

Smokies Lure Mountaineers

Purple Masque Announces Cast of 'My Three Angels'

By DARYL CANFILL
On the evening of Thursday, Oct. 10, a group of Sewanee's most stalwart young gentlemen gathered in the Messrs' Commons Room to accept the dare of one Professor Hugh Hargis Caldwell, B.S., M.S., the Leader, the Darter, the Deceiver. The challenge was to lay before the group in printed form, titled "PROPOSED ITINERARY (for the) CENTENNIAL YEAR EXPOSITION TO THE GREAT SMOKY MOUNTAINS." Proceeding through the group through this itinerary, this article will attempt to expose the awful saga of that damned venture.

Sunday, October 13, 1957, 7:00 a.m. CST. Leave from parking area in front of Gailor Hall.
Sixteen of the group that had assembled the previous Thursday appeared that fateful Sabbath Morn' engaged, expectant—their eyes beaming with the boundless energy of youth. Little did they resemble the group that was to return lay before the group in printed form, titled "PROPOSED ITINERARY (for the) CENTENNIAL YEAR EXPOSITION TO THE GREAT SMOKY MOUNTAINS." Proceeding through the group through this itinerary, this article will attempt to expose the awful saga of that damned venture.

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Chattanooga. Turn left on Highway 411 about 9 miles beyond Cleveland. Proceed on 411 to Margerville. Proceed on State Highway 73 toward Gatlinburg. Into the mountain country drove the party, lured on by glowing scenes of Autumn color, pleasant mountains in streams, and the thoughts of conquest.

Stop at Fighting Creek Gap for view of Mt. LeConte. Lunch.
View of the Gap
The view across the Gap was awesome, the foreground lit up with the lower peaks of the park garbed in the splendor of early Autumn; behind them, boiling clouds and darkness. Somewhere in that forbidding blackness, hidden from straining eyes, towered the awful LeConte.

Proceed to Park Headquarters and observe a relief map of the Park. Proceed to Alum Cave Parking Area. Shuttle cars to Newfoundland Gap.
It all looked very nice on a map, the trails traced neatly over paper-mache

peaks; but now, at the Parking Area, that terrible peak of LeConte stretched above with a certain strangeness and mystery, yet, bekedoned.

Hike 1/2 mile via Alum Cave Bluffs to LeConte Lodge on top of Mt. LeConte; elevation 6,593 feet. This mountain rises above its immediate base about 5,000 feet.

The Hike Starts
The hike began joyfully, playfully, for the trail was easy and good. As time and distance passed, however, the trail became steeper, and more treacherous (Continued on page 4)

Mr. Brinley Rhys, director of Purple Masque productions, has announced the cast for the year's first play, *My Three Angels*, to be presented Nov. 21, 22, and 23. The cast includes Bill Bullock as Felix; Mike Woods as Joseph; Zach Zellers as Jakes; Dale Fye James as Alfred; Craig Casey as Henri; Don Sanders as Paul; Daryl Canfill as the lieutenant; and Betty Ellis as Emalie.
Purple Masque also intends to re-

vive the play-reading series which has proved so popular in past years. The plays, which, as Mr. Rhys explained, are all plays that for one reason or another cannot be produced by Purple Masque will be read on Monday nights in between Cinema Guild movies. According to Mike Woods, Masque president, the readings will include *Waiting for Godot*, *The Cenci*, and plays by Conrad, Shaw, and contemporary playwrights.

Sewanee Park

The Official Organ of the Students of The University of the South

Vol. LXXVII, No. 3 SEWANEE, TENNESSEE, OCTOBER 23, 1957 New Series No. 1,226

V-C Installs Lancaster, Sixty-Five Gownsmen

Robert S. Lancaster was installed as Dean of the College of Arts and Sciences in his Master's degree at the University. Sixty-five new men were admitted to the Order of Gownsmen by Vice-Chancellor Edward McCrady, D.D. Lancaster then addressed the faculty and student body.

When war broke out in 1941, he came back to Sewanee as Commandant at SMA where he served for a little over a year. Then he joined the Navy, becoming an air intelligence officer. Lancaster returned to the Mountain after the war, first at SMA, then in the political science department of the College. About that time he began to study for his doctorate at the University of Michigan where he was in residence for 18 months. After receiving his degree, Dr. Lancaster once more boarded for Sewanee. In 1952 he was elected Dean of Mt. LeConte. Dr. Lancaster was a Fulbright lecturer at the College of Arts and Sciences at the University of Baghdad during the 1955-56 term. In June of this year he was elected Dean of the College of Arts and Sciences.

Dr. Lancaster succeeds Professor Charles T. Harrison as Dean of the College. Dr. Harrison was elected in order that he might devote more time to his duties of head of the English department. He added the responsibilities of being department head before the death last year, on the retirement of Professor Tudor S. Long.

Latin Rite

The installation of Dr. Lancaster was conducted in Latin as are all of the installation ceremonies of the University. In the presence of Mr. J. Albert Woods, chairman of the Board of Regents and acting as Curator Presentensis, presented the dean-elect to the Chancellor, Bishops and Vice-Chancellor, and asked and received their public act of approval of Dr. Lancaster's installation as Dean. Then Mr. Woods asserted Dr. Lancaster before the Vice-Chancellor, who required of the Dean several public declarations of fidelity and purpose. Finally, Dr. McCrady pronounced, "Admittitur in officium et Juramentum Scientiarum Collegii Decani"—"I admit you to the office and function of Dean of the College of Arts and Sciences." In conclusion, (Continued on page 4)



DR. ROBERT S. LANCASTER

Laying of Original Cornerstone in 1860

By BILL TURNER
Purple Features Editor
(Editor's Note: The following is taken from a volume entitled University of the South Papers, Series A, Volume 1, which was printed at Sewanee in 1888. It was edited by the Rev. Telfair Hays, D.D., sometime Vice-Chancellor of the University.)

When the original cornerstone of the University was laid on Oct. 10, 1860, there was a grand and glorious celebration never since equaled in the University's history.

There were about five thousands of people swarming over the Mountain top on that bright autumn day. Persons of widely varying rank had been pouring into University Place for a week previous to the event. When they arrived they signed in at the hotel headquarters and got their lodging. Adequate preparations had been made for everyone. After registration all were sent to the barber shop to be dusted and brightened up (unquote). There was not many headings at this time so there had been placed in the various halls, mattresses of sundry material. There was a train from Nashville which stopped along the way picking up guests from the valleys. Every reaching Cowan everybody disembarked

from the N. & C. train and boarded the Sewanee line. At that time it was thought to be the first to ascend such a steep grade. Into all sorts and conditions of vehicles, the passengers from the train were loaded.

Music and Goodies
A band accompanied the group from Nashville to provide the music for the celebration. Twenty-nine Negroes had been imported to cook the meals. There was a profusion of porters to assist in carrying baggage and serving the meals. The hogheads of hams, barrels, boxes, and bags of groceries, cartloads of crockery and glass, bales of sheeting and blankets, and acres of straw beds indicated that Southern hospitality had for once entered upon outdoor itself.

On Sunday, the seventh, there was a celebration of the Holy Communion. Morning Prayer, and Evening Prayer. On Monday and Tuesday the concourse increased and on Wednesday, the tenth, there was a constant influx from six directions. The ladies arrived in carts, carriages, wagoons, buggies, and omnibuses. Streams of equestrians flowed from all directions. The train arrived at ten. The procession was formed at about noon. It swarmed, four abreast, among the trees and buildings finally reaching the site of the highly-polished, two-ton, Tennessee-varnished-marble cornerstone. The band was first followed by a mass of citizens. The architects were behind the invited guests and in front of the priests. The ladies followed the presidents of colleges and professors. The trustees, special speakers and bishops occupied the procession.

