RECOGNIZING the need for a spontaneous voice for student opposition and reaction to the Goshen College "establishment", a group of students have formed an "underground" paper. The Menno-Pause is a gadfly (poking and prodding the GC sacred cows), a watchdog (checking and analysing disciplinary action), a critic (positive or negative analysis of GC education), an extended student opinion board—and general all-around crap.

campus underground newspaper team:

James Wenger  Sam Stone
Lowell Miller  Tom Harley

"...AND WE ALL NEED A SENSE OF HUMOR."
paul mininger
Hello, dean, my name is Lightfoot and I would like to discuss with you the college's dancing policy.

Dean: Yes, John, I would be glad to discuss this matter with you. Perhaps I could clarify the administration's position for you. (Reaches for a pamphlet.) Yes, here it is - "neither sponsors nor permits social dancing." We do, however, allow folk games. That's rather liberal, actually, don't you think?

Lightfoot: Now that you've given me the rationale for the policy, could you supply me with a rational, sir?

Dean: Well, it always has been that way. Memno Simons didn't dance. President Hininger has never danced - at least to my knowledge. Of course we all feel tempted - Satan is always at work. Do you feel tempted at times, John?

Lightfoot: Well, actually I believe that dancing is one of the best means we have to create community and I hardly consider that sinful.

Dean: (to self) I see this is a truly restrictive case, perhaps the Dean of Students should handle this.

(Rushes to Dean's office, relates the discourse to Dean. Dean of Students confronts Lightfoot.

Dean: Community, yes! But at what price? I see by the psychic test we gave you that you checked several boxes which we class in the "insecure" zone. Have you been having some unpleasant difficulties and frustrations lately, John?

Lightfoot: Not until I came to this office.

Dean: As you heard in the President's opening remarks we are seeking to respect all individuals' viewpoints on this campus, however, I would remind you that community demands responsibility and would urge you to refrain from doing anything which would mock this responsibility. We have a committee working on the very problem you brought to us: reevaluating, reassessing, reviewing...

Lightfoot: (and I'm about to recite) Well, thank you, dean, your interview certainly is in line with the President's call for humor since it certainly was good for a few laughs.

Dean: (calling to Lightfoot as he walks down the hall) If there's anything I can do, if there's anything I can say, just call on me.

AND THE BEGINNING, 1967

And a voice said, "Let there be community." And, lo, this voice repeated the magic word over thirty times in the time required for one chapel address. Will this fervor create "community"?

This same voice cried "community" in the past, but in another guise. This voice vetoed a "community" decision to install popular music in the snack shop or any other public place. This voice that so boldly spoke for wide participation in "community decision-making" allowed a struggling "community" government to regress into the lethargic dance of parliamentary procedure with no community or even part of a community to govern.

The same voice that encouraged concern for the welfare of others in the "community" permitted the ex-communication of a member who had the temerity to claim his attendance at school required work, and to work necessitated missing those nonpareils of academic endeavor, the Goshen College Convocation.

Maybe that voice is sincere in the cry for "community" but this track suggests the established institution will finish stronger before the spirit of community leaves the starting gate.
Some of the reasons for the drop in the male enrollment given by J. B. Shem in the Record (Sept. 22) include a lucrative job market created by the draft, a confused draft, and a compliance with the draft. Thus we find that the draft is allowing a lot of warm air to be blown around. Why would a college man drop into a job vacated by some other draft-eligible man? To be drafted himself? If the draft situation is unclear, why would one defer college if he could "enlist" in college and be deferred from the draft? What is "new" about the disillusionment with higher education which supposedly sends young men into service in search of themselves?

The article attributes motives to the dropouts and non-enrollees which dazzle, but unfortunately, do not convince. Undoubtedly, many of the men not here are absent simply because they are weary of having a strict code of conduct held over their heads like a sword of Damocles and desire the sheer individual freedom of a job (despite the risks of being drafted), a state university, or a 1-W (cont. p. 4, col. 1)

HORROR OF HORRORS

This issue's Scandal Item concerns the removal of the great Mennonite heraldic emblem.

