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THE TAN AND CARDINAL

November 16, 1971

Westerville, Ohio

Volume 54, No. 9



OTTERBEIN & THE JESUS MOVEMENT

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MESSAGES

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the English office in Towers Hall.

LETTERS TO THE EDITOR

OPIAG

NOW IN OPERATION

Dear Editor:

The Ohio Public Interest Action
Group (OPIAG), a Ralph Nader spon-
sored organization which was funded
by students and community contribu-
tions last spring, is now in operation.

OPIAG was created to give the pub-
lic an organized voice in many areas of
their concern, including consumer pro-
tection, environmental degradation,
worker health and safety, taxation,
race and sex discrimination, and cor-
porate responsibility. The means of at-
tack will include use of the media to
attract public attention, pressuring gov-
ernment agencies to enforce existing
regulations, working through the legis-
lature, and when necessary, through
the courts.

John Greer, a former Nader's Raider,
and a graduate of Boston University
Law School (class of 1970), was hired
as the group's director. OPIAG's main
office has been opened at 613A Oak
St. in Columbus where the phone num-
ber is (614) 221-3596. There is also an
office maintained by volunteers in
Cleveland at 5001 Lyndhurst Road,

the telephone number is (216) 382-
7230.

Four people have been hired so far
for the Columbus office. Three attor-
neys for the Columbus office and one
for the Cleveland will be hired in the
very near future.

We are working on a consumer pric-
ing study in the Columbus area, Day-
ton and Cleveland areas, based on a
comparison of weekly prices in grocery
stores, both inter-chain and intra-chain.

Preliminary research is being done
for a water pollution study.

A study has begun in Columbus in
the area of property tax. Similar studies
will soon be done in other areas of the
state. In addition to these, a model
study on school procurements is under-
way.

Much of the work on these projects
is being done by students. If OPIAG is
to be successful, a high level of student
participation is absolutely essential.
Students have the time and the skills
necessary to do something to solve the
problems they say they're concerned a-
bout. Until now though a lack of con-
tinuity and direction had hindered the
effectiveness of the student movement.

OPIAG has the professional staff

which can work in conjunction with
students and faculty to give the con-
tinuity and follow-through which so far
has been lacking in much academic
research.

We encourage students and faculty
to use us as resource, particularly as
legal counsel, in conjunction with pro-
jects they have undertaken indepen-
dently.

To facilitate this co-operation we are
instituting a research "hot line." We
ask that all members of the academic
community who are involved in action
projects or research in areas in which
we share a common concern, call or
write us to tell us about their work. In
this way resources can be shared and
efforts co-ordinated around the state
for the greatest impact.

Sincerely,
Linda L. Osborne
OPIAG Staff

EAST PAKISTAN

'THANKS!'

Dear Editor,

Many thanks to many persons of
the Otterbein Community for assisting
with the Special Pakistani Refugee
fund-raising effort last Thursday. The
final count has not been made but the
total will approach \$350.00

Those persons particularly involved
in the planning were Dan Davis, Prof.
James Winkates, Otterbein Peace Action
Council, and the Officers of the Cam-
Continued on page 23

THE COVER

As Rev. Clarke explains in his article *Jesus Now!* on page 4, the word *Jesus* seems to be everywhere. When Christ isn't busy posing for posters and album covers, He's enjoying life as the new *superstar*. What's behind this sudden burst of *reverendism*? Is it a turning on or a cop-out? Mike and Willa Gahrns, T & C staff writers, along with Rev. Robert Clarke (Otterbein's chaplain) and several featured guest writers, analyze the new world of Jesus with histories, facts, and their respective opinions.Page 4

Brush up on all the details of the Cap-Otter game onPage 21

CAP-OTTERS

There have been several major changes in policies concerning financial aid grants to college students. This week, the T & C presents an in-depth report on the many different things that are happening in the field of financial aidPage 16

FINANCIAL AID

IN THIS WEEK'S T & C:

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OTTERBEIN & THE JESUS MOVEMENT



REV. ROBERT CLARKE.. JESUS NOW!

Suddenly, Jesus is everywhere. Jesus buttons, Jesus sweatshirts, Jesus bumper-stickers, Jesus posters, Jesus rock music, Jesus sayings, Jesus symbols, etc., etc., etc.

This is quite a phenomenon considering the historical Jesus lived nineteen centuries ago and then for only thirty years. Jesus the Man is the one to find and follow. "Hurry," the converter exhorts, "for he is coming soon."

The Jesus Now phenomenon goes by many identifications: Jesus Freaks, Jesus Revolution, Jesus People. Generally, their brand of Christianity is fundamentalistic and brings with it a nostalgic recall to that oldtime religion. Line for line they fervently believe the Bible is literal truth, every word inspired by God. The Ten Commandments are as applicable today as when recorded in Exodus. Hellfire punishment for the wicked is as much a real-

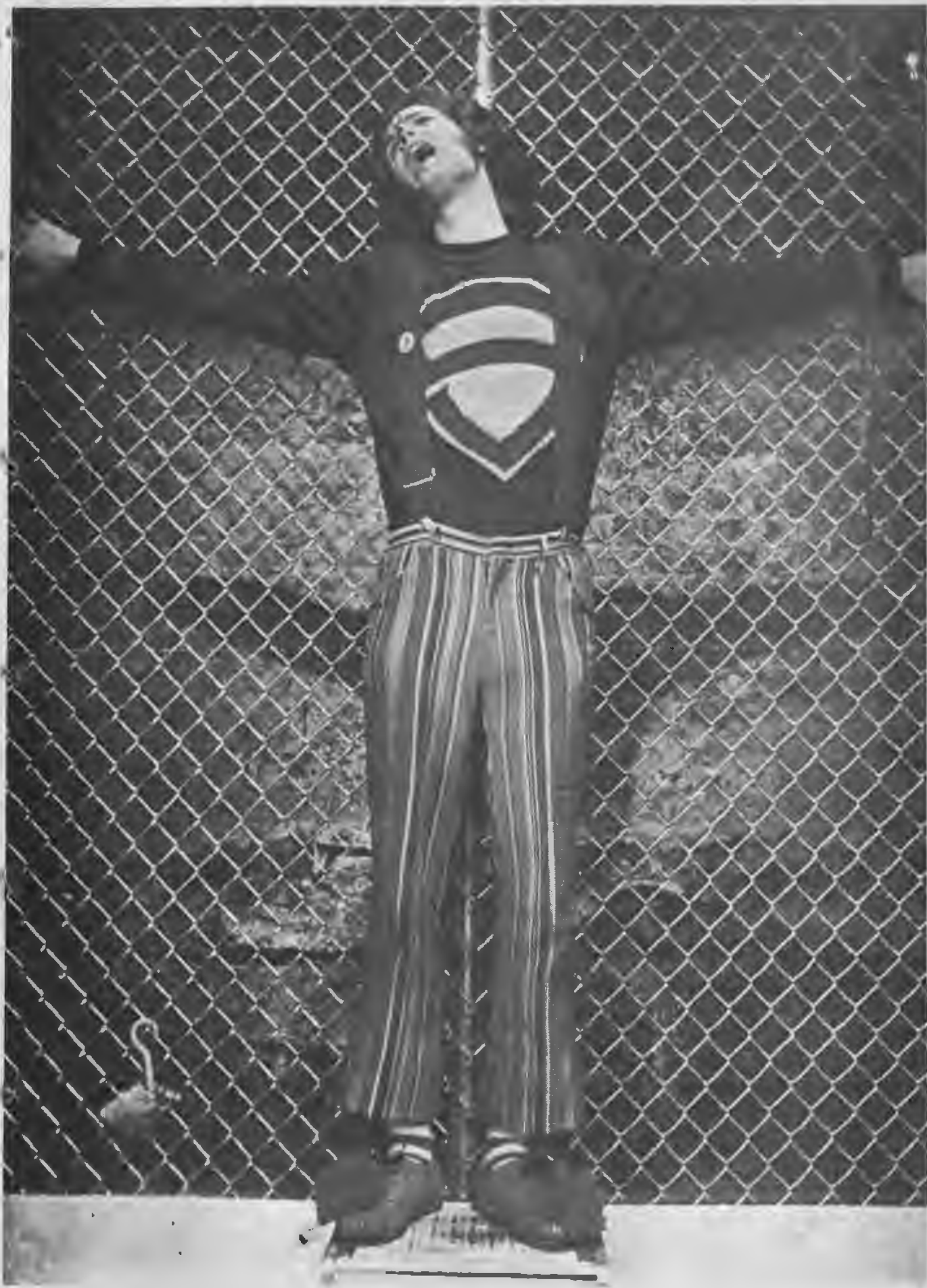
ity as eternal life with Jesus for those blessed with the right convictions and answers.

