

DECEMBER 1951



WATERLOO
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WATERLOO COLLEGE CORD

Vol. 27, No. 2

December, 1951

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Published by students of
Waterloo College,
Waterloo, Ontario

"Authorized as second class mail, Post
Office Department, Ottawa."

ON THE COVER . . .

The cover on the December issue of the Cord is the product of George Adamson, a freshman in the pre-theological course. George took his art training at the Toronto School of Art and worked for a time as a commercial artist before coming to Waterloo College. His work can be seen gracing the halls and the wire screen above the gymnasium. George is an asset to the organizations at the College that desire to have official notice posted of their activities.

* * *

EDITOR'S NOTES . . .

Willy Fritz, a student in the journalism course, is the author of the article "Cosmos Comprehension" on pages 3 and 4. In this article he puts forth his ideas on how we at Waterloo can contribute to world understanding. Willy has had previous journalistic experience in post-war Western Germany where he worked as a reporter for an Allied newspaper.

The editorial "Science - Bah!" by Bruce Hodgins, which appeared in the November issue of the Cord, was the cause of much discussion among the science students of the College. As a result Junior Group 1 submitted a letter to the editors which we have entitled "The Bunsen Burns" appearing on page 13 of this issue.

On November 21, Miss Jean Crossman became the bride of Mr. John Brubacher. John was the president of the Sophomore class of '51. We wish them success and happiness.

Our College basketball team shows definite promise this year for it has both speed and height. They exhibited their prowess with the ball when, on Wednesday, December 5, they defeated St. Mary's C.Y.O. by a score of 40 - 34 in an exhibition tilt. We hope that this is but a prelude to similar successes when they enter into the year's schedule.

Al Scott, President of the Purple and Gold Executive, has announced that there is to be no P and G show this year. Due to the fact that the script is still in the process of being written, the executive felt that the time is too limited to allow for practices on its completion. As a result they decided to defer presentation till '52 - '53.

Don't forget the JUNIOR PROM December 19, 1951.

P.S. Merry Christmas and a Happy New Year!

The Editors



COSMOS COMPREHENSION

This year students have come to Waterloo College from a wider range of places than in any other year before. It is true that this is caused by accident rather than by the reputation of our College, which although very well known for its high standard of teaching, is nevertheless quite small.

However, the causes for the fact that there are students from four continents are less important for our considerations today, which will be the promotion of world understanding, the most ardent problem of our era, an era that labours to recover from the excesses of world misunderstanding. Thus it is a fact that we at Waterloo College have the opportunity of contributing to the solution of the great problem which necessarily is the problem of every responsible, thinking member of humanity. The opportunity here at Waterloo College is the very situation: there are students from different nations, different not only in language and background — these differences are not the ones that all by themselves have led to the wars of the past — but different above all in mentality and in the way of judging the same things.

Now if we work on the generally accepted assumption that to know each other is to understand each other, and knowing at the same time that the best way of getting to know each other is to come together — the method that is being practiced in the numerous conferences of our time — the opportunity is self evident and needs no further definition. Having this grand opportunity, however, means having the duty of exploiting it. It was said before that world understanding is, or should be, in every thinking individual's mind. The chief principle of college education is to educate students to be critically thinking individuals. Beside, who could be more interested in world understanding than we, the young generation that is going to take over the nations of tomorrow?

Now in the following part, first let us consider the present state of the world as much as is necessary to understand

the causes of all the misery which can be felt even in this country; from a material point of view the best country in the world to live in. As soon as we understand the causes, then we know where to attack them. Our second point will be how to remedy it.

We shall have to go back to World War I. It is of little use for our considerations to debate which particular nation started it. It is enough to realize and state that it was chiefly the result of excessive nationalism, or rather nationalism forced the nations into war as the adequate means of settling a variety of disputes. To define the term of nationalism we may state that in the past, and to a considerable degree still now, the trend has been to stress being an Englishman, a Frenchman, a German etc., rather than being "man, created in the image" of one Creator. Not the numerous things in common were stressed, but nationalism could even maintain frontiers separating homogeneous groups of people with the same cultural background and perhaps even the same language. This has its roots back in the absolutist era and was never changed. There is, however, a more important outcome of that era in which a few exploited a great many, and the individual could not express himself in any way: the dangerous mentality of the intelligentsia, the university educated men and women, of being only vaguely interested in current events, political affairs. This holds true above all for Germany and Russia. That mentality developed to such an extent that the intelligentsia, as the real leaders of the nation, not only failed in their duty to rescue the bulk of the people from being exploited by ambitious rulers, but that even they themselves could be exploited. Thus German, French or Russian students were fighting against their Russian, French or German professors or fellow students. They did not even realize how they ridiculed the venerable tradition of "university", the international, all-embracing "alma mater." The confession during and after World War I then brought about the almost complete aversion of university

educated people on the European Continent to current events. They let things slip out of their hands entirely, so that it was possible for fascist and communist dictatorships to be born out of the chaos after they, the mental elite, being disinterested, failed to bring order into it. The era of the "great nothings" began; demagogues who rose out of the gutter to lead nations to disaster and bring misery over the whole of mankind.

So in brief we can say that on the European Continent the intelligentsia, disinterested, failed to assume their role as the real leaders of the nations. This gave rise to nationalism and dictatorships, the excess of which was war that brought world wide disaster. Europe experienced this development in stubborn consequence right to the bitter end. There is encouraging evidence, that Europeans have learned their lesson. They have realized the miserable state they are in and are going to remedy it. Americans however, have no reason to sit back and be unconcerned, for it is not impossible, or even improbable, considering the present American political situation with its many features of corruption that "it can't happen here."

This leads us to the second part of our considerations: how can we remedy the deplorable situation now that we know the chief cause, nationalism, and its root? How, furthermore, can we at Waterloo College contribute to world understanding?

It was said before, that knowing each other means understanding each other and the best way of getting to know each other is coming together. Now here in our College, students from all over the world have come together, not only for a short time, but to live together for a whole term. Here is a splendid opportunity for everyone to widen his views. We can discuss with and learn from fellows who come from as far as Africa, South America, and Europe. The importance of thus widening the views extends far beyond our own small group.

To take up our responsibilities in life we are going out after graduation, and our widened views will bear upon everything we do, say, write, or teach later on. The beneficial influence we are go-

ing to exert cannot be overestimated, because College students later on in life almost without fail are the leaders in their communities. They will have more or less important positions and will be heard. At the same time Canadians — Americans in a broader sense of the word — have to give their friends from beyond the borders a true impression of what life, the way of living and thinking, is like over here, so that real understanding may be carried along by them when they return to their own countries. If we really take an eager interest in learning about each other, we will be surprised at how many personal and national prejudices are eliminated completely. It is the best method to see for oneself and then think for oneself, one becomes critical and certainly is no longer the easy prey of propaganda, the force that in the only recent past has played such a disastrous role to bring about world misunderstanding.

This is the immediate contribution Waterloo College students can render to world understanding because of their exceptional opportunity. It is the direct way of learning about others from beyond one's respective national borders. There still is another way, it is indirect and harder but even more important and every student at all the colleges and universities all over the world have to take it: it is the way to understanding and realization of the many things mankind has in common through better education.

We need a better concept of education which must not be primarily a training for a particular field, desirable and necessary as that may be — but education for education's sake. Let us define this: not he is educated who has only a very specific training in his chosen field, but he must have also a broad outlook on life as a whole and this can be achieved only by studying a variety of subjects. Here lies the importance of studying Arts and if Arts students would seriously think along this line they would have an argument indisputable from any side.

