

Christmas Skit a la Juniors Tops Class Day

The Junior class contributed to the Christmas spirit, Dec. 19, their special day.

The entire student body formed a candle procession into chapel for the 6:30 Mass which was offered for the Sisters intentions at the request of the student body.

Last night Calaroga dining room and the Sisters' dining hall took on a festive air. The center of attraction was the nativity scene.

After dinner the Barry Sisters and students were entertained by the Junior class. The program included a Christmas skit, portraying the spirit of Christmas in the Nativity scene.

The entire student body joined in singing old and new Christmas carols.

Santa arrived with his bag of gifts. The Sisters received a new electric I.B.M. typewriter. Fathers O'Leary and Egan were not forgotten by Santa.

Day Students Usher In Yule

A touch of Christmas spirit pervaded the Florida Lounge on Dec. 15, as the Day Student Organization sponsored their annual Christmas Party. The all-day affair, which was opened to the entire campus, was highlighted by the students' creative efforts at assembling Christmas corsages. The proceeds from the sale of these corsages were then given to the mission drive. Refreshments were served and Christmas music was played throughout the day.

That evening, the day students gave a special Christmas gift to their associate group, the Alpha Committee. The married women of this committee brought their husbands and children to the get-together which included a program of entertainment by Barry day students.

General plans for these functions were under the direction of Josette Matthews, social chairman of D. S. O.



Depicting the adoration of the Child Jesus during the Nativity scene in Sunday's Christmas Tryptych are Natalie McCleskey as the Blessed Virgin, Arlette Arango as St. Joseph, Carmen Baillou as a shepherd and Carol Blume as a page.

Barry Presents Annual Yule Gift To Miami: Students' Traditional Christmas Tryptych

"When thou makest presents, let them be of such things as will last long; to the end they may be in some way immortal, and may frequently refresh the memory of the receiver."—Fuller.

With these thoughts in mind Barry College offered its traditional gift of the Christmas Tryptych to Miami on Dec. 17, at 8:15.

A candle light procession, in which the members of the student body processed in the Auditorium singing "O Come, All Ye Faithful," "Noel," "O Holy Night," "The Birthday of a King," and "Christmas Dance of the Shepherds" and "Mother's Lullaby," preceded the Oratorio.

PPC Recognized By Pres. Kennedy

The Presidential Prayer Corps, sponsored by the Barry Sodality, recently received recognition from the White House. President Kennedy's gratitude for the prayers of the members and his interest in the organization was expressed in a letter from Ralph A. Dungan, Special Assistant to the President.

The Prayer Corps was also subject of a recent editorial in *The Web*, student newspaper of Webster College, St. Louis, Mo.

The editorial read: "Rank and file Americans decry the precarious situation of today's world with booming voice and infrequent action; the correlated, interrelated, well-rounded college students wage vociferous debates on the merits and even the advisability of passive civic authority.

"But Barry College, a private woman's college in Miami Shores, Florida, has initiated a positive program to draw all members of the college community into some common work for the welfare of their country in these critical times. Responding to the September peace message of Pope John XXIII and Presi-

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The Christmas Tryptych was composed by Sister Mary Denise, O. P., formerly of Barry's Music department. The Christmas Story was told in music, prepared by Sister Maura, and the pantomime was directed by Sister Marie Carol. The Tryptych, as the name signifies, was given in three nativity sequences: The Annunciation, the Visitation, and the Birth of Christ.

Lead singing roles in the Oratorio included Jeanne Tivnan as the Blessed Virgin Mary, Mercedes Molina as the Angel Gabriel, and Mary Kate Frost as Elizabeth. Other soloists included Martha Schwandt as the Angel, Julia Bardoly as a Shepherd, and Martha Suguitan as St. John. The three kings were portrayed by Virginia Cuttrelle, Martha Suguitan, and Diane Dupuy.

The pantomime depicting the Christmas story was narrated by Patricia Bourke. The part of the Virgin Mary was carried by Natalie McCleskey, and Joseph by Arlette Arango. Kay Conrad, July McCleskey, and Alice Heindel portrayed the three kings; their attendants were Nitaya Chivarach, Joyce Brennan, and Carol Blume.

