

Who's Who Students Are Selected

Ten students were selected for WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES.

Mr. Michael Ray Burton, B.A. in Religion and Minor in Biblical Language, is from Perkins, Okla.

Mr. Donald Wayne Bush, B.A. in Religion and Minor in History, is from South Lancaster, Mass.

Mr. Clyde Allen Cooper, B.A. in Chemistry and Minor in Religion, is from Cortez, Colo.

Miss Barbara Gale Ehler, B.S. in Music Education, is from St. Paul, Minn.

Mr. John Robert Felkel, B.A. in Chemistry and Minor in Biology, is from Dodge City, Kans.

Mr. Glen George Gessele, B.A. in Religion and Minor in Biology,

is from Denhoff, No. Dak.

Mr. Dan Warren Goddard, B.A. in Religion and Minor in History, is from Loveland, Colo.

Mr. Gene Matthew Greeley, B.S. in Business Administration and Minor in Social Science, is from Cortez, Colo.

Mrs. Ann Lorene Jarnes McCarter, B.S. in Music Education, is from Lincoln, Nebr.

Miss Kathleen Anne Swanson, B.A. in Math and Minors in History and Secondary Education, is from Wayzata, Minn.

The idea of creating one national basis of recognition for college students that would be democratic and devoid of dues, initiation fees, or other costs to the student was conceived about twenty-nine years ago. After two

years of research the publication, WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES came into print for the school year 1934-35.

Recognition by WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES means that the student was, first officially recommended from the university or college he attends and, then accepted by the national organization. At Union College seniors with a grade average of "B" or better are eligible.

The Administrative Council considers the student's scholarship, leadership and cooperation in educational and extracurricular activities, his general cit-

izenship and his promise of future usefulness. Also taken into consideration is the student's rank on balloting by students and faculty.

Each student who becomes a member receives without cost: a certificate of recognition awarded by the organization and presented at the school; recognition in the annual publication for the year during which he was selected in the form of a write-up of his college and personal record and a listing in the index under the college from which he was nominated; and benefits from the student placement service provided by the organization if he needs assistance in making employment contacts or supplying other recommendations.

In addition to these services, WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES is designed to render greater, though less conspicuous service:

As a goal to inspire greater effort in those who may not otherwise perform to the best of their ability.

As a reminder that time must be used intelligently to bring the best results from one's college experience.

As a means of compensation for outstanding effort and achievement.

As a standard of measurement for students comparable to other recognized scholastic and service organizations.



Clock Tower

Vol. XLII

October 27, 1967

No. 6

NCATE Gives Accreditation to UC

Union College earns another first in educational standards and accomplishments.

In 1937 Union College became the first Seventh-day Adventist College to obtain regional accreditation in higher education by becoming accredited with the North Central Association of Colleges and Secondary Schools.

In 1967 Union College became the first college in the denomination to receive full accreditation for its elementary and secondary education program by the National Council for Accreditation of Teacher Education.

Dr. E. B. Ogden was the Chairman of the NCATE Committee, which, with its sub-committees comprised of more than 35 Union College staff members, spent hundreds of hours in writing the report.

The final report and its exhibits consisting of more than 175 pages was written by the NCATE Steering Committee composed of Dr. E. B. Ogden, Chairman; Dr. George P. Stone, Secretary; Mrs. Autumn Miller, Dr. N. W. Rowland, Dr. Gerry E.

Thompson and Dr. Melvin Wolford.

This report was then sent to the Council for study and evaluation. In March, 1967, a Committee on Visitation and Appraisal visited the College for three days and delved into virtually every aspect of the total college program.

In June, 1967, Drs. Ogden and Stone met with the National Committee in Minneapolis to clarify any questions regarding the visitation and report.

The official notice of full accreditation was received Oct. 20, 1967, in a letter to Dr. R. W. Fowler, President of Union College, from Dr. Rolf W. Larson, Director of the National Council for Accreditation of Teachers Education. Dr. Larson states: "The Council reviewed available materials, carefully studied the analysis and recommendation of the Committee on Visitation and Appraisal, and reached its decision concerning what it felt was the most appropriate accreditation action to take on the basis of the evidence available. I am

pleased to communicate this action to you and to tell you of your continuing accreditation. The details of the action follow:

Full accreditation for the program for secondary teaching for a period of time to coincide with the elementary accreditation already in force.

