"Is God Spherical?" - first a philosophical question posed by Aristotle and now the subject of a painting by Carolyn Plochmann, wife of George Kimball Plochmann, who is a philosophy professor at SIU.

This painting, done last year, is an example of the kinds of questions philosophers and thinkers have asked through the ages and introduces a special Daily Egyptian section which explores some of these questions as studied by personnel in SIU's Department of Philosophy. This is the last Saturday Arts Section of this academic year and is designed to close this volume of cultural writings with what we believe are some important thoughts of the past and of our times.

Mrs. Plochmann did this study in red, black and gray as a graphic representation of one of the questions men have asked about God. It is done in tempera paint and acrylics on white paper. Mrs. Plochmann is a professional artist whose work has been displayed in 15 states and Mexico and who is represented by seven major art galleries in the United States. She has won more than 30 awards for her work.
The New Marxist
by E. Morris Eames

We are witnessing in our times new developments in the field of social organization, particularly in America. The effects of these developments are felt not only within the East European world which Richard T. E. Stahl has so ably described in his new and authoritative book, The New Marxist, but also within the Soviet Union itself. In 1925, Stahl notes, the New Marxist movement began under the leadership of Stalin, and it has since grown into a powerful force in the Soviet Union, influencing not only the political but also the social and cultural life of the country. 

The New Marxist movement, according to Stahl, is characterized by a radical reevaluation of the classical Marxist theories. It is a movement that seeks to identify and correct the errors of the past, and to develop a more realistic and effective approach to the problems of the present. The New Marxist movement is characterized by its emphasis on the role of the individual in history, and its rejection of the notion of a single, all-powerful leader. It also places a greater emphasis on the importance of the working class in the struggle for social change.

The New Marxist movement has had a profound impact on the Soviet Union, and has played a significant role in shaping the political landscape of the country. It has also had a significant impact on the intellectual and cultural life of the country, as well as on the international arena. The New Marxist movement has been criticized by some for being too focused on the internal political struggles of the Soviet Union, and for overlooking the importance of international factors in shaping the course of history. However, Stahl argues that the New Marxist movement has made a significant contribution to the understanding of the complex and dynamic nature of the world we live in, and has provided a useful framework for analyzing and responding to the challenges of our time.

Views on the day of the communist party also divide them. The Soviets believe in a tightly organized, strong state, whereas the Marxists allow a non-communist group supporting the goal of a communist reform to cooperate with them. When the Soviets put in power a peaceful co-existence with all capitalist peoples, the Marxists amended this policy with the clarification that such a practice makes imperialists happy. These are just a few of the basic differences, and there are many others; but perhaps, the Chinese view that the Soviet Union portrays a Western form of Marxism, and it was shown that the Chinese version belongs to Mao, and is to be applied to those nations with a different color of the flag.

At present, Western scholars are more concerned with what is developing in the Soviet Union and its Marxist and Socialistic ideas. In Chinese Marxism and its role in countries which make up the "third world" have not come to feel the realization of his dream, the dream of a united continent, the greatest of living minds and their critics. In the first place, such an enterprise might be mounted at a major university (such as North-western University, where Schilpp was appointed in 1938), a second obstacle consisted in the depressed intellectual biography or, in more plausible terms, the task of finding a major philosopher and some competent critics into considering contributing salable labor of hope and love to a new and united dream. Finally, a means of publishing and paying for the printing of the books had to be found.

In any case, some foundation must be persuaded that this undertakers project was worth an investment large enough to get it started (The Carnegie Foundation gave an initial grant of $30,000 over editorial expenses). Most vital of all, but no most difficult, was the task of finding a major philosopher and some competent critics into considering contributing salable labor of hope and love to a new and united dream. Finally, a means of publishing and paying for the printing of the books had to be found.

All of these difficulties were met in 1939 the first volume, "The Life and Work of John Dewey," a biography of John Dewey. The book was off the press on the 8th birthday of its subject, "This truly magnifi- cient idea deserves Pulitzer Prize," wrote the late Ernest H. Boyer, the first volume. The second volume, "The Life and Work of John Dewey," is a biography of the philosopher. This second, a series of critical and analytic essays on various phases of the work of the phi- 1. Morris Eames
Professor in Philosophy

The Library
of Living Philosophers
by Elizabeth R. Eames

Of all the remarkable projects for the dissemination of philosophy, few are as unusual or more valuable than "The Library of Living Philosophers." Of all the authors included in "The Library of Living Philosophers," none are more likely or more controversial than Schilpp. Schilpp is well known to undergraduates as a stimulating teacher of philosophy at Northwestern University, where he has been a member of the faculty for over 25 years. Schilpp credits the original idea for these books to a lecture by F. C. Schilpp, Oxford professor, who suggested that interminable controversies concerning the meaning of a philosopher's work might be avoided, if someone were to address a few sensible questions to him while he was alive and able to clarify his own meanings.

The "Library of Living Philosophers" series is a comprehensive collection of books that have been widely used among students and scholars of contemporary thought. Schilpp credits the original idea for these books to a lecture by F. C. Schilpp, Oxford professor, who suggested that interminable controversies concerning the meaning of a philosopher's work might be avoided, if someone were to address a few sensible questions to him while he was alive and able to clarify his own meanings.

Schilpp's specific gift is to translate ideas into action, six years later the first volume of the series inspired by Schilpp's remarks came off the press.

The first volume, "The Life and Work of John Dewey," was a biographic- ally rich account of the social and cultural life of the influential philosopher. It was a project that had been in the works for many years, and it was Schilpp who finally brought it to fruition. Schilpp's idea was to create a series of books that would be a living library of philosophy, a library for the people, a library that would be a resource for all those interested in understanding the great philosophers of the past and the great philosophers of the present.

The "Library of Living Philosophers" series is a collection of books that have been widely used among students and scholars of contemporary thought. Schilpp credits the original idea for these books to a lecture by F. C. Schilpp, Oxford professor, who suggested that interminable controversies concerning the meaning of a philosopher's work might be avoided, if someone were to address a few sensible questions to him while he was alive and able to clarify his own meanings.
Co-operative Research on Dewey Publications

by Lewis E. Hohn

Lewis E. Hohn
Research Professor

The SIU Dewey Project is one of the most important research and publishing enterprises in Dewey philosophy today. Among the factors contributing to the success of this major undertaking is Dewey’s distinguished participation in American thought as this country’s leading philosopher and educator, the tremendous volume and significance of his writings, and the consequent magnitude and scope of the project, the fact that it provides a central focus of interest in the life and thought of American philosophers and Dewey scholars all over the world.

The project grew out of earlier individual research by George E. Attilia, who, in 1959, began work on a comprehensive catalogue of Dewey’s works used by Dewey; but after some time it became clear that the catalogue would be far more useful if based on a uniform, collected edition.

Further reflection on the need for making the total product of Dewey’s thought available in complete and accurate form led to the establishment of the Dewey Publications Project. Since that time the project has been collecting, editing and publishing all the previously uncollected and unedited works related to Dewey’s life and thought. The project now includes a number of research assistants, historians, and editors.

The project has faced some of the most difficult problems in philosophy, psychology, history, political science, Asian studies, sociology and the like to find the materials they need to trace the development of Dewey’s thought. The main concern of the project has been to establish the production of Dewey’s work and to make it available in a form that will be useful to students of Dewey, philosophers, historians, sociologists, psychologists, psychologists, sociologists, and others who are interested in Dewey’s thought.

The Dewey Project is supported by a grant from the National Endowment for the Humanities. The project is a cooperative venture of the State University of New York at Buffalo, the University of Chicago, the University of Illinois at Urbana-Champaign, the University of Nebraska at Lincoln, the University of Wisconsin at Madison, and the University of California at Berkeley. The project is directed by John Boydston, director of the Philosophy Project at the University of Wisconsin at Madison.

The project has produced a series of volumes covering the period from 1886 to 1901. The first volume, edited by John Boydston, contains Dewey’s early works and is scheduled for publication in 1970.

The project is financed by contributions from universities, foundations, and other organizations. Contributions may be made to the project by check or money order to the State University of New York at Buffalo, Philosophy Project, 300 Main Street, Buffalo, New York 14202.