The movement is fervent, buoyant and conveys an atmosphere of hope, love and joy. There is a necessity for an intense personal relationship with Jesus. The relationship is so intense that it can guide every moment, condition every action and solve every problem. The Jesus Now people have been turned-off by situation ethics and its new morality preaching, God-is-dead theology, and the lack of spiritual enthusiasm in conventional churches. They have been turned-on by a new found faith in a man and their belief in his capacity to work wonders in the lives of his advocates.

Among the college generation during the 60's it appeared that religious persuasion was moving toward mysticism, an expansion of consciousness,

particularly as it pertained to Eastern styles of belief. Meditation was a solitary affair and enlightenment was beyond words—very much anti-Western in its cultural characteristics being both anti-group and anti-verbal. Spiritual loyalties were identified by many tags: Kundalini, Meditation, OM, Astral Projection, Yoga.

During this same period drug experimentation became popular. For the serious-minded it was an attempt to seek a spiritual consciousness which could either explain life's problem or provide a "trip existence" so invigorating that one could withstand the real world for a short time without the trip. Heavier use of harder drugs brought serious personal disillusionment. Honest reflection indicated that what really was desired was an altered state of consciousness which could be personally controlled. Use of drugs had fostered



loss of personal control. Thus the new meditation techniques provided a viable alternative to many drug users. Either by coincidence or other more justifiable reasoning the Jesus People are claiming impressive results in the curing of drug addicts. *The Wall Street Journal* reports about success on the West Coast, and *Time* writes about East Coast success.

Recent years have shown considerable flexibility in the Jesus Now movement as it relates to the future and its strategy for effectiveness. Leaders have asserted if there is to be an effective future manifestations of the spirit need to be better organized. So, many non-church religious organizations have been conceived all claiming to be void of the sins of the established denominational structures. And in fact, many of them are refreshing in their enthusiasm and different modes of fellowship. Whether they can really avoid the pit-

falls of organizational bureaucracy, internal competition for power and place, theological heresy within their ranks, and providing programs for purposes of funding (rather than providing funds for the purposes of program), remains to be seen.

In the meantime questions about the movement and its ramifications in the lives of young people remain. Is biblical literalism the manner in which God's word should be understood? I think not. The Old and New Testaments pose too many literal contradictions for the inquiring person to accept by faith only at face value. What do we fear in putting these Scriptures to literary, historical and scientific scrutiny? That God cannot withstand such a bombardment? If so, we should change gods and find one more dependable and with future possibilities. The academic life ought to compel us to critique all those influences which ask for our al-

legiance, be it money, job, status, visual appearance, or religious tenets. Salvation will be disappointing if found through naive faith.

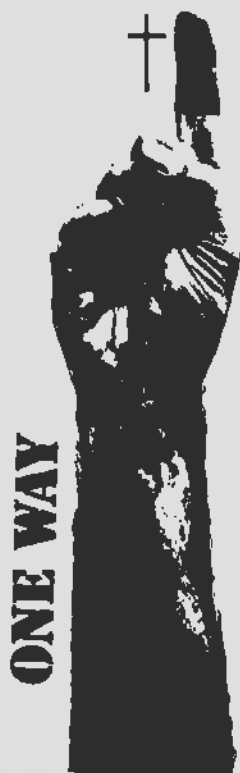
What is the connection between our life with the new-found Jesus and the larger questions of world relationships? The Jesus movements have helped persons look inward confronting their spiritual void. It has shown ways to seek a God-relationship which can bring personal enrichment. All very important—but not all-sufficient for the facing of these days when dealing with folk (populations) unlike us in history, culture, religion and goal orientation. The question of resolving threatened or actual mass conflict and how a theological persuasion provides input for such strategy is left considerably unanswered by Jesus People.

The question which is the most bothersome about the Jesus Now folk (my religion and all others included) is the one of arrogance. The "Jesus - has-revealed - so - much - truth - to - me - that - I - have - all - of - it" interpretation. Some Christians are so Christian they cannot associate with unlike believers because they are so steeped in sin. "Unless you get your revelation like I got mine, yours is no good," goes the refrain. It's the kind of righteous arrogance which in practice begets victims, dividing friendships, romances and at times families. Jesus clobbered those who thanked God, and themselves, that they were not like other men (Luke 18:9-14 if you need to know). More often our lives should manifest the attitude of the tax collector, "God, be merciful to me."

Thus the very existence of the Jesus Now movement calls many of us to a new scrutiny of our religious lives and precepts. Some are threatened by its attack on "what has been." Some are threatened by its oversimplification of problems and answers. Some are jealous of its happiness; some mistrust its enthusiasm. It pronounces judgements upon our personal spiritual inadequacies; we pronounce judgements upon its social unawareness. Whichever the right road to instant salvation the traveling is fascinating.

Jesus T-shirts, bumper stickers, and poster buttons. One Way signs:

Jesus Cheers of:
give me a J;
give me a E . .
or yea! Jesus
Praise the Lord.



Salutations of:
Smile, God Loves
you. or God
loves you and I
love you.

Just a fad? Billy Graham says, "If it is a fad, I welcome it." *The Christian Century* says if it is authentic it would like to support it. *The Christian Reader* says, "Whether the movement is the beginning of a great spiritual awakening, or just another youth fad, remains to be seen."

MICHAEL GAHRIS..

AN UNDERSTANDING

First of all it is unfair to characterize the Jesus Movement. One can characterize Jesus, possibly. One can characterize a Jesus People, possibly. If we agree that the Jesus Movement is very pluralistic, transcending class, race nationality, and denomination, we may conclude that this is a significant achievement in itself and can move on to look at a benefit the movement offers to its constituents.

