cover from the blue fairy. She asked me to lay it completely over Pinocchio's wooden body and when he awakes he will turn into a real little boy.

(Santa looks once more at the little room. Seeing that everything is alright, he gathers his empty bag and wearily climbs out the window and into his sleigh. The jingle bells awaken Geppetto. He sits up in bed and looks out the window to see Santa fade into the sky. He wraps the cover around his shoulders and goes over to Pinocchio. As he pulls back the strange cover, Pinocchio wakes up as a real little boy.

Pinocchio: (He gives Geppetto a big hug and says) Merry Christmas, father. Come see the nice coat the Santa Claus left for you. (They look at all the presents. Geppetto puts on his new coat and Pinocchio holds his toy fire truck. Then they skip and dance around their beautiful Christmas tree and sing) Merry Christmas, Merry Christmas to all!



Foreign Students Relate Christmas Traditions

Christmas Eve services, Santa and his reindeer, the tree and carols are so much a part of our traditional Christmas celebration that it is difficult to imagine the season without them. Yet the students representing foreign countries on our campus bring with them a sense of tradition as strong as our own; in some of them may be found the origins of our favorites.

In Catholic France, Monique Bernhart explains, the celebrations are a "very big thing", beginning with a midnight service on Christmas Eve. Following this is a dinner with friends from which children are excluded. They have previously set their shoes around the Christmas tree and gone to bed. because "Pere Noel" comes at midnight. A family dinner from 1:00 until 5:00 in the afternoon is typical on Christmas Day, with uncooked oysters and white wine, and turkey stuffed with chestnuts and red wine. "A Christmas log--cake covered with chocolate and champagne are traditional for dessert, and the men smoke new kinds of cigars."

The French send greeting cards to mark the New Year, and the "decorations are great--one whole street looked like a forest" in Paris. Everyone is out in the street to celebrate New Year's Eve, and "they make traffic jams -- jumping from one car to the other; its the only time of year that people can use their horns."

Gloria Jacobou, from Larnaca, Cyprus, recalls many customs similar to ours: Christmas tree, carols, cards, and a Santa Claus who comes on New Year's Day. But, "It's just not a big deal -- Christmas isn't -- but New Year's is!" Most people wear new clothes on that day, and children in the villages receive money from the adults. Only children receive gifts, however, and these, often in the monetary form, are placed in their shoes.

Families gather for New Year's Eve, and the entire group comes around a huge table to play cards for nuts instead of money. At midnight in most cities, after people have duly wished each other a Happy New Year, a lottery begins. Money earned is contributed to a charity, and the prizes are gifts donated by the stores -- almost everyone receives a prize.

When the "trouble" began several years ago in Cyprus, Gloria remembers "they had to close all of the stores. There was no entertainment or presents on New Years." And in a country where so much pleasure is derived from visiting friends "that Christmas everyone stayed in his own house."

In Finland, Christmas "begins when we bring the Christmas tree into the house -- my father is the main decorator," according to Kirsti Heikka. On noon of the day before Christmas, in the old marketplace in her town of Turku, "Christmas Peace" is declared throughout the land, and the national song is sung. Many people attend church, and at 7:00 p.m. begins a dinner consisting of lutefisk, ham, Christmas pastries, and wine. "One white almond is placed in the rice pudding, and whoever gets it -- it means good luck."

A famous custom of Finland, taking a sauna bath, is followed before the Christmas Eve Dinner. Carols are sung and cards are sent, but one also gives flowers to his friends, sometimes tulips. When one gives a gift, he composes a poem about the contents of the package to be read by the receiver.

"Joulupukki" or literally Christmas He-goat, the Christmas Man comes, in his sleigh with gifts and is usually treated with something. Christmas Day is quiet, and spent with one's family. Sleigh rides and visits to friends are traditional on Boxing Day, December 26, and restaurants and movies open that evening.

Masquerades, and fireworks distinguish New Year's Eve, and the archbishop makes a speech outside the cathedrale at midnight. A special custom is "casting tin". Tin is melted on a paddle, then cast into cold water in order to harden to form a shape. One holds it against the light and the shadow makes a prophecy. "Smooth means a good year, and sandpapery means money." Decorations are traditionally made from straw, particularly "himmeli", which is a mobile-like ornament made of geometric shapes.

"Christmas is celebrated only in the Catholic schools in Thailand", said Daraka Kiattinat, "but there is a carol-singing to collect money for charities." The New Year celebration is given heavy emphasis in this Buddhist country, and presents are exchanged. People send cards and go to parties and clubs. "It's not a family affair -- adults celebrate among themselves."

"It's a beautiful season -- lots of love then." Maria Martinez remembers Christmas in Mexico

characterized by dinners and gifts given to the workers and poor. December 16, marks the beginning of the season, and groups repeat the search of Mary and Joseph for an inn. "Each night for nine days we go from house to house singing. One of the houses has arranged to have the posada there, and allows the singers to enter.

After praying, we break pinatas and have a typical Mexican dinner. Most people play guitars."

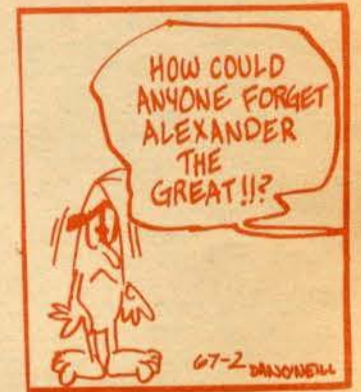
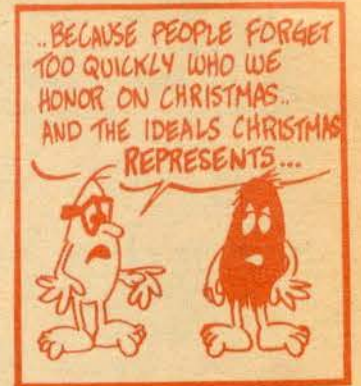
On the ninth day, the children return early to go to bed, because Santa Claus, a helper of God, is coming. On Christmas Eve the immediate members of Maria's family gather around the Nativity Scene, which is half the size of one room, to open gifts. After Midnight Mass, "all of the adult members of my family come -- and that is 62 people," to exchange gifts and have a dinner. Turkey, ham, wine and champagne are traditional items included, and "then granddaughters put on a show, and at 5:00 a.m. everyone goes home." Children visit grandparents on Christmas Day.

