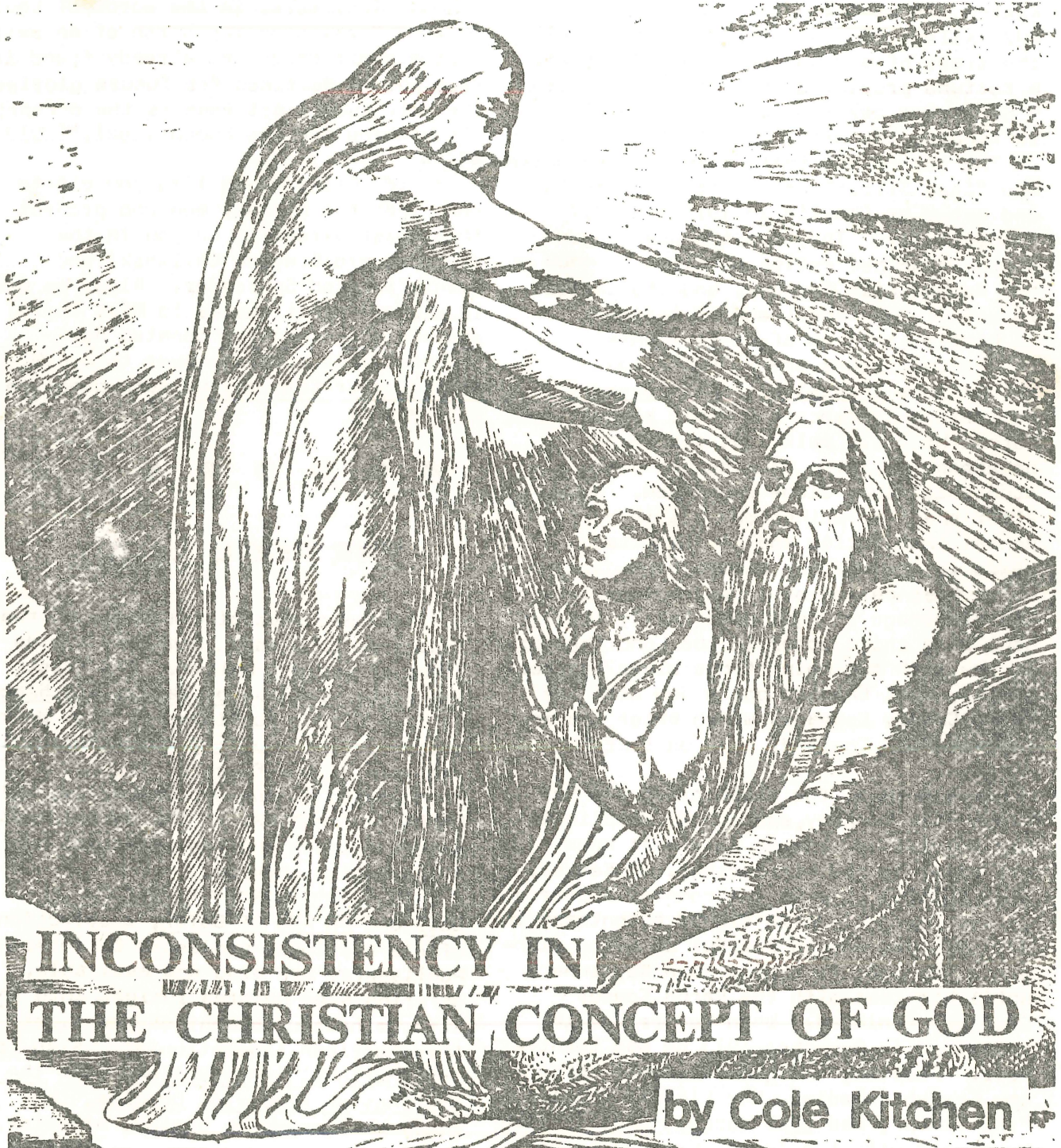


THE COLLEGIAN

38

THE STUDENT WEEKLY OF ST. JOHN'S COLLEGE

ANNAPOLIS, MARYLAND



INCONSISTENCY IN THE CHRISTIAN CONCEPT OF GOD

by Cole Kitchen

1 NOVEMBER 1970

R.A.M.'s**Movie of the week**

After the spooky movies of Halloween weekend it is an appropriate time to show some of the finest work of two great comedians of all time, Charles Chaplin and Buster Keaton. Buster Keaton directed and starred in the 1925 silent, "Seven Chances", which tells the story of a young man who will inherit a fortune providing he is married before 7 p.m. of a certain day. The trouble is in finding the bride (isn't it always!).

The second and third films, "Floorwalker" and "Easy Street" were written, directed and acted by Chaplin in 1916 and 1917 respectively. They are the best known of the renowned series of films he made for Mutual Film Company, and the latter is one of his finest social satires.

Little is known of Mr Chaplin's background, other than that he was raised in a theatrical family where he learned to dance and mimic almost before he could walk. At age seven he earned a living dancing and doing stunts at night clubs in London. Soon after that his mother was put into a mental institution and he spent two years in a miserable London orphanage. After that period of loneliness he left the orphanage and got some fairly regular jobs as a child actor in the Lond theaters. It was with the help of his older brother, Sydney, that Chaplin got a job with the Karno Comedy Company, which after playing a circuit in England, came on tour to America.

Mark Sennet, the director of the Keystone Film Company, spotted Mr Chaplin in Los Angeles and though he didn't know his name, he had his partner, Mr. Kessel, sign Chaplin up when the company appeared in New York. Chaplin signed a contract in May 1913 but was so fearful of being without a job that he didn't join Keystone until his tour with the Karno Comedy Club was finished. When he arrived in Hollywood in December 1913 he was twenty-four. Adopting the general style of the French comedian, Max Lindar, Chaplin, "the tramp", had such success that in 1916 he signed with the Mutual Company to do

his own films at a salary of \$10,000. a week and \$150,000. bonus per movie.

In 1952, under the excuse of taxes and the reality of being a socialist, he was driven into exile from the United States to Switzerland taking with him all of his later films. None of these has he ever allowed shown in the United States since that time. Both Buster Keaton and Charles Chaplin came from the studios of Sennet, and both were pioneers in an art of comedy films. They were, in the words of Louis Delluc; "assisting the birth of an extraordinary art which has already found its feet and is destined for future glories. The only modern art that is the offspring of the machine and the human ideal." (1919).

NOTES

R.A.M. Films would like you all to know that the mystery men who project that twisted reality to you in the audience are Greyleg Chilenski and twentyfingereed Schroeder. Also, we wish to express great thanks to Miss Doyle, who out of generosity donated her grandfather's record player to R.A.M. so that your trip may be more complete with music.

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THE BOOK STORE

There are several new books at the Bookstore this week, covering a wide range of subject matter. The first, The Great Dialogue of Nature and Space, by Yves Simon, published by Magi Books, offers an introductory and interpretive analysis of the force of the works of such greats as Newton, Descartes, Galileo, Comte, and others, on the development of modern science and the rejection of Aristotelian physics.

The Autobiography of W.E.B. Du Bois and An ABC of Color, a selection of his writings, published by International Publishers, are also now available, offering some colored insight into the life, mind, and thought of the first Afro-American liberationist. Also from International is Selections from the Writings of Frederick Douglas, the slave who became an orator, minister, and leader and spokesman for the

Black cause.

A critical examination of the state of U.S. international relations and the presentation of the radical notion that reason and realism should be the basis of the conduct of our foreign policy is presented in International Conflict for Beginners, published by Harper and Row and written by Roger Fisher.

Victor Lowe offers a new book, Understanding Whitehead, from the Johns Hopkins Press. The author, viewed by many as as good an authority on the mathematician and philosopher as there is, attempts to help the reader to come to terms with the man's mind and work.

Finally, an outline of the development of logic from 1250 to 1400 is presented in Philotheus Boehner's Medieval Logic, published by the Manchester University Press.

Pianist Noel Lee will perform in FSK on Friday, November 6th.

Selections for the evening will include "Estampes" and "L'Isle Joyeuse" by Debussy; "Variations" by Copland; "Barcarolle (Opus 60)" by Chopin; "Sonata in A Minor Op. 537 (Opus 164)" by Schubert. Mr Lee will perform "Variations" in honor of composer Copland's seventieth birthday this year.

Following early musical training in Indiana, Mr Lee studied at Harvard University with Walter Piston and Irving Fine, and at the New England Conservatory of Music. In Paris he studied with Nadia Boulanger. In 1953 he was the winner of the Prix Lili Boulanger, and in 1954 the recipient of a prize from the Louisville Orchestra. The National Institute of Arts and Letters presented him with an award in 1959 in recognition of his creative work.

Very recently he received an important commission from the Cultural Affairs Ministry of the French Government, an honor extremely rare for a foreigner.

