

## Special programs on WGCS

Friday, November 15, 6:00 p.m.  
The Talking Box - The Vacation,  
by Stephen Grecco

Saturday, November 16, 6:00 p.m.  
On Values, with a panel of J. R.  
Burkholder, David Shank and Roy  
Umble

Sunday, November 17, 10:45 a.m.  
Perspectives, Peace of Mind

Monday, November 18, 6:00 p.m.  
WGCS Lecture Series, John Lapp,  
dean, will speak

Wednesday, November 20, 8:30 p.m.  
The Music Emporium, Con-  
temporary American Composers:  
Roger Sessions

# The GOSHEN COLLEGE Record



Vol. 84 No. 10

Goshen, Indiana 46526

Friday, November 15, 1975

## Goshen Orchestra bound for Canada

by Bruce Leichty

GC orchestra members are performing four times within six days this week; three times in Kitchener, Ontario, and once in Union Auditorium, 8:00 p.m., Thursday, Nov. 21.

Approximately 40 musicians, including all GC's full-time music professors, left at 7:00 a.m. this morning for Canada, where they will accompany a 450-voice choir in Handel's Messiah.

The college received the invitation to help perform the Messiah from the Menno Singers of Kitchener, who proposed that Goshen furnish the orchestra and Kitchener the choir. According to orchestra director, Prof. Lon Sherer, the Menno Singers then invited community vocalists there to fill the ranks of what turned out to be an unusually large choir.

Performances in Kitchener are scheduled for tomorrow night, Sunday afternoon and evening. Originally, the Saturday session was to be a dress rehearsal for two performances, but that changed when both of Sunday's concerts quickly sold out. Tickets for the additional Saturday night performance then proceeded to sell out as well.

Thirty-five hundred to 4000 persons are expected to attend the weekend event. The Messiah participants will return Monday afternoon and have a three day pause before the Thursday concert on campus.

At that time, Prof. Sherer will conduct the entire seventy-piece orchestra in three works: Mozart's Overture to Don Giovanni, Antonin Dvorak's "New World" Symphony, and a 1938 composition, Pavanne, by Morton Gould.

The opera Don Giovanni, which will be presented in its entirety here in the spring of 1975, was born in 1787 while Mozart was in Prague to witness the success of another of his operas, The Marriage of Figaro. Although Mozart completed most of the score that same summer in preparation for its Prague premiere in October, legend has it that the overture, a "festive, Molto allegro" piece, was not composed until the eve of the opera's first performance.

Dvorak's Symphony No. 9 in E minor "From the New World", will carry a special dedication with it, in gratitude for the gift of an English horn to the music department. Mr. and Mrs. Ed and Mary Swartzendruber of

Goshen donated the instrument to GC last spring.

It will come in handy for the Dvorak work, which contains "some of the most famous English horn solos" in all of music, in Prof. Sherer's estimation. Ken Burkholder, a sophomore from Boise, Idaho, will be the featured soloist.

Like the Symphony No. 8 of Dvorak which the Indianapolis Symphony performed here earlier in the trimester, this 1893 composition draws on a "national music tradition"—this time with an American flavor instead of a Bohemian one.

Dvorak's efforts to establish a national school of music in the United States, to be founded principally on Negro and Indian melodies, were of chief interest during his three-year stay as the Director of the National Conservatory of Music in New York. Melodies from "Swing Low, Sweet Chariot" and "Alabama Coon" appear in the opening movement.

Concluding the program will be the "jazz piece" Pavanne by Morton Gould, perhaps better known as a conductor of light classics. The work spotlights trumpeter Ron Meyer, a senior from Cleveland, Ohio.



photo by Karen Rich

Jan Bender plays her cello, as the GC orchestra prepares for its performance in the Union auditorium and across Canada.

## Tomorrow Has Roots searches into history and faith



The Tri-Centennial Committee will present Tomorrow Has Roots, by Urie A. Bender both Saturday and Sunday, November 16 and 17.

by Pete Miller

A drama by Urie A. Bender, Tomorrow Has Roots, will be presented by the Tri-College Centennial Committee at 8:00 p.m. in the Union Auditorium this Saturday and Sunday, November 16 and 17. Tickets can be purchased at the door or in advance at the business office. Cost is \$3.00 for reserved section, \$2.00 for adults and \$1.00 for students.

Tomorrow Has Roots is a series of expository scenes followed by explanatory vignettes telling the story of the Russian Mennonites coming to Kansas. The thrust of the play is a search into history and faith to connect Mennonites to their past.

The Tri-College Centennial Committee, which is presenting the play, was formed in 1973 by Tabor, Bethel and Hesston Colleges to celebrate the 100 year anniversary of the Mennonite's arrival in Kansas. The play was written for the Mennonite Festival at Century II in Wichita, Kansas.

Urie Bender, originally from Baden, Ontario, and now a local

resident of Three Rivers, Michigan, has studied at Eastern Mennonite College, the University of Western Ontario, and the University of Pittsburgh. He has written two other plays, This Land is Ours and The Past is Yet to Come as well as three books.

The play carries us through times both past and present as it tells of the movement of the Mennonites to the new land. The opening scene is a Kansas farmhouse in 1974 from where the scene switches to Russia in 1870. The scenes carry the Mennonites from Russia over the Santa Fe rails to the car barns in Topeka, Kansas and then to the various Mennonite communities of Kansas.

The director of the play is Jack Braun, drama professor at Tabor College. The cast consists of students, graduates and community people associated with Bethel, Hesston and Tabor colleges. The group is half way through a six week tour of Mennonite Communities in the United States and Canada.



## Will Urie Bender dig up our foxholes?

So Urie Bender still thinks Mennonites can write, does he? His Kansas Centennial Drama, *Tomorrow Has Roots*, is here this weekend. Bender also produced the historical pageant *This Land is Ours*, which he and his cast performed at South Bend last fall.

In his historical pageants, Bender celebrates events that he considers important in Mennonite history. His work, *This Land is Ours*, though not particularly exciting aesthetically, surpassed most other things that have come out of the Mennonite Church about itself.

While Bender's productions may be artistically flawed, they are certainly preferable to work like I. Merle Good's *Happy as the Grass Was Green*. Bender celebrates historical events that helped shape the church. Good used Mennonite ethnic idiosyncracies as backdrop for melodrama.

We don't need novels and films romanticizing our cultural peculiarities. To make the Mennonite church a viable force in the larger urban society, we need to divorce its faith from its larger cultural tradition and deemphasize the latter. Celebrating conservatism and rural roots denies Mennonites with non-Mennonite backgrounds full membership in the church.

John Ruth in chapel two weeks ago talked about the need to simply "be." He accordingly somewhat glorified the simple, settled Amishman who went to bed early. But "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." And so with his active followers. We must voluntarily uproot ourselves.

I don't criticize Good for using a conservative Mennonite community as the backdrop for *Happy as the Grass Was Green* — James Joyce used Catholic Ireland and few fault him for that — only for the sentimental way he handled them.