There is a direct line from this attitude, once it has been attained, to the considerations of this article of understanding among the nations: students,

(Continued on page 10)

THE TWO C's

Christianity and or vs. Communism

This month we celebrate Christmas to commemorate the birthday of the Founder of Christianity. At the same time we find ourselves faced by a formidable nation that follows Communism. We are of one faith and they of another. Or are they?

Before we condemn or praise, let us examine and compare ideologies.

The founders of both doctrines were born into Jewish families and the teachings of both endured long after their mortal bodies passed away. Both intended their words for all peoples. Both presented their doctrines at uniquely acceptable times. World conditions and individual conditions — if the two can be separated — were extremely ripe for the harvesters' words. And, of course, both doctrines remained pregnant for each succeeding generation.

Karl Heinrich Marx is looked upon as the father of Socialism but even in his day this general body divided. Two main groups were formed. Orthodox Socialism became what we today call Communism. The present ideology referred to as Socialism is actually the Revisionist group. Although there are differences in the aims of these two sections, their main variance lies in the method employed to obtain their aims.

An ideal of humanitarianism is equality — both Communism and Christianity favour equality. But with the Bolshevik it is an economic equality. The Christian, on the other hand, refers to equality "in the sight of God." Both are commendable.

Christianity directs itself primarily at the individual while Communism, as its name suggests, is a group effort. The state, however is composed of its individual members and therefore Christianity directs the whole through the parts of the whole. What should be the objects of the state? (1) To maintain peace and order. (2) To look after the welfare of the group. (3) To secure justice. (4) To promote civilization of mankind.

And both Christianity and Communism have these ultimate goals in mind.

What is Christianity? Since we are per-

sonally familiar with this doctrine, an enumeration is unnecessary. One of the best descriptions of our religion, however, is to be found within the Bible itself. In Psalm 19 we read:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing in the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward."

Marx puts forth many doctrines but in the limited space of this article we will consider only the two main theories.

Conflict underlies the worlds' happenings. This is the essential idea of the Materialistic Interpretation of History. Jesus recognized, as do we today, the existence of conflict. We all hope for the end of antagonism. To Marx this conflict can be traced through history as between the exploited and the exploiting. If the exploiting class would be transferred into the other group, the conflict would necessarily end. An admirable aim.

In the Theory of Surplus Value Marx indicates the injustices to the workers. He believes the labourer should receive the full value of his efforts and not merely a pay covering a bare subsistence.

And here at last we can no longer continue the subterfuge of compatibility between Communism and Christianity. While Jesus preaches honesty in all dealings, decent profit is itself not a sin.

Now that the issue can no longer be evaded let us again regard the authors. With Jesus the words are inspiring and beautiful. Marx' words are inspiring but invective. The One exemplifies an above-human understanding in humanity while

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KITCHENER

Static

The long years of terrorizing the residents of Waterloo within their private homes are over. Never have so few suffered so deeply for such a good cause. For the past two years, the dorm girls have been quartered in rented rooms where they have been the cause of many a gray hair and jangled nerves to the innocent householders. With due respect and appreciation to these solid citizens, I would like to dedicate my article this month.

If you have ever lived in a dorm, you will have experienced a kind of mania that seems to take hold of you periodically. This behaviour is caused by the many rigorous hours of study and the fact that we are all away from the reins of parental domination. It is found that the best way to alleviate this feeling is to kick down somebody's door, cut off somebody's hair or hide somebody's bed. The boys in the dorm will be glad to give you any number of examples of instances like these. This all works out fine in a dormitory because no outsider has to suffer along with the rest of them. But on the other hand, take the case of the poor defenceless landlord that is inflicted with six charming young college girls. Their dainty feminine first appearance is found to be quite deceiving after they start to cut loose. It is then that the innocent outsider has to suffer. In spite of everything, there were some very interesting incidents and situations that developed.

There is one memorable night that will always remain with me. My roommate and I had been studying furiously as usual, when all of a sudden the monotonous arrangement of the furniture had become too unbearable and we made haste to remedy the situation. Without regard for man, beast or the time of day we yanked, carried and pushed beds, dressers and desks into a new formation. While this operation was in progress a fist backed up by a very unfriendly face started shaking in our faces and a loud voice boomed — "I will remember this."

I shall always remember my first glorious winter at Waterloo. It was like living

in a dream, a world of mist and unreality. I gazed out of my window one morning and looked on a scene of hazing splendour that was like something out of the pages of "Wurthering Heights"—like an English moor. The air was alive with curling tongues of fog. Upon closer inspection, it proved to be arising from some sort of substance that had been spread on the front lawn. Then we opened the window — further inspection was no longer necessary — the aroma dispersed the romantic vision and we became aware of the grim reality that we were surrounded by manure. Manure to the right, manure to the left — everywhere — manure. It was not feasible to have the window open during a strong east wind, but we grew to love the air in that room and we treasured it all year, and became loathe to exchange it for the more highly flavored variety arising from beneath. Yes we got used to it, but not to the looks of impish delight on the faces of the day students as they walked past and gazed in our direction. As you can imagine, it was rather difficult to maintain a romantic atmosphere, when you came home from a date and were bidding a fond farewell to your young men on the front porch. No matter how much Voodoo or Muguet de Bois that you had sprayed on yourself nothing could successfully compete. As you may guess from the foregoing, our landlord, whom we all liked very much, was a horticultural enthusiast. As everyone knows there is an art to applying manure at the right time and in the right places — but he did go too far. I often remember him standing there in the pouring rain watering his Norway pine and Chinese spruce. He really loved those little trees.

One day, he was trying to read downstairs in his living room and we had another of our overenthusiastic quarrels — we used to call them Wrestling 20 (one of our present senior girls had to have fourteen stitches put in her arm on one of those occasions). Undaunted, our landlord moved his chair out on the front

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THE PARSON, THE PARSONAGE and I

Since Betty MacDonald seems to have done quite well by revealing her memoirs, it has come to mind that perhaps some one or two might be interested in how life unravels itself within the battleground most people call the parsonage. I married a man with a circular white collar job, and having spent six months with him within the hallowed walls, spurring him onward to greater and ever greater achievements, comforting him in sorrow, nursing him in sickness, and heckling him in health, I feel I am now prepared, with complete bias, to reveal a few of the natty little incidents the other half and I have experienced in the past six months of matrimony.

My husband decided to teach me to drive before the final knot was tied when he could still tell me what to do without me telling him where he should go, so by the time we were on our honeymoon I considered myself an experienced driver and he considered me a passable novice. As it turned out, of the 2300 mile trip, I drove 600 well supervised and front-seat-instructed miles. With his eyes glued to the speedometer and while constantly breathing down my neck, he would sit with his fingers crossed as I hurtled along at the tremendous rate of 51½ miles per hour. But then came the early morning when with my beloved at the wheel, we crossed the state of Michigan crawling at only 76 miles in a whole 58 minutes. He still doesn't trust me with the car, but naturally my faith in him has increased an hundredfold.

We have always enjoyed hunting and fishing. Although the biggest game either one of us has ever been able to bag is t groundhog, we have had several close calls with the species commonly known as skunk and so consider ourselves veterans in the field. I pride myself on being a better shot than my better half, but that is neither here nor there as he prides himself for the same reason. During the summer, while visiting a parishoner, who had a barnloft full of pigeons, Sharpe Shooter Zinck, (the man), using pellets, and a single shot B-B gun with a defective sight, shot and killed one pigeon and seriously wounded a second. Sharp

Shooter Zinck (the woman) having forcibly relieved her husband of the shooting iron, failed miserably to come even close to a single one of the pesky creatures. You must understand what such luck would do to the ego in each case . . . I have not yet been able to live it down.

