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Drushal vetoes visitation, self determined dorm hours
by Jeff Adair

Extended visiting hours will not be a reality this year, President Drushal has vetoed a Campus Council proposal lengthening hours from 10 a.m. to 2 a.m. on weekdays and to 3 a.m. on weekends. Council is studying their proposal and plans to re-submit it to Drushal this month. According to Rod Kennedy, chairman of Campus Council, Drushal vetoed the proposal because he did not see any added social or educational value in new hours other than there are in the present visitation system. Drushal has been out of town and his office would not comment on the veto.

Also included in the vetoed proposal was a pilot program for self-determined hours halls, Kennedy said that a hall in Wagener and one of the sections would have been used this spring as a test hall to see how self-determined hours would work. If it was successful, it was possible the whole campus may have had self-determined hours next year.

Campus Council has set up a committee to study the extended visitation hours and to see if a new Council proposal may fit into Drushal's idea. Kennedy said the proposal hopefully will be ready for the May 2 meeting, and then for approval by Drushal and the Board of Trustees.

Kennedy said that the new proposal they will send to Drushal will probably have the same hours as the first idea. The soonest the whole campus may experience the extended visitation will be next year. Self-determined hour pilot programs may be started in spring 1976 and then be an option for the entire campus the following fall.

Minimum wage raised from $1.60 to $1.90

By Richard Klebowsky

The College has increased the minimum hourly rate for all students employed from $1.50 to $1.90 per hour. The increase became effective April 28 for Wooster students.

The bill authorizing the increase was passed by Congress and signed by the President on April 8, 1974. After the initial hike, the minimum wage rises to $2.10 on January 1, 1975; to $2.20 on January 1, 1976; and to $2.30 on January 1, 1977.

Although the Congressional resolution provided that full-time students employed by the institution where they are enrolled may be paid $5 percent of the minimum wage, the College has decided to pay the full $1.90 amount.

Tuesday decision for Karan

By Jeff Adair

Ten weeks of campaigning by students, faculty and townpeople for Brad Karan will end this Tuesday with Ohio's annual May primary elections. Karan, a political science professor here, is one of four candidates seeking the Democratic nomination to be the United States Congress man in Ohio's 16th district.


The college has not been inactive in Karan's campaign, Hayden Schilling of the History Department is co-chairman of the Karan campaign along with Bill Whitmore, faculty member of the Agricultural Technical Institute. Other faculty members involved with the campaign include William Baird as treasurer, Henry Herring, Ken Hoover, and others. According to Schilling, about 30 Wooster students have also been active in the campaign.

Karan declared his candidacy in late January after being encouraged by several faculty members and friends, according to Schilling. Karan is currently President of the Wayne County Democratic Club.

Karan remarked that one of the hardest aspects of the campaign was to take a same with low recognition and make it more widely known in the three-county district. "We ac-

William Snoddy, Treasurer and Assistant Vice President, explained that 85 percent of $1.90 would only raise the student's wages from $1.60 to $1.95 an hour. Since it would be difficult to interpret and administer, and in fact be discriminatory to Wooster students, Snoddy said that the College administration decided to pay the full $1.90 per hour.

Snoddy estimated that the increase from $1.60 to $1.90 would raise College expenses $90,000 a year.

He added that there is no proportional across the board wage increase, in other words, students receiving more than $1.60 under the old wage law will not have their salaries automatically increased. Wages for these students will be raised only if their supervisors petition for hikes and have them approved by the administration.

By 1966, college workers were covered at all by minimum wage laws. In 1966, college students and others were brought under the minimum wage laws, receiving annual increases until they reached the $1.60 level.

Snoddy noted that the College has not yet received official notification from the Department of Labor on the new law, but bases its information on "official government sources."
Sorry, wrong letter.

To my friends at Wooster—

I am replying to the letter which was falsely written and signed with my name appearing in the April 19th VOICE. This letter which was proclaimed my aversion to Christianity was not written by me. I am of the opinion that a “practical joke” by some “friends” of mine. Yes, just a joke. For so people could say “Man, he changed.” Some people could laugh at that kind of joke. I cannot. I only think it sad that someone could use Christian commitment in such a way as to mock it. I return to my old phrase and ask, “Is nothing sacred?”

The purpose of this letter is not to put the content of that letter, for the format and feelings were between you and me. This was not a professional, or any profession of faith can be. Yet it was not mine. Since graduation I have experienced a lot of change, felt growth, and reflected on many issues relating to my faith and the code by which I live my life. But each person must come to grips with self as to what his values are and to what goals they guide him, and yes—Jesus is a force that has changed many questions in my mind and challenged me in how I guide my spiritual actions. But to any person who contemplates his spiritual life, Jesus has many things to say. No, I have not yet found my path or can make a confession of faith such as appeared in the VOICE many times I wish I could. What is more important is that I am searching perhaps now more than ever. It would seem the purpose of that “practical joke” has been to search.