Lifting of provisional accreditation to grant full accreditation for the remainder of a ten-year period to the program for elementary education at the Bachelor's Degree level.

Accreditation for Union College will be dated from September 1, 1963. This was the year in which accreditation went into force for the program in elementary education."

This means that all elementary and secondary education graduates from the Class of 1964 on will be covered by this retroactive action which will give reciprocity in 28 states.

Union will continue to be alert to new developments and standards in education and will seek to improve the quality of the teachers it graduates.

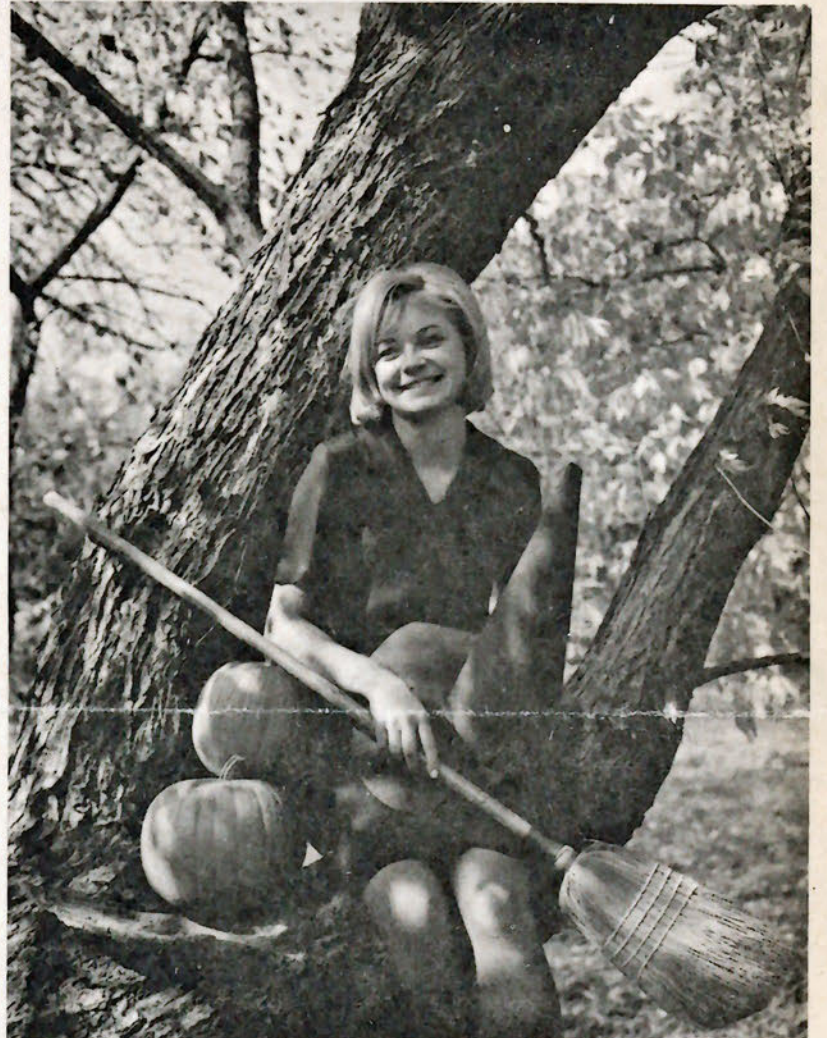


Photo by Bud Gooch

Paula Hoepner, a bewitching Halloween witch, poses in costume complete with pumpkins, broom and pointed hat.

SIK and KT Plan Joint Party

Kappa Theta and Sigma Iota Kappa, under the auspices of ASB, will hold a joint club meeting on Oct. 31, the night all good spooks should appear.

The club meeting will convene at the football field behind the College View Academy where all goblins will be scared away by a large bonfire. Mr. D. J. Fike, in-

structor of English, will provide a few spine-tingling tales at the bonfire.