By revealing these two incidents which happened outside the confines of the parsonage, I hope I have shown that a parson is a great deal like other people. He thinks in much the same way, gets annoyed when the Waterloo Tigers muff a game, and looks forward to pay day just as any other individual does in these days of high living costs. But whereas other husbands leave the house around eight in the morning to put in an eight hour day, my husband usually doesn't go out until the early afternoon to start his full time job of calling, visiting the sick, attending meetings and the many other activities connected with shepherding a flock. Please don't think that the morning is wasted though. That is spent in writing a sermon, studying, keeping the church records straight, and telling me what should be done around the house. Of course he believes himself to be a model husband, and being a model wife I don't contradict him, I've found that things work out better that way. I remember that before we were married he often vowed he wouldn't do things like washing and any other of the multitude of housewifely tasks. However, when we were finally settled in our new home, I found that he didn't mean what he had said at all, in fact he took great pride in showing me that he could wash dishes faster and much better than I. Being a model wife, I don't intend to disillusion him.

St. Luke's is the only congregation in Kingsdale with a church building and because of this my husband dubs himself the Bishop of this community. During the summer he worked hard to visit all the congregation and kept after me to learn to associate the correct names with their lawful owners. May I add that the Bishop succeeded marvelously in his job, and that I failed miserably in mine.

When college started this fall and I

proceeded to continue my education, my husband automatically became a grass widower. He makes his own lunches now, feeds the dirty little black dog we call our own, does the dishes and makes the bed. In fact I am dreadfully afraid that with the skill he is developing, my place as housewife is being usurped. He has assured me, however, that I can have the job back any time, and do you know, I'm looking forward to the time when I can again go on fulltime work as the wife of the parson in the Kingsdale parsonage.

Ruth Zinck.

COSMOS COMPREHENSION

(Continued from page 4)

the intelligentsia of the immediate future, necessarily would come to realize that all the great things in life are shared by all nations alike. The greatest thing in life, the very expression of life itself, is culture. An educated man knows, too, that culture is not something "for leisure hours" but that it is as real as life itself. The conclusion is simple: if we agree that culture is the dominating force in human life that which distinguishes man from the beast — and we necessarily come to that conclusion through education as defined above — and if we learn furthermore that every nation (at least in our occidental cultural sphere has the same partnership in it, then nationalism could never again dominate educated individuals and war would never again be accepted as a means for settling disputes. This conclusion and final statement holds true,

however, only if first of all the intelligentsia of our coming generation, i.e. we, the students of today, come to that finer concept of education and if secondly the educated elite take up their chief responsibility in the lives of their respective nations. We must not repeat or, speaking of this continent, make in the first place, the mistake that had been made in the past by the European intelligentsia when they permitted things to get out of their control completely, the result of which was the rise of excessive nationalism.

Thus having defined the important role students of today have to assume in the lives of their nations, we might go on and consequently conclude that it will be left to us and our attitudes above all, whether or not the deplorable state the world is in at present will be favourably changed in future — in our future. Let us think and act accordingly, also in our small college.

Willy Fritz.

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Alumni Notes

1951

The report on the Class of '51 in the last issue of "The Cord" was not complete. Information about the remaining members of the class is now at hand. **Albert Lorch** has accepted a call to become pastor of St. John's Lutheran Church, Petawawa. During the summer **Henry Voth** completed the required credits and received the B.A. degree at the Autumn Convocation. He is now principal of the Mennonite High School at Yarrow B.C. While waiting for a visa to study at the Jewish Theological Seminary, New York City, **George Pollak** found employment as an accountant in Toronto. Quite a versatile man! To the Class of '51 must be added Rev. **Frank C. Peters** who becomes a member by virtue of the B.D. degree he received at the Spring Convocation. Mr. Peters, as many of you know, is the minister of the Mennonite Brethren Church, Kitchener, and Lecturer in Psychology at Waterloo. **Marjorie Pond**, who had registered at the Kindergarten School, Toronto, was forced by illness to discontinue her training. Although hospitalized for several weeks, she is now at home and making good progress toward complete recovery.

1950

After a year in social service work in Simcoe, **David Barkman** has returned to Kitchener where he is working with the Children's Aid Society. **Ruth Bean** is now in Ottawa teaching kindergarten. **Louise Bonson** is teaching Physical Education and English at the Bancroft High School. Just what the attraction is in Eastern Ontario, we don't know. However, a third member of this class is located at Cobden, **Shirley Buder**, who is teaching Geography and History. At the Owen Sound Collegiate, **Anne Conrad** teaches French and English. **Joy Cressman** was fortunate in finding a position in her own community, teaching at the J. F. Carmichael School in Kitchener. Northern Ontario will have the benefit of Waterloo graduates too, for **Carl Damman** is teaching in the Nipigon High School while **Lorraine Holle** is at the North Bay Collegiate where Physical Education is

her field. Incidentally, Carl's teaching duties were not sufficient to keep him occupied. He, therefore, organized a Sunday School for the district.

News has just reached us that **Bill Graham** is in Calgary representing the Personal Finance Corporation. After a year in the automotive business, **James Gram** has returned to teaching and is enrolled at the College of Education. **Pauline Haberer** has a secretarial position in the London Public Library. Hanover High School has on its staff a Waterloo man by the name of **Robert Hammer**. Going East again, we find **Gloria Rivers** teaching English and Music at Almonte High School. **Rose Marie Mosig** and **Patsy Pauli** returned to Regina for a second year of teaching at the Qu'Appelle Diocesan School. They took **Joan Schultz** back with them. She will be teaching Modern Languages. Another Waterloo grad has been added to the staff of the Kitchener-Waterloo Collegiate. **Verna Schweigert** is teaching Physical Education. **Betty Shantz** has returned to books, taking the Library Course at Toronto. **Joyce Smith** and **Helen Taylor** travelled in Great Britain and the Continent this past summer. Joyce has returned to teaching at Metatchewan, while Helen is with the Bell Telephone in Kitchener as service representative. Following a year of graduate work in English for which he received the M.A. degree, **Abe Thiessen** has returned to teacher-training at O.C.E. Married in Toronto, November 7th—**Austin Stoneham**. Name of the bride is not known at this writing.

1949

Travelling through York County with a book-mobile making fifteen stops a week is **Lois Black** who is on the staff of the York County Library. Married at Kitchener, November 10th, Doris Corrine Boyer, R.N. and **Douglas Harold Heller**. Last June Douglas was awarded the Master of Commerce degree by the University of Toronto. He is now associated with a real estate broker in Toronto. Born to Mr. and Mrs. **Russell Seltzer**, October 11th, a son, Russell Scott. Rev. **Ward Shantz**, Principal of Emmanuel Bible Col-

lege, Kitchener, received the B.D. degree at the June Convocation in London.