The project is open to all interested persons and organizations. Contributions may be made to the project by check or money order to the State University of New York at Buffalo, Philosophy Project, 300 Main Street, Buffalo, New York 14202.

The project is open to all interested persons and organizations. Contributions may be made to the project by check or money order to the State University of New York at Buffalo, Philosophy Project, 300 Main Street, Buffalo, New York 14202.

The project is open to all interested persons and organizations. Contributions may be made to the project by check or money order to the State University of New York at Buffalo, Philosophy Project, 300 Main Street, Buffalo, New York 14202.
The Philosophy of Science
by D. S. Clarke Jr.

Most philosophers nowadays understand by "philosophy of science" the method by which these theories are constructed, and tested by means of experiments. The philosopher's role in relation to science has been in this way been significantly changed. Previously it was thought that philosophy was engaged in the same kind of activity as that of science, only at a different level.

Philosophers asked such questions as: What is the nature of matter? What is space and time? Why does an embryo develop into an adult? Is there chance in the universe, or is nature governed exclusively by deterministic laws? But today we regard such questions as either answerable by the special sciences, e.g., physics for the nature of matter, biology for organic development, or incapable of any answer at all. Instead of taking his domain to include phenomena of the natural world, the philosopher de-legates himself a humbler role, restricting himself to human society and the human world. He studies the structures and the processes of human activity, not what the inquiry is about.

Interest in scientific method is, of course, not simply a recent phenomenon. We find, for example, a discussion of scientific classification and experimentation in Aristotle's "Metaphysics." The basic features of the inductive procedure are the same, although inferences from particular observations were referred to Aristotle's "Organon," his account was developed and modified by Bacon in the 17th Century, and it has been possible to find his famous methods of agreement and difference. But this interest has intensified in the 20th Century, and this for what seem to be three basic reasons.

The first stems from the successes of modern science in constructing hypotheses by which we can explain, predict, and finally control through technology natural phenomena. Newton's great triumph in constructing his gravitational theory was preceded by two centuries of work involving Kepler's; and Galilei's; and their followers' theories. Einstein's special relativity, the major interpretation of relativity, agrees with experiments to a high degree of accuracy. The second reason for recent interest in scientific method also stems from science's successes. Philosophers very naturally began to contrast this success with other achievements. They thought that they could major interpretations of the theories of physics, and the major interpretations of the theories of physics, such as the theory of relativity, could be traced to a failure of the failure to function of the fundamental assumptions of those theories. If these assumptions are correct, then the phenomena of physics will be explained by the theories of physics. If these assumptions are false, then the phenomena of physics will not be explained by the theories of physics.
The Revival of the Philosophy of Law

by Wayne A. R. Leys

The Philosophy of Law has "come alive." Forty years ago it was a dead subject, neglected in most universities. As an obscure, fragmented, archaic discipline, it was shunned by students and professors alike. However, the recent surge of interest in this field has rejuvenated it, making it a lively and productive branch of scholarship.

The rise of the Philosophy of Law is not surprising. In recent decades, legal scholars have begun to question the traditional view that law is a purely technical system, devoid of any deeper philosophical implications. They have argued that law is not just a set of rules and procedures, but also a moral and ethical system that reflects the values and beliefs of a society.

This newfound interest in the Philosophy of Law has led to a revival of classical legal philosophy, which was largely neglected during the 19th and early 20th centuries. Figures such as Jeremy Bentham, John Stuart Mill, and Friedrich Nietzsche have been rediscovered, and their ideas are now being applied to contemporary legal issues.

One of the most significant developments in the Philosophy of Law has been the revival of interest in the works of Ancient Greek philosophers such as Plato and Aristotle. These philosophers provided some of the earliest and most profound insights into the nature of law and its relationship to morality. Their ideas have been influential in shaping modern legal thought, and they continue to be studied and debated today.

In the United States, the modern revival of the Philosophy of Law is evident in the works of such scholars as H.L.A. Hart, John Rawls, and Joseph Raz. These authors have developed a new, more systematic approach to the study of law, which is now known as "legal realism." Legal realism emphasizes the role of social, economic, and political factors in shaping the development of law, and it seeks to understand the underlying values and beliefs that inform legal decision-making.

The Philosophy of Law has also been gaining attention in other parts of the world. In Europe, for example, the works of Grotius, Kant, and Habermas have been influential in shaping modern legal thought. In Asia, the works of Confucius and Sun Yat-sen have been used to justify the development of modern legal systems.

The revival of the Philosophy of Law has been driven by a growing awareness of the need for legal scholarship that is relevant to contemporary social and political problems. As legal systems become increasingly complex and interconnected, it is more important than ever to understand the underlying values and beliefs that inform legal decision-making.

The Philosophy of Law is not just a theoretical discipline, but also a practical one. It can help us to understand the role of law in society, and it can provide insights into the ways in which legal systems can be improved. As the Philosophy of Law continues to evolve, it will no doubt continue to make important contributions to our understanding of law and society.

The next few pages will provide an overview of the key ideas and themes of the Philosophy of Law, and will introduce some of the major figures and schools of thought in this field. We will explore the relationship between law and morality, the role of law in social control, and the nature of legal reasoning. We will also consider the challenges faced by contemporary legal systems, and the ways in which the Philosophy of Law can help us to address these challenges.
Philosophy in American High Schools

by Willis Moore

Only a few decades ago philosophy was generally considered properly to be the cornerstone of college education; and few schools offered it below the junior level. Successful experiments during the 1930's by the University of California and other schools in freshman and sophomore philosophy classes encouraged others to lower the level at which such courses were taught until by 1954 nearly every university in America had at least one freshman philosophy course.

Many philosophy teachers believed that the difference in maturity and general capability of high school seniors must be close enough to that of college freshmen to determine what goes well with the latter should go as well with the former. The American Philosophical Association in 1958 published a report of its "Committee on Philosophy in Education" recommending, on the strength of a survey of dozens or so experiments in philosophy in the high schools, that under certain appropriate conditions a previous consideration may well be given to offering at least some work in philosophy in high schools. Since then many such experiments have been carried out with uniformly favorable results. One professor, Le Roy Garrett, now at Texas Women's University, Denton, Texas, has taught philosophy in three different high schools near colleges in which he has been located continuously since 1954. Others have taught similar courses for enough years to warrant their belief that the experience shows the proposal to be feasible.

For eight years I taught a course in ethics and logic at the University High School in Carbondale. At the end of the first three years of this experiment I made a questionnaire study of attitudes toward the course of the 69 students who had taken it. At the time the former students filled out the questionnaire, they had graduated from the course from eight months to two years and eight months, long enough to lend some objectivity to the data obtained. It was gratifying that 96% of the students re-

Daily Egyptian Book Section

Works of Ludwig Wittgenstein collected

Wittgenstein: The Philosophical Investigation, edited by George Pitcher, Garden City, N.Y.: Doubleday in 1953, has a "philosophical profile" of the work written by a philosopher, L. E. Wright. One of the most stimulating and the same time withdrawn and enigmatic personalities in modern philosophy was Ludwig Wittgenstein. Born in Vienna almost 90 years ago, educated as an engineer in Berlin and later at the University of Manchester, his work was honored by Cambridge University where, as a star pupil of Bertrand Russell, he absorbed and subsequently opposed the best of symbolic logic and mathematical theory that the formidable geniuses of Russell had to offer him.

His effect upon other men bordered upon the hypnogogic; his distinguished philosophers older than himself dutifully took notes of his lectures, even dictation of his words, eventually published them, and virtually groveled when their notes turned out to be in the slightest degree unclear or inaccurate. Others, men of real consequence, were loath to commit himself and stated certain theses until Wittgenstein had pronounced upon those questions. But behind all this respect, adulation, and conception, Wittgenstein's conditions patiently alone, resting to the point of fury any attempt to fix and cogitate his opinions, and to require them to go back and correct or cancel out his earlier formulations.