Good came at the right time with the right stuff. His sentimentality about conservative Mennonites fit right in with our own introspective "looking towards our roots." He cashed in on nostalgia. But if we want to become the missionary force we're supposed to be, we need to move beyond that.

*Tomorrow Has Roots* may hold its own on literary grounds. That's another story. To the extent, though, that it romanticizes stable rural life, it becomes in a sense a liability — it alienates Mennonites who have no part in that tradition. Let's see how Bender performs.

MR

## Record provokes controversies

by Dan Hess

The Goshen College *Record* itself has caused news. A November 8 feature article about a study on campus sexual behavior and attitudes has brought embarrassment, concern, anger and protest onto this week's campus agenda.

"It's *Record*'s cavalier attitude toward sex that bothers me," said one reader.

Another person regretted that the *Record* "teased the church with this dynamite."

A third wave of readers questioned the validity of the study itself, undertaken last year by Tom Rudy for a psychology project, under the direction of Duane Kauffmann, associate professor of psychology.

The feature article, a long 1600-word "exposé" by Paul Conrad, argued somewhat playfully that GC love-making isn't as platonic as one is expected to believe.

Editor Mark Ramseyer insists that the *Record* did not wish to debunk moral standards so much as to call the campus to be honest about itself. "We'd like to report any significant research that students do in their classes — especially if it concerns us."

The tone of the article was complicated by a photograph of the author "interviewing" the kiosk in front of Plato Mennonite Church.

"Only too late did we learn about the church," says the editor. "One of the staffers saw a road sign for the church, and thought the name rather incongruous for a Mennonite Church, and then we thought to associate it with the article."

Tom Rudy's study, resulting in a 41 page write-up, was not dealt with in detail in the *Record* article. But the few statistics lifted from the data were sufficiently explosive to call attention to the greater study.

Most disturbing to readers was the statistic that 30.1 per cent of the respondents said they had had experience with sexual intercourse.

There have been two responses to that statistic: There are those who decry so high an incidence of sexual intercourse, even though that figure is probably well below the national averages for college students.

The second response argues that the figure is invalidated by the number of married students in the sample, the number of non-Mennonite and off-campus students in the sample, the absence of knowing when sexual intercourse had taken place (possibly before college or away from college), the lack of honesty and thoroughness in questionnaires about sex (as noted in the controversial Kinsey reports and others), and the large number of non-response students, many of whom, it is thought, refused to participate in a study of this type.

Professor Kauffmann thought the methodology of Rudy's study sound, but warned that all such studies have their faults. Conrad himself, in four paragraphs, noted the "shortcomings inherent in any questionnaire survey."

But that warning probably wasn't enough. "Many people will now say, 'Thirty percent of

all GC students have sexual intercourse at Goshen'" lamented one campus leader. "And I am positive that that figure is nowhere near to the truth."

Another faculty member took a different approach, "I don't want to quibble over the exact number of students who engage in sexual intercourse. Rather, I think we should be reminded that sin is sin. One percent is too high."

This same professor said that if 30 per cent of the students enlisted in the army, the *Record* would protest. But in this sex question, *Record* "lacks a moral stance."

"Why do students want to capitalize on the deviant in an irreverent manner?" asked one parent.

Whatever the reply, there again comes the call for more immediate faculty supervision of *Record*. "Faculty members direct choirs. Why can't faculty members exert that same kind of control on journalism?" inquires a concerned reader.

Up until this time, it has been a Goshen College tradition that students carry full responsibility for the *Record*, with no pre-censorship. But following publication, the staff along with a faculty advisor or off-campus guest, critique the publication in detail to make a learning experience even out of errors.

*Record* staff is probably learning much this week.

The *Record* solicited a number of responses to its handling of the questionnaire. They follow:

## FACULTY

To the editor

Whatever became of sin?

Dr. Karl Menninger asks the question in his widely acclaimed book by that title. For all those in our secular society for whom psychology is more authoritative than religion, his credentials as a prominent psychiatrist accentuate his searching critique of the contemporary style that employs all sorts of psychologisms in order to evade old-fashioned moral responsibility.

It appears that this disease is rampant on the GC campus. When Leonard Beechy asks about reasons for stealing, he gets explanations couched in the language of Freud and Fromm, with hardly a suggestion that there may indeed be a moral problem!

Paul Conrad's reporting of the sexual behavior study casually assumes a pagan norm of "feeling good about myself" (as if that were all that mattered even to a pagan) and totally ignores the relevance of a Christian sexual ethic by playing off the data against an admittedly clever parody of Platonic mind-body dualism.

GC is supposed to advocate a biblically-based worldview. Of course not everyone here subscribes to the Christian faith, but I suggest that it's about time for those who call themselves believers to come out from behind the psychological jargon and speak the truth in basic English. In biblical terms, stealing, lying and fornication are sins. We cheapen both God and ourselves by calling them anything less.

J. R. Burkholder

and have already discussed the article with its author and feel that we have resolved any problems between us. Parenthetically, one of my theses is that if this policy were followed more widely, a substantial portion of the notices on the Opinion Board would not appear there at all and we would have a healthier atmosphere on campus.

The sarcasm and flippancy of the article are most inappropriate for what purports to be a serious work. The photograph is in poor taste and comes close to being an unauthorized use of someone else's property. Perhaps *Record* should bear the brunt of this criticism. A publication must be in tune with its audience. Certainly a study which is bound to have a major impact deserves much more sensitive handling.

In the article, there are two questionable implications. One is the statement "... the better adjusted the person, the more likely they would be knowledgeable and tolerant of sexual behavior ..." Nowhere is "better adjusted" defined. In the context it would appear to be equated with "... the less self conscious and the more satisfied with overall body appearance ..." I certainly cannot accept such a shallow definition. It is important to distinguish between the statement of correlations and the drawing of conclusions. Another is the imputation of certain motives to anyone who wishes to examine the questionnaire and data. "To the doubter (underlining mine - AAS) of his words, Rudy extends the invitation to view the computer print-outs. ..."

Certainly such a statement is totally out of place in connection with any scholarly work. Additionally it is unclear whether either or both of the statements cited are to be attributed to the investigator or to the writer of the *Record* article — surely poor reporting.

Finally, I was greatly disappointed with the results of the questionnaire, and intend to examine it more closely. I would have hoped that our "non-conforming" young people had more perception than to be suckered into such a degree of self-gratification for immediate sensual pleasure and disregard for long-range values and relationships. O yes, I know that is a value judgment on my part, and I can't force it on anyone, but I believe in it deeply.

Art Smucker

To the editor

Assuming proper methodology, I would vigorously defend the appropriateness of the questionnaire. Bringing this kind of information into the open can help us perceive the degree of our acculturation and perhaps help dispel our tendency to act as though problems will go away if we just ignore them.