1948

Rev. **Howard Brox**, who graduated from Northwestern Theological College, Napierville, Ill., is now minister of the Evangelical United Brethren Church at Sebringville. Last spring **George Durst** received the M.A. degree in Economics and Political Science from the U. of T. He is lecturing in Economics at Waterloo and acting as Housefather in the Men's residence. Graduating from Waterloo Seminary in May, Rev. **William Giller** is stationed at Guelph, the minister of St. Paul's Lutheran Church. **Jerene Gofton** has been teaching kindergarten at the Earl Beatty School, Toronto. A letter from Edinburgh informs us that **George Hopton** is pursuing graduate studies in theology at the university there. Another Waterloo Seminary graduate, Rev. **Robert Langen** is serving a parish in the Ottawa Valley at Rankin, Bonnechere and Green Lake. After a silence of several years, word has come that **Rudolph Martens** has graduated in theology from Goshen College. After a short term of special studies he plans to go to the foreign mission field with his bride-to-be, a medical doctor. At Fenelon Falls, Rev. Max Putnam is minister of St. Andrew's Presbyterian Church. Max graduated from Knox College in May. Rev. **Granville Taylor-Munro**, another Knox theolog, is the minister of St. Andrew's Presbyterian Church, St. Catharines. The president of the Literary Association at O.C.E. is a Waterloo grad. It is none other than **Harry Weaver**.

1947

Having completed graduate studies in Economics at the University of Chicago, **Milton Bauer** is teaching at Brandon College, Brandon, Man. Mrs. **Audrey Krug King** is now living in San Francisco. For a time she attended Catholic University, Washington, D.C., receiving the M.A. in Remedial Psychology which subject she is now teaching at a private girls' school. **Carl Totzke** has returned to Kitchener where he has been playing O.R.F.U. and writing for the Sports Department of The Record.

1946

Mrs. Arthur K. Beckman, nee **Margaret L. Armstrong**, is living in London. After a spell of teaching at Blind River

and Kitchener, she took the Library Course at Toronto. At present she is on the staff of the University Library at London. **Jean Schweigert** has returned to teaching again following a year of graduate studies in Modern Languages to earn an M.A. She is on the staff of the Waterloo District High School.

1941

Born to Flt. Lt. Rex D. and Mrs. Roe (nee **Helen Nairn**) in Cornwall, England, on October 19th, a daughter, Margaret Ann.

1935

Following a sojourn of three years in England, Captain **Rudolph Aksim** has returned to Canada. He is living in Ottawa where he is serving in the Intelligence Branch of the Canadian Army. Recent correspondence with the County Clerk's Office revealed that the Deputy-Reeve of Preston and Chairman of the Waterloo County Education Committee was our own **Harvey Goos**. Dr. **Arthur Little** is supplying St. Mark's Lutheran Church, Chesley.

1934

After a pastorate of ten years in the Ayton-Neustadt Parish, Rev. **Fred Haak** accepted a call to St. John's Lutheran Church, Aylmer.

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Fashions

The logo for Norman Gowdy is a black, wavy-edged banner with a white border. Inside the banner, the name "Norman Gowdy" is written in a white, elegant cursive script.

48 King St. W. Kitchener

THE BUNSEN BURNS!

One of the fundamental laws governing society is that any man is entitled to his own opinions. But this law definitely does not give the right to dogmatically express opinions arrived at by erroneous reasoning from either inaccurate facts or incomplete facts.

A recent article published in "The Cord", entitled "Science — Bah!", stands out as a classical deviation from this exception. It must be assumed that the writer expressed his opinions with tongue in cheek, for it is difficult to conceive of anyone's seriously making the allegations printed. However, since this article might be read uncritically by some people, rebuttal seems to be in order.

The greatest contribution of science to the world is the application of the so-called "scientific method" of thinking. Stripped to essentials, it amounts to this: (a) acquire sufficient accurate data pertaining to the problem at hand, (b) reason logically from this data to a reasonable conclusion, (c) generalize only so far as the data permits, and (d) define all terms and quantities accurately. In a few words it means simply: "Apply common sense."

In the light of this let us briefly review the article. It begins by stating: ". . . . we artsmen again come under criticism and ridicule from our university associates in the Science faculties." Has the author the facts to buttress this sweeping assertion? Can he quote from

either science students or professors that have criticised or ridiculed arts in his presence? Can he exhibit pamphlets, articles or books to verify his charges? We doubt it, except for sensational publications. Certainly he cannot deny that anything the scientist may assert compares with the pastime of "debunking science" that has become so popular during the last two years and resulted in such nonsense as Velikovsky's "Worlds in Collision", or that famous article in "Life".

A second implication that is grossly unfair is that science personnel assert themselves according to numbers. The spirit that inspired Galileo, Bacon, Copernicus still lives, and truth as seen to be truth will be held. To assert that we alter this view to suit our immediate environment is just not so. And these views definitely do not include those that we are superior to others. One of the most obvious faults of typical liberal arts reasoning is the inability (or, at least, unwillingness) of the reasener to accept the relatively unimportant position in the universe that man occupies. Science can teach the meaning of true humility in a way that no other means can.

And this does not mean the false humility of withholding our arguments on any subject, but feeling all the time that, if we could only get up nerve, we could put our opponents in their place (which is definitely inferior and second-

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ary, according to the author). To make the statement that science must remain secondary to arts, in view of our world today, is so silly that it nullifies any reasonable arguments that might be brought up. If arts cannot (or will not) see that we are contributions to the same society and that we must complement rather than oppose each other, we have little hope of that "one world" so fervently hoped for.

"Artsmen are so important today, because it is from them, and not the scientists, that the leaders of our country will be drawn." In the past, as in the present, the national leaders have been artsmen. This is not exactly a compliment to the artsmen. A certain unsuccessful haberdasher turned lawyer, while an American, exercises a terrific influence upon the future of all Canadians. And in these days of uncertainty, we find it much less than hilarious to note his preoccupation with politics (deep-freezes, Boyle, R.F.C., and income tax scandals), while his government wrestles with world problems in such an inept manner. Speaking of superiority and inability to admit error, need we go farther than his cabinet (all artsmen, by the way).

Opposed to him is an extheologian submerged in his Kremlin, but the fear that he has authored is not confined there.

These are but two of those whom we are asked to (yea, even demanded to) trust our future. These are the men who ignore the thinking of Huxley, Conant, Vannevar, Bush, Lilienthal, and others, who have tried to assist in planning. Let B. H. read carefully the philosophies of these men and others (Einstein, for instance) and then state, if he honestly can, that their contributions cannot be as valuable as any. Let him reflect on how works of Hoover were and are jettisoned. Let him consider the effects of destroying the efforts of one great artsman with the scientific concept of thinking. We refer to Woodrow Wilson.

There are two fears which are now most popular: the A-bomb and cancer. The great fear of the A-bomb is not the fact of the bomb itself, but the fear of mishandling by leaders (who must be artsmen). As far as cancer is concerned, it strikes artsmen and scientists alike. We doubt whether any cancer victims

are trying to persuade their physicians to review conjugations or to study Elizabethan poets instead of going to Chicago for post graduate courses. On the other hand, the leaders of the anti-vivisection movement (who have not yet cancer) are doing all in their power to block the fundamental cancer research.

"We have a far greater tradition behind us than our rivals", says B. H. in his concluding paragraph. One need only reflect for a few minutes upon how successfully people live together on this planet, compared with how well people live. The artsmen fears few diseases, can drive a car, dresses well, eats better food, and can even play cards with superior plastic cards. Thus he lives. To live with others he reverts to tradition. Tradition and preservation of heritage may be commendable, but when no new ideas are advanced in hundreds of years, and when after all that time the same errors are repeated again and again, is it not time that the door was opened just a bit to let some fresh air in? Is there nothing significant to an artsman in the fact that man is one of the very few animals who can see only straight ahead?

