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## The Tan and Cardinal May 4, 1973

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# The Tan and Cardinal

Volume 55 Number 25

Otterbein College, Westerville, Ohio

May 4, 1973

## Visitation passes senate

The visitation proposal passed the college senate Wednesday by a 71-41 vote. The proposal will now go on to the Board of Trustees for a final decision before implementation.

There was approximately two hours of debate on the proposal. Dean Joanne Van Sant was first to speak and voiced the minority position against the proposal. She and her constituents were concerned with the problem of security with a plan of visitation on campus. The vast majority of the discussion following these opening comments was directed toward the subjects of security, finances, and privacy.

A compromise was moved by Senator Amy for the Campus Regulations Committee and the Student Personnel Office to combine forces for a trial and data-collecting period of visitation. After a little discussion of the motion, it was defeated.

President Kerr eventually stepped down from the chair to make some comments on the visitation proposal. He spoke against it stating that the present facilities of the college dorms do not avail themselves to a system of visitation. He insisted that they were "group living facilities" and would not function well as private meeting places. Kerr also mentioned that it would be awkward to send a visitation proposal to the Trustees at this point since they would be torn between giving the students that they want and possibly harming the future of the college by turning off potential donors to the school. The President stated that he would be "personally unwilling to assume the responsibility" for a visitation system.

Senator Barkhymer moved to reconsider the previously defeated Amy motion since he now felt that it would be valid to do so. The motion was defeated.

The proposal was successfully amended in the beginning of the debate by a close vote of 52-47. The amendment deleted statements in the proposal which punished a group for possibly one individual's violation of the regulations set forth by the proposal.

Finally, two hours and fifteen minutes into the meeting, the question was called. By passage of a motion to do so, a secret ballot was held to determine the issue. The tallying was swift and within ten minutes the results were back: 71 votes yes, 41 votes no. The proposal now goes before the Trustees for final approval.

Should the Trustees adopt visitation, it will essentially be set up thusly: The hours for visitation would be from 7:00 p.m. until 2:00 a.m. on Friday and Saturday nights, and from 12:00 noon until 10:00 p.m. on

Sunday nights. No visitation would be allowed weeknights.

Visitors would have to sign in at the desk in the dorm in which they are visiting. Their hosts or hostesses will be responsible for the conduct of the guests.

People who do not wish to have visitation would be housed in a portion of the dorm, on the

upper floors, where there would be no visitation.

Should the proposal pass the Trustees, it would begin the winter term of 1974 and operate as stated in the proposal for two years. At that point, it would be subject to review as whether or not to continue, discontinue, or expand the system of visitation.

## Lorimer a crowd pleaser

by Daniel Clark

Once again, a little bit of many Otterbein students' comprehensive fee went by the wayside as they neglected to partake in the Artist Series at Cowan Hall last Friday, April 27th. What a mistake they made. Those of us who attended saw and heard one of the finest young guitarists in the United States, perhaps even the world—Michael Lorimer. As a protege of Andres Segovia (not to be mistaken with prodigy, though it may be the case), Lorimer, at age 25, takes his master's art to its utmost degree. Playing through a program of all the great guitar composers with some extra added attractions, he stirred up a number of comments that were heard in the milling crowd after the performance, and that are worth sharing and expanding.

One gentleman was heard to remark, "That was sure a bit more complex than the guitar playing I heard at the Grand Ol' Opry."—Yeah, sure, Roy Nichols is great . . . and Alvin Lee is fast, McLaughlin is bizarre, and Wes Montgomery is mellow, but when one is exposed to classical guitar for the first time (as probably many in the audience were), not only is the complexity astounding, but just the gorgeous sound pouring from that wood and metal contrivance is almost overwhelming.

"I've only heard Tarrega's *Recuerdos del Alhambra* played better by Laslo Szendrey-Karper"—came from a person obviously pretty well versed in classical guitar music. And with a comment like that, it can be seen that Lorimer is certainly up in the ranks of virtuoso guitarists.

"I loved the little extraneous sounds like the fingers sliding on the strings."—fun for feable minds! . . . but seriously, becoming familiar with a new experience includes a lot of interesting discoveries like this. At least this patron got something out of it!

"But weren't you bored?" can be answered at least partially by someone else's "Maybe in order to appreciate it to its fullest you have to know something about the instrument, the music, and the composer."—the program notes were there for that reason, and some of Lorimer's own

explanations, with touches of humor, added greatly to the performance, especially his cubist approach to Ohana's *Tiento*. As for being bored, how could one be bored with all those luscious tones tumbling out at him? Pieces like the Bach *Suite in D major* may have seemed a bit tedious, but with a little concentration, one could get into such things as an unusually slower allemande than sarabande, or even just the fact that the piece wasn't written to be played on the guitar originally, so it must be incredibly difficult on that instrument . . . which may not always hold true but does in this case. It was anything but boring.

Perhaps the most significant reaction to the music came from a professor who said, "These last Continued on 8

## Silbajoris to speak at banquet

Dr. Frank R. Silbajoris, Professor and Chairman of the Slavic Languages and Literature Department of the Ohio State University, will be the guest speaker at the annual Torch and Key banquet on May 10. Topic of Professor Silbajoris' address will be "Human Values in Russian Literature." Members of all campus scholastic honorary societies are invited to join Torch and Key members for the banquet and program.

Born in Lithuania, Professor Silbajoris was "squeezed out of that country by the Russian military occupation of 1944. After living in a German displaced persons camp until its breakup in 1949, he emigrated to the United States where he enrolled at Antioch College. He received his bachelor's degree there and completed his master's and doctoral degree work at Columbia University. Except for his first five years of teaching at Oberlin College, Professor Silbajoris has been at the Ohio State University. He has been a recipient of the John Hay Whitney Opportunity Fellowship, a Ford Foundation Overseas Area Study Fellowship, an Antioch College Foreign Studies Scholarship, and a USSR Exchange Fellowship to study

Tolstoi at the University of Moscow. He has written two books, *Russian Versification; the Theories of Trediakvskij, Lomonosov, and Kantemir* and *Perfection of Exile: Fourteen Contemporary Lithuanian Writers* and edited the *Summary of Proceedings* of the Second Conference on Baltic Literature. Over forty journal articles and a festschrift contribution on Boris Pasternak have appeared in scholarly English and Slavic language publications.

An induction ceremony for some thirty-five superior junior and senior scholars and two faculty members will be held prior to the 6:30 p.m. banquet at the Church of the Messiah. Dr. Donald C. Bulthaup, Associate Professor and Chairman of the Physics Department, and Norman R. Chaney, Assistant Professor of English, are the faculty selections.