However, I do have some criticisms of the manner and setting of the presentation. Before proceeding with these, let me EMPHASIZE this is not to be taken as a personal attack on the author. I feel strongly that kind of criticism is best done directly with the person(s) involved,

The

## Record

The Goshen College *Record*, published weekly during the autumn and winter trimesters and monthly during May, June and July is produced by student journalists. The viewpoints and perspectives are their own. The *Record* is not an official voice of the college. Second class postage is paid at Goshen, Indiana. Subscription rate is \$5.00 per year.

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# A CONSTITUENT

## Editor's note:

The following was excerpted from a longer letter. The full text is available in the Record office.

I failed to understand what was intended or communicated in the Record on November 8, relative to GC sexual behavior.

Therefore, may I pursue Platonic comprehension with Socratic technique?

1. Was the primary intent of the Conradian article a gigantic GC Art Buchwald to outdo all "Arts?" How does a reporter prepare to interview a sign?

2. Or was the article the product of an imaginative mind hurriedly meeting a Creative Writing class deadline? Psychology Today could have a field day with all of the Freudian fantasizing of a modern GC Plato.

3. Or was the article to be understood as one of a series on modern problems presented by the Record? I noticed articles recently on planned parenthood. Was the sexual behavior article the climax of such a trilogy?

4. If the article is no put-on, does the Record have any policy on the type of research it will publish? Or perhaps it is the methods of reporting research that raises questions.

5. If the results of the research are authentic and accepted by the college social science professors, administrators and students as reliable, what are the Record's suggestions for further research and action?

6. Granted Plato is at GC and on occasion may cross the street to fondle several balconies, how many from GC go to Plato, or have gone to Plato, for what they have to offer?

7. Was the article presented as a masterpiece of timing? Was this article presented to prove that while some students and administrators (and constituents) may get worked up over the dancing issue, they really have lost perspective of the entire college action scene?

While they strain on the dancing gnat they should really be aware of the camel getting into the dorm. Does this research indicate that the campus has its own version of a cover-up?

8. Would it not be helpful to introduce future articles of this type with a brief explanatory paragraph of intent as a few national papers do, so that the simple-minded constituent could understand an article thus eliminating the necessity of asking stupid questions?

J. M. Nafziger

# STUDENTS

## To the editor:

As you well know, I think the use of the picture of Plato Mennonite church's sign with Paul Conrad's article was entirely in poor taste. It is still another manifestation of the regrettable attitude that GC is an island devoid of responsibility to or dependence on the outside world (even outside Mennonites).

If one takes seriously Paul's seeming inference that observance of conventional (i.e. old-fashioned) sex mores must be an indication of an unhealthy self-image the slam upon the innocent Plato people is even greater.

The Christian (and I believe Mennonites are included here) stance toward sexual behaviour is most definitely not one of denial, but one which puts sex in the context of love with marriage as its perfect fulfillment. I can't help but see that as liberation from endless anxieties and hurts to a fuller enjoyment of sex.

I grew up Mennonite and I can't remember ever NOT knowing about the little whirly things on maple trees.

Becky Bontrager

## To the editor:

First, as a campus we can benefit from being honest about the situation. It was good for me to face up to the reality. By confronting us, the article provided a real service.

Second, I regret two aspects of the article. If it caused conflict between two groups of people — Plato Church and the campus — it's unfortunate. Also, premarital intercourse can't be a funny subject. People are harmed by it for life.

Phil Shenk

## To the editor:

In response to Paul's article — I enjoyed the humor in it, and I was also interested in reading about the attitudes of my peers that the survey revealed, as I think most of the students were.

We students would like to have the right to print and read our own opinions — I think we need this right, and a newspaper that is our forum fills this need. The paper does not pretend to represent the "official viewpoints" of the college and I don't think it needs to.

All of us tend to have difficulty accepting differing opinions and actions of people around us — especially ones we care about. We reject differences out of our own insecurities and inadequacies. I wish we could all be stable enough persons to accept and allow differences to exist.

I would like to see the "official" college able to say: "We may disagree with some students ideas and actions, but we consider them adult enough to be responsible for themselves, and they do not necessarily have to reflect our ideals, or we theirs."

This does not mean that we can't campaign to change the ideals of a person we care about, but if we care we will also grant that person the freedom of their own choice.

To be able to firmly state our own ideals and standards yet accept and tolerate each individual's right to the same is a mark of a truly just and caring community.

Dottie Shank

throwing "the worst GC sexual smut" up in the store window for everyone to see, thus ruining our self exalted, virtuous image.

I found the article extremely interesting, blunt (boy, is it blunt), but valuable, not only to enlighten us on our attitudes of our brothers and sisters in our "community," but also to open our eyes to their problems. (For example: problems of self identity, and interpersonal relationships as well as problems with sexual relationships; problems which from the article, one can see exist.) I don't think it should be swept under the administrative rug just because it deals with sex (too many discussions on this topic are, but I don't know if that is why they think the article was in bad taste.) The article seems to be pretty objective when dealing with sex.

Too often people are squeamish when dealing with the topic of sex, because they have been taught that it is unnatural or in bad taste to be open about it. I think articles like this, exposing us to a frank discussion of sex will help us to become more open minded on the subject without feeling that our own values are being threatened.

Jennifer Northage

## To the editor:

I enjoyed Paul Conrad's bit of creative writing last week along with the accompanying picture and caption. I did not feel that the article was promoting immorality and it is good to laugh as we face up to serious shortcomings.

Record should make it clear, however, that it does not wish to promote promiscuity or even to condone the status quo of 30.1 per cent (if the figure is indeed that high.)

Personally I find it very difficult to believe the 30 per cent figure, but then I would find it hard to believe a 5 per cent figure, and it must be at least that. Judging from how I overheard some guys "helping" each other fill out the dating questionnaire currently going around, I would tend to agree that persons could grossly exaggerate on questionnaires.

But on the other hand, a Christian atmosphere can in no sense be said to be all-pervasive on my floor, at least, so the 30 per cent figure isn't totally incongruous even though I personally couldn't vouch for even 1/10 per cent.

I also think you owe the Plato Church an explanation that the use of its sign was only a play on words and was not intended to comment on the church's own beliefs or practices.

Dan Hertzler

## To the editor:

I don't really quite understand what reasons the administration gave for being upset about the article on "GC sexual behavior." Perhaps they saw the article as a threat to their financial position, should the members of the constituency see it, or maybe the administration saw the article as a vehicle for

## To the editor:

I think the article you printed concerning sexual behavior and attitudes, should perhaps be followed up with more of the empirical data of the survey. For example, how many off campus students are there, total? It may be that 35 is about the majority of them, and this would tend to slant the results, particularly since only 200+ were given the survey, anyway.

I must confess my ignorance here, but I also don't understand the relationship between Plato and GC's sexual attitudes . . . I have a strong suspicion others may not either, and due to time, disinterest, etc., many students may not check out the relationship, and thus have an automatic relating of sex and Plato Mennonite Church. Perhaps if you could explain in an editor's note what was intended by the picture, then this would help.