Madeline Colberg, Kathy Perridge, Lucille Moss, Carman Bail-

lo, Nancy Booth, and Lori Ciano portrayed shepherds, while the parts of angels were played by Barbara Paridon, Kathy Ray-side, Gigi Wassenloos, Kay Lombardy, and Lillian Abudo.

The stage manager was Lori Ciano. Terry Frazak was in charge of lighting.

Lori Ciano, Patricia Brecht, Norma Nightlinger, Terry Frazak, Lois Butler, Madeline Colberg, and Michele Moran were responsible for the set design.

Students Present German Program

A film of Mozart's master opera, "The Marriage of Figaro," a puppet show, and a group of German songs were presented by the German Department at Barry College on Dec. 13 at 7 P. M. in room 120. The film had German dialogue and English subtitles.

Jeanne Tivnan sang Schumann's "Ich grolle nicht," and Susan Burke and Martha Suguitan presented a puppet show entitled "Bie Haus mic un Frau" which included three German songs: "Schon ist die Junged," "Kornbleminblau," and "Trink, Bruderlein and Trink."



Ballet Janine Charrat de France

Ballet Charrat de France Slated For Jan. 28 Appearance

The famous Ballet Janine Charrat De France will be presented as a special Culture Series on Jan. 28 at 8:15 p.m. in the Barry College auditorium.

The program is one of a series that will be presented as part of Mlle. Charrat's four-month tour of the United States and Canada. The tour of the dancers in the United States will be under the patronage of His Excellency M. Herve Alphan, French ambassador to Washington.

During the 1957-1958 season, Mlle. Charrat was acknowledged as an "etoile" of the dancers and choreographers of Europe. Her United States performance won for her acclaim as one of the most distinctive and original dancers of our day.

As a child, Janine Charrat appeared in the dance film "Ballerina." While still a teenager she was encouraged to make her professional debut, she was brought to the attention of Roland Petit who immediately sought her as a dancing partner. Together she and Petit soon became known as the "toast of Paris." Later she appeared with many major ballet companies as prima ballerina.

In 1952 she decided that she

could best further her own artistic expression by establishing her own company.

Mlle. Charrat will act as choreographer for most of the routines to be presented at Barry. The program will be selected from the following works: "Suite En Blanc" in pure classical movement; "Concerto" by Grieg which has been devised in neo-classical style; "The Amazon"; "Forbidden Zone"; and "Champagne Party."


ANGELICUS

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ANGELICUS STANDARD

to involve the reader in the search for truth
to make him value it for the ultimate prize it is
to make him realize truth is hard to come by and harder
yet to convey
but worth any effort

—Hoyt

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And We Try . . . Or Do We?

"It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not." (John 1).

And once again we try to forget the unprecedented problems of our era and meditate purely on the love, warmth and splendor of the nativity.

And we try.

But, except for the perfect peace at the Consecration and joy we enjoy at thanksgiving after Communion, it is almost impossible to have peace unadulterated by prayers of petition—petition for solutions to world problems.

Why?

Because the Light of the World has become strangely juxtaposed to another vigorous blaze. The blaze, of course, is communism, which is burning formidably in a startlingly great area of the world. The blaze is fueled by the philosophy of brotherhood of man through the atheistic state. (Strange to us who know the brotherhood of man presupposes the fatherhood of God.) This brotherhood philosophy is what makes communism so appealing to the underdeveloped nations, to the poor, to the distorted idealists. It is precisely what won so many Americans to communism during the depression of the 20's.

The philosophy of brotherhood lends itself to dedication. Dedication breeds enthusiasm, and there is great enthusiasm in the true communist. Only great enthusiasm could support belief in as massive a prediction as that communism will someday rule the world; only great enthusiasm has made this prophecy well on its way to fulfillment.

Now let us view the light of theism. Does it thrive on enthusiasm? dedication? If it does, what accounts for the great rise in secularism? in atheism? What accounts for the fact that not even the majority of students at a Catholic woman's college attend Mass every morning?

Is it not apparent that the only way theism will defeat atheistic communism, or at least stop it at the gate, is through dedication? And does not the time for rededication to the Light of the World fall during the Christmas season, when the Light of the World was made man?

A Fable . . .

Once upon a time on a remote island in the Arctic there lived a community of seals. These animals lived in a relative peace — there were no violent outbursts because they were ruled by the absolutely absolute monarch, Pamos. Pamos was a massive, overbearing animal. The very ice shattered at his footsteps and the little seals darted into their igloos when He approached.

