

Table Talk

News and Views of the Student Body of The Lutheran
Theological Seminary at Gettysburg.

Vol VIII, No 2

October 26, 1971

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plus: news items,
announcements,
etc.

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FOOTBALL FINAL

As it happens so many times, the season now is comprised of a mere one game. The big game, the Punch Bowl, so called because of its belligerent history, will be played this Friday, October 29, at 3:00. It promises to be an exciting game.

Meanwhile, our own regular season has reached its end with no surprises. The Seniors continued to dominate, winning both of their games. On the other end of the spectrum were the Juniors who continued their losing ways by dropping both of theirs. The Middlers managed to split their two decisions. The final standings look like this:

	W	L	T	Pct	PF	PA
Seniors	7	0	1	1.000	156	54
Middlers	3	4	1	.429	90	112
Juniors	1	7	0	.125	64	145

Congratulations to the Seniors and thanks to all participants, including referees and spectators. We hope everyone will cheer our team to victory on Friday.

COLLOQUIUM SCHEDULE

This Wednesday, the Martin Luther Colloquium will be held. Guest lecturer will be Dr. Jaroslav Pelikan, who is Titus Street Professor of Ecclesiastical History at Yale University. Classes scheduled after 10:00 A.M. are cancelled. Activities of the day include:

10:30 - Opening remarks by President Donald R. Heiges

10:45 - Lecture entitled "Luther Comes to America," by Jaroslav Pelikan

1:30 - Lecture entitled "How Lutheran is American Lutheranism," by Leigh D. Jordahl

3:45 - Lecture entitled "The Modernity of Lutheranism," by Robert W. Jensen.

5:30 - Closing remarks by Eric W. Gritsch

7:30 - Festival of the Reformation

DRAFT COUNSELLING SEMINAR

Gettysburg College
October 30-31, 1971
at Meals House
($\frac{1}{4}$ mi. N. on Murrumburg Rd.)

Schedule:

October 30, 1971

- 10:00 - Introduction: General Overview of Selective Service
- 11:00 - Counseling Techniques
- 12:00 - Lunch
- 1:00 - Classification: Brief view on conscientious objection; hardship deferment; other deferments and exemptions
- 2:00 - Medical disqualification
- 3:00 - The Appeal Process: Description; tactics and strategy
- 5:00 - Supper
- Evening: Break up into groups of five or six, where the sample answers to SSS Form 150 (to be provided) will be discussed and the Lottery Problem worked out. I will be available as a resource on this.

October 31, 1971

- 10:00 - Conscientious Objection: Fuller treatment of the requirements for the classification; discussion of answers to Form 150; possibly some discussion of alternative service.
- 12:00 - Lunch
- 1:00 - The Lottery and the I-H System
- 3:00 Loose ends: Brief discussion of emigration; questions which we have not had time to answer before
- 4:00 - End

There is no cost for this program.

Suggested reading:

Handbook for Conscientious Objectors - in the Seminary
Library on reserve

For more information, contact:

Greg Pile, Fred Lehr, or Larry Miller

OUR ENDEMIC ILLNESS

There seems to exist an atmosphere of isolation, frustration, and emptiness here at the seminary which is becoming increasingly evident. This painful realization is centered around the striking phenomenon that as this seminary is peaking in enrollment, the reality of community is sharply declining. It seems we are afflicted with a perplexing illness which has not only paralyzed this institution's development and creativity, but it has also paralyzed us as people, especially as members of a community.

A symptom of our present illness is the morgue-like atmosphere of the coffee shop. From talking with faculty and seniors, it has now hit an all-time low, with its lights off more than on. It is even too quiet to study there some feel! "At the center of this theological school is the worship of Almighty God, Father, Son, and Holy Spirit," however the attendance at and feeling about chapel is quite low. Friday Eucharist is one of the worst days of the week. The first year class elections quite adequately announced attracted only 19 students. Enough for a quorum had to be "drug" to the meeting. A dance held by the Student Association a few weeks ago had only 22 couples attend. There was enough space, a \$175.00 band, good music and "punch," and 22 couples having a good time -- that had a good time tempered as they waited . . . and waited . . . and waited for more of their friends . . . more of the community? It is needless to go on and on, for at least in my eyes there is an illness amidst us that is both externally visible and internally invisible.