In addition to serving as a dedicated and respected classroom and laboratory instructor, Professor Bulthaup is a member of the Personnel Committee and serves as the Committee's secretary, is chairman of the Continuing Education Committee, and has served a number of years on the Continued on 8



Pictured above are 25 of the current 26 active members of the Ohio Zeta Chapter of Theta Alpha Phi National Theatre Honorary Fraternity. Fourteen students have been initiated since the first of the year, including Bill Brewer, Jeannie Carrothers, Pam Erb, Dee Hoty, Judy Jacobs, and Beth Machlan on January 14 and Pam Hill, Joe Humphreys, Barbara Kosciuk, Deborah Ann Miller, Sam Millitello, Julie Sickles, Annemarie Soiu, and Bernadette Zingale on April 18.

The Ohio Zeta Chapter of Theta Alpha Phi was formed in 1927 and the Otterbein chapter is one of the largest in the country. Dr. Charles Dodrill, director of theatre, is current National President of Theta Alpha Phi and Mrs. Nancy Norris a former Ohio Zeta member, currently living in Westerville, is National Secretary-Treasurer.

Membership in TAP is earned by extensive work both onstage and offstage in all regular theatre productions and by participation in academic coursework with grades of B and above. At the meeting of April 18, retiring officers Carter Lewis, president; Debbie Herr, Vice-President; Ginger Tyler, secretary-treasurer; installed the new officers Dee Hoty, president; Julie Sickles, Vice-president; Bill Brewer, Secretary-Treasurer; and Bernadette Zingale, CUE Reporter.

## EDITORIAL

## A dilemma

This past Monday evening, whilst the majority of the campus was loading up for Spring Fever Day, our illustrious President appeared on nationwide television and spoke to the nation on the much played-down Watergate affair. I will have to admit to periodically dozing off during the 24 minute speech; the President has such a lovely voice.

The scandal of Watergate gets a little bigger each day as more and more is revealed to the people. Staff members resign and new implications are made.

It seems that when all the arguments are made and all the accusations are at rest, there remains one irrefutable statement: If the President was involved in Watergate, then he should be impeached. If he knew nothing about it, then he is stupid.

And if he does get impeached, you all know who we have to look forward to. It is true dilemma.



## The Tan and Cardinal

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Opinions expressed in the Tan and Cardinal, unless bylined, are those of the editorial board and do not necessarily reflect those of the college or its staff.

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## Letters to the Editor

## Policy

The *Tan and Cardinal* encourages students, faculty, and staff to write to our letters department concerning any matter that happens to be bothering you at any given moment. All letters *must* be typed, double-spaced, and signed in ink with the author's name, address, and phone number included. No anonymous letters will be considered for publication. Names may be withheld upon request. The *Tan and Cardinal* reserves the right to accept or reject any letter, and to make any necessary corrections.

## All different, all same

To the Editor:

Last Friday an article appeared in the T and C which in itself (if I may use the author's phrase) "demands some honest investigation." I believe the title was "The Truth" and its author (Rick McKinniss) sought to clear up some misunderstandings he believed to be brought out in Dan Budd's article "Missed the Point" and Stephen Graves' "Myths of Appetite: Treaties with God." Like Rick, I believe some basic misunderstandings as to the nature of Christianity were obvious in the two articles and also feel that some statements made in those articles were extremely justifiable. However, unlike Rick, I do not feel that Dan and Steve attack the fundamental practice of Christianity but rather organized Christianity as a whole.

I would like to say right now that I have great respect for Rick, for what he believes in, and for the methods by which he practices what he believes. At the same time I would like to say that, while I possess this respect and personally believe in what the majority of his letter of last week said, we differ greatly in some basic viewpoints of Christianity, its practice, and exclusiveness. Also may I take the room to say that I consider Rick also to be and "excellent writer with a great sensitivity and awareness."

In the article "Missed the Point," Dan Budd talks about the hypocrisy in organized Christianity and complains about Christians' attitudes as to the exclusiveness of their faith. He *at no point* in his article comes out and says he does or does not believe in "Rick's" Lord. But, by virtue of the fact that he is so energetically in favor of a more honest and humble practice of Christianity leads me to conclude that he has some personal beliefs in favor of Christianity.

In the article "Myths of Appetite..." Steve Graves obviously shows some misunderstandings as to the basic nature of Christianity. His statement; "The historicity of the crucifixion and resurrection of Christ is a peculiar obsession of narrow theology possessed by an attempt to 'prove' that it has

a monopoly on the market of truth." is not only incorrect but an incredibly rash statement. I feel that Rick deals with counteracting this statement; "The idea of God a Spirit engenders a notion not often contemplated in Christian circles" is true only if Christian circles do not become sensitive to other religions.

I believe that in modern times there is a great concern for exclusive attitudes among the various religions of the world. Rick's article offers what *seems* to be tangible proof of the exclusiveness of Christianity. True, Christ's existence, death, and resurrection in my mind and in hundreds of others existed and remains to exist today. But when we as Christians begin to purport JOHN 14:6 as a statement and a fact to be accepted or refused by the peoples of the world we must take into consideration in *what terms* this is to be done. JOHN 14:6 does not state in *what terms* we as humans are to believe in Christ as *the Way, the Truth, and the Life*. Even I TIMOTHY 2:5 does not state in what terms we must take and believe in the God-man Christ. Are we to accept him as an historical fact that brought revelation, as *the only* historical fact? Or are we to accept what he brought? I believe that in the past the former has been the rule. As a result, Christianity has found it anything but easy to effectively relate to other world religions. Christianity's attempt at universality hasn't been a complete success. Two of the main reasons for this are:

1. Christianity becoming a requirement for citizenship in the Roman Empire thus discouraging pagan religions.

2. After the Reformation, new Protestant churches were too preoccupied with defending their own positions to pay attention to non-Christian faiths.

As a result, when Christianity finally did become interested in spreading its news, it did so with such deep emotional expression that it hindered greatly its influence and acceptance by other religions. The belief in the exclusiveness of Christianity is naive. Sidney Cave states that "History knows nothing of absolutes, nor does it discover anything in the past that can be called the essence of Christianity. At the beginning, Christianity was defined by the eschatological ideas of Judaism, so that its ethics were onesided and unduly dominated by the thought of the end of the world. When Christianity freed itself from this bondage, it was only to be linked up with Greek philosophy and ethics. Nowhere does Christianity appear as an absolute religion free from the limits of its place and age."