Now Pamos had a wife, a small pretty thing, meek, intelligent, and submissive. All the seals loved her, but Pamos never looked at her.

One night as the stars played games on the icy island, the seals slid cautiously from their poor little houses and congregated at the dome bordering on the black Ocean. The sea roared, but not another sound was heard. The seals crowded together so that they could hear X speak. He said that Pamos had gone power-mad, and now wanted to take over all the surrounding islands.

"Is this peace? We live in

constant dread of the Iron Hand for some day it will crash down and crush us all. We must act now or forever be silenced," he said, his voice full of conviction.

There was a murmur throughout the people. Then an old seal said, "X is right. We must act. But how?"

A voice said, "we must stick by what we believe, and never falter."

And they did. As time passed Pamos fell as do all such rulers, and X was made the leader. The seals had peace now—real peace.

YEARBOOK PLANS

A mass eavesdropping campaign has been initiated on our campus! We would like to warn our readers about seemingly innocent fellow students who try to make us opinionate about such controversial subjects as motherhood, work, study, humor, companionship and citizenship. Be on guard for those who try to arouse serious thought; if you have any profound ideas, take care! You might be quoted.

The Loveliest Gift of All

"Gifts are wonderful things. You tramp through stores filled with gay Christmas wrappings and tinsel-strewn trees till your feet are numb with exhaustion. Those presents must be just right, and you are so pleased when you discover in the tiny little gift shop around the corner the exact item you wanted all along.

"You return home excited with your mysterious packages in arm, and proceed to wrap each carefully. There—it's all done.

"But wait — you've forgotten one gift. "Now," you say, "there's one for Mom, Dad, my brothers, sis, aunts and cousins — who

else?" Oh, yes—you muse—but you sort of hesitate — because, well, that isn't very pretty now — it has smudges on it, and it really isn't as nicely adorned as it should be.

"But it could be, you know,' a little voice seems to say. And you know, too, you've been told, but you haven't had any time.

"Then take time,' that voice returns, 'and give the most priceless and beautiful gift to the most important Person ever; for it's His birthday. Clean it with the flowing waters of confession and present your soul, pure and white to the Christ Child!

"There's plenty of time left before Christmas. Buy your gift wrappings now, adorn your little package of immortality with colorful paper of good deeds to the poor—tie it up with the twine made of Rosaries for the poor souls — attach a bow made of Masses and Holy Communion for peace, and hang bells of aspirations to the ribbons.

"But most of all, spray it with the aroma of love—and at midnight Mass when the tinkle of the Consecration bell reaches your ears, you can adore your newly born Lord and present an infinite present to an infinite King." '47

*Off the Cuff***A Gift Is A Gift****Is Quite A Gift**

Anything I could write about the joyous Christmas season would surely be anticlimactic with regard to the mass exodus that will begin here on Thursday. More able writers than I have sung the Christmas spirit. My feeble horn could only imitate.

So this will really be off the cuff. By stepping down into the first person I can justify my admitting that I simply cannot write one more innocuous little nothing on Christmas, and certainly not after hearing the Tara Singers last Sunday evening offer their stirring tribute to the infant Jesus.

Christmas is in sad shape. There is more Christmas activity during the first two weeks of December than on the 25, and understandably so. Christmas carols and Santa songs came out the day after Thanksgiving and I am weary already of the seven hundred cliched versions of the "Holy Golly" song. The Salvation Army Santa Claus with his red north pole outfit and cauldron has been sweating on the corner of Flagler and Biscayne for three weeks now. Too many people greet Christmas morning, not with a cry of jubilation, but with a sigh of relief that the whole exhausting ordeal is over for another year.

I sit here on the chapel steps basking in the Florida sunshine and trying to feel Christmas-y. I try to imagine snow on the mall and icicles on the red tile roofs that are now frying in the two o'clock sun. No snow today; in the sky not one single cloud.

But one sure sign of a very merry Christmas is here. Behind chapel, Santa's helpers are pounding away at the Barry girls' nicest Christmas gift in many a year—the new dorm and student union.