I think the sexual attitudes of GC are "exaggerated" because of the unnatural atmosphere here concerning dates, relationships, etc. I talked with a (girl) friend last week and we sadly laughed that others probably felt we were engaged by now because we've spent time getting to know each other.

There seems to be a real pressure for girls to date (marry?), and I think guys make fun of this. It's an unfortunate situation, but I think more interaction like a square dance, Brunk's cabin weekends, etc. is a step in the right direction. But we need to be aware of and sensitive to these attitudes on campus, and I think the Record did an honest job with a difficult question.

Mark K. Herbert

# RECORD STAFF

I saw two serious concerns emerging from Rudy's study: 1) that some GC students were involved in sexual activities, many of whom were hurt by that involvement and many of whom were ignorant of basic sexual knowledge; 2) that general response was failing to acknowledge or deal with this problem. My intent was to present these issues and depend on the integrity of our community to further delineate the problem, proclaim judgements and present cures; I did not and do not consider myself the one either capable or responsible for these tasks; the responsibility of the article was merely to present a serious, creditable study and its apparent implications.

The tone was an outgrowth of this responsibility: I worked from the perhaps naive assumption that humor is very serious business and one of the most effective and salving means of approaching a concern. That the humor was taken for flippancy, sarcasm, or "cavalierity" is unfortunate; it was not intended as such and to all offended by it appearing so, I apologize for not being more explicit.

The picture of the Plato Mennonite Church's sign was intended to be solely a play on words and was in no way intended to refer or comment on the church's beliefs or practices. Many justifiably interpreted it otherwise and in a negative light; all those offended have my apology.

My use of the term "more adjusted" is most regrettable, and should have been qualified, as Profs. Smucker and Burkholder point out. The term, however, does seem to extend farther than the mere subjective "I feel good" definition: it also includes, in the context of the article, how well the respondent was able to relate to the same and opposite sex. Even so, the "better adjusted" term should have been qualified as limited both to what is currently accepted in most psychological circles and, even more, to those characteristics that Rudy included in the study. I regret the injustice done by failing to do so.

Paul Conrad

I took the "Plato picture" in error and consider its appearance with the article unfortunate. To all those whom it offended, I offer my apologies.

Steve Denlinger

The Plato Mennonite Church picture was a mistake. I intended it to be a simple play on words but many evidently misinterpreted my motives. To all who were offended by it, I sincerely apologize.

Some people objected to the tone of the article. Let me stress that we did not in any way intend to ridicule Mennonite sexual norms and were not advocating freer sexual standards. I am sorry there were misunderstandings.

I felt, however, that the data was important information that needed to be published. Rudy's survey was no half-hearted joke; his 41 page document represents a serious study that merits further discussion.

Mark Ramseyer





# Cultural Anthropology broadens horizons

by Lissa Burkholder

"Cultural Anthropology: An examination of the nature of culture and the content of cultures in primitive societies; language, arts and crafts, social groups, social classes, family, political and religious institutions; application of cultural anthropology in programs of directed culture change."

The class format consists of lectures with occasional small-group discussion, say following a film. The first two times he taught the course, when the class numbered around 30, Ramseyer tried to encourage class discussion. But this year, with more than twice that number enrolled (due largely to pre-Belize and Poland SST requirement) the amount of discussion has been cut back. The class is just too big for everyone to get a chance to speak. Almost all surveyed agreed, however, that the traditional, no-nonsense lecture format works quite well in this class. One student expressed relief at not needing to participate: "You can just sit back, be a meaningless blob, and take it all in."

Ramseyer, a former missionary who now teaches at the Mennonite Biblical Seminary, was described by students as an intelligent, articulate, proficient anthropologist with a dry sense of humor and the appearance of a French race-car driver. His lectures are highly informative and interesting, with a good balance of theory and example, casual but organized. His rather soft voice can occasionally become monotonous and thereby "conducive to sleep." A few students wished that the class could meet three times a week for shorter sessions instead of the present biweekly 1½ hour sessions which tax their short attention spans.

The course is divided into two parts with a mid-term in the middle. During the first half, the class takes a look at four basic types of simpler societies: hunting and gathering, horticultural, pastoral and agricultural. They each choose a particular "people" which falls into one of these categories, study it in detail and then prepare to report on any aspect of that

society if called on in class. During this time students also become acquainted with some of the technical vocabulary of cultural anthropologists, including "kinship terminology."

In the second half of the course the emphasis switches to contemporary social issues in North America such as racism, education and poverty. Ramseyer hopes that after surveying some of the wide range of cultural possibilities that exist in this world, the student will begin to recognize the pervasiveness of culture and how it affects everything we do; the attempt is "to understand who we are and where we come from."

People who took Cultural Anthropology last year found the issue-oriented part of the course the most interesting and thought-provoking, but agreed that the learning of the "basics" was a necessary and worthwhile preliminary.

The assigned readings during the second part were more difficult and technical than those from the more general introductory text. "It was more

than some could take," reported one of last year's students. But they were also more rewarding, because "You get a good impression of what anthropology's all about, from a non-layman point of view — you can see how the theory is actually used."

Requirements for the course (besides attendance and class participation) are one mid-term, a final and one major paper. Everyone interviewed found the requirements very reasonable, and one person even suggested that they be increased in order to meet the 300 level. Six people complained that the mid-term did not really test one's knowledge.

Because of the large class size, there were no essay questions but only objective true-false questions plus a kinship chart to fill out. These true-false questions might be tricky worded so that even if you get the right answer it might have been for the wrong reason. Those who said they enjoyed the mid-term admitted that it was because they got a good grade without investing a lot of time studying for it.

"The course has helped me see a lot more how the whole thing of cultural relativity, values, religion and so forth depend on the environment," reflected one student. "Things you think are generally human you find out aren't necessarily so." Another person thought it was a good thing to see religion put into an objective context and analyzed to reveal its function with a culture. "It's good to stand outside of yourself and see yourself and your religion as others do, even though that may be frightening and disillusioning to some," she said.

Besides dealing out a great deal of relevant, useful information, this Cultural Anthropology course appears to raise a number of fascinating questions which are left to the student's brains and initiative to tackle. "It's a good course, if you're interested in the subject and willing to work a bit" was the last bit of advice from one who went through it.

Author's Note: Enrollment - 70; number in survey - 20.

## Campus comment

### Succeeding academically

by Janice Martin

If your midterm grades were anything less than satisfactory, perhaps you can benefit by lending an ear to fellow (and possibly more intelligent) scholars. I asked a number of GC students this question: What is the key to academic success at Goshen College?

Linda Newswanger: Planning your time. The more I have to do, the more I get done.

Hilda Hodel: It's probably not getting wrapped up in your studies too much.

Don Wade: Separating your time between jacking around and studying.

Patty Harris: Taking weekends off.

Bonita Yoder: BSing the professors. And sacrifice.

