School of Public Health details variety of programs in chapel talk

Andrew P. Haynal, MD, associate professor of public health practice, provided the keynote speech at the School of Public Health's annual chapel presentation.

In his speech, Dr. Haynal outlined some of the goals and accomplishments of the school. The School of Public Health was founded on the Loma Linda campus in 1948 as the School of Tropical and Preventive Medicine. It was accredited by the American Public Health Association in 1967.

It was reported at the chapel program that half the faculty of the school had overseas mission experience. A major function of the school is the training of missionary appointees. Other benefits provided by the School of Public Health, according to the chapel speakers, include linear wound care for the San Bernardino and Riverside County Health Departments, union with public health schools in Redlands, Riverside, and San Bernardino, and consultation services to voluntary community organizations.

Also available from the school are 5-Day Stop Smoking programs, lectures on alcohol and narcotics courses at driver education classes in Riverside, and a Peace Corps training course.

In 1959, the School of Public Health sponsored by Dentsply Institute of Scientific Studies for the Prevention of Alcoholism, formerly directed by the temperance department of the General Conference of Seventh-day Adventists.

Erwin A. Crawford, MD, DPH, associate professor of health practice, coordinated the meeting.

Cruifixion play is scheduled for repeat performance

The dramatic play, "Christ in the Concrete City," by P.W. Turner returns for a repeat performance Friday, November 21, at 7:30 p.m. in Linda Hall, Loma Linda.

The presentation is a contemporary portrayal of Christ's trial and crucifixion set in modern surroundings.

"Christ in the Concrete City" was performed in the University church of Seventh-day Adventists, Loma Linda, October 24. The ten cast members are known as the Loma Linda Players.

Former chairman of anesthesiology department dies

Forrest E. Leffingwell, MD, former chairman of the department of anesthesiology at Loma Linda University School of Medicine, died October 28 of an apparent heart attack at the White Memorial Medical Center, Los Angeles.

At their annual meeting in San Francisco, the American Society of Anesthesiologists presented a Distinguished Service Award to Dr. Leffingwell posthumously.

Dr. Leffingwell was 66 years old. He is survived by his widow, Shirley J. Leffingwell, of Pasadena.
Thanksgiving for what?

"I'm sorry, but there are no more tables available." The head waiter gave a quick, saccharine smile. "Would you mind checking again?"

"The name is Jones, George Washington Jones." The early desperation in the man's voice had resigned itself to a more placid, resigned tone. "I was not aware this kind of reaction, but had hoped to avoid it. A man's color did not usually show over the phone."

"Mr. Jones, are you in the reservation book? Someone must have goofed. Why don't you try the place down the street? They might serve you better."

Slowly the man turned. Why argue? It happened too many times before. He dreaded getting back into the car and finding his Thanksgiving dinner at a McDonald's Hamburger stand. Thanksgiving? For what?

"Have you ever sent your child to bed without his supper as a punishment? A lot of kids in the world get sent to bed without their supper. But that is because there is no upper on the bed. Half of the world starves to death daily."

"Have any of your friends or relatives ever been killed in a car accident? Have you ever been fired? Did your best friend ever administer the proverbial "stomach of the"? Thanksgiving for what?

There is too much pain in this world. Pain builds thresholds. Hearing of tragedy and failure only enhances the once sympathetic ear. We people knew never any of the six million Jews exterminated in World War II were a hungry Ibaian or Chinese or impoverished American.

But for those who experience grief, for those who rub shoulders with hunger and death, Thanksgiving was empty.

Here lies another tragedy. Thanksgiving is for everyone. It is a time to give thanks, and be thankful they have been able to avoid such misfortune. But unlike the pious Pharisee who prayed, "I thank God I am not like other men, who put their trust in riches," they must stop to give aid and comfort to the floundering man.

"Those whose lives are scarred cannot reject the future. In a world of death, there is life."

"For what?"

Those who live in farmland and small cities found. There are people with so much love to give looking desperately for those who need love. This is Thanksgiving. This is what it is about. This is Thanksgiving. This is the reason for giving.

"Hunger and death, Thanksgiving is an empty, unfulfilling waste. For what?"

"Youth are not only a minor pain in an otherwise pleasant"..."...But they are a necessary part of the process."

"They are chosen for attending an ad hoc committee meeting called by President of the University SCOPE articles church-related higher education committee. Copy should be submitted to editor. Subscription: $5 per year.