Externally visible is the painful fact that this year approximately 70 married students

are living off campus. A third of them are NOT EVEN LOCATED IN GETTYSBURG! Thus about one half of all the students of this seminary in essence commute. We are rapidly becoming a commuter school for lack of on-campus housing. To further help matters, only one first year married couple is of the 25 couples living on campus, while the rest of the Junior class of which half are married find themselves scattered and isolated.

Unfortunately, but for good reason, the seminary chose to adopt the block system of class scheduling. The result has been a possibly more functional academic program, but the cost has been to bring about less student interaction and presence on campus. We are finding ourselves, as well as the faculty, even more elusive than ever. Many other factors omitted, it just seems that at present there are more factors working against the creation and life of community, than aiding it.

There are many obstacles that will have to be hurdled, and much work and planning undertaken if we are to examine and respond to this crisis we face. We have no other choice but to address ourselves to this task, for the immediate prospects here at the seminary at present appear to be dim if we continue to let nature take its course.

I feel that we can not be held directly responsible for the internally invisible illness that exists here at the seminary. Our present situation here is a product of our being trapped and caught up in the slow, sapping, and bungling machinery of a system that supposedly aids, supports, and directs us in this theological enterprise. It is a system that has held us and our professional training and education in a state of limbo for years, draining much concentration, creativity, time,

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ILLNESS continued

and money from our appointed task. It is a system which has frozen this institution, which in spite of the cold has grown and flourished -- only to find that its success too has been frozen.

Because of the openness, relevance, and innovativeness of this seminary, in sheer numbers it has grown these past years. But why must the price for the success be the creation of a frustrating and isolating of our community? We need more student housing! This need is graphic, only one of many needs we have. But we are frozen!

I feel it is time as students that we begin to take stock of ourselves and our present situation. A response from us is long overdue. It is time that we begin to speak up supporting those fighting on our behalf. It is time for us to openly let ourselves be heard, for the price we and our work are paying might continue indefinitely. Are we going to continue to pay this price?

Glenn Randall Neubauer

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"OLDER STUDENT" CLASSIFICATION

The faculty Field Education Committee reports that the committee can not take official action on first year student petitions for "older student" classification until the second semester. The "older student" classification enables the seminarian to complete his seminary work in three years. This is made possible by taking internship on weekends during a school year and full time during a summer. The program is outlined in more detail on pages 24 & 25 of the '71-'72 Catalogue.

The Field Education Office will presently receive the petitions, but again, no official action can be taken until the Junior completes his first semester.

CHARISMATIC COOKING

"We repair the daily deteriorations of the body by eating and drinking, until the day when You will destroy both the belly and the meats, for You will kill our emptiness with a marvellous fullness, and You will clothe this corruptible with eternal incorruption.... I wage daily war upon it by fasting, bringing my body again and again into subjection; but the pain this gives me is driven away by the pleasure (of eating and drinking.) For hunger and thirst really are painful: they burn and kill, like fever, unless food comes as medicine for their healing."-- St. Augustine.

If, however, abstinence from the delights of the table does not appeal to your well-developed gustatory sense, we offer the following recipe in the hope that, if you must sin, you will sin boldly. Thus, for all the Saints who from their fasting rest, we hereby present:

CARAMEL CREAM DIVINITY

Bring to a boil in a large heavy pan:

2 cups cream

Remove from heat and stir in:

3 cups sugar

1 cup white corn syrup

Return to heat and cook slowly.

When the candy boils, cover and cook for about 3 minutes until the steam washes down any crystals which may have formed on the sides of the pan. Uncover and cook slowly, without stirring, to the soft-ball stage, 238°. Remove sirup from heat. Cool to 110°. Beat until very stiff. Beat in:

1 cup pecan meats

Pour the candy into a buttered pan. Cut it when cool.

Paul Xander
Larry McDaniel

THE QUESTION OF GREEK, PART II

Mr. Lenihan raised, in his last column, several points relative to the question of the Greek requirement of our seminary. Since I fit into the general category of persons described in his article, it would seem appropriate, with as much parsimony as possible, to discuss my reactions to his thoughts.

1. It is important to understand that complaining is endemic within the academic situation, and especially so for tasks that are by their nature involved in the acquisition of tools - tasks that are repetitious and difficult, while not being intellectually challenging to the extent that one is accustomed in courses of another nature. Thus, most complaining as described cannot be viewed as indicative of a problem but rather as a normal part of the nature and process of acquiring an academic tool.