Ron Cotton: Putting present personal pleasures, such as socializing, behind academic concerns.

Marti Stockdale: It's a matter of reading the professors as well as reading the books.

Steve Gill: You should discipline yourself to your responsibilities to God and your studies.

Jon Kennel: I don't know. I'm not concerned with academic success.

Dave Neff: Very high intelligence.

Brian Holaway: It's keeping up with my assignments and not getting behind.

Rita Fisher: Self-discipline.

Sue Herr: Cheating?

Nancy Ludwig: I don't have the success, so I don't know.

### Belize tales in print

by Luis Constantín

The sale of the new Pinchpenny edition, *Folk Stories From Belize*, "We jus catch um," will begin today in the Union lounge. The 60 page edition, a collection of eight Belizean folk stories, will be sold at 75 cents a copy, but will soon be available in the student bookstore for \$1.00 each.

The stories are transcriptions of orally told tales made by Mrs. Shirley A. Wards with the assistance of her friend Helen Taylor.

Twenty years ago, Mrs. Wards recognized the value of the oral tale as a folk treasure once common in Belizean culture. Realizing that with the death of the "master story-tellers" would go the memory of their tales and oral tradition, she travelled through the districts of Belize taking with her a small battery

operated tape recorder in an attempt to preserve some of the old songs and stories.

The publication is based on the original typescripts made by Mrs. Wards and Helen Taylor and "is not a literary version, but a literal transcription," according to Ervin Beck, associate professor of English who edited and supervised production of the book. The minor editing performed was done so for purposes of clarification, e.g. as several of the stories were told in Creole, modifications in spelling were made to most closely approximate the words given non-standard English pronunciations.

*Folk Stories From Belize*, "We jus catch um," will be used as a textbook in the study of folk literature in Aesthetic Experience classes.

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# Witmer's book not for the birds

by Bonita Joy Yoder

The recently published book, *Story of a Bird Banding Project*, relays the 85 year-old author's experience in the study of birds by banding. Dr. Samuel W. Witmer, Professor Emeritus at Goshen College, completed the 74 page book in June, 1974. A Goshen College grant funded the printing, enabling Witmer to distribute most of the 158 printed copies free to those mentioned in the study.

S. W. Witmer joined the Goshen College faculty in 1915. For many years he was the only instructor in the Department of Biological Science. In 1964 Witmer turned in grades for the last time, but he remains active by lecturing to groups and leading field trips at public schools. Post-retirement summers have been spent in nature guiding at various camps.

In 1926 Dr. Witmer added bird banding to his botanical interests. According to Witmer, bird banding was "a comparatively new method at that time," but it seemed to be "a scientific way of studying birds." He wanted to do something outdoors and his students were interested in birds.

Witmer banded his first bird, a Least Flycatcher, on May 12, 1926. He banded his last bird, a Bronzed Grackle, on April 1, 1955. The total project involved 5570 individual banded birds of 90 different species. Of these, 811 were banded by Witmer's student assistants.

Today, bird banding projects usually center on special problems concerning special species. Dr. Witmer's general bird banding study is based on

the carefully recorded material and data accumulated throughout his project.

By banding birds, Witmer could check feathers and take measurements at close range. General age of the birds was often determined, along with observations on the molting process, habitat preferences, distances traveled, breathing rate, bird behavior and the amount of time spent in an area before moving on.

Scientists knew that birds returned in the summers, but wondered whether birds returned in the winters. Witmer found not only that a large number of birds returned to succeeding summers, but that some winter residents from the north returned to Indiana for the winters.

Witmer's book reveals interesting sidelights in the tables, charts, maps and specific listings of all recorded data concerning the banded birds. For example, one table shows that one of the banded cardinals was at least ten years old.

S. W. Witmer set trap-cages of various types, at substations in his backyard, the Goshen College campus and in Shoup's Woods, among other locations. The birds triggered the doors by flying into the cages.

Substations had to be visited several times daily in winter and five or six times daily in summer so the birds would not be caged too long. S. W. Witmer often spent an hour making the first visit in the day before teaching a 7:30 or 8:00 a.m. class.

He had to get the bird in his hand before attaching a numbered aluminum band to the smooth part above the toes. At the beginning, Witmer had

trouble getting the birds into his hand because they jumped around frantically. They were fairly quiet and cooperative after he acquired the skill of handling them properly.

Bait generally consisted of dried bread crumbs, chick feed, sunflower seeds and millet seeds strewn outside and within the traps. S. W. Witmer also found that water, especially dripping water, served as one of the most effective baits. Some repeating birds came to depend upon the stations as food sources, especially in winter. They did not seem to mind being held in the hand for a short time.

When a private citizen or another bird bander recovered a dead or alive banded bird, the finder usually followed the band's instructions by sending the band number to the Fish and Wildlife Service in Washington, D.C. This Service provided S. W. Witmer's bands and informed the bird bander of where his bird had been recovered. It also told the finder where his find had been banded.

In his book, Witmer relates experiences such as a Junco that insisted on returning to the traps. One night Witmer, banded 142 chimney swifts. Once a hypnotized blue jay refused to leave his hand. The blue jay hung, upside down, onto Witmer's fingers with its toes about ten minutes while S. W. Witmer walked to the college campus and showed the jay to some students. Suddenly the blue jay became active and took off.

As the saying goes, a bird in the hand is worth two in the bush. "That is if the bird is captured alive, unharmed, held briefly for scientific purposes and then released," added Dr. Witmer.



Mapleleaf photo

S. W. Witmer, 85 year-old Professor Emeritus of Biology, enjoys riding his bike to campus. He recently authored a book on his bird banding project.

## Preview

### Tom Jones revisited

by Eleanor Olson

Tom Jones, to be shown 7:30 p.m. Monday, October 18, in Assembly Hall promises not to be a typical movie rendition of eighteenth century fiction. While it beautifully shows Henry Fielding's English countryside and city life, it does so with a certain twentieth century flair.

The movie combines characters talking directly to the audience, eating scenes more lascivious than sex and other flashy camera techniques in the production of this period piece.

The two centuries pull together into what most critics find a lusty, gutsy rendition of Fielding's novel which he would probably have enjoyed seeing himself.

Adapted for screen by John Osborne, directed by Tony Richardson and starring Albert Finney as Tom, it's a movie not to be missed.

## Old Mennonites prefer no titles

by Jackie Stahl

Language is a reflection of the society it represents. A rose might smell as sweet by any other name, but would the speaker?

One peculiarity of the Old Mennonite Church is its insistence that the language in its periodicals reflect its theology of brotherhood. Accordingly, Old Mennonite periodicals use no titles. This would be very simple if it weren't for the fact that non-Old Mennonites who come on campus get titles and Old Mennonites do too in the non-Old Mennonite publications.