Without a doubt Christ's life, death, and resurrection is "a historical fact which must be dealt with." But in what way must it be dealt? Must the hundreds of billions of peoples throughout the world convert to its "onemindedness?" Is the infinite, all-encompassing God really "oneminded?" Is the world

"oneminded?" I think a "yes" answer to these questions would result in grave, self-defeating consequences not only for Christianity but for all of mankind. Rick's use of the term "onemindedness" is in itself-defeating. In reality "onemindedness" results in "narrowmindedness" which falls desperately short of the true nature of the human personality.

Owen C. Thomas states that "... the history of religion does not indicate a single uniform development in the direction of a perfect manifestation but rather a diversity of concrete individual forms which are ever changing. Christianity is simply one of these forms."

Exclusiveness is a scary thing. We saw it with the Crusades, the burning of witches, with the horrors of Hitler and countless other times in the past two-thousand years. Man will *not* be subjected to "onemindedness" no matter how relevant and applicable a particular way of life and attitude might be.

But while it can be said that Christianity is not absolute, it can also be said that it is the highest manifestation of the God-man relationship and fulfills man's deepest needs. Thomas again states that "Christianity is simply the perfected expression of religion... it is... no isolated manifestation of Spirit, but the flower of spiritual life itself."

Salvation, I believe, is not an exclusive product put out by J. Christ and Company. It is, though, the highest form of awareness of a God-man relationship. That awareness includes love of an infinite quality and a realization that, as Tillich puts it: "eternal life is not continuation of life after death. Eternal life is beyond past, present and future; we come from it, we live in its presence, we return to it." This is Buddha, Christ, Mohammed. All are different and yet all are the same. Must salvation come from only an acceptance of the historical Christ even though the love and God-man relationship he came to reveal to man is accepted, believed and followed? Which is most important? Which does God prefer? ROMANS 10:10 perhaps can answer this question. The heart is what I believe God is interested in. Without the heart, the mind and its knowledge of history ceases to be a working element in human life. Yes Rick, the choice is of the will, *not* the intellect. But even though Christ's Resurrection reveals something to man in more of an ultimate way than other religions, an intellectual belief of what happened on the Cross and three days later does not necessarily take the place of what happens inside the heart.

I personally believe in "Rick's" Lord, although I prefer to describe it in different terms and practice it in a different way. My belief in the historicity of the crucifixion and resurrection is merely and outgrowth and reflection of my belief in what Jesus tried to

show the men of his time. "The idea of God as Spirit" only exists if we become sensitive to what Christianity is all about. The Cross means nothing without remembering why it occurred.

Sincerely,  
Candy Heine

### Sibyl supplement unnecessary

Ed. note: Late last week, we received the following letter from Monty Baus along with the letter it was in response to and a short introductory note. Since we are in full agreement with Mr. Baus on the subject discussed we are printing his letter below verbatim.

Mr. Baus' letter is in response to one he received from Trina Steck from the Alumni Office announcing the decision to publish a Senior Supplement to the 1972 Sibyl to include "all names and write-ups of college activities." The letter also asked for financial help in publishing the book.

The following is Mr. Baus' reply, which we stand behind 100%:

Dear Miss Steck,

I usually hate to confess my ignorance, especially after four years of education at Otterbein, but after reading and rereading your letter I was unable to make much sense out of what I'm sure you feel to be a worthy endeavor. A "Senior Supplement," why? I, for one, already have a book which I find to be a complete and fulfilling record of my memories of Otterbein.

As an educated person in the Liberal Arts I found the 1972 Sibyl to be a refreshing and unique approach to a stale, most often boring idea, the college yearbook. The 1972 Sibyl was not, and I'm sure was not meant to be a reference book—but why should it be? If a reference book is what is wanted then why

bother seeking out and hiring people as editors who have new ideas, new concepts, and who tackle the problem with some new interest and vitality. A yearbook is simply what it's name states, a book of remberences, most easily represented in pictures. It need not, nor should it, be a reference book, an encyclopedia, or a line-up of who attended and who participated in said institution at said time.

In this day and age emphasis is put on creativity and aesthetics. I strongly feel that the editors (I will omit their names just as discretely as you did) of the 1972 Sibyl achieved a strong, pleasing work of art. But more importantly the book is a concise, actual report of Otterbein from September, 1971 to June, 1972. And, what is exciting is the fact that they were able to do this in a format of artistic beauty using good, creative layout and well chosen pictures.

As for your over emphasized feeling for college activities and honors I only have this to say. I did not, nor did I ever intend to, create my own ego-centered world when I enrolled at Otterbein. Therefore why should I want or demand, as you seem to be doing, a book listing all my activities and honors. I know what I was involved in and with whom, the 1972 Sibyl helps me remember, this will surely be enough to satisfy me in later years when memories will be all I have. After all, don't we usually remember only the things we want to remember whether we have visual proof or not?

I am also disappointed that College money has been spent for the paper, printing and postage of your letter. I feel it is not a College matter, only one of minor concern of people who want their 'face and achievements' to be printed for posterity, disregarding any artistic value.

Continued on 6

## BREAKING WIND

# An open letter to Campus Christians

by R. Steven Graves

You and I share, among other things, a deep mutual concern—the spirit and destiny of our species. I do not intend to engage in polemics now, however; what and why I believe as I do about the Christian faith I have often written before. Let me talk with you now as a human to fellow humans: openly, respectfully, hoping my sentiment is reciprocated. First allow me to confide some things so personal that I seldom reveal myself in this way, but I want to help you understand both the intent and the spawning ground of my religious ideas.

Not quite a decade ago, I was, much like you, a professing Christian—long before Jesusism became fashionable, back when the bulk of "Jesus Freaks" and "Street People" indulged in barbituates other than the opiate of the people. To bear His name then was more difficult and solitary than now. I recall one morning having my scalp annointed with cheap perfume by a mischievous skeptic who is now, ironically, a long-locked, blue-jeaned believer. I remember a few nicknames which took jabs at my faith; I remember several systematic peltings with assorted sticks and pebbles and turning my cheek unashamedly, aware that insult and pain visited me for no better reason than my convictions. So please, my friends, don't flatter your devout egos by claiming that views different from your own carry only persecution. Believe me, I accomodated more real persecution in the name of your Christ than you will ever have flung at you on these pages.

My heart no longer harbors the doctrine of a literal resurrection or a literal savior showering me with undeserved redemption—I have lived too long and learned too much to

stagnate with such a simplistic and naive neurosis. "When I was a child, I thought as a child: but when I became a man, I put away childish things." (I Corinthians 13:11) At last I understood that Christ is indeed alive, not in some celestial citadel at the right hand of a divine patriarch, but within each of us as a constant symbol of renewal and liberation, urging us to awaken to our unity with the consciousness ruling the universe. This Christ is not a lifeless plaster idol; He is as alive as we recognize Him to be within ourselves, no more and certainly no less.