Two schools of philosophy grew up round his speculations, the Logical positivists of Vienna and elsewhere taking many leads from the only book Wittgenstein ever published, called the Tractatus Logico-Philosophical. One is the American-English Language Analysts of Oxford and Cambridge, who later the University of Manchester, and Cambridge University where, as a star pupil of Bertrand Russell, he absorbed and subsequently opposed the best of symbolic logic and mathematical theory that the formidable geniuses of Russell had to offer him. His effect upon other men bordered upon the hypnagogic; his distinguished philosophers older than himself dutifully took notes of his lectures, even dictation of his words, eventually published them, and virtually groveled when their notes turned out to be in the slightest degree unclear or inaccurate. Others, men of real consequence, were loath to commit himself and stated certain theses until Wittgenstein had pronounced upon these questions. But behind all this respect, adulation, and conception, Wittgenstein's conditions patiently alone, resting to the point of fury any attempt to fix and cogitate his opinions, and to require them to go back and correct or cancel out his earlier formulations. Wittgensteinianism has been called the "Wittgensteinian school." It is a school that has grown steadily and has become a major force in contemporary philosophy. The school's main representatives are George K. Pohmann and R. M. Martin, who have written extensively on the subject. The school is characterized by a focus on the nature of language and its role in thought and expression. Wittgensteinianism is often contrasted with the mainstream of analytic philosophy, which emphasizes the importance of logical analysis and formal semantics. The school is noted for its emphasis on the role of language in thought, and its rejection of metaphysical speculation. The school has been influential in a variety of fields, including linguistics, computer science, and artificial intelligence. Wittgensteinianism is a complex and influential school of thought that has contributed significantly to the development of contemporary philosophy.
Methods and thoughts of Socrates related


This comprehensive study presents the life and philosophical thought of Socrates rather than an account of his life. It deals with the Socratic method, its development and its influence, and indicating its originality and influence as the forerunner of Socrates' contemporaries, especially the Sophists. Reflecting very

accurately in the light of his "fairminded" actions, the author shows that "Socrates' proposition of a definite moral term, Socrates shows that this proposition is not in contradiction to what is implied by the further proposition that virtue is knowledge, that no one does wrong willingly, and that all of us are mistaken.

Consider the first two of these paradoxes, of which the second is knowledge means that the possession of moral knowledge is a necessary and sufficient condition of doing good and of doing good, because knowledge is a prerequisite of voluntary action and virtue has to do with voluntary action (rather than compulsory action). It is a sufficient condition because when one has a knowledge through definition of what goodness is, he has the ability and the desire to achieve the "right aim." Now, since the "right aim" is the only aim in moral behavior, everyone naturally desires to know the right aim. Socrates insists that it is simply not in human nature to know right from wrong, that we conceive of bad to be what it is not to be conductive to one's own good.

Consider, for example, how Socrates seeks to know the "true." He first seeks to know what it is in "true" by means of a general definition. Then, after a person has this knowledge (the general definition), he will have a pattern or pattern of particular actions as good or bad, and be able to know what is good in conductive to one's own good.

The second paradox, "no one does wrong willingly," is a more general

thesis that the claim that no one knows what is right voluntarily does wrong. This is apparent since Socrates shows that what is right or not, willingly done and done thought to be bad, is no one does wrong willingly.

A person does not do what is thought to be bad, if a person believes that an object of his desire is good (even though in fact it is bad) and that he invariably acts in accordance with his desire, and hence invariably does what he believes to be good. Thus, no one does wrong willingly means that no one does what he believes to be bad.

Most faculty and students at SIR know that we boast one of the nation's few women professors of philosophy. But now the University can take pride in the fact that Professor Elizabeth Eames is an even rarer specimen than an attractive lady teaching in a difficult discipline. As we can now know the author of a book in philosophy which is bound to make its mark in the field.

Anyone who reads pages 25 to 28 of this book will recognize at once its ambitious aim. This is a serious, comprehensive, well-bred, yet as one and the same, both sympathetic and critical, scholarly piece of solid work.

As a matter of fact, this is actually the first full-length, 228-page study of Russell's philosophy of knowledge. Nor is Professor Eames satisfied with merely taking on Russell himself. While undertaking an exhaustive critical analysis of Russell's epistemology, tracking it historically and treating it systematically, Mrs. Eames also manages to take Russell's epistemological interpreters and critics apart, showing where they have gone awry in misinterpreting the nonagenarian. Sage Russell himself, by the same token, can also be shown to be

on this subject, he also now knows that the Russell who has been endlessly taken to task for the (unposed) fact that "he never seems to stay put;" no sooner has one grasped Russell's position in one book than one has to revise one's judgment from a perusal of the content of Russell's next treatise. Mrs. Eames successfully shows these almost universal judgments to be mistaken. Of course, this eminent 20th century thinker keeps on the move in his thinking. Nor does he permit anything he has said and published previously to endanger his constantly on-going examination and re-examination of his position.

But this process, in the first place, shows a steady continuity of... Reviewed by

Paul A. Schlip

his thinking, and, secondly, demonstrates that, all the time, Russell is keeping intellectually alive. Let youthful philosophy instructors imagine that they have their philosophical system wholly worked out and neatly tucked away in their (philosophical) vest-pocket. Not so Russell.

At no point is to be satisfied with the position he has outlined and reached, rather any point reached for him is always a challenge to dig deeper and go further. Is this not the very essence of steady and philosophically alive? Professor Eames' new book should put this particular criticism of Russell to rest for all time to come, since it illuminates the progressive nature of Russell's thought.

In a general university daily newspaper, read by far more persons not at home in technical philosophy than by philosophers, it would be worth making a valuable contribution to Russellians...

Our reviewers

John Howie is an assistant professor in the Department of Philosophy.

George K. Plchmann is a professor in the Department of Philosophy.

Paul A. Schlip is a professor in the Department of Philosophy.


**Religious Studies**

**by John Hayward**

**The Right to Put Religious Studies into the Curriculum of an American state university has been a long battle only recently won—a battle involving the United States Constitution and Supreme Court. It was originally thought that to provide any public support for instruction in religion was a breach of the First Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion." Numerous Supreme Court decisions have rejected the position that only ecclesiastical, vocational and practitioners out of public education.

In the over-idea, the Supreme Court made a momentous decision in behalf of a more enlightened, more tolerant, more liberal approach to religious belief and practice in American society. The court had heard a case (Abington School District v. Schempp) that devotional Bible reading in public schools violated the First Amendment. The defense argued that to forbid Bible reading, the school was not guilty of supporting sectarianism, but the court ruled that the practice of reciting the Bible violated the First Amendment, and that it could not be offered in public schools.

The decision of the court to teach in college students has generally been undertaken by churches that have established schools, or that have been able to teach it to as many students as it can attract. This is clearly a legitimate function of the churches. But this function should be done by a special entity for religious scholarship. More than just a separate and given independent role. Most religious foundations honor this distinction and are glad that the legal barriers to the public study of religion have been removed.

New opportunities are now opening up to the modern university student through religious studies? He can learn about religion in its ancient and modern phases at the dam of culture. He can study the peculiar role of the Bible in primitive, law, medicine, technology, literature, art, and economics in religion, and behavior. The student can examine not only the broad span of western religions in Israel, the Near East, Greece and Rome, but also can study the classical traditions of China, India, Lao-Tze, and the Buddha, as well as the many-branched trees of Hinduism and Modernist faith.

College students can now hope to become sophisticated in contemporary religious development in the religions of Africa and Asia. They can expect a religious analysis of the secular faith of our day—in existentialism, Marxism, and in the many revolutionary movements occurring in Asia and Africa. The student can ask questions as to what are the covert religious assumptions of the modern science and technology, and as to how the modern science and technology are undermining the various scientific methods, of liberal humanism, of the rising forces for "communication" and "sensitivity groups." Religious studies, while not offering a strong historical base, aims at studying basic human values and social systems, their structures and symmetries, wherever they occur in this world or the next.

The founding president of the Center for the study of the University of Southern Illinois University has taken in this area. Recently, Visiting Professor of Philosophy, Miss Kimbro, reported to the Southern Illinois University that many students are enrolling in religious studies courses.
Existentialism and Phenomenology

by Don Ihde

Existentialism as a popular movement is now dying. But for that very reason it becomes possible to begin to sense its significance as a philosophical movement. Further, one now begins to hear a new terminology revolving around the word phenomenology, either in ruminations about the difference of "popular" experience and its philosophical re-birth in phenomenology.