Yes, I realize it was supposed to be a joke and I’m sure it raised some chuckles on one end. However, it seems to me that the act itself seems to reflect on an unfortunate morality that is seen all around us. By intending to use the complete Christian commitment enmeshed in our mocking sense, the act reveals itself in the pervasive attitude that those who are concerned with spiritual matters are “freaks” and inferior—meant to be laughed at. Why is it that the people who seem to make the deepest commitment of life itself—the commitment of a faith to live by—become the object of mockery? Why are people labelled as Jesus Freaks, guru Freaks, Krishna Freaks and so on? In my last few years I have been able to say many people saying to me, “Remember so and so;” He’s a Jesus freak now!” That statement was said in a way to cue me to react in shock or Laughter, or perhaps said to me to make me rethink my friendship with that person. Being into God seems to have negative connotations socially unacceptable in the “now” generation. In a society that reeks with self-importance and materialism, I find it refreshing and joyful to be able to share with somebody whose beliefs and attitudes toward life is their life. For those who have deep faith, the joys of living in harmony with one’s soul and environment yields a fulfillment, happiness, and satisfaction.

I feel no hurt or insult at the forged letter I was supposed to have written. What hurts is that it was used in such a way as to use Christian commitment as a “joke.” It seems to reveal a negative attitude that there are people willing to use the lives of others for the fabrication of a fact and wanting to share it with others. I feel a sorrow that Jesus is not seen as tools in a “joke.”

In a way, I am grateful for the incident happening for when I read “my letter” I had to contemplate my own actions, feelings and self on the basis of my beliefs. As a result of that thinking I feel I have grown some and am hopefully a little closer to finding my own path and profession of faith. Perhaps those who participated in the “joke” by writing the false letter or reading it and laughing have grown some too. I hope so!

A fellow freak,
Don Graybill
Class of ’73

Pick it up!

To Those It May Concern:

As a student who has graduated from Wooster several years ago, I have always welcomed the arrival of Spring in town for ten years now, I have always welcomed the arrival of Spring in town for ten years. But this year I’ve been disgusted by the horrendous after-effects of the weekend. What I’m striking against are those who litter the grounds with a menagerie of bottles, thus breaking glass, cans, paper, you-name-it.

First of all, aesthetically, this garbage and trash does not enhance our campus. Would you throw this junk in your front yard at home? Secondly, spring usually brings warm weather accompanied by bicycling and walking barefoot. But the present broken glass, a definite safety hazard, may reduce the opportunity for those who enjoy these activities.

Honestly, how much trouble is it to deposit the trash in a designated container rather than just chucking it on the ground or out a window? It’s about starting to care tonight.

Thank you,
Betsy L. Bruce ’77

Deep Thought IV

View from the Grape Vine: This is the way life is. Socialization. Yes, this is the way life is. Right? Shaw, you are right! Survival, as an end in itself is terribly limiting. My question is: is there more to life? Now, I’m not just talking of alternate lifestyles, where freedom by whomever is wanted and straight do the opposite things (yet both continue to exist). I’m talking about human existence. How do we act against the notion of survival more? And how do we go about finding “more” and living this “more”?

Am I always to be terribly limited? I am always to be cut off from my friends and enemies by envy or ignorance of self-pity (and they cut off from me due to the same silliness)? Will reaching out to others always be a nice pastime, but be of no practical use to ALL of those who participate in it? I want more, Doug. I really do. I’m tired of living just for survival’s sake.

So, Herald, you think I’m not trying to prove anything—I’m not trying to show I’m a great philosopher with insights better than anyone else. Your friend seemed to understand this a little, but...

What kind of film is 'Don't Look Now'?

By Bob Hetherington

The Reel World

I run to Death and Death meets me as fast—John Donne

It is getting harder and harder to read a movie like you would a book. This is not just because of the size of the type that's fine by me. Recent films have shown a marked disregard for traditional story-telling devices, conventions, and perhaps the "language of the cinema" that critics and film theorists have been analyzing for years. As a result, many filmgoers are finding that they have to work harder to understand a film that has lots of things happening thick and fast. I can't begin to keep up with American Graffiti. Or 2001. Or Jules and Jim.

THE STING doesn't really have a plot as much as an ex-position arranged to look like a plot; sort of a slide show on how to run the Big Con. It's a film that has lots of things happening thick and fast. AMERICAN GRAFFITI seems to be just the same. And in Nicholas Roeg's film DON'T LOOK NOW, the camera truly dominates. The script and each other aspect. It is a complete visual experience.

I would say that just what kind of film DON'T LOOK NOW really is, and I have a feeling it could not be translated into any other medium and retain its effectiveness. The movie is very about itself, or perhaps not. It might be a ghost story. It may be that Roeg (camera man for A FUNNY THING HAPPENED WHILE I WAS PART OF THE MADDOX CROWD) is saying that we select our own realities, our own理智, and where life is a dark labyrinth that we are always walking inside. Roeg's camera always panned around to run towards an encounter with his demon. Don't look now, says Roeg, but every time you hear or see something, your mind is making connections and conclusions from depths of which you could not know.

DON'T LOOK NOW begins with the traumatic death by drowning of the Baxter's little girl. Outside she is playing on the lawn, throwing her ball continuously across the edge of the pond. Inside, Donald Sutherland is examining slides of a stained glass panel that have been left by his wife, Julie Christie, is sitting quietly and reading. The images, either juxtaposed to each other or forming a kind of tangle, are throwing a pack of cigarettes, the girl throwing her ball; a glass knocked over, a stain spreading over the slides—until, impelled by their implications, John runs outside, too late.