The Jesus Movement is a means for socially and parentally rejected youth to get back home again. Youth from the "Wonder Bread" age on up who find their parents insensitive to their needs will try to fulfill their love need outside the home. Sometimes driving kids into doing lust, dope, and other manifestations of sin, this rejection begins to be covered over by worldly pleasures. As the submission to worldly pleasures is realized, the need for fulfillment is more apparent. Mothers and Fathers start cracking on their children for their dress, behavior, and associations. Then along comes some Jesus Freak saying, "God loves you and I love you." Through the witness of the saving grace and love of Jesus Christ

these lost children of the world become new creatures in Christ Jesus. Now all it takes is a phone call to Mother's asking her to set one more place for Thanksgiving dinner. So we have the situation of rejected youth, walking the streets, finding Christ outside the structured Church, being re-admitted to family life to develop new and lasting relationships.

Another benefit is that the Jesus Revolution furthers the Kingdom of God, winning converts who will always be children of God. In Luke 14:15-22 Jesus laments over the fact that God asked him to prepare a feast, invite guests and have a great supper only to find that those invited found excuses not to attend. Therefore, God had the servant (Jesus) invite the poor, the maimed, the lame, and the blind from the streets of the city to sup with the Lord. This parable shows how the Lord wanted to save and fill but when the structured Churches found excuses, the Lord chose to save and fill those on the highways and around the hedges. It is a sorry thing that for the most part the structured, denominational Church has turned people off instead of turning them on to the Lord. However, out-

reach missions of the organized Church and certain Evangelical Churches such as the Assembly of God, inevitably affected the growth of the movement as seen today.

With Vietnams, racial murders, and other overt social injustices, it is no wonder that Jesus, as a pacifist figure is proclaimed and worshiped.

It is of no surprise that in the day of the transient family and multiple marriages that the father image of God is reversed.

It is easy to see that in a time of creating mental states and highs from dope, music, lust, E.S.P., Yoga, or their combinations, that the power and truth of the Holy Spirit is encountered.

The world situation makes the sensitive individual realize his need for salvation. From confessing this need and accepting Jesus Christ comes salvation. Let every knee bow, let every tongue confess. (from Philippians 2:10-11) The strongest point I could make in defense of the movement is a fact Jesus said in Matthew 18:20: "For where two or three are gathered together in my name, there am I in the midst of them."

'FINDING LOVE OUTSIDE THE HOME'



PASTOR DOBBINS..

JESUS & THE FRUSTRATION OF HUMANISM



"Humanism was an anti-Christian reaction."

Richard D. Dobbins is the pastor of the Evangel Temple in Akron, Ohio, who has some very definite ideas on the new movement. Pastor Dobbins report:

I do observe a Jesus Movement. It has been precipitated by a crisis whose roots are deep and reach into many areas. Perhaps the frustration of humanism is the all-inclusive head under which the current series of crises can be listed.

Humanism was an anti-Christian reaction to the devastating situation that the apostate church had imposed upon the human race during the Dark and Middle Ages. The main thrust of the humanist was to throw off the yoke of Christianity and give man a rebirth by going back to Graeco-Roman culture and reviving the values which seemed to bring man to his highest peak of

civilization. The means for implementing these values were to be gained by man's mastery of the world's elements through science and the harnessing of them through technology.

Progressivism as a philosophy was an outgrowth of humanism's determination to push forward the frontiers of science and channel the world's resources to mankind through technology. Progressivism simply taught that the more man could discover about his world and the more he could advance the means of technology, the fewer problems would remain unsolved. This philosophy died in World War II, and with its demise the hope that science would solve the world's problems also vanished.

Then technology has left us with an almost irredeemably polluted environment. When one adds to this the political frustration experienced by both

major parties in the United States, it is easy to see how the levels of uncertainty and ambiguity have risen to intolerable heights for many people, precipitating a rather desperate search for something stable enough to meet their minimal demands for security in facing life.

When one adds to this the breakdown of social institutions—law, government, the church, education, the home—to which men have looked for structure and form, it is not difficult to understand why there is this turning to God among the young. Where else is there to go?

As to whether or not the Jesus Movement is a prophetic forerunner to the return of Christ, I do not feel that anyone can be sure of this. The Scriptures do indicate in the prophecy of Joel which is repeated by Peter in his sermon on the Day of Pentecost recorded in Acts 2 that the return of Christ will be preceded by an outpouring of God's Spirit upon people of all ages. I suppose the only way to know whether this movement of the Holy Spirit is the one talked about in the Scriptures is to wait and see if Jesus comes.

From my vantage point, the Jesus Movement is of considerable size and has made a tremendous impact on the religious world. This impact has been reinforced by the concurrent charismatic renewal in the church. The visible results of these movements are to be seen in an increase of emphasis upon the literal interpretation of Scripture (which, incidentally, got a big boost from the Dead Sea Scrolls) and insistence upon an increasing role of spiritual experience in the life of the believer.

It is my hope that the major thrust of the spiritual revival evident in the world today will find expression through existing religious structures. For such a movement to remain outside of existing structures would imply its eventual dissipation or the formation of another series of religious structures, which God knows we don't need.

JIM WALLIS..

THE ESTABLISHMENT

¹We find that the American church is in captivity to the values and lifestyle of our culture. Institutional Christianity in America has allowed itself to become a conservative defender of the status quo, a church largely co-opted and conformed to the American system in direct disobedience to Biblical teaching ² (Romans 12:2). The American captivity of the church has resulted in the disastrous equation of the American way of life with the Christian way of life. This cultural captivity has caused the church to lose its prophetic voice by preaching and exporting a pro-American gospel and a materialistic faith which supports and sanctifies the values of American society, rather than calling them into question. By its implication in the American status quo, by participating in the anti-Christian mind set of our society (racism, materialism, nationalism), the church has lost its ethical authority and has become the chaplain of the American nation preaching a harmless folk religion of comfort, convenience, and Presidential prayer breakfasts.

Our church needs to be de-orientated from American culture and reformed Biblically. A faith rooted in Biblical data must stress both personal liberation and dynamic commitment to social justice that contains the seeds of social liberation.

A new generation of radical Christians is coming together to decry the church's accommodation to non-Christian ways, to reach out to others who have become aware of the radical implications of the Christian faith, and to commit ourselves to discipleship to Jesus Christ and the proclamation of the total Christian message of personal and social liberation. To be Christian is to be radical—it is to know the central biblical expectation of the death of the old and the birth of the new. "Behold I make all things new." Christian radicalism provides the vehicle for people willing to change their own lives, to challenge the system, to take the problem of change seriously. Radicalism is revelational in its basis and revolutionary in its consciousness. The good news



"A new generation of radical Christians is coming together to decry the church's accommodation to non-Christian ways."

of the Gospel is the entrance of Jesus Christ into history, the inbreaking of a new order, the proclamation of a message of reconciliation and new life to alienated men. The revelation of God in Jesus Christ and His Kingdom provides our basis of value, hope, and a radicalism that cannot be crushed. Radical Christians seek to recover the earliest doctrines of Christianity, its historical basis, its radical ethical spirit, and its revolutionary consciousness. The radical Christian must resist those who would equate Christianity with the American way of life or baptize American foreign policy, or agree with those who compartmentalize religion and so emphasize the personal Saviour

as to mitigate His being Lord over all life. Radical Christians view the personal and social dimensions of salvation as integrally related in biblical definitions. The biblical concepts of rebirth, new life, and justice, point to fundamental change from sin to grace, from selfishness to love, from captivity and oppression to freedom and liberation.