Everyone is free to play jokes on the 28th of December, the Day of Innocents, and the "last day of the year is our Thanksgiving -- everyone goes to church."

Celebrators may go to formal dances, casinos or clubs on New Year's Eve. "We come home about 7:00 a.m., and it is traditional to have menudo, a chili soup, after the evening's festivities." Mass is held immediately afterward. "For some people, the season doesn't end until February 2."

Individual Christmas customs evoke excitement and tinges of nostalgia for everyone, and these students are no exception. The continuity is half of the spirit.

O
HAIL TO
THEE, GREEN
CHRISTMAS TREE
THIS VERSE WILL BE
THE DEATH OF ME, THE
ONLY THING IN WRITING TALES
IS MY IMAGINATION FAILS, YOUR
LEAFY BOUGHS, YOUR ORNAMENT, I'M SURE TO
POETRY IS LENT, BUT IN MY MIND
I CANNOT FIND
THE WORDS TO EXTRICATE ME FROM MY PREDICAMENT,
TO YULETIDE VERSE, THERE IS A KEY, IT SUDDENLY IS
CLEAR TO ME, 'CAUSE KNEE AND GEE, AND KEY AND ME
ALL RHYME WITH TREE.
I WRITE THIS FROM NECESSITY TO WISH YOU ALL FELICITY
I END
THIS BUNK
WITHIN
THE TRUNK
By Kathy Williams



It's beginning to look a lot like — Christmas? Maybe at Northwest Plaza, but at Lindenwood it looks more like finals.

photo by Clapp

What Christmas Means To A Jew

Belonging, as we do, to a religious persuasion which does not accept the divinity of Jesus, it may conceivably seem at first thought that Christmas can mean very little or nothing to a Jew. Centered as it is around accounts of an angel foretelling the birth of a Savior, and various other symbols of divine intervention, it would appear that Christmas is a direct manifestation of the basic difference between the Christian and Jewish religions and that it must be of little consequence in the thinking of a non-Christian.

There is something of far greater depth and importance, however, which Christmas also symbolizes -- something which can mean very much to the Jew or any other man of God, as well as the Christian. That something is the belief in the fundamental brotherhood of man -- the gentle and beautiful doctrine of love of Man for Man which Jesus offered, and which our modern world so deftly repudiates.

Here is the key, the factor that unites all religious faiths and beliefs. The love of Man and the love of God. There is no schism here, no more difference. Certainly the approaches may conceivably vary, the roads may come from many different directions. But the end is God and there really is no difference.

Brotherhood is sadly lacking in this world of ours. It is a word

sniffed at by many, laughed at by more, ignored by most. Many of our "religious" people offer praise to God for a few hours a week, then turn and revile those who worship in a different way. The "true" Christian or Jew speaks of his own piety and denies equal rights to his brothers of a different color. And, in this way, are the words of Jesus, of Moses, of Buddha, of Lao-Tze, of the Bhagavad - Gita perverted and ground beneath hypocritical heels.

All men can participate in the feeling, regardless of personal opinion about the divinity, or lack of it, of Jesus. All barriers are down.

Only if the members of our churches return, not just to the words, but to the actual spirit of the original codes, can peace ever be found. As long as one man considers his own belief the only true one and others as heretical, as long as we fail to realize the essential, binding unity of all religious faiths -- then the dreams of Jesus, and the dreams of Judaism, and the dreams of Hinduism, and of all the other great faiths can never come true.

It is for this reason that Christmas can mean very much to the non-Christian. For man strays very far from the home which is Brotherhood, and it seems that during the Christmas season, that spirit of love assumes something of the importance which it deserves. This true belief, the real essence of the dreams of Jesus, a feeling which knows no barriers of sect or belief seems to swell at Christmas into a life which, regrettably, it does not enjoy during the remainder of the year.

It may be that some day the spirit will not be restricted to a two or three week period in December, but will spread until it touches all men at all times. For man strays far from brotherhood now, and it may be that some day he will find his way home -- to that home where universal love reigns supreme.

Irving Litvag,
Student Life,
Dec. 16, 1949

Such a conclusion is probably valid, if one is considering only the factual aspects of Christianity -- that is, the God-like characterization of Jesus as offered in the Four Gospels. Here is the crux of the split between these two great faiths, and it is a schism which it hardly seems possible will be healed.

Figure out this Christmas Greeting?

A	B	C	D	E
F	G	H	I	J
K	M	N	O	P
Q	R	S	T	U
V	W	X	Y	Z



photo by Kirchhoff

Upward Bound

(Continued from page 1)

The staff will work closely with each student, and will formulate with each student a plan which will lead to enrollment in a college or university, supplemented with needed financial assistance.

Heading the Upward Bound program as Associate Director will be Mrs. Carol Watkins, a senior high school English Teacher at Lincoln High School in St. Louis, Lindenwood faculty who will teach in the program if it is funded will be Dr. Hood, Dr. Caine, Miss Fields, Mr. Minetree, Mrs. Huesemann, Mrs. Clark, Miss Boyer, Mr. Murdock, Mrs. Caine, and Mr. Hitchcock. High school teachers who will be full-time instructors in the program include Miss Savannah Miller, Mr. David Brummett, Mr. Houston Chandler, Mrs. Billie Tenean, Mr. Edsel Webb, and Mr. Carl Landis.