"I observed and helped support the attempt last year to gain student-elected determination of chapel programs (the ultimate solution: voluntary chapel attendance). I compulsively continued to waste an hour each week to fulfill the "requirement." I say wasted because, unlike some people, it is difficult for me to concentrate and study in chapel. For what?"

Now what to do? Dr. Harding says if you don't like it, get out! Besides being next to impossible, I really don't have any desire to leave Loma Linda University. I have really attended an hour or two at another chapel only a minor pain in an otherwise excellent medical curriculum."

"So what can be done? It is difficult for me to merely go on week after week with hour upon hour down the drain. One alternative was to sidestep the whole issue and cease attendance. And losing motivation I have been informed that it is not, chapel is required. The only really viable alternative is to try to work for change."

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"Disgression? Ouch!"
and in its core, "all the old, pat leftist formulas had failed," and that "a new ethical revolt against the establishment, against racism, poverty, war, Orwell's 1984, Camus' The Stranger, was becoming painfully clear."

It was at this time that the New Left was expressing its new ethical revolt in a call for power to the people, a call that had never before been so响亮地 heard. Its leaders were men who had seen enough of the world as it is to know that it must be changed, and they were not afraid to say so. They were the Viet Cong and the beginnings of the Vietminh, who had been committed to the cause of a free Vietnam for nearly 50 years before partition, who had been fighting along with the French to win back their country. Yet in the eyes of the New Left, even the Vietminh were not doing enough. They were not fighting with a new intensity. They were not fighting the battle of the future, the battle of the free world, the battle of the people. They were not fighting for power to the people.

Nor had the Viet Cong been content to remain as a mere guerrilla force, fighting from the shadows. They had been fighting for power to the people, and they were determined to win.

But the Viet Cong were not alone in their struggle. The American military had been fighting for power to the people as well, but they had been fighting in a different way. They had been fighting with bombs and bullets, with tanks and planes, with a power that was not to be underestimated. They had been fighting with a clear purpose, a purpose that was to be achieved.

The Viet Cong, on the other hand, had been fighting with a purpose that was not so clear. They had been fighting for power to the people, but they had been fighting in a way that was not always effective. They had been fighting with a power that was not always powerful, a power that was not always respected.

But the American military had been fighting with a power that was always respected, a power that was always effective. They had been fighting with a power that was always powerful, a power that was always respected.

The Viet Cong had been fighting for power to the people, but they had not been fighting with the same kind of power as the American military. They had been fighting with a power that was not always powerful, a power that was not always respected.

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THE BANNER OVER THE FRONT DOORS of Gentry Gymnasium announces the organization that coordinated Loma Linda University's second peace convocation. Inside, nearly 100 students, faculty, and community members listened to speeches by Congressman John V. Tunney from California's 38th district.

Early adulthood has been the appearance of concern for peace, love, justice, honesty, and equity in medicine. University of California, Los Angeles.

The causes to which they have become the young are drawn together. They tend to identify with the "little man" as a fellow member of a minority and rage against the "big man" as a symbol of the establishment or authority in power. And often there are personal overtones in all of this, the son in mortal combat with the "father" figures of the larger society.

And, unfortunately, there are always opportunities around only too eager to use such persons to their own ends - politicians, for example, who try to build their personal political figures on the frustrations of the young. I think one of the most disturbing elements in the recent war protest demonstrations is the manner in which they have become the occasions for early campaigning for future elections both at the state and national level. There were far too many "anti-Nixon" overtones to what was supposed to be an "anti-war" demonstration at the previous "5/4" day occasions across the country.

The issues are far too grave and important to allow them to become the vehicles of private political ambitions regardless of which side of the political fence you happen to find yourself on. (Both opportunities would do well to remind themselves, by the way, of the uncertain political base that is provided by the "prophetic minority" whether true or false. If it is true - it can never be more than a minority position and often an unpopular one at that. And of course, an opposition minority - even a vocal one rarely wins elections in a democracy. If false, it affords an even less dependable base since it is liable to radical swings in loyalties and attitudes. Take, for example, protests as a phenomenon of adolescent rejection of authority. Adolescence is normally self-centered and some of the squared conservatives around had their fling but a short while ago. Have you heard the definition of a conservative as an ex-liberal with a teenage daughter. It is utterlyramer how attitudes and postures change when minds get hold of a piece of the action. I've seen some fairly liberal people flip to the other side and become administrative or other "establishment" responsibilities. You can never really count on radicals at either end of the spectrum and it is in my opinion that these two poles are actually two sides of the same coin motivated basically by similar situations and needs. In any case, the political opportunists who think that by exploring the loyalties of a young generation they can by identifying with their interests and grievances, he will be able to keep them in his fold for later support at the polls may be in for a rude shock.)