¹ by Jim Wallis from *The Post-American* Vol. 1, No. 1.

² "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

THE JESUS MOVEMENT..



A BRIEF HISTORY

From the dispensation of the Holy Spirit on the day of Pentecost to the present day, the Jesus movement has grown and spread around the world.

Evangelistic revival worship services were held in the Americas as early as the 1740's. Believing in the power of the Holy Spirit, Edwards and Whitefield held some of the first revivals.

Over ten years ago David Wilkerson was called to witness Christ's saving grace in the Harlem ghetto areas. Nicky Cruz, Spanish-speaking, head-gang leader claimed he was so moved by the Holy Spirit in Wilkerson's testimony that he came to accept Jesus as Christ and eventually became a minister. Many followed Jesus and as a result of

the movement of the Holy Spirit, the Catholic Pentecostals and an organization called "Teen Challenge," received what they termed "The Breath of Life." The Navigators, Child Evangelism, Youth for Christ, and Campus Crusade for Christ blossomed into the Jesus Movement witnessed today, about 1967.

The Jesus Revolution seems to be very pluralistic. There are coffee houses for the Lord where outsiders can come to "give up their dope for an eternal High." Communes are established on the "law and love of God." Underground newspapers emerge such as *Right On!*, *The Hollywood Free Press*, and the *Post-American* publishing ar-

ticles reflective of the movement. Johnny Cash, Eric Clapton, Jeremy Spencer of Fleetwood Mac, Paul Stookey of Peter, Paul, and Mary, and Pat Boone are worshiping God in the life styles of the movement.

"One can not judge the movement as being self-righteous," claimed an Otterbein religion major. "One should experience the individual child of God. Realizing that each is potentially Christ-like, and that most believe that Jesus is the answer for all problems, one can begin to understand the apparent sense of self-righteousness with which the movement is sometimes stereotyped, especially by those who have never met a Jesus People."

WANTED!

JESUS CHRIST

Alias: The Messiah, the Son of God, King of Kings, Lord of Lords, Prince of Peace, etc.

Notorious leader of underground liberation movement wanted for the following charges:

Practicing medicine, winemaking and distributing food without a license.

Interfering with businessmen in the Temple.

Association with known criminals, radicals, subversives, prostitutes, and street people.

Claiming to have the authority to make people into God's children.

Appearance: typical hippie type—long hair, robe, sandals.

Hangs around slum areas, few rich friends, often sneaks out into the desert.

Beware, this Man is extremely dangerous. His insidiously inflammatory message is particularly dangerous to young people who have yet to be taught to ignore Him. He changes men and claims to set them free.

WARNING. . HE IS STILL AT LARGE!



'IT IS N



A FINAL LOOK AT TI

IS NISHED'



OOK AT FOOTBALL SEASON

ASHLEY MONTAGU

'A CRY FOR LOVE'

People who believe in man's innate aggression are "racists, apartheidists and politically to the right." Dr. Ashley Montagu, anthropologist-writer, told about six hundred students and faculty members last Thursday that aggression is a "cry for love."

Montagu refuted the philosophy of a group of writers who say man is instinctually aggressive. "Man has no instincts and it's nonsensical to talk about the instinct of aggression." A belief in man's aggressive instinct relieves "people of guilt so they can't be blamed for aggression."

Montagu hates America's competitive spirit. "Most people in the Western world are insane—incapable of governing their own affairs. Most families are institutions for the production of mental illness in other members of their families. They push success in the form of degrees, finest cars and the most dollars."

The emphasis should be on love instead of success. The baby has an innate sense of love which is thwarted by modern conventions. Women no longer breast feed their babies; the evolutionary destiny of the breast must have been "Madison Avenue advertising." By de-emphasizing the need for love "we have become people not human beings."

In a question-answer session held after convocation, Montagu commented on the population problem. "Most disasters are because we have exceeded the number of people we can handle. We don't need more people pollution." Asked if his philosophy of love is practical, Montagu responded, "Most people respond to a loving human being. Love is a better way to meet the onslaughts of competition. We need to communicate a profound involvement in another's welfare." A student questioned the need for religion. Montagu said, "The only religion that means anything is a religion of love—of doing goodness. We must not talk about God is Love but Love is God. Life is sacred

and it's about time we begin treating it as so."

Enroute to the airport, Montagu commented on the Women's Liberation Movement. "Women must realize that they must become a political force in order to exert the influence they wish. But some well-known feminists meet with his disapproval. "Betty Friedan should be paid to keep off T.V."

UNITED APPEAL

PASSES GOAL

College students, faculty, staff members, and the service department, formed a team this year to bring the college United Appeal campaign over its goal by 10%. . .the largest amount ever contributed by the college campus. Gifts totaled \$5,333, with a goal of \$4841 set by Franklin County Headquarters.

Last year, \$4500 was raised. 111 faculty members and staff contributed this year along with 18 members of the service department. Students gave \$216 by paying 50¢ each to attend the freshman talent show produced by Cap and Dagger. (theatre honorary.)

The UA drive was headed by Jackie Poe, senior Speech and Theatre major from Parkersburg, West Virginia, and Dr. James Grissinger, chairman of Otterbein's Speech and Theatre department.

INFORMAL RUSH

PROGRESSING SLOWLY

Informal rush seems to be progressing slowly. Representatives of some of the Greek organizations were questioned to get an over-view of the informal rush program. All of the fraternity men talked to said that their respective Greek has had or will have at least one loosely organized get-together for the freshmen men. These activities range from an evening of television, refreshments, and socializing at the fraternity house to an evening at the Legion hall where the main emphasis will be on the

quality and the quantity of the refreshments.

The sororities, on the other hand, had little to report in the way of informal rush activities. The ladies surveyed said the sororities were not allowed to engage in pre-rush activities because some higher authority (which the girls were either unwilling or unable to name) has decreed that to have any contact with the freshmen girls prior to the start of the informal rush program constitutes "dirty rush."

Dwight Miller made what was perhaps the most pertinent and logical statement concerning informal rush. He feels that it is the responsibility of each upperclassman to go out and meet each of the freshmen on a one-to-one basis, to establish a channel of communication, and to work from this base of friendship.

DORM COUNCIL

SPONSORING ACTIVITIES

The Men's Residence Hall Council has successfully accomplished two things this year: It has given residents things to do and it seems to have made dorm life more bearable.

MRHC has given residents different intramurals to enrich their spare time. Three weeks ago an intramural basketball tournament was sponsored by the dorm council. So many students participated that the tournament, which began at 1:00 p.m., was not completed until 9:00 p.m. The winners were each presented trophies. This past week it sponsored a pool tournament. Ten dollars was awarded to the winner and five dollars to the runner up. MRHC also plans to hold a euchre tournament and ping-pong tournament.