Historical validity? Confucianism, Taoism, Buddhism, Hinduism, Zoroastrianism and a host of others have roots thousands of years deeper into the past than Christianity, and they collectively maintain a greater influence than Christianity may ever hope to achieve. Besides, when I first became acquainted with the claims of Christ, I took their proof to be a matter of faith. Why juxtapose logic or history onto myth, which by its very nature addresses deeper truths than reason will ever reveal? If you thrive on irrefutable historical truth, listen to this: when the book of Isaiah was composed, the word "virgin" had nothing to do with sexual abstinence; it indicated rather a state of perpetual fertility. The King James translation of Isaiah 7:14, which which reputedly anticipated the holy lineage of the coming Messiah, is simply incorrect. "Virgin" in Hebrew is "bethulah"; the original text reads "almanah" or "a young woman of marriageable age." Did you know that the etymological root of the word "sin" spirals back to a pre-Greek

Sumerian dialect in which it signified "the wasting of sperm"? These are not even chips off an immense iceberg of evidence which repeatedly substantiates the pagan fertility-cult heritage of Christianity. I urge you to seriously study cross-cultural anthropology and comparative mythology; our library houses many excellent volumes dealing with these disciplines.

Again I must speak from my heart. In your earnest quest for a touchstone which will reduce the nightmarish complexity of life and lend order to the chaos of your own, you have exhaled guilt only to exorcise it again and again, as you would a welcome demon. But this shallow guilt of which you feel the need to be redeemed is the most thinly disguised and lethal innocence. Knowledge of good and evil, creviced so inextricably in the labyrinth of the soul, offers no retreat. A blameless scapegoat cannot disentangle you from the plexus of moral responsibility in which you must act and accept, on your own, the consequences of that action. "God preserve us from all innocence!" wrote Graham Greene in his novel, *A Burnt-Out Case*. "At least the guilty know what they're about."

What, then, is my refuge? I am a man, created in the image of the infinite, given one life and the knowledge of its inevitable consummation, who must respect the worth and dignity of every human with whom I share this planet. This is the singular moral imperative for which we are all accountable. Our mortality, which affirms the cycle of life and death destined to long outlive us, makes this imperative all the more urgent. Rest content with the example of love which He revealed, so that we might follow.

# FEIFFER

I ACKNOWLEDGE THAT THE CONSTITUTION HAS A RIGHT TO ITS DEFENDERS.



I RESPECT THAT RIGHT ALTHOUGH I DISAGREE WITH THOSE DEFENDANTS.

I ONLY ASK THAT THEY GRANT THE RESPECT THAT I GRANT THEM TO MY RIGHTS AS PRESIDENT.



LAST WEEK IN SAN CLEMENTE I SAW A LITTLE GIRL HOLD UP A SIGN:



"MR. PRESIDENT, DO WHAT IS RIGHT."

NOW I COULD DO THE POLITICALLY POPULAR THING AND IGNORE THAT CHILD.



OR I COULD DO WHAT IS RIGHT AND IGNORE THE CONSTITUTION.

SO THE BOMBING OF CAMBODIA WILL GO ON UNTIL I SAY SO.



THIS PRESIDENT WILL NOT BUG OUT TO THE CONSTITUTION.



**ABER ANALYSIS**

**Christ sans charisma**

by John Aber

Robert Downey (of *Putney Swope* fame) has done a new film entitled *Greaser's Palace* I'd be extremely happy to relate in this review just exactly what this film involves. But I'm at a loss to do so-mainly because I'm unable to decide. To be basic, the film appears to be a mishmash of Christian symbols set in a pseudo-American West (a la John Ford) atmosphere. As I've just said, I really have little inkling as to what is going on; I can usually cope with Christian symbols, and Westerns give me few problems, but when thrown together in careless fashion, these things evoke nothing but confusion.

So let me say this about *Greaser's Palace*: If you've ever met and desired to become a Christ-like figure who heals the sick, walks on water, hates his father (pompous white-haired old man), and dies on the cross every day in an attempt to become a song and dance man in Nazareth under contract to the William Norris Agency, this film is definitely for you. But if you have always desired to become (and have met) a Mephisto-like figure who controls everyone around him with a sawed-off shotgun and meat-cleaver, loves to watch his only daughter expose her private areas while tap dancing, likes to defecate to the strains of poorly played Tiajuana Brass music, and enjoys waltzing cheek to cheek with his homosexual son, this film may turn you off. For if the former is true, you'll certainly have plenty of time to waste on such maudlin pursuits—and if the latter is true, well then you must be Mister Greaser and the self-indulgence required to



watch yourself for two hours just wouldn't be natural.

**WOBN SCHEDULE**

**MONDAY through SATURDAY**

Module Zero (morning music): Monday through Friday, 7:00 a.m. to 10:45 a.m.; Saturday, 8:00 a.m. to 11:00 a.m.; Sunday, 11:00 a.m. to 1:00 p.m.

4:00—Be Still and Know, From the Knoll, Module # 1  
6:00—Powerline (Monday), Silhouette (Tuesday), Generation Gap (Wednesday), Roger Carol (Thursday), Vibrations at 6:00 and then Travel the World in Song (Fridays).

6:30—News  
6:45—Jockin' Around (Mondays, Otterbein Sports Watch (Tuesday thru Saturday)

7:00—Top 40 and Solid Gold (Module #2), Five minute news summaries every hour on the hour.

10:05—Progressive Rock (Module #3).