Refreshments will be served to the brave of the group in the gymnasium.

Plans for the evening should prove quite "ghostly," according to Joan Becker, girls' club president and Greg Wahlen, president of men's club.

Rapid "Potpourri" Ticket Sales

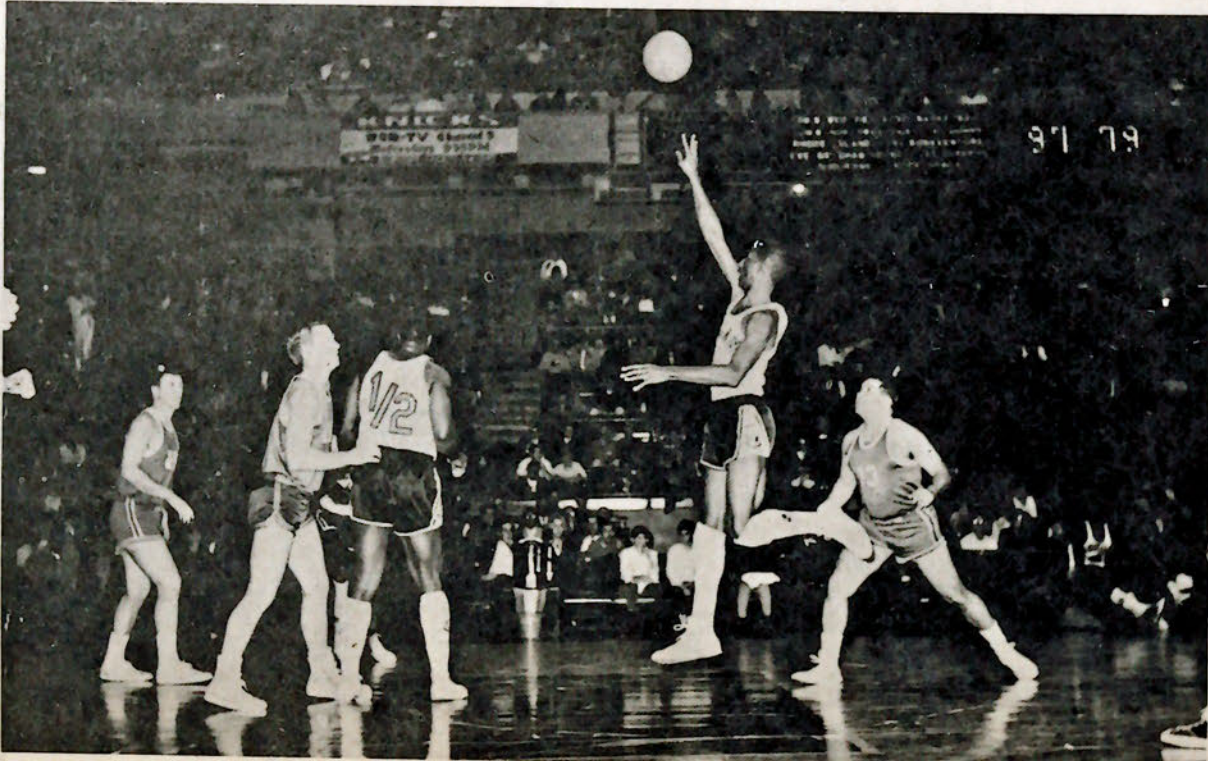
Tickets to the "Potpourri" have been selling rapidly according to George Gibson, manager of the ticket sales.

The banquet, to be held in the main ballroom, the Lincoln room and the Georgian room at the Hotel Cornhusker, is the main formal social function of the year. Mr. Gerald Colvin, new English and education department faculty member, will act as host for the evening.

Rented buses will transport two groups of students to the banquet, one group leaving at 6:00 p.m. and the second group

departing at 6:35 p.m. It is suggested that those who wish to have a choice of seats depart on the early buses. Students will be permitted to provide their own transportation, upon making the correct arrangements. Parking space will be provided on the Weaver's parking lot to the south of the Cornhusker and street parking will also be available.

The last day to purchase tickets is Tuesday, Oct. 31, after which no other sales will be made. This arrangement is necessary, as the hotel caterers need an exact count of those who will be attending by Wednesday.