A first sequence seems almost too calculated. But as the film develops one realizes that the rejectionism to the camera is secondary to other things which are later to grow as figments of the imagination when the audience is shown to have been playing in Venice. The daily life of the Baxters disintegrates into confusion after a month of strange hallucinations disturb them: bleeding red stains appear everywhere. A scratch on a window and broken form sinister linked chains, intrigues and mysteries, cries and whispers abound.

Both people are reasonable (John being an unbinding rationalist) but more reason cannot assuage their grief or unscramble their disorientation, as in the drowning sequence when slow-motion records of the rescue attempt and his animal howls almost unhearable capture the sight which seems to stop the flow of time. Later, an eerie shot of a falling stick, a scarlet Hauser point spears of the Baxters drowning afterwards. The reverberations of this scene are complex. Not only does it have the unsettling effect of telescoping time, but it transfers some of the excitement to the drowning itself. This paints melancholy over the scene for we see that to make such a month of alienation is the price of their loving each other or hating their sex may be, John and Laura still cannot escape them. If this is so, it would make sense in this case amounts to a shingling of the world, a double dark Venetian allegory in which they nearly encounter a small running figure in a red mask.

Dear Deep Thought

"Dear" Deep Thought:

There is little I personally can say to you. Instead, I quote Thomas Merton, one of the mystics who thought Christianity essential (TRUE WAS mysticism and found many books written by Zen Buddhist and Christianity (oh, how radically) before his death, relates more to me. I think, than I can. This comes from his book: "UNANSWERABLE, P. 14-19."

And I dedicate this to Lyinna S., Dr. V., Lisa, and me.

Duane Bogart

One who is not "alone," says Philoxenos, has not discovered his identity. He seems to be alone, perhaps, for he experiences himself as an "individual" who cannot immediately fill. Basically, this is an illusion which the collective existence, he has no more identity than an unborn child in the womb. He is not yet fully born. He is alien to his own truth. He has senses, but he cannot use them. He has life, but no identity. To have an identity, he has to be awake, and aware. But to be awake, he has to accept vulnerability and death. Not for their own sake: not out of stolid or despair--only for the sake of the invulnerable inner reality which we cannot recognize (which we can only be) it to which we awaken only when we see the unreality of our waking world. The illusion of this inner self is an act and affirmation of solitude. Now if we take our identity not as a necessary condition, our true identity, if we think our mask is our true face, we will waste our opportunities and sacraments even at the cost of violating our own truth. This seems to be the collective endorsement of society: the more bullies men dedicate themselves to it, the more certainly it becomes a collective illusion, until one can say, and we have the enormous, obsessive, uncontrollable dynamic of an illusion which has to protect more fictitious identities -- "selves," that is to say, regarded as objects and as objects to be looked at and back and themselves having fun (an illusion which attaches them that they are real).

Such is the ignorance which is taken to be the axiomatic foundation of all knowledge in the human collectivity: in order to exist, you yourself real, you have to suppress the awareness of your contingency, your mortality, your state of radical need. This do by creating an awareness of yourself as a non-entity who needs no tools, who cannot immediately fill. Basically, this is an illusion which the collective existence, he has no more identity than an unborn child in the womb. He is not yet fully born. He is alien to his own truth. He has senses, but he cannot use them. He has life, but no identity. To have an identity, he has to be awake, and aware. But to be awake, he has to accept vulnerability and death. Not for their own sake: not out of stolid or despair--only for the sake of the invulnerable inner reality which we cannot recognize (which we can only be) it to which we awaken only when we see the unreality of our waking world. The illusion of this inner self is an act and affirmation of solitude. Now if we take our identity not as a necessary condition, our true identity, if we think our mask is our true face, we will waste our opportunities and sacraments even at the cost of violating our own truth. This seems to be the collective endorsement of society: the more bullies men dedicate themselves to it, the more certainly it becomes a collective illusion, until one can say, and we have the enormous, obsessive, uncontrollable dynamic of an illusion which has to protect more fictitious identities -- "selves," that is to say, regarded as objects and as objects to be looked at and back and themselves having fun (an illusion which attaches them that they are real).

You have needs; but if you behave and conform in the collective power, you can participate in the collective power. You can then satisfy all your needs. Meanwhile, in order to increase its power over you, the collectivity in its own needs. It also tightens its demand for conformity, thus you can become all the more enslaved through the collective illusion in proportion to becoming more hopelessly enslaved to collective power.

How does this work? The collective informs you that your will to happiness ("have fun") by presenting you with immediate immediate images of yourself as you would like to be: having fun in a way perfectly credible that

Dream Machine

Roeddenberry's earth trek

by Will Bill Henley

PLANET EARTH, Gene Roddenberry's newest attempt to repopularize STAR TREK, has become a new hit. PLANET EARTH was a continuation of GENESIS II, Roddenberry's CBS pilot film of a year or so back. In that flick, scientist Dylan Hunt, then played by Alex Cord, is placed in sung and some mixed souls could claim that Hunt's adventures in GENESIS II and its sequel are basically the same, albeit in cloistered civilization has been destroyed by atomic war, and eventually winds up fighting for the Good Guys of Pax, an idealistic outpost of advanced technology, against the double-suaded Red Crow of a nasty mutant race.
We are Wooster...

