Art Competition At Carleton

Carleton College of Northfield, Minnesota has announced the coming of its annual spring arts fair. Entitled “Mai-Fete,” loosely translated “my holiday,” the event is a display and competition for student art works, poetry, short fiction, or drama. The drama may be written in either one or two acts. The playing time should be limited to thirty minutes or so. Any college student in the state is qualified to enter his or her works.

It’s very easy for a student to enter. No fee is required. The only charges will be those of postage in mailing or shipping the entry. Literary works will be returned only if self-addressed stamped envelope is included with the entry. All entries submitted should be marked with the student’s name, address, and college and class. There is still a good amount of time to prepare an effort as the deadline for entries is not until April 15th. Entries should be sent to Mai Fete, Carleton College, Northfield, Minnesota 55057.

The artworks that are selected for display will become part of a special art exhibition and will be placed on sale if the artist so wishes. The prize winning poems and the winning short story will be published in the Carleton literary magazine, Manuscript. The top three plays will be produced by the Carleton Players.

Cash award incentives will be as follows: art -- three first awards of fifty dollars and two seconds of twenty-five; poetry -- one first of twenty-five dollars; two of fifteen and five of five dollars; short fiction -- first award of twenty-five and one of twenty; and drama -- three prizes of fifty dollars each.

The judging will be done by qualified Minnesota art critics. They will be staff members from such establishments as Macalester, St. Olaf, The University of Minnesota, the Walker Art Center, and of course, Carleton College.

Any student of Concordia is eligible to enter by simply sending your works to Carleton. It would be very good publicity to have at least a few entries from this college.

Academic Investigation

On Friday, February 14th, the Concordia student body was made aware of an article entitled: “Quo Vadis, Concordia.” The letter contained charges made against Dr. Walter R. Wifall for using “unorthodox and anti-scripual textbooks and by teaching their views as substantially correct.” Charges were also made against Dr. William A. Poehler who according to “Quo Vadis, Concordia,” “has knowingly tolerated the above-mentioned situation at Concordia College, St. Paul, and has failed to act in the interests of Synod.” These charges were levied by a team of the following seven pastors: Donovan A. Bakalyar, Harold C. Braun, Arthur H. Drevelow, Vernon H. Harley, Otto F. Krause, Merlyn C. Meyer, and Edgar F. Rehwaldt.

In response to the preceding charges, a poll was taken. This poll covered juniors and seniors who had previously taken Dr. Wifall’s Old Testament class. Fifty students were asked the following question: “Do you agree with “Quo Vadis, Concordia,” which accused Dr. Wifall of false doctrine?” Forty six of the fifty students disagreed with the accusation. Four students agreed with the accusation against Dr. Wifall.

The students polled voiced various opinions regarding the accusations made against Dr. Wifall. Some students believed that the accusations were made because of “conflicts of personalities.” Others felt that the notes used in “Quo Vadis, Concordia” were “taken out of context.” Many felt that their faith had not been hurt by Dr. Wifall’s teaching. On the reverse though, some students were doubtful or Dr. Wifall’s teachings: “People do not really accept Dr. Wifall’s class open-mindedly. The students are swayed by his excellent teaching ability into believing anything he teaches!”

Whether we have a crisis before us is debatable. One source claims, “Dr. Wifall’s job is safe and secure because of poor backing on the part of the seven-pastor committee.” On the other hand another source relates the accusation as a theological question: Doctrine or Bible study, ancient history or messianic oriented history.

Instead of complaining about the lack of campus activity, Wollaeger Dormitory did something about it. Wollaeger lounge, Saturday evening, February fifteenth, was the setting for their second Pot-Pourri of the year. The Pot-pourri (pronounced pot-poh-ree) meaning a mixture, or mingling, consisted of music, play sketches and readings. Calculated to build an awareness of reality, the program ranged from broad satire to serious introspection.

Beginning a little past seven p.m. and playing to a gathering of about sixty, Karl, Marty, and Barb set the mood with a few songs of folk styling. A prologue followed and led into a number of poetry readings. Three skits were presented throughout the evening. The first, “Love in Bloom” was a satirical shadow show of two lovers contemplating the question, to do it or not to do it. It provided humor along with food for thought. The second skit, “Use Me Oh Lord,” portrayed a man with chorus who wanted to serve God, “but not right now.” The third sketch done in verse portrayed two successful businessmen at their cocktail hour discussing a church pamphlet with their bartender. The theme was, why is Jesus Christ regarded as the most important being who ever lived when he was such a flop commercially.