Marcus Hanes' Magicians, who will be coming to Union College in the near future, are seen performing in Madison Square Garden, New York. (See page 3 for story.)

editorials

. . . the firing line

an estimate of tradition

Tradition, as defined by Merriam Webster, is an inherited pattern of thought or action such as a religious doctrine or practice or a social custom.

Union College is steeped in tradition and tradition is an integral part of the way of life of every Union College student.

Tradition is to be esteemed when it contributes toward school spirit and a pride in one's Alma Mater. But tradition is to be despised when it takes the place of free, uninhibited and original thinking.

Throughout history there has been a continual rivalry between the dominant church leaders and free thinkers and scientists. To quote one example, Galileo, whose scientific discoveries foreshadowed Newton's laws of motion, was imprisoned by the Pope for proving the superiority of the Copernican over the Ptolemaic theory.

We admire these scholars of the past who broke away from the traditional viewpoints and suffered persecution for what they believed to be right. Yet strangely, we tend to condemn those in our midst whose views either conflict with our own or with those of tradition.

In any organization, whether it be college or country, rules are imperative in order for the organization to operate smoothly. Furthermore, the maintenance of this operational tranquility makes inconviviality intolerable.

Far from the general misnomer that a peaceful (or possibly lethargic) campus is a "good" campus, the converse would appear to be true. Where would we be as a civilization if no one had questioned whether or not caves were the best places to live? Or, where would the Seventh-day Adventist Church be if the church fathers had not questioned their previous beliefs.

Let us not deceive ourselves into thinking that we have reached the ultimate in philosophy and ideals.

In letting my mind stray onto what is perhaps forbidden ground, I came up with some rather interesting questions. Would we attend 7:20 a.m. chapels, morning and evening worships and be in our dormitories in time for room checks if we were not forced to?

What motivates the faculty to impose these apparent restrictions?

Are these and other regulations of a similar caliber, actually best for the student or simply the result of archaic traditions?

Is it the students' obligation to question the wisdom or validity of the understood regulations?

The answers to these and many other questions have often troubled students, but the answers are more elusive than might be expected.

In order to analyze the situation objectively we must first determine some reference point or assert a hypothesis upon which to base our reasoning.

Let us therefore assume that those individuals empowered to determine the administrative policies of this college, basically have the well being of the student in mind, rather than any desires for personal emolument or other ulterior motives.

From this point of view it would appear that there are only two possible alternative conclusions that can be reached regarding the wisdom of these and other rules. Firstly, the individual is at fault rather than the rule. For example, chapels and worships might appear worthless as a result of lack of attention on the part of the student.

Secondly, to treat the situation justly we must consider the possibility that the rules themselves are at fault.

It is a sad fact, but nonetheless a true one, that the majority of the student body would neither attend worships and chapels nor be in the dormitories in time for room checks every night unless fines and punishments were imposed on those who erred.

Naturally, a bigoted desire to criticize any facet of school organization is not to be encouraged, whereas the individual who accepts everything he is told as "gospel truth" is to be pitied and even despised.

Criticism can be both constructive and destructive and often a little destruction is necessary before profitable construction can take place.

Far from advocating the abolition of these or any other rules I would just like to put forward the feeling that, in the same way that we as students are fallible, rules can also be fallible and that those who sincerely question their validity are not necessarily heretics.

Let every student decide in his own mind whether or not his actions are prompted by enforced tradition or intellectual persuasion.

Letters Policy

The Clock Tower welcomes letters to the editor. Letters may be edited.

Contributors should:

- Triple space lines and type.
 - Limit letters to 200 words.
 - Include name, address, and phone number.
 - Avoid direct personal attacks.
- Contributions should be brought to the Clock Tower office, 520, Administration Building.

No Letters?

For some unknown reason, we are well into the first semester already and yet relatively no letters suitable for use in the "Reader's Forum" have been obtained. The editors would like to urge the student body to participate in the "Reader's Forum."

BOOK REVIEW

A New Definition of Dialogue

By Arthur Hauck
Reuel L. Howe, *The Miracle of Dialogue*, New York: The Seabury Press, 1963. 154 pp.