But we were speaking of false prophets. We could explore other examples of "false prophet" activity. The common denominator of the new radicals is nearly always exaggerated ego needs and attempts at their fulfillment. The use of the term "prophetic" minority is one because of his basic sensitivities. He is one whose conscience is easily and deeply disturbed as he beholds injustice and hypocrisy. The true prophet "weeps" easily - at least inside, but he is also easily angered at oppression - but not primarily for his own sake, not because he feels oppressed but simply because he feels and deeply. He is a man's sensitive conscience and therefore a morally indispensable part of society. He cannot do without him and maintain human life at a level that renders it worth living.

There is one criticism of the prophetic minority that I do not hesitate to bring forward from representatives of the establishment or others who feel disturbed by the nosiness of the prophetic minority that seems ever present. It is the complaint that they do not provide meaningful alternative courses of action, that they keep telling us what we ought to quit doing but never point the way to what we ought to do...

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Tunney

Continued from page 3

to be commiserate with the sacrifices being made by our fighting men and by our people at home.

The most essential sacrifices required of Saigon are political in nature. Secession of their power, the Saigon generals have failed to win the potential power of the many. The revolutionaries, however, have developed increasingly larger amounts of power because they have organized a political community which offers opportunities unavailable to peasant villagers in the Saigon government. The revolutionaries have won greater loyalties because they proved performance in support of the revolutionary cause with larger amounts of personal authority and responsibility.

In other words, the revolutionaries have won the loyalty of rural people by giving them a stake in the survival of the revolutionary cause.

Last year, my distinguished colleague, John Moss of Sacramento, reported that since 1954, Saigon has been trying to manage farmers less than 15 per cent of the rice land made available to the government through American aid for land reform. Indeed, the Saigon regime has kept the land on a tenant basis so that rent money could go into the hands of those who control the government. Moreover, Congressman Moss reported that Saigon has consistently failed to enforce its own laws with respect to expropriating the large land holdings of the privileged few.

The reason for this protection of the privileged is clear. The Saigon government cannot afford to lose the powerful influence of absentee landlords - about 3,600 of them, according to latest available statistics, own 45 per cent of the rice land in the Mekong Delta, the richest rice growing region in the country. It covers about one-quarter of the territory of southern Vietnam and contains almost one-half its population. It's the tragedy of President Nixon's speech of one week ago today is that he does not understand the nature of the conflict. He does not understand the history of the Vietnam revolution.

The President does not offer a prescription for peace - he offers a plan for prolonged war. He fails to understand the absolute necessity for the Saigon regime to broaden its base of popular support in order to win the loyalty of its own people.

The President says we must Vietnamize the war. Yet this very same goal alone can do that which we could not do together - win a military victory.

His prescription would have us continue to take over the fighting.

Saigon knows that when we take over the fighting, we are bound to that their regime will be exposed.

The President, then, has once again revealed the guarantee that American troops will be in Vietnam indefinitely to protect the new government.

Unfortunately, the President's plan has no incentives for Saigon to do its part in taking over the fighting, or in enacting a political settlement of the war. The end result of this plan is that we will stay and do their fighting for them.

The use of the term "Vietnamization" seems clearly designed to take the sting out of the war here at home by driving it off the front pages of our newspapers. By cutting our troop strength in half, there is hope in the President's statement that the casualty

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"IN 1927, I SUPPORTED JACK DEMPSEY against your father, Gene Tunney, in the world heavyweight boxing championship fight. I will not make that mistake twice." Godfrey T. Anderson, professor of history, speaks in support of Congressman Tunney's speech.

**Provonsha**

Continued from page 4

do not present workable programs. "Stop the war!" they shout, but do not give very thoughtful consideration to the consequences which their demands will entail. They may in all probability succeed in setting up a situation that could be even more disruptive than the war itself. The forces opposing us are well equipped to continue and succeed.

The earliest Christian church and its successors have always been countercultural. They have consistently followed their conscience, their loving regard for others, and their conviction that the ways of this world were wrong. They have been willing to suffer and even to die in order to stand for justice and peace. They have been willing to risk all in order to speak the truth and to love their neighbors as themselves.