Letter To The Editor

It seems to me that there exists on our campus a very ugly and repulsive attitude—that of intellectual pushing rather than intellectual pursuing. Everywhere I go I hear the same thing; "I just don't feel like studying this year, and it is only the end of the first quarter!" Or the more commonly heard phrase, usually coming from the homework-less student is "I just didn't have time."

Are we using "time" again as a likely excuse? Is this race age of ours distracting us rather than challenging us? Do we all race through our work because it is the tempo of our era? Are we forgetting to "be still and listen to the essence of things?"

To be still, however, robs us of valuable time—thus leaving undone the many important little things which comprise our day. And attempting to listen to the essence of things, so to speak, takes much more time. After all, the radio and TV do play important roles.

Let's look at that more closely. Isn't it those "important multi-purpose things which have to be done" that are robbing us of the more valuable usage of our time? Our education should be a real part of our life—not just another fleeting important thing to be done. Then, too, aren't all these other distractions an evasion of the real reason for which we are in college? Without a deeper understanding of what we are supposed to be learning here, our education is in vain.

Our pragmatic neighbors do have a point when they question the worth of education. They agree that the ideals of education are worthy, but they ask "Where are the educated?" Always one can find scholarly manuscripts worthy of consideration, but where are the effects of these few efforts? Here on the Barry campus, is there a noticeable impact of the educated? Well, if there is, I have missed it. But I haven't missed the impact of the complaining uneducated!

For all this criticism I suppose a remedy is in order; but since I am numbered among the criticized, I can only offer one, knowing full well that it alone is not sufficient.

Just as Christ solved the real problem of suffering by suffering, and teaching us to suffer, so we too might start to solve the apparent problem of our educational strain by facing up to the task and just study! By being dissatisfied at doing the minimum, by reading into our courses, by even just stopping and thinking about them (without a pen in our hands), we are really making our education an important part in our lives.

Our thoughts are so intrinsically our own and if we continually think thoughts of real worth, soon our own lives will become richer and more meaningful. We won't be able to learn enough. Studying will become worthwhile. Then, too, maybe the now minority of interested

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**Meditations On
A Virgin Ideal**

When you look in a mirror, you see an image of yourself.

This is but a superficial form of the concept of you. Your true image is a much more difficult thing to see.

We each have drawn a mental portrait of the Blessed Virgin Mary. Some of us see her as a symbol of God's love, others as an image of purity—a model of femininity and demeanor.

To college women this latter concept is essential. In understanding ourselves, it is a wonderful habit to compare our humility, sincerity, and devotion to that of the Blessed Mother. She should be, and happily is, our very best example.

Although we may never be able to equal her perfection, we know what a gratification it is to say and think things as she might say and think them.

We mustn't allow our actions to be like the superficial image in a mirror. We mustn't feign such symbol of virtue as shiny faces and uncigaretted lips. These are unimportant if goodness doesn't come from within.

Let's promise ourselves today to possess consistently her precious virtue—inner beauty.

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from Angelicus staff
and moderator

Where North, South Part

for white sand

for white snow

All right, so we haven't got snow.

Who needs it? Cold damp stuff. And didn't you come to Miami to escape inconveniences such as snow bound traffic and slick pavements?

If you didn't, don't snub your pre-frostbitten nose at Floridians because you're going north-aways for the holidays.

We like Christmas in Florida. We thrill to getting out into brisk—but sunny—air to do our shopping. We proudly wear brilliant wools without hiding them under bulky coats. Why, some of us even prefer swim suits to skating sweaters. But if we have the wintry whim, we can go ice skating. A Miami Beach hotel provides a comfortably air-conditioned rink.

Silver bells, rung by pink faced (are they sunburned?) Santas, also jingle on our street corners. Addresses of children who have never seen snow are not stricken from Saint Nick's delivery route; water skis are easily attached to sleigh or helicopter. On the roof of a Miami department store, a "Toyland in the Sky" is built annually. Fine fun this would be in prickling sleet.

"Don't misunderstand. We appreciate visions of sugar coated countrysides and cozy hearths. Really we do. However, a white Christmas isn't the only bright Christmas.

Miami is not a deserted ghost town during the holidays. She isn't inhabited by sickly spirits who can't afford to pogo stick north. Rather, her New Year's Orange Bowl Classic parade and game could make the Times Square celebration seem underpopulated. The Red Skelton's and Mitzi Gaynor's come to entertain at her supper clubs. Movies such as "West Side Story," and "El Cid" premier in her theaters, and on January 1st her citizens can watch the first 1962 sunrise at Orange Bowl services.