Archimedes' yearning for a lever long enough and a prop strong enough which would enable him to single-handedly move the world seems to be replicated time and time again by those who are anxiously searching for the one word that would be powerful enough to transport or transform all men. The perennial parade of respondents is usually led by those who rush forward, pushing to the borders of the ineffable, piously proffering the word, "God." A close scrutiny, however, of the concomitant verbal qualifiers reveals the anthropomorphic contraband which is so frequently freighted, through the vehicle of language, into the realm of the supernatural, there to be moulded into gods that bear the unmistakable image of man. History's graveyards are crowded with man-made gods. In the myriad contemporary voices which call themselves religious can be heard the clang of human cargo ascending to the nimbic regions where new gods are ever in the making.

Bless Us Four

Overtly more serene but followed by a vast motley crowd are those who would marshal behind the word "love"—a word shaded into many meanings and jaded by a contemporary moral abandonment, a panacean force which suddenly dissipates at the sight of pigment in another man's skin and finds its advocates crouching in their sheltered pews praying with a timorous arrogance, "Bless us four and no more."

Hard on the heels of either of the above or just as often commingling with them are those who feel that "money" is the ultimate term. Money is a particularized form of "everything"

WOULD YOU BELIEVE?

Well Grounded, Well Rounded, And

Thou and all thine house shall strive to be well rounded and well grounded.

Lecture 0003

Proverbs have a way of capturing clumps of cultural meanings and values and penning them up in a few pithy phrases. After they have been repeated enough times by enough of the "right" people over a long enough period of time and after, they have found their way into print in books with the right colored covers, then no one dares to question where they came from or what they really mean. No one, that is, unless he has been duly sanctioned as one who is truly well rounded and well grounded. (or would you believe flooridated—the state of being a roundly floored grounder?)

Since something which has been carefully memorized should not be explained lest it confuse people, I thought I would submit a brand new proverb of my own. Then I would quickly explain it before someone else had a chance to repeat it, or even memorize it, or before it was published somewhere. (Would you believe Xeroxed?)

A Jericho Approach

Let us promptly begin our analysis with the first half, "Thou and all thine house shall strive . . ." I used "Thou" instead of yours because, if the house belongs to thee than it is thine not yours. Furthermore, "You and all your house shalt strive" is not even consistent. In order to avoid doing wrong one ought always to

and is intrinsically universalistic since everything can have its monetary equivalent, its counterpart in "price." In worship, men will put God's name on their money and call it an act of piety. In its nature as a medium of exchange, money is essentially communicative, hence it is a technical counterpart of love. As a generalized abstraction, money introduces the principle of redemption—a payment by substitution or sacrifice. Money becomes a symbol of pseudo-service or even the desirable more negotiable substitute for service.

Dialogue's Virtues

To counter these Archimedean terms, Howe offers a requisite human experience, a personal encounter and involvement, which he has chosen to label, "dialogue." Dialogue sees in man, every single man, a priceless uniqueness of essence and potentiality which it seeks to preserve and enhance. It meets every other person as an equal and every person loved becomes more himself. Dialogue, or the personal encounter, of man with man and man with God makes man more receptive and responsive, shakes "them free of their conformity, and makes them available for transformation." Herein is the miracle of dialogue. It brings authentic persons into being.

According to Howe, "The purpose of dialogue is to bring the meanings that come out of men's living in the world to a meeting of meanings that come out of the encounter between God and man in Christ. Men must bring their hopes and purposes, their achievements and failures, their triumphs and their sins, what they are and what they are not, and offer them as part of their worship to the One who gave all that he had in his love for man. The dialogue of worship thus conceived becomes the dialogue

of living; and the Church is just as much the Church when, in its members, it stands at the work bench or sits in the office or plows in the field as when it kneels before the altar."