Ten Lindenwood students will serve as tutor-counselors during the summer phase of the program. Bobbie Langenberg, Vik Kemner, Marge Matthews, Beth Lower, Charlotte Hunt, Sue Josephson, Ruth Classasen, Ann Baty, Mary Ellen Packard, Georgia Brundige and Barb Bellis (alternate) will live with the students and serve in numerous advising and tutoring capacities.

The Upward Bound proposal will be submitted to the Office of Economic Opportunity by January 3, and Lindenwood will know before March 1 whether the college will have the program for next summer. The many people who helped prepare the curriculum for the program feel confident that Lindenwood can make a particularly outstanding contribution.

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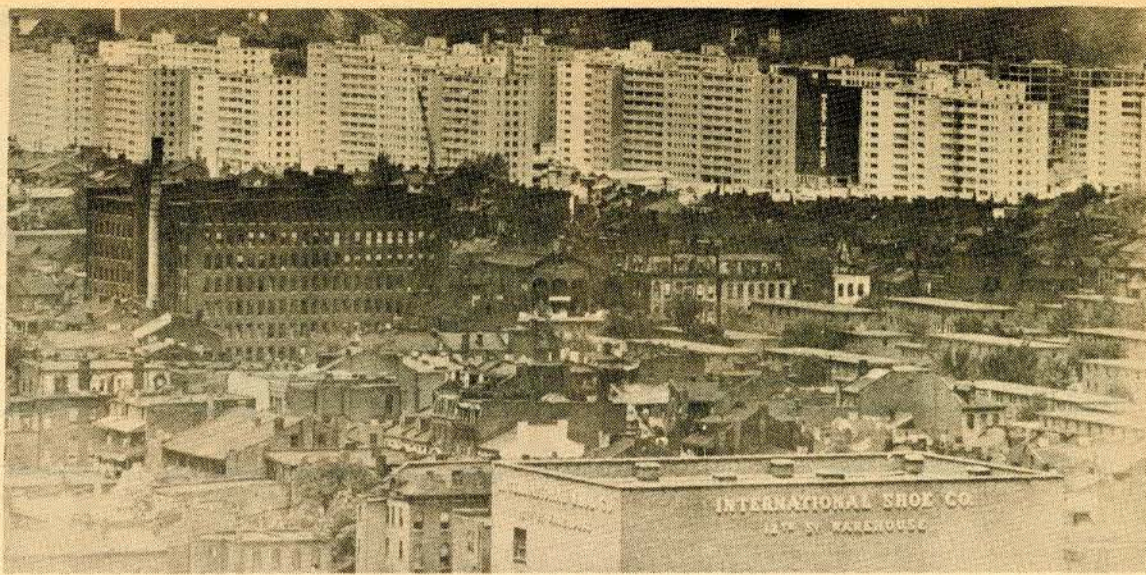
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Kids — will always find a place to play even if it is the top of a garbage disposal. These young residents pose alongside a skyline view of their Pruitt-Igoe development and its surrounding area. Courtesy of St. Louis Post Dispatch



Saga of Pruitt Igoe: Is This The American Dream?

By Helen Jones

The story of Pruitt Igoe contains all the elements of the American Dream. This low income housing project is an attempt to share some of the benefits of the good life with the poor of St. Louis, and to instill in them some of the self-respect that they have been too long denied by economic circumstance. Ironically, Pruitt-Igoe may have been too long denied by economic circumstance. Ironically, Pruitt-Igoe may have become one of the lost battles in America's War on Poverty.

The story begins optimistically. In May, 1952, ground was broken for the Wendell Olive Pruitt apartments, named for the World War II Negro air ace who was decorated for heroism. It was the fourth St. Louis housing project, and the building costs were set at \$21,500,000. The complex contains 1736 units, divided into 20 eleven-story buildings. The 34 1/2 acre project is located in the DeSoto-Carr section of the city, and is bounded by Jefferson Avenue, Dickson and 21st Streets, and an alley south of Bradley Street.

A short time later, the Wm. L. Igoe apartments were built across the street. Mr. Igoe was a famous St. Louis native, a Democratic representative in Congress during 1912-21, and a prominent political and church figure. The Igoe complex contains 1100 units, separated into thirteen buildings, some having 144 units, and some 72. Like the Pruitt apartments, the units have from one to five bedrooms, and there are laundries and play areas. Total cost for Igoe was \$14,400,000.

The two projects are divided by what was envisioned as a "wide, landscaped boulevard". They were

originally designed to be "separate but equal" housing, but this idea was changed as a result of the Supreme Court ruling making this unconstitutional.

Eligibility for the facilities is based on an income scale which is graduated according to number of dependents. The maximum annual income for a childless couple is set at \$2800; for a couple with children it is \$3800. The average income, however, is generally lower than these figures; for a family with two children it is about \$2500, for 3-4 children it is \$2700, and for five or more children, it is \$2900.

One unit generally consists of a living room, three bedrooms, a bath room, a kitchen, a gas stove, and an electric refrigerator. The rent is \$37 a month. The St. Louis city planners had originally wanted low rise apartments to be used, but it was the FHA which insisted on high rise apartments for maximum economy.

Many social and recreational activities were undertaken by and for the residents. A school Blewett, was planned, and many recreational groups were also started. A Tenant Council, a self-governing body was formulated.

Many people were shocked in 1956 when E. O. Brady, a social worker appointed Pruitt manager in 1954, resigned because tenants had fallen behind in rent payment by \$5600. A rash of small burglaries during this time also necessitated the installation of "pickproof locks" on all doors. In general, however, the crime rate continued to drop steadily over the years.