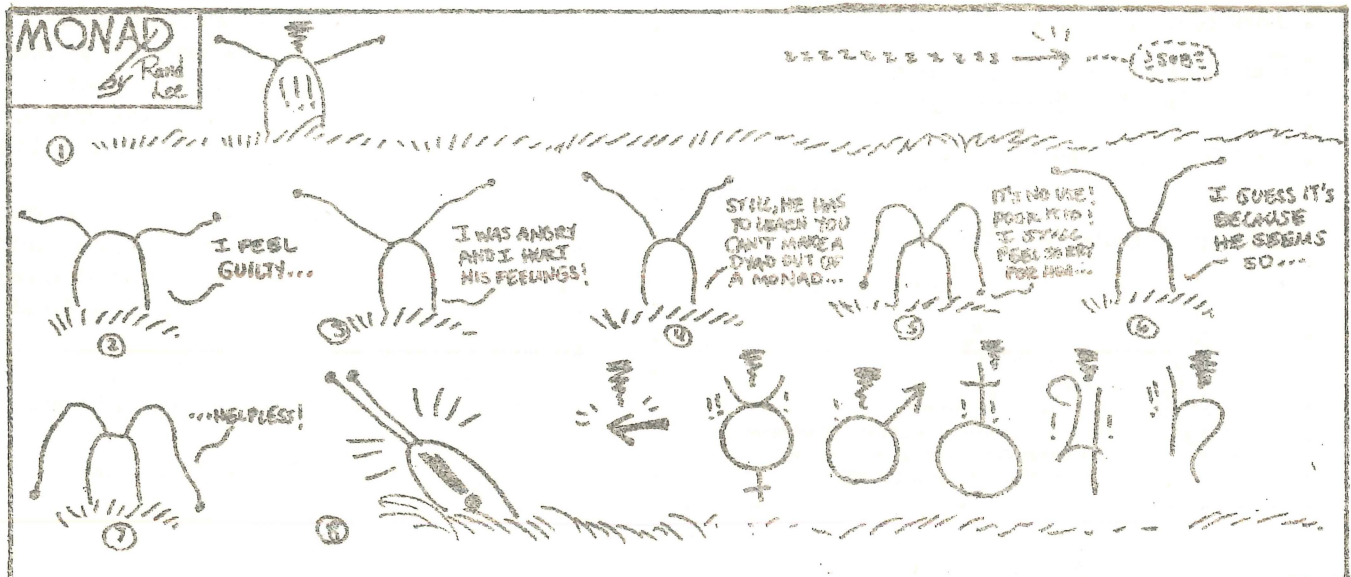
In addition to concerts on five continents, Mr Lee has made nearly 60 records, ranging from Bach to Barraque, and including the complete piano works of Debussy, Ravel, and Copland. Presently he is completing the first worldwide recording of Schubert's 23 sonatas. He has been visiting pianist and professor at Cornell University and at Brandeis University, and for the Congregation of the Arts Festival at Dartmouth College.

THE LEADER

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SCIENCE AND TECHNOLOGY EXHIBITION

St. John's College will be participating in a Science and Technology Exhibition sponsored by the Annapolis Chamber of Commerce on Friday, Nov. 20th, 9-9, Saturday, Nov. 21st, 9-9, and Sunday, Nov. 22nd, 1-9. Mr Harry Golding will direct our participation.

The experiment will be the "analysis" and "synthesis" of water. Students will be paid for their work at the lab rate, \$1.75 an hour. If you would like to help inform the public about St John's and our program (and help the image, and earn some extra money) please let Mr Golding know that you are available. His office is 107 Mellon, ext. 60, and his home telephone number is 267-8524.

The Chamber of Commerce has informed the college that the National Aeronautics and Space Administration has promised a lunar entry module for the exhibition.

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NOTICE!

Dear Colleagues:

So far we have raised a total of \$1,636.47 for the United Fund campaign this year, approximately \$1,000 less than last year's total. Monday, November 2nd, is the last day of the 1970-71 campaign on the Annapolis campus.

If you wish to make a gift, please send your payroll deduction card (and please sign it in the designated box) or check made out to the United Fund to Mrs Felter in the Public Information Office.

Thank you for your cooperation.

Edwin Hopkins Mary Felter

LITERARY SECTION

INCONSISTENCY IN THE CHRISTIAN CONCEPT OF GOD

by Cole Kitchen

I

For the purposes of this paper, it will be assumed that an all-powerful Christian-type God exists. By "all-powerful" I mean omnipotent, omniscient, and omnipresent. Two questions about such a God have increasingly perplexed me in recent years, and are the focus of my present inquiry:

(1) Could such a God be conceived as capable of something analogous to emotion toward the world and its creatures? (2) And if this God is capable of emotion in any sense, could He have gradations or changes of feeling in relation to developments within the community of the created world? These are not frivolous questions, for a negative answer could --- or so it seemed to me at the outset of my study --- lead one full circle to a negation of the very concept of an all-powerful God who was also Christian.

In any discussion of the nature of an all-powerful God, two meanings of the word "possible" must be distinguished. In one sense, the term can be taken to mean that which could conceivably occur according to our intellect and logic. Thus, A cannot be non-A, and the square of two must be four. But what of an omnipotent God who does not appear to be bound by the most basic laws of our universe? A second and broader meaning of "possible" might incorporate all that could occur by divine fiat: in short, everything, whether absurd or not. If this second meaning is employed, nothing

may be negatively asserted about God's potential.

In this paper, I shall attempt to keep to the first meaning of "possible", just as the Greek geometers restricted themselves to the use of straightedge and compass in the solution of their problems. My intent is to avoid irrational argumentation in exploring a hypothetical entity in accordance with the limited laws of our universe and our understanding. The questions raised will perforce be restricted to the form "could an X-type God be understood to be capable of Y?"

A second preliminary point to be made is that the word "emotion", when used with reference to God, cannot mean agitation of his spirit; by virtue of his three qualities, an all-powerful God must be assumed to be inherently changeless. This point will be explored further on. Rather, I shall use the term to refer to that which is, in humans, the product of physio-psychological agitation --- that is, "feelings" in the restricted sense of states of mental pleasure or pain, i.e., sorrow or joy. For want of a more precise synonym, the terms "emotion" and "feeling" will somewhat reluctantly be used interchangeably throughout this paper.

II

It seems reasonable to begin this exploration by setting forth some implications of God's three given attributes, and then to discuss the two questions posed in the introduction in

this divine instant, is called eternity.

For created beings, there is only one world in existence, with its parts changing their relationships with one another as time passes. The spatial relations between entities are perceived to be one sort of phenomenon, and the process by which they change and by which the one truly existent time, the present, becomes other and later than it was, very much another sort, and not one that is easy to express. On the other hand, a God who sees an infinitude of different moments simultaneously would also see a multitude of physical universes. Since each of these universes exists in a different instant of time, each is changeless. Thus time from the divine viewpoint becomes a dimension or separation analogous to the three spatial dimensions. The successive versions of the universe exist along this extension like pearls strung out on a necklace.

Referring to an analogy using spatial dimensions alone to represent this situation may be helpful. Imagine a series of thin coins, transparent except for a single dot on the face of each, piled on top of one another to form a cylinder infinite in one direction. Now let each coin represent the universe as it exists at any given moment, allowing the two dimensions of the coin to substitute for the three dimensions of the physical universe. Let the direction of stacking represent time. Actually, of course, each coin would be infinitely thin, having no extension whatsoever in the time direction, and there would be an infinite number of such cross-sections between any two given coins or moments. If the entire pile is in total darkness except for a thin beam of light moving up the stack, illuminating one coin at a time, one after another, we are showing how an individual person perceives time. Only one moment, the present, is open to perception; the dark coins before and behind it are the future and the past. There seems to be only one coin in existence, drifting upward as the mark apparently changes its position on the coin. If a battery of thin lights were

turned on, each beam picking out its own coin, we could see the manner in which all sentient creatures, whatever their location in history, perceive only the moment in which they presently exist as real. Now if one full beam of light is turned on the entire length of the pile at once, God's view of the whole four-dimensional universe is represented. Are not all times equally present, real and static, to Him?



This train of thought leads to a greater appreciation of the awesome nature of a creative God. A being such as has been described is in the act of willing into existence a tremendous object --- a static form in four dimensions composed of moments. It comprises not one but a sequence of similar spatial universes, each containing such items as billions of light-years of space, galaxies, subtle atoms, and self-conscious intelligences (frozen in mid-thought).

III

What has all this to do with either of the two questions that prompted this inquiry? First, let us see how these implications relate to the initial question of whether God could have feeling or not. If God is responsible for every aspect of the universe, everything, including created minds, would seem to be simply a construct of God. Furthermore, due to God's unique perception of time, they are not even animate in relation to Him. Thus, it would not seem feasible to give an affirmative answer to the first question posed. Would God or man feel emotion toward something he had built and controlled --- which was, from his point of view, inanimate? Suppose a man builds and programs a computer to say the words "I love you." He will feel no emotion in response to the machine's behavior, because there is no other personality involved; he has in effect said the words himself. The kind of emotion evoked by contact with non-controlled but non-human forces, as when one trips over a rock, surely cannot be experienced by an omnipotent God, since He has total control of His situation by virtue of His omnipotence. Therefore, if there is no otherness in the created universe, it taxes the imagination to see how there can be divine emotion, much less such a basic article of faith as an incarnate God-man capable of fears, sorrow, and rage.

One rationalization relating to God's capacity for emotion lies in the eighth chapter of Anselm's Proslogium. He asserts that God remains aloof within Himself, but adopts the outward manifestations of emotion. While passionless in reality, He might, for example, have coolly and deliberately displayed the symptoms of wrath during the punishment of the wayward Hebrews.