No Club Members

An important contribution to the concept of education is Howe's eight-point description of the dialogical teacher who "respects the qualities and capacities of the learner and his right and responsibility to become what only he can become." He seeks a dynamic church through a congregation in dialogue. "Such a congregation, by participating in dialogical thinking and living, has regained for itself the distinction of being a center of creative thought and action in its community, a center for experimental living in relation to its community task." Howe prophetically counters the churches' clanishness with the challenge: "The time may not be far distant when the laos, the chosen people of God, will have to eliminate from its membership all 'club members,' whether ordained or unordained, in order that it may be free to get on with the task given to it by its Lord. People who think of the Church as their possession are the enemies of the Church and its mission in the world. The relation is not one of proprietorship, but one in which the members regard themselves as expendable, possessed by the Spirit, and, therefore, members of his Body who would do what he would do in this generation."

To be truly human, to accomplish God's purpose in, through, and for humanity all men must participate wholly in the personal encounter called "dialogue." Thus the miracle of individual uniqueness, love's living embodiment, and God's abiding presence is confirmed in each authentic person.

be consistent. (Would you believe too too to keep on the right track?) Which naturally takes us right into the roundhouse to turn the train of thought to the last part of our proverb, to the well rounded people who are overweight or overtraveled. (Or would you believe have a conference front and/or the Jericho approach—all march seven times around a subject and then devastate it with a loud noise?)


Fight the Fight

To remain well grounded we


must continue to fight the fight of fate. To fight every round soundly, always keeping both feet and both ears on the ground. To be a son of the soil, not letting anyone soil your sun. To continue to let your light shine all around all around. (Would you believe even where the green grass grew it's up to you to do too.)

Finally, let me round it off, squarely. (Or would you believe stand your ground and don't let anyone give you the run-around?)

B. Smart



Clock Tower



FOUNDED 1927

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Football Centered on Offense

In last week's "A" league flag football action it was strictly an offensive battle.

Skinner scored 45 and Miller 6. In Monday night's game H. P. Sterling caught four touchdown passes ranging from 10 to 45 yards, threw another to Gail Skinner and intercepted a pass from Fogg and ran twelve yards for still another touchdown. Skinner's final score came on a run by Al Sanchez.

Eastin scored 19 and Furne 19. Eastin jumped off to a quick lead of 19 to 6 and seemed to have things well under control when Furne came roaring back to equalize things late in the game.

Unruh scored 45 and Fox 0. In the biggest rout of the year, Unruh man-handled Fox who tried in vain to get something rolling but couldn't find the right combination. Fox's first play from scrimmage was intercepted by Lewis who easily scored. Unruh then kicked off and again Fox's first play from scrimmage was intercepted and Unruh scored. Down two touchdowns in the first minute of play, Fox could not survive.

Skinner scored 39 and Fox 21. Skinner's offensive machine was on the move again against Fox who had suffered defeat the night before. The first half of the game was all Skinner. H. P. Sterling again scoring two touchdowns by outmaneuvering Fox's secondary. In the second half Fox's team was more lively with fine running by the halfbacks Elstrom and Austin. The comeback fell short and Skinner coasted to

victory.

The big football event of the year is approaching on Nov. 4 at 6:15 p.m. at the Lincoln High School's football field. This is, of course, the annual dorm-village game in which the dorm handed the village a 47 to 6 loss last year.

Returning for the dorm team offensively: center, Buell Fogg; halfback, Bob Reynolds; quarterback, Don Soderstrom and Lary Taylor both co-captains. Also added to this year's offensive unit will be H. P. Sterling, who lived in the village last year and Bob Blehm who played defense back last year. Defensively, the hard rushing Jim Wentworth will be helped by Dick Siebenlist up front and linebackers Ed Grosboll, Larry Vandeman and Doug Moline. The safety will be Lary Taylor the only two-way performer on the dorm team.

For the village this year, they will be led by co-captains Larry Brodin and Wally Fox ends along with Larry Crawford. At the quarterback position will be Mr. Wayne Fleming, halfbacks Ron Scott, Joe Lang along with Henry Lund. Defensively, Roger Stearns and Dean Eastin will be in there along with the offensive unit.

Through Oct. 19

"A" League Standing	W	L	T	Pts.
Unruh	4	1	0	8
Skinner	3	1	0	6
Blehm	2	1	1	5
Achord	2	2	0	4
Fox	2	3	0	4
Miller	2	2	0	4
Furne	0	2	2	2
Eastin	0	3	1	1



Bob Reynolds runs through a tight defense in "A" league football action.