Besides sponsoring activities for residents, the Dorm Council "has tried to eliminate starvation in the dorms." It has arranged for R.C. Pizza to sell cold subs, potato chips, and milk in South Garst between 11:00 and 11:15 p.m. and in first floor Davis between 11:15 and 11:30 p.m., Sunday through Thursday. The MRHC also plans to make refrigerators available for rental next term.

RECITAL

JANICE COWAN

Wednesday, November 17, the senior recital of Janice Cowan clarinet, assisted by Robert Day, piano, will be given at 8:00 p.m. in Hall Auditorium. The program includes a work by Handel entitled "Concerto for Clarinet and Strings" and a contemporary piece by Gerald Finzi entitled "Five Bagatelles."

Jan is a music education major from Johnstown, New York and is currently active in Otterbein's Marching and Concert Bands, Concert Choir, and is director of the Melody Choir at the Church of the Messiah. Upon graduation she plans to teach music.

THEATRE

CHANCEL DRAMA

Chancel Drama, a cast of students in the Speech and Theatre department, will present its first performance in Columbus' Northview United Presbyterian Church on November 21.

Chancel Drama was originally developed by the EUB Boards of Missions in 1964 in an attempt to stimulate people to go into missionary work. Chancel shows were booked, and the board supported the group for a year and a half. No one wished to go into the missionary work as a result of this, but the concept of chancel drama was enthusiastically received and became a self-supporting group.

This year the chancel company will be traveling through Ohio, Maryland, Virginia, Pennsylvania, Michigan, Indiana and (depending on bookings) other states.

Fred Thayer is directing the cast of "Christ In the Concrete City." This production relates the life of Jesus and his crucifixion to our present mode of living. Playing "... Pilate and Caiaphas, and the crowd, ... and ... plain you and me" are Ken Meyers, Keith Squires, Tom Dunipace, Carter Lewis, Bernie Zingale, Cathy Tropf, Meg Tucker, and Debbie Black.

Student Director, Ken Meyers, has chosen to direct "Boy With a Cast," as

part of his distinction project for Chancel Drama. It is the story of a young boy cuthman, who sets out to explore new lands and build a church when he finally settles. Cast members include Carter Lewis, Don Bean, Tony Mangia, Earl Roosa, Vic Korosei, Pat Perry, Sandy Richardson, Shelly Russel, and Sue Wurster.

ROTC BALL

VELVET IS MUSIC

The annual AFROTC Military Ball will take place on November 19, 1971. The ball, sponsored by the Arnold Air Society and the Angel Flight, will be held at Lockbourne Air Force Base, Officers Club from 8:30 to 12:00. The event is being planned by a committee under Cadet Alan Shaffer. The ball is semi-formal, and music will be provided by the VELVET. A senior Angel will be chosen as queen to reign over the ball.

CAMPUS CENTER

NEW POLICY

The statement below was passed on November 8, by the Campus Services Committee and the Administrative Council.

The Campus Center is a private facility for use by Otterbein students, faculty, staff, and alumni. Guests other than those who have made reservations for the use of the building must always be accompanied by a host. No individual should have more than one or two guests at any one time unless they are members of his immediate family. A guest is defined as an occasional visitor to the Campus Center accompanied by a host who is a member of the student body, faculty, or staff. Guests should have personal identification and may be asked to show it at any time. Trespassers in the Campus Center will be prosecuted.

The Campus Services Committee has also endorsed the following operational guideline.

The music lounge is for use by Otterbein students and faculty only.

SKI TRIPS

SUN, FUN, AND SNOW

Campus Programming Board is sponsoring again this year ski trips to Clearfork Ski Lodge in Mansfield. There are seven sessions planned starting on January 7th. The price for the five passes is \$20.00 for people who have their own equipment, or \$30.00 including rental equipment. The deadline for payment has been extended until January 5 and should be paid in the Campus Center office.

ENGLISH

TO SPONSOR LECTURE

"Rhetoric and Poetry" will be the theme of a public lecture by Dr. James Bailey Wednesday, November 17 at 8 p.m. in Towers Hall Room 1. The English Department has announced that this lecture will be open to all students and faculty (and to anyone else interested) although English majors are especially encouraged to attend.

Professor James Bailey claims that students in his English 47 class "had better be there or flunk."

LIBRARY

MATERIALS DUE

John Becker, head librarian, has announced that all library materials are due November 19. Time extensions may be requested from a staff librarian if materials are needed beyond that date, either for examination week or during the interterm period.

The college library will be closed during moving days, November 30 through December 10. It is Becker's hope that regular interterm hours, 8:00 a.m. - 5:00 p.m., will be resumed on Monday, December 13.

NOTICE!

This is the final issue of the T & C for the 1971 calendar year. Publication will resume Tuesday, January 11. The T & C staff wishes its readers a happy Thanksgiving, a Merry Christmas, a Happy New Year, and... Peace.

GRANTS

CHANGES ENACTED

Recent changes in the Ohio Instructional Grants Program enacted by the Ohio General Assembly are of such importance to Otterbein students in the coming 1972-73 year that a full explanation of the Program and the new changes is deemed advisable.

In accordance with the provisions of Section 333.12 of the Ohio Revised Code enacted into law by the 108th Ohio General Assembly in 1969 and subsequent revisions enacted by the 109th Ohio General Assembly in 1971, the Ohio Board of Regents will administer the Ohio Instructional Grants Program for undergraduate students enrolled in the academic year 1972-73. In the previous two years of this Program, the colleges and universities in Ohio assumed much of the administrative load.

The Ohio Instructional Grants Program is a financial aid program intended to assist Ohio students having financial need enrolled as undergraduates in eligible Ohio institutions of higher education. These grants are not awarded upon the basis of scholarship as such, but on the basis of relative financial need. The grants are awarded to the average as well as to the superior student.

Ohio Instructional Grants are not expected to meet all the costs of college attendance for an individual student. Rather these grants are intended to serve as an additional source of student financial assistance along with all other current forms of assistance, such as scholarships, college grants, Educational Opportunity Grants, work payments, and student loans.

To be eligible for an Ohio Instructional Grant a student must: (1) be a resident of Ohio; (2) be enrolled as a full-time undergraduate student in an eligible Ohio Institution of higher education; (3) be making "appropriate progress" toward an associate degree or a bachelor's degree; and (4) not be enrolled in a course of study leading to a degree in theology, religion, or other field of preparation for a religious profession.

Adjusted Effective Income of the family as defined by the Board of Regents and the number of dependent children in the family will be the primary factors used to establish the grant amount a student is eligible to receive.

Beginning with the 1972-73 academic year, all OIG applications must be sent to The Ohio Board of Regents. Heretofore, applications were submitted to the College Student Aid Office. This new requirement is one of the recent changes in the Program. Otterbein students may obtain the Ohio Instructional Grant Application Packet from the College Student Aid Office. Prospective entering freshmen will normally receive the packet from the High School Guidance Counselor's office.

and the institution in which the student is enrolling. The award certificate must then be forwarded to the financial aid office of the College.

Only after the student has submitted his award certificate to the College will the procedure for payment begin. The student will receive the Ohio Instructional Grant for which he is eligible through the Financial Aid Office and the grant will be applied to his instructional charges (i.e. the "Comprehensive fee charge") of the College.