It is certainly the case that few recent philosophies have swept into the scene so fast. Two obvious ones come to mind: Marxism and its variant revisions remain the official ideology of a great part of the world's political machinery. Marxism gets into the streets and in a very directed way turns the mass of its amazing frequency. The second, Neo-Thomism, again an official ideology of an organized group, gets into the streets less but remains strongly influential upon a great deal of the Catholic world.

But in this guise its acceptance was usually in the hands of the technically unphilosophical. Its very popularity gave birth to what may be called a "romantic" version of existentialism. Existentialism was pictured as an intensely individualistic, subjectivist, overtly concerned with freedom, self-alienation and a concern with death and absurdity. From this interpretation an extinction was frequently made so that Jesus, Bob Dylan, the theatre of the absurd and Norman Mailer were thought to represent existentialism.

Unfortunately this popularization of existentialism also blurred any possibility of understanding its philosophic roots. It was taken to mean a battle-cry of a return to individualism, a protest against the death and absurdity of our time. Interestingly enough these issues are more easily characterized as the constants of a cultural avant-garde that are not existentialist as philosophy, but existentialism as battle-cry is now passing from the scene even after Harry and in Bellows' novel claims, "We must get beyond Heidegger!"

At the same time that the popular version of existentialism falls into decline its rise in connection with phenomenology seems to be part of a tide of recent existentialist thought being re-discovered and understood.

On my interpretation, existentialism is the 20th century combination of the humanistic concerns of the 19th century philosophical currents in the West. The 19th century was the century of the rigorous methodology of science and the scientific revolution. In its destruction of the metaphysical system, many of the ideas of recent existentialist thought display different aspects. From one side, Kierkegaard and Nietzsche represent the rise of existentialism. Both these proto-existentialists lacked the precise, concrete, descriptive systems to the concrete individual, from abstract to personal concerns. In this context the concept of the human was different they overlap in concept and strategy. For Kierkegaard the concept of the turn to the human thinker was a religious question, "How may I become a Christian?" For him this called for a decision which commits one to a given mode of life—the famous "leap of faith." He working out this question Kierkegaard issued a direct attack upon the "official philosophy" of the day, Hegelianism, and upon the church and cultural Christianity.

Kierkegaard rejected any notion of a cultural Christianity. No one is a Christian unless he decides to be one, to commit himself with an infinite finitude.

Against Hegel and philosophy in general Kierkegaard argued that the philosopher ought not to go about constructing a grand system to account for the world and its processes from the inside down outside it. Rather, truth in both the religious and philosophical senses is the concrete reality of a lived present.

By this Kierkegaard meant not only that truth must be passionately pursued and called for commitments, but truth is always in relation to a concrete human. He appealed to Socrates, "the overhanging virtues of the Socratic wisdom was to have become aware of the essential significance of 'existence,' of the fact that the knower is an existing individual."

This truth, for Kierkegaard, does not exist separately, apart from the human knower, nor apart from the concerns and decisions of the human knower. For that reason not only reason is to be understood in terms of the human being of fear, dread, anxiety and, above all, decision. The experienced freedom constituting a central concern.

Nietzsche, too, reacted negatively to the academic philosophy of his day and against Christianity as well. Philosophy, according to Nietzsche, despite its grandiose claims and rationalizations, is in his day "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.

In the past, Western civilization was enslaved by the "slave morality" of Christianity. But, "God" was not the same as Nietzsche affirmed. That symbolic saying meant that all the values of Western civilization were crumbling and our systems of meaning were all headed toward destruction in a coming nihilism.

But just as philosophy as autobiography was not the death of God and the coming of nihilism a catastrophe for Nietzsche, a man had killed God and understood moments was ultimately the "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.

On my interpretation, existentialism is the 20th century combination of the humanistic concerns of the 19th century philosophical currents in the West. The 19th century was the century of the rigorous methodology of science and the scientific revolution. In its destruction of the metaphysical system, many of the ideas of recent existentialist thought display different aspects. From one side, Kierkegaard and Nietzsche represent the rise of existentialism. Both these proto-existentialists lacked the precise, concrete, descriptive systems to the concrete individual, from abstract to personal concerns. In this context the concept of the human was different they overlap in concept and strategy. For Kierkegaard the concept of the turn to the human thinker was a religious question, "How may I become a Christian?" For him this called for a decision which commits one to a given mode of life—the famous "leap of faith." He working out this question Kierkegaard issued a direct attack upon the "official philosophy" of the day, Hegelianism, and upon the church and cultural Christianity.

Kierkegaard rejected any notion of a cultural Christianity. No one is a Christian unless he decides to be one, to commit himself with an infinite finitude.

Against Hegel and philosophy in general Kierkegaard argued that the philosopher ought not to go about constructing a grand system to account for the world and its processes from the inside down outside it. Rather, truth in both the religious and philosophical senses is the concrete reality of a lived present.

By this Kierkegaard meant not only that truth must be passionately pursued and called for commitments, but truth is always in relation to a concrete human. He appealed to Socrates, "the overhanging virtues of the Socratic wisdom was to have become aware of the essential significance of 'existence,' of the fact that the knower is an existing individual."

This truth, for Kierkegaard, does not exist separately, apart from the human knower, nor apart from the concerns and decisions of the human knower. For that reason not only reason is to be understood in terms of the human being of fear, dread, anxiety and, above all, decision. The experienced freedom constituting a central concern.

Nietzsche, too, reacted negatively to the academic philosophy of his day and against Christianity as well. Philosophy, according to Nietzsche, despite its grandiose claims and rationalizations, is in his day "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.

In the past, Western civilization was enslaved by the "slave morality" of Christianity. But, "God" was not the same as Nietzsche affirmed. That symbolic saying meant that all the values of Western civilization were crumbling and our systems of meaning were all headed toward destruction in a coming nihilism.

But just as philosophy as autobiography was not the death of God and the coming of nihilism a catastrophe for Nietzsche, a man had killed God and understood moments was ultimately the "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.

On my interpretation, existentialism is the 20th century combination of the humanistic concerns of the 19th century philosophical currents in the West. The 19th century was the century of the rigorous methodology of science and the scientific revolution. In its destruction of the metaphysical system, many of the ideas of recent existentialist thought display different aspects. From one side, Kierkegaard and Nietzsche represent the rise of existentialism. Both these proto-existentialists lacked the precise, concrete, descriptive systems to the concrete individual, from abstract to personal concerns. In this context the concept of the human was different they overlap in concept and strategy. For Kierkegaard the concept of the turn to the human thinker was a religious question, "How may I become a Christian?" For him this called for a decision which commits one to a given mode of life—the famous "leap of faith." He working out this question Kierkegaard issued a direct attack upon the "official philosophy" of the day, Hegelianism, and upon the church and cultural Christianity.

Kierkegaard rejected any notion of a cultural Christianity. No one is a Christian unless he decides to be one, to commit himself with an infinite finitude.

Against Hegel and philosophy in general Kierkegaard argued that the philosopher ought not to go about constructing a grand system to account for the world and its processes from the inside down outside it. Rather, truth in both the religious and philosophical senses is the concrete reality of a lived present.

By this Kierkegaard meant not only that truth must be passionately pursued and called for commitments, but truth is always in relation to a concrete human. He appealed to Socrates, "the overhanging virtues of the Socratic wisdom was to have become aware of the essential significance of 'existence,' of the fact that the knower is an existing individual."

This truth, for Kierkegaard, does not exist separately, apart from the human knower, nor apart from the concerns and decisions of the human knower. For that reason not only reason is to be understood in terms of the human being of fear, dread, anxiety and, above all, decision. The experienced freedom constituting a central concern.

Nietzsche, too, reacted negatively to the academic philosophy of his day and against Christianity as well. Philosophy, according to Nietzsche, despite its grandiose claims and rationalizations, is in his day "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.

In the past, Western civilization was enslaved by the "slave morality" of Christianity. But, "God" was not the same as Nietzsche affirmed. That symbolic saying meant that all the values of Western civilization were crumbling and our systems of meaning were all headed toward destruction in a coming nihilism.