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There wasn't a speck of snow . . . no winter coats were carefully buttoned, yet we all felt the time was nearing. Instead, sunny skies beamed and Florida breezes gently rocked green-hued palm trees. Through the almost lazy clime, echoing strains of "White Christmas" were heartfully sung by veterans of Torch Park.

It was unmistakably there as we passed each other in the halls: the cheery greetings, the lilting laughter . . . it could only mean one thing—going home.

Christmas comes but once a year and we Barryites wouldn't want it any other way. No calendar is needed to mark the approaching holiday; only a short walk to the pool and cries of "hey! you're blocking the sun!" should signal the onslaught of getting ready to go home. Through the dormitories dimes are heard clanging down the fateful phone-slots . . . "I'm confirming my flight reservation . . ." or sadly—"What? that flight's already booked up?"

Going home might almost be an anti-climax to Christmas vacation itself.

Here at Barry we share. Sometimes letters, sometimes clothes, regretfully enough, sometimes dates, but most of all, feelings and the one at Christmas the most.

Most of us spend the preceding days soaking up Father Sun . . . bursting into Christmas spirit at the flip of a radio dial. Others just lie lazily at pool-side thinking . . . imagining that plane ride, the final taxi stop to a hec-

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RAA Dance Paces

The Barry College Social Hall became a "Holiday Fantasy" at 8 P.M. on Dec. 16 when the Recreational Athletic Association sponsored their annual Christmas dance. Chairmen of the dance were Rose Villalba and Joellen Nader.

Drama Majors Behind Camera At TV Station

Educational television is now affecting more people than ever before, as a result of the pioneering work of Channel 2, WTHS. This new TV program is now teaching two Barry seniors, Patti Pennock and Jane Simons, in an entirely different way than through the TV screen. These two speech and drama majors are interning at Channel 2 and are learning that there is more to TV than what meets the eye.

Observing the efforts of the skilled technicians, running cameras, and backtiming shows, are just a few of the scenes of the busy interns' day. Just as some seniors go to various schools and tackle the problems of their students from grades one through twelve, so Patti and Jane tackle their own interning problems in TV-land.

Cultural Exchange Brings Grad Student

by Yvonne Zayek

In Rio de Janeiro, Brazil, there is an institute that has as its purpose the promotion of a cultural exchange program with the United States. The Bi-national Center, Instituto Brazil-Estados Unidos has 6000 students of the English language, American literature, and American civilization. Americans in the school are offered a similar course in Portuguese.

The head librarian of this unusual institute is Liana de Luna Freire. Currently she is interning at the Barry College library on leave of absence from Brazil. Liana has hopes of becoming a better-trained librarian. She wants experience working in the U. S. since she worked among Americans in Brazil.

To realize these hopes, Liana applied for a graduate scholarship through the Institute of Internal Education.

After passing written and oral



Patti Pennock



Jane Simons

English tests, each applicant is interviewed by a special committee. If results are satisfactory, the IIE will match the application with that of a subscribing college which will meet the student's needs. The funds for the scholarship are provided either by private or government agencies.

In Liana's case, her application and Barry's crossed paths, so to speak, and the General Federation of Women's Clubs granted her a scholarship for Florida. She was then given a Fulbright travel grant.

The Fulbright grant also finances the travels of Americans on scholarship to Brazil.

Liana's scholarship is good for one school year. When the year is up, she expects to return to Rio and to her position as head librarian.

BC'ers Go Demo At MB Convention

The time, 10:00 A.M., the day, Dec. 7, 1961.

A White cab pulled up to the door of the Deauville Hotel on Miami Beach. Three Barry Juniors jumped out and were met at the door by Tom O'Malley, Chairman of College Activities for the Youth Democrats Convention.

They were given tickets to the opening session and proceeded to the Napoleon Room. Stepping over TV wires, battling reporters and congressmen, they finally made their way to seats in the front center of the auditorium.

At 10:30, the meeting was opened by Roy Shafer, President of the Young Democratic Clubs of America. As introductions proceeded, tension mounted. At one point, security guards checking the doors in the back of the room touched off a chain reaction among the crowd. Within a few seconds the entire audience was standing and applauding. Assured by Miami's Mayor, Robert King High, the President was not yet at the hotel, the restless crowds once again relaxed.