Orations Delivered
The service began with the Lesson read by Bishop Rutledge. Bishop Cobbs delivered an exhortation. Bishop Cobbs offered prayers. The Choir sang the psalm. Bishop Elliott announced the deposits of the cornerstone as he put them in. Bishop Polk performed the actual laying. The choir gave the chant and the benediction was pronounced. The crowd thronged to Orator Hall where the various addresses were delivered. As was the case at our recent celebration of this event, only

those people near the speaker could hear. The other thousands entertained themselves with playing cards, shooting dice, drinking, and other similar activities connected with celebrations.

A speaker in those days did not consider himself a good orator if he did not speak over an hour. Consequently, the first speaker took up so much time that the last one did not get to speak because the sun went down and there was no method of illuminating the hall. After the speeches closed, (Continued on page 4)



THE SYMPOSIUM SPEAKERS, Lionel Trilling, Lionel Trilling, and Roger Sessions pose for forum shot. For exclusive PURPLE coverage of the symposium lectures, see page 3.

CALENDAR

THURSDAY, OCTOBER 24
8:15 EST Chattanooga Community Concert: The American Ball Theater Memorial Auditorium, Chattanooga.
FRIDAY, OCTOBER 25
SMA Homecoming, 2 p.m. Football: SMA vs. Riverside Military Academy, here. SMA Homecoming Dinner 9 p.m.
SATURDAY, OCTOBER 26
SMA Homecoming, Alumni Luncheon, Open House, Alumni Review and Parade. Homecoming Dinner.
SUNDAY, OCTOBER 27
8 a.m. Holy Communion. 11 a.m. Morning Prayer.
MONDAY, OCTOBER 28
St. Simon and St. Jude. Holy Communion 7 and 9 a.m.

University Holds First Symposium

The first symposium of the Centennial Symposia on Christian Civilization was held last Saturday at the Julian Gymnasium.
The morning session lasted from 10:00 to 12:00 and consisted of two lectures. Dr. Lionel Trilling of Columbia University delivered the first lecture entitled *English Literature and American Education*. The second lecture was given by Mr. Rogers Sessions of Princeton University. His talk was

Art Freedom and the Individual.
Dr. Trilling, author of several essays and a novel is Professor of English at Columbia University; he also holds three degrees from that University. Mr. Roger Sessions is author of several books in his field and is a noted composer. He is Professor of Music at Princeton.
Dr. Philip Wheelwright of the University of California gave the lecture at the afternoon session. His lecture

was called *The Intellectual Light*. Dr. Wheelwright has written extensively on problems of aesthetics and semantics; he is also the translator of a volume of selections from Aristotle and contributes to many periodicals. He holds a Ph.D. from Princeton and is Professor of Philosophy in the Humanities Division of the University of California. His talk was followed by a question period which was invited to question the lecturers.

Symposium And Gripes

The symposium can be described, I think, as nothing else than a gigantic assault. It certainly seems to me one of the cultural highlights of my Sewanee career, and I feel fairly certain that most people who took part in it share my feeling. Yet there was at least one disturbing thought about it. Half of the audience could hardly hear a word that was said. If this seems too earthy an observation I apologize. Yet I think it not unreasonable to assume that a rather important part of a lecture sequence would be adequate mechanical facilities to insure best communication between the lecturer and his audience.

There were, hundreds of us, yet a mere sprinkling in the massive confines of our fabulous new gymnasium which has everything but decent acoustics. This is neither a fault of the gymnasium especially nor of the symposium committee. It merely demonstrates the fact that we don't have at Sewanee any place to present something like the symposium. For a hundred-year-old college aspiring to be first class this should be humiliating.

While we are griping, we might as well descend from the sublime to the ridiculous. As partial as we are to blue eyes, blue birds, The Blue Boy, the white ethereal sky, and so forth—the fact remains that blue evil fiddles are Bad Things. If the Union Theater intends to continue their little Friday night game we wish that they would furnish neutralizing dark glasses for those who think that Jean Simmons doesn't look so hot with blue hair. JVT

Tupper Sussay

Just Jazz

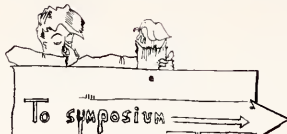
The most artistically phenomenal works of well-known composers are seldom heard," noted Professor Sessions in his lecture Saturday morning. This is as directly applicable to jazz as it is to any other art form, with the exception that jazz composers are not much more serious and debating. Individuality in jazz has suffered greatly because of economic factors, as has so-called serious music, in America, and this can be traced simply to the fact that the masses have the money, so in order to live by, or, for any other reason, you must appeal to those masses; and their standards, which are tightly bound, are not very different from those of the masses.

The case I have in mind is that of George Shearing. How many self-named jazz enthusiasts have listened to the Shearing of the late forties and very early fifties? Those that have will recognize him as an outstanding contributor to that ever-closing gap between classical and jazz music, as well as one of the most creatively fluent composers and improvisors. But listeners today are content to listen to the Shearing sound scuttling round on velvet carpets; a very impromptu Shearing, because he has lost in his struggle against the masses. He is, in a word, turned commercial. Jean "Toots" Thielmann, who plays both guitar and harmonica with the Quinet, even said that working with the group wasn't pleasurable in the least, but that the income somewhat relieved the tedium.

This distaste for commerciality with a yen for living is prevalent in jazz, and has been a major problem to jazz musicians for fifty years. But serious listeners who buy an occasional record and devote exclusively to jazz and the outbreak of festivals everywhere, show that some attention has been given. This apparently means that the average listener who buys an occasional Savoy or Cleo record and who likes Lawrence Welk and who has heard of Brubeck, is beginning to distinguish between good jazz and good commercial music on a larger scale than ever before.

In jazz today we are witnessing an almost complete reversal of that inhuman philosophy of music, that "the composer should adapt himself to the general public." The Modern Jazz Quartet certainly isn't a conformist group, yet it has set new precedents; the Chico Hamilton Quintet, certainly the most innovative and most individualistic quality in order to obtain more widespread public attention. These two groups, and the number of others with similar ideals, have proved that jazz can stand up to commercialism, that the public can adapt itself to individualism in an art form.

Perhaps if George Shearing (just to name one who is many of lesser stature) would use his unique ability to explore jazz even more thoroughly than he already has, instead of releasing state contrivances for public consumption, as he is doing now, his name alone might bring music of a higher quality to his numerous caretakers, who believe jazz ended with the Velvet Carpet. His attempt would re-establish the faith critics had in him, long ago.



"Here conditions are almost ideal for the pursuit of learning, for growth of mind and spirit, for enrichment of personality, for development of nobility of character"

—from page nine of the Catalogue.

Abbo's Scrapbook

In one of his essays on poetry Mr. John Crowe Ransom says "images are clouds of glory for the man who has discovered that ideas are a sort of darkness." To some readers this concept for ideas may seem paradoxical, unless they assume that Mr. Ransom is writing about the sort of poets known as "The Imagists." For most people, ideas are themselves a sort of illumination; they show that new ground has been taken under cultivation, or, to use the jargon of psychiatry, that part of the jungle in man has been subdued and reduced to order. As Richard Jefferies expressed it, "every idea gained is a hundred years of slavery remitted."