The data was obtained from the respective issues of Maple Leaf which is supposed to represent campus life. As all of you math majors obviously detect, this graph presents a mathematical beauty. The graph, we believe, speaks for itself.

We are eager to await the arrival of the 1968 Maple Leaf. Will this year's editor accurately portray the trend? But what really interests us is the attempts of future editors to represent this phenomenon.
MOTHERLY LOVE

As in all other areas, Goshen College has displayed praiseworthy prudence in matters concerning women's housing. Recognizing the possibility that the naive Mennonite girl-child might be led astray or assert unseemly independence, GC has seen fit to require all full-time female students to room either on campus or with their parents, grandparents, or legal guardians. This policy foresightedly extends to both the girl from a sheltered Mennonite community who is being exposed to the "world" for the first time and to the returnee from abroad who in a GC-sanctioned program has spent two undoubtedly sinfilled years living in an apartment by herself. It even extends to the mature divorcee who probably loves nothing better than to live with a giddy group.

The Mennon-Pause is sponsoring an election for Homecoming King and Queen this year. Nominations are now open. Prior to Homecoming weekend, Mennon-Pause will sponsor the final election, with the voting being on the five men and five women with the most nomination votes. Clip this ballot and send it to Sam Steiner, Campus Hall.

my nomination for KING is

my nomination for QUEEN is

(cont. from p. 3)

assignment. And what about the rumor that freshmen males have headed to a similar school where getting top grades would be easy enough so as to cause a minimum amount of tension and studying, and allow for two extra years to get ready for college at Goshen?

of 20 year olds. In its effort to avoid the possibility of a girl who doesn't like dorm life (must be maladjusted!)—but doesn't have any spare parents, grandparents, or legal guardians floating around Goshen—warming her way off campus, the administration has even taken the precaution of forbidding a student to live in the home of a married and familiated GC professor who unfortunately doesn't happen to be close family.

That the on-campus policy applies only to the females seems to imply that GC loves its little girls even more than its little boys, or at any rate feels more obliged to "protect" them from the bad, after 10:15 world. Or perhaps it implies that GC condones the double standard. After all, boys don't get pregnant.

Mennonites may be proud that GC has such prudent rules governing women's housing. After all, independence and the occasional need for privacy can always be shelved for a few years.

In keeping with the Mennon-Pause policy of printing only articles of virgin purity, we have deleted the following, less than acceptable words from the articles which herein appear.

goodness gracious  fink
golly-gosh  raunchey
hacket  LBJ
shucks  fuck (37 times)
asinine

The Mennon-Pause solicits any and all reaction to this fledgling paper. Opinions, letters to the members of the editorial board, or letter to the Record are all appropriate.

Contributions to future issues of the paper are also invited in the form of articles, poetry, etc.
"A CHRISTIAN SHOULD AND COULD BE GAY, BUT THEN THE DEVIL SHITS ON HIM."

martin luther

ODE
to the
FOUR-
LETTER WORD

Oh perish the use of the four-letter word
Whose meanings are never obscure;
The Angels and Saxons, those bawdy old birds,
Were vulgar, obscene and impure.
But cherish the use of the weaseling phrase
That never says quite what you mean.
You had better be known for your hypocrite ways,
Than vulgar, impure, and obscene.

Eberhard Kronhausen, Pornography and the Law. p. 158, anonymous.
The dominant tune sung by the critics of M-P following our first issue went something like: "It's a pretty good idea...but." The "but" of course referred to our "crude" use of an unmentionable word or two or three. My frail nature makes me get little goose pimples of humility as I am awed by this over-powering criticism. SNORT.

You poor creeps, you're playing right into our hand. Maybe you'd like to make one last super-pious pronouncement before we sock it to you.

The word "fuck" has a great power over the minds of men. Even the Oxford Unabridged Dictionary evidently feels a responsibility to protect its readers from any embarrassing encounter with the taboo syllable. The word is condemned as "risque" and "obscene" even when it appears alone, out of a context. People whose everyday conversation is filled with coarseness get shook when they see the four-letter word in print. People whose everyday conversation has never been smudged by the inclusion of a four-letter word think they see the foundations of world morality crumbling beneath them when an "indiscreet" word appears before them. COME OFF IT.