By Chuc

"See Spot run."

This looks hard for an archetype, but one of the mysteries of the Wooster Student is the one who possesses the dual academic and social persona of the Wooster Product. We are Wooster, All of us. And we are here each day, and at least one other weekend - being sort of well, being very "wooster for it" is difficult to do on this campus.

We may not do in all the Ways that Kids, receive a full credit in the LS experience, in turn and the voluptuous and of course Housing Histories Galpin has compiled on us.

Students tell nightmares about being a kid, being in junk mail, having been about Food Service deciding to serve steak April 30th even if you've stepped up too fast, and general paranoia about rain-

Ashbury - waist-length hair, loosely dressed, Diane as heavy-set supported a coca-cola repairman's jacket, Scottie looked like West Village New York: sculpted hair, clipped beard, rings, body shirt, boots and sandalwood.

Despite their differences they agreed on many things.
1. They probably were unique from a lot of gays because of their interest in speaking to audiences that included, basically (heterosexual) people.
2. The term "homosexual" is not currently used because gay relationships are not localized to erotic zones, but include emotional and mental contact and respect.
3. Gay people are oppressed nearly by all states have yet to give gay full civil rights, and that those who are not to be most hostile to gay people are the ones who are most interested in gay sexual relationships. THEREFORE THOSE WHO ARE CON-

STANTLY REFERRING TO "F AGS" AND "FYKE'S" ON THIS CAM-
PUS ARE ONLY BROAD-
CASTING THEIR OWN SEXUAL HANG-UPS...

By Chuc

'Happy' homosexuals

'gay':1. one who is homosexual, syn-

onymously used, etc.

- THE QUEEN'S VER-

NACULAR

by Bruce Rogers

On average of two nights a week, the Gay Counseling Group from Ohio State University has been giving speaking engagements. They are very interested in speaking to people, They do it very well.

We may not be in all the ways that kids are receive a full credit in the LS, length Hygela His-

c lonous and of course Housing Histories Galpin has compiled on us.

BiC Clicas and Big Red pens. The very "wooster for it" is difficult to do on this campus.

We may not do in all the Ways that Kids, receive a full credit in the LS experience, in turn and the voluptuous and of course Housing Histories Galpin has compiled on us.

Sue is a long-haired slender woman who resembles Shulamith Firestone.

Patrick appeared as if he'd just stepped out of Haight-Ashbury - waist-length hair, loosely dressed, Diane as heavy-set supported a coca-cola repairman's jacket, Scottie looked like West Village New York: sculpted hair, clipped beard, rings, body shirt, boots and sandalwood.

Despite their differences they agreed on many things.
1. They probably were unique from a lot of gays because of their interest in speaking to audiences that included, basically (heterosexual) people.
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3. Gay people are oppressed nearly by all states have yet to give gay full civil rights, and that those who are not to be most hostile to gay people are the ones who are most interested in gay sexual relationships. THEREFORE THOSE WHO ARE CON-

A photographic exhibition of major designs by Finland's leading architect, Alvar Aalto, will be on view at the Art Center from May 5 to May 22.

Alvar Aalto, born 1898, received the American Institute of Architect's 1963 Gold Medal, the highest honor that the institute bestows. His achievement is not limited to the field of architecture. He has also contributed to interior decoration, furniture and textile design, and has been honored by the Finnish government by being made a knight of the Order of the Polar Star.

Aalto's buildings, including the Sanatorium at Paimio, the Villa Mairea, the Church at Jyväskylä, and the Church of the Lutheran Society and Town Hall at Helsinki, Thirty-two panels present 12 structures in detail through photographs, text, and plans and sections. Among these are the designs for the Unitarian Chapel, the Cathedral of the United Church, and the Church of the United Church in Helsinki.

Following the introductory text, three panels cover briefly ten of Aalto's buildings, including the Sanatorium at Paimio, the Villa Mairea, the Church at Jyväskylä, and the Church of the Lutheran Society and Town Hall at Helsinki. Thirty-two panels present 12 structures in detail through photographs, text, and plans and sections. Among these are the designs for the Unitarian Chapel, the Cathedral of the United Church, and the Church of the United Church in Helsinki.

The essence of Aalto's architecture lies in his concern for human beings and his realization that man is the center of his architecture where the rational and functional are reconciled. Aalto continued on page six

Friday, May 3, 1974

‘Aalto’s’ at Art Center

V. S. P. S.: BYOI (Bring your Own Intimates)

Now, SURELY, it hasn’t come to this yet, but then as a friend of mine is fond of saying: ‘You never know, Things happen’.

And after all, rumor has it that: rumor has it THAT THE RUMORS HAVE IT! Another symptom of Woose-
Some 'happy' homosexuals

continued from page four

Patrick told of his having to go through the Vietnam War "undetermined sex" because "The army in Vietnam was nowhere to be gay!"

Vietnam is not the only location where gays are oppressed. Ohio permits sexual acts between consenting adults but guarantees nothing in the way of civil rights, legal status or housing. Columbus does have an anti-discrimination clause in regard to housing and public accommodations.