2:00—Sign-off

**SUNDAY**

9:30—Be Still and Know  
9:32—The Luthern Hour

6:00—Be Still and Know  
6:02—Campus Crusade  
6:16—The Navy's Red, White and Blue

6:21—From the Knoll  
6:26—Musical Interlude  
6:30—News  
7:00—Children's Stories  
7:30—Poetry with Chris Nicely  
8:00—More than meets the ear  
8:30—Sports Wrap-up  
9:00—Blues, and Jazz with Thom  
12:00—Joe Casa  
2:00—Sign-off

**targum crossword**

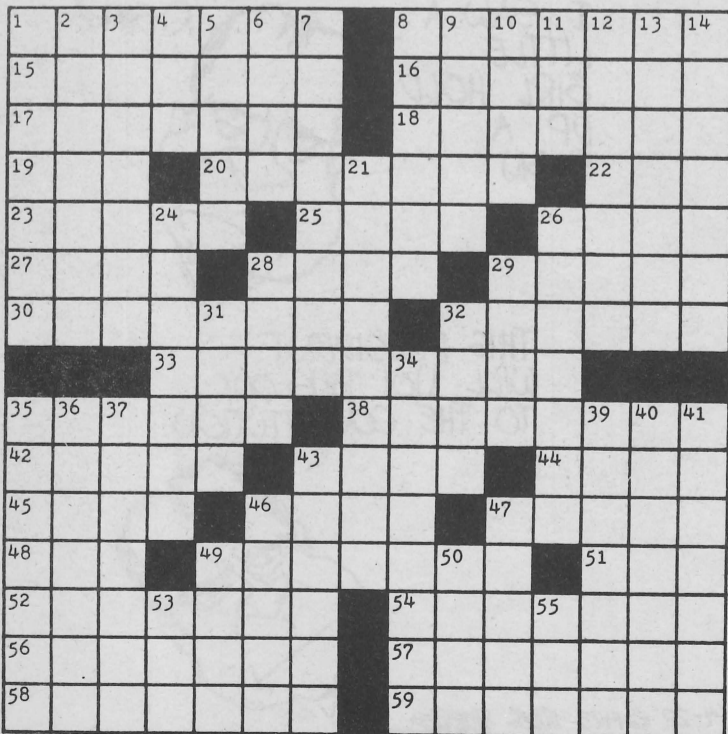
**ACROSS**

- 1. Separations
- 8. Welsh
- 15. Labor
- 16. Gluttony
- 17. Opposite
- 18. Riper
- 19. Society of Doctors
- 20. Adolescent
- 22. Turkish Measure
- 23. Spanish Dance
- 25. Opening

- 26. FBI Agent
- 27. Beehive State
- 28. Prick Up
- 29. Actor Edward
- 30. Embryonic Layer
- 32. Hoisting Machines
- 33. Feeling
- 35. Ground up by Rubbing
- 38. Edible Crustacean
- 42. Kingdom
- 43. Imitate
- 44. Of a Continent: comb. form

- 45. Give it
- 46. Gershwin Tune
- 47. Quaking
- 48. In Favor of
- 49. Jim Ryun's Specialty
- 51. Unit of Weight
- 52. Thoughtful
- 54. Usually
- 56. Fishing Spear
- 57. West African Varmint
- 58. Burn Marks
- 59. Greek Mixing Vessels

Crossword answer on page 6



© Edward Julius, 1973 Targum CW73-8

**Planetarium creates new show**

The Weitkamp Planetarium welcomes all visitors not to miss its final show of the 1972-1973 season entitled "... And There Was Light".

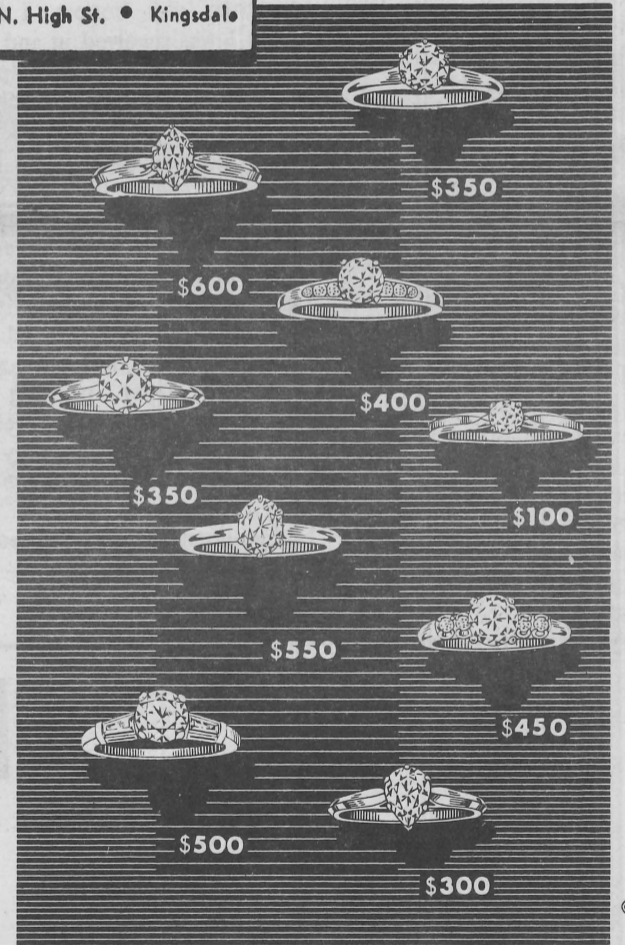
Beginning this dramatic and thought provoking half-hour, the music will take the viewer on a journey to the beginning of the time dimension and, from this unique perch, he will watch the

universe grow to the state it is in today.

The Weitkamp Theatre of the Heavens is located on the fifth floor of McFadden Science Hall. The show times are 7:00 p.m. every Tuesday and Thursday in May and there is no admission charge. Group reservations (for less than thirty people) may be made for Saturdays by calling 882-3601, ext. 224.

**CAMPUS MOVIE**  
**Un Chien Andalou**  
by Bunnell & Dali  
and Jean-Luc Goddard's  
**Weekend**  
**Free Movies**  
Sat. **Rated R**  
8:00 p.m.  
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# Canterbury music is "modern antique rock"

The music and songs of "Canterbury Tales" are a blend of modern pop music and early rhythms and harmonies combining for a lively and unusual score.

Produced by the Otterbein College Theatre in association with the department of music, "Canterbury Tales" will be offered on May 16th 7:30 p.m.; and on May 17, 18 and 19, 8:15 p.m. in Cowan Hall.

Musical director of the production is Dr. Lyle T. Barkhymer. Director of choral music is Dr. William A. Wyman. Guest director of the production is Dr. A. Richard Nichols.

The writers of the musical have created exciting pop style songs dubbed "modern antique rock" music. Featured are brass instruments with guitars and modern percussions. The impression is one of medieval popular harmonies with a modern idiom with a Chaucerian flavor. "Canterbury Tales" is a lusty, joyous musical.

The orchestra for the show, directed by Dr. Barkhymer,

unites instruments with guitars, percussion, an electric base, piano and organ. Barkhymer explains that the rhythms are bouncy and exciting, and designed as perfect accompaniment for the voices and dancers.

Songs, under the direction of Dr. Wyman, are written for a high level of life, using spirited driving melodies. From the opening "Song of Welcome" by Harry Bailey (Bill Brewer), "Darling Let Me Teach You How To Kiss" (John Cain), "I'll Give My Love a Ring" (Beth Machlan) to "Come On and Marry Me Honey" (Pam Erb), a mood of enthusiasm is built into the melodies.