Anselm's rationalization gives no real encouragement for a positive answer to the question of whether or not an all-powerful God may experience genuine emotion. Is there no way of arguing true, inward divine emotion of

some sort? Aquinas* would reply in the affirmative, arguing that God's possession of both volition and knowledge enables Him to love. He knows what is good and wills it for Himself. According to Aquinas the movement of the will toward the desired good is love; hence God loves and therefore has emotion. This concept of love does not come within our definition of emotion, however; it is a choice, an act of the mind, not mental sensation. Worms and amoebae can be said to make choices inasmuch as they seek certain situations and avoid others, yet it is far from certain that they experience sorrow or joy, or even possess a self. Thus, the kind of divine love which Aquinas has demonstrated to exist in God may or may not be accompanied by emotion; it does not provide a satisfactory answer to the objections raised earlier in this section.

A third argument may be based on the quality of the universe. In Genesis, God sees that "It was very good." Although the early ages of the world, from the Fall to the foundation of the New Jerusalem, must seem blemished to the supremely critical eye of God, the Bible indicates that the cosmos progresses toward greater perfection. The very heavens will, we are told, eventually be demolished and replaced. Perhaps God's creation of a world which progressed from imperfection to something greater is a feat above the mere creation of a world already in some kind of perpetual Edenic state, especially if the created souls are thus enabled to gain something --- knowledge and the successful overcoming of evil with God's help --- which they could not have done without the Fall. The final coming of heaven is enhanced by the previous imperfection.

It could be argued, as Aquinas** does, that God is quite capable of building a better universe than He chose to create. Why then did He not build the Best Possible World? First, it is logical to conclude that God could not create an equal to Himself without merely reduplicating Himself. God is assumed to be infinite, and

*Summa Theologica, I, Qu. 20 Art. 1

**Summa Theologica, I, Qu. 25 Art.

since any created entity must be less, it must be finite in those attributes in which it is less than God. (If it were infinite in all attributes it could not meaningfully be less than God --- infinity is infinity.) But between a finite entity and an infinite one, other and better terms may be inserted. Hence the creation of a universe which is "the Best Possible World" in actuality in any moment of its time is an impossibility within the range of our understanding. The best that could be done would be to create a world that did not stop at a heavenly plateau, but improved constantly forever. If our universe fits this description, it would be the nearest thing possible to a Best Possible World; the Cosmos, resembling an asymptotic curve moving toward a line it never meets, would approach ever closer to an infinitely distant divine perfection.

Some might respond to the foregoing that God's purpose is not a perfect world but eventual perfect happiness for a group of souls. Since the souls are finite, it might be argued, so must be their capacity for joy. However, this ignores the possibility that God might choose to add to the powers and capacities of His elect. Would not any given level of happiness with anticipation of yet better things to come be more joyful than that happiness without such promise? If such a situation as has been described is the best possible, it is conceivable that our universe improves infinitely, since the Bible says nothing contrary to this belief, and therefore that it is the best universe that could be created. It would make no difference if another universe were created which, at a given moment of its history was better than ours was at the initial moment of our time; if our world improves infinitely, it would eventually supersede this other universe in excellence.

What has the preceding to do with the search for non-feigned divine emotion? Simply this: if a sequence of mathematical propositions leading to something like the Pythagorean theorem, or the development of such ideas as the Watson-Crick DNA model or the periodic table of Mendeleef, could cause

their human creators to be proud of themselves and pleased with their work, would not the inconceivably greater accomplishment that is the universe be adequate reason for satisfaction and pleasure in God? Such feelings are not necessarily dependent on intercourse with others, and thus there emerges a tenuous indication that we may be dealing with a positive argument on the side of divine emotion. This appearance is treacherous. The great endeavors mentioned above have one characteristic in common --- their difficulty. They are often the labor of one or more lifetimes, and are not something that come to every man. Considering their rarity, it is no wonder that men cherish and honor brainchildren of this kind in the manner that they do. On the other hand, surely nothing can be difficult or laborious to an omnipotent God, and He would hardly be in a state of exaltation over an effortless act. People are not proud of falling off logs or warming seats. The statement "It was very good", then, must refer to an intellectual recognition that the product in question is satisfactory, the expected norm for any creation of God.

The subject of creation brings to mind a fourth line of attack --- one that turns out to have fruitful consequences. Why did God create the universe? Anything He could make it do for Him He could do equally well for Himself without creating it. Perhaps it was not created in order to get something but to give something. Such a desire would imply the existence of a divine emotion --- some sort of benevolence or loving kindness. On the other hand, meaningful giving implies a receiver, some other conscious soul who is grateful to the giver, or who at least affords the latter pleasure through enhancement of its own felicity. But grave difficulty was encountered earlier in determining whether any created entity could be considered as another personality in relation to God. If this question could be cleared up, it could then be argued that the purpose of creation was to establish a recipient of divine charity, a purpose that would in turn imply the possibility of divine emotion.

Earlier, the souls created by God were compared to a machine or a work of art in that they are entirely predetermined by God. Yet, it must be remembered that they are only like computers or characters in a novel. A consciousness created by God has an important quality that the former lack: true subjectivity, the possession of an "I". The computer saying "I love you" is merely producing sounds in accordance with previously programmed instructions; the saint engaged in devoted prayer to God has authentic thoughts and feelings and identity. Even if controlled, he is an "other", a mind that is distinct from the mind of God. Like gold created in an atom smasher, his self is artificial but nonetheless real. It is capable of suffering and of ecstasy, and is thus a fit object of divine lovingkindness.

A scale of otherness may now be set up. At the bottom is any sort of human construction, which is predetermined and has no thoughts. Next would come men or animals in relation to God --- a controlled and preplanned self which nonetheless possesses true subjectivity. Finally comes man in relation to men --- true selves whose actions are not controlled or predictable by one another.

If there is total divine control it is not evident to the souls without an act of revelatory grace beyond the laws of their own universe. They have the illusion, and the sensation of independence. Instead of being directly and evidently manipulated by the divine hand, they are analogous to mechanical mice scurrying about a laboratory floor according to a previous program. The God of Christianity seemingly prefers a world in which the elect come to beatitude by the road of freedom within the apparent framework of their own universe, and experience the sensation of "free" choice for God with as little "supernatural" intervention as possible. Though it is not an argument I enjoy, even the risk of authentic hell could be due to God's kindness to the elect, whom He is putting through the experience of inner struggle and the choice between salvation and damnation. Apparently, the increase in the benefit conferred on the band of elect souls by introducing

the experience of risk and striving is equal to or greater than the eternal agony of the billions of damned. A cold equation, that.

With the exposition of the possibility of divine lovingkindness, the first phase of this inquiry has been dealt with to the extent it has been shown that there is no obvious incompatibility between the omnipotence, omniscience, and omnipresence of God and the existence of at least one divine emotion. His predetermined creatures are capable of gradations of joy and thus are fit objects of charity.

IV

If God does possess emotion, is He capable of emotional diversity, or can He have only one feeling toward His creation? A positive answer to this second question would seem to imply a positive answer to the wider question of whether or not God could amend a judgement. If it could be shown that the idea of God's changing His mind is plausible, we would be a step closer to demonstrating divine emotional variability. Some wide-ranging, even far-fetched, possibilities must now be explored, if there is any hope that they might establish the possibility of this proposition.

The difficulty with the proposition arises from the assumption that God perceives all times of the universe from the vantage of a single Divine Moment. To such a being, the cosmos would appear as a single four-dimensional organism composed of a succession of three-dimensional cross sections. Since He exists in instantaneity, it would seem that He literally has no time in which to change His mind.

Aquinas* gives another argument against the concept of a changeable God. That is, God is incapable of changing any portion of the universe's history, since to do so would create a contradiction. For example, such a change might entail Hubert Humphrey's simultaneously existing as President and non-President. To Aquinas, God's essence is the same as His being; such a self-contradictory monstrosity as a President/non-President would combine

*Summa Theologica, I, Qu. 25 Art. 3, 4

being and non-being and thus not be something which He could bring into existence, because "every agent produces an effect like itself."

Recalling the promise near the beginning of the paper and setting aside any doubts as to whether human intellect has the right to deem even contradictions as impossible to God, one can consider the problem from another perspective. The statements that "Humphrey did and did not hold the United States Presidency in 1969-77" or that "my glass is and is not full of water" appear to assert contradictions about two given entities. In one case, the entity is a four-dimensional portion of its universe; in the other, it is three-dimensional. Almost everyone has witnessed the contradiction of the drinking glass, and its resolution. The assertion can be made intelligible simply by stipulating that it be full and not-full at different times. The two states of the three-dimensional object are separated by the introduction of a fourth sort of separation or dimension, time. (It must be noted, however, that this addition means that the same object is, in the strictest sense, not being dealt with in both cases; rather two different cross-sections of the lifeline of the glass are being considered.) In an analogous way, two planes may be separated by placing them at different depths.