The grant will be paid for an entire academic year of three terms at Otterbein. If the grant recipient is not continuously enrolled for the academic year, the College will be expected to refund to the State of Ohio the unused

An eligible recipient of an Ohio Instructional Grant at Otterbein may receive a stipend that will vary from \$150

to a maximum of \$1200, and will be calculated from tables adopted by the Ohio General Assembly.

OHIO INSTRUCTIONAL GRANTS TABLES

Adjusted Effective Income	Number of Dependent Children				
	1.	2.	3.	4.	5 or more
\$ 4,000 and under	\$1200	\$1200	\$1200	\$1200	\$1200
\$ 4,001 to \$ 4,999	1050	1200	1200	1200	1200
\$ 5,000 to \$ 5,999	900	1050	1200	1200	1200
\$ 6,000 to \$ 6,999	750	900	1050	1200	1200
\$ 7,000 to \$ 7,999	600	750	900	1050	1200
\$ 8,000 to \$ 8,999	450	600	750	900	1050
\$ 9,000 to \$ 9,999	300	450	600	750	900
\$10,000 to \$10,999	150	300	450	600	750
\$11,000 and over	-----	-----	-----	-----	-----

Included in the application form is a Family Income Statement that must be completed as directed by the parents or legal guardian of the student. Once completed, the application form must be forwarded to the Ohio Board of Regents. The Ohio Board of Regents shall determine the Adjusted Effective Income based on information provided on the Family Income Statement and shall calculate the grant award the student is eligible to receive based on the Adjusted Effective Income and the number of dependent children in the family.

Each eligible student will receive an award letter and an award certificate. The award certificate will list the grant amount the student is eligible to receive

balance of the grant made on behalf of the student.

If funds should not be available for all grant awards as determined by the Board of Regents, Section 333.12 of the Revised Code provides that preference in the awarding of grants shall be made in the following order: (1) Freshmen; (2) Sophomores; (3) Juniors; and (4) Seniors.

According to information given to the T & C by Mr. E.K. Witt, the Ohio Instructional Grants Packets are now available at the Otterbein Student Aid Office. All Otterbein students who feel that they might be eligible for an OIG are urged to secure the Packet and submit the completed application to the Ohio Board of Regents prior to Christ-

mas 1971, or certainly no later than the middle of January 1972. Furthermore, Mr. Witt has indicated that should any further information or counsel be needed, his office is most willing to assist.

KINDER KEY

SPONSORING A DRIVE

The 18th annual caroling drive sponsored by Kinder Key will be held on December 8 and 9. The entire proceeds from this drive are donated to the Heart Lab at Children's Hospital. Kinder Key is a women's auxiliary of Children's Hospital.

The theme of the drive is "Have a Big Heart--Help Save a Little One." Won't you students and faculty members who are available on December 8 or 9 join us in the gift of life? Your help will be appreciated and significant.

Last year's drive raised \$30,208.82 with 100% of this going to the Heart Lab.

Please call Mrs. William Dolbier—882-8248 or Mrs. Frank Jelinek—882-4121 for further information.

LAW STUDENTS

TO BE INTERVIEWED

Prof. Dan Guy of the Ohio Northern University College will be on campus to interview prospective law students on Wednesday, November 17, from 2:00 to 4:00 p.m. Those interested should sign up for an interview with the College Placement office.

CALENDAR

CHANGES ANNOUNCED

The following events have been approved by the Calendar Committee and should be added to the Social Calendar: Friday, Nov. 19—7:30 to 9:30 p.m.—Andre Kole, sponsored by Campus Crusade for Christ, at Cowan Hall. Saturday, Feb. 19—8:00 a.m. to 6:00 p.m.—O.M.E.A. State Orchestra Contest.

NEW LOWES

OPEN HOUSE

Loew's Westerville will have 845 seats, a mural executed by muralist Patrick Casey of Tampa, Florida depicting immortal stars of motion pictures and a fully draped auditorium. The color scheme will be of various shades of red, orange, and lavender. Obviously there will be plenty of free parking since it will be a part of Westerville Square Shopping Center.

There will be an open house Sunday 1 p.m. till 5 p.m.

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PROGRAMMING SCHEDULE

TUESDAY

5:56 SIGN ON
 5:57 BE STILL & KNOW
 6:00 SILHOUETTE
 6:30 NEWS-15
 6:45 SPORTS WHIRL
 7:00 THE MCFARREN THING with
 BILL MCFARREN FEATURING
 TOP 40
 8:00 NEWS
 8:05 SOULFUL SOUNDS
 with RODNEY BOLTON
 9:00 NEWS
 9:05 UNDERGROUND ORPHEUS
 with KEITH SMITH
 10:00 NEWS
 10:05 STRAWBERRY HILL
 with STAN TAYLOR
 11:00 NEWS-15
 11:15 TRIAD-MR. ASHLEY MONTAGU

WEDNESDAY

5:56 SIGN ON
 5:57 BE STILL & KNOW
 6:00 POWERLINE
 6:30 NEWS-15
 6:45 BITS AND PIECES with MAURY
 NEWBURGER & MIKE REED
 FEATURING HUMOR IN THE
 NEWS

7:00 THE STORY OF JAZZ
 8:00 NEWS
 8:05 GENERATION GAP with
 DR. GRISS SPOTLIGHTING
 WALT DISNEY
 8:30 THE PAM AND DEE SHOW
 with ANONYMOUS
 9:00 NEWS
 9:05 HOMEWARD BOUND WITH
 DAN BUSH MUSIC OF NEW
 ALBUM RELEASES AND A
 SURPRISE FEATURE
 10:00 NEWS
 10:05 BLUESBERRY JAM with
 DAVE GRAFF
 11:00 NEWS-15
 11:15 TRIAD-THE DORM COUNCIL
 WHAT'S IT DOING?

THURSDAY

5:56 SIGN ON
 5:57 BE STILL & KNOW
 6:00 SERENADE IN BLUE
 6:30 NEWS-15
 6:45 SPORTS WHIRL
 with KATHY & JEFF
 7:00 FASHION POST
 7:15 NEWS PERSPECTIVES
 7:30 THE INTERCULTURAL CENTER
 8:00 NEWS
 8:30 THE SWEET LEAF SHOW

with CRAIG CHARLESTON
 & BRUCE SCHNEIDER SPOT-
 LIGHTING JANIS JOPLIN
 AND JOE COCKER
 9:00 NEWS
 9:05 THE BEST OF BRETT with
 BRETT MOOREHEAD MUSIC
 OF ISSAC HAYES
 10:00 NEWS
 10:05 THE BEST OF BAD with
 WAYNE SWAN PRESIDING
 11:00 NEWS
 11:15 SIGN OFF

FRIDAY

5:56 SIGN ON
 5:57 BE STILL & KNOW
 6:00 ROCK PERSPECTIVES
 COUNTRY ROCK WITH POCO
 6:30 NEWS-15
 6:45 OTTERBEIN SPORTSLINE
 with DEB & BILL
 7:00 THE CHILDREN'S STORY
 HOUR
 8:00 NEWS
 8:05 WOBN PROGRESSIVE ROCK
 CIRCUS
 9:00 NEWS
 9:05 WOBN P-R-C
 10:00 NEWS
 10:05 WOBN P-R-C
 11:00 NEWS-15
 11:15 SIGN OFF



Look who reads the Bible.