In January of 1962, Pruitt-Igoe was chosen as a pilot city in a test plan under which local, state

and federal agencies would make a joint effort to provide health, education and welfare services in public housing areas. Federal funds provided half of the \$35,000 needed for the program. In February, a plan was initiated to ease families off of the relief rolls. It was also learned that the project, through rental and not tax money, was yielding three times the money that the vacant property had paid previously in tax revenue. It was also learned, in the same study, that more than one half of the families did not have a family head living at home.

A Minister Team was initiated in 1964, to aid in solving personal problems, and also to teach Bible reading and study. The Reverends George Balla, Robert Mayo, Donald Register and Alfred Watkins were faced with a communication barrier, particularly among children.

Wm. R. Ebbinghaus, a St. Louis welfare worker, was appointed director in October 1964. A month previously, the project had been given a \$603,611 grant, with more money promised over a three year basis, and to total \$1,993,000 in all. This money was to be used to hire more welfare help, and to thus reduce the casework load of each, and to provide 20 professional social workers, three home economists and 10 homemakers.

Apparently, the history looks good, and the future even rosier: the Dream would seem to be a reality. Yet, what had happened in the intervening years caused one St. Louis paper to call the project, ten years later, a dismal failure.

In looking over the project from the viewpoint of ten years, the Post-Dispatch called the image of Pruitt-Igoe one of crime, vandalism, and anti-social behavior, with buildings, "rising like huge Fortresses", in the midst of slums. Corridors were unpainted, and elevators undersize and erratic. The population was 10,736 including 7523 people under 21, 2223 adult females, and 990 adult males. Of the 2100 families living there, 1100 were receiving welfare payments. The median annual income was \$2300.

Obviously there were faults in the project, but why, many asked, couldn't some of the faults in Pruitt-Igoe be corrected. One answer can be given in terms of dollars: once the project had been completed, the only federal aid was used for the reduction of the bonded debt. Also, the project was required to pay 10% of its rentals to the city, in lieu of taxes. In addition, Pruitt was burdened with the extra expense of private guards, since the police did not patrol the area. These expenses obviously made the likelihood of improvements rather dim. The Housing Authority had already overstepped its bounds in aiding the project, and was continuing to co-operate with the social workers in Pruitt-Igoe, despite the handicap imposed by ADC regulations. On the whole, neither the housing program nor social improvement in general was supported. The

problem was clearly one of too many needs, and too little money.

However, all was not black and white as far as criticism was concerned; at least one politician, State Representative James P. Thoraton, a Democrat, placed some of the blame for the high vacancy rate on too much expertise. Speaking about this, he said, "there are too many experts in Pruitt-Igoe who have been slapped on the head with a sociology book. Negro people are tired of having their privacy invaded by Wash. U. sociology students who are there to study them". The Pruitt-Igoe situation was a classic example of what Gunhar Murdal has called "the American Delimna": the discordance between our dream of the good life for all, and our reluctance to make it available for all.

Federal approval was given in 1965 to appropriate \$700,000,000 in new construction funds for renovation of 33 buildings. Proposed changes included: small playground designed for different age groups, landscaping near entrances for buildings and roadways bright, unbreakable lights, "everybody's clubs", to serve as teenage hangouts, shopping facilities, special screening to reduce window breakage, and paint to hide raw cement blocks. Also recommended was that two apartment buildings be converted to small apartments for elderly persons, and that residential supervisors be hired as a liaison between apartment dwellers and management.

Was the dream crumbling too quickly to be helped? One study published in 1965 contained this statement, "One wonders how much longer this can continue". One man, Alderman Roddy, went as far as to call the project one with "the worst conditions in the country".

To the Editor

Pruitt Poverty Deplored

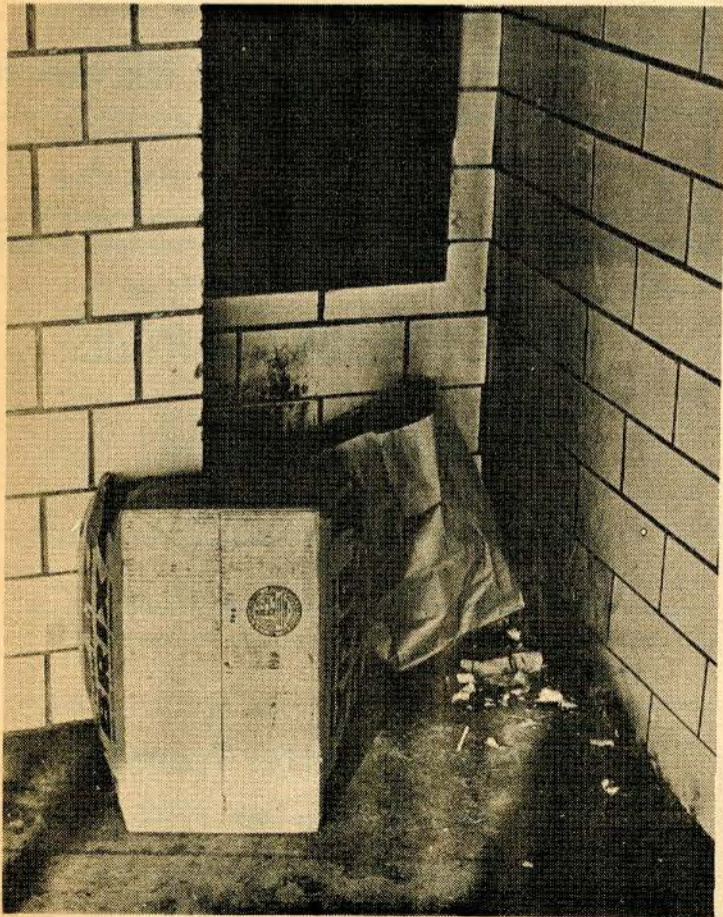
I, secure behind the locked doors of a green Ford with warm clothes on my back, money and cigarettes in my pocket, journeyed amidst the five thousand children and the seven thousand adults who exist within the fifty-one acre Pruitt-Igoe neighborhood. I saw things that I could never have imagined even in a nightmare.