Confused? Simply begin with a definition. What is a title in the Old Mennonite church? Is "Dr." a title? Yes. Is "Rev." a title? Yes. Is "sister" or "brother" a title? No. Is "professor" a title? No. Why? Because in general titles are those which carry prestige, not simply designate function. Is it more prestigious to be a Rev. than a professor? That's not the question; "professor" is more functional.

Once definition of titles has been worked out, the task of deciding which publications get titleless versions and which get titled versions of news releases begins. Since everyone in the Old

Mennonite church is supposedly a brother or sister there are no levels of superiority and therefore one would risk being judgmental if one used titles. When releases are sent to the Old Mennonite church press and district conference church papers, no titles are used. When the non-Old Mennonite press receives the news, titles are included.

Now, if an explanation of station or position follows a name, it is not a title and may be used in the Old Mennonite press. For example, one would not read "President Lawrence Burkholder" in the Gospel Herald, but rather Lawrence Burkholder, president of Goshen College.

Whether others use titles is of little significance to our use of titles. Therefore if one reads of five speakers at Goshen College, only one of which is addressed as "Dr," it probably only means that one was a General Conference Mennonite. It doesn't mean the other four speakers were less educated. Only more brotherly.

The English language is adapted to the culture it serves. If we are one in the spirit, does it logically follow that we should be one in the word?

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photo by Karen Rich

Lissa Burkholder strains to grasp her ankle as she goes through the Yoga routine.

## Yoga: a discipline, not a religion

by Mark Jordan

Goshen College is offering a new course this semester - yoga. Hatha yoga to be exact. But for those of you mystics who still are looking for an eastern star to rise over our campus, keep on looking. This course is not a religious course. In fact, Prof. Berdine Wyse, the instructor, hopes that her students will attain a greater depth in their Christian life.

Yoga, contrary to popular belief, is not a religion. It is a discipline and because it is such an effective one, many of the eastern religions have incorporated it into their systems. Western Christianity for the most part has long associated yoga with the mystical religions i.e. Buddhism, Hinduism, etc., and

thus has failed to examine the true nature of this discipline.

In Prof. Wyse's class there will be no levitating or lying on beds of nails. Rather, the class time will be spent in body exercising. Through a number of poses and postures which the yogist calls asanas, the muscles of the body are stretched and relaxed.

The discipline of the mind is essential to the practice of yoga as one must concentrate on each muscle that is being worked or stretched. This is not an easy thing to do, to fix your mind on something so hidden as a muscle. But through continued practice the mind becomes more rigid and the muscles more flexible. Both the body and the mind are tools to mold each other.

The asanas will not only reshape the voluntary muscles, they also tend to regulate the entire organism: the respiratory system, circulatory system, digestion, the glands as well as the nervous system. Prof. Wyse also believes yoga helps overcome many illnesses. The psychological discipline gained coupled with her belief that many illnesses are psycho-somatic accounts for this.

The course is credit-no credit. Class attendance and participation will be the determining factors in grading, rather than skill. Not even the sitting lotus will be a required pose.

You don't have to drop your faith to become a yoga convert. Maybe, in fact, it will pick it up.



photo by Karen Rich

Willie Swartzendruber, "glued to the wall", relaxes.

## NEWSHORTS

### GC students to present music recital

Fifteen GC students will present a music recital in the Church Chapel on Wednesday, November 20 at 5:00 p.m. The major portion involves organ music but some violin, cello and vocal numbers will be included.

### Students surpass blood drive goal

The Red Cross Blood Drive of last Wednesday more than filled the 175 pint goal that the organization had set up. At the closing time, the Red Cross had received 210 pints from GC donors.

### WGCS phone-a-thon grosses \$1900

The WGCS "Project Fifi" phon-a-thon October 15 and 16 raised close to \$1900, according to WGCS Promotions and Public Relations Director, Roger O. Smith. Approximately \$1400 of that amount came in the form of pledges for musical requests. About \$500 in additional donations came in during the later collection.

A check for the then-total of \$1800 was sent Nov. 1 to the Eastern Mennonite Board of Missions and Charities, specified for relief efforts in Honduras.