Literature Class Plans Field Trip

Members of the 20th Century Literature class will be going to the Willa Cather Memorial in Red Cloud, Nebraska, next Sunday, Oct. 29, for an all-day field trip.

Willa Cather is one of the most famous literary figures from the Midwest. She and her family moved to a ranch in Nebraska when she was eight years old. In her childhood she was taught at home. Later she attended the university of Nebraska from which she graduated in 1895. While attending the university, she worked on a Lincoln newspaper in order to pay her college expenses.

Willa Cather began writing in the early 1900's. She wrote poems and short stories but is most well known for her novels. *Death Comes for the Archbishop* is known as one of her masterpieces. Other of her books which are famous are *My Antonia* and *O Pioneers!*

The Willa Cather Memorial in Red Cloud includes a tour of such places of interest as houses that were spoken of in her stories. At one place a relative of Antonia from the book *My Antonia* greets the visitors. Statues depict scenes from some of her works, also.

The field trip is being taken in connection with the study of Willa Cather in the 20th Century Literature class, under the instruction of Mr. Lowell Lambertson.

Inklings . . .

The annual ASB Sports Social, featuring a village-dorm football game, will be held on the night of Nov. 4, according to Bob Blehm, chairman of the Health and Recreation Committee.

The evening's program will begin at 6:30 p.m. at the Lincoln School football field, because the College View Academy field, used for regular intramural sports, is not lighted.

After the football game, students will go to the college gymnasium where, to complete the evening's activities, a film will be shown.

The sound of the Union College band, the Concert Winds, combined with the crisp autumn atmosphere to refresh UC students during their supper hour on Wednesday and Thursday, Oct. 11 and 19.

Many students attended the two lawn concerts, while eating the carry-out meal provided by the cafeteria.

The communion service to be held in the gymnasium tomorrow morning will conclude the fall Week of Prayer. President Fowler will be the speaker at the 11:00 o'clock hour.

"What God Cannot Do" was the topic presented this morning by Elder Erwin Gane, who is on leave completing studies at Andrews University.

"Hopefully, the Week of Prayer has been a spiritual manifestation of all who attended," commented Dr. C. M. Maxwell, religion department chairman.

On Tuesday, Oct. 17, the Student Council approved the budget for the Social and Cultural Committee. Also approved was the price of banquet tickets which was changed to \$3.00 from the

previous \$3.10 price. The raise in price of tickets from last year is due to transportation costs and formal banquet catering.

The men's volleyball sign-up sheets are up in the gym. All interested men are asked to sign up as soon as possible.

TIME

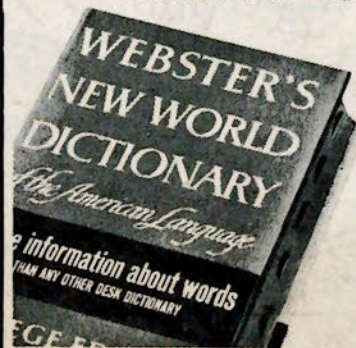
The longest word in the language?

By letter count, the longest word may be *pneumonoultramicroscopicsilicovolcanoconiosis*, a rare lung disease. You won't find it in *Webster's New World Dictionary, College Edition*. But you will find more useful information about words than in any other desk dictionary.

Take the word *time*. In addition to its derivation and an illustration showing U.S. time zones, you'll find 48 clear definitions of the different meanings of *time* and 27 idiomatic uses, such as *time of one's life*. In sum, everything you want to know about *time*.

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Action Unit to Show LSD Film

Dr. D. W. Holbrook, President of Home Study Institute and former director of Union's College Relations Department, will speak at the Friday evening vesper service, Nov. 3, to conclude the Action Unit for Better Living Week.

Temperance Week, as it is more commonly known, will begin Sept. 29, and will feature films, skits and demonstrations.

The film "LSD—Insight or Insanity" will be shown at a joint worship during the week, and another film, "Up in Smoke," will

be shown in the evening dorm worships. A skit on positive healthful living and a demonstration of the effects of nicotine will also be given in the dorm worships.

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