But, in a majority of American states gays are not even legal people!

NATURE/NURTURE

"Nobody, in fact, knows what makes you gay," Scott responded to a question. "And nobody should care."

An added layer of torture, he explained, "You begin to believe it's because you have a strong mother and weak father until you discover that three of your best straight friends grew up in the same parent setting."

The group was appalled at studies that attempted to institutionalize homosexuals and then expanded to include all gays. "It's like taking a sample of 20 neurotic and psychotic straight people and saying that it represents all heterosexuals!"

COMING OUT

Susan told of her parents who was gay before she left for Columbus. Her mother exclaimed calmly: "I've known for two years."

Sue freaked out having her own child because she "thought I was so CAREFUL!"

But she was able to establish a really solid family...went through a period of tense, spectator and receptive audiences.

Over the years and root teeth she explained that after innumerable speeches they were feeling "burnt out," Diane said she felt "spaced out," and Patrick said he had to go to the bathroom the whole time. We laughed in fact that despite laws in Mom's was more worth-while for themselves than both the information. In their speeches in Mater Auditorium, because in the Truck Stop they demonstrated something else: that despite all the aggravation they encounter every day of their lives, they are able. And that, one would suppose, is what the word GAY was intended to mean.

Dearest Deep Thought...p.s.

continued from page four

it allows no interference of conscious doubt, in theory such a good time can be so convincing that you are no longer aware of every act of remote possibility that it might change into something less satisfying. In practice, expensive fun always blossoms out into another full-blown need, which we may have to give up, in more credible and more costly refinement of satisfaction, which again falls you. The end of the cycle is despair. Because we live in world of collective illusion, our freedom remains abortive.

Our capacities for joy and self-fulfillment are never liberated. They can never be used. We are prisoners of a process of dialectic of false promises and real deceptions ending in futility.

"The unborn child," says Philoxenos, "is already perfect and fully constituted. In nature all this is used, and limbs, but he cannot make use of them in their natural functions, because, in the womb, he cannot strengthen or develop them for such use."

Now, since all things have their season, there is a time to be unborn. We must begin, indeed, in the social world. There is time for warmth in the collective myth. But there is also a time to be born. He, who, spiritually born, is a mature identity is liberated from the enclosing myth and power of law, He learns to think for himself, guided no longer by the needs of the world and by the systems and processes designed to create artificial needs and then "satisfy" them.

This emancipation can take two forms: first the active life, which liberates itself from enslavement to necessity by considering and serving the needs of others, without thought of personal interest or return. And second, the contemplative life, which must not be construed as an escape from time and space. The active life is also responsible and, being in spirit, the child, is a confrontation with poverty and the void.

But, the void of the empirical self, in the presence of death, and nothingness, in order to overcome the ignorance and error that spring from the fear of "being nothing." The man who dares to be alone can come to see that the "emptiness" and "usefulness" of the collective mind fears and condemnations are necessary conditions for the encounter with truth.

It is in the desert of loneliness and emptiness, in the interplay of the need for self-affirmation and the temptation to abuse, that the courage and the love of death is demonstrated.

An example of this is found in the art of dance, where the dancer, in the midst of his dance, in the midst of his body, in the midst of his soul, in the midst of his spirit, is free to be himself, free to express his emotions and feelings.

"The body is not a vessel for the spirit, but a partner in the process of creation."

...continued from page three

...continued from page three

SPECIALIST and the intentional inanity of LOST IN SPACE. But that is the concept that provided the basis for the variant cultures that might grow up among the ruins of a lost civilization. It is not enough, IF PLANET EARTH were to become a series, more so. It is a series that Roddenberry himself (maybe even bona-fide SF authors such as STAR TREK occasionally employed) might perhaps be able to explore it more successfully. And even at worst—well, that worst could hardly be much worse then any other law order saga, WALTON or CHEAP SHtick situation comedy.

Which is about what we're getting now, incidentally.

But at least, for once the shows being axed this year are mostly genuine turkeys, except for NBC's funny Western detective NEC RAMSEY. Such shows as the magician, the girl with something extra, DIRTY SAL, THE COOL DOYS - FIREHOUSE AND THE CRADLE AND PARTRIDGE CLAN will meet the fate they probably deserve, a demonstration of Watergate and low ratings finally did in THE FBI.

As for the replacements; well, THE LITTLE HOUSE ON THE PRAIRIE and THE NEWS OF the three kinds of illusion offered him in his temptation (security, reputation and power) can become also our own truth, if we can only accept it. It is offered also in temptation, "You too go out into the desert," said Philoxenos, "having with you a little bread, and a little water, and a little fire, and a piece ofly Spirit go with you. See the freedom with which His grace has gone forth, and go forth like Him where He has left the rule of men; leave the rule of the world where He has left the law, and go out with him to fight the power of error.

And where is the power of error? We find it all not in the city, but in ourselves.