The beautiful "Love Will Conquer All", sung by the Prioress (Marianne Wells) and the love duets add a romantic warmth to the production and make "Canterbury Tales" a zesty production that will leave audiences believing that indeed, "love will conquer all".

Box office for "Canterbury Tales" opened at Otterbein

College on Wednesday, May 2. Tickets are available 1-4 p.m. weekdays.

Reservations and information are available by calling 882-3601, ext. 31. The show is scheduled to open May 16 at 7:30 p.m. and play also May 17, 18 and 19 at 8:15 p.m. Produced by the Otterbein College Theatre in association with the department of music, "Canterbury Tales" is a fully costumed musical accompanied by orchestra.

## TALENT SHOW NETS \$224

A total of \$224 for the benefit of Muscular Dystrophy was collected at the Inter-fraternity Council sponsored Talent Show held last week at Otterbein College.

First place winner in the show was Michael W. Emler (Galena) who played an original guitar solo, "Smokin' Bluegrass". Emler received a \$15 cash award.

Second place award of \$10 went to a mock "fifties" group

## VILLAGE GREEN CONCERTS SPRING UP AGAIN

A series of "Village Green" concerts is being scheduled for the Otterbein College Concert, Cardinal marching and Jazz-Lab Bands during the month of May at the campus center at 6:15 p.m.-7:15 p.m.

On Wed. May 2, the Jazz-Lab Band performed its most popular numbers from this year plus some exciting new tunes.

The next scheduled Village Green Concert is the Cardinal Marching Band, under the

direction of Mr. Gary Tirey, bringing back the O Squad, flag corps and the well liked pieces from this and past seasons. The concert will be given on Wed., May 9.

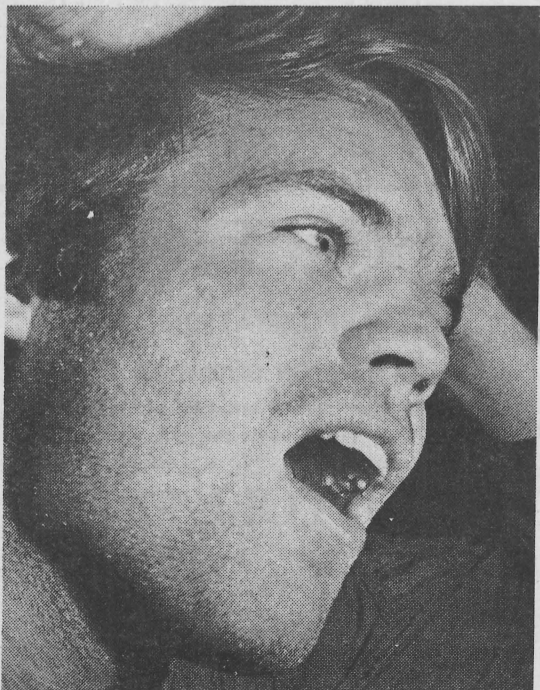
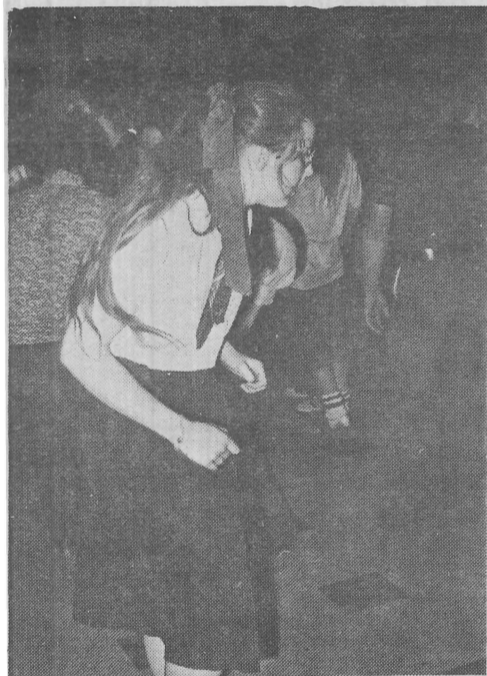
On Wed., May 23, the Otterbein Concert Band, under the direction of student conductors, will present a concert featuring highlights from the concert season.

The annual Graduation Weekend Concert is scheduled for Sat., June 9 at 1:45 p.m. This presentation will conclude Otterbein College Band activity until July when the concert band tours and performs in England for three weeks.

Edwards (Hamilton) who sang a medley of "Cottonfields" and "Summertime".

The \$1 admission charge for the show was collected for Muscular Dystrophy, show coordinator Bruce Flinchbaugh explained, indicating that 224 people attended the benefit.

# Spring Fever Day



Spring Fever Day left upon the campus once again

this year, arriving on May first. *Tan and Cardinal*

photographer, Kim Wells, managed to stay sober long

enough to get some shots of all the activity.

# Black history presented in song and narrative

The History of the Black Man in narrative and song as performed by Eleanor Banner Smith, Prof. of Afro Studies at the University of Cincinnati will be presented at Otterbein College on May 12, 7:30 p.m. in Lambert Hall Memorial Auditorium.

Scheduled as a part of Black Culture Week, Ms. Smith's program is accompanied by Paul N. Burgess, pianist, and Carol Winans, flutist.

Opening with "African Sketches" and "Go Down Moses", the History of the Black Man traces the movement of the Black people from the beginnings of slavery through their journeys to the new world; their resistance and war; to freedom, a new kind of slavery and the new struggle. Musical numbers include the "Wordless

Gail", "Blueberries", and "Jubalze"; "I'm On My Way", and "Wade in the Water"; "We Looks Like Man of War", "Jim Crow", and "No More Auction Block"; and "I Hear God", "Who Needs You", and "Count Basie Medley". The summary selections include "Brown Baby" and "What the World Needs Now".

The program, a part of the theme "Black People on the Move", is coordinated by Otterbein Air Force ROTC Capt. Charles Showell.

Other events for Black Culture Week at Otterbein College include a Soul Food Dinner and after-dinner speech by Maurice Brooks of Capital University on May 6; panel discussion of "New Strategies in the Black Movement" on May 7, 7 p.m. in the Science Lecture

Hall; an appearance by the East High School Stage Band on May 8, 6-8 p.m. in the Campus Center Lounge; a series of films relating to the Black Experience on May 9; talent show on May 10, 7:30 p.m. in the Lambert Hall Memorial Auditorium; and an art display by Don Peaks, Columbus artist on May 11, 6:08 p.m. in the Campus Center Lounge.