As Dr. Eberhard Kronhausen sees it:

"The naive belief in the potency of words has its basis in an archaic leftover from the period of animistic worship, a stage of development which we have apparently not fully outgrown." (p. 162, Pornography)

Oh, by the way, "fuck" is derived from the Latin "facere" meaning "to do" or "to make". IS IT ANY SURPRISE THAT THIS IMPIOUS WORD HAD ITS ORIGINS IN THE DISSOLUTE PAGANISM OF ANCIENT ROME?

While it may inflate the egos of certain antiseptic-tongued brethren to think of themselves as measurably superior to their coarse-worded neighbor, rational analysis reveals that the swollen ego is quite undeserved. The use (or non-use) of four-letter words is not a moral issue.

"Can we really pretend that the use of 'coarse' and 'vulgar' words is somehow tantamount to an affront to God Almighty. (Do we have to be so ashamed of the 'bawdy' talk of Martin Luther?) Vulgar speech and four-letter words are not blasphemous or immoral, and our shame and prudery over them are basically class matters... It is not the vulgar utterance from our lips but our deeds that truly profane human life. Christ always warned that you can't judge a man by his speech. Not everyone who says words like 'Lord, Lord', even spoken with great reverence and piety does the truth of these words, conversely many people who speak roughly in the raw language of vulgarity live in awe of and respect for the mystery of humanity."

We don't think "vulgar" is something to get hung up on, one way or the other.


Subversive organization on campus!!

Want to know what the student New Left is doing?
Would you like to belong to a political organization that is an organization yet allows all kinds of room to move?
Would you like to explore the political possibilities on the GC campus?
How about joining the Students for a Democratic Society (SDS)?
For all kinds of info see:

Bill Horrisburger  Sam Steiner
Verlin Miller  Jim Wenger

(John Birchers need not apply for membership in the GC chapter)
THE M.P COMMUNITY

Before me are heaps and heaps of correspondence from Menno-Pause's devoted readership. The theme of all of this ecstatic reaction to our first issue could be stated thusly: "How does Menno-Pause get produced? What is the magical creative process the Menno-Pause staff goes through in turning out Menno-Pause. What goes on at one of Menno-Pause's idea sessions?" In answer to these questions we have decided to describe some aspects of our creative process occurring at our last meeting.

T.H. O.K., guys, last week we did a pretty fair job of denigrating this place, but this week let's try harder. There's a lot of dirt to be dug, a lot of manure to be spread, a lot of compost to be heaped (T.H. smiles arrogantly at his metaphoric brilliance.)

L.M. So far we haven't offended even one person in this issue. S.S. I'll take Mininger. What I said about the presidency last week was mild. Causticism - that's what we need - causticism.

L.M. Those hypocrites! Those lousy hypocrites! You know we really needed this paper to get the truth to these people. (Continues muttering; the word "hypocrite" being intelligible quite often.)

J.W. Well, I guess I showed those people what kind of person I am last issue. And here they all thought I was a nice, sensible, pious, little boy. Now they know. (Laughs demonically; starts singing a horrendous version of "Lovely Rita Meter Maid.")

T.H. Hey, how about our "risque" language for this issue? Our fans will be disappointed without a little smut. (Rattles off a string of vulgarities.)

L.M., S.S., J.W. (in unison) Great, great, that's twice as good as last time.

J.W. What fun!

S.S. What sport!

L.M. What creativity!

VIVA SUNDAY SCHOOL

The definition of GC education given by President Mininger at the forum certainly surprised me. Wednesday's presentation conflicted with the past definitions. It has been previously stated that GC also serves northern Indiana, not just the Mennonite Church. The nearly one-third non-Mennonite student body is a significant part of the school.

If, as the President stated, the basis for GC is the Church (Mennonite of course) and the "College is here to serve the Church," there is no rationale for admitting non-Mennonite students. Perhaps this even excludes the non-Christians of Mennonite background.