But how to gain them? Ideas are not born full-blown, like Athena from the brain of Zeus. Something that Samuel Butler says of his hero in *The Way of All Flesh* is both answer and explanation. "He did not understand that if he waited and listened and observed, another idea of some kind would probably occur to him some day, and that the development of this would in turn suggest still further ones. He did not know that the very worst way of getting hold of ideas is to go hunting expressly after them. The way to get them is to study something of which one is fond, and to note down whatever crosses one's mind in reference to it, either dur-

ing study or relaxation, in a little notebook kept always in the waistcoat pocket. He has come to know all about this now, but it took him a long time to find it out, for this is not the kind of thing that is taught at schools and universities."

"Nor yet did he know that ideas, no less than the living beings in whose minds they arise, must be begotten by parents not very unlike themselves, the most original still differing but slightly from the parents that have given rise to them. Life is like a game; everything must grow out of the subject, and there must be nothing new. Nor, again, did he see how hard it is to say where one idea ends and another begins, nor yet how closely this is paralleled in the difficulty of saying where a life begins or ends, or an action, or indeed anything, of being a unit in spite of infinite multitude, and an infinite multitude in spite of unity. He thought that ideas came into clever people's heads by a kind of spontaneous germination, without parentage in the thoughts of others, and the course of observation; for as yet he believed in genius of which he well knew that he had none, if it was the fine frenzied thing he thought it was."

The Sewanee Purple

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Whatya mean Southern?

In Dr. Lancaster's speech [at his installation as Dean of the College—Ed.] he made statements to the effect that Sewanee is a school in the southern tradition and should so remain. Two questions immediately come to mind. Is it a college in the southern tradition, and if it is, should it remain so?

Ask anyone what southern tradition is, and the answer you'll get depends on where you are. Tom Lehrer would jokingly answer that southern tradition amounts to magnolia blossoms, grits, whippin' slaves, pickin' cotton, and sundry other things just as superficial. William Alexander Percy's answer would seem quite a different one, an honest one.

There are two great classes here in the South, they exist everywhere else too. There are southern hypocrites and southerners who aren't so hypocritical. Unfortunately, in the south, the hypocrites seem to outnumber the honest men. If an outsider asks the average southerner what's being done about integration he'll get a very interesting answer. The southerner will tell him that the South will take care of its own troubles and will achieve integration in its own way and its own time. The outsider will be puzzled. All education in the South is the result of yankee rabble rousers. The only grant of truth in this answer is the one about yankee rabble rousers, and that's a very small one. The southerner's answer is the most part, a southern southern hypocrisy. The truth of the matter is that if there were no outside pressure on the south, there would never be any integration.

The second class of southerners is a class that holds men as widely separated as Karam, Dr. Lancaster, Fabus, and Percy. Each of these men would contend that there should be no integration or that integration is a process that will take thousands of years. Karam and Fabus are the south's answer to the northern rabble rousers, but at least they aren't hypocritical in their answer. Fabus and Lancaster are the southern answer to the northern rabble rousers, but at least they aren't hypocritical in their answer. Fabus and Lancaster and men like him defend the southern way of life on various grounds which are, if closely examined, not so different from the basic grounds of a Fabus or a Cooper. One of the factors that makes their arguments much more likely to get a hearing is that they aren't underprivileged and never were. The northerners are the ones who are underprivileged. He's likely to find himself agreeing with some of their arguments, but not all of them.

Coming back to the matter of southern tradition, it is a matter of the tradition of the South in the light of the distinction between the two categories of southerners. Where does Sewanee fit in? The faculty is composed of honest men, but about the student body? Ask yourself how many times you've argued integration with a northerner and what were the arguments you used for segregation? Did you mean that the South should be integrated if the south were left to its own devices?

Academically, Sewanee does not seem to be a school in a strictly southern tradition. It is rather a university in a certain high class tradition of the South, the tradition of the universities in this country. The emphasis here is on a firm educational foundation in the classical and this tradition is shared by several other small colleges, among them Haverford and Swarthmore. To the best of my knowledge there are no other southern schools that can afford to maintain this tradition, certainly not the state-supported universities. The classical tradition which is so evident here is not, despite Mr. Martin's postured assertions to the contrary, a strictly southern one.

Sewanee is a school in the honest southern tradition, the tradition that existed before the Civil War, and continues to exist. It is a tradition of grace, of gentlemanly conduct, and of honest interest in the place in a national scheme. Sewanee should remain a school in this tradition. The phrase one hears so often this year, "A Christian Gentlemen," refers to men of whom the South, or any part of this country may naturally be proud.

ANTHONY AUSTIN

Mr. Austin's letter we commend as being highly intelligent. We too have had something in Dean Lancaster's address even more disturbing than the mangled Latin that preceded it. We are at somewhat of a loss to figure out just what sort of Southerner we are according to Tony's categories, but we do know one thing: we aren't the Southerner to take exception to what he is saying. We happen to believe, very much so, that that integration is a moral imperative to a Christian. And we have some pretty intelligent reasons for backing it up on other grounds too. But we have long needed a reasoned discussion of the problem in the PURPLE. What we need now is a Southerner's Southerner, if you will, to contribute an intelligent good will and present the other side of the coin. The PURPLE editorial page welcomes discussion on this most crucial problem.—Ed.



DR. LIONEL TRILLING spoke at the first Centennial Symposium on "English Literature and American Education." His lecture is reviewed for the Purple Symposium page by John Fleming.



MR. ROGER SESSIONS, who is Professor of Music at Princeton, spoke on "Art Freedom and the Individual." Arnold Rose, noted student musician, reviews his lecture.



DR. PHILIP WHEELWRIGHT, who spoke on "The Intellectual Light" in the afternoon session of the symposium, is a professor at the University of California. Clifton Smith reviews his lecture.

Students Review First Symposium Lectures

Lionel Trilling: 'A Lost Cause' For Americans?

Reviewed by JOHN FLEMING

Lionel Trilling's lecture on "English Literature and American Education" probably reached a more sympathetic audience at Sewanee than it would have at most academic centers throughout the country. He was talking about a "lost cause," the serious study of English literature, the literature of England, as an academic subject. He noted that no statistical analysis could verify his fears that it was a lost cause. There is a strong interest in the study of English throughout the schools, and there is, perhaps, a responsiveness to and an eagerness with the subject not found thirty years ago. Yet the study of English literature, per se, is on the decline. It is no longer the heart of humanistic education. And there are consequences to this shift that are not good.

From this point Dr. Trilling began to consider the causes of the shift in attitude toward English literature and the rivals to it that have developed during the past few decades. He began by considering the political influences that have helped to shape the new concept. This may not be a pleasant inquiry ("To speak politically is to speak brutally") but it is one of considerable importance. The primary reason for the decline in the status of English literature is the political and economic decline of England. American education is losing its love for the study of Shakespeare. Now we turn to Carlyle, Ruskin, Arnold—as having more to say to us and for our time. The same is true of the study of English literature. Once one of the "essentials" it has fallen into more and more disparate both in secondary and undergraduate college curricula. The two areas are not unrelated, for English literature and English history are inextricably interrelated. Now another formidable rival presents itself—"American literature." The interest in an exclusively American literature came only with something like the complete political and economic autonomy of our country. It was D. H. Lawrence, Dr. Trilling pointed out, who first observed that "The American is a new kind of mind." He observed the great complexity of American literature as a study.