Now let the four-dimensional entity, Humphrey 1969-1977, be considered. If the God we know exists in a single Divine Moment, why may there not be other such Divine Moments preceding and succeeding it, comprising a higher order time sequence? Just as we perceive the people and objects of our own world to pass through time, why could not God and his four-dimensional creation undergo an analogous sort of time on a higher level if He chose to subject Himself to it? If divine assent to such a higher time is posited, the problem of the two states of the four-dimensional entity has a solution analogous to that for the water-glass contradiction: the two cross-sections may be separated by the interposition of a fifth dimension, which could be called "transeternal" time. The "contradiction" has been resolved, and the Aquinas argument answered.

"Our" God, the Being that is and always will be immutable throughout the history of our universe, can under this hypothesis now be seen as but a single four-dimensional cross-section in a fifth-dimensional lifeline, even as we in any given moment are three-dimensional cross-sections of a four-dimensional one.



Not God alone, but the universe, plus anything else He may have cared to create, would partake of transeternal existence. The cosmos could be compared to a four-dimensional sculpture; if God does not care to make any changes, it "ages", with the passing of each transeternal moment bringing into existence a new universe and history identical to the last, just as each moment of common time contains a more aged but otherwise unchanged version of a painting or a statue. Creator and created have regained time. The world we see, complex as it is, is but one version, one moment, of universe, universe-maker, and the relation between them. God thus viewed would seem to have gained a capacity

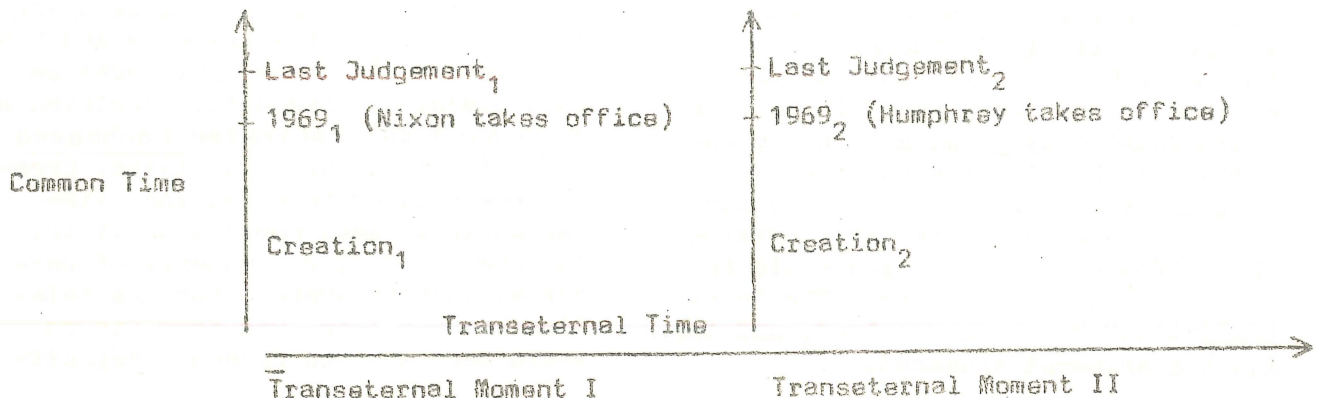
for change of judgement. In successive moments of transeternal time, He could decide to alter any or all of the universe's history, or even destroy the cosmos entirely. The South --- or Humphrey --- could rise again. Perhaps, as transternity wore on, the road to beatitude would be shortened and the sufferings incurred on the way made less in a process analogous to that by which a mathematician reworks an already valid proof to make it more elegant; or beatitude itself might be replaced by some other goal. By nature, men could have no perception or memories of their "earlier" selves or of the worlds in which those selves lived, since humans are equipped with memory only in regard to common time. Such information would have to be granted by divine grace. There might, however, be created beings to whose nature this limitation did not apply.

The sketch which follows is an attempt to render intelligible what has just been discussed. It is a sort of transeternal time chart. An ordinary time chart, representing the different arrangements of physical entities in successive moments, is contained in the representation of an instant of transeternal time. The traditional time chart portrays changes in, or successive states of, a three-dimensional entity (the universe at any given moment); the chart of transternity chronicles changes in a four-dimensional one, namely the whole lifeline of the universe. Referring back to the analogy between the universe and a stack of discs, which takes everything down by a dimension in order to make the concepts involved more clear, and recalling that

each of the discs represents the physical organization of the universe at any given moment, and that the direction of stacking represents common time, one can now imagine the whole stack to be aging, and transeternal moments I and II to represent different points in its history.

Another way of looking at the matter, one permitting the reader to "play God", is to consider the analogy between a number and the three-dimensional world. By putting the number through a series of operations, one can cause it to undergo a series of changes analogous to those undergone by the physical universe in successive moments of time. Take three as the number, square it, and divide the result by four. The sequence of operations is: $3 \ 9 \ 9/4$. Keeping to our analogy, we have here a likeness to the universe as God sees it, with the number three as a totality of physical entities undergoing a series of successive transformations, and with the whole series of sequential events visible at once. Now erase the last two numbers, and let the operation of cubing be substituted for that of squaring, and write out the rest of the sequence: $3 \ 27 \ 27/4$. The history of our model universe has been changed! Instead of merely altering the outcome of a single event in its history, all of the operations to which the number is to be submitted (its "laws"), or the number itself, or both, could be changed. This last alteration would be analogous to transforming both the matter/energy in the cosmos and the laws that govern it.

Alas, a number of problems are posed by transternity. First, any repentance



on God's part could have no conceivable relationship to us or our own world, since we perceive only one instant of God. It certainly could not be used, for instance, to explain his decision to turn against and afflict Israel, since both the Creation and the Diaspora era of our particular history take place in what to Him is the same instant of transeternal time. Thus, as far as we will ever be concerned, He remains immutable.

Second, the very concept of God living successively in some sort of transeternal time denies his omnipotence and omniscience. A being which needs any duration of subjective time, however small, to decide and execute that which he wishes to do is less than omniscient and omnipotent. If it is assumed that God has to tinker with His creation in order to correct imperfect past decisions, this implies that at some point in the transeternal past, He lacked the knowledge of the most perfect ordering of things. Moreover, if He continues to make changes throughout all transeternity, it follows that He now lacks omniscience and will never gain it at any point of his existence.

It seems, therefore, that it would be unnecessary for God to establish any type of higher time in which He changed or improved. Since anything existing beside or above God would imply a kind of duality, it would come into existence in no other way. Could He, however, create a higher time stream composed of identical instants by reduplicating the Eternal Moment? It is hard to see why not, except that He might wish to avoid self-multiplication and to confer the virtue of uniqueness upon the one Divine Moment. In any case, since such transeternity does not involve a changing God, the question is of little relevance to the present search. Any change in divine behavior would indicate that He had moved to a more perfect state, and had therefore inhabited a less perfect state in the past. But this, as has been seen above, is against His omniscient and omnipotent nature.

A last ditch argument for transeternal time inhabited by God can still be made. God cannot be "best" or "most good" by an unalterable disposition of His nature in relation to an outside

objective standard, for the existence of such a standard would once again imply dualism. "Good", "best", and "right" must be set by Him, in whatever way may appeal to Him. His omniscience would include the knowledge of what He wants and how to get it.

Suppose, however, that there were two or more equally "best" states; that is, situations that God esteemed equally. Why could He not establish a higher time in which these states alternated? Such a higher time stream would exist not because God could not get what He wanted instantly, but because His tastes were diversified. Like its predecessors, this argument does not hold very long; if each of these states were good separately, it would be better yet to have them together in the same moment of divine time. Since this could effortlessly be arranged by divine fiat, neither of the original states could have really been "best" in the first place. Thus the concept of "two bests" becomes somewhat absurd.

While the concept of a time stream beyond the Divine Moment no longer seems tenable, the Moment itself has a great deal of room. The idea that the history of the universe undergoes transformation could still be accepted if it is assumed, as it was for common time, that God oversees, and wills the totality of such a continuum at once. In fact, one could postulate that the entire length of the higher continuum exists within a single instant of a still higher continuum, and so on ad infinitum, with God in an Eternal Moment that transcends this complex hierarchy of time.

It has been seen that transeternity can not be invoked to demonstrate a divine capacity for change of decision. Even so, the final viewpoint arrived at in the preceding analysis inspires a new approach. We have established the conceivability of a multiplicity of versions of history without divine change. Up to this point, the search for multiple emotion has been carried on in terms of successive states of feeling. Perhaps an entirely new approach to the meaning of the question about the variability of divine emotion is needed. Could God also possess a multiplicity of emotions without changing?

The mention of some human parallels may be useful in this regard. People may experience different emotions about different things at the same time. One need not be suffused with one emotion to the exclusion of all others. For example, an author may feel different emotions toward different characters in a novel he is writing. Similarly, the created universe is not homogeneous. If a human may be stirred by imaginary characters he has invented, surely God has much greater reason to respond to real or created minds. Indeed, it might be argued that sometimes people feel different and conflicting emotions about the same thing at the same time. For example, there is the reaction of Cordelia at one point in King Lear:

"...patience and sorrow strove
Who should express her goodliest.
 You have seen
Sunshine and rain at once! her
 smiles and tears
Were like a better way..."*

Nothing this drastic need be asserted of God, however, for there to be an affirmative answer to the question at hand. What is important is that God's lack of temporal existence is no longer a bar to His having other emotions in addition to His general lovingkindness. He may be understood to have different and contrary feelings about different aspects of His creation at what to Him is the same time.