Roddenberry's trek

will attempt to do for Western pioneer families what THE WALTONS did for Depression-Virginia families. This RANGE the concept that for the Forest Service (which I am talking about) those ADAM-12 did for cops and EMERGENCY did for para-medics (which I am talking about) POLICE WOMAN did for police women. Roddenberry did for police women what ADAM-12 did for cops, and THE MAN probably did for blacks. IN TANDEM will do for truck drivers what THEN CAME BRONSON did for motor-cycle riders. BORN FREE will do for lions what LASSIE did for dogs and GENTLE BEN for bears. PLANET O F THE APES will do for apes the same thing as those movies did, presumably. And Sonny Bono, God help us all, will attempt to do for himself what ex-wife Cher did for him, on his own solo show.

And, in a burst of idiocy unusual even for TV programming, Wacky MINGLES at ABC-TV have shifted KUNG FU (which incidentally improved considerably during the latter part of this season, for those of you who quit watching it during the poorly-written early part) from Thursday to Saturday night, where a large part of its vast student-type following will be unable or unwilling to follow it.
continued from page four
is deeply influenced by his native
country, where the undulating
landscape is accentuated by rock
outcroppings and almost entirely
covered by straight, pole-like
trees. His façades proceed from
the ground as stepped founda-
tions, which rise and fall accord-
ing to the terrain, adjusting both
to the building's interior func-
tions and the external land contour.
A horizontal emphasis is jus-
tified to a vertical subdivision
given by the trees, as evidenced
in the Villa Mattra, the housing
at Sunti, the Town Hall at Bay-
natalo, the church at Imatra,
and the Carre House, in Ran-
nes, Aalto's buildings express a
freedom of form, forms often
found in nature, forms that mir-
ror the structure's purposes. He
was one of the first, along with
Frank Lloyd Wright, to break
away from the white-skinned geo-
metric cubes of the pre-war
international style originated by
Le Corbusier, Olgim, and Mies
van der Rohe. Organic forms and
natural materials of his native
land — wood, copper, and bric-
— are used almost exclud-
ively and lend a sense of warmth
and soberness as well as elegance
and refinement to Aalto's build-
ing.

Aalto does not sacrifice the
natural and human for the sen-
sational and majestic. His ex-
terior is often understated,
though they possess rugged
strength and originality. He is at
his best when he is engaged with
medium-sized structures in the
countryside, though in the
apartment buildings he has suc-
ceeded in making the rooms
leas right and confined and more
private than is customarily found
in a city apartment building.

Aalto never insists on perpetual
innovations, yet his designs are
reminiscent of his contemporaries.
New variations of old themes recur throughout
his work—the undulating wood
stripes of ceilings and walls, the
ceiling ports for lights, the sun-
ken reading room, the stepped
levels.

Aalto's basic concerns with
nature as an asset and generator
of design allows a freedom of form
and material that add to the
enduring quality of his work.
Further, he deals with the essence
of the purpose of the building, which can
be truly unique. In the case of a church
is unmistakably a church, a factory is a factory,
and an apartment building is just
that, a reading room is a quiet
place. In the same way, his living rooms are
planned from the inside; they are liv-
able. His buildings settle into
and are in harmony with the
surroundings. Here man and
nature are united.

MORE ON

Karan primary

continued from page one
by various congressmen not from
Wooster, such as John
Ashbrook (R-Ohio), and
the district's current represen-
tative, Ralph Regula (R-Ohio).

The Karan organization has
raised around $18,000 through
contributions for the campaign
as of April 28. Out of 173
individual contributors, 62
individual contributors, 68 gave
donations under $100, and several
favorable for only one dollar.
Only eight gave more than $100.

"This has been very much a
citizens campaign," said
Schilling. He added that Karan
received some support from the
Wayne County Democratic Club,
but that most of the support
came from a large number of
the faculty and administration
at the campus, several students,
and townpeople. Karan has been
endorsed by the Wayne-Holmes
Labor Council of the AFL-CIO.
"I expect a victory tomorrow,
but I expect Brad to win," said
Schilling. No polls have been
conducted in the area to see how
the people are reacting.

Others, all from Stark
County, are running against
Karan to receive the nomination.
They are Virginia Bech, North
Canton; Jim Irwin, Louisville;
and John Freedom, Canton.
The winner will run against the
winner of the Republican primary
at the general election in November.

MORE ON

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\textbf{Record co-op is now Wobby}

This Monday night the Wooster Community Store (record co-op) looks to add another place on campus and in society at large. The staff voted by a more than two-thirds majority to affiliate with the Industrial Workers of the World (IWW) as a union shop. This does not mean that every staff member will be a dues-paying member, as the record co-op idea was felt to be contrary to co-op principles, but it does indicate that the shop as a whole is in accordance with IWW principles and supports them in its activities.

The IWW was formed in 1905, with the purpose of organizing all wage earners into one big union of the working class, feeling that the splintering of workers into different unions greatly de-
creased their effectiveness in winning demands. Although the
co-op is not a collective bar-
gaining unit, it feels that its
policy of workers' control
and anti-profit structure is to
compete with IWW traditions. It is
can be of several co-ops and
collectives to join the IWW in-
cluding Bread and Roses Records
in Washington, D.C., and the
Champaign-Urbana Alliance rec-
order co-op in Champaign-Urbana,
Illinois.