Another statement bothered me greatly. Mininger said GC attempts to "transmit the values of the Church" (again Mennonite) to the students. This is no longer education; this training (conditioning in psychological terms). If the purpose of GC is to be an extension of the Church or "to serve the Church" why not call it by its proper term - Sunday School?

Lastly, I want to ask a question. Why cannot the administration engage in dialogue with students who do not have a similar "commitment" to Christ? That policy severely limits the number of students with whom the administration is interested in conversing. Maybe it reduces the number to almost zero.

T.H. What if the administration boys take offence?

S.S. You guys have sold out to the establishment!

J.W. Oh, we can always dig up some avante-garde theologian's testimony that vulgarity is actually piety in disguise. That's no sweat. Rationales for this type of thing are a dime a dozen. (At this point the group bursts into an uncontrollable outburst of glee and hilarity - another issue of Menno-Pause has been planned.)
M-P Reader: Are you kidding? Trying to get brownie points or something? I thought Menno-Pause was to lash out at the establishment, and surely Mary K. Oyer, of all people, is a part of THAT. Well, I'm not reading you anymore. Praising MKO!

Staff Member: But we want to evaluate professors. And I think Miss Oyer is one of the best profs and humans around here. Many students are so naive about her.


Mary K. Oyer, Prof. Oyer, MKO, Miss Oyer, Dr. Oyer. These names and letters are juggled around in dorm bull sessions and dining hall chatter. Some curse her. Some bless her. But the names and letters float around--part of GC's atmosphere. Not only the name. The person--Miss Oyer, cellist, Fine Arts prof, hymnal editor, John Oyer's sister (Tom Harley didn't know that), head of Division 1 and the Music Department, poised and energetic woman, eye-opener to the arts, chapel-convosong leader--but first of all she's a person.

She's human. Talk with her sometime about the Beatles, TV (she watches Hitchcock at 10:00 sometimes), gospel songs, McLuhan, Bach, GC, or just life. Talk with her, even if you did flag your first Fine Arts test. (And she does give good tests. They firm your mental muscles and don't treat you like high schoolers.)

She has developed a Fine Arts course that certainly must rate as one of the best any college offers. Fine Arts class is her medium and message, and some don't get it or block it before starting. Miss Oyer equals Fine Arts. Anyone with eyes or ears half open can learn something.

Miss Oyer cares about her students. (That's another reason you should talk to her.) She puts in hours preparing for class. Yet she doesn't dish everything out. Abner Hershberger comes in to discuss painting and get students working with paint. Experimentation equals Fine Arts equals Mary Oyer.

And she's alive. Last year she asked Prof. Dan Hess to sit in one of his classes for a discussion on McLuhan. (If you don't know him, you're hopeless. Go to the bookstore.) Who ever heard of a prof doing that?

She also refuses to shut out the artistic avant-garde, whether it be John Cage's noises and silences, Glacometti's twisted sculptures, or the mixed-media happenings. She attended the Backdoormen concerts and tried to understand them. She listened, she listens, talks, watches, responds. What more can a prof do?

Hail Mary--who brings some fresh grace wherever she goes. Give her a chance. She's a rare gift. So is her brother and some more people around here, but more later.

**THE TRUE OBSCENITY**

Some people are enraged by four-letter words. These people confuse me. It seems to me these words are rather central. Everyone knows what they are.

Of course, obscenity cuts much deeper than this. It involves actions and attitudes. Not to respond to a cry of pain because the words used in anger (legitimate anger at conditions we helped to create?) disturb the decorum of our righteous self-image--this is obscene. Objecting to an earthy vocabulary, but residing by choice in neighborhoods closed against Jews or Negroes--this is obscene. Remaining silent and smiling while jokes are told which crudely and viciously insult a religion, race, or ethnic group--calling someone "kike" or "nigger" or "wop"--this is obscene.

Certainly, a cultivated use of deliberately shocking words can be a bore, and nothing is gained by people pretending to be liberated by trying too hard. What I'm objecting to is hypocrisy: people taking offense at what may be a very natural means of expression for others, and pretending not to have heard words which are used in the classics of our literature.