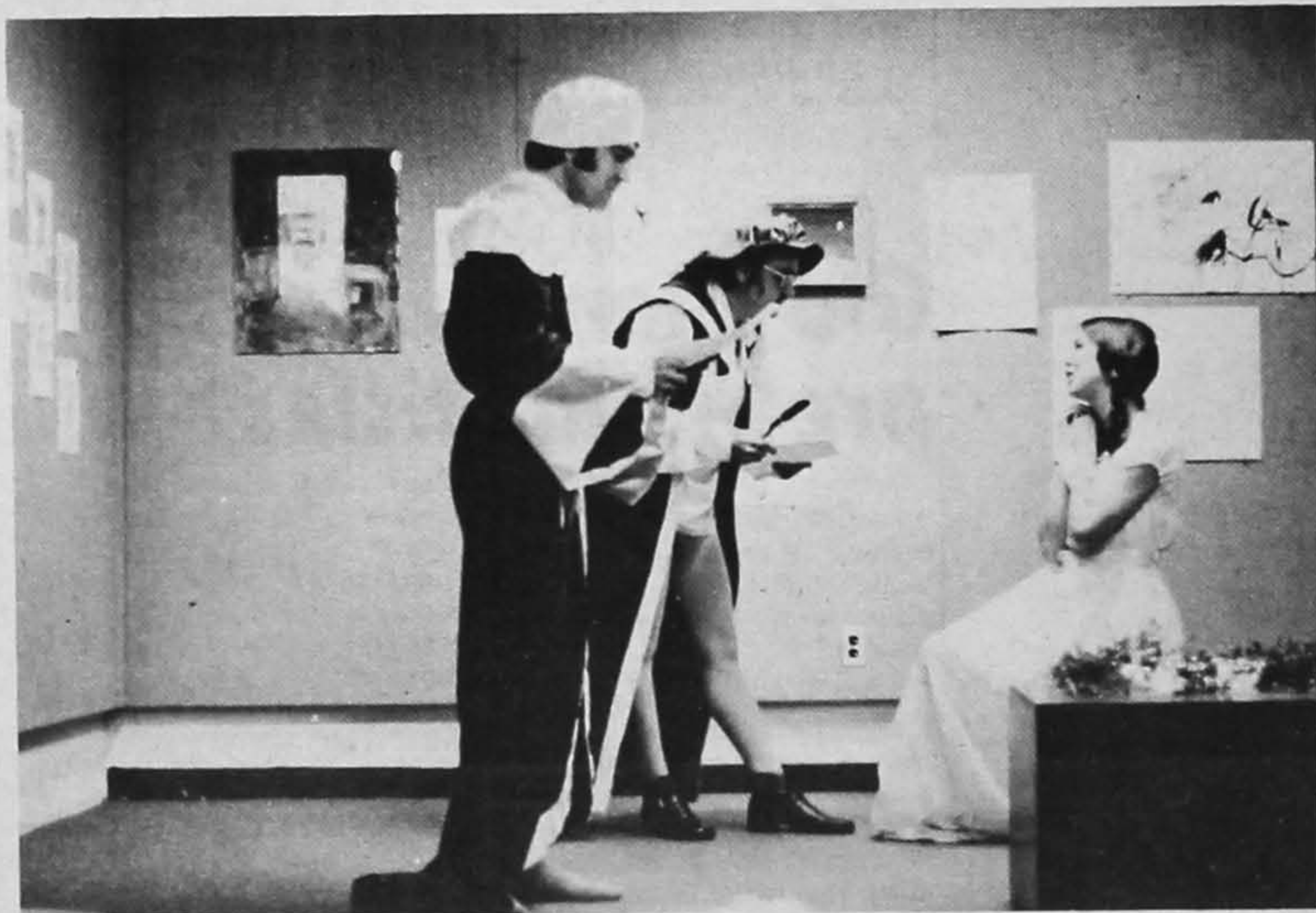


photo by Mary Clemens

"Mickey Michelangelo" Marvin Bartel and "Lenny Leonardo" Abner Hersberger listen to the wistful wench, Mary Klassen, in the skit at the Grand Opening of the Student Art Show, last Friday, November 8.

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# Black recruitment policies: should they be changed?

Editor's note:

Record asked the following people to respond to Denise Pike's article on black enrollment in its November 1 issue.

## The death of a student

by Art Griffin

The Black student at Goshen is dying and amidst the cries and fears, he is dying at a much faster rate than ever. There seems to be a new wave of apathy and ill-feelings that are nailing together the boards of his coffin.

The pilgrimage of the black student through Goshen isn't a new story. The Black student for the most part, has nearly always felt that there's something seriously wrong with the situation behind him being here and what happens once he gets here. It seems that somewhere in the four year span some concern would be shown or some preparation made to receive him.

If he is an integral part of the Mennonite Church, one who is just beginning to realize his true and full potential, then his presence here should not be only for the benefit of White kids who never met one before, but Goshen should be preparing Black students to go out into the Black community when they leave Goshen, ready and knowledgeable to serve!

This should be the commitment made to all persons here, but can Goshen? Will Goshen? The Black community is watching, waiting and anxious for your answer.

## People as individuals

by Ron Meyer

As I see it, one of the main causes of alienation and misunderstanding between Black and White students on this campus is the tendency to look at people as either Black or White instead of as individual persons.

When we view people primarily as members of groups rather than primarily as persons, it's easy to stereotype them and act accordingly. Giving special or different treatment because of one's color is not being fair to the uniqueness of individuals.

While it is important to be aware of different backgrounds of Blacks and Whites, we need to concentrate on "recognizing each

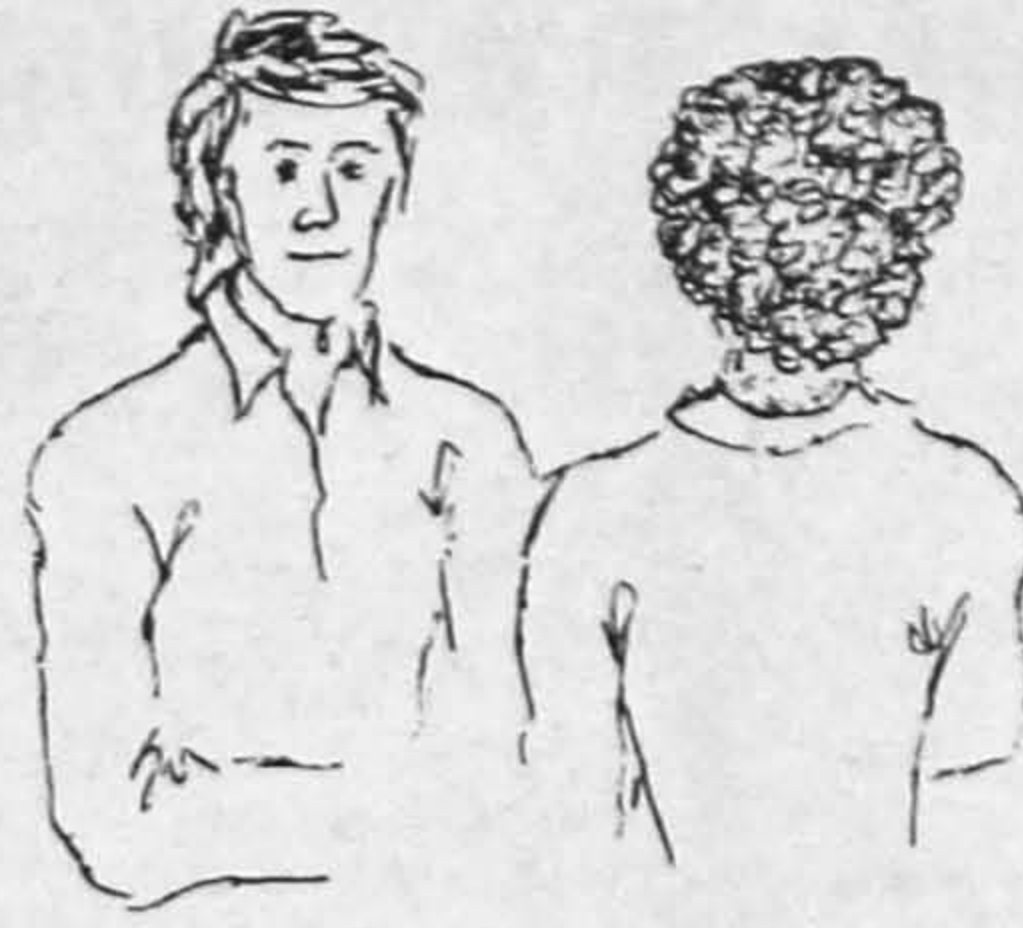
other as individuals." (to paraphrase Art Griffin in Record.)

## No changes have been made

Interview With Ed Herr

"I've been here six years, but we haven't changed our recruiting policies about Black students at all," said Director of Admissions, Ed Herr. "But perhaps the policy should be changed, so that we can interest more Black students." According to Herr, that decision would not be exclusively up to him, but would involve the Admissions and Recruiting Planning Committee.

"We don't have any special recruiting policy for Blacks," explained Herr. "We visit any



high school with two or more students on our mailing list." (Churches and college friends supply the names for the list.) "Plus we visit any high school within a 75 mile radius of Goshen. Most of the Blacks we get then are either Mennonites or associate with Mennonites."

Herr explained the Black enrollment decline as a result of a perhaps justified disillusionment about the college on the part of Black students. "They used to do a lot of our recruiting for us,"

said Herr, "but now they don't tell their friends and relatives about Goshen like they used to."

Perhaps, suggested Herr, the answer would not be a change in recruiting policies, but more efforts to make Blacks feel at home at Goshen. As long as they're dissatisfied with the college, he doesn't expect them to talk about GC back home.

If students feel the recruiting policies should be changed, Herr hopes they'll let him know.