The IWW members in the co-op
admit that the union's effective-
ness was largely broken in World
War I, and even today is doing
very little organizing. Neverthe-
less they feel that the One Big
union idea is a valid one and
will not go away, and for that reason brought the
question of affiliation before
their fellow workers. If it is
more an educational thing than
anything else," they admit, "but
not as less valuable for that. We
also feel it will help the co-op
clarify itself in relation to the
profit-oriented enterprises we are
in competition.

A leaflet is being prepared by
the co-op which will explain in
further detail the co-op's policies
and services. Also, anybody
wishing more information on the
IWW is invited to write to the
local IWW, box 31B, c/o campus
mail.
Scot baseballers split doubleheader with Baldwin-Wallace 3-8, 5-3, Relic wins first

By Dambi Moesenthal

The Wooster Spots hosted rival Baldwin Wallace Saturday and fought to a 1-1 split. The Scots lost the first game in a battle that was closer than the score, 3-2, indicates. They came back to win the second game 5-3 led by the strong pitching of junior G-and Relic.

BW had 3 big innings in the first game. They scored two runs in the 2nd, 3 in the 3rd, 3 in the 4th and then were held hitless and scoreless the remainder of the game. Leading hitters were responsible for 5 runs as he had his first taste of defeat in the season.

Wooster scored twice in the third with Hopkins and Zefters scoring on a double by Mark Bullock who had 3 RBIs for the day. In the 5th inning rightfielder Don Becktet knocked in Porr and Zefters to score Wooster's two final runs. The game ended as BW couldn't manage to score again.

The split with BW sets Wooster's mar to 4-4 in the division and 1-2 overall. The Scots face Ohio Wesleyan here Saturday at 1:00 when they hope to improve their record in front of a big Parents' Day crowd.

Dave Gorcuch got on base on a fielder's choice and scored on a powerful double by third baseman, Rick Hopkins. This was the last of Wooster's runs as the inning quickly ended and so did the game.

The second game was a different and much happier story as pitcher Grant Relic snapped a personal losing streak to win his first game of the season.

All of BW's scores came in the second inning while Wooster scored throughout 3 innings. The Scots' initial score came in the first inning. Gorcuch singled and was hit by pitch and was registered his second RBI of the afternoon.

Mike Patterson was substituted as relief pitcher in the 3rd inning and he went one inning, giving up 3 runs. John Zanadini went to the mound for the rest of the game, Wooster's first score came in the 2nd inning, Senior Denny Porr singled and was knocked in by first baseman Mark Bullock. The Scots threatened in the 4th inning when they loaded the bases with no outs. However, they couldn't capitalize on this opportunity. They didn't score again until the final inning when Dan Taylor doubled and was hit home by designated hitter Porr.

Denny Porr scores vs. B-W. Scots split 3-8, 5-3.

Women's tennis

Girls beat Ashland, lose to Wesleyan

By Janet Smelts

Tornadoes have been prevalent in Ohio in the past months, and Ohio Wesleyan's women's tennis team was no less a whirlwind as it swept the series with the Scoties last Saturday, 5-0.

The weekend had begun nicely for the Scoties with a 4-1 win over Ashland. The top three singles from Wooster had no trouble pulling in their points. Mary Randall won her match 6-0, 6-3; Carol Hahn took two straight sets 6-3, 6-4; Dian Westcott won a quick first set 6-1, and then came from behind to win the second set 7-5.

Doubles served up some trouble for the Scoties. First team Judy Donaldson and Janet Smelts lost 1-8, 5-7. The pair struggled to put their normally aggressive game plan into action, but they never got going. The most exciting match of the day was won by Pat Vittum and Joan Doezema. After losing the first set 4-6, this pair was able to come back and finally figure out what to do. Ashland's doubles combinations presented much more of a challenge than the singles offerings. Both Scoties doubles partners faced alias shots, drop shots, and had to chase some lobs, making it difficult to stay with Coach Marla Sexton's game plan of driving shots and net control.

"We knew they would be good," says Coach Sexton of the Wesleyan crew. The Wesleyan first singles position is held by the 1973 state women's singles champ, and OUW usually has an excellent team anyway. The scores may not show it, but rallies were long, and Wooster is said to have given Wesleyan the toughest time they've had all year, Mary Randall went down to state champ Susy Kurs by an 0-6, 1-6 score. All three singles players had a "love" first set, Carol Hahn then took to games to go to 0-6, 0-2, and Diana Westcott ending with an 0-6, 1-6 score.

The doubles teams were able to stay in the running a little longer, Judy and Janet lost 1-6, 3-4, and Joan and Pat came close to winning their match, bowing out 4-6, 3-6.

"This is what we need," feels Dr. Sexton, "Of course we could plan our scheduling and have an undefeated season, but what good is that?" Certainly, such tough opposition enabled the Scoties to learn and improve. More of the same is to come; Wooster's toughest match will be held here Monday at 4:00 against Wittenberg, and the Scoties will have to play the best tennis of their lives in order to take that one.

Posting a 4-1 record, the Scoties have five matches still ahead. The seven women have turned into a real unit, and for an individual sport there is unusually good team feeling.