The old concept of "the education of a gentleman," a classical education, has virtually disappeared for there is neither a vital classicism nor a gentleman class left. Greece and Rome can no longer be the intellectual and moral foci of education. At this point Dr.

Trilling gave as an example of the increasing difficulty of teaching English literature on the undergraduate level his experience with a required freshman course called "Humanities A" at Columbia in 1937. The course had huge literary and philosophical scope. It canvassed the thought of Western man from Homer to Goethe. The trouble was that there was scant room for English literary figures, Shakespeare, Milton, and Swift gained permanent places in the syllabus. Chaucer was seriously considered, but his claim became doubtful. Fielding's claim seemed to become almost entirely unfounded. So the course ended up with three figures representing the literature of England.

Another rival to the study of English literature springs from the question of whether the scope of "Judaeo-Hellenic-Christian" culture is not limited and unrealistic, the product of a false and unrealistic distinction. Perhaps what we should really be studying is world culture, world literature.

Yet another is the study of modern literature, the Twentieth Century scene. Dr. Trilling observed that students of modern literature seek after their demi-gods—Eliot, Yeats, Pound, Joyce, Faulkner, Mann, Kafka, Lawrence—with something very akin to "theological fervor." Even modern criticism does its share in the eclipse of English literature, because it is a new and challenging discipline.

These, Dr. Trilling concluded, are the chief reasons for the decline of the study of English literature. The problem is vastly complex, but these are the essential issues. His next consideration was what we have lost by this.

For us the culture of Greece cannot be what it once was, the moral background outside our immediate experience to which we looked for identification. But we desperately need the concept of "another culture" and preferably "the other culture." And the decline of English literature is a denial of the basic truth that we must go outside our immediate culture, our education is taking us further and further from this concept. In secondary schools the revolt can be considered a manifestation of anti-intellectualism. It is a denial of the basic truth that we must go outside our immediate cultural experience. The other culture, Dr. Trilling said, is "the very essence of democracy and democratic education." It is not an affront to American culture in any sense. And there is yet another danger. The cavalier rejection of all cultures amounts to the denial of the basic value of any one of them.

American literature is a particularly unhappy substitute, for it is neither typical nor fully developed—and it is almost never exclusively complex field. We have no Chaucer, no development of language and of institutions comparable to that of England. Dr. Trilling noted the difficulty in relating the

(Continued on page 4)

Roger Sessions: Mass Media And the Artist

Reviewed by ARNOLD ROSE

It was a very great honor and privilege to have as one of our lecturers for the First Centennial Symposium, Mr. Roger Sessions, Professor of Music at Princeton University, and one of the most imminent composers of our time.

The subject of Mr. Sessions' lecture was Art Freedom and the Individual. Though he has a summary knowledge of all the arts, Mr. Sessions chose to limit his observations, in general, to his own field; but his observations, on music and on the problems with which the contemporary musician is faced, were applicable to all branches of the Fine Arts.

The issues, noted Mr. Sessions, which confront the artist in the Twentieth Century are those which challenge the freedom of our society, a society nominally in possession of those amenities which guarantee the sanctity of the individual as opposed to the tyranny of the economic dictatorship. The current trend, however, is adverse to individualism, and presupposes the necessity for mass conformity and indulgence. It is with this evil that contemporary art is faced.

Furthermore, a wide gulf separates the artist and his public, made only more cataclysmic by the assertion, so often heard, that the artist is responsible to the masses and to them exclusively: he must lower his standards in order "to please." This assertion is, of course, not a new one; but, in our own time, other factors have contributed to the estrangement, notably the advent of the radio and gramophone, a changing economy, and other essentials to the march of Progress; for things, potentially good in themselves, often become instruments of evil when placed in the control of an unintelligent bureaucracy, or when left to the destiny and uses of the unlighted public. Paradoxically enough, it is through the gramophone and radio—which should serve as instruments of education—that the arts, in part, suffer; and this is due not only to unintelligent general opinion, but also to the commercial standards set by the producers and, as well, to the moral apathy of many self-styled artists. To these developments may be added the decline of private patronage—a frightful thing to contemplate.

Until various technological developments furthered the dissemination of

music, its devotees comprised a small and generally select group. Most of these people had some real connection with music; they were often musicians. But in the changing economy and artistic upheaval of the period following the First World War, music and the other arts suffered a fall from which they have yet to recover. The standard, both in the selection and execution of music, has been lowered, and logical consequences have resulted: thus the repertoire of present-day performances tends to remain static, or, worse, to shrink.

Today there is a general indictment against the modern composer, to wit: that, by showing his independence, he is cutting himself off from his fellow-man. Thus "the obligation" of the composer is to adapt his art to the standardization expected by his audience. The cause of the conflict between the artist and his audience is to be found in the ideological drift which those conflicts engender; eventually Freedom itself is strangled.

Mr. Sessions concluded by reading an extract from a paper he wrote in veneration to Stravinsky.

Every age has a resemblance to every other age except as regards the cultural manifestation of man himself. In a world such as ours, grown pregnant with a changing economy and technological advance, these artistic concerns loom large; a certain pessimism is, therefore, understandable. Ultimate resourcefulness and singleness of purpose, however, are the weapons of the artist; with these he will triumph over misunderstanding, and his work will be acknowledged and understood on its own merits.

This reviewer feels that an analogy would not be irrelevant to the observations of Mr. Sessions in regard to the destiny of art and the ultimate realization of that destiny.

Orpheus, by nature alien to the culpability of the Bacchae, resisted them, whereupon they proceeded to tear him limb from limb. Shortly thereafter the sun concealed itself and all living things became sterile. But, in time, new life emerged and developed. The light of the sun was again felt upon earth, and Apollo's progeny proceeded to do homage to his son, that they might complement the work begun by the poet and live to give existence a reason. And so art was re-born among men when the need of sanctification became evident. And this is intimation without which no life can exist and no art. All of this involves, finally, sacrifice without which there can be no existence. It was significant that Orpheus should have met his fate at the hands of the Bacchae; his immortality was thus assured.

Wheelwright: On Illumination For the Student

Reviewed by CLIFTON SMITH

In calling our attention to the intellectual light, Dr. Philip Wheelwright delivered an enlightening discourse. His clarity and uniformity in subject for such a broad and deep topic were most gratifying. The argument is generally summarized here.

The significance of light in our lives has been evident for the earliest period of recorded history. The physical aspects of light played an important part in the lives of the ancients. Light was naturally associated with illumination, heat, and fire. Life itself was thought to depend upon light. Its symbolic connotation upheld a mental understanding even then.

Heraclitus accepted fire as the one element in the universe which was dynamic enough to explain the cosmos. The soul (man's intellect) was the purest fire according to Heraclitus. The soul, man's light, was to man what divine reason was to the universe.

Nowhere in the ancients do we have a more comprehensive view of light as the symbolic source of knowledge than in the sixth book of Plato's Republic. Plato is discussing the end of all knowing. He states that we can only obtain the things of the mind through the things of the senses, sight being the most complex of the senses. Unlike the other senses sight must have a third nature before it can be used. This third nature is light. (The eye cannot see as clearly in the night as in the light of the day.) Visible objects are to be seen only when the sun shines upon them; truth is only known when illuminated by the higher principles.

Light in the books of Holy Scripture occupies a position of eminence. "And God said, Let there be light; and there was light. And God saw that the light was good." In the Gospel of St. John we find "In God was life and this life was with God and life and light came into the world and the light was with God and imparted to us. Christ instructs us to "walk while ye have the light." The light being Himself ("I am the light of the world").