Some people don't mind using certain words privately but are indignant when others use them publicly.

cont. on page 6
THE TRIVIA FORUM

The Presidential forum Wednesday evening is a feather in the administration's cap. It shows the administration's sincere desire to understand student opinion. My reactions are varied but basically I was disappointed by we students.

Despite the unfortunate appearance of being a public relations stunt with the public relations cameras clicking, President Mininger presented a favorable portrayal of the administration's attempt to understand student opinion.

Most regrettable is the poor showing by the students. We turned the opportunity for mature inquisition into a gripe session fiasco. The lowest of the low was the complaint that Freshmen cannot have cars. After a performance like this the administration can hardly be blamed for considering us a bunch of irrational, immature cry babies.

All the superficial aspects of dissatisfaction were expressed vociferously. But when President Mininger attempted to probe beneath the surface silence reigned supreme. Therefore we must ask whether the student dissatisfaction is merely superficial and confined to these trivial issues. If "sinning" off campus is no longer satisfactory it won't help to bring it on campus and try.

The idea of a forum such as this is 100% good. There should be more in the future. The students obviously need another chance to prove themselves.

One suggestion I would like to offer is varying the administrative personnel at future forums. Dean Liechty could discuss academic problems with the students; Dean Krieder, issues concerning policy; and anyone else involved with a certain aspect of campus life. It wouldn't have to be different every time. Certainly, President Mininger should appear repeatedly.


THE PAUSE THAT REFRESHES

Everyone hides. No one shows himself. Christian fellowship is the answer and GC is the place to find it. Very good. Through Christian fellowship, we are told, we can really get to know people through a common cause like Mennonitism.

However, I cannot say that I or anyone I know has ever been lucky enough to have true fellowship through the Mennonite ideal. The real person is always behind a mask.

My years have not been wasted. I have found a good way to remove the masks from people around me. I have been lucky to feel close to them and to have this elusive fellowship come through.

The bottle. Not slobbering drunk but a few beers and some friends and barriers are let down. After basketball games, birthday parties, poker games or celebrations at the end of the semester, these are memories of my best times at GC (not counting the GC Corrupters and the dance.)

Don't throw the Mennonite morals at me. I am not advocating leaving religion behind. I am simply saying that people can drink together and interact in very meaningful ways.

I only wish President Mininger or Dean Hooley and some of the administration would go with us sometime. Is Miller High Life a sin?

--Anonymous Contribution

Menno-Pause goes Positive

Hidden at the bottom of our community we have people called artists, right? Prominent in the midst of our community we have ugly greep, white, and chrome trash cans, right? M-P's strongly recommended remedy is psychedelic purple and pink trash cans. It will make throwing trash away the in thing. It will keep Menno-Pause from being scattered all over campus.
"We, the members of the Goshen College Community, . . . encourage each member of the college community to fulfill Christian commitment and development for the service of Christ." (GCCG Preamble to the Constitution)

Obviously, to this end, the GCCG is writing and re-writing the old (three-years) constitution into a whole new rhetorical masterpiece. With the changing of senators to residence hall constituencies, whole new fields for witnessing to the heathen will then be opened.

Or is SCA supposed to do that?
Let's see now, SCA is for the committed Christians on campus and is autonomous from GCCG. But wait, GCCG is pushing Christian commitment, too. Is GCCG secular or religious? If it is religious, what happens to the majority of secular students here? After all, have you checked SCA's membership list lately? Oh, they don't have any members anymore. Hmm. Does anyone know what in hell, or heaven, is going on here?

THE TRUE OBSCENITY
(cont. from p. 4)

Is a double standard of speech necessary, along with a double standard of morality? Can't people care enough about others to try hearing what they are saying, despite their selection of words?