In a class by itself was a song satire entitled, “A Mighty Fortress is our Church,” which made the point that we may isolate ourselves in churches to keep from solving problems like poverty and race. Interspersed were a number of taped songs chosen to encourage an open mind.

The general response to the evening was very good. Funds acquired from the admissions are being channelled back into other projects such as the Wollaeger dance coming up next quarter. The people behind the scenes were responsible for a smooth running production. The largest majority of performers were, of course, from Wollaeger. The main groups did receive help from a few girls, and a smattering of guys from Walker. The lighting crew consisted of Tim Mayer and Mike Nerlien. In conclusion, the main entrepreneurs who planned, sweated, and produced the entire project were, Darrel Viele, Paul Peterson, and Larry Cain.
Editorials

Here We Stand ...

By now, most students here at Concordia are aware of a circular entitled QUO VADIS, CONCORDIA? Its contents are the accusations of seven Minnesota South District pastors against Dr. Wifall for what they call “Adherence to and promulgation of false doctrine.” Stapled to this circular was a letter from Pres. Lieske of District defending Dr. Wifall on the grounds of the 8th Commandment. It is this defense upon which we wish to comment.

We, of the Sword, feel that Dr. Wifall, the man, has been slighted, at least by the letter from the President. We hope that this letter does not reflect the attitude of Dr. Wifall’s closer associates toward him – for this reason. Not once in the letter is Dr. Wifall’s name mentioned, and not once is he defended because he is Dr. Wifall. Rather, he is supported because of the 8th Commandment. He is not supported because he is an individual person, but rather the President must go looking for Commandments to give him direction.

Such religiosity must be implored. Why can’t Dr. Wifall be defended for what he is – a very intelligent professor completely capable of conducting classes on Bible study? He does not try to force his ideas upon students, and that’s what makes his classes so interesting. He gives you food for thought, but he doesn’t stuff it down you, like many do. As far as those people whose faith was shaken are concerned, we can only feel that the blame must fall on them, for they evidently failed to acknowledge the fact that their Sunday School God is also Dr. Wifall’s God.

We encourage those students who support Dr. Wifall, the person, to voice this feeling. We, of the Sword, do it publicly here.

To the Editor:

I, a fully registered and pedigreed city student, have just a few minor complaints about this institution, the people in it, and its functions.

First, the SWORD is dull! Last issue was the best yet, though it wasn’t too good. Three stories, articles, or whatever you might call them, were worth reading! Don’t say “Join us or shut up!” because I just haven’t the talent to write entertaining material. I know because I tried to in high school. But please listen to this thing up!

Second, I have some general complaints on student, or perhaps staff, behavior. The City Student room has been repeatedly raided for any valuables. Pipes, food, clothes, books, my Campbell soup coffee cup, other coffee cups, money, cigarettes, candy, three female students and a folding partition have been stolen! Now the total cost of all goods inadverently carried off, not counting the girls, values at about $40. We not only object to the prohibitive cost of supporting greed and kleptomaniacs, and not only want these items for ourselves, but we object to the principle of stealing, and on a Christian (?) campus, and because I tried to in high school. But please listen to this thing up!

Third and finally, why can’t the organizations on campus consider occasionally the one-fifth of the school population called city students (figures from Dean Triechel, Orientation week)? To attend any organization I must either waste all night here, buying a fifteen cent meal for $1.25 (just exaggerating, Food Service) because we have no meal ticket, and getting home almost in time for breakfast, or we must travel home (an hour trip for me) and back and then home again, which burns valuable study time.

I, humble scholar and sincere patriot, ask you for the sake of anything that has a worthwhile sake to search your hearts and soul for understanding and compassion on these the problems of the plagued City students, and ask you to search your closets and dressers for our belongings which have recently departed our possession. With most humble and hearty thanks.

Robin D. Fish
Vant Washington

To the Editor:

I feel all Concordia coeds should know what is pulling-off on campus. They should also be aware of tricks and techniques for getting around the Dean of Women (Miss Maneks) and the kangaroo court (the Referral board), and the Mickey Mouse police force (R.A.’s). This is mostly in the interest of Freshmen coeds. Have you used all your lates, or only have a few left? Well then, here’s what you do. Above all, don’t sign out! That only calls attention to the fact you are gone. All you need do is knock on your roommate’s window after hours and she’ll come let you in, or crawl through the window, or sneak in the boilerroom door (be sure you jimmy the lock before you leave).