In other relations we have the close association of light and divinity. The Hindus embody light into their religion also. "When the sun has set, and the moon has set, and the fire is out, and his speech is silent, the soul is the light of man." Light is associated also in our educational process. The torch for the ancients was a symbol of imparting light to light. Education can be seen as

(Continued on page 4)

Lionel Trilling

'English Literature, American Education'

(Continued from page 3)

American Civil War, which has captured the imagination of the American mind, to American literature in the abstract. There is not the interrelation of history and literature that there is in England. And are we really studying American literature, or is it American culture?

His final point was that his lecture had neither a polemical nor a practical aim. He was neither violently demanding the situation nor suggesting particularly what could be done about it. He was observing facts about American education. It was a brilliant analysis of a situation which, happily, is not so manifest at Seawnee as it apparently is elsewhere. The lecture was laid out in the extreme. There was only one point on which Dr. Trilling seemed to me to lack complete clarity, and that was on the matter of the relation of the American and American literature. Although he dealt with the question both in the lecture and in the forum following, he seemed to be

Philip Wheelwright

Philosopher's Topic Is 'The Intellectual Light'

(Continued from page 3)

light passing from person to person, generation to generation, culture to culture, as illumination increases.

Philosophy for a moment, and the symbolic nature of light, we return to light as an intellectual illumination. Man is a part of the universe, but he is a part apart, for he is made of intellect, and with the world, but he also is set apart from the world. He possesses a reasoning nature, which is basic to his complete nature. Man has been striving to realize and express himself through a material instrument called body and the social environment," states Aristotle. "Man has no direct his actions, but he has reason to inquire, which is unique to him as a created being.

Dr. Trilling's proverb puts it: "Eat, sleep, make love, and occasionally watch your neighbor fall off his roof." These four actions are basic to our existence, but the second and third are concerning the fourth statement, but it does seem basic in spite of our utilitarian and pragmatic schools of thought. Man, to continue our theme, is not purely practical. He possesses pure inquiry. This is a primary motive for education. Of course, the practical aspects (tests, grades, standards, etc.) must be recognized in their proper relations to the primary concern for intellectual development. Unfortunately we must forget that their resistance is enlightens the minds of men; to open the minds of men to the warming rays of knowledge and understanding. When the secondary concern of the present concerns the university declines. The students suffer.

In answering the question, "What does intellectual activity really mean?" Dr. Wheelwright suggested four points to consider. Our first consideration involves clarification. The medium in which the activity is held, the intellectual activity is a point of prime importance to the subject as well as to the participants. The art of language must be a resource for our intellectual activity.

The Clarification in this art involves the consideration of the words of the languages. This certainly brings to mind the ancient statements which hold the refining qualities of a language together. Without this our spoken conversation would deteriorate to the range of pre-historic man.

The second consideration in intellectual activity is logical deliberation. This is logic in its broadest sense as the perception of relations. It is in the intellectual activity we make much use of the relationship between things. This ground to consequence (cause: effect) type of relation is the basis for understanding it. We must always maintain

saying on the one hand that the study of American literature is actually the study of American culture as practiced in the contemporary American educational system and on the other that there is very little relation between the two. I think that in his lecture, his literature in the abstract. I take him to be criticizing a sort of cultural parochialism that would use the study of American literature as a cultural entity beyond which we need not go, as I say I am uncertain as to what he had in mind on these points. At least implicit in his lecture is the thought that the real villain in the piece is indeed American literature.

The lecture was a very subtle one, full of delicate nuances of wit and irony, which were vital to the interpretation of his position, and as I have not seen the text of his lecture I am hesitant to attempt an objective evaluation of it. Yet it does seem to me categorically true that his subject was profound and of the greatest moment to Seawnee.

Gownsmen Install 65 New Members

(Continued from page 1)

Just how free an evening the group had been determined by the fact that the temperature was below freezing outside and not much more than that beyond a three foot radius of the fire-men's inside. After the first party, the view was indeed superb. The mountainside dropped away to a lush valley bathed in the rose of a mountain sunset. Beyond that, the first party struggled against the horizon to attain the magnificence of LeConte. So superb was the view that one of the party remarked, after staring into his ecstasy through panting breath, "The Mountain," he murmured, barely audible, "The Mountain . . . is like a woman!" For those that made it to Cliff Top, the view was indeed superb. The mountainside dropped away to a lush valley bathed in the rose of a mountain sunset. Beyond that, the first party struggled against the horizon to attain the magnificence of LeConte. So superb was the view that one of the party remarked, after staring into his ecstasy through panting breath, "The Mountain," he murmured, barely audible, "The Mountain . . . is like a woman!"

Cool Rooms

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Eugene Smith Weds Kathie Whiteside Here

Patsy Eugene Smith, '57, '61, and Katharine Whiteside, daughter of Col. and Mrs. Sam Whiteside, Professor of Speech, were married in All Saints' Chapel at 5:30 on last Saturday afternoon. The ceremony was performed by Chaplain David Collins with Skip Berrick, '62, '57, serving as best man, and Peggy Howe as maid of honor.

Smith and his bride are now honeymooning in New Orleans, after which they plan to return to Austin, Texas, where Smith is employed by the state.

Sixteen Adventurers Roam Smokies On Dare

(Continued from page 1)

erous. Bare, smooth expanses of vertical rock presented themselves to be traversed by mere inches of merciful ledge, a tightly strung cable being the only means of balance. Going either hiking parties were passed on their way down. On the faces of these people were written adventures which went unshared by the Seawnee group: expressions of weariness and defeat twisting the faces of elderly women five or six years old and babes. Yet, this was a party of youth, and youth must press on!

Finally the Lodge came into sight, and one thought emanated from the still-gleaming spark of youthful eagerness: we unsad had done it!

Hike 1/2 mile to Cliff Top for superb view of the mountains and sunset.

For those that made it to Cliff Top, the view was indeed superb. The mountainside dropped away to a lush valley bathed in the rose of a mountain sunset. Beyond that, the first party struggled against the horizon to attain the magnificence of LeConte. So superb was the view that one of the party remarked, after staring into his ecstasy through panting breath, "The Mountain," he murmured, barely audible, "The Mountain . . . is like a woman!"

6:00 p.m. CST Supper at LeConte Lodge. Free Entrance.

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Gownsmen Install 65 New Members

(Continued from page 1)

Rt. Rev. Thomas N. Carruthers, in the royal purple chalice and scarf of his office of Chancellor, read the university prayer.

The New Gownsmen

In the Order of Gownsmen investiture, Dave Evett, President of OG, read the names of the new gownsmen and presented them to the new members. After the new men had come to the chancel steps, Dr. McCrady, in the scarlet robe of his office, addressed them to the Order. The 65 new gownsmen are:

H. C. Avant, R. C. Adams, L. R. Alvarez, W. V. Bradley, J. T. Burrill, C. U. C. Bausche, J. D. Conill, C. W. Casperson, C. B. Coker, G. C. Cooper, R. C. Cornell, J. F. Crawford, J. M. Crowe, G. L. Davis, B. B. Dunlap, A. G. Finlay, T. B. Flynn, A. M. Ferguson, M. D. Gierding, J. G. Gilliland, A. C. Good.

