

the megaphone
Summit Meeting

by meg teichholtz

We were sitting in the Lion's Den Friday morning doing some "people watching" and eavesdropping when one coed came up with the quote for the week.

"What", we heard her mutter between sips of coke and doses of Collegian, "is this thing they call encampment? Sounds like a blast—but what's it doing for me?"

Just then someone fed a few nickels into the stereo and our sleuthing into the general mind of the student body was outdone by a Beethoven Sonata with bong-aco accompaniment.

Although we're not related to Gallup and the boys we know enough about statistics to know that our one sample was insufficient for a poll.



Miss Teichholtz

Investigating further, we were not surprised to find that most students were totally indifferent to the activities of their leaders, who each fall, secrete themselves at Mt. Alto for a game of tennis with Prexy.

These findings in part represent an intangible—call it a nebulous feeling that somehow bull sessions with the Administration have not yielded better student government.

But then we remembered what we had heard at SGA Assembly meeting the night before. We heard Skip Witmer and Ed Grubb speak of the intangible feeling that accompanied the Mt. Alto summit meeting each year.

They said one couldn't appreciate this feeling unless one had been to encampment, but that it, in itself was reason to keep encampment at Mt. Alto.

Now we never went to encampment — our application

was rejected last spring and this fall we will be putting out the 32-page orientation issue of Collegian while the meetings are being held.

So, you see, we cannot evaluate encampment in the same intangible terms. This puts us in the same unfortunate boat as the student body at large.

What we can say, however, is that if Dennis Foinani's goal of producing strong government for this student body at large is to become tangible more work and more people will have to dedicate their time to what he has termed "a sober evaluation of past encampments," in addition to the present problems to be considered.

Quite logically, more people would mean that encampment would have to be held here at University Park, since Mt. Alto center can only accommodate 70 people, many of whom attend by position.

Other points in favor of holding encampment at University Park include that it would be somewhat less expensive, all old files and reports are readily available, and the entire Administration is present.

These may not be intangibles, but we hope they won't be dismissed for this reason.

As a matter of fact all this talk about the "spirit" of encampment makes us recall the "spirit of Geneva" in 1955. What did it all mean the next year?

(Views of columnists do not necessarily represent the views of The Daily Collegian.)

Black's View of LP Challenged

TO THE EDITOR: When the editor of The Daily Collegian, Johnny Black, believes it necessary to publicly state his motives for joining Lion's Paw, then proceeds to defend them, he obviously has a good reason.

The problem, though, lies within his understanding of Lion's Paw.

Lion's Paw is a senior men's honorary society, founded originally upon the altruistic ideals of humility and service to the college; these ideals justified its secrecy.

More recently Lion's Paw, somewhat surreptitiously, has rationalized its existence as a benevolent discussion group, exerting influence only through the exchange of ideas among members — "a bull-session," a la Johnny Black.

The immediate difficulty to be recognized is that only action, not bull-sessions can justify the raison d'être of a formal group with its attendant prestige and status symbol, as

must be the case with Lion's Paw.

It would be a naive and specious socio-psychological assumption that an inactive, discursive group would by prestige alone attract the time and talents of select "campus leaders."

To assert, as did Johnny Black, that Lion's Paw has, one, an influence upon student government and activities, which may become "undue," and two, that Lion's Paw clandestinely works "for a Better Penn State," is to witness the most recent example of contradiction and confusion of goals among Lion's Paw members.

The central difficulty is that for Lion's Paw to claim altruism under the aegis of secrecy may now be to proclaim acute hypocrisy for a self-gain, the undue influence.

It is the prerogative of Johnny Black to state publicly why he now believes secrecy con-

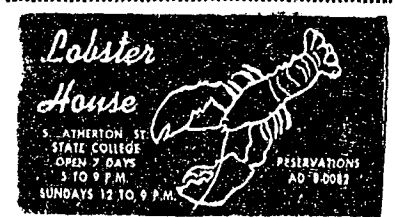
ducive to Lion's Paw, or to risk public stigma for confusion and contradiction.

In a larger sense, it is the prerogative of Lion's Paw to exchange secrecy for acceptance, idealistic confusion and contradiction for truth and purpose.

The other alternative would be for student and faculty recognition of Lion's Paw as a secretive, political group implicitly sanctioned by the University and not necessarily, now dedicated to the good of the University as a whole.

—John Weld, '63

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