2. The Seminary views itself as a professional school. Since there are certain basic competencies that one should (must) be able to expect from any professional school graduate, and since Greek is a basic tool for the study of the New Testament, it seems to follow that one should expect professional graduates of this seminary to have acquired at least the basic knowledge of said language. It is as appropriate to drop Greek as a preparation for New Testament study as it would be to study on a professional (as opposed to undergraduate) level, Russian history and literature without a knowledge of Russian, or for a sociologist to be unable to understand statistical analysis.

3. Having said the above, I should like to turn to the major problem the Greek course presents to most of us. In this point, I am in agreement with Mr. Lenihan's estimation of the enormous amount of time required to make the need progress in the course. The

problem of time is really the basic problem that needs our attention. Since it would seem that returning to the old summer Greek school is not practical for personal and financial reasons, and that the present arrangement is not conducive to the optimal productive use of time, I would propose (and also indicate that this idea is not originally mine) that our January term would be the ideal time for our Greek school. It would offer a concentrated period of time during which the student would be free from the demands of other academic requirements in order to devote his attention to the language. In this way, one would be able to acquire the needed competence in Greek while still remaining within the context of our regular academic year.

There are many academic tools that one needs to acquire which are not of themselves enjoyable to learn. This fact, however, does not obviate the need for their acquisition.

K.S. Nelson

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LUTHERAN HOME

The Lutheran Home is interested in having seminarians visit one of their guests for an hour or two a week. These visits might include counselling, reading, going for walks, or doing whatever serves the needs of the guest. If you would be interested in helping, please contact Joe Scholtes.

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We shall never cease from
exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first
time.

From the Theology of Foolishness:

"His sneezings flash forth light..."

- Job 41:18a

Professor vonFrisch's¹ impressive² mini-essay on the uni-corn has inspired me to forsake for a season the delights of deaning³ and offer a contribution to that promising new movement in American theology, the "theology of foolishness."⁴ Plunging (ah, the aptness of that word in both its literal and metaphorical senses) immediately into the task at hand, I find myself at the depths of my descent eyeball to eyeball with that awesome denizen of the aquatic⁵ section of the biblical zoo: LEVIATHAN.

Careful research⁶ unearthed (unfortunately there is no corresponding verb applicable to the seas, the natural habitat of LEVIATHAN)⁷ some interesting facts. Job, that inveterate animal lover,⁸ devotes considerable attention to him/her (Job 41:1-34), as do the Psalmist (Ps. 74:14) and Isaiah (Is. 27:1). Isaiah falls into the hopeless confusion of all those who indulge in allegorizing⁹ when he speaks of not one (1), mind you, but two (2) LEVIATHANS -- one (1) a flying serpent and the other a coiled serpent, each representing a heathen kingdom.

Yet, it is Isaiah¹⁰ who opens some breathtaking vistas to the inquiring mind. His description of LEVIATHAN(S) as (a) serpent(s) derives from the literal meaning of the word, namely, "that which twists and turns." The inquiring mind, still gasping for breath at this vista, is, without a moment's pause, flung back to the primordial Garden, where, almost at the point of collapse, it nearly treads upon the father of serpents, that prototypical symbol of all evil, THE SNAKE!¹¹

That is to say, LEVIATHAN, the S.P.C.A. to the contrary notwithstanding, is a zoological symbol of malignancy. Application of linguistic analysis¹² to this fascinating beast-name further confirms

its darkly symbolic character. The word begins with that (to the untrained eye) meaningless combination of letters, L-E-V-I. But how can one fail to notice that this is the name of the father of the priestly tribe among Israel's twelve tribes? The Levites (who reach their nadir in Luke 10:32) were forever opening wide their collective, ceremonial mouth, after the worst fashion of nonsters of the sea,¹³ to devour, without so much as a "please" or a "thank you," the majestic (but tough to the point of indigestibility) prophetic strain in Israel's life.¹⁴ Furthermore, Matthew lists among the first disciples one (1) "Levi," and, significantly, notes that he was a "tax collector." Whose jaws are open wider, with more intent to snicker-snaker without leave or let, than those minions who keep Caesar's stomach stuffed with bread in whatever time or place?¹⁵

LEVIATHAN'S swim through the seas of world literature has been consistent with his/her sinister beginnings. I, for one (1), have long been convinced that Mcby Dick is none other than LEVIATHAN in disguise.^{16,17} Need I mention, likewise, Thomas Hobbes' LEVIATHAN, a figurative designation of the all-devouring state no doubt suggested to him after a fleeting but unforgettable glimpse of the Loch Ness monster?¹⁸ Unless I am mistaken, I also noted¹⁹ a tendency to apply (though not in so many words) this monstrous appellation to our own beloved institution on the part of Mr. Gregory Lenihan while, in the last issue of "Table Talk," he still had his tongue (not forked, but definitely knife-like) in his cheek (how can he enjoy the Pub with all those perforations?)