At 11:10, "Hail to the Chief" resounded through the room as the President entered. Because of teased hair and tall people, most of the audience soon resorted to standing on the chairs to catch a glimpse of JFK. At last the dynamic young President was in front of the rostrum and a hush fell over the crowd.

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Marquesa's Tommy Is Now In Print

Marquesa de Colonna, Countess of the Holy Roman Empire and instructor in creative writing at Barry, recently culminated four years of intensive study of the Everglades with the publication of her new book, *Tommy Tiger of the Seminoles*, a novel of the Everglades for juveniles.

Marquesa joined the Barry faculty three years ago. Her pen name is Lucy Salamanca, and she has published for Collier's, Saturday Evening Post, Woman's Home Companion, Nature Magazine, Natural History Magazine, and many others.

An American citizen born in London, Marquesa sold her first story to a magazine while she was still in her teens. During World War II she served as Chief of Inquiry in the Division of Legislative Reference Service in Washington, handling confidential inquiries from U. S. government officials.

Marquesa's son, J. L. Salamanca, is a novelist, whose book *Liliath* was reviewed by the Marquesa recently.

Marquesa is married to Marquis de Colonna, Count del Barco.

Mademoiselle Seeks

Young Artists, Writers

Mademoiselle magazine is looking for talented young women artists and writers for their annual Art and College Fiction contests. Winners of these contests will be awarded \$500 each and national recognition. In addition, the two Fiction contest winners will have their work published in *Mademoiselle*, and each of the Art contest winners will be asked to illustrate one of the

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Novel Notes:

On Golding's Simon . . . Symbol of Passion

by Sr. Robert Louise, O.P.

In an earlier article on *Lord of the Flies* I said that a novel is like a world. But since a world is a bit cumbersome to deal with even analogically, let me change my simile and say a novel is more like a house than like, say, a treatise on spectroscopy. Once you've read the treatise and made the information your own, you are not likely to want to repeat the experience. You won't want to reread certain sections for joy at the shape of the argument—though, granted, you might want to reread for detail.

Now it's different with a house. The function of a house is not to communicate statement. A house wants to be lived in, enjoyed, admired. You can, of course, grow out of a house as you can grow out of a book. (Maybe one of the tests of great literature is how few people grow out of it, or how it keeps growing and keeping bigger than you are).

A house has rooms and corridors, stairways and levels, among other things. All the corridors go somewhere, into rooms, which lead out into other rooms or other corridors. Stairways go up and down connecting levels. Wouldn't you think it queer if a big, beautiful stairway lead straight up to a ceiling, or right out a window, or up against a wall? All the elements of a house are interrelated; areas both of quantity and quality are juxtaposed or balanced or tensed, one against another.

So in a good novel, *Lord of the Flies*, for instance. What then shall we do with the story of Simon? His tale is both a quality and a quantity, centrally located within the novel's structure, like a stairway perhaps toward which some corridors move and from which others emerge. But does all this construction come to nought? Is the Simon tale so made for no reason?

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On Problems of God, Men, Crime and Punishment . . .

(Ed. note: Mr. Alex Rubelis, instructor in German and Russian on the Barry faculty, reviews for our readers Dostoyevsky's *Crime and Punishment*, book-of-the-quarter.)

Man, his belief in God, ethics, crime, and punishment constitute the main problems stressed by Dostoyevsky. He frequently repeated "if there were no God, everything would be permitted and neither an individual nor nation could exist in the world." We cannot find an example in history where ethical standards are based completely on man's logic. Man cannot create a rational standard because he himself is irrational. Human beings have only one supreme idea: the immortality of soul. All the remaining ideas of life originate in this one idea.

These problems were not created by Dostoyevsky, but originate from the soul of Russian people; they are based on historical truth. Dostoyevsky deepened them philosophically. Dostoyevsky was extremely poor. He climbed the same stairs as Raskolnikov did and pawned everything, including his silver spoons. As a member of Petrashevsky's revolutionary group he was imprisoned, taken to the gallows, pardoned by the Czar Nicolai I and sent to Siberia.