R. F. Greene, T. J. Grizzle, J. W. Griffin, B. S. Harrel, A. W. Hathaway, S. Hathorn, K. C. Henning, J. K. Honey, J. G. Horner, P. S. Hocking, G. H. Huffman, B. H. Hunter, W. R. Hutcheson, M. S. Ingram, R. K. Keck, C. "Ty" Kiker, H. B. Kirmstrong, H. T. Kremen, M. D. Lachar, D. G. Love, E. N. McCormick, J. P. McKeown, E. McSwain.

J. R. Moore, W. W. Moore, J. H. Nicholas, C. P. Purrum, P. S. Hocking, C. R. Rice, C. B. Romaine, W. W. Ross, B. A. Samson, B. S. Seary, G. D. Steber, R. D. Sweeney, H. L. Trimble, J. M. Tracy, M. D. Lachar, D. G. Love, W. Slite, W. W. Wueste.

In order to be eligible for the Order of Gownsmen, a student must have completed at least 60 hours and 54 quality credits, and a 2.00 average or better for the preceding semester. In addition, a student must have been in residence for at least one semester, have fulfilled the physical education requirement and must not have a chapel credit deficiency.

fully suggested that no pajamas be brought—to lessen the load.)

Monday, Oct. 14, 1957 Hike 3 1/2 mile to Myrtle Point to see sunrise. This is optional. However, it is well worth the effort. (A flashlight is needed.)

Very optimal, as it turned out. After two good hours of sleep, the group awoke with the sun long past the "well worth the effort" mark but now ready and enthusiastic to throw the dare into the face of the Challenger. Besides, the Leader had passed a fitful night; it was believed his conscience hurt him, so to speak.

Breakfast at LeConte Lodge.

Attended by one Black-type bear.

Hike 3 1/2 mile to Newfound Gap via the Jumpoff and Mt. Kephart.

Again, the group set out exuberantly with the words of their leader, "All downhill," resounding in their ears. As it turned out, it was all downhill—after Mt. Kephart. Still, it must be admitted, the view from the Jumpoff almost rivaled the magnificence of Merwin's Step.

Drive 7 1/2 miles to Chigamog's Dome. The exhausted party, finally arriving at Newfound Gap, climbed wearily into the waiting cars to once more experience the "forgot-ten sensation of losing one's weight." The hike back, instead of on one's heels. The drive to the Dome was pleasant, and, arriving at the top, a few braver members of the group awakened, noted the view, and fell immediately back into slumber's bliss.

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The reader should notice the clever use of the word "fun," noticing as it is to the imagination of young adventurers.

This climb was actually begun by the Leader at a trot! It is significant to note that in so doing, the hikers did not have an opportunity to read the ominous words inscribed upon a sign at the beginning of the trail, "This is not a hike. DO NOT ATTEMPT THIS CLIMB AFTER 1:00 P.M." (It was then 4:00 p.m.)

The group was hurried on, never

Conerstone Rites Were Wild, Wooly

(Continued from page 1)

There was mayhem and then all settled for the night. There were bishops, priests, newsmen, guests, and visitors sharing the straw mats on the floors of the few hells.

This original cornerstone of the University was blown up by some damnatory pranksters. There is another stone to mark its place. Although "the war" did prevent the University from opening as planned with thirty-two colleges, it did open courageously and grew on to twenty-seven colleges. It has the original ideals which Otey, Polk, and Elliott established, even if it does only have two of the thirty-two colleges.

Notice To Gownsmen

Monday's election for the Junior-class member of the Publications Board was contested on the grounds that the procedures were irregular and non-conformant with the regulations set down by the Order of Gownsmen. The election will be re-run tomorrow, Thursday, Oct. 24, from 9:00 to 12:00 in Walsh Hall. The official list of candidates is as follows: Albert Frierson, Tony Gonch, Charles Halseore, Tommy Kirby-Smith, Battle Seary, Charles Upshure, and Ward Wueste.

stepping for rest; upward, through crumbling rock and damp, slippery, mol. One or one-half miles—straight up, inverted inferno!

Climb to the Top

Miraculously, the top was attained very casually. The view of the mountains in the sunset was spectacular.

None of the party then realized the consequences of watching a sunset from the peak of the Chimneys; but they were soon discovered. Climbing straight up is far easier than climbing straight down, particularly when climbing down in the pitch blackness of a moonless night.

Down, down they went, the Leader's safe savage nature appearing as he shifted the beam of his flashlight upward and downward, into the eyes of the climbers, blinding them for the task ahead. The chill of the night had descended on the party; bones ached, muscles strained, as they slowly, cautiously, cut themselves down over rock and mud.

Hours later, bloods, torn, beaten in spirit, the group reached the base and staggered to the cars.

Returns to Seawnee over same route, stopping at the top of the way. It was over. The youths were once more within the protective gates of the Domain; their minds irrevocably changed, their souls pent ascendant, their bodies pained. For the remainder of the trip had been a success. Truly, the mountain was like a woman.

Otey's Career Filled With Many Firsts

(Editor's note. This is the first in a series of editorial features on the Founders of Seawnee. The information is taken from Reconstruction at Seawnee, the Purple Seawnee book and other such material.)

The Rt. Rev. James Hervey Otey, first Chancellor of the University, first Bishop of Tennessee, and first Episcopal priest west of the Great Smokies. He was a nationalist and an orator. He had worked for 25 years to bring to life such a comprehensive institution of higher learning as Seawnee. He was a nationalist and an ardent foe of secession.

Otey was born in 1800 in Bedford County, Virginia. The first student to win the degree of bachelor of letters conferred at the University of North Carolina, he graduated in 1820. He married Elizabeth Pannill in 1821. In the same year he opened a school in Macon, Georgia. He was worthy of his honor. He was baptized and confirmed in the Episcopal Church while in the position of pastor of the Trinity Church of North Carolina. In 1827 he was ordained to the priesthood. Six years later he was elected Tennessee's Bishop. For three years following 1841 he had missionary jurisdiction over Florida, Mississippi, Arkansas, and the Indian Territory. He made the principal address when he met with the first Board of Trustees at Seawnee of the South in 1857. He took part in the laying of the cornerstone in 1850 and died three years later in Memphis.

Bob Donald Is Johnson Proctor

Bob Donald, ATO, from Meridian, Miss., was named proctor of Johnson's at the graduation of the school year. Donald replaced Henry Hester, who transferred and is reportedly now attending the University of Florida at Gainesville.

Donald, a biology major, has been secretary of the Honor Council and has served on the Purple Seawnee and Hellenic Councils.

He was elected to the position of the Order of Gownsmen and the S Club. He has helped with the arrangements for the intramural all-star football team. He has served his fraternity as rush captain. He was tapped by Blue Key, national honor fraternity, last May.

DONALD

Basketballers Start Practice; Pick Captain

By STEWART ELLIOTT
Assistant Purple Sports Editor
Tuesday, Oct. 1, a squad of 20 men reported to Coach Lon Varnell for the start of basketball practice. It was the smallest and most inexperienced team Coach Varnell has had since his first year at Sewanee.

Expected to be the mainstays of this year's team are Jack Moore, Jim Roberts, Jim Foster and Hugh Gelston. Moore, a guard, is captain and Roberts is the center and alternate captain. Foster, one of last year's high scorers, is back at his guard post and Gelston will play forward.

Lettermen Return
Gray Hanes, Charles Joseph, and Bob Howland, lettermen from last year reported late after an attack of flu. A football season, lettermen Frank Letts and Jan Van Slate will report. Newcomers showing potential are: Jerry Cummings, from Tallahassee; Bob Horshel, from Illinois; Robert Brown, from Columbia, S. C.; and Larry Varnell, from Sewanee.