I cannot close without suggesting a homiletical theme which has emerged in the course of this

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research. It seems to me to be singularly appropriate to us who inhabit this place.²⁰ I offer it freely and hope that I will be in chapel the day someone gives it the exposition it deserves: "Never look back; something may be about to swallow you."²¹

- H. G. Stuenkel²²

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Footnotes

1. What a delightfully coincidental name (Frisch= fresh, new) for this newest entry into the field of Old Testament scholarship, now that Professor von Rad's (Rad = wheel, cycle) wheel is indeed turning more slowly.
2. Marred only by a regrettable absence of footnotes. This is but one more deplorable sign of the avante-garde-ism which has reared its ugly head in the theological world of Boston (of all places!) out of which Professor vonFrisch has so recently galloped (one rides a unicorn bareback, grasping firmly its single (cf. footnote 12 below) horn.) With all the fervor I can command, I implore all young scholars setting foot on the treacherous trail of academic pursuit, "Never, oh never, be caught with your footnotes down!"
3. The recently revised job description of this office insists that one-half ($\frac{1}{2}$) of the dean's time be devoted to scholarly research and teaching.
4. Exponents of such now passe schools as the "theology of hope" will kindly step aside.
5. The ancient Hebrews are known to have feared water; hence, their remarkable penchant for wandering around in deserts and the fact (why has no one ever thought of this!) that baptism never made much headway among them as an initiatory rite.
6. The Bible Reader's Encyclopedial and Concordance, ed., W.M. Clow, D.D. (Collins: London, 19??), rescued from the obscure corner where it has rested quietly since my wife used it in a college Bible course, was all I could put my hands on when the afflatus divinus descended upon me. Jorge Borge, The Book of Imaginary Beings, is strangely silent about LEVIATHAN, speaking only of "Leviathan's offspring," without even having established the creature's sex! Shoddy work!
7. "dreged up" might do.
8. cf. Professor vonFrisch's remarkable insight to this effect in the previous essay in this series.
9. cf. the Hermeneutics courses of semesters past and semesters yet to come.
10. Proving once again that the snelly errors and heresies of former generations are fertile soil for the fragrant but fragile blossoms of truth in later ones.
11. From whence our trite but expressive phrase, "snake in the grass." Newer connotations surrounding the word "grass," and the possibility of seeing hallucinatory snakes after the use thereof, make that already expressive phrase still more pregnant with meaning.

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12. Professor vonFrisch's failure to grasp with both hands (no doubt due to his above-mentioned position on the unicorn) this valuable tool is regrettable. Surely the very presence of "One" (1) in its Latin root unus in the name uni-corn places the burden of proof on those who have besmirched this lovely creature's singular beauty by attempting to turn it into a two-horned monster.
13. The Cookie Monster on Sesame Street is a "liberal theology" version of this phenomenon.
14. cf. unpublished class notes taken in the year 1944 from the lectures of J.M. Myers in 10103, "The Prophets of Israel", for further material on this ancient conflict between religion priestly and prophetic.
15. cf. the rash of bumper stickers presently appearing on cars in our commonwealth.
16. It is well known that the devil can change his appearance.
17. Those interested in pursuing this subject further are referred to my article in the December, 1961, issue of the International Journal of Nautology, "Maybe Maby Was No Whale."
18. Certainly LEVIATHAN'S present incarnation, even allowing for the Scotch-drenched fecundity of the Scotch imagination.
19. It has been noted on his permanent record card in the Registrar's office.
20. Though we speak of it as "THE Hill", we are scarcely 300 feet above the level of that sea where LEVIATHAN still lurks.
21. I pay willing tribute to that eminent but too little acknowledged philosopher, Satchel Paige, in whose original version this maxim reads, "Don't look back; somethin' may be gainin' on you."
22. How paradoxical, yea foolish, that one (1) whose name ends with the German diminutive, "-fli", should grapple with a subject/object of such gigantic proportions!