You also should be aware that if you get caught you will be sent before Cor-Rae Jensen (who has tendencies to consume large quantities, I understand) and her kangaroo court. There you stand the chance of, and with the Dean of Women’s approval, being told that you do not properly reflect a Concordia coed nor a “Christian young lady!” and when they judge, they judge! But, nevertheless, while you’re locked in solitary confinement, most of the girls will have compassion on you.

It should also be noted that Minnesota is run in a much more liberal manner than Centennial – but on certain nights one must be careful in either dorm where she lights a match for fear the place may explode due to the alcohol stored in the fallout shelter.

In concluding I would like to suggest to the Dean of Women that the Freshmen, Sophomores, etc. be separated and locked in their individual dorms, so there isn’t such a wide range of specified hours in one dorm.

This would solve many problems – all living under one roof, they would have the same rules to follow. As it is now the Rube Goldberg set-up in Concordia coed’s dorms is something that Miss Maneaks should look over very closely with her bi-focals, and each problem should be pointed out to her with her own white cane.

Robert T. Klamm
Nobel Conference on Communication at Gustavus Adolphus

by Dave Hill

Dr. Augenstein, professor and chairman of the Department of Biophysics at Michigan State University, gave the first speech of the Nobel conference. In his speech he discussed three things: our value system; the question, "Who plays God?"; and what are our responsibilities to ourselves and others.

The Value System

"Any ethical system must start out with a basic set of premises." To say this is to imply that before a person can have a value system he must first be given values with which to formulate his attributes. We start early, with our children, to teach them the values we parents wish them to follow. It is the duty of the parents to give their child a set of values which will make it possible for him to become adjusted to the problems of the world. It is not fair to say "that you are going to teach your child how to think so that he is not a slave of a value system you set up for him. To teach a child just to think, is to say that there is no difference between right and wrong . . . . Don't bring a child into this world unless you are prepared to give that child a value system. Don't bring a child into this world unless you are prepared to play God for that child until he develops his own identity. Our courts and institutions are full with those who didn't get a value system."

"Who Plays God?"

With today's developments in medicine and psychology, we wonder who makes the decisions in such cases as the electrode probing experiments, where they take two electrodes and insert them into the brain, send a weak shock through the electrodes and the person remembers what is stored in that part of the brain. Doctors hope to use this discovery to find memory banks in the brain that are a result of receiving a set of bad values; thus by sending a concentrated charge of electricity through the electrode they can burn out the bad parts of the brain.

As a result, all the criminals will be able to see, hear, feel and think . . . . There is a life hereafter . . . . Therefore love your fellow man, not with honesty, because honesty is often brutal, and use your set of values to rationalize what you do in a given situation.

Pre-Ministerials Form New Group

A group called "Future Preachers of America" has been formed here on campus by Pastor Franzmeier and a steering committee of self-appointed students. Goals of the group are:

1. To become aware of the major theological issues of our day.
2. To discover the multitudinous roles of the minister of the Gospel in the latter half of the 20th Century.
3. To find ways to be involved in the ministry of the church while still studying for the professional ministry.

The informal group decided to meet each Monday of the week at 8:15 p.m. for at least one hour. Speakers from on and off campus will be brought in to aid in the topic for that evening. Refreshments are usually served, and all pre-ministerial as well as teacher training students interested in the ministry are urged to attend.

The Low Road

"The Low Road Where Jesus Went," a moving Lenten chancel drama will be presented at the evening chapel service on February 27th. Those participating in the drama are Joel Schweslow, Mary Mueller, Charlotte Erdmann, Sue Zeltner, Nancy Bergemann, Marjane Haack, Darrell Kobs, Terry Pankow, Doug Wahlberg, and Mark Hawkins. The soloist for the drama will be Mark Hawkins. Folk singers from Messiah's Handles, the organization for contemporary worship on and off campus, will sing "Tramp on the Street." Anyone wishing to participate in the March 27 chancel drama "God's Sentences," should contact the chairman of the chancel drama committee, Jeanette Zabel.
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