V

Where then, have we arrived? In short, some objections to the compatibility of divine emotions with the omnipotence, omniscience, and omnipresence of God have been answered, though the necessity of such emotions on God's part has not been established. As for this writer, some rather dogmatic views held six months ago have undergone dramatic revision as what once seemed black-and-white became increasingly gray. One inevitably comes away from such an explora-

tion as this unsatisfied. One sets forth boldly, perhaps to reinforce his prejudices, undergoes a number of intellectual upsets, and ends up with an infinitude of conceivable but unprovable metaphorical pictures of the possible nature of the Christian universe. One falls back perforce on questions that are smaller but admit of more definite answers. Perhaps some of the ancients were right in asserting that it is the part of impetuous youth to strike forth with bold philosophical explorations that cannot be carried through to a definite end, and of maturity to renounce such matters in favor of those which are less vaulting and more accessible to human nature. Whether or not speculations of this kind may ever admit of being brought to a definite conclusion by the philosophy of some remote future, the sojourn in the fields of eternity was well worth the candle --- not merely as an intellectual exercise, but in terms of its relevance to the acceptability of Christian doctrine.

If it had been impossible to find minimally satisfactory explanations for the seeming inconsistencies in a God purported to be of love and grace and yet also omnipotent, omniscient, and omnipresent, it would have increased the difficulties I have encountered in accepting certain basic concepts of Christianity. One would have had to fall back either to the Anselm argument that God only manifests outward symptoms of emotion (a somewhat strained rendering of the forthright Biblical language invoking divine wrath, sorrow, joy, and love), or to the even more sterile conclusion that the believer must reject reason and simply accept that which is self-contradictory as having been achieved by an omnipotence far above the laws that govern human thought.

When I first encountered this apparent weak point in theology, it seemed that arguments of a bizarre nature would be required to extricate the Christian position. Surprisingly enough, it turned out that some appropriate shifts of viewpoint resolved the apparent inconsistencies between emotion and all-powerfulness. A spiritually-demanding leap of faith does not, after all, appear to be required of the thinking Christian.

*William Shakespeare, The Tragedy of King Lear, IV, iii, ll. 17-20

TEACHER EVALUATION

TEACHER: Socrates

A. PERSONAL QUALIFICATIONS

	Rating (high to low)					Comments
	1	2	3	4	5	
1. Personal appearance					x	Dresses in an old sheet draped about his body.
2. Self-confidence					x	Not sure of himself--always asking questions.
3. Use of English			x			Speaks with a heavy Greek accent.
4. Adaptability					x	Prono to take poison when under duress.

B. CLASS MANAGEMENT

1. Organization					x	Does not keep seating chart.
2. Room appearance			x			Does not have eye-catching bulletin boards.
3. Utilization of supplies					x	Does not use supplies.

C. TEACHER-PUPIL RELATIONSHIPS

1. Tact and consideration					x	Places student in embarrassing situations by asking questions.
2. Attitude of class	x					Class is friendly.

D. TECHNIQUES OF TEACHING

1. Daily preparation					x	Does not keep daily lesson plans.
2. Attention to course of study			x			Quite flexible--allows students to wander to different topics.
3. Knowledge of subject matter					x	Does not know material--has to question pupils to gain knowledge.

E. PROFESSIONAL ATTITUDE

1. Professional ethics					x	Does not belong to professional association or PTA.
2. In-service training					x	Complete failure here--has not even bothered to attend college.
3. Parent relationships					x	Needs to improve in this area--parents are trying to get rid of him.

RECOMMENDATION: DOES NOT HAVE A PLACE IN EDUCATION--
SHOULD NOT BE REHIRED.

--Harry Golding

The Actors

What has the color of my skin to do
with temper of the heart
or do you think that love is cut
according to the ancients that one
has
or do you with misguidance think that
feeling comes but with the junkie
withering his arm
or may perchance you hold the thought
that manly art comes only as a
jungle of blood muscle sweat
spewed out and swallowed in the
cave
or may you think with proper coyness
that feminine guiles are not in
bloom until they find some savage
to be coaxed and conquered racked
and rhythmized by his Eve
Love is not love that's only for a
leopard's skin
though black Odysseus and his white
Penelope once mated on the raging
Cyprian coast
though Agamemnon swaggered home to
Argus with his brothel catchings
by his side
though Jason made a voodoo woman
mistress of the Hellenes
Be not Ophelia fascinated by the dark
laurelling some affectation glorified
image secret actor in the night
Be as you are the music matterless of
winds in me
and not as transient things as flowers

Anthony Snively

Ode to Autumn

Light the holy fires of Autumn
When the world stands in glorious confusion
Ready to embark on the icy journey
To a NEW Spring,
Voluptuous Summer shall die like
A warrior, with banners and blood,
Shrill trumpets and flashing swords,
Lo, yes the forest are blazing furiously
With these holy, holy fires of Autumn

William Blount

Sitting in a Shrine

Two young men sit together
and wonder what time it is.

Years ago,
before they had met,
they had dived through dark jelly-seas
plucking exquisite pearls from the sand
bottom;
and, upon returning,
had managed to lose them all in a game
of marbles.

***the striking of a match
at once returns them to a chapel
softly hidden by a grove of trees.
Once more they pass the small pipe
and sit,
incense and delicate mosaics filtering
the air.***

A muffled cough,
and behind them
a paunchy, tubercular man wipes blood from
his fingertips.
He smiles with them
for he too desires the body of a large
woman.

A friend of these two
last month
with a borrowed shotgun
removed his head while everyone slept;
and
as music becomes barely heard,
one young man crosses his legs
and relates the story to the other.

Greg Chilenski

Ode to Night

Fearsome, unloved Night
Your boundless sea laps upon the islands
of thought,
the twilight of the Gods shall come
And all things will be consumed by their
own shadows
Falling forever in your secret embrace,
Thought, distracted, dissolves,
Like a handful of sand into the bestial
sea
Oh, melancholy Night, never worshipped,
But more powerful than all the careless
creatures of Light.

William Blount

The Parting

After the months
 when I would parade my knowledge before you
 marshalling my words to score
 the very proper effect;
 after the long months
 when I'd engage you in battle
 striking down your objections
 with the back of my hand;
 after these weary, tired months
 I began to feel a strange aching
 and longing
 for something missed
 and something gone.

For after such a long time of months,
 looking up I saw
 rising above the night buildings
 the single brilliance of venus.
 And in my chest there was a piercing,
 a loosening, and a releasing of air;
 and stunned in my walk
 I stood alone
 gasping out my lungs:
 tasting my own evil.

Greg Chilenski



Enclosure

The ocean roars beyond this bank
 of fog:
 and yet, enwrapped in this moist
 shroud
 on this cold sand,
 I hear what would be loud and
 frightening
 as merely rhythmic thunder in
 a distant land;
 I walk where pounding menace
 cannot penetrate or reach;
 the future and the past along the
 beach
 Have melted at my very side in mist,
 and where I walk,
 as moving center of a white and endless
 universe,
 there will my footprints
 indicate to sea-nymphs how I went,
 what path I took
 to leave the chilling softness
 for the loud, reclaiming sea.

Roger Greene

" A GLIB WARNING FROM AN EX-JOHNIE
 AS TO WHAT THERE CAN BE THAT IS BAD
 ABOUT GRADUATE SCHOOL AFTER FOUR YEARS
 IN THE COSMIC MONASTERY"

The Graduate Student (Circa: 1970)

He read so much, so often, that he
 was convinced
 That anything less than dizziness
 meant disinterest.
 He would lick the library clean raw
 of references
 And criticism, always managing a solid
 Superabundance of preparation
 For those professional life-career
 classes
 In which the witty lamb of a professor
 Would garnish his pure cane sugar
 wisdom
 With, "When you have to teach...some
 day...
 There has been a lot of work done...
 this deserves..."
 O he was happy! O he was glad!
 Learning!
 Mesmerized by his own despair and
 glibness
 He was certain as a fact that he was
 getting
 What he was most assuredly paying for,
 Going delightfully, scholastically
 Crazy at the rate of one footnote a day.