But there is a question: What is the alternative? What is the way out of the war in Vietnam? What is the way to peace? What is the way to justice? What is the way to love?

A good deal of criticism is intended in human personal life to force nor theirs can compensate us for such counsel nor duty to listen when he offers it. We are entitled to hear him. We need them. They are our friends.

As it tries to the best of its ability to feel something of the outrage they feel at injustice, the pain they endure, the sense of being deprived of freedom that they experience as they behold human misery and oppression, the revolution with which they react against man's inhumanity, and the alienating effects of modern technology. But then we must carefully and thoughtfully, all of us, build the programs together that will erase such strains from the earth. We must learn to listen to them with open minds and open hearts, even learn to listen to them with open eyes.

But the real point I am making is that the critics of the prophetic minority are wrong. We should not expect or require from even a true prophetic minority anything better than what they suggest. The prophet is a conscience and not a program. It is his function to remind us of our duties (and of our sins). We have no right to ask the prophet for such counted duty to listen when he offers it. We are not temporally equipped to give it to us in any case. Namely, it is not his role and task.

"To sum up, we should all thank God for the "prophets" in our midst. We need them. They are our friends. They have the courage to speak the truth and the love to care for others. They have the wisdom to know the difference between right and wrong, between good and evil.

It is for this reason that even as I identify with the prophets among us I loyally support the elected leadership of my country as it tries to the best of its ability to achieve realistic goals. I am convinced that our President (and apparently a lot of other people think so too) at the moment has chosen the only moral option open to him. If, in fact, surprised and delighted that his judgment is so good. And in this case, I'm glad he's at the helm — at least I glad some quasi-prophetic figures I could name are not. We own him while we keep rubbing salt into his wounds "to keep him honest".

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University SCOPE
Of course, some of them show disability has to be treated, can’t kiss it and make it better. I believe there are enough spiritual teachings is considered a fanatic possible for the students to turn out for such spiritual activities. Therefore, it is not one-sided emphasis. The faculty does not think there is enough, but mainly because it is so academic. No. More meetings and formal means it provides for people especially youth. “People are needed,” states Miss Colley, “who are willing to be regular in some activity helpful to people—especially youth.” I cannot see a way to help. CRYSTAL A. KARPOS, SN’ 72 — More meetings and formal opportunities are needed to answer other. The problem is with those of us who line here. We are in heart of Adventism, but are not spiritual ourselves. Our need is to look at ourselves and Loma Linda University. It will never be heard. We need to look outside our little cloisters at our surroundings to forget ourselves and think of others, and to start work, using our time to better advantage instead of sitting in meetings wondering about atmosphere. We can no longer stay here on the hill if we are to finish. We must realize we are no more special than non-Adventists, and get down to a work that will speak louder for Christ than having a passkey seeing us go into church. When we accomplish these things, there will be an atmosphere.

A disability has to be treated. You can’t kiss it and make it better.

88 Keys to a Richer Life...

...and Mr. Tunney answer questions

Professor

QUESTION: Do you believe there is enough spiritual atmosphere on the Loma Linda campus of the University? If not, what might be done to improve it?

JUDITH A. CARTER, SN’72 — I believe there are enough spiritual meetings to attend. But spirituality encompasses the whole man. We know about God, and most of us have developed a mental code. But spirituality includes the physical and political part of man also. You do not have to offer a prayer at a meeting or volleyball game to gain spiritual benefits. On this campus, lethargy seems to describe the whole man. People do not get involved in world affairs, so how can they have spirituality in the true sense of the word?

There are many one-sided people around here; too much one-sided emphasis. The faculty ought to think about spirituality, being religious, pics in a broader sense.

JEAN G. ROODY, LVN’70 — No. Not enough. Some of the nurses do not have enough of Christ showing in them on the units of the hospital. There is not enough prayer with the patients. Of course, some of them show tender loving care and have prayer. But most do not.

ANONYMOUS — No! I am a new convert to this religion. I was baptized in a small church where people really acted like Christians. Since coming to Loma Linda, I find that anyone who is a vegetarian, or does not wear makeup, or listens to Mrs. White©s make-up, or listens to Mrs. White©s regular in some activity helpful to people—especially youth.

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Rich Maender thought safety belts were just for high speed driving.

What's your excuse?