We at Waterloo sincerely regret any anguish that may have accrued (not from us, for our pitiful few may be kept in place by sheer weight of sound, if not logic) from these scientists. To salve your wounds and egos may we suggest that we are in science because we are interested in it and feel that our talents lie in that direction. We feel that by enlightening ourselves in science we may make some contribution to the well-being of the world, not as leaders nor as followers, but as partners. We have all around us visible proof of what happens when there are would-be masters who would create subservient classes. It is our hope to show in our small way that, through self-sacrifice, freedom from self-aggrandisement, and true humility, we may make contributions which, if matched in a similar manner by those in arts, can make this world a better place in which to live.

We close then, NOT your humble servants,

Jr. Group 1.

USING AN ADJUSTMENT INVENTORY IN COUNSELING PRE-THEOLOGICAL STUDENTS

The busy professional counselor or the guidance minded teacher have indisputable need for assistance in evaluating the various facets in the personalities of their counselors and students. Knowledge of the counselor's ability level and interest pattern alone will not explain all the complex ramifications of individual behavior. The way the student feels about himself, the reaction tendencies he follows in dealing with others, his capacity to meet emotional stress — these are all essential components in the modification of his total behavior and achievement. Fully to appraise the complete individual, therefore, one must of necessity include the pertinent personality factors in the equation.

With this in mind, I was instructed last year to administer a personality inventory to the pre-theological students of Waterloo College, which might help the Dean of the Seminary to evaluate his material better.

The important thing was to find a suitable test, one that would lend itself to an evaluation of the traits important for the ministry. I assumed, of course, that I know what personality traits were essential for success as a pastor.

There have been many valid criticisms levelled against personality questionnaires. These had to be kept in mind when selecting a test and in the evaluation of the results.

After some research, I chose the Heston Personal Adjustment Inventory, standardized by Joseph C. Heston, Ph.D., of DePaw University. This inventory offered an objective means of getting at six basic components of an individual's adjustment. The six primary traits measured by the test seemed to be most pertinent to the problems at hand.

The first scale dealt with analytical thinking, formerly labelled "intellectuality." A parallel term might be "thinking introversion." From studies cited by the author of the test, we see that this scale is more closely related to College aptitude and achievement than any other measure. A person rating high on "A" likes to be intellectually independent, thinks for himself, analyzes and theorizes a great deal, enjoys solving prob-

lems, likes carefully planned and detailed work, is persistent at tasks, and is serious (as opposed to casual).

The second scale which tested sociability, indicated extroversion and introversion in the social sense. A person with a high "S" score is more interested in people than in things, he makes friends easily, converses readily and freely, enjoys social mixing, and frequently takes the lead in social participation. The opposite would be self-consciousness, shyness, and social timidity.

The third scale measured emotional stability. High scores here indicated persons who could remain in stable and uniform spirits, not subject to apprehensive fears or worries, not easily frustrated, able to relax and see life in reality rather than through daydreams and uneasy retrospection. Extremely low scores would indicate the traditional "neurotic."

Confidence was measured by the fourth scale, where high scores revealed the ability to make decisions readily, to have confidence in one's judgment, the ability to adjust to new and different situations, and to face the present and future optimistically rather than linger regretfully over the past. Feelings of inferiority would be revealed on the low end of the scale.

I felt the fifth measure was most important in using this test with pre-theologs. It measured the candidate's attitudes in his personal relations. The degree to which the candidate possessed these two basic attitudes was revealed: (1) a feeling that other people are trustworthy and congenial and (2) the ability to refrain from annoyance and irritation at the behavior of others. One high on "P" does not feel slighted by others, doesn't feel they misunderstand him or cast him in an inferior role, is not too critical of others, does not lose patience readily, and is not angered too frequently or too easily. Persons low on this scale might be touchy, suspicious, and easily irked by other people. Psychologically they would reveal "paranoid" trends.

The sixth scale measured home satisfaction. On "H", high scores denote pleasant family relations, an appreciation of desirable home conditions, a feel-

ing of mutual understanding and respect, freedom from emotion breeding home conflicts, and a healthy recognition of one's obligation to home and family.

The norms used were based on so-called "normal" individuals — i.e., students who as a group would not be expected to include many seriously abnormal folk. It is clear that the scores depended on what the individual said about himself. By and large though, our experience has proved that most persons answer these questions in a sincere and consistent fashion. Of course, no competent counsellor would ever accept extreme scores uncritically without seeking corroboration from other sources.

Students, who had taken the test, were invited to discuss the results with the student counselor. Many did. Could it be that others lacked courage to face themselves realistically? Probably their studies prevented their making use of this service,

On the whole, I feel this was a step in the right direction. A pastor who is not aware of his own personality weaknesses will not be as effective as one who can face himself realistically and accept himself for what he is. So much depends upon personal relationships between parishioner and pastor in the clinical situation.

I would suggest that two things should be kept in mind for the future: Recruiting those individuals who are most suitably equipped for this important work, and then giving them a thorough understanding of people. The criticism of the psychiatrist might sometimes be justified when he says that the pastor is efficient in manipulating ideas, but incompetent in his counseling with people. The pastor has a divine message to proclaim, but he has also maladjusted individuals to whom he must minister.

by **Rev. Frank C. Peters, Lecturer in Psychology**



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Athletics

While slowly ambling down the hall the other day, thinking of nothing in particular, I was accosted by an eager young frosh with a gleam in his eye who said: "Say Mac, who runs the Sports around this place?" So, taking him gently by the shoulder, I explained it like this. The Athletic Director Prof. Carmichael is the head of the Athletic Association. Subordinate to Mr. Carmichael is the Athletic Directorate, which consists of two student representatives from each class, except the Junior class, which has only one. At the head of the Athletic Directorate you have an elected executive chosen from the members of the Directorate. This year, the executive consists of President, Kenneth Coker; Vice-President, Lillian Konczewski; Secretary, Jane Winchester and Treasurer, Don Honey. At its first official meeting the Directorate entered on a new intensive athletic programme with the purpose of making sports worthwhile. The first move was to divide the directorate into committees for the purpose of better organization. Women's athletics are under the supervision of Vice-Pres. Lillian Konczewski, who acts as chairwoman of the committee and who is assisted by Jane Winchester and B. J. Uffleman. Hockey is under the supervision of James Milne and Mr. Carmichael and basketball under Kenneth Coker and Earle Wolfe. Don Honey as treasurer handles the budget and is responsible for finances. Besides these groups, a publicity committee consisting of Earle Wolfe as chairman and B. J. Uffleman as his assistant. It is their duty to handle all publicity of the Athletic Association, some of which in previous years has been rather low calibre and which in most cases has been consistent by its absence. It is the duty of the President of the Athletic Directorate to co-ordinate these committees to the best advantages of the student body. All Athletic coaches paid by the directorate are subordinate to this governing body. "But," interrupted this bright-eyed frosh, "who makes up this Athletic Association you are talking about."

You make up the Athletic Association, every student in the school who pays an Athletic fee is a member and fellow, if you don't like the way the hockey or crokinole team is being run, you just corner any member of that particular committee and give him an earful.