But just as philosophy as autobiography was not the death of God and the coming of nihilism a catastrophe for Nietzsche, a man had killed God and understood moments was ultimately the "unconscious autobiography" of the philosopher. But strangely enough this was not considered a defect by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography." Against this philosophy must arise from the concerns of the concrete and creative individual.
El 'botafumeiro'

Transportando el 'botafumeiro'

Jean Brodie seems silly, really fascinating, destructive

By Dennis Kozak

For many years, movies with a woman as the central character were a diet for most film fans. Hollywood was exceptionally strong. One of my nostalgic tours through movie history might be to discuss the films of "Jean Brodie" but even with the lack of resources, the list of these heroines never really understood them...

Jean Brodie was a real-life Mexican revolutionary, and he's the typical Brodie character: too simple to be corrupted so he has to be destroyed. The film was an interesting take on the original novel by John Steinbeck (Of Mice and Men) and Balzac (Wine of Wrath). The direction by Elia Kazan.

One of the girls is not influenced by Miss Brodie's pro-France orientation and is promptly killed. Another is so influenced by her teachings that she is not interested in her favorite that she methodically sets out to get the teacher killed. Eventually we see Jean Brodie as a dual role in Spanish Civil War and is promptly killed. She is not influenced by her favorite that she methodically sets out to get the teacher killed. Eventually we see Jean Brodie as a dual role in Spanish Civil War and is promptly killed. She is not influenced by her favorite that she methodically sets out to get the teacher killed. Eventually we see Jean Brodie as a dual role in Spanish Civil War and is promptly killed.

TV for this week

SATURDAY
In a live telecast from West Springfield, Mass., champ Bob Foster battles Andy Kendall for the light heavyweight championship boxing crown, 4 p.m. channel 6. Mario, the new champion, 4 p.m. channel 6.

John Steinbeck wrote the script for "Viva Zapata," a film about the Mexican Revolution, starring Brando and Anthony Quinn. The script was based on the early life of Helen Keller, 5 p.m. channel 6.

The St. Louis Cardinals challenge the Los Angeles Dodgers in an exciting game of baseball, 2:45 p.m., channel 6.

WEDNESDAY
NBC On Stage presents William Shatner and Elizabeth Ashley in "The Shy Lady of Chance," a play about an angry young woman who is chased by a small town anti-poverty program by lottery, 8 p.m., channel 6.

John Steinbeck wrote the script for "Viva Zapata," a film about the Mexican Revolution, starring Brando and Anthony Quinn. The script was based on the early life of Helen Keller, 5 p.m. channel 6.

SUNDAY
The St. Louis Cardinals challenge the Los Angeles Dodgers in an exciting game of baseball, 2:45 p.m., channel 6.

The Prisoner returns to TV. The series, starring Patrick McGoohan, is about the mysterious No. 6, who, after resigning his job with an intelligence agency, is kidnapped and placed in a village that nobody can escape from, 10 p.m., channel 12.

FRIDAY
John Davidson hosts a summer variety series from London starting this week, 7 p.m., channel 3.

The movie version of "White Fang," Jack London's story of two men who go to Alaska in search of gold, will be presented tonight, midnight, channel 2.

Jean Brodie seems silly, really fascinating, destructive.

Anyhow, the point of this all is that Jean Brodie has been scheduled by Channel 12 for 10:30 p.m., Wednesday. As patrons of the Channel 12 movie, we all can.”
SUNDAY

Department of Music: Bach Festival, Part II with Chamber Orchestra, Myron Kartman, conductor, 3 p.m., Lutheran center.

Department of Music: University Wind Ensemble, Melvin Sliener, conductor, 3 p.m., University Center, Ballroom.

Illinois Beta Association of Phi Beta Kappa: Annual Banquet, 6:30 p.m., University Center, Ballroom B.

 Lambda Delta: Initiation, 1:30-4:30 p.m., University Center, Wabash Room.

All-Athlete Sports Day, 1 p.m., Pulliam Hall Playing Field.

Free School Classes: Jazz guitar, 3 p.m., Muckelroy Auditorium; intermediate guitar, 2 p.m., Agricultural Seminar Room; guitar, 2 p.m., Morris Library lounge.

Movie Hour: "Phantom of the Opera," 7:30 p.m., Davis Auditorium.

Hillel Foundation: Open study, TV and stereo, 7-10:30 p.m.; dinner, 6-8 p.m., 803 S. Washington.

Pulliam Hall Pool open, 1-5 and 7-10:30 p.m.

Pulliam Hall Gym open for recreation, 1-10:30 p.m.

Special Convocation Program: Indian Band, Black legislators in Georgia, 8 p.m., SIU Arena.

MONDAY

All Sports Banquet: Ralph Boston, Olympic track and field star, speaker, 6:30 p.m., University Center, Ballroom.

Payroll Division: Student time cards distribution, 8:30 a.m.-4:30 p.m., University Center, Mississipi Room.

Rehabilitation Institute: Luncheon, 11 a.m.-1:30 p.m., University Center, University Room.

Governance Committee: Luncheon, 12 noon, University Center, Wabash Room.

SCAC Current Events Committee: Dinner, 6 p.m., University Center, Renaissance Room.

Campus activities today, Sunday, Monday

SPECIAL CONVOCATION

Indian Band, Black legislators in Georgia, 8 p.m., SIU Arena.

MONDAY

All Sports Banquet: Ralph Boston, Olympic track and field star, speaker, 6:30 p.m., University Center, Ballroom.

Payroll Division: Student time cards distribution, 8:30 a.m.-4:30 p.m., University Center, Mississipi Room.

Rehabilitation Institute: Luncheon, 11 a.m.-1:30 p.m., University Center, University Room.

Governance Committee: Luncheon, 12 noon, University Center, Wabash Room.

SCAC Current Events Committee: Dinner, 6 p.m., University Center, Renaissance Room.

Campus activities today, Sunday, Monday
Senate demands end to double jeopardy

By Morris Jones

The Student Senate Wednesday night demanded that the administration end double jeopardy. The Senate passed a resolution demanding that the administration end double jeopardy, which would prevent students from being prosecuted by the university and then by the police for the same offense.

James Faulk, east side non-dorm senator, submitted the bill saying "students are many times placed under suspicion or disciplinary probation by the administration for offenses that take place on campus and sometimes offenses not even remotely related to their performance at this University."

This sort of action violates the university's code of conduct, Faulk pointed out.

This is a formal request for the University to change its policy, Faulk said. "We need a policy that is consistent with the administration's policy for offenses that take place on campus and that is consistent with the principles of double jeopardy."

After deciding to attach to the bill the amendment associating University Professor of Psychology John Wesley Jones formally notified the

Broadcast logs

Radio features

Programs featured Sunday and Monday on WSIU-FM.

SPECIAL: SOURCES, May 24

SUNDAY

10:00 a.m.
Church at Work
12:30 p.m.
News Report
1 p.m.
Church at Work
5:30 p.m.
Music in the Air
7:30 p.m.
This Shrinking World
8 p.m.
SPECIAL of the Week-
"Teach-in on Racism at Montreal," Part II
10:30 p.m.
News Report
11 p.m.
Nocturne

MONDAY

6:30 p.m.
News Report
8 p.m.
Outlook
10:30 p.m.
News Report
11 p.m.
Moonlight Serenade

T.V. highlights

Programs featured Sunday and Monday on WSIU-TV.

Channel 8, Include:

SUNDAY

4:30 p.m.
Film Feature
5 p.m.
The David Susskind Show
9 p.m.
NEAT Playhouse—Let Me Hear You Whisper
10:30 p.m.
Special in Service Dental Program

MONDAY

4:30 p.m.
What's New?
5:30 p.m.
Mister Rogers
6:30 p.m.
International Cookbook
8 p.m.
NET Journal
9 p.m.
Observation
10 p.m.
Monday Film Classics

LIMA (AP)—Peru slammed the door Friday on a visit by U.S. Ambassador John Wesley Jones formally notified the

Peru bans Rocky's visit

LIMA (AP)—Peru slammed the door Friday on a visit by U.S. Ambassador John Wesley Jones formally notified the government that Washington had suspended arms sales to Peru because of the seizures of American fishing boats.

Relations between the United States and Peru's military-controlled regime have been at a low for months because of the expropriation of an American-owned oil company's fishing vessel seizures.

Additional arms sales had been suspended in February, but neither side openly acknowledged the fact while negotiations were under way to settle their dispute. Washington news reports broke the first word earlier this week.