Dostoyevsky's heroes are plain folks. As the greatest psychopathologist among the writers he points out two extreme characters: Raskolnikov who murdered the usurer, and the prostitute Sonia who killed her own soul. In his notes, "House from the Underground," he calls them bloodthirsty tigers.

A man has two momentums

in his soul: good and evil which combat each other. In the hardened criminal the evil is stronger than the good, and he becomes a criminal when the evil vanquishes the good. A man's idea determines his goal and regardless of how high he sets his goal, no matter what prevails in his soul, good or evil, he enlists the means for his struggle. This is also the struggle between idea and soul. If the idea is elevated enough but the soul doubts, fails to distinguish good and evil, then this idea knows no means toward its realization.

In Dostoyevsky's works are three categories of criminals: (1) the convinced and conscious who only violate standards in order to implement their ideas on account of their Napoleonic insanity. They are ready to sacrifice

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Student Council Warns Smokers

Frequent warnings were followed by action on Dec. 4 when the Student Council closed Torch Park to all full time and part time students. Failure to keep T.P. clean was the reason for this action. Prior to the closing, warnings were given but were disregarded by the students.

Notices are now on Torch Porch at Stella Matutina Hall and unless these notices are observed this porch will be closed for a long duration.

Sand

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Can these recreations compensate for freezing winds and that white clammy stuff? We believe so. Two-thirds of us are thawed out northerners, don't forget.

You mustn't accept only our recommendations. Ask the Old Gentleman from the North Pole. Ask him if he prefers sliding into burning fireplaces, or stepping through gayly decorated terraces. He'll at least have to concede our way is the coolest.

Snow

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tic journey; searching glances for that "here I am." Look, maybe even that winter coat to be lovingly bundled in . . . and finally . . . the click of the front door and home.

Christmas vacation begins at Barry long before December 21. The time before that plane ride or that train ride seemingly cascades into a crescendo of activity stopped only by going home.

Just look around . . . if the time is drawing near for you we'll give you until three to get ready for Christmas!

PPC Recognized

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dent Kennedy's July appeal for "your good will and your support — and above all your prayers," the Presidential Prayer Corps was founded, sponsored by the college Sodality.

"The first shot has been fired; we sincerely hope that it will be heard around the world."

Letter To The Editor

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scholars will become the majority, and this straining to learn will become a striving to learn. No longer should the prepared be embarrassed to contribute in class, but rather the unprepared should be the embarrassed ones.

Young artists

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winning fiction contest stories.

The contests are open to women students between the ages of 18 and 26.

Entries should be addressed to either the College Fiction or Art Contest, Mademoiselle, 420 Lexington Ave., New York 17, N. Y. Deadline for both contests: March 1, 1962.

AAUW Announces Crime, Punishment Grad Program

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A program of graduate study through which mature college women may qualify themselves for teaching, research, or administration in higher education was announced today by the American Association of University Women Educational Foundation. Financed by a \$225,000 grant from the Rockefeller Brothers Fund, this nationally significant program will be initiated over a three-year period in eleven southern states—Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia.

Designed to add fully-qualified women to the nation's resources of college faculty, the program will not only help to relieve the acute shortage of trained college personnel, but will provide unusual opportunity for the mature woman to embark on a professional career in higher education. Some of the "students" accepted for the demonstration will be wives and mothers whose family responsibilities are lessened as their children reach high school or college age. Others will be women whose plans for a professional career have had to be deferred for financial or other reasons.

Approximately fifty candidates, thirty-five years of age or older, who hold the bachelor's or master's degree, will be selected each year for further education in one of the cooperating graduate schools. Universities which have already expressed interest in the plan include Auburn, Duke, Emory, Louisiana State, Tulane, Vanderbilt, Florida, Kentucky, North Carolina, Tennessee, and Virginia.

Grants-in-aid for tuition and necessary expenses will be awarded on the basis of need to those candidates who live within commuting distance of the universities they attend.

The first group under the program will enroll in Sept. 1962. Applications should be made not later than Apr. 15, 1962. Inquiries should be addressed to Dr. Eleanor F. Dolan, AAUW Educational Foundation, 2401 Virginia Avenue, N.W., Washington 7, D. C.

X-MAS ASSEMBLY

On Dec. 20, Barry College will hold its Christmas Assembly at 11:00. The guests will be the North Miami High School Concert Band. They will present a program of Christmas music and other selected pieces. Mr. Robert Alexander is the director of the band.