- John Dean



THE COLLEGIAN

- Al Aronson
- Sarah Bell
- Maria Coughlin
- Jay Gold
- Bryce Jacobsen
- Laure Jenkins
- Coleman Kitchen
- Arthur Kungle
- Rand Lee
- Jeffrey Moebus
- Jay Newlin
- Kathy O'Callaghan
- Susan Pigman
- Eric Scigliano
- Jeffrey Sinks
- Jane Spear
- Daniel Sullivan, Editor
- Paul Szabo
- Jane Young

State	Polls close (EST)	Candidates for			
		Governor		Senator	
		Democrat	Republican	Democrat	Republican
Ala.	7	G. Wallace			
Alas.	1	W. Egan	<u>K. Miller</u>	W. Kay	<u>T. Stevens</u>
Ariz.	9	R. Castro	<u>J. Williams</u>	S. Grossman	<u>P. Fannin</u>
Ark.	8 ³⁰	D. Bumpers	<u>W. Rockefeller</u>		
Calf.	11	J. Unruh	<u>R. Reagan</u>	J. Tunney	<u>G. Murphy</u>
Cr.	9	M. Hogan	<u>J. Love</u>		
Conn.	8	E. Daddario	<u>T. Meskill</u>	J. Duffey (<u>T. Dodd - Ind. Dem.</u>)	L. Weicher W. Roth
Del.	8				
Fla.	7	R. Askew	<u>C. Kirk</u>	L. Chiles	W. Cramer
Ga.	7	J. Carter	H. Suit		
Ha.	10	<u>J. Burns</u>	S. King	C. Heftel	<u>H. Fong</u>
Id.	10	C. Andrus	<u>D. Samuelson</u>		
Ill.	7			A. Stevenson	<u>R. T. Smith</u>
Ind.	7			<u>V. Hartke</u>	<u>R. Roudebush</u>
Ia.	9	R. Fulton	<u>R. Ray</u>		
Kans.	7	<u>R. Docking</u>	K. Frizzell		
Me.	8	<u>K. Curtis</u>		<u>E. Muskie</u>	
Md.	8	<u>M. Mandel</u>	C. S. Blair	<u>J. Tydings</u>	J. Beall, Jr
Mass.	8	K. White	<u>W. Sargent</u>	<u>E. Kennedy</u>	S. Spaulding
Mich.	8	S. Levin	<u>W. Millikin</u>	<u>P. Hart</u>	L. Romney
Minn.	9	W. Anderson	D. Head	H. Humphrey	C. McGregor
Mo.	8			<u>S. Symington</u>	J. Danforth
Mont.	10			<u>M. Mansfield</u>	H. Wallace
Nebr.	9	J. J. Exon	<u>N. Tienmann</u>	<u>F. Morrison</u>	<u>R. Hruska</u>
Nev.	10		<u>E. Fike</u>	<u>H. Cannon</u>	W. Reggio
N. H.	8	R. Crowley (M. Thompson - American)	<u>W. Peterson</u>		
N. J.	8			<u>H. Williams</u>	N. Gross
N. M.	9	B. King	P. Domenici	<u>J. Montoya</u>	A. Carter
N. Y.	9	A. Goldberg	<u>N. Rockefeller</u>	R. Ottinger (<u>J. Buckley - Conservative</u>)	<u>C. Goodell</u>
N. D.	9			<u>O. Bardick</u>	T. Kleppe
O.	7	J. Gilligan	R. Cloud	H. Metzenbaum	R. Taft, Jr
Okla.	7	D. Hall	<u>D. Bartlett</u>		
Oreg.	11	R. Straub	<u>F. McCall</u>		
Penn.	8	M. Shapp	R. Broderick	W. Sisler	<u>H. Scott</u>
R. I.	9	F. Licht		<u>J. Pastore</u>	J. McLaughlin
S. C.	7	J. West	A. Watson		
S. D.	8	R. Kneip	<u>F. Farrar</u>		
Tenn.	8	J.L. Hooker	W. Dunn	W. Brock	<u>A. Gore</u>
Tex.	8	P. Smith	<u>P. Eggers</u>	L. Benson	G. Bush
Ut.	10			<u>F. Moss</u>	L. Burton
Ver.	7		<u>D. Davis</u>	<u>P. Hoff</u>	<u>W. Prouty</u>
Va.	7			G. Rawlings (<u>H. Byrd, Jr - Ind. Dem.</u>)	R. Garland
Wash.	11			<u>H. Jackson</u>	C. Elicher
W. V.	7 ³⁰			<u>R. Byrd</u>	
Wisc.	9	P. Lucey	J. Olsin	<u>W. Proxmire</u>	J. Erickson
Wyo.	9		<u>S. Hathaway</u>	<u>G. McGee</u>	J. Wold

News of the Past Week from the Outside World

Friday, October 23:

President Nixon, addressing the 25th anniversary session of the United Nations, called on the leaders of the Soviet Union to keep competition with the United States peaceful despite "very profound and fundamental differences."

Saturday, October 24:

President Nixon rejected "totally" the report of the National Committee on Obscenity and Pornography, calling its conclusions "morally bankrupt" and declaring that, "so long as I am in the White House, there will be no relaxation of the national effort to control and eliminate smut from our national life."

Sunday, October 25:

The United Arab Republic was reported by an authoritative Cairo newspaper to be willing to extend the Middle East cease-fire for two months.

Monday, October 26:

The United Arab Republic called on the United Nations to use its powers to bring about the withdrawal of Israeli forces from occupied territory.

Local draft boards were ordered to withdraw deferments immediately from all men who request that their deferments be cancelled. The order benefits college students with lottery numbers above 195, who may have their deferments withdrawn, be classified I-A and then be free from the draft entirely. Selective Service Director Curtis W. Tarr has said that men with numbers above 195 will not be drafted this year.

The New Jersey Supreme Court has established new guidelines that eliminate prison sentences for persons convicted for the first time of possessing or using marijuana.

Prof. Paul A. Samuelson of MIT was awarded the Nobel Memorial Prize for his efforts to "raise the level of scientific analysis in economic theory."

Muhammad Ali successfully re-entered the ring, scoring a technical knockout in the third round over Jerry Quarry in Atlanta.

Tuesday, October 27

Five of the country's major labor market areas, including Los Angeles, have been added to the Labor Department's list of areas with "substantial" unemployment of over 6%, thus bringing the total number of such areas to thirty-eight of the nation's 150 major labor areas. Two years ago the number of such areas was six.

The British Government cut taxes, subsidies and public spending, affirming its belief in a free enterprise economy.

Wednesday, October 28

Israel stressed before the United Nations its insistence that the United Arab Republic pull back missiles from the cease-fire zone along the Suez Canal before Israel rejoins peace negotiations.

Thursday, October 29

American and Soviet officials have signed an agreement to develop mutually compatible rendezvous and docking systems for spacecraft.

A basic overhaul in medical training was recommended by the Carnegie Commission on Higher Education. The commission's report called for a 50% increase in medical students and for shortening the overall period of medical training from eight to six years.

Vice President Agnew Said:

Friday, October 23--Of New York City Mayor John Lindsay: "I wouldn't trade one of the fine young men I have met in Vietnam for a whole jailful of Lindsay's heroes."

Saturday, October 24--"I believe in representing the poor in America...but the time has come for someone also to represent the working man."

Sunday, October 25--"This administration will appoint, and see confirmed, a Southern strict constructionist on the Supreme Court."

Tuesday, October 26--"These people (Senators 'viscerally antagonistic' to the whole defense complex) must be replaced...before they irretrievably damage the security of the United States."

Wednesday, October 28--Of TV commentators: "...supersensitive, self-anointed, supercilious electronic barons of opinion ...Monday morning quarterbacks...infallibles of the tube." The Vice President also said he would "never speak with a forked tongue" by saying one thing to one group and something else to another.

Thursday, October 29--Of remarks he made in Dallas: "I was in a position where my politics and my mission required me to emphasize (one) side of it. If I were talking in a Republican state I would emphasize the other side of it."



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Of interest

...in Annapolis

FILMS

CIRCLE:

"C. C. & Company"--October 28th to November 3rd.

"Lovers and Other Strangers"--November 4th to 10th.

CAPITOL:

"They Call Me Mr. Tibbs"--October 28th to November 3rd.

"The General" & "A Night with the Great One"--November 4th to 10th.

PLAYHOUSE:

"Tropic of Cancer"--October 28th to November 10th.

PLAZA:

"Catch-22"--October 28th to November 10th.

SCIENCE

Science and Technology Fair at the Annapolis Armory on Hudson Street--November 20th, 21st, and 22nd. Features NASA exhibits, including live pictures of the earth which were shot from space.

**ANNAPOLIS
HILTON INN**



at COMPROMISE & ST. MARY'S STREET

...in Baltimore

MUSIC

WALTERS ART GALLERY:

Promenade Concert by the Peabody Wind Ensemble--November 5th at 12:30 pm.

THEATER

CENTER STAGE:

William Gibson's "A Cry of Players"--through November 22nd.

...in Washington

THEATER

CATHOLIC UNIVERSITY THEATRE:

"The Devil's Disciple" directed by Cyril Ritchard. Opens November 19th. Subscription for season is \$18.00 for Friday & Saturday nights, \$15.00 for all others. Seats for single performances \$4.50 on Friday and Saturday nights and \$3.50 for all other nights. Write Speech & Drama Dept., Catholic U., or call 529-6000 ext 358.

THEATRE LOBBY:

Jules Feiffer's "The White House

Murder Case"--November 5th to 8th at 8:30 pm.

AMERICAN UNIVERSITY THEATRE: "Who's Afraid of Virginia Woolf?" at 8:30 pm.

HOWARD UNIVERSITY THEATRE: "Changes", at 8 pm.

GEORGETOWN UNIVERSITY THEATRE: "Death of a Salesman".

THE MOUNT VERNON PLAYERS: "The Silver Whistle", a comedy by Robert McEnroe--November 6th, 7th, 13th, and 14th at 2:30 pm and 8:15 pm.

NATIONAL MUSEUM OF NATURAL HISTORY AUDITORIUM: "Kathakali"--November 1st at 8 pm. India's greatest theatrical tradition.