Why are so many otherwise grown men and women so afraid of a few words? Perhaps it is because they cannot bear that some things be named specifically. "Dirty words" are apparently a greater shock than the dirty realities we have been conditioned to ignore, the dirty things we do to each other every day, often in the name of high-sounding words like duty, patriotism, and religion. Why is it that the people who campaign most fervently for "decency" are often reluctant to call so many realities by their names: racism, napalm, sex, death?

Malcolm Boyd, Free To Live, Free To Die

REATIONS TO ISSUE 1.

"Found it extremely appropriate that you should include the initials of our fearless leader in the same column with such classics as fink, raunchy, and the sacred four-letter word spoken so frequently yet printed so sparingly. Congratulations on a fine, well-timed overdue publication."

Name withheld because of possible treasonous implications

"Having heard that this was the new 'underground' paper, I was eager to find in it witty and perceptive criticism, irony and sarcasm. Imagine my disappointment to find that the self-styled 'avant-garde' of GC had produced a boring, obtuse tirade against the same old scapegoat, the Administration. I'm glad you realize, as indicated on your title page, that you had produced a lot of 'crap'...

"Gadflies are important, but for the Administration we need mature, perceptive, thinking gadflies. What GC really needs is a gadfly to nip at the swollen ego of the student body."

Student

"I think the thing that shook me most was not the rather sickly effort to be pornographic, but the obvious effort to be smart alecky and bigoted and the intent to hurt."

Professor

FOR SALE OR TRADE--
King James version of God's word, includes all 66 books. Has leather cover attached. Prefer trade for back issues of Playboy.
Rel 301 student

WANTED--
someone to hand in two chapel-convocation cards per week.
Contact to be made through the M-P staff.
Mssrs. Editors:

In the last issue of Menno-Pause the decline and fall of the covering was graphically chronicled ("Horror of Horrors", p. 3). The graphical work was done in such a manner as to distress Economics 307, Psychology 307, Sociology 307, and Engineering Graphics 103 students.

1) The scales on both the vertical and horizontal axes were changed haphazardly, with no warning or justification given.

2) Omission of data for years 1954-57 and 1959-62, inclusively, prevents conclusions as to the pattern of change, the degree of variation in various periods, etc. from being drawn with any degree of confidence.

3) Pertinent information regarding the criterion of measurement is missing.
   -- No definition of "covering" is given.
   -- No indication is given whether the count included all students, women only, freshmen and faculty members, etc.

Point 1) considerably affects the interpretation which may be given this data. Not only was a high rate of decline in the absolute "number of coverings" indicated in the middle 1950's (your definition and data used!). In addition, a high rate of decline occurred in 1963-64 which is not indicated. (See fig. 1)

Further, if one is concerned with the proportionate rate of decline and fall, the appropriate graph would be a semi-logarithmic graph. This indicates (your figures again) a relatively constant rate of decline from 1953-63, but an increasing rate of decline since 1963.

I commend the editors on their provocative efforts to unveil important campus issues. However, with all due respect, I hope the editors will see fit to approach future subjects with the scholarly respect topics of this serious nature deserve.

Delmar Good
Jar your ears a bit. Listen to the Mothers of Invention (Verve Records: V 6-5005-2) Relive your old high-school root-beer syrup romances. Let the guitar twangs and voice raps bombard your sensibilities. Listen to a new kind of poetry.

"Mr. America...Your super-market dream, the liquor-store supreme...the left-behinds of the Great Society."

Freak along with the Freaks, Daddy. Join the United Mutations and mutate your ears. Scream and screech.

Almost anything and everything. No charge. Keep words to a minimum. Provide your method of contact. Send to Lowell Miller.

ATTENTION GIRLS — GIRLS ATTENTION
Howell House requests that girls do their laundry today, in order to facilitate tomorrow's panty raid.

Menno-Pause gets high with a little help from our friends. (Apologies to Sgt. Pepper.)

M-P business manager says:
"Present money situation is pretty low (out of sight.) Send help through campus mail or give in person."

We solicit girls' literary contributions to M-P. Send to any member of the "team."

Loss of innocence. Remember your car? That Friday night she didn't call? Then there's the second record. You get two for the price of one. Tops and Pops might have it. Howls and whoops. Freaks!