I saw things called people standing on street corners with empty looks of despair on their faces. Little children huddled together in a broken-down stairwell also with looks of hopelessness in their eyes. People walking out of buildings that were decorated with signs in bright red capital letters "This building is condemned." Other houses contain no such adornment, for the signs had already been used as firewood. Streets were cluttered with the debris of yesterday, last month, last year.

The people have no hope -- they were born there and they will die there. Their only escape is a pint of People's brand bourbon, or a fifth of Thunderbird Wine, or an equally cheap bottle of gin. They have no families. I saw only two couples walking together. A United Fund billboard sign posted on one of the rat-infected buildings read "Hope is in your hands" included was a picture of a white boy in a black slum area asking for help!

They pay up to ninety dollars a month for a decrepit structure that consists of broken windows, no door, no electricity or heat and all the roaches and rats you can count. Buildings that were once churches are now store-fronts for prostitution.

I am now far enough away from Pruitt-Igoe to temporarily forget the stench and the glassy-eyed look of despair. "Hope is in your hands" says a little white boy appealing from a billboard in a Negro ghetto. Who's Hope? Who's Hands?



Keep America beautiful — if you can. These Pruitt garbage chutes are located only on 4th, 7th, and 10 floors; their placement is awkward and the door is too small. So sometimes people miss. Courtesy of St. Louis Post Dispatch

Temmen Discusses "High-Rise Poverty"

By Helen Jones

"Poverty is a way of life. You have different opinions and beliefs."

This is what James Temmen means by the word poverty. A sociology and anthropology teacher at LC, Mr. Temmen considers the Pruitt-Igoe housing project in St. Louis to be one of the most outstanding examples of bad planning.

The poverty in Pruitt, he says, is only one type of poverty in the poverty cycle which is classified as "high rise poverty." The residents have been given too much for them to cope with.

Temmen sees the disrupting of family life one of the main evils of Pruitt and similar projects. The problem is one of location: the mother on the 12th floor cannot watch her child on the playground below. "the high-rise apartments is just not an effective environment to raise children in," says Temmen, and he feels that this is where most of the destruction takes place -- there is just nothing better for the children to do.

It is hard to get off the overt cycle, he says, and it is very often true that the jobs offered very poor people pay less than welfare. The same Missouri welfare program which seeks to help children by providing a home environment, also specifies that in order for a family to receive Aid to Dependent Children, there must be no family head. Temmen feels that such an attitude only creates more poverty, and that "being poor becomes a vicious cycle."

The problem of welfare is an old one, he says, "because nobody wants to come out and define what they mean by welfare." And from personal knowledge and the experiences of his friends, Temmen knows that it can be dangerous to voice an opinion too loudly -- a welfare worker could be quickly out of a job.

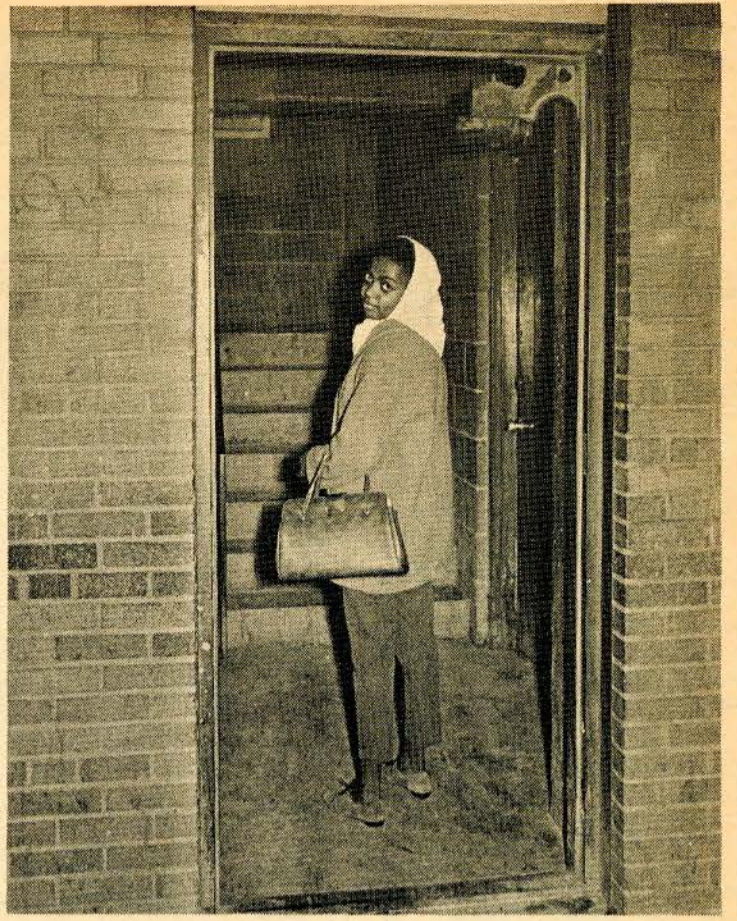
In the Poverty Program and its various divisions, however, Temmen sees many advantages. He feels that the program is essentially a constructive one, and not just an organized way of giving charity to the poor. He feels that this view of welfare provides for

paradoxical; we initiate programs to teach him skills, yet we enact laws which directly tell him that he is, in all ways, inferior. With a goal of self-respect in mind, the poverty program attempts to inspire self respect through active participation in the community. The militant groups, however, preach a different pride -- a pride in color, and, as Temmen points out, "our poverty program isn't geared towards a group of people who have pride in themselves the way they are now."

Just how much do these groups represent Negro thought? This is a question which neither Temmen nor anyone else can answer accurately. He sees Black Power as "an organization which fights for what it wants", but one which is also just beginning to flex its muscles. Temmen sees Black Power as a potentially positive force, if it is properly redirected by such programs as Upward Bound and the Neighborhood Youth Corps. Once the Negro is able to establish himself in society, Temmen feels that he is on his way to becoming a useful and productive member of it.

