It doesn’t seem like Christmas this year, oh, the trees and decorations are up. And I saw all the little kids waiting in line to see Santa, not as many as usual though. But just doesn’t seem like Christmas. The war goes on. Other conflicts heighten around the world. People still steal and murder, sleep and eat. But maybe because they try to have Christmas every year after year and try to celebrate the birth and life of that Jewish altruist or that contemporary red-suited altruist, this signifies a yearning for peace and brotherhood. Most people say no; it’s just tradition. But I like to think yes, or—well—just maybe.

Christmas Forever
CARBON

So placidly amid the noise and haste, & remember what peace there may be in silence. As far as possible without surrender to on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career; however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign a virtue. Neither be cynical about love; for in the face of all enemies a manirstaught it is personal as the grave. Moth kindly the counsel of the young, specially surrendering the things of youth. Nor the strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many feel the balm of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever He conceives Him to be, and whatever your labors & ambitions, in the noisy confusion of life keep pace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

USED WITH PERMISSION

STATES HAPPENING AT NO OR THE VAST WASTELAND

Yes, Virginia, there is a Santa Claus and another pre-Christmas Carbon! Tonight at 7:00 is the "Boyle Hall Film"—"Don't Stop the Music"—and it's a Peter Sellers-type spoof of James Bond and all that James Bond stands for (and a few things James Bond doesn't stand for). Admission is 25¢. It'll be a fine way to spend an evening (much better than a typewriter).

Thursday there's business going on. Fr. Griebel starts it all out with a "color slide trip to England" (filmed on location) at 9:30 in room 157. The super-deux Christmas concert is at 1:30 in the auditorium, starring the MARIAN Band and Choir with various smaller vocal groups participating also. Then at 8:30 in the SCO and "Triumphant" will be shown, after which there will be a panel on "The Outcomes of the Paris Negotiations on the Suez Crisis," moderated by John O'Hare with (name not known)

Mike Quin, Dave Allison, Don Stead, Rick Conrocs, Henry Atkins, Father Frazee and Smoky Hendricks. The film is an allegory depicting the preparations for war, manipulation of minds, war itself, and the results. And from 9-12 the boys at Boyle are rolling out their traditional red carpet, playing the traditional fanfare, and having their traditional open house and Christmas party. Free tours, a "live" band, free refreshments, and other other things will be available.

And then Friday, the day we've all been waiting for, Christmas recess begins after your last exam. Have a Happy Santasweet!
Human Myopia

There is no doubt that it is safer, easier, and simpler to criticize and react to someone else's lonely thrust beyond the ordinary going on in any institution, and in this brief analysis of that 'student uprising,' I admit, to a large extent, to taking that path of least resistance.

I watched that student group formulate, I heard its complaints, and I saw it gain momentum. It was hurried and hastily in need of more reflection and coordination, but it happened. Why? I'm not interested in the mechanics of that student group's presentation. And I'm not overly concerned about the particular grievances. They were grievances that any Czechoslovakian would dream of having. But throughout the entire formulation was the vague but certain recognition of a factor that the students thought was dealing a crippling blow to Marian College. In the students' discussion, this factor was characterized by statements about an 'intangible' being violated, about a 'communication gap' between some part of the administration and students, and about how the 'image' of Marian was becoming all too crucial to the administration. The actual presentation by the students, however, focused mostly upon some of the symptoms of the problem with statements about the Little Sis week-end, etc. To be sure, the major part of the administrative response manifested an identification of the symptoms with the problems.

There is a communication gap, there is an intangible being violated, and an image is becoming all too crucial, all of these seem to have a common source. One can refer to the communication problem as a generation gap--the scientists are always a generation older than philosophers, or theologians older than business men--but unfortunately, it's not all that simple. Instead the source of the problems seem to lie in a rather large discrepancy among criteria for meaning--and the communication gap is commensurate. The eye which clearly sees the objectives of the corporation seldom sees the minute hardships and joys of little insignificant people. Nor does the behavioral psychologist frequently see the good news of Christ. Aristotle says that he judges best what he knows best; and it is my judgment that a fatal move is taken when the rules are violated. When the businessman speaks of the difficulties of people in terms of tax deductions effected by grants, he speaks in terms of flimsy starry -8ons' for the SLCC in line with the dialogic relations of a false image in regard to the people ship necessary in the educational environment. What he says is just not what it is, and if one comes to believe that that is what it is, he has fallen prey to one of the most paralyzing aspects it was a presentation of amateurs to professi

In many instances, gets extremely anxious when one starts to sort out images and assign proper concepts. Alienation seems quite easy to accomplish, and to a certain extent this kind of sorting out and assigning of proper concepts to different kinds of endeavors seems to be at the root of the communication gap within MARIAN COLLEGE. But sort and assign we must, and it is the recognition of this which the student protest group had and has--just a glimpse, but it's there, and it seems to be that it was the motivating force of the group.

I draw your attention to this not for the sake of criticism of the administration, but as a plea for the proper and distinct evaluation of distinct values within a liberal arts college. It is also a plea for the courage to destroy false images which blind a person to the real objective of our college--those images which take the life out of the words of Charles Dickens about man's business: 'Business ... Mankinds was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business.'

William J. Peake

Dear Editor:

At MARIAN COLLEGE, education is a dialogical process. To make a minimal statement, the educational environment does not, nor should it, proceed in terms of a trickle-down process or a monocracy. If MARIAN COLLEGE is dialogic rather than dogmatic, then it seems that the value of education depends partly at least on dialogue. If dialogue is valuable, then it would also seem that any sector initiating, expanding the horizon of, or preserving dialogue is also valuable.

Within the last few weeks, the SLCC has initiated dialogue among students. Likewise, it seems dedicated to preserving and expanding the dialogue between students and faculty even though its communiques are neither parliamentary in expression nor constitutional in nature. These latter 'shortcomings,' however, does not delete the spirit of dialogue intended.

Whether the SLCC represents a minority of students or not is irrelevant because a)

[Further text]