Vanderbilt Game
The first game is with Vanderbilt in Nashville on Dec. 2. The Juban Gymnasium will be dedicated at the first home game against the University of Tennessee.
Coach Varnell says the schedule is a rugged one, but Sewanee will always give performances reflecting credit on the school and players. "We have team spirit and great physical condition. Also each boy is giving 100 per cent of himself," says the veteran mentor.

This year the Tigers are looking forward to playing a top flight schedule in the new 1500-seat gym. An added incentive will be a tournament at the end of the season.

University Installs Gas Furnaces

This week, gas furnaces are being installed in the University's dormitories. The installation is almost complete with the exception of Gallo Hall.

It is hoped that the conversion will result in faster, more even heat, and that the added expense of gas will be offset by the elimination of ash and soot problems.

Natural gas is being used instead of propane which supplies the heat in Barton.

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THEOLOGOS DOWN KAPPA SIGS 22-0 in last week's play. The Alpha Taus are beginning to look like a possible league champion.

The Stovepipe League



- DEFEAT AT CRAWFORDS-VILLE
- MR. RICE'S PLATITUDE

By MIKE WOODS
Purple Sports Editor

A few serious words for a change. Sewanee's undefeated string was finally broken, and it hardly need be said that all football fans in the community were sorely disappointed, not to mention the boys themselves. But it occurred to us that this zephyr of misfortune isn't the ill wind the man was talking about when he conceived the well-known saw: "We may well stand accused of being inveterate optimists in view of the severity of our defeat at Crawfordville. Well, we didn't see the game; it may have been that Wabash had a definitely superior ball club or that there were other concrete reasons for our losing the game. But we have an intangible in mind, and that intangible is pressure. In reflecting on the season to date, we became cognizant of the tremendous amount of ostensibly passive but nonetheless unhealthy pressure being exerted on the Tigers. It is a situation one wouldn't expect to find in a school of Sewanee's sort but one that we think can be easily explained.

In the first place, Sewanee hasn't had a really successful football season for many years. Fans have been hungry for a "new era" of gridiron activities. The hiring of Shirley Majors, a coach

Debate Team Elects Chairman, Secretary

The University Debate Council held election of officers on Wednesday, Oct. 16. George Kiker, DTD, was elected chairman and Dale Sweeney secretary.

Sweeney has revealed the council's first definite plan of the year. Dr. Gilchrist will address the group tonight, Oct. 23, at 7 p.m. The first scheduled tournament of the year is slated to take place on Dec. 14 and 15 at the University of Pittsburgh. This tournament will be sponsored by the Crucible Steel Corp. Sweeney indicated that other plans are still in the tentative stage.

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Giants Triumphantly Hand Tigers' First Bitter Defeat

By MIKE WOODS
Purple Sports Editor

The Wabash Giants whipped the previously undefeated Sewanee Tigers, 38-21, last Saturday afternoon in Crawfordville, Indiana.

Sewanee received the ball first but were forced to punt when they failed to pick up a first down. Wabash struck quickly. George Trout returned the punt 55 yards to the 50 yard line and, despite stout defensive work, bulled his way over on fourth down. The conversion attempt failed. Before the first quarter had ended, the Giants had tallied again, this time on a 55-yard serial from Mort Grayman to Joe Chester. Again the kick was unsuccessful, leaving the score 12-0.

Second Period

The Tigers received the Giants' kick-off to open the second period. After driving into Wabash territory via two consecutive first downs, they were forced to punt. The home team then launched a sustained drive, which covered 95 yards in 13 plays, Bill Gabbert picking up the last two yards for the third touchdown. The Giants' lead climbed to 18-0. With little time left in the scoring race, Andy Finlay, the ball to the Wabash 41, from which point Frank Mullins passed the Tigers to their first TD. Walter Wilder halted in the scoring race, and Andy Finlay converted, narrowing the half-time gap to 18-7.

The Giants were not to be denied, however, and they quickly built up an insurmountable lead in the second half. Gabbert returned the opening kick-off to the visitors' 20 and raked up his second touchdown two plays later. Trout passed for the PAT. On the ensuing kick-off, the Tigers' bobble was recovered by Wabash, and they scored again in three plays. Trout plunging over the line, a little later split the uprights. A title struggle in the quarter, Giant Rudy Polta swept right end for five yards and paydirt. In this same wide-open third quarter, Mullins scamped 15 yards for a six-point. Finlay's kick was good, and the final period opened with the scoreboard reading 38-14.

Disaster Averted

The Tigers averted a complete rout by making the final touchdown of the game.

New Alumni Group Announces Officers

Sewanee graduates in the Louisville, Ky., area have recently formed the Sewanee Club of Kentucky, a new alumni group. The approximately 30 chapter members present elected Lewis J. Holloway, of Louisville, president. Holloway graduated in the class of 1949. He is now a member of the advertising staff of Glenshire Distillers Company. Also elected were David Gray, vice-president; Samuel Bennett, secretary; Ralph Rich, treasurer, and Quentin Scholtz, sergeant-at-large, according to reports in the Louisville Times.

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CLARAMONT

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MONTEAGLE TENNESSEE

contest on a pass from Wilder to Tom Moore covering eight yards.

The Giants had a slight edge over Sewanee by virtue of the facts that they were the home team and that the game marked their Dad's Day celebration. Coach Shirley Majors, who saw his victory skinned snarped at 51, was inclined to think that although the Tigers were not as defensively alert as they have been in previous years, "we played as good as we could." He two-pointed the entire game.

Breakdown:
Sewanee's record now stands at 2-1-1.

Sewanee	...	0	7	7	21
Wabash	...	6	12	30	98

ATO, KA Victors In Intramurals

The intramural football season is now in full swing, and the men are slowly being separated from the boys. SAE, of whom the Purple spoke so highly a week ago, suffered defeat at the hands of Phi Gamma, 13-6, and Phi Delta, 7-0. Phi Delta's turn was stopped by ATO, 14-0. ATO also took the measure of SAE to the tune of 20-0. Sigma Nu scored by an identical 7-0 tally. In a game testing the Independents, 14-0. Long-suffering KS fell victim to the Thelon steamerroller, 22-0, then rose again by scoring their first points against Beta in the course of being shaded, 6-2, in the rain. KA firmly but gently treaded across KS and Sigma Nu, by an identical 7-0 tally. In an unexpected show of power, Beta rode the broad backs of its blocking backs to a decisive 31-7 defeat of the Delta. In the week's only tie, the Delta matched waltzes with the Independents, 6-6.

see the NEW '58 CHEVOLET at FRANKLIN CHEVOLET

Oldham Theatre

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FOUR FILMS IN TOWN
FRIDAY, OCTOBER 25
HE LAUGHED LAST
SATURDAY, OCTOBER 26
THE GIRL IN THE KREMLIN
AND THE DEADLY MANTIS
SUN., MON., TUES., OCT. 27, 28, 29
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John Kelly Head Of St. Andrew's

Fr. John L. Kelly is the new headmaster of St. Andrew's School here.

St. Andrew's new headmaster comes from Savannah, Ga., where he was assistant rector of Christ Episcopal Church. Before his ordination, Fr. Kelly worked on juvenile cases with the Savannah Police Department for ten years and taught school in Savannah for five years.