Black Culture Week at Otterbein is under the sponsorship of the Black and Black-minded student organization, SOUL. Faculty coordinators are Capt. Showell and Dr. Oris Amos.

Parks expressed much concern over the possibility that the Intercultural Center might be taken from the Blacks and Internationals and converted into a "watered down facsimile of the Red Tub." If this be the case, I share his concern. While the Intercultural Center at best is only a poor attempt to meet the needs of Blacks and Internationals, it is at least something. To convert the building into a version of the Red Tub would be in my estimation just one more measure that would deprive these students of the cultural dignity and social sanity they are trying so hard to retain.

This is not to say that I do not see the need of the Red Tub. I do. It provides an excellent atmosphere for relaxed interaction between students. But to bring the Red Tub into the downstairs of the ICC would not make things more tense for Blacks and Internationals. Perhaps many people do not understand why these students need a "special" center to themselves. After all, this college is open to all students, as are all the activities of the college. But

what appears to be open to whites in reality is often closed to Blacks and Internationals; functions are closed very subtly by prejudice and by gearing social functions to the cultural background of white Americans. I can only say that I hope that this condition will change, but in a pluralistic society I think we need to think of the unique needs of all the members of that society. Therefore at Otterbein, I hope we do not see the Blacks and Internationals divested of the only thing on campus that uniquely meets their needs and expresses the cultural heritage that these students proudly possess.

Sincerely,  
Rick McKinniss

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## FBI investigates Young Americans

(CPS)—A Wisconsin state official recently charged the FBI with conducting investigations on the political background of persons nominated for the National Young Americans Award.

Outstanding young women and men, selected by the National Young Americans Award program, receive medals from the President in an annual White House ceremony.

Three years ago, the Wisconsin nominee, Debra Sweet, disrupted the ceremony

by informing Nixon that she doubted his sincerity "until you get us out of Vietnam." Since then, according to the Wisconsin official, the FBI has screened all nominees from the state.

All Non-dorm students have a mail box in the basement of Towers Hall. Please check and if you do not have a mail box, report to it to the College Mail room.

## Letters

Continued from 3

Therefore, I am asking that you completely eliminate me from your "Senior Supplement." As I have stated earlier I feel I have been sufficiently represented in a beautiful, valuable book which involves me and reminds me of all that was Otterbein the four years that I knew her.

Sincerely,  
Monty Baus  
Class of 1972

## Concern for ICC

To the Editor:  
In last week's T & C, Eddie

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# Trackers back winning 3-1

by Charlie Ernst

Rebounding from last week's loss to Denison, the Otterbein track team upped its season record to 3-1 last Wednesday, as they almost shut Kenyon and Muskingum out of firsts. The Otters racked up 111½ points, winning 15 of the 16 events. Muskingum scored 45 and Kenyon 12½.

The meet supplied several double winners for the Cardinal's. Roger Retherford again was high point man as the Westerville hurdler won three events, the triple jump in 41'10", 440 intermediate hurdles 55.4, and the 120 high hurdles in a NCAA qualifying time of 14.5. Gene Paul won the 100 yard dash in 10.0 and tied for first in the 20 with 22.7. Gene also ran on the winning 440 relay team.

Twelve Otters placed in more than one event as 31 of the 46 possible places went to the Cardinals. Gene Paul led in this category placing in four events, the 100, 220, high jump, and the 440 relay team.

Some of the meet's better

performances were: Gary Belknap going 14! in the pole vault; Guy Dittoe running a 1:55.2 half mile; Ron Gorman and Greg Landis tying for first in the high jump clearing 6'2"; Jack Lintz running his best mile ever with a 4:27.4; and Roger Retherford with his 14.5 in the 120 high hurdles.

Meet Results: high jump-Gorman, Landis Ott tie 6'2", Kleim M 6', Paul O 5'10", shot put-Chittum O 44'2", Miller O 42'10", Dooley M 42'8½", Romer O 41'7", 440 relay-Ott Thomas, Cox, Smith, Paul 43.2, K 44.7, mile-Bonasorte M 4:26.7, Lintz O 4:27.4, Ernst O 4:27.5, Doucett K 4:29.3, long jump-Thomas O 20'7¾", Hartman O 20'6½", Gorman O 20'4", Boswell K 20'3¼", 120 HH-Retherford O 14.5, Dannemann M 15., Barrett M 15.9, Boswell K 16.1, 440-Westfall O 50.1, Letts K 51.0, Evans O 51.2, Scott M 51.5, 100-Paul O 10.0, Cox O 10.2, Cole M 10.4, Rockwell 10.5, pole vault-Belknap O 14', Morris M 13', Schneider O

12'6", 880-Dittoe O 1:55.2, Bonasorte M 1:56.0, Walker K 1:58.3, Wile O 1:59.7, 440 IH-Retherford O 55.4, Barrett M 56.2, Dannemann M 58.2, Cox O 59.3, triple jump-Retherford O 41'10", Beigler M 41'7½", Findlay M 41'7", Boswell K 40'1", 220-Paul, Cox O tie 22.7, Scott M 22.8, Westfall O, Letts K tie 22.9, discus-Miller O 139'1½", Conning M 138'6½", Henke M 120'9", Chittum O 120'7", 3 mile-Lintz O 15:23.0, Ernst O 15:23.9, Ehlers O