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FESTIVAL OF THE REFORMATION

7:30 IN THE CHAPEL

WEDNESDAY, OCT. 27

Liturgist - Gerald Christianson
Preacher - Eric W. Gritsch

REPORTS OF THE SOCIAL ACTION COMMITTEE

October 11, 1971

Attending the meeting: Larry Miller, Chairman; Mr. Hale; Fred Lehr; Randy Neubauer; and Greg File.

Agenda:

- 1) Student voter registration
- 2) Fall peace movement
- 3) Draft counselling
- 4) People's Peace Treaty
- 5) Regional Social Action Co-ordinating Committee
- 6) National Student Lobby
- 7) Chairman's Expectations for committee

The first topic of business was presented by Mr. Hale. Since student registration in college towns is just a recent thing, Mr. Hale suggested that committee take the necessary steps to help college students register to vote here in Gettysburg. He suggested that we check the local laws concerning voter registration. The committee could then function as a resource center for informing students about registration. Since the November election is so close, he suggested the committee wait until early December, and then have Dr. Bruce Bonneau come to a meeting to talk about the local laws for registration; and also at that time utilize another resource -- the League of Women Voters.

Fred Lehr then discussed the moratorium for peace on October 13. It was decided the only thing the committee could do for this event would be to set up a table in the coffee shop to distribute information on peace, and to ask for contributions in return for 'Peace' buttons. It was decided to let the table remain standing for the rest of the year, with the purpose of distributing any further information relative to this committee.

It was also decided to advertise and place a sign-up sheet upon the table concerning Don Luce -- a speaker in Camp Hill on Thursday evening, October 14.

Another suggestion for the moratorium - Wednesday, October 13 - was to ask the professor in each class to offer a prayer for peace, or for a student in the class to do the same.

Fred Lehr also informed the committee of a Draft counselling seminar to be held on October 30 & 31 in Gettysburg. Greg File is going to contact John Coffman for more information. It was also reported that Bill Heineman was heading the peace movement at the college.

It was also decided to appoint an ad-hoc subcommittee to handle the Joint Treaty of Peace, a document which has been signed by concerned persons over the U.S. and sent to the President.

The final topic of discussion was the National Student Lobby in Washington, D.C. Membership is \$30.00 for the first year, and the entire student body, as a group, must vote on joining. The committee voted unanimously to recommend that the student body join this organization.

In his remarks, the chairman of the committee stated that the main purpose of this committee should be to collect and disseminate information. Also that all new business should be in Larry Miller's hands before the meeting.

Next meeting is scheduled for October 18, at 7:00 PM.

(Minutes of that meeting are on the following page.)

REPORTS OF THE SOCIAL ACTION COMMITTEE

October 18, 1971

Called to order at 7:00 PM.

Agenda:

1. Contribution for moratorium committee
2. Literature for table
3. Report on C.O. Counseling Seminar
4. Unicef

Fred Lehr reported that he had collected \$1.50 for Moratorium buttons. The committee decided to give \$10.00 to Fred Lehr for a contribution to the Moratorium Committee for the October 13 Moratorium.

Fred Lehr felt that before ordering literature for the table in the coffee shop, we should find some other way to advertise our information (such as a magazine rack).

Greg Pile reported the Draft Counseling Seminar will be held October 30 & 31 at the Meal's House, near the college. Greg is going to see if he can purchase the book to put on reserve in the Seminary library. Also, the schedule will be posted and placed in "Table Talk."

A Unicef project was proposed by Larry Miller as an ongoing project for the seminary community. The project is one where the individual saves certain labeled packages and sends them to the center to support Unicef.

Larry Miller proposed a questionnaire be distributed to discover how many in the community practice good safety habits.

The next meeting was scheduled for October 25, 1971 at 7:00, in the Coffee Shop.

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The Staff

- Co-editors: G.S. Lenihan
 Bob vonFrisch
- News Editor: John Siegmund
- Sports Editor: Frank Terhune
- Circulation: J. Nussen
 C. Bergstresser
- Contributors: H.G. Stuempfle
 G.R. Neubauer
 Ken Nelson
 Paul Xander
 Larry McDaniel
 Walter Courter
 Greg Pile

DEADLINE FOR NEXT ISSUE: THURSDAY, NOV. 4th

After much serious deliberation, and the helpful suggestions of peers and faculty, I have reached a new point in my general Outlook. I have seen my ERROR. What gets me now is: how could I ever have doubted the wisdom behind the Greek requirement? That really gets me . . .

But now I have the opportunity to make amends.