Jeff Combs converses by air to fellow radio operators.

photo by Steve Denlinger

## Versatile Ham Radio hobby catches on at GC

By Eleanor Olson

This year's Ham Radio Club boasts a membership of 14, the largest since its beginning at GC in 1964. Ham is an abbreviation for amateur, their official status in the radio world. Amateur radio operators are internationally

known as skilled operators for commercial and emergency needs. Goshen's ambitious group is no exception.

Jeff Combs, a Junior Physics major and president of the club, described this year's activities and other goals. Last year it

helped set up communications between the SST countries Honduras, Costa Rica and the SST office at GC. Presently it is trying to find contacts in Haiti and Belize.

A regular activity is a weekly call to John Beechy in Paraguay. Friends gather at the radio shack, located in the south end of the union to converse and relate traffic. (That's Ham lingo for messages.)

Tuesday evenings Mennonite Hams in North America get together for Menno-Net, another traffic jamming session. Thursday's boast their final formal program when they tune into ARMS — American Radio Missionary Service.

A constant goal of Hams is to upgrade their individual licenses. There are five levels attainable. The first test permits one to be a novice, strictly limited to using Morse Code. The next stage is a technician who can communicate by voice only for short distances.

A general operator can use both voice and code and has a broader range. Advanced members are permitted a much wider range of frequencies. An

extra class license is mostly prestigious and indicates a high level of theoretical knowledge.

Jeff indicated that one-half to two-thirds of the GC Hams are at the novice level. He has during three years attained an advanced license. His own interest was sparked when he saw other Goshen Hams talking with people half way around the world.

"Besides," he added enthusiastically, "It's a hobby where you never learn everything there is to do. Electronic communication is an ever-expanding field." The club itself is well equipped to make transmitters and receivers.

Ham radio is strictly a hobby. It's in an entirely different classification from the various levels of commercial licensing. Two laws make it so.

Hams cannot operate for monetary gain or the general public. When Federal Communications commission, was formed in 1934, Amateur rules were written.

Amateurs are considered very important in the radio field. When major communications break down, Hams can operate on private generators. They have also added many discoveries in the field such as the ability to broadcast at high frequencies.

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# Driver, Kisare, Gingrich make nation's top 20

by Luke Roth

Goshen's soccer season ended abruptly last Saturday as Huntington blanked the Leafs 3-0 in the District No. 21 championship battle at Goshen.

The victory for Huntington proved to any doubters that their opening 3-0 win over the Leafs was no fluke, although Saturday's victory margin for the Forresters was statistically

misleading. Goshen forced the attack early and kept the ball in Huntington territory — outshooting HC 10-3 in the first half — but could not cash in on any of the scoring threats.

Huntington took advantage of a quick breakaway 35 minutes into the game and scored on a rebounded shot off the goal post. The opening tally seemed to take some of the spark out of the Leafs

who did not look as sharp as in the previous win over Manchester in the semifinals. Coach Ingold mentioned, "I think the Manchester game took too much out of the guys but they played their hearts out and never gave up and that's all I can ask."

Huntington increased their lead to 2-0 early in the second half and despite continual Goshen threats, Huntington's defense,

led by their lanky, nonchalant goalie, thwarted every Leaf effort.

The Forresters knotted up the win on a dazzling head shot midway through the period. Goshen's futility was epitomized by missing two penalty kicks late in the game as first Fred Driver and then Brent Gotwals missed free shots. The second penalty kick was awarded because Huntington's goalie moved too quickly on the first attempt.

The incredible statistics showed Goshen outshooting Huntington 29-11, and notching eight corner-kicks to the Forrester's two. The loss snapped Goshen's eight game winning streak and the Leafs ended the season with a 9-4 mark.

Huntington brought a glossy 13-1 record into the contest and much of their amazing success this year must be credited to the addition of eight foreign students to their roster — which reads like a United Nation's delegate directory. It is nice to know that Goshen can retain a high level of competition and still boast five Yoders on the varsity roster.

Ingold commented, "This team was one of our very best of all time — the competition is getting tougher." Three Leafs were named last week to the MCC All-Conference team: senior Fred Driver, juniors Brent Gotwals and Abner Kisare.

Looking to next year, Goshen will lose six players to

graduation, including Driver, Sam Gameda and Keith Yoder — all starters. Driver, Kisare and Bob Gingrich, Goshen's three-man scoring punch this year, were all listed among the nation's top 20 scoring leaders recently. Kisare led the team with 29 points — 16 goals and 13 assists (a GC record). Gingrich, only a sophomore, managed 25 and Driver notched 24.

Goshen has now accumulated an overall record of 108 wins, 50 losses and six ties in 17 years of soccer competition and has reached post-season participation in each of the past five years.



photo by Nelson Kraybill

Keith Yoder kicks the ball towards the goal, while Brent Gotwals and Phil Hess wait for their chance.

## Sports:

### Scores

Soccer:  
 Hunting 3, Goshen 0, (district championship)

Volleyball:  
 Goshen over Manchester (10-5, 15-6, 13-7)  
 Valparaiso over Goshen (15-2, 7-15, 15-3)  
 Goshen over Bethel (15-2, 15-4)  
 Taylor over Goshen (16-14, 15-4) (JV)  
 Goshen over Taylor (15-9, 15-2)  
 Goshen over Bethel (15-2, 15-0)

### Schedule

Friday, November 15:  
 IWISO State Volleyball Tournament at Huntington  
 Monday, November 18:  
 Basketball: Concordia — Home 8:00 p.m.  
 J.V. Basketball: Glenn Oaks Frosh. Home 6:00 p.m.  
 Tuesday, November 19:  
 Volleyball: Anderson and Marion at Goshen

## Roth on sports

# Hoopsters open against Concordia Monday; surprising frosh sweep intramural soccer foes

### Basketball

The 1974-75 Maple Leaf basketball squad will open their 21-game schedule Monday as Concordia visits Goshen. The Leafs hope to improve on last year's 12-8 record as six let-terms return.

Beside the MCC slate and the annual Mennonite Classic, Goshen plays in a preliminary game at Western Michigan University against Kalamazoo on December 7 and entertains EMC on December 19, the first game with the Harrisonburg, Va. school since the 1963-64 season, when Goshen blew by the Royals 132-63.

The Leaf junior varsity opens a 16 game schedule Monday at 6:00 p.m., hosting Glenn Oaks Frosh. The JVs are coached by Milo Kauffman, Jr.

### Intramural Soccer

The intramural soccer season wound up its schedule last week as a surprisingly strong freshman squad took championship honors, posting an unblemished 5-0 record. The frosh squeaked by the off-campus team in their second to last game, 2-1 in sudden-death overtime, in what proved to be the championship match as the off-campus squad

nailed down second place with a 4-1 record.

Wednesday evening, 16 teams began battle in the annual intramural basketball tournament.

The double elimination tourney will last until Christmas break, with teams from all four classes and seminary and faculty entered.

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