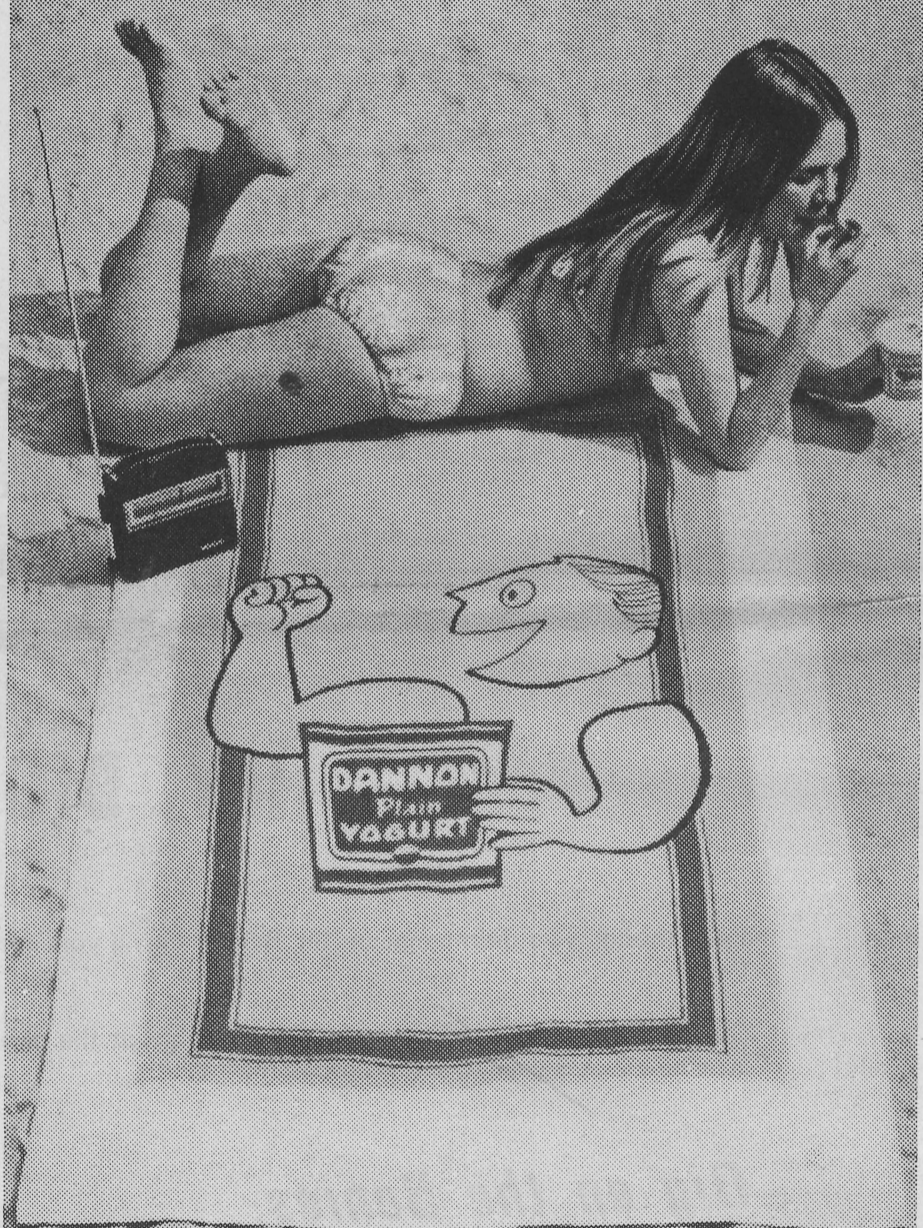
15:26.5, Barkacs M 15:29.2, mile relay-O Westfall, Bell, Hartman, Dittoe 3:28.1, M 3:30.4

Last Saturday, April 28, the Otterbein track team upped its season's record 4-1 by defeating Marietta by a score of 100 to 36. On a cold day with a strong varying wind, performances were not exceptional. The Otters were led by two very good performances however. One came from Roger Retherford, who has continually been the

Otter's high point man. He was given a wind-aided time of 14.3 in the 120 high hurdles. For some comparison, the OAC 120 high hurdles has been won in the last couple years with times close to 14.6, so Roger is running some very excellent times. The other outstanding performance that was recorded at the meet was Bruce Schneider's vault of 14'6". This vault was a personal best of Bruce by one foot. It was a two

Continued on 8

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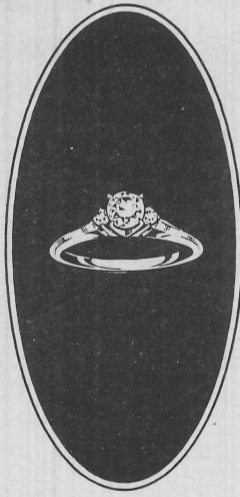
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Continued from 7

foot improvement over Bruce's performance on Wednesday of the same week. The Otter's are well on their way to qualifying a large number of athletes again this year for the conference meet, May 11 and 12.

Meet results: shot put—Chittum O 43'1½", Miller O 43', Holtz M 39'6½", long jump—Thomas O 21'7", Paisley M 21'5", Gorman O 20'4", 440 relay—O Thomas, Cox, Smith, Paul 43.6, M 44.5, mile—Long O 4:24.4, Barnum M 4:26.6, Hoover O 4:37.3, high jump—Blake M 6'6", Landis O 6'2", Fagan and Gorman tie O 6', 120 HH—Retherford O 14.3, Blake M 15.4, Cox O 16.2, 440—Westfall O 50.5, Evans O 51.8, Nisenson M 51.9, discus—Miller O 141'7", Chitum O 129'5", Holtz M 121'11", 100—Nelson M 10.0, Paul O 10.1, Thomas O 10.2, 880—Dittoe O 1:58.8, Long O 1:59.7, Wile O 2:00.3.

The Otter's next meet is tomorrow. It is a quadrangular meet being held at OWU along with Denison and Capital. There was a meet on Wednesday of this week, but the results were not available for this edition of the T & C. The meet was a home meet with Wooster and Oberlin. The

last home meet of the year will be a dual meet with Capital on this coming Tuesday starting at 3:30 for the field events and 5:00 for the running events. If you want some revenge for football season, just come on out to the stadium this Tuesday to watch the Otter's track team hand Capital a very handy loss on the track. Sporting a 4-1 record, the track team would really appreciate a large crowd on hand for the last home meet of 1973 season.

Continued from 1

Curriculum Committee. Professor Bulthaupt is active in the Central College Presbyterian Church, and he joins his wife, Barbara, who is an alumna member of Torch and Key. His

doctoral dissertation and professional interest are in the field of nuclear physics.

Professor Chaney is the holder of advanced degrees in English and theology and is completing his doctoral work at the University of Chicago. His English and philosophy classrooms are marked by high standards and a breadth of topics. An ordained minister and member of the Church of the Master, Professor Chaney is active in that church's teaching and musical programs and area interdenominational activities. He is a member of the Academic Council and serves as chairman of the Distinction Committee. His academic interest in religion in literature is supplemented by tennis with faculty colleagues and students.

Members of the scholastic honoraries and their guests will be singled out by organization for recognition, and the Torch and Key award to the outstanding junior scholar will be announced at the meeting. Miss Susan Owen was the recipient of the award last year.

Tickets (\$2.50 each) for the banquet may be purchased from Mrs. Freeman in the library weekdays, 8:30 a.m. to 4:30 p.m. through Monday, May 7.

Lorimer

Continued from 1

three weeks have been unbelievably hectic, so it sure is nice to be able to relax to this.—isn't that the truth? After the ratrace of school, to be able to sit back and be cleansed by the flow of soft rolling sound coming from Michael Lorimer's guitar—what better way to spend an evening? Thank you, Mr. Lorimer.

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