'WE CAN BURY YOU'



By Dan Budd

The sign said: "Why walk around half dead when we can bury you, Tombstone Undertakers." As Brooker passed it, he wondered half-heartedly if they had a layaway plan.

The gathering he was heading for was compulsory for his sector of the city. Many friends of his were not going. He didn't mind the inconvenience; in fact, the meetings were almost becoming a part of his weekly regiment. Anyway, he had nothing to do on Tuesday evenings and the talks were sometimes amusing.

As he rounded the corner, Brooker noticed the familiar miniature kumquat on the side of the People's Panel Truck Number Two. Looked like another lecture on food rations, and are those boring! He sighed but took a seat in the bleachers nonetheless.

The chief instructor of his sector hobbled up to the podium at exactly eight o'clock. He had to practically swallow the microphone so the crowd could hear him; no one paid him attention. When he had finished, the Presiding Overseer of the People's Plum Pudding Plant arose and retrieved the microphone. Brooker almost dozed off, but the loud belch of the chief instructor started him to alertness, or a reasonable facsimile thereof.

"Friends of the People, by the People, and for the Government, we are in the position at this point in our grand history to yet again establish the benevolence of our hearts and minds. . ."

What's left of them, whispered a soft voice behind Brooker.

". . .by unselfishly donating two credits apiece to aid the citizens of our ally and dear friend to our southeast. Of course, the normal procedure will be taken to assure you, the people, that your credits will have maximum effect."

Which means that the government gets half. Brooker made a point to turn at the end of the meeting to see who this was.

"Your donations may be made at the end of the meeting in the receptacle to the right of the podium. Thank you."

Brooker tried to turn unobtrusively but found it quite impossible in the cramped space where he was sitting. He wished that a bald man was sitting in front of him. There was another figure at the podium.

"Brethren, we have here before us one of the greatest opportunities that one can witness and participate in, that of giving of our hard-earned credits to those who are less fortunate than we."

And that great opportunity occurs only if the government says so. Brooker smiled.

"An offering of this type will only strengthen your contact with the Ultimate, and I am sure that this is your primary motive as was set down in the People's Constitution. For any of you fine friends who cannot remember exactly how this divine clause reads, I shall quote from our great work: 'The People recognize that there is only one way, and that way is to continually affirm your faith in the power we recognize as the Ultimate.'"

The voice behind Brooker continued without flaw: 'Failure to comply will result in the citizen's immediate destruction.'

"So if you here in the first tier will kindly sign your name, number, and address on the form, the People's government will happily place a gold mark beside your name in the Great Books. Donations over and above the prescribed amount will be noted and further credit given dependent upon your generosity."

Which means everyone must give at least ten credits. Brooker absently nodded his head. Catching himself, he glanced quickly about him to see if he had been seen. He gathered he hadn't and returned his attention to the new face staring at the group. It spoke:

"Tomorrow, my friends, is the beginning of our grand and glorious Sport Spectacular. All of you, I am positive, will be eager to join in the gala festivities. There will be the usual games where groups of people fight over inflated balls, strike them back and forth, and attempt to keep them from not

hitting the floor. Public Performer Fourteen will be there, of course, and will attempt to stretch his arm another inch. And this year we add yet another new event for the enjoyment of the People. This year, in lieu of the growing problem of population, one thousand volunteers will be taken from the audience, given small shields and swords, and pitted in what the People's Publicity Attraction Board has named, 'Survival of the Fittest.' This should be the highlight of the entire Spectacular. We know you all will enjoy the event."

Brooker didn't hear any comment from the voice. He turned rather awkwardly and saw a pleasant figure moving away from him. He got up and began to follow her.

A few minutes later, he finally conceded to the fact that he had lost her trail. He turned to go home. . .

"Following me?"

Brooker's conception of the voice's face didn't quite comply with the real thing, but he let that go. He was glad he had found her; or she him, rather.

"Yes, I was."

"Let's go where we can talk."

Brooker followed her around a street corner to the rear of a battered building and entered it through a squeaky wooden door. They went to a table with two chairs. She sat down at one end of the table and motioned him to sit at the opposite.

"I gather you agree with my comments. I've been watching you for the past three weeks. I think you're ok. Would you consider joining our organization?"

"Yes I would. I've been searching for people like you ever since the War of Liberation. What can I do?"

"For the moment, you may merely sit there until I pull out my revolver."

Brooker stared innocently into the barrel. The flash was very bright.

Quote

"What is known depends on how it is known." — Ullmann and Krasner

ANGELA DAVIS

By now all college students should know something about the controversial black communist Angela Davis. Afterall, her picture has appeared on magazines and newspapers throughout the U.S. along with sensational articles about beauty, intellect, and academic degrees. She was on the F.B.I.'s ten most wanted list and apprehended by that agency. But of all the articles I have read in such highly regarded liberal publications as *Newsweek*, *Time*, *Life*, *The New York Times*, and *Washington Post* I have yet to find one which placed more emphasis on her political, social and economic thought than Miss Davis' beauty, conventional education, and communistic relations. In other words, they have engaged in abject subterfuge.

The overriding question which is in the minds of most black people is: Why is sister Angela Davis a member of the Communist Party? Afterall, are not those the terrible people who we are inculcated to hate and despise throughout years on the elementary, secondary, and even college levels? Are not communists those people with sinister looking faces trying to murder, rape, and rob us all? Next to the "reds" they are the most warmongering people on the face of the earth. Overlooking all the brainwashing and indoctrination that most Americans have gone through concerning communists, the fact remains that they are not as evil as our educators make them seem. If they were we would have all been dead years ago. I wonder which country had the most substantive instigators and participants in 20th century wars—America, Russia, or China. This is not an attempt to rationalize communism, rather a suggestion that if Americans would stop and think analytically about what Angela Davis is saying, than react on their preconceived notions they might get a closer picture of the truth.

"I am a communist because I am convinced that the centuries old sufferings of Black people cannot be alleviated under the present social arrange-

ments." These are the words of Angela Davis as written in *Ebony* magazine in the July 1971 issue on page 115 in a work of hers called "Rhetoric vs Reality." She explains the reasons that under capitalism black people, "... have been, and are predestined to be manipulated; broken and dehumanized, or, if we decline to accept our status as scapegoats, neutralized, nullified, or destroyed." With bold eloquence, she skillfully divulges the facts that cause many black people to be "dirt poor" in one of the richest nations on earth. Miss Davis applies concretely and immediately what she learned in the institutions of higher learning toward alleviating the misery of her fellow brothers and sisters.

Miss Davis asserts, "Black people can never be truly free—economically, socially, politically—until the entire fabric of this society is first dissolved,

then transformed and reconstructed in harmony with our needs, our interests, our dreams." (Also in the same *Ebony* magazine previously cited) It is obvious that Miss Davis is advocating not liberal evolution but rather, revolution. And the more she speaks and communicates through radical, and black newspapers, a growing number of black people are realizing that Angela is being "framed" or, if not that, harrassed simply because she is a black communist practicing her first amendment rights of free speech. For what other reason would she have been indicted on such flimsy evidence?