Consistent with the policy of the Athletic Directorate the teams this year have been set up with team managers who are to be at all practices and check attendance. Any player missing two practices without reason is automatically dropped. It must be remembered that Waterloo College athletics are far from college calibre and we must endeavour to take up the "slack" so that we can look with pride to our teams. We must remember that you receive only what you deserve. As everyone probably notices, our efforts in the last few years have been rather futile. The only solution remaining is that of an earnest effort by everyone. Possibly the results of our work will not be felt this year, but in the years to come. Teams are not hatched. They are built over a period of time.

Football

For the first time Waterloo College had **two complete** teams working in unison. The result: Waterloo College 16, Huron 11; Waterloo College 17, Huron 0.

A certain Western football authority was amazed at the potential football material at Waterloo.

Basketball

The "boys" have been working out since the first of November under coach Ralph Tailby and assisted by manager Ruben Zacks. Mr. Tailby believes the team has progressed considerably, but still has a long way to go for C.O.B.A. league. It is believed that this team is working harder than any previous team at Waterloo. (Ed. note: If you see any basketball player asleep in class, just give him a gentle pat, he probably needs the sleep.)

Intermural Basketball

Five teams have been organized in the

intermural league with adequate coaches. The purpose of this league is to develop basketball players for next year's varsity.

Ladies' Basketball

Once again Waterloo has women's basketball. This year the team is being coached by Marion Tunn, graduate of '51'. As yet the team is an unknown quantity. Let us not hope that it remains so.

Hockey

The team will commence practice on Dec. 1, with a coach whose name as yet has not been released. The team manager will be John Wynne-Jones who we feel certain will fulfill his obligations. The team will practice two nights a week. At present thirty prospective players are on the roster. Let's go Waterloo!

Badminton

Dr. Raymond believes he will have a good team for the intercollegiate badminton tournament this year. Dr. Raymond is to be complimented for his fine teams of previous years. They have certainly been a credit to the college and to their coach. This year the varsity team will probably practice in the Y.W.C.A. gym which offers better facilities than the college gym.

Let's follow the teams!

Ken Coker.

ALUMNI NOTES

(Continued from page 12)

1933

If you are motoring through Shelburne, be sure to stop at G. M. Shelburne Garage, which now is owned and operated by **James Lohead**.

1932

Flt. Lt. **Julius Neff** is stationed at Bagotville, Quebec, where he is serving as R.C.A.F. Chaplain. Mrs. Neff is the former **Helen Willison '35**.

1927

For twenty-two years Rev. **Harry Baetz** served St. Mark's Lutheran Congregation in Chesley. During this period the congregation grew in numbers, built a new church and erased all debt. In September, Pastor Baetz was installed as minister of St. James' Church, Elmira.

SEMINARY NOTES

Tuesday, November 20th, brought the first in a series of Seminary assemblies planned for this year. It is the hope of the Cossman-Hayunga Society, the Seminary body, to make available these periods for speakers and discussions pertinent to seminary life and to invite the pre-seminary students to attend.

Our first speaker was the Rev. Eric Reble, of Ayton who dealt with his change in outlook "From Pre-seminarian, to Seminarian, to Pastor." Rev. Reble, who, just three years ago, graduated from our Seminary, began college taking Honour English, then decided to change to pre-theology. In his own fresh and friendly style he gave vivid recollections of his days in college and seminary and showed a genuine appreciation of the significance of his work as a pastor.

For our December program a discussion is scheduled on the value of Greek and Hebrew for the future pastor. Next term we hope to hear from an authority on church architecture and also from an eminent Canadian authority on church music.

Earl Anderson.

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Literary

I saw a flaming swan wing west,
Winging to his rest,
And dropping crimson feathers from his
breast.
They floated, fell in patches to the
ground.
I stooped
And scooped,
And in my hand
Found
Only sand.
O seeking heart, forsake your quest,
And searching soul, be now at rest!
Enough to say that beauties are —
We burn our hands to touch a star.

Gregory Schultz.

TEENIE - WEENIE

One afternoon while sitting in the college library, being tired of reading Ibsen's plays, I picked a magazine at random off the shelf. In one corner of a back page was an article about the most beautiful and most ugly words in the English language. Under the heading of "Most Beautiful Words" were all the trusty old stand-bys—"azure", "horizon", even "opalescent", — ("It seems 'mother', 'home' and 'heaven' were ruled out of bounds".)

A gang after being tired of playing canasta one night got together and tried to find the most beautiful and most ugly words as a sort of a contest. An Italian thought the most beautiful word he had heard here was "cellar door". (No wonder he felt that way, for its fine liquid and vowel sounds make "cellar door" sound like something out of Dante.) Under the reverse heading there was quite a spell of ugly conversation with no winners and no prizes.

But a few evenings later a mother was trying to persuade her little son to go to bed. Being a bright youngster he didn't want to go. "Come dear," she wheedled, "just make a little teenie-weenie prayer." There! I had found it, the ugliest word in the English language—"teenie-weenie."

Of course it isn't a word, just part of our modern jargon. It is an ugly word because it pictures an ugly thing, the sin

of scant measure. Isn't one of the troubles of our vexed world the fact that there are so many 'teenie-weenie' people who hold very important positions. Even in the realm of Christianity too many 'teenie-weenie' prayers, a 'teenie-weenie' faith that never plumbs to any depths but skims around the surface of things like a water bug not knowing where to go. "Teenie-weenie" expenditures of thought and energy and money — people measuring out their service with the worried look of a butcher agonizingly watching the scales lest he give one twenty-fifth of an ounce too much of round steak.

Uncounted billions, gushing geysers of gold for bombs, and 'teenie-weenie' sums for world recovery, which is the only thing that might deal with the festering evils that communism thrives on. Millions — or is it billions — for defence projects and rearmament, and 'teenie-weenie' amounts for education and yes—missions.

Then I began thinking about myself and others like me — hours spent taking in a show or sleeping or just plain loafing and 'teenie-weenie' amounts of studying. Every day in every way we resemble more closely the dinosaur, seventy tons of armor plate and two ounces of brain. — (Something to think about — the dinosaur became extinct). Don't you agree 'teenie-weenie' is really an ugly, ugly word.

"Nuff Said?"

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STATIC

(Continued from page 7)

doorstep, bundled himself up in his snow-suit and with a smile on his face recommenced to study. But did we leave him in peace? No! Just then the legs of the chair on which I was sitting buckled, my fist shot through the window and knocked out the storm window, which was loose. As you can imagine the impact of the dangerously close fall of the window jarred him a little, but he was getting used to that sort of thing.

Last year was our electricity and plaster year. The plaster on the kitchen ceiling was rather weak. The two girls with the room over the kitchen had several accidents with having bookcases falling over and then bingo down the plaster fell. It reminds me of that old fairy tale about Henny Penny and Goosey Loosey and the sky falling in. You can imagine how you would feel if you had spent hours over a hot stove and then suddenly the ceiling descends without a warning and seasons your borscht. This happened at least three times. In fact the third time that the plaster was applied, it was recommended that we no longer walk on the floor, but swing in on ropes — a la Tarzan — preferably without war hoop. There was one thing that has never been solved and it bothers us yet — who put their foot through the living room ceiling? Come on — confess!

Then we learned about electricity. Upon taking inventory of our electrical appliances. We found that we had two wall lamps, two desk lamps, one radio, a heater and a hot plate all on one wall out-

let. Believe me, it was a minor engineering miracle to get them all connected at once and I'll never forget the lovely fireworks and those beautiful blue rays that shot out from everything one night. You can have your northern lights! I guess it was just too much when we connected the iron too. I wonder if that's why the lamp shade caught on fire? It was a merry little blaze if I do say so myself.