Let me re-emphasize how important it is for the Seminary to put well-rounded men/women into the Field. Greek is but one essential.

And there are others.

It has been wisely seen that the City experience is a necessary watering hole on the journey to WELL-ROUNDEDNESS. So the faculty and administration is considering making one year's study in D.C.'s Consortium a must. It is meet and right so to do . . . Of course some will say: but I chose Gettysburg to avoid the City. Or: but I want to accept a RURAL call. The Answer: who are YOU to say what will be asked of you? Not YOUR will, but SOMEONE ELSE'S will be done . . .

And there are other essentials in the toolkit for the COMPLETE man/woman.

Off-hand (I haven't COMPLETELY thought this out), I would suggest not one semester, but 8 semesters of Greek. Come, come, we must do ALL of our Bible readings in Greek if we are to catch the FULL significance of the Gospels. And eight semesters should be the MINIMUM -- at least one interim elective should be "strongly urged" to be devoted to Greek study as well.

And Hebrew. Yesss, I would advocate a fluent reading, writing, and speaking knowledge of Hebrew. (We need Educated Clergy). Really, I believe that . . .

So, let's say eight semesters of Hebrew -- (again I say a MINIMUM).

And literature. We must know the fundamentals. How else will we be able to fully appreciate Song of Songs, Psalms, Ecclesiastes, and other of the less notable poetic works? Yes, we must have some Literary Criticism.

And Art. What if some parishoner asks us about Blake's use of religious imagery in his painting. Are we to answer that we don't know anything about

it? Perish the thought!

And Music. Every pastor-to-be should have voice lessons. And a general knowledge of Classical music is essential. We're not to be IGNORANT, after all.

And History. Not just Church History, for that's like contemplating the pearl and forgetting all about the OYSTER. Whole men/women is what we want. SCHOLARLY men/women, GENERAL EDUCATION

And the Sciences. How better to show the clock-like handiwork of God? And evolution must be explained according to the FACTS these days. We must learn to extrapolate from the Creation Story.

And Psychology and Sociology. People are our business after all. Fishers of Men (and Women) we are. Let's then learn to use the right hooks, leaders, and poles.

Philosophy. What educated man/woman would be complete w/o a reading knowledge of Aristotle, Plato through Hegel, Hume through Nietzsche, Sartre? Not to mention theology.

Now for the practical. I propose three years of Internship: one in the City, one in the STICKS, and one in the Suburbs. CPE must be required each summer: say once in a prison, once in a social work position, once in a general hospital, and once in a mental institution (probably in that order).

Oh I know I've forgotten something. A lie detector test when saying the Apostles' Creed and Augsburg Confession? It's a possibility.

Anyways, I've seen the LIGHT. Ah, what pastors we'd make . . . An intelligent Clergy once again. A return of Education into the LAP of the Church. Such is the stuff DREAMS are made of . . .

Several of the guests at the Lutheran Home for the Aged are some distance from their homes and have few visitors. Thus, the Director of the Home is interested in having seminarians visit some of these people. Time spent would be an hour or two a week, and the visit might involve counseling, reading, going for walks, or whatever would aid the guest. Anyone willing to help should contact Joe Scholtes.

Letters to the Editor

Dear Sir:

Does the writer of the article about Dr. Myers in your issue of 12 October, 1971, have the intestinal fortitude to stand up and be counted? It is understandable that one who authored such an article, reporting a controversial rumor and adding an invidious conclusion of his own invention, would rather shoot from behind. The material fully deserves the description "yellow journalism." It might be a little difficult for the one who wrote it to come out from the bushes and identify himself, but it would be the act of a man.

I hope that Table Talk will not publish unsigned contributions of this irresponsible nature in the future.

Howard N. Bream

--- since the above-mentioned article was factual (i.e., Mr. Myers DID say that which he was quoted as saying), it was thought by the Editors that the reader would assume the article a product of the Editors. Hopefully all complications in the future will be avoided by using the subscript -- ED. -- after any such article. It is regretted that the article was not taken in the same manner in which it was given. There definitely was no "invidious" intent.

Gregory S. Lenihan
(co-editor)

Halloween Party

Consider this an open invitation to a Costume Party on Friday, Oct. 29, beginning at 8:30 p.m. Full details are on the Bulletin Board in Valentine Basement. A 25¢ donation is asked to cover the costs of SANGRIA (a fruity Mexican wine drink) and MUNCHIES. Could be fun if you come . . .

Gregory S. Lenihan