

LETTERS

8. Phillips, E.G. "University Standards" in Universities Quarterly, vol. 13, May 1959, pp. 283-286.

9. Rubin, Jerome. "An Innovation in Academic Testing" in Improving College and University Teaching, vol. 18, Autumn 1970. p.305.

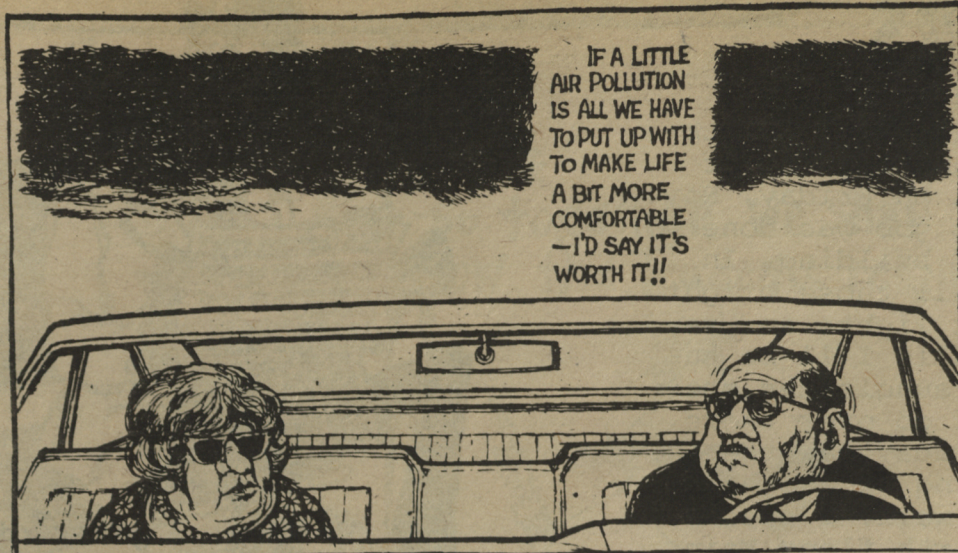
10. Westland, Gordon. "The Philosophy of Student Assessment" in Universities Quarterly, vol. 23, Summer 1969, pp. 350-360.

11. Yates, John C. "The Finals ... God Bless 'Em" in Educational Review, vol. 84, Jan. 1970, pp.67-68.

N.B. Items 4 & 8 are to be found in the Vertical File in the Reference Room under the heading: EXAMINATIONS -- COLLEGES AND UNIVERSITIES.

The purpose of this letter is not to criticize, but to outline a real problem about which the student body is well aware, and perhaps someone can come up with a feasible solution. The problem being that the student parking lot is not safe. Many incidents of theft have been reported to the Security Police but nothing has been done to stop the thieves. Three men in the New Residence have had tape players stolen from their cars, a man in Memorial lost his car battery to a crook and another person actually had two snow tires taken off his car and replaced with two bald tires! My tape player was also ripped off last Monday, so the criminals are still going strong. My car doors were locked but this presented no problem as the robbers apparently had plenty of time to work. This due to the fact that approaching cars or persons can easily be detected from the parking lot.

The Security Police, along with the college should be held responsible for thefts in the student parking lot. I realize that the Police have only one patrolman on night duty and that they are doing their best. However we are forced to park in the student lots because we receive tickets for parking elsewhere and our cars are ransacked when we do park there. Certainly a solution must exist; either more patrolmen, better lighting or even a closed circuit T.V. camera have been suggested. But as it now stands, every car in the student lot is open game to these thieves who obviously are doing a profitable business.



If action isn't taken soon perhaps the students should vacate the student lot and park elsewhere on campus; like behind the dorms or next to the Security Office; then maybe the situation will improve.

Kip Puiia

Mr Editor:

While reading your response (in the Oct. 23rd issue of the Cadre) to my letter, for awhile I did not know whether to believe that I was "holding the paper" or knew I was holding it. In fact I was not even sure for a moment whether I really knew I was even reading your letter or was only believing that I was reading it. Or perchance dreaming--Nay, there was no rub, for in that sleep such dreams may come when we have "shuffled off" all rationality. It gave me pause--and soon I was back in touch with reality--- after all there was no way I could deny the "reality of reality"--for very long. You were certainly lucky to have "extracted such criticism". With a little more luck, I have faith that you can still be saved from drifting away too far from the realm of rhyme and reason. Now that I have articulated my faith, I hope you will use the resulting knowledge for self-beneficial purposes.

At first I had only believed that your philosophy (expressed in the Glass interview) was an instance of the tyranny of words and a call for HELP. Now I know. Interesting of how the articulation of my belief (in my previous letter) finally

resulted in knowledge! In other words, your articulation of your faith in your belief about belief and knowledge has only strengthened my faith, in my belief that your knowledge about faith, belief and knowledge is really only your faith. It's only because you've articulated it, that it appears to you to be knowledge. The fault lies not in your stars but in your epistemology, which makes you believe that you can articulate your way to knowledge.

Heal Thy Philosophy and Articulation! The following comments are meant to correct the articulations of your faith which you mistakenly believe to be knowledge.

1. All these combinations are logically and psychologically possible: a) you can have faith in you knowledge as well as knowledge of your faith b) belief in your knowledge or knowledge of your beliefs and c) knowledge of knowledge--one who knows and knows what he knows.

2. Articulation of your faith, belief or knowledge makes these communicable -- but does not change their logical or psychological status.

3. Finally, when one loses the ability to know (and discriminate) the condition in which he is knowing from the condition in which he is believing--he becomes a case for a certain type of institution. Dialogue-- I or Thou? With the faith, beliefs and knowledge that you are entertaining at present, even a Socrates, were he invited, would rather go for the hemlock. And Buber would have withdrawn into his 'I'--leaving "thou" forever! Then there is this strange ambition that some have to die with their boots of sanity on.

With no apologies this time, but still in good faith (gosh!--but the articulation of my faith makes it knowledge--therefore I may be denying the reality of reality of good faith--so that I should really not express my faith--but I know it is in good faith--there that should set it right--since now I am only articulating my knowledge--but then does that make knowledge something else--I wonder? See what your philosophy has already done to me--my sanity, my sanity--a kingdom for my sanity!) Wishing you all the luck you will need. Yours truly with the courage of my convictions!

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