Simon — Lord of the Flies

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anything, but not to derive benefits for themselves; (2) Those who act subconsciously, irrationally, on account of the diabolic nature; and (3) The mixed: from the first category they derive the theory of justification but from the second, the egoistic motifs.

We also know two types of men: (1) Those who are material for idealists. This stratum is composed of ordinary and common people. From it the human mass is formed, which is always satisfied with the prevailing order; (2) Those with individual talents who are gifted to spread the new ideas among society. This action requires violation of the law. These men need material

The first type preserves the —the mass of the first type. world and increases it quantity-wise: to the second type belongs the future.

Dostoyevsky's motto is: Not punishment but a verdict of appreciation by the court and repentance by the criminal.

In Moscow was erected a monument for Dostoyevsky. Out of gray stone rises the suffering figure of the great poet in long prisoner garb and in chains. Mankind has known no other poet or philosopher who has been closer to men than Dostoyevsky.

Demo Convention

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In a brief and pointed address, President Kennedy stressed the important role that the young democrats are playing and will continue to play in the progress of America. The President left the cheering crowds in the Napoleon Room only to be met by another cheering audience on Collins Ave.

Working their way out of the room, the girls again elbowed through the reporters and congressmen to bid a fond farewell to the greatest President that America has ever had. (In their opinion, that is).



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Simon — Lord of the Flies

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Let us look at Simon carefully. His acts might be classified roughly as 1) indifferent acts (like floating, though I suspect even that has some meaning in primitive symbolism); 2) acts of suffering (both passive and active); 3) acts of charity to his neighbor. It is Simon who helps with the huts; Simon who volunteers to return through the forest alone at night to take a message to Piggy; Simon who retrieves Piggy's glasses at a moment when Jack has the assembly frozen with fear. It is Simon who prophesies that Ralph will return home, Simon who struggles above his exhaustion to climb the mountain, Simon who returns with the good word which, if heard, would make it possible to resume fires on the mountain. It is Simon who is privileged to suffer from the burst of evil. Simon gives his life for the cause. He doesn't tell his message but the boys "see"—after Simon's death. They see the beast blow out to sea. And now they know that the beast is not outside.

Having isolated and observed these actions of the character Simon, the task of the critic is to interpret. Simon is obviously appointed to stand for something gravely significant. This something will have in general to be a good, a goodness that belongs to heroic sanctity. He has heroic love and courage, manifested on several occasions: the lonely return through the forest, the braving of Jack over Piggy's glasses, the climb to the mountain, the return.

Simon, moreover, is open to receive pain. He has an affliction (to which he never refers) from which he suffers and apparently has suffered distress and shame. In his childish efforts to do good he invites humiliation, scorn; the boys trespass vulgarly on some inner sanctuary which Simon himself scarcely understands. When he tries to explain, his effort falls about him in ruins. In the privileges that are his: to understand the Beast, to bear the message, he suffers heroically. In his hidden retreat he suffers the agony of knowing evil as he suffers from the flies that light "by his runnels of sweat" and drink. Black, iridescent green, without number they torture him while his gaze is held "by that ancient, inescapable recognition" (171). And in his struggle the forest echoes "with the parody of laughter." The Lord of the Flies becomes the devil of the Gospel of St. Luke (Ch. 4). "Get back to the others and we'll forget the whole thing." But Simon does not move. What is the devil suggesting? That Simon admit his power. Simon admits nothing. He plunges into the darkness of "one of his times." It is after this that he makes the climb to the mountain where he unties the strings and frees the dead and decaying body of the parachutist. Then he staggers down the mountain into the center of the bestial orgy that will beat him to death. Immediately following, the body of the parachutist is blown out to sea.

After the death of Simon, Ralph "sees" the evil in himself. The story now moves quickly; Piggy is killed and Ralph is alone to maintain the dignity of human-ness. On the literal level, he is a child and afraid; on the symbolic level he refuses to succumb to the evil that Jack represents. He will be hunted to death—if need be. But need does not arise for this extreme sacrifice because help comes. Man can, we know, depend on help from without if he himself is rightly-intentioned. His salvation has been paid for at a cost of agony and incredible suffering. Simon is a symbol of that suffering.

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