We had a rather cold room that year too. I remember Marblehead used to hang her blankets up on the wall with thumbtacks to keep the raging blizzard at bay. We used to study wearing mitts, our fathers' long underwear, woollen housecoats, woollen socks and a trusty hotwater bottle at our feet. Did this get us down? Absolutely! We used to holler down the hot air register (I use the word hot loosely) — "Fire lumps 36 and 37."

They used to make us feel good by jangling up the grates once in a while and then by pure force of suggestion we used to become warm and maybe shed a pair of mitts or wo.

But now that's all behind us and at least we're really living. At last we have a home of our own. I guess a mansion would be a better word. We watched carefully from the beginning of the year as the work progressed and we saw the beautiful rooms turned out — one by one. We spent much time encouraging the painters, carpenters etc. to make all haste and at last we experienced the wonderful day of moving into the new dorm — a day to remember! Even before it was finished we could envision ourselves walking down that graceful staircase in a frothy formal, serving tea

AT GRADUATION TIME



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Charles Belair

PHOTOGRAPHER

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in the spacious reception lounge or doing the mambo in the recreation room — and now it's all come true.

Norma Elligsen.

THE TWO C'S

(Continued from page 5)

the other shows an abused, confused searching for understanding.

Communism employs force as the means to its end. On the other hand the Christian attitude bursts forth in the song of the Angels at the Christ's birth ". . . and on earth **peace**, good will toward men."

We are also in error when we deem man capable of producing the perfect plan. Jesus, being the Son of God, was perfect and therefore His teachings emit perfection.

One of the most frequent attacks directed against Communism is its impracticableness when applied to erring humanity. Whether this disparagement warrants consideration is dubious since pure Communism has never been applied. Can this same question be directed at Christianity? In Matthew Jesus' words answer: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Has an application ever been carried out? That you must answer for yourselves.

In present-day application we can examine the U.S.S.R. for Communism and our own society for Christianity.

Russia today lacks Communism. Rather it is obviously a dictatorship, a state of totalitarianism.

In our society we do have Christianity. Our Churches preach it, our radios propagate it, our schools teach it, we debate it. Yes. We have the Christianity of love, honour, humbleness, peace, freedom, sincerity, honesty, understanding. Well . . . have we! ?

Before we condemn the U.S.S.R. for its lack of application, let us reform ourselves. Let us apply the doctrines of the Christ and not just offer mouthings.

This Christmas let us repeat the supplication found in Daniel—all of us—please all of us.

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us."

Bruce A. Owen.

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A FROSH SPEAKS . . .

Ask a Frosh what he thinks of Waterloo. Very seldom will he give you a definite answer, one which will clearly imprint Frosh impressions of Waterloo in your mind. He stalls, and thinks (if that's possible) and probably is proud when he comes out with "the general atmosphere." None of us Frosh can deny this nor do we wish to, although the term is as vague as Donne's "metaphysical" poems. When we try to analyse the term we run into difficulty. But gradually we smile and realize that there are many things that make the "atmosphere." Many of these are insignificant in the general "atmosphere" but considered by themselves are indispensable, still others are extremely important, both by themselves and when considered in combination with others. Many things impress freshmen, such as filled bathing suits, all-night parties, and a timetable of twenty credits with ten lectures, but these are not the things which have impressed us at Waterloo (?).

Waterloo's size is a definite asset and a blessing to the freshman. In no time we are "at home", know everybody and everybody knows us. Friendships are quickly made and old ones revived and cemented at Waterloo. Size also helps to put everybody to work in their particular field. Athletics are accessible to most of us seeking participation. Inveterate student-teacher relationships are quickly set up, enabling those, hungry for knowledge, opportunities for frequent discussions with the professor — a thing only remotely possible in large universities. Many freshmen are surprised at the smallness of their new alma mater when they see it for the first time. But two months later they wouldn't change it for one hundred bucks — and to any student that's a lot of money. Naturally the activities of a small college are curtailed but in the case of Waterloo the assets of its comparatively small size easily outweigh the few liabilities.

One of the most striking and lasting impressions attained by a freshman in his first weeks at school is the religious influence in the college. We readily appreciate the proximity of the Seminary

with the college and realize the spiritual blessings and opportunities afforded us here. To a Christian daily chapel services are a preparation for the day and give an opportunity to start the day with God. No one will deny the benefits of daily common prayers and devotions, especially to those living away from home, and thus absent from, what often is, the sole stimulus to religious living. College is often the first step of a gradual separation from the church and can surround the individual with a permanent barrier, through which no spiritual attempts at reformation can penetrate. At Waterloo the Christian is strengthened in his faith and the non-believer has every opportunity to accept the blessings of faith. This is a very lasting impression but most of all a divine blessing.

Not to be ignored in our list of impressions, especially to us just out of high school, is a new acceptance of responsibility. In high school we had duties to perform which had to be done to escape menial punishment. This feeling is, consequently, new to us and at first we bask in a world of laziness and have no cares or troubles. When assignments, excluding certain subjects, are not completed, our "lassitude" goes undetected and we pride ourselves in escaping. Gradually, however, we see others working and begin to envy their superior knowledge. Responsibility is accepted by us throughout our years at college. We must take it to be successful. We are now becoming thankful for this opportunity and the right to set our own goals and run our own race.

The spirit of co-operation, so lacking in our modern clubs, groups and schools is a very real and striking force in Waterloo. This spirit actually is the college and must be cultivated so as to be of a maximum use to the college. Every student, especially at Waterloo, is like a virgin land, rich with potential ability, which must and should be transformed to achievement during our college life in order to prepare the individual for his work and to assure him of success. The transformation should not be a labour and in Waterloo is not. Freshmen

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UNIVERSITY OF WESTERN ONTARIO**

LONDON, ONTARIO

were surprised at the calm efficiency of senior students in preparing social functions and their willingness to accept responsibility cheerfully. We were, however, annoyed at the unusual and overflowing willingness of the sophomores to help in persecuting the bewildered and lost freshman who, stripped of most of his former friends, was an easy prey to the cunning of devilish sophomores. (It's so difficult to write of Frosh Impressions and refrain from mentioning initiations.) These feelings of resentment quickly disappeared (?) and we were accepted as students. As such we must maintain the co-operation already existing in the school. Many frosh are already exercising their abilities and others will probably be expected to in the near future. Co-operation is an essential part of the general atmosphere of our school. It is one of the intangibles in which we take pride when describing Waterloo to others. We have seen it work, now we step inside and help in the operation and should rightly take pride in so doing.

Up to this point I have considered factors in college life other than the didactic. In enumerating impressions it is so easy to search for ideals and to ignore the obvious. All of us have ambitions great or small. No matter how much we claim indifference to academic studies we must at heart be anxious to succeed. So to all of us the academic side of school life is important. Waterloo professors are exceptionally capable and sincere. We have, at Waterloo, every opportunity to study and learn, thus to successfully prepare ourselves for a successful future. At Waterloo the faculty is particularly close to the student, offering us every opportunity to gain through their personal guidance and experience. Our chances for success, through our training at Waterloo are high. As a freshman this has impressed me and as a tradition of Waterloo I know it will continue to impress freshmen as they meet Waterloo.

Every Frosh is proud of 'his' Waterloo. All of us have been impressed with some particular feature of this school. Some major impressions have been mentioned above, and all of us have others, possibly only important to ourselves. Waterloo

is a school justly deserving of our pride. To be successful students throughout our college life we must be proud of our school and exalt its name. We must take part in its traditions in order to assure it, that future frosh classes will also be impressed and seek to revere its name.