Asked if the military government had set a time for departure with the U.S. Army, Navy and Air Force missions, an official spokesman said: "They have no plans and will leave from this moment, whenever they like."

Washington's decision was contained in a note delivered to Foreign Minister Edgardo Hernandez Friday morning by Ambassador John Wesley Jones.

An embassy spokesman said there had been no official notification that the missions must leave.

The spokesman suggested it would be up to Peru to officially declare that it was breaking the bilateral military aid pact signed by the two countries in 1952. The pact provides for the presence of U.S. military advisers.

The United States has about 50 officers and enlisted men in Peru as advisers to the respective branches of the Peruvian armed forces. There are about 120 military dependents here too.

But the administration said it would end its present in-country representation and send the ambassador back to Lima as a "private citizen."
Resigns business post

Douglas draws Congressional fire

WASHINGTON (AP) - Senator Henry L. Douglas resigned Friday as the paid president of the All—American Foundation, which had received a $500,000 gift of the Supreme Court. Douglas denied that his resignation was prompted by the $500,000 gift, which was announced only last week. He said he had resigned because he could not keep up with the increasing workload of his Senate duties.

Douglas, who had announced his resignation last week, was scheduled to appear before a Senate committee today. The committee is expected to vote on whether to grant him a pension.

The committee has been investigating Douglas' involvement in the All—American Foundation, which he set up to support the Supreme Court. The committee has been investigating whether Douglas received any financial benefits from the foundation.

Douglas, who has served in Congress for 30 years, said he was not aware of any financial benefits he received from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.

The All—American Foundation was created to support the Supreme Court. It was founded by Douglas and other prominent figures in the legal community.

The committee has been investigating Douglas' involvement in the foundation, and it is expected to vote on whether to grant him a pension.

The committee has been investigating whether Douglas received any financial benefits from the foundation.

The committee is expected to vote on whether to grant him a pension.
Sierra Leone educator studying at SIU

By Coni Blake

A senior coed carrying 17 quarter hours may not seem unusual. But when she is Mariell Fitzjohn, 44, from Prestown, Sierra Leone, majoring in education, who is the mother of seven children and wife of a team commander, then it is different.

What led this woman to continue to school after her senior year at North Central College, Naperville, Ill., had spent her first Christmas with some good friends who were engaged in the off-campus ministry at SIU. She saw SIU then as the school where her mother should continue her education.

Both Mariell and her mother have a lifetime of service in the United States Education and Peace Corps. These officials in fact once taught in Sierra Leone in one in collaboration with the Sierra Leone government, she said.

"The answer is simple. The oldest of our seven children was just 10 weeks old. It is not the age at which one should start thinking about their college plans," Mrs. Fitzjohn said.

"When I was in England, I observed that their education was changing. Various experiments were being conducted to see how best education could be developed. Among other people who par-ticipated in the projects were United States Education and Peace Corps. Those officials in fact once taught in Sierra Leone in one in collaboration with the Sierra Leone government," Mrs. Fitzjohn said.

"I asked her why she decided to come to SIU, she said. "The answer is simple. The oldest of our seven children was just 10 weeks old. It is not the age at which one should start thinking about their college plans," Mrs. Fitzjohn said.

Longergan's career 'rocky'

By Alice Martin

They're here. They're there. They're everywhere.

"They're alive with fungus. If you move them, they can be killers of grass. If you turn them over, the fungus might find water.

What are they? SIU's rocks. The 50-acre campus is the job of John Longergan, assistant University Librarian. Longergan said the basis for selection is that rocks depend on their purpose—which can be for a hardscaped parking lot, creating a retaining wall or simply for scenery.

"Rocks are sandstone in the most common type of rock found around the campus," Longergan said. This type of rock has a long life expectancy. It is not easily broken and it collects moss or fungus which beautifies the rocks.

Limestone is the second most common type of rock, although it cannot withstand the weather as sandstone. The rock behind the Whirl Education Building is limestone and was found south of Little Crazy Lake," Longergan said.

The rocks used most by students are the sandstone rocks on the north side of Morris Library, he said.

Rocks are not plastered over with paint by students. He said plastering pain was a problem when the rocks were first put up on the campus. But when the students get used to the rocks, they will refrain from painting them. "When rocks are used with pain, it is usually done by upperclassmen who sometimes do not like to see new rocks on the campus, he said."

Longergan said he has no idea as to how many rocks are on the campus.

According to Longergan, all of the rocks come from within a 50-mile radius of the campus. He said he gets the rocks from farmers, usually for $10 a ton. He added that in most cases, farmers are glad to have the rocks taken from their property. Local moving firms and SIU's Physical Plant transport the rocks from the places where they are found to various areas on campus. "The 150-ton rock south of Arena was the most difficult rock to move," Longergan said. The equipment used for transporting the rocks was large hauling trucks and cranes.

Longergan said for aesthetic purposes, rocks were used because they were less expensive than concrete or sculptures.

Mao wot problem

MOSCOW (AP)—The Literary Gazette said this problem appeared in children's textbooks in Red China's Shandong Province. "Under the guidance of the great leader Mao Tse Tung, the equpment killed two wolves on the first day and three on the seventh day. How many wolves were killed altogether under the guidance of the great leader Mao?"

Sierra Leone is of primary concern as in all developing countries. To the young people of that country, Mrs. Fitzjohn has this to say: "No one is too old to learn. People must make use of the opportunities that exist to further their training and education. The old notion that one is too old to learn must be wiped out."

Mrs. Fitzjohn is a fourth avenue scholarship holder from the rotary International Club District 601. The fourth avenue scholarship is usually given to international students by the Rotary Internationals. She said she had enjoyed her stay in America and had made many friends. But, as might be expected, she is looking forward to passing her family again in September.

STUDENTS

Mon 18-26

SUMMER EMPLOYMENT

$3.95 per hour

Fulltime summer jobs. White collar positions for permanent summer. Will be trained in marketing, office procedures, and management.

$158 week salary

Only requirements are a will to work and a good business appearance.

Call Mr. Wood 632 2091

Insert your ad here. 4 lines $1.45

Daily Egyptian Classifieds

The second most looked at features around.

(you just can't compete with Bikinis)

Fill out handy form on page 18

Page 14, Daily Egyptian, May 24, 1969
Summer Music Theater to feature Broadway musicals

The 1969 Summer Music Theater will feature four Broadway musicals in repertory. Performances of "Bye Bye Birdie," "Gypsy," "The Unthinkable Mink Brown" and "Kismet" are scheduled every weekend. Performances begin at 8 p.m. in McKenna Auditorium. The schedule is: June 20, 21, 22-Bye Bye Birdie July 24, 25, 26-Bye Bye Birdie July 4, 5, 6-Gypsy July 18, 19, 20- Unthinkable Mink Brown July 25, 26, 27- Unthinkable Mink Brown

Season ticket sales will begin with the acceptance of mail orders June 2, or at the box office, located at the University Center Information Desk, beginning June 12. Ticket orders for individual performances will not be accepted until June 12.

Send mail orders to: Summer Music Theater, Department of Music, SIU, including a stamped, self-addressed return envelope, indicating which performance of each production you wish to attend and dates of performances. State student or adult; season ticket or individual show. Make checks payable to SIU Music Productions.

Prices are: Adult $2.75 per show, season ticket $19. Students $2.25 per show, season ticket $7.

Dietetic internships announced

Seven June candidates for graduation from the School of Home Economics at SIU have received appointments as dietetic interns. They will serve in the U.S. Army Medical Corps, three in other hospitals and the seventh in food research.

Mrs. Jolene Jansen, Wabash of Carterville, who has been enrolled in the Army Medical Specialist Corps training program at SIU, will be commissioned as a second lieutenant on receipt of her degree. She has been assigned to the Fitzsimmons General Hospital in Denver, Colorado.

The other two accepted in the Army dietetic program will receive their commissions after a period of basic training. They are Rita Wolf of Joliet, assigned to Walter Reed General Hospital, Washington, D.C. and Elizabeth Yelling of Carbondale, to Letterman General Hospital, San Francisco.

Erisa Garverner of Indianapolis, Ind., received an internship at the Institute of Food Research and Services, Pennsylvania State College, and Laurie Kaldis of Two Rivers, Wis., and Mrs. Karen Motzroth Little of Springfield have internships at St. Louis University Hospital, and Sue Dickey of Benton will intern at Veterans Administration Hospital, Illinois.