I am not attempting to say that I have reported on the fate of Angela Davis better than reporters who have more experience, knowledge, and skill than I do. But I am saying that I have said some things many members of the

Continued on page 23



ANGELA DAVIS



CAP BOUNCES OTTERS

IN SEASON FINALE

By Gar Vance and John Mulkie

Capital University, displaying an awesome ground attack, broke loose for three early touchdowns and hung on to defeat arch-rival Otterbein 35-20 last Saturday night on the 'Bein's field.

Cap scored mid-way through the first period with quarterback Charlie Hess passing to Geoff Schmidt for a 13 yard touchdown. The score was set up by Hess' 78 yard run which was part of Cap's 97 yard drive. With less than a minute left in the first period, the Crusader's speedy half-back Colby Byrom made it 14-0 on a 51 yard sweep.

Otterbein could not get going and had to turn over the ball to Capital. They, in turn, marched 57 yards for another touchdown with Hess scoring on a 9 yard keeper.

Late in the second period, the 'Bein got on the scoreboard on a 7 yard pass from Greg Miller to Wayne Blevens. The drive was led by the inspired running of freshman half-back Jim Cox, who picked up 67 in the march.

Otterbein got back in the thick of things when Sam Varney intercepted Hess' pass and returned the ball 27 yards making the score Cap 21, Otters 12. Cap scored what proved to be the decisive touchdown in a 71 yard drive in the third quarter. The drive was aided by two key Otterbein penalties on fourth down situations. The 'Bein fumbled on the next series and Cap's Les Ritter raced 39 yards for their last touchdown of the night. This made the score Capital 35, Otterbein 12.

Wayne Blevens put the Cardinals a little closer on a 14 yard run early in the fourth period. Steve Traylor caught the two point conversion. Otterbein's defense recovered a few Cap fumbles, but the offense couldn't generate a score.

Total offense showed the Crusaders way ahead with 366 yards compared to the Cards' 172 yards. Leading rushers in the game were Colby Byrom with 110 yards in 16 carries, Charlie Hess with 91 yards in 15 attempts. For Otterbein, Jim Cox led rushing with 85 yards in 7 runs.

Otterbein dropped three in a row, putting the season record at 3-6. With Cap's victory over the 'Bein, their record ended also 3-6.

By Brett Moorehead

BRETT ON SPORTS

BASKETBALL:

ANOTHER POWERHOUSE

This year's Otterbein Cardinal Basketball team looks like another powerhouse this year losing only one senior starter last season, Jim Augspurger. During the winter-interim the Otters will be playing their ball in Florida before returning to the Westerville Campus in January to face Ohio Conference opponents. Starters returning from last year's team are: Don Sullivan, Don Manly, Dwight Miller, and Jack Mehl. Jack and Don Sullivan are this year's co-captains.

Otterbein figures on finishing close to the top of the OC again this year. Capital and Wooster will be two prominent foes facing the Cards. Denison's Big Red and the Wittenberg Tigers have improved making the league a lot

tougher than it was last year.

Curt Tong, last year's Ohio Conference's Coach of the Year, has had the boys out working hard since November 1. The players have been busy getting into top physical shape and smoothing out all the basic fundamentals. Team morale has been high as everyone smells the odor of a possible Conference title. With four starters returning this season promises to be impressive, very impressive. The close ones we dropped last year will be reversed this year because of our added experience. At any rate it will be a pleasure to watch our red hot basketball team scorch the nets during the cold winter months.

(Listen to Best of Brett Thurs. 9:05 P.M. on WOBN 91.5 FM.)

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CAPITAL vs. OTTERBEIN!



Continued from page 20

black community are feeling — things those trained liberal and conservative reporters will not print or have not heard. Nevertheless, I am positive Miss Davis will be set free simply because the truth and millions of loyal black people are supporting her.

"The truth will out."

Some of those reading my article might wonder what I mean by "flimsy evidence." Since most people have not kept up with this case I will clarify why I make such an assertion.

Angela Davis has been indicted for murder and kidnap attempt of a seventeen year old "man child" called Jonathan Jackson aimed at forcing the release of the so-called Soledad Brothers, one of those brothers being George Jackson, Jonathan's older brother. (The term Soledad Brothers was given to the three black men who in Soledad Prison California were accused of murdering a prison guard in January 1970, but some people believed these charges were a part of a frame-up by prison and California officials to eliminate the three men because of their political beliefs.) During this abortive kidnap attempt in San Rafael, California four people were killed including Jonathan and Judge Harold Haley. The weapons used by Jonathan in this attempt were in the name of Angela Davis. Therefore, under California law, she is held as an accessory to the crime. There are four main points that the state of California has against Miss Davis which they are using as evidence. They are: 1) her lawful purchase of four weapons which were used in this event at San Rafael by Jonathan, 2) the close association she had with Jonathan prior to the incident, 3) her advocating in many speeches the freedom of the Soledad Brothers, and finally, 4) her prompt flight from law officers after the incident. It is the above evidence which I call "flimsy." Anybody interested in following or studying this case can do so by consulting the following sources: 1) Newsweek, June 22, 1970, p. 78, 2) Life, Sept. 11, 1970, pp. 21+, 3) Life, August 21, 1970 pp. 30+, 4) Time or Newsweek Oct. 26, 1970, 5) Ebony, July 1971, and the most important of all, "The Guardian: Independent Ra-

A BRIEF BUT POLEMIC THEOLOGICAL DISSERTATION

By R. Steven Graves

Not as child, but as sibling I greet you.

Most keepers of your house insist
Your acquaintance outside a patriarchal
myth

Is just not made. Still we are of the
same blood.

Slender, silent God—you mellow with the
mind

Of man. Need thins to crowd your
residence,

As he too defines and supplements
These earthy gardens. Men are to you
Like moons that ellipse, but refuse to
escape.

At death, will distance, like the bride's
In morning, decrease to mute anxieties?
anxieties?

We will know you then, as an ancient
brother

In the churning, cosmic cycles
Where ritual does not deface
The communion of a symbiotic Grace.

cial Newsweekly," August 4, 1971, p.6, Sept. 29, 1971, p. 3, and Oct. 6, 1971, p. 3.

In addition, Miss Davis recently got the right to defend herself, but she still is being refused bail, nor has her request for change of venue from San Rafael to San Francisco, California because of pretrial and racial bias been granted. Anybody wishing to contribute to Miss Davis' defense fund can do so by sending money to: National Committee to Free Angela Davis, 2085 Sutter St., suite 209, San Francisco, California 945115.

"Dare struggle. Dare to win."

Continued from page 2

pus Christian Association (which paid for the food and promotional expenses).

Mainly, we are grateful to our students who decided, in significant numbers, that persons, unlike us, in a far-away place, needed our assistance, no matter to what extent.

Literature concerning the East Pakistani refugee problem is still available in the Red Tub Coffeehouse.

—Bob Clarke, Chaplain

The library charges an additional 25¢ service charge to fines not paid upon the return of overdue materials.



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