Wm. D. Huras.

COLD HEARTED?

I love to remember the 13th of April 1951, the day on which I received a favorable reply to my application for studies in Waterloo College in Canada. There had been quite a number of really very happy days in my life, but I shall not hesitate for a moment to say that this day is remarkably outstanding in my life. It is indelibly stamped on my memory.

Thrilled with joy about the news of my success which I regarded as a heaven-sent opportunity, I hastened to impart the happy news to my friends who were living in the same locality. I don't quite remember how I got to the first one. I might have walked on the clouds.

From that time till I reached college I had many rosy dreams about Canada. And when I arrived, I found to my great joy that nothing fell short of my dreams and expectations. The reception given me was amazingly kind.

It did not take me long however, to discover one of the most contrasting things in the world. I can never understand, and I wonder whether anybody will ever find how and why Canadians, whose warmheartedness is world-famous, should have such a climate whose coldheartedness is unenviably famous? It is hard to believe that these two can live together, but the hard fact is that they do exist together in Canada.

As a matter of fact I have hitherto enjoyed every minute of my stay in Canada. My only worry is the COLD weather. Many people, both in the college and in the city, feel for me when it is cold.

"Seth, do you feel cold?" they ask when they meet me.

"Oh I am freezing, it is beastly cold," I usually reply.

(Continued on page 27)

Editorial

"The students of Canada realize that the path of future progress on the international scene is only possible within the framework of international peace.

"We therefore join with students across the world in a sincere desire for peace. We deplore, however, all forms of peace offers based on propaganda to further political aims.

"The students of Canada can best contribute to world peace by a program of action which brings students of the world into closer relationships and understanding and further by a program of concrete aid to raise the standards of living and study of our fellow students in all parts of the world without regard to race, colour, or creed."

This is the text of a statement on peace passed unanimously in London, Ontario, by a student organization that every Canadian student should be familiar with. It is present on the majority of Canadian Campii but, due to lack of publicity here at Waterloo College, few are even aware of its existence. We refer to the "National Federation of Canadian University Students," (NFCUS) an organization on the national level that is endeavouring to promote a unity among the scattered student population of a vast country.

Spanning Canada, from Dalhousie and Acadia Universities on the Atlantic seaboard to the Universities of Alberta and British Columbia on the Pacific perimeter, exists our thread-like system of universities each operating among sectional groups. By tying together these isolated student islands, NFCUS is promoting a broader University community that will arise to shoulder the responsibilities of to-morrow.

NFCUS is not an entirely new organization of students for it has been in operation for a number of years. After the cessation of hostilities in 1945, it underwent re-organization and now, six years later, it has become a real force in the realization of student aims in Canada. Operating through efficient local committees, it has brought to the stu-

dents the aims and projects of the National Federation.

What are some of these projects? In Ontario, the University of Toronto campus committee is providing keen leadership on the text book problem and are investigating the exhorbitant profits and taxes on them. They are also working on other projects such as, travel to Europe, and a compilation of a history of NFCUS. Ottawa and Carleton students and their committees have emphasized "Federal Aid to Higher Education." It is largely through the efforts of such NFCUS campus committees, who contributed to the Massey Commission's report on Federal Aid to Education, that arrangements were made to give grants to our university administrations. One of the most urgent projects this year is a campaign to lower student fees. NFCUS also works in the fields of student radio and national debating. In 1948, the Canadian University Debating Association was established under its auspices, its purpose being to encourage inter-varsity debating and, in particular, to conduct the national debating finals.

What does NFCUS offer apart from this? How will it affect each student? Through investigation of the whole field of student activity they have aimed to formulate a practical and interesting national program for the student. Free tuition is offered for second and third year students who wish to go to the Universities of British Columbia, Alberta, Manitoba, or any of the Maritime Colleges. They offer utilization of vacation in other university centres across Canada. The services of NFCUS are provided in looking into exemption of university fees from income tax paid by parents and students. Also, Canadian students may be exempt from paying unemployment insurance. A three week summer seminar is offered in Quebec for twenty-five dollars. This year the main theme of the seminar at MacDonald College is "Knowing Canada." NFCUS also offers representation of Canadian students in the external field. Through this organiza-

tion, student opinion is given a national and international audience. In brief, the potentialities of the Federation are immense and can only be realized if the Canadian students desire them and will work for their fulfillment.

If NFCUS is to function effectively as a collective bargaining agent for Canadian university students, it must be completely representative. There are still a few institutions that have not become members, or associated with this organization. Waterloo is one of these. Membership is open to us if we desire it. The Federation has a future. Let us be a part of that future.

D. Y.

Does Spelling Matter?

I read in a newspaper the other day that many people, particularly undergraduate students, can't spell. The news is stale. Any teacher could have told you that, right back to the days when words were slugged out with a chisel on a block of stone. A reporter was once fired from the Babylonian Bugle for spelling Hammurabi with one "m".

But why pick on colleges and students? It has been said that if a man was a lousy speller at the age of twelve, he would still be a lousy speller at sixty; and colleges don't admit students at the age of twelve so don't blame them. The fault lies elsewhere.

The fact is that very few people can spell, and those who can are never able to describe the trick of it to others. Teachers wrestle with the problem in vain. Methods of teaching change faster than the speed of light and text books offering a new method, sell quicker than Snake Oil at a country fair. All to no effect.

Each generation provides the same number of victims of spelling methods, all resisting any attempt to knock spelling into their heads. It is time for someone to speak up and say that perhaps after all it doesn't matter. Shakespeare's spelling was frightful, yet he got by.

It is hard to understand why "harass" should only have one "r" while "embarrass" has two. Britain is spelled with one "t" but "Brittany" has two. If you add "ed" to the word "pot" you are told to add another "t" and spell it "potted".

But if you do the same thing with "limit" the red pencil strikes. If you can manage something it becomes "manageable" but if you find something can be "reduced", it is "reducible". Where has that "e" gone to? That is why a student's spelling is unmanageable and a teacher is reducible to tears.

The question then is, should spelling matter? The answer is hat it shouldn't. Why? The answer can be found in the word "should" itself. Why "shude" it be spelled that way?

M.J.W.

COLD HEARTED

(Continued from page 25)

"It will get colder yet, Seth, wait 'till January and February when the temperature goes down to 10, 15, 20 degrees below zero," many people add.

If these people were to listen to my heart beat at such times, they would find out that it would have been far better to help by giving me either an electric blanket or more long underwear rather than merely warning me of the terrible days ahead.

I looked forward with keen anxiety to seeing snow. I did enjoy the first few days of it, but unfortunately it did not take me a long time to learn to dislike the persistent pile on the ground.

A man once stopped on the sidewalk near a building, to introduce himself to me on one of the extremely cold days. Not realizing the plight in which I was, he engaged himself in a rather lengthy talk to which I did not pay attention because I was trying to find some means of warming my ears and knees. To my concealed relief a big piece of ice fell from the roof and hit him on the shoulder thus striking a discord which made us part company.

Long underwear and sweaters have been helping tremendously on most of the terribly cold days. At present I use five blankets in bed. If in future the temperature does go down to 10 or 20 degrees below zero, will not that mean the wearing of two long suits of underwear, and if needs be, using an electric blanket in the classroom? What I would like to know is — Why are the people so warmhearted and yet their climate is so cold, COLD HEARTED?

Seth Bansa.

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