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Public Square, Wooster, Ohio
W.A.A. promotes women's sports, sponsors softball and track

By Pat Vitton

The Women's Athletic Association—the W.A.A.—promotes athletic activities for the women on this campus. Every woman student is automatically a member of the organization, a governing board, which consists of officers and activity managers, co-ordinates the various activities. The W.A.A. has an office in the Arrington Physical Education Center, where information is centralised and readily available.

The W.A.A. board is making preparations to elect the officers for next year. The elections are open to any woman student. A nominating committee will present a proposed slate of officers at an open meeting on Monday evening, May 6. Nominations will be accepted from the floor, but the committee must express a willingness to hold the position. The election of officers will be held at another open meeting, two weeks later. Applications for positions on the board are available on the bulletin board outside the W.A.A. office.

The current board would like to see a new board with a broader representation of the women on campus, submit nominations, and participate in the elections.

The W.A.A. is sponsoring several activities this spring. Intramural softball has begun, with 12 teams. Any woman who wishes to participate is urged to contact manager Marcia Clever. A Swim and Stay Fit program is being offered in conjunction with Chambers. The Swim and Stay Fit program involves swimming—the participant must be at least a quarter mile in 12 (eighteen) minutes, and must complete any open swim period. Progress is recorded on a chart on the bulletin board outside the W.A.A. office. More information can be obtained from Nancy Luger.

A Play Day, offered in cooperation with the men's intramural program, is tentatively scheduled for May 12. Some of the activities will include kite flying, relay races, and miniature golf. Alpha Alexander, W.A.A.'s Athletic Activities Chairwoman, welcomes all suggestions.

The W.A.A. hopes to schedule Wilma Rudolph as a feature speaker later in the spring. Ms. Rudolph is a well-known black runner who distinguished herself in the 1956 and 1960 Olympics. She has held world records in the 100 m and 200 m sprints. A volleyball officiating clinic is tentatively scheduled for May 25. The clinic will be open to anyone interested, and will be conducted by Miss Elaine Dunn, an alumna of the Wooster Physical Education Department and Miss Jo Rosenberg of Ashland.

The W.A.A. is sponsoring two intercollegiate activities this spring—softball and track. The softball team, coached by Ms. Norma Boetel, practices at Freedlander Park. The track team has five games scheduled for their inaugural season.

Carol Kreykenbohm reports that Coach Kaler is excited with the possibilities of women's track. Carol has been working out with the men's team, and hopes to compete in a couple of meets. Most national and intercollegiate track meets alternate men's and women's events, and a couple of Ohio schools are planning to follow a similar format. Carol hopes that more women will become interested in participating in track and field. Any woman who is interested should contact Carol Kreykenbohm or Coach Kaler.

The W.A.A. hopes all the women on campus will consider participating in some or all of these activities. The key to the success of the organization is participation.

Scotties rout Ohio U. 7-1 in women's lacrosse action

By Janet Smeltz

The Scotties added another notch to their sticks last Wednesday, as the women's lacrosse team thoroughly trounced Ohio University 7-1. Offensive control of the game belonged to Wooster, and the Scotties are definitely not the "timid" team which faced Kenyon in the season debut.

Scoring honors for the game go to Betsy White and Marjo Forbusch. Betsy was the only player on either team to score in the first half, and went on to score four in the second half, Marjo Forbusch, an accomplished Midwest Conference player, fired in two second half goals.

Wooster's defense was superb throughout the game, due mostly to its recent reorganisation. The defense has developed into a real unit, and plays according to Coach Robin Chambers' dropback zone man-to-man defense plan. Lima Ukens, Alice Bosen, and Kathy Thomas effectively stopped UN drives on the Wooster goal, and goalie Betty Bruce had an excellent game, thwarting many attacks herself. The Scotties never let up pressure.

One of the more successful give-and-go Wooster plays was the quick passing from Bartlett to Thomas to Becky Wise to Marjo Forbusch. "If we can just work out our offense, we will be a threat to the team to best in Ohio" claims an enthusiastic coach.

Coach Chambers and the team were extremely pleased with the crowd turnout for the first home game. This lucky crowd was treated to some good lacrosse and a game marked by its lack of roughness and physical contact. Wednesday, the Scotties played K-ya-so, and this week's schedule finishes up tomorrow with a home game against projected tough opponents, Ohio Wesleyan University, at 12:30 a.m.

Something extra this year has been the use of the school's videotape machine as a coaching aid. Games and occasional practices have been taped, then replayed and discussed during team meetings.

Another plus for the team has been the two weekend trips to Midwest clinics. As Coach Chambers says, "The Scotties have been very fortunate this year to participate in the Valley Farm weekend and the U.S. squad clinic. The clinic has enabled the first-year players to get a good look at lacrosse at its best."

Last Saturday, the U.S. Women's Lacrosse Squad was at Ohio Wesleyan all day, holding monetary clinics and then playing against the Midwest women's lacrosse team in the afternoon. Three Woosteries competed for Midwest: Brenda Meese, Malinda Weaver, and Marjo Forbusch. The U.S. squad handily took the game 14-2, but before Wooster ace Brenda Meese had scored Midwest's first goal.

Correction

Girls lacrosse headline last week should have read "Girls lacrosse team takes opener 10-9 from Kenyon." Apologies to writer, coach and team.

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