Miss Dickey, because of her high academic record, was given a two level internship at Hines, with higher rating and compensation than usual.

SIU courses train patrolmen

Carbondale probationary police patrolmen are currently taking courses at SIU as part of their training program. The program, which is in the Adult Education Department, "covers all phases of police work," said Jack Hazel, Carbondale chief of police, said, "and is required of all new patrolmen on the force."

Hazel said that these courses are required by the Illinois Local Government Law Enforcement Training Board. If probationary officers do not take these courses, the city does not get reimbursed for training funds, Hazel explained.

The program is four weeks long and requires 140 hours of class time. The patrolmen are tested weekly, and also have a final examination. The courses are given twice a year.
Room 105 holds new mini-library for SIU

By Jackie LeVine

In the east wing lobby of Schneider Hall is an inconspicuous door marked 105. If you should open it, you would find yourself in a miniature library.

It is one of four such libraries on the SIU campus. The other three are located in Lentz Hall, Neely Hall and at VIT.

These libraries consist of paperback book collections, magazines and current newspapers. The reading material is paid for by individual dorm executive council funds and Morriss Library funds.

Because Schneider Hall's library is the newest of the dorm libraries, it has some unique problems.

According to Paula Novak, supervisor of the Schneider Hall Library, "Students are not aware of this library so it is not getting maximum use. This is due to a lack of publicity."

Still flying high

"Revolutionists' just flag man

By Aubrey Scheller

Engaging in his hobby once led to extensive questioning and considerable loss of time for SIU Forestry Department chairman of the SIU Department of Forestry.

Andresen collects flags. While in Guatemala he decided to add the Guatemalan flag to his collection. So he bought one.

On his return through Mexico last spring he stopped at the border. The Mexican officials refused to let Andresen enter Mexico with the Guatemalan flag, suspecting that he was revolutionist trying to get to Mexico City to cause trouble.

After extensive questioning Andresen was finally able to convince the guards that he was merely a tourist. However, the guards refused to allow him to keep the flag. It was returned to the border.

SIU organization will help the needy

A new campus organization, "Students for the Benefit of People," has been formed to undertake projects that will help the needy.

Currently the group is conducting a drive to collect empty cigarette packages.

"The cigarette companies have offered to pay the medical expenses for one week of a child's stay in a local hospital dyspnoea for each 1000 packages collected," Doug Askev, spokesman, said.

Because of a lack of help only 1600 packages have been collected, Askev explained. Help is needed to collect them.

Membership in the organization is entirely voluntary with no membership requirements or dues.

Students wishing to help can call Askev, 3-4967, Wright 1 312, Chris Baker, 3-4955, Wright 1 212, or Jeff Ayers, 3-4147, Boomer 1 313.

Are Mutual Funds For You?

Mutual Funds are one of the most popular means of investing for the non-expert securities investor.

Frank Janello, Representative of the Metropolitan Securities Corporation

Located in Franklin Insurance & Realty Co. Bldg.
703 S. Illinois
Phone 523-8637

Page 10, Daily Egyptian, May 24, 1969

Expert Eyewear

A THOROUGH EYE EXAMINATION WILL BRING YOU

1. Correct Prescriptions
2. Correct Fitting
3. Correct Appearance

Service available for most eyewear while you wait

Sun Glasses
Contact Lenses
Reasonable Prices

CONRAD OPTICAL
411 S. Illinois-Dr. Lee H. Jato Optometrist 457-4919
16th and Monroe, Harris-Dr. Conrad, Optometrist 942-5500

THE MEN OF WILSON HALL SUPPORT

Winged Wheels
Foyt favored for pole at Indy speed trials

INDIANAPOLIS, Ind. (AP)—A. J. Foyt Jr. drove a car of his own design past the 150-mile-an-hour mark in practice Friday and repeated the favorite to win the pole position Saturday in opening time trials for the 53rd Indianapolis 500.

The Houston, Tex., veteran, driving an unsupercharged, fourth victory in the May 30 race, earned a practice lap at 170.261.

Foyt was running about two miles in the rear of Mario Andretti of Nazareth, Pa., in the cool early hours Friday.

The Italian-born Andretti, twice winner of the Indianapolis pole, had been up to 171.796 m.p.h. in a four-wheel drive Lotus-Ford which crashed and burned Wednesday.

He escaped with minor facial burns, but has been unable to match his previous speeds with his backup car, a lighter two-wheel drive Lotus-Ford in which he won a U.S. Auto Club championship race at Hartford, Conn., last month.

A fan, one of many who thought he was having some speed for Saturday's 10-mile trial, yelled, "Take out another one." And Foyt, when he got out of his car, answered, "That's a new one."

Booby Unser, last year's 500 winner and USAC national champion, was running almost 168 m.p.h. Friday in his Lola-Owenbrenser. Roger McCluskey, Foyt's teammate in the Coyote Fords, was running strong at almost 169. He had done 170 earlier in the week.

Other potential pole winners

Netmen end season in dual meet today

The SUU tennis team will close its regular season today with a meet against Principia College at Elsah.

The match will have a long layoff following today's match until the NCAA Tennis Championships beginning the week of June 22-23.

SUU has been idle for more than a week because its scheduled match against Minnesota State last weekend was canceled due to rain.

Foyt favored for pole at Indy speed trials

Three sign letters of intent

Three high school athletes, two wrestlers and one swimmer, have signed national letters of intent to attend SUU next fall.

A long, SUU wrestling coach, announced the signing of wrestlers Tony Cunningham and Peter Engles.

A 5-6, 112 pound grappler, Cunningham has only lost three matches in three years of competition. He placed second as a junior in state competition and third as a senior.

Engles, a 6-1, 154 pound wrestler, compiled a 25-1 record this season and captured third place in the Illinois State Championships this year.

SUU swimming coach Ray Essick announced he has signed three-time high school All-American, Bill Tingley, from Olivonville, Ky., 6-5, 175 pound senior, Tingley already owns a 100-yard backstroke that tops the SUU varsity record by 2 seconds, according to Essick. 

Tingley also owns a 220-yard butterfly and backstroke, but has the potential to equal five even for the SUU swim team, Coach Essick says.

WANTED: NEW STUDENT ORIENTATION LEADERS

Summer & Fall

Apply or Pick up Application at Student Activities Office U. Center

See: Sharon Naylor or Alan Ader

Richland Community College

Three sign letters of intent

Three high school athletes, two wrestlers and one swimmer, have signed national letters of intent to attend SUU next fall.

A long, SUU wrestling coach, announced the signing of wrestlers Tony Cunningham and Peter Engles.

A 5-6, 112 pound grappler, Cunningham has only lost three matches in three years of competition. He placed second as a junior in state competition and third as a senior.

Engles, a 6-1, 154 pound wrestler, compiled a 25-1 record this season and captured third place in the Illinois State Championships this year.

SUU swimming coach Ray Essick announced he has signed three-time high school All-American, Bill Tingley, from Olivonville, Ky., 6-5, 175 pound senior, Tingley already owns a 100-yard backstroke that tops the SUU varsity record by 2 seconds, according to Essick. 

Tingley also owns a 220-yard butterfly and backstroke, but has the potential to equal five even for the SUU swim team, Coach Essick says.

Richland Community College

\[ \text{WANTED: NEW STUDENT ORIENTATION LEADERS} \]

\[ \text{Summer & Fall} \]

\[ \text{Apply or Pick up Application at Student Activities Office U. Center} \]

\[ \text{See: Sharon Naylor or Alan Ader} \]
1969-70 Cheerleaders

Karen Bohlmeyer
Lonna Rice

Busy off-season at SIU

Silas tackles problems of needy

By Don Meyer

Ever wonder what professional football players do in the off-season? Sell insurance! Write checks? Hold a job? Lift weights? Combine all these and you’ve got SIU’s National Football League veteran-in-residence, Sam Silas.

Silas, a defensive tackle for the New York Giants, makes Carbondale his home during the off-season. In past years, he has worked for the University as a counselor in the student work and financial assistance office. This year Silas was named co-ordinator of University Services to Carbondale, a position he assumed with much pride.