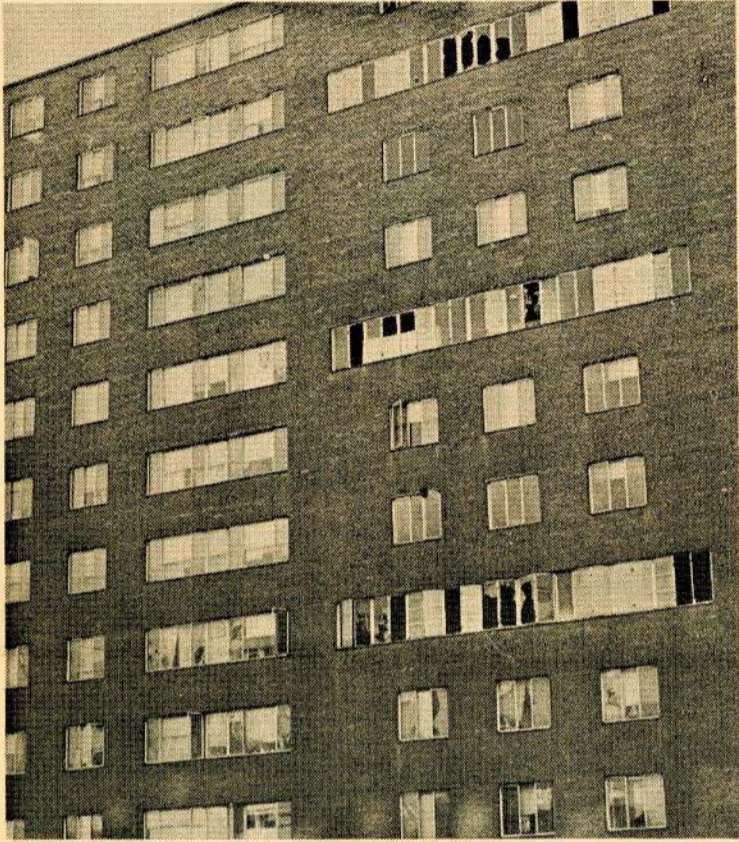
Temmen sees reuniting the family and finding jobs as the main "priorities in Pruitt-Igoe and similar projects." But, he cautions, "it is something we can't do overnight."

Black Christmas



Doorless — one woman poses inside her apartment, whose corridor opens directly onto an open breezeway. Tenants have to put up with this and more - broken windows, burnt-out fuses, jammed elevators - until the understaffed maintenance staff can get around to them.

Courtesy of St. Louis Post Dispatch



Temmen also calls this destruction "a form of rebellion" by a group of people we have long chosen to ignore.

"As David Griesman has said. we hide our poor".

He points out that many people in St. Louis have never even seen Pruitt-Igoe, because it has been physically hidden from view. He feels also that we have mentally banished the problem by adopting a "fatalistic attitude", that is, that the poor never have been any good anyway, and that it is their own fault that they are poor. He credits the Kennedy administration and the Poverty program with finally opening the minds of the public to the real dilemma of the poor in America.

"Welfare works against impoverished people in places like Pruitt-Igoe", he says, citing such average welfare department figures as \$26.52 a month per person, and \$102.59 per family.

the individual to develop his potential, something which he feels we have "a moral right" to do as fellow humans.

He feels that the main function of the Poverty Program is to teach people what to do and how to do it. The program teaches wanted skills. Also, he says, such organizations as the Human Development Corporation have members who are the poor. "You know," he says, "bringing home a check is a magnificent feeling".

The militant Negro movements and the summer riots bring up new questions which Temmen doesn't even pretend to have the answers to.

He says, frankly, "sometimes I wonder if we're not a little too late". The Negro, he states, has been told he was inferior for so long that he was beginning to believe it. Here, he feels that our attitude toward the Negro poor is

By Sherry Burns

"I don't do any kind of wholesome social work, if that's what you mean," responded assoc. professor Jim Feeley when asked about his work in the St. Louis ghetto. What he does is serve as associate director of ACTION, a militant civil rights organization.

ACTION, or Action Committee to Improve Opportunities for Negroes, was formed in 1963 by a group of CORE workers who were "dissatisfied with white liberals within the organization voting down projects for Negro jobs." The group did not disaffiliate with CORE, it merely reformed for action on job opportunities.

ACTION lives up to the promise of its name; its organization of movement rather than words. "Words don't move people" is the philosophy underlying the group's demonstrations "that don't hurt people or destroy property, but that have enough aggravation value to motivate employers."

One of the first such imaginative demonstrations was carried out while the Gateway Arch was being constructed several years ago. Members of ACTION climbed the Arch to protest employment policy of the project. Their action led to a law suit which now assures Negro employment on Government-funded projects.

One well-publicized demonstration was the picketing of the Veiled Prophet Ball. As Mr. Feeley explained, "this is exactly what we're fighting. The Negro grows up to a white concept of beauty, a white concept of goodness." In relation to this he complained about the white-oriented textbooks being used in predominantly Negro schools.

This is where ACTION concentrates its action: on the educational system and on employment practices. "We work with employers with kid's textbooks. Our (ACTION'S) concept of social change relates not just to going down to the ghetto and taking immediate steps."

"That's sort of like putting a band aid on a cancer."

Mr. Feeley's been involved in this work for seven years; when asked why he'd become involved he responded, "I got started because I'm a Christian, and because what I read in the Bible and in the literature I teach moves me to want to do something."

He claimed that statistical facts and sociological realities had never inspired him to act, "but the Bible and literature compelled me."

"In doing it," he continued, "I thought it would be a painful thing, but I thought the pain would come from the ghetto; I was wrong. The attacks come from the "good" people," he said, commenting on a recent contribution to the opinion board, -- a cartoon of two demonstrators.