NATIONAL THEATRE: "Four in a Garden", November 9th to 21st at 7:30 pm. With Carol Channing and Barry Nelson.

MUSIC

LISNER AUDITORIUM: Preservation Hall Jazz Band-- November 11th to 15th at 7:30 pm.

Washington Performing Arts Society: Piano Series on Saturday afternoons at 3:30 pm. By subscription only. \$10.50 total.

- Beveridge Webster -- October 31st
- Yvonne Loriod & Olivier Messiaen -- November 14th
- Gyorgy Sandor -- January 23rd
- Anne Koscielny -- February 13th
- Earl Wild -- March 20th

Pete Seeger Concert--November 7th and 8th at 8:30 pm.

Trinidad Tripoli Steel Band--November 8th at 2:30 pm.

Clancy Brothers Concert--November 14th at 8 pm.

National Symphony Orchestra: International Theatre & Dance Series. Batsheva Dance Company of Israel-- November 25th and 26th. Balustrade Theatre of Prague--November 27th and 28th.

Dame Judith Anderson in "Hamlet"-- February 18th to 21st. Noh Theater of Japan--March 31st.

The National Ballet: "Nutcracker"-- December 23rd to January 3rd.

HALL OF MUSICAL INSTRUMENTS

MUSEUM OF HISTORY & TECHNOLOGY: "Music from Marlboro"--February 6th and March 6th. Chamber Music of the Marlboro Music Festival. In the Hall of Musical Instruments.



ANTIQUES, ETC.

50 Maryland Avenue
Annapolis, Maryland 21401

a touch of Iceland

- sheepskins
- sweaters
- scarfs
- socks
- blankets
- coats
- mittens



This week's Radio

MUSIC IN THE AIR

Questions in the air: If artists in general, and singers in particular, have come to be in such a sorry state that only the oldies are goodies, how can most of us have any idea of true excellence except by happenstance, listening to recordings of our own, from the music library, and on the FM radio?

Virtuous upperclassmen heard Mr Bernard Kraysen last May, in the finest song recital here since Hughes Cuenod last beguiled us

with bawdy Elizabethan ballads. His excellence called to mind other fine singers in the same of similar songs. We append a comparative discography for his program. Since he himself agreed these performances to be the relevant parallels, their consideration should serve as a lesson in the art of singing.

1. Histoires Naturelles, Ravel
Pierre Bernac, baritone (2-Odys.
32260009)
Gerard Souzay, baritone (Phillips
839733)
2. Songs and Dances of Death, Moussorgsky
Feodor Chaliapin, bass (Scala 870)
Boris Christoff, bass (Seraphim
60008)
Kim Borg, bass (Nonesuch 71215)
Galina Vishnevskaya, soprano (Phillips
WS-89138)

3. Dichterliebe, Schumann
Richard Tauber, tenor, Nos 1-5
(Scala 837)
Lotte Lehman, soprano (Odyssey
32160315)
Fritz Wunderlich, tenor (DGG 139125)
Dietrich Fischer-Dieskau, baritone
(DGG 139109)

Other Schumann

- Kathleen Ferrier, alto (London 5020)
Kirsten Flagstad, soprano (London 5262)

4. Die Winterreise, Schubert
Hans Hotter, bass (3-Seraphim 6051)
Dietrich Fischer-Dieskau, baritone
(2-Angel S-3640)

Other Schubert

Die Schöne Müllerin by tenors in a voice range more appropriate to the music.

- Askel Schiøtz, tenor (Seraphim 60140)
Fritz Wunderlich, tenor (2-DGG
139219/20)

5. Song from the movie "Don Quixote" written for Chaliapin by Ravel
Gerard Souzay on the Phillips recording listed above.

Feodore Chaliapin (Pathe-Marconi import) (Formerly on the second volume of Angel's Recordings of the Century.)

Area FM stations :
For continuous listening At your own risk
WETA (90.9)
WCAO (102.7) WBJC (91.9)
WGMS (103.5) WBAL (97.9)

key:
time station composer: work, (ex=excerpts)
/instrumentalists/ or
soloists/conductor,
orchestra or chorus
(All times are approximate.)

Monday:

- 3pm C Bizet: Carmen, excerpts, Gedda/
de los Angeles/Beecham
10:30 C Bach: Cello Suite No. 2, Casals
11:15 C Rachmaninoff: Rhapsody on a
theme by Paganini, Kapell/Reiner
11:15 E Schubert: Piano Sonata in A,
Sviatoslav Richter

Tuesday:

- 8am C Paderewski plays Schumann,
Debussy, Chopin, Paderewski
11:10 C Brahms: Piano Quartet No. 3,
Hess/Szigeti/Katims/Tortelier
noon G Bellini: Norma excerpts, Callas/
Lugwig/Corelli/Serafin
3pm C Puccini: Turandot excerpts,
Nilsson/Tebaldi/Bjorling/Lein
8 B Beethoven: Piano Sonata No. 2,
Wilhelm Backhaus, String
Quintet in C, Meiecke/Endres
11:30 E Bach: Two and Three Part Inven-
tions, Glen Gould

Wednesday:

- 11am G Schubert: Piano Trio No. 2,
A. & H. Busch/Rudolph Serkin
4pm C Debussy: Sonata (cello/piano)
Starker/Sebok
7:15 C Bach: Violin Concerto in a,
Heifitz/Wallenstein, L.A. Phil.
7:30 C Mozart: Coronation Mass, Berry/
Vienna Choir Boys and Symphony
8 B Beethoven: String Quartet No. 2,
Anadeus Quartet
Piano Sonata No. 3, Rubenstein
10:20 C Verdi: Aida, Callas/Tucker/
Gobbi/Serafin, La Scala Orch.

Thursday:

- 8am C Rachmaninoff plays Schubert,
Liszt, Debussy.

- 11:40 G Debussy: Children's Corner Suite,
Walter Gieseking
- noon C Heinrich Schlusnus sings opera
- 3pm C Puccini: Madame Butterfly-excerpts,
de lo Angelos/Ejorling/Santini
- 10:20 C Scarlatti: Sonata, Emil Gilels
- Bach: Partita No.1, Dinu Lipatti

Friday:

- 11:25 G Mendelssohn: Sonata No.2(cello/
am piano), Feuermann/Rupp
- 7:05 C Bach: Concerto for 2 pianos, No.2,
Haskill/Anda/Galliera, Philbar.
- 11:23 E Hindemith: Sonatas for viola &
piano, Op.11 & 1939, Trampler/
Turini
- Brahms: Quintet No.2, Op. 111,
Trampler/Budapest Quartet

Saturday:

- 7pm J Bartok: Memorial Concert:
Two Portraits, Ansermet, 1'Orch.
Suisse Romande
- Violin Concerto No. 1, Op.1 Posth.,
Oistrakh/Roshdestvensky, Moscow
- Miraculous Mandarin Ballet;
Divertimento for String Orchl,
Dorati, BBC Sym. Orch.
- Piano Concerto No. 3,
Barenboim/Boulez/New Philharmonia

- 9:15 B Beethoven: Concerto No. 1,
Fleischer/Szell, Cleveland

Sunday:

- 9:30 C Schutz: Motets, Norddeutscher
am Singkreis
- Bach: Cantata No. 4, "Christ lag
im Todesbanden", Krebs/Fischer-
Dieskau/Lehmann, Bachfestes
- 1:55 G Webern: Six Pieces for Orch.
pm Mackerras, Boston Symphony
- 2 B Richard Rodgers' Show Songs:
a 50 year tribute
- 5:05 C Brahms: 4 Serious Songs,
Kathleen Ferrier
- 8:30 C Stravinsky: Sacre du Printemps,
Bernstein, N.Y. Philharmonic
- 9:15 C Great Moments from Opera
- 10:30 C Bach: Brandenburg Concerto No.2
Menuhin, Bath Festival
- 11:15 C Beethoven: Symphony No. 5,
Walter, Columbia Symphony

POLITY COURT

It is the minority opinion of this Justice of the Polity Court that the special election of Justices to fill the seats vacated by Justices Bell and Heiniger was invalid and that any election to fill such vacancies would be invalid regardless of the status of those voting.

This opinion is based on the unconstitutionality of the resolution made by former Executor Jim Hill and approved by the Delegate Council stating that "whosoever be elected in the election of the following week be nominated to the Justices' seats." In this case, rather than a person, the Executor, with the Delegate Council's approval nominated "whosoever be elected in the election of the following week." However, in the case of such vacant court seats, no such election is provided for by the Constitution. To nominate the winners of a future election not provided for is to override a specifically required appointment and to legislate an election. Such legislation is not mentioned in the Constitution and seems not to be part of its intent. The commendable desire to ascertain the will of the Polity in this matter should be fulfilled by other means.

Deborah Achtenberg, Justice



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DELEGATE COUNCIL

This week's meeting of the Delegate Council opened at 7pm on Tuesday, October 27, 1970. Mr Anderson was absent.

1) Mr Chafkin said that he would talk to the Business Office about getting a new plug for the 9 St John's refrigerator.