“We’re a liaison between the help-seeking departments of the University and the needy people of Carbondale,” Silas explained.

He added that his office was created to help serve as a co-ordinating agency between SIU’s departments which can help solve current problems within the city of Carbondale.

“We’re primarily black oriented, and the reason we are primarily black oriented is because the Northeast part of Carbondale is predominantly black and is the problem area of the community. By the same token, it is not only an all-black problem. There are white people living there too,” said Silas.

Silas not only spends much time at his job—but also with many other activities.

For one, there is the course work he is taking to fulfill requirements for a Ph.D. degree in higher education. He also manages to fulfill speaking engagements, sell insurance, operate student housing, maintain a family life and still find time to study and keep in top physical condition.

Silas often can be found late at night circling the track at MacAulay Stadium. The Giants have told their players to report to training camp “light” and Silas currently is 11 pounds “heavier” than he was at training camp.

He spelled out some of the programs which the staff at University Services has been successful in instituting.

One is the “Learner Program” operated in conjunction with the personnel office. It seeks to help unskilled people find jobs with the University.

Silas said, “These people enter the jobs at the lowest rung on the civil service pay scale and require training on the job. It is hoped that the person will learn the particular skills of the job and advance to the fullest extent of their capabilities. However, their advancement on the job, depends entirely upon themselves as individuals.”

He also told of the “most comprehensive recreation program that Northeast Carbondale has ever had. This program will provide the type of recreation that the Northeast side wants, because it allows the people to run the program themselves.”

Silas and his staff are working on other programs, which will help the needy citizens of the community. One program which will become a reality this summer is employment at the University for needy high school age youth. These youths will be employed in various departments throughout the University.

The basic idea of the program is to show youths that the University has a great deal more to offer them than they realize. By placing them in jobs in the various University departments, it is hoped that they will find out what college has to offer them in relation to their future.

“The experience of my operation has especially been augmented by the particular co-operative spirit rendered me by many people within the university,” said Silas.

He added, “We hope the programs which we have started will be around for along time. Our aim is not to take credit for any of these plans but to make sure that we are always around to be of service to those who need it in the community.”

National Defense Student Loans

ATTENTION: All NDSL recipients

If you do not plan to return to Southern Illinois University, you must complete exit interviews at the bursars office. All university records will be withheld if requirements are not fulfilled.

DAILY EGYPTIAN CLASSIFIED ADVERTISING ORDER FORM

CLASSIFIED ADVERTISING RATES:

1. DAY (in one minimum) $5.00 per line
2. DAYS (Consecutive) $4.00 per line
3. DAILY (In one minimum) $4.00 per line

DEADLINES: 2 days in advance, 2 p.m. except Fri. for Tues. ads.

Mail this form with remittance to Daily Egyptian, 9032 SIU

INSTRUCTIONS FOR COMPLETING ORDER

1. "Be sure to complete all five steps. A line number or letter per space
2. A must be filled in for periods and commas
3. A department, All advertising is subject to approval. No blank copy of any line as a full line

NAME ADDRESS PHONE NO.

1. KIND OF AD

2. RUN AD

3. CHECK ENCLOSED FOR

4. CHECK ENCLOSED FOR

5. CHECK ENCLOSED FOR

To find your cost, multiply total number

of words (including letters, periods, and

under rates. For example, if you run a

one line, one time for 100 words, total cost will be $14.00 (100 x $.14). If you run a line for 100 words, total cost $14.00 (100 x $.14) . Minimum charge for an ad is $5.00
Late problems fail
for ombudsman;
June target date

By Terry Peter
Staff Writer

The office of ombudsman, designed to aid students in dealing with the administration, may be filled by summer quarter, according to Tom Bevitt, executive assistant to the president. "We plan to appoint a Sam Panayotovich-type body president," he said.

Bevitt said the position we have in mind for the job is tied up," Bevitt said. "If he is able to work this summer, the ombudsman will be established then.

"If not, it will definitely be set up by fall," he said. The concept of the ombudsman, which originated in Sweden and has been discussed as a possible way of helping citizens with the growing bureaucratic structure in the United States.

The idea was advanced last year as a method of bridging the gap between students with legitimate grievances and the administration.

Bevitt said last November the administration, the Student Senate and Panayotovich's executive cabinet had to implement the suggestion. He said the ombudsman would be an individual, who would be a "neutral, impartial" helping citizens whose sphere of concern is confined to campus problems.

Bevitt said questions about dealing with the administration through approved channels could be handled by the ombudsman's secretarial help.

The ombudsman himself will be primarily concerned with serious complaints about "inconsistent, harsh, impolite or rigid administration of a particular rule or policy," as stated in the proposal passed by the Student Senate Jan. 15.

Bevitt said the ombudsman's office would likely be located in the barracks north of the University Center, which houses the Information and Scheduling Center.

The office was not set up this quarter, as had been hoped, because "we wanted to get someone familiar with the campus and the operations," Bevitt said.

"We want someone who is broadminded," he continued. "The students have to think they'll get a fair deal.

Bevitt said the ombudsman would take a lot of work off the back of the executive cabinet.

"The purpose of the ombudsman is to put ointment on the sore," Bevitt said. "I want the government doing its job to get rid of the source of the sore.

Late problems fail
to mar Apollo flight

By Gus Bode

Stafford said the five-hour, 40-minute delay would permit the astronauts to beam to earth more spectacular views of the moon's surface landscape.

The astronauts, who are to blast off and start for home early Saturday morning, spent their final moon-orbiting hours Friday, learning lunar navigation maneuvers that will help the Apollo 11 crew land there in July.

Stafford also revealed for the first time Friday that he and his crewmates have been coughing, sneezing and itching. For three days because their spacecraft atmosphere was polluted by floating fibers of glass wool insulation.

Preliminary hearing held in
Big Muddy Gazette lawsuit

By Dan Van Atta

SU Chancellor Robert MacVicar and Dean of Students Wilbur Moulton testified in a preliminary hearing at U.S. District Court, East St. Louis, Friday.

The hearing was called in connection with a petition for a civil suit against members of the SU administration, filed by attorneys for the American Civil Liberties Union (ACLU) on May 12.

A motion for dismissal of the charges, made by the defendants, was denied by the judge.

Also testifying at the hearing was Kevin McGary, SU student and a plaintiff in the suit, and Thomas Davis, SU professor and representative of the ACLU.

The petition for suit alleges that the plaintiffs' constitutional guarantees of the First and Fourteenth Amendments were violated when the solicitation permit for the Big Muddy Gazette was revoked. It requests that the court issue a temporary injunction against the University's refusal to reissue the permit without prior inspection of the publication.

Thomas S. Mefford, clerk of the East St. Louis, U.S. District Court, said the plaintiffs have 10 days—from the date they receive the transcript of Friday's hearing—to file a brief.

When the brief is filed, the defendants will then have 10 days to file an answer brief. Following this, the plaintiffs will be given five days to file a reply brief.

After all the briefs are filed, the judge will probably decide whether or not to take the case under advisement, according to the judge.

Contacted at President Morris' office on the Edwardsville campus Friday afternoon, Moulton said the testimony dealt with a presentation of the facts regarding the matter.

The purpose of the brief will be to provide legal authority, or precedent, to support an oral motion or allegations.

Courtroom battle?

Attorney studies hours issue

By Nathan Jones

A Carbondale attorney acknowledged Friday that he is investigating the possibility of a court case to test the legality of current University policy regarding women's hours.

Ted Lorek, contacted at his attorney's office, said that the issue was only in its investigative stage and that he had not decided whether to take it to court or not.

The University, according to Lorek, is in a puzzling situation in that the requirement placed on women at SIU are in conflict with Illinois state law.

The Illinois constitution considers women to be grown up at age 18. Lorek remarked, while for the men it's 21.

It is strange that the University regulations view men as being able to take care of their own welfare before they reach their legal age and view women as not being able to take care of themselves, Lorek continued.

By Nathan Jones

Bond to speak at SU Arena

The SIU Arena program featuring Julian Bond,坐标...., will be held at 8 p.m. Monday.

The program, which is free and open to the public, will count as one Power House credit.

A reception will be held afterwards at Grinnell Hall in Bush Tower.

Gus says the Apollo astronauts are really "out of this world".