"I thought if I behaved like Jesus, I'd get crucified. I forgot Jesus was crucified by religious people."

He talked about the slums, commenting on St. Louis' "subtle discrimination." He referred to statements by civil rights leaders designating St. Louis as number one in the nation on Negro unemployment and poor housing.

He told of children with fingers or toes missing, that had been bitten off by rats. "The smells and the sights can move you; just being down there keeps you at it."

Getting into the holiday spirit, ACTION's spreading a Christmas campaign of its own, stenciling "Black Christmas" on store fronts, trucks, walls, any available space in the slum districts. Again, this is ACTION's revolt against the "white concept", with "white Christmas, white Santa, and white turkey by a warm fire." The purpose of the campaign is to encourage Negroes to make their own Christmas presents, boycotting the white establishment of department store Christmas.

In talking of the college student's approach to civil rights, Feeley explained it as "another educational process; the approach is experiment, -- finding out, agreeing with, sympathizing, but moving out."

"It's sort of what's wrong with education today. . . it's geared to information, ignoring the need to relate it to life."

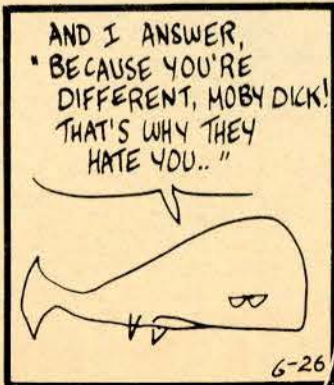
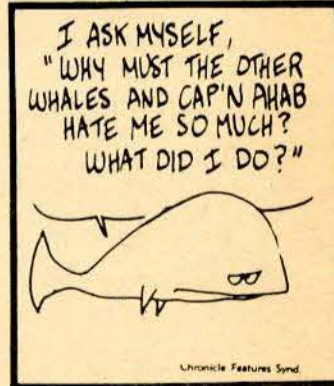
When asked why he never encouraged students from here to go down to the ghetto, he answered "because in the literature I read, you can't preach, you can only teach. I keep teaching, hoping that this universal will move them toward action, but I don't push."

"I don't think words are as effective as art. My job is to teach the student to read so she not only understands intelligently, but feels emotionally."

Feeley Denounces White - oriented Society



View from the inside — looking out. Pruitt's 43 building brick-glass settlement nestles in the heart of the St. Louis ghetto. Courtesy of St. Louis Post Dispatch



6-26

DAN O'NEILL

McCleaer "Explores" the New World

"Just call me Columbus -- after my three trips to the New World!" Miss Margaret McCleaer, Assistant Professor in Modern Languages, laughed before beginning the explanation of her statement.

"I went to Cuba right during the Revolution . . . oh, those Barbudos really frightened me. . . because an American oil company wanted me to be principal of a school there. The job was plush, but the school was located in the heart of the Castro training district." Miss McCleaer refused the offer, and later learned that the first American prisoners taken in the Revolution were from this section.

Following this, she traveled to Peru for the American Council of Education to act as Supervisor of Inter-American Education for two years. "If I were to write another chapter to The Ugly American, it would be on American education abroad." Referring to the schools established for the children of business and state department personnel, Miss McCleaer shook her head and sighed in retrospect over their weaknesses. Lack of decent salaries and administrative competency contributed to a frequent turn-over of teachers. Instructors were from several countries, but, "I had to run a teacher's workshop before the term began. . . and in the same breath, "the poverty there was unforgettable."

Peruvian students in the rising, high-middle class attended the school with the Americans, but Miss McCleaer noticed a growing psychological distance between the two groups. When she took a philosophy course at a Peruvian university, she discovered, "no textbooks. . . we had to borrow the teacher's notes for the exams." While in Peru, she taught English to adults at Bi-national Cultural Center. Miss McCleaer commented on the students as being members of the rising middle class in a

country which traditionally has no middle class. "They were very eager, but generally ignorant of American customs."

After returning to the United States, Miss McCleaer worked on her doctorate at St. Louis University, and also trained Peace Corps volunteers. A Fulbright Research grant allowed her to return to Latin America, this time to Guatemala to study the Mayan Indians. For two years she conducted "action research--this means I moved around and met the people, as well as working with documents."

The information will be compiled into a book, Image of Man and The Popl Vuh. The Popl Vuh is the Mayan Bible which dates from before the time of Christ, and may be called the "Odyssey of the Mayan Indian." About two thirds of it is in the realm of myth, and deals with creation, life and death. The remaining third lists factual material, particularly the names of specific chiefs.

Miss McCleaer learned the Mayan dialect, and spoke with the members of Mayan tribes living today in an attempt to see a continuation of traditions from these early myths. Various tribes gave her legends, and these she will incorporate into her research.

For the State Department she visited state schools, and attended meetings where problems of education common to both the United States and Guatemala were discussed. "Most of the teachers were Communists -- the educational system has been infiltrated for some time."

Noticeably impressed by the warmth and sincerity of the people of Latin America, Miss McCleaer said, "you know -- I have a whole handful of house keys. These journeys have made me realize how right McLuhan is when he says "We wear all mankind as our skin."