2) Mary Coughlin said that since the Community Education Service Committee has no leader, and there have been requests for tutoring by members of the Annapolis community, Mr Spaeth had asked her to take charge of the group. She does not want the job because she is busy with draft counselling. Mr Chafkin suggested that she put a request for volunteers willing to undertake CESC leadership in the weekly calendar.

3) Mr Collins reported that an arrangement for off-campus students to eat lunch on campus had been worked out. The plan would be on a semester basis, payable in advance, with sign-up no later than next Monday or the one after. Five meals would be provided per week at a cost of \$1.25 per meal, or \$6.25 per week. He observed that the \$1.25 price was only a twenty-five cent reduction of the previous \$1.50 cost per meal for off campus students purchasing one meal at a time, and suggested that the Council ask on Thursday how the price had been arrived at.

4) Miss Spear relayed Mrs Rugg's concern about the well-being of the students. She felt that the Council should consider doing something about social affairs at the College, that there were insufficient recreational outlets for tension, and that the movies were depressing. Mr Lee expressed doubt as to whether this was really a job for the Council. The sluggish East Pinkney heating was criticized as one cause of colds.

5) Miss Erickson said that she had been unable to find the RAM charter. It was decided to hold a review of RAM and Collegian funding next week.

6) Exhortations were made to vote in Wednesday's elections and to get the firemarshal lists posted.

Meeting With The Deans

This week's meeting opened at 1:15 on Thursday, October 29, 1970. Absent were Mr Chafkin, Mr Lipton, and Miss Erickson. Mr Lee represented 9 St John's.

1) The off-campus eating plan came in for discussion. Mr Spaeth explained that the \$1.50 single-meal price had been set high one or two years ago to discourage an influx of feasters, but that due to inflation, this price was no longer either high or low. Mr Comber concurred that he had just eaten a lunch for \$1.65 which was less than an Action-1 meal in quality and quantity. It was noted that the plan price of \$1.25 appeared to be in the right area, that it was not utterly arbitrary. Mr Grant used the illustration of the yearly cost of a St John's education set by the Board. Some might feel that it should be five dollars less and some might feel that it should be five dollars greater: it would be hard to formulate conclusive arguments for either position, and it seemed doubtful whether such a controversy was worth the time it consumed. The discussion eventually ground to an inconclusive halt.

2) Mr Spaeth said that the President, Dean, Treasurer, and he had formulated a draft of some guidelines for the watchmen. These were read to the Council, and a final version will probably be written and distributed to the watchmen next week.

3) Mr Grant distributed keys to maids' closets to all delegates present, and asked for a report of any articles missing from any of the closets. There has been a rash of janitorial supplies walking off campus last week; this has cost \$60-\$70. He encouraged people to return brooms and dustpans to closets promptly after use.

4) Mr Spaeth said that next week's meeting should end early because of the fire drill. He would notify the fire marshals of their duties.

5) Mr Kitchen moved that the Council grant Mr Mallory a refund on his party costs up to \$15. It was noted that the

Small Party Fund is no longer in existence, and that the party was reputedly off-campus and restricted to invitations only. The motion failed 0-9-1. Mr Elzey noted that other colleges had successfully used fine money as a party fund. Mr Anderson said that such a scheme would be difficult since Delegates are tending to encourage settlements of grievances without resort to prosecution. The only fines left would be those for persons having cats.

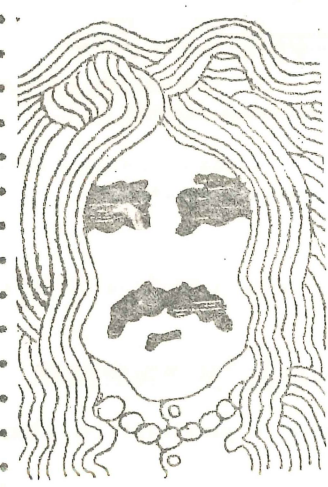
6) The idea of providing television sets for the Coffee Shop on election night was discussed.

Respectfully Submitted,
Cola Kitchen
Secretary

Approved,
Robin Chalek
Council Member

- MVP - or Most Voluble Player...i.e., the ratio of words spoken to hours played is the greatest.
- LVP - or Least Valuable Player...i.e., the ratio of talent to time played is the least.
- MUD - or Most Unsuccessful Draftee...i.e., among Sophomores, the ratio of predicted talent to actual talent is the greatest.
- LIP - or Least Inspiring Player...i.e., the ratio of actual talent to self-proclaimed talent is the least.
- MOP - or Most Obnoxious Player...i.e., the ratio of odious behavior to time played is the greatest.
- MUFF - or Most Uncoordinated February Freshman...i.e., the ratio of mistakes to good plays is the greatest.
- MUSH - or Most Un Sung Hero...i.e., the ratio of talent to notoriety is the greatest.
- LUSH - or Least Un Sung Hero...i.e., the ratio of talent to notoriety is the least.

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Also the Latrobe Brewery is once again offering its Latrobe Brewery Award. This goes to the player who exhibits a notable degree of "grace, style, and elan", under extreme pressure. Last spring Mr Heiniger won it for managing to snare a fly ball while fighting off three of his teammates --all the while lying flat on his back. This incredible feat perfectly exemplified the qualities needed to win this award. The winner, by the way, gets free beer for life.

And finally, in memory of his great talents and special style of play when he was a student here, we again offer our Bruce Collier Earth Award. This goes to the player who, during regular games, has spent the greatest amount of time sprawled in the plane of the horizon, in contact with the earth's surface.

We would appreciate your cooperation in selecting a slate of candidates for these awards.

SPORTS

Awards Department We are far enough into our schedule to begin considering candidates for our various awards in football and soccer. We welcome any suggestions from anyone along these lines. The awards to be given are as follows:

- Saturday(Soccer): Guardians-1, Greenwave-0. The Greens succeeded in forfeiting another game which is not easy to do on a fine Saturday afternoon.
- Monday(Football): Druids-28, Guardians-8. The Guardians made a game out of it for

about a half, only trailing by six points. But, as usual, Mr Welling threw too many good passes to Messrs Grady, Martin, Bennett, Scott and Allison...and the Druids moved relentlessly ahead. Same old story. And they are doing well in soccer, and on paper, look tough this winter. But let us not forget those precious Words of Wisdom of The Philosopher, "The runty pigs in a litter live longer."

Tuesday(Soccer): Greenwave-2, Guardians-2. This should have been a laffer, pitting the hapless, winless Greens against the only unbeaten team in the league. But, of course, Things Aren't That Simple. The Greens scored first on a very long shot (?) by Mr Scow, that sailed over the surprised Mr. Mallory. Then the Guardians tied it with a penalty shot by Mr Leach. Then the Greens scored again on a very, very long shot (?) by Mr Whitehill...tape measured at 46 yards. This also sailed over the surprised Mr Mallory. The Greens tenaciously clung to this lead, until Mr Frame tied it with time running out. The sudden-death extra period was scoreless, probably because it was hard to find the ball, due to lack of light.

Wednesday(Girls' Soccer): Furies-2, Harpies-1. The Goldwin family certainly threw their weight around today in the athletic program. Miss Goldwin scored both goals for her team in the soccer game. While she was doing this her father, the Dean, was winning two matches in our ping-pong tournament! Quite a family performance, for one day. What it all means, however, in the large Scheme of Things, is unclear. We will keep you posted.

Thursday(Football): Druids-48, Spartans-6. Another routine win for the Druids. I shall not bore you with all the messy details. Everybody got into the act. Even Mr Braunstein, who is noted as a "great feet, no hands" player, caught a pass and scored, for the first time in his collegiate career. Mr Welling, et al, were simply too much. The only nice thing that happened to the Spartans was Mr Robinson's interception and fine run back, and subsequent pass to Mr Villere, who scored without hindrance. The other 55 plays of the game mostly helped the Druids. Hustlers-1, Greenwave-0. The Greenwaves, a rather random group, again forgot to show up.

League Standings:

Football	W	T	L	Pts
Druids	6	0	0	18
Guardians	3	0	2	11
Hustlers	2	1	3	11
Greenwave	2	0	4	9
Spartans	0	1	4	5

Soccer	W	T	L	Pts
Guardians	3	2	0	13
Spartans	3	0	2	11
Druids	2	1	1	9
Hustlers	2	0	2	8
Greenwave	0	1	5	6

This week's Schedule:

- Wednesday(Soccer): 4:15 Furies-Harpies
- Thursday(Football): 2:30 Hustlers-Spartans
3:45 Guardians-Greenwave
- Saturday(Soccer): 1:45 Spartans-Guardians
3:00 Hustlers-Druids

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This week's menu

(main courses only - subject to change)

- MONDAY: LUNCH: Hot Dogs, Baked Beans
Egg Salad
DINNER: Fresh Ham
- TUESDAY: LUNCH: Chicken Chow Mein
Ham and Cheese Sandwich
DINNER: Pot Roast
- WEDNESDAY: LUNCH: Barbequed Pork
Cottage Cheese and Fruit
DINNER: Meat Loaf
- THURSDAY: LUNCH: Cheese Omelet
Chicken Salad
DINNER: Chicken Fricassee
- FRIDAY: LUNCH: Filet of Fish
Tuna Salad
DINNER: Beef Stew
- SATURDAY: DINNER: Spaghetti
- SUNDAY: DINNER: Roast Beef