He received a bachelor of science degree from Georgia Teachers' College and a master of arts degree from Vanderbilt and George Peabody College for Teachers. He also attended Union Theological Seminary for one year.

Fr. Kelly and his wife, Katherine, have four children: Ethel, 17; James, 14; John, 10; and David, 7.

He described his position at St. Andrew's as being the away-from-home father for the students.

Political Science Department Seeks Fraternity Charter

By JACK ARRAS

In the political science department there is a movement in the form of a petition to obtain membership in the national political science fraternity, Pi Sigma Alpha.

It is expected that the charter will be received later on in the year. Char-

ter members will be Mr. Dugan, Professor in Political Science; Dr. Gilchrist, Assistant Professor in History and Political Science; Robert Lancaster, Dean of the College; Floyd Sherrod and Bill Mount, political science majors; Jean Van Siate and Tommy Black, history majors; Dave Ewert, Jim Porter and John Fleming, English majors.

Membership in the fraternity will require election of those with B averages who are in political science or those that have satisfied certain political science hour requirements.

The aim of the Pi Sigma Alpha fraternity, which was founded in 1920 at the University of Texas, is to encourage in its chapters the practice to be a working organization throughout the academic year, functioning as an integral part of the political science department in the promotion of worthwhile extracurricular activities related to public affairs.

There are now eighty-three chapters distributed among the leading colleges in the country with a membership of 12,000. Today Pi Sigma Alpha is recognized by leaders in educational world and in political science for the effective accomplishment of its objectives. The society fills a real need in the advancement and diffusion of knowledge and interest in political science among students in colleges.

Alumni Return To Celebrate St. Luke's Day

By PHIL WHITEHEAD

Thursday, Oct. 18, 1957, saw the beginning of the annual celebration of the School of Theology in honor of their Harold Saint, St. Luke. The festivities started Thursday afternoon with an exquisite tea at the home of the Very Rev. and Mrs. George Alexander, who welcomed not only Seminitars but guests and returning alumni, including the two Bishops of Tennessee, the Rt. Rev. Theodore N. Borsh and the Rt. Rev. John Vander Horst. Thursday evening a banquet was held in Gialor Dining Hall. The menu, planned by Mr. Oates, included turkey and all the trimmings. On the evening's agenda was an hour skit put on by the Junior Class of the School in the University auditorium. It was superbly directed by Seminitars Richard Bass, Harold Simon, and Jack Bush. Called by the name of "Centennial Capers," the one hour show held the audience in laughter until the final curtain at 10:00 p.m. It included such original acts as "Mabel and Prudence," "Saga of Lost Cove," and "A Date with the Class of '78." The wives of the Wood Seminitars sang two selections from *The King and I*, finishing with standing applause. The evening was both entertaining and heart-warming.

Friday, the St. Luke's Society was honored with two lectures by the Very Rev. Henry Chadwick, Dean of Queen's College, Cambridge. The renowned Dean spoke on subjects pertinent to daily class lectures. His subject Friday morning in Thompson Union was, "Origen: A study of tensions in the life of the Early Church." Later, Friday afternoon, Dean Chadwick spoke with profound scholarship on the "Quest for St. Peter's Bones." It was a most enlightening subject and one which represented the involved research techniques so applicable to British scholars.

The two days of celebration were expressive of the unity on which the School of Theology is founded and the fellowship which enables it to work together to honor one of the earliest Apostles of our Lord.

Military Academy Sets Homecoming

By ZELL HOOLE

SMA is planning its Homecoming celebration for the weekend of Oct. 25 and 26. They are expecting nearly 200 dates and 300 parents to come up on the Mountain for the festivities, which are being led off by the Homecoming game Friday afternoon against Riverside of Gainesville, Ga.

During half-time the Gorgas Guard will perform and the Homecoming Queen will be crowned. Later Friday the first of two dances will be held.

Saturday's agenda begins with a parade for the alumni at which sabers will be presented to the new cadet officers. Following the parade there will be simultaneously an alumni meeting and open house for all parents. During Open House the dormitories will be opened to the parents. At noon a buffet lunch is planned. Saturday afternoon is free. The second dance is Saturday night. The Owen Bradley Orchestra will play for the dances.

The planned activities end on Sunday morning with Holy Communion for the Associated Alumni.

DUPRE JONES

Pic of Flicks

Wednesday, Oct. 23: This week's double feature mixes the bitter with the better, in a singularly dull program of B pictures. The first, *Lure of the Swamp*, has to do with a criminal who comes to the Everglades and dereks a hitherto spotless local boy with money-lust. The star-studded cast is headed by Marshall Thompson and Joan Vohs. The other movie is a romantic comedy, so-called, titled *Two Grooms for the Bride*, which should give you all the plot you need right there. The real distinction of this film is that it was produced by a company named Eres Films.

Thursday and Friday, Oct. 24, 25: *The Way to the Gold*, a fair to middling action melodrama, is about a bunch of greedy hicks who are out to find a buried treasure. There is a good man, Jeffrey Hunter, a heroine, Sheree North, and a very, very bad man, Neville Brand, and in the end everybody decides that good is better than evil because it's nicer.

Friday night (Owl Flick): *There's No Business Like Show Business* is a poor musical with Marilyn Monroe and Mitz Gaynor. This, coupled with the studio's new avant-garde film color process, should assure the movie of overwhelming success as an owl flick.

Saturday and Monday, Oct. 26, 28: It's here! It's here! Omar Khayyam, with Cornell Wilde as Omar, Debra Paget as a loaf of bread, and John Derek as a jug of wine. Dancing girls. Flashing scimitars! Vistavision! Technicolor! Cornel saving Debra from a fate worse than death (the King's haters)! Matinee only, on Monday!

Monday night, Oct. 28: The Cinema Guild is presenting Citizen Kane, one of the greatest movies America has produced. Orson Welles wrote, directed, and starred in this biting portrait of the life of a newspaper tycoon who closely resembles the late William Randolph Hearst. Everyone should see it, including Maurice Evans, who never goes to movies.

Sunday, and Tuesday, Oct. 27, 29: *Saint Joan* is a poor production of a very saintly play. The text of the original has, fortunately, been mutilated only slightly, but the director and an extremely fine cast (Richard Widmark, John Gielgud, Anton Wolbrook, Richard Todd) usually manage to get the least impact from the best material. The girl who plays Joan (Jean Seberg) is downright embarrassing. Shaw enthusiasts will probably be interested in the movie nonetheless, but those who are unfamiliar with Saint Joan should not let this film be their introduction.

ETS To Give Teacher Exams February 15

The National Teacher Examinations, prepared and administered annually by Educational Testing Service, will be given at 259 testing centers throughout the United States on Saturday, Feb. 15, 1958.

At the one-day testing session a candidate may take the Common Examinations, which include tests in Professional Information, General Culture, English Expression, and non-verbal Reasoning; and one or two of eleven Optional Examinations designed to demonstrate mastery of subject matter to be taught. The college which a candidate is attending, or the school system in which he is seeking employment, will advise him whether he should take the National Teacher Examinations and which of the Optional Examinations to select.

A Bulletin of Information (in which an application is inserted) describing registration procedure and containing sample test questions may be obtained from college offices, school superintendents, or directly from the National Teacher Examinations, Educational Testing Service, 37 Nassau Street, Princeton, New Jersey. Completed applications, accompanied by proper examination fees, will be accepted by the ETS office during November and December, and in January so long as they are received before Jan. 17, 1958.

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