Defense Blamed for Greenville Loss

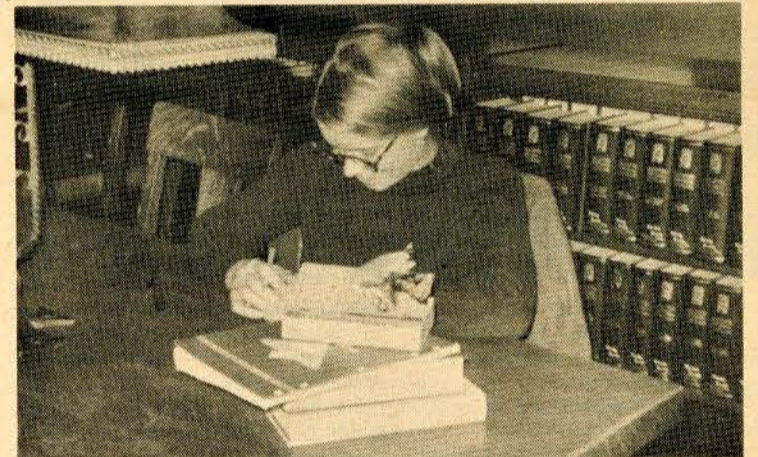
Lindenwood's extramural basketball team played Greenville last Saturday, December 2, and lost by a score of 60-36; they were even for the first quarter and part of the second quarter, but fell behind thereafter. The team, however, is newly formed and had only practiced once before the game.

Miss Phyllis Jacobson, coach, said, "Our offense was considerably improved over last year, but our defense was greatly lacking. They (the Greenville team) used pressure offense part of the time; we didn't know how to break it up, so we made a lot of mistakes. We'll start some brainstorming sessions tonight."

Marti Connolly, co-captain of the team with Nancy Peters, said, "I thought we worked well together as a team; we just need more practice," Nancy agreed.

Team members were announced last November 30 in "A" and "B" teams; "A" team consists of Nancy Peters, Mary Lynn Hickman, Sandy Siehl, Mary Falcone, Mikie Shelton and Marti Connolly; "B" team members are Judy Bassnett, Marjean Creekmore, Peggy Schiermeyer, Penny Harrison, Diana Kosten, and Barb Billings.

The next game, tentatively scheduled, will be here against Mac Murray College on December 9; the following game will be here against Greenville again on January 10.



BARK prediction of the week: the most crowded spot on campus next Wednesday. photo by Clapp

It's What's Happening Finals Loom: Quiet Weekend

By Ann Austin

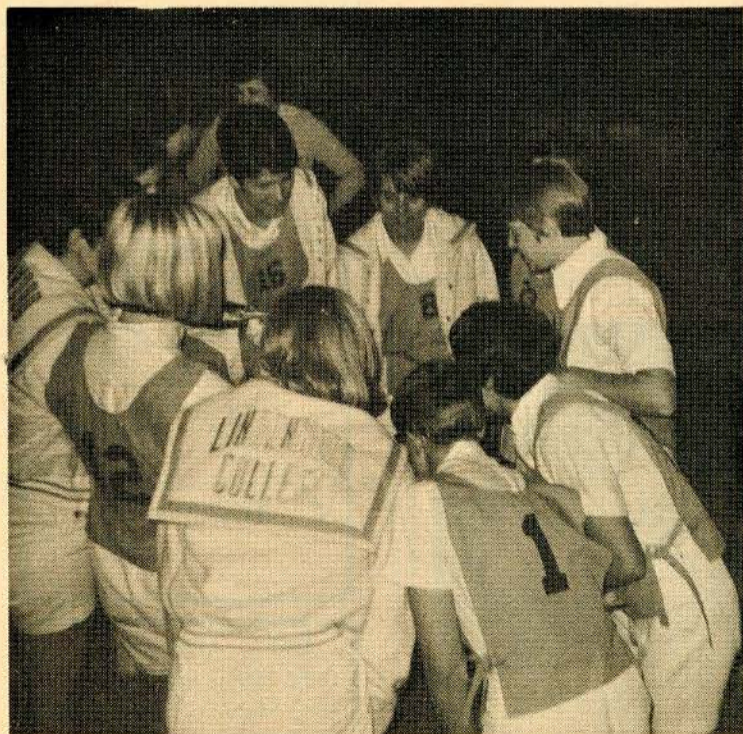
Here it is, that last weekend before finals, and you're all left with so much to do. The question is: shall I study, have a date, or do that last minute Christmas shopping instead of waiting until I go home? I have some suggestions, most of which won't cost much, knowing full well how tight money is at this time of the year.

May I suggest that Friday night you all go to the one-act plays: "Overtones" and "Queen of France." After that there is a movie, "North by Northwest" being shown in Roemer. I've seen it, and really enjoyed it.

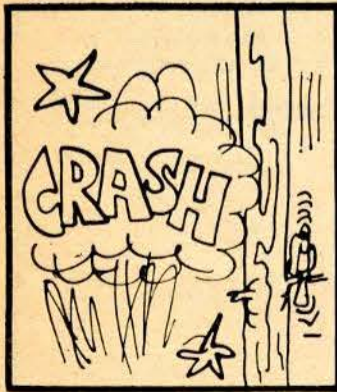
This weekend is party weekend at many schools and a lot of girls will be away, so this column is directed at those of us who are staying here. Saturday during the day, why don't you take a bus to Clayton, Northwest, or downtown and get ahead of everyone else by doing your Christmas shopping. Or, if you don't have much money, you can at least window shop and look at the decorations--just to get in the mood of Christmas.

The mixer Saturday night has been cancelled, because of "apathy" on the student part, so now you all must find something else to do. Why not get a skating party together and go to the skating rink on Rock Road. It could be lots of fun, and it isn't that expensive. Then you could go to the Pizza Hut and eat and gain all that weight you tried so hard to lose. Since finals begin Thursday, for some of you earlier than that, maybe you should study so that there won't be many, many all-night affairs next week. Remember, it's better to get some sleep the night before exams, because then you can think better.

Sunday night is a Vesper service; the Christmas Candlelight Choral Service with nine student leaders. It is supposed to be really beautiful, and I would like to suggest that all of you go. Before you do though, I'd like to wish you all the happiest of holiday seasons.



Time out! — Lindenwood lost its first-half footing, as the first game of the season ended in a loss to Greenville. A return match is scheduled for January 10. photo by Harless



Christmas. Have a Happy.....