

# THE OBSERVER 5¢

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University of Notre Dame

October 2, 1967

## How Can You Gain 485 Yards And Lose - Ara

BY TOM CONDON

Until this past Saturday, the spirit world had kept its distance from Indiana. It did not in West Lafayette on Saturday. The big names weren't really Phipps and Keyes, they were Cleo, the muse of history, and Clotho, Lachesis, and Atropos, the Fates.

This group sat in the Purdue section, and, for sixty minutes, connived to thwart the valiant efforts of Notre Dame's Fighting Irish. The sniveling muse of history brought up 1965. The Irish worshippers recoiled. The muse inquired about 1950 and 1954, years when sophomore quarterbacks, Dale Samuels and Len Dawson had beaten Notre Dame. And the Fates conspired to bring the muse's thoughts into reality. Never had intangibles so much to do with the outcome of a football game.

Kevin Hardy was injured on the second play, something that happened in 1965. Hardy is the line's best pass rusher.

If the Irish had been beaten by a superior team, the tale would be easier to tell. But they were beaten by the intangibles, the "breaks", the important plays that went the wrong way. If they had given up, it would have made sense. But Bleier and his lads didn't give up. They never stopped fighting back; and it became a question of who would get last at bats. That was the story.

Purdue took the opening kickoff and moved 67 yards in seven plays to score. The key play in this series was a third and five pass from Mike Phipps to Jim Beirne, which covered 40

yards. A few plays later, full-back Perry Williams did the damage, finding a hole in the Irish right side and turning in a ten-yard touchdown run. The conversion was missed, and Purdue led 6-0.

The Irish made a strong bid on the ensuing kick. Hanratty marched Notre Dame from its own 22 to the Purdue 22, only to have a short pass intercepted on the 15.

The defense stiffened and the Irish took over on their own 25. Hanratty passed to Jim Seymour twice for thirty-five yards and ran for 26 himself to set up Notre Dame's first score. Terry sneaked over from the one, and the afternoon looked beautiful. Azzaro's kick gave ND the lead, 7-6.

The defense next put on a virtual goal line stand, stopping the Boilermakers on the ND 8-yard line. Again the Irish marched, only to have a pass just miss, or a block not quite held long enough, and the drive, which covered fifty yards, was halted.

Hanratty was passing with more and more frequency; before the thing had ended, he would have broken 5 school passing records.

The defense held once again, and the Irish this time marched 71 yards, but an incompleting pass stopped them cold on Purdue's four.

Smithberger and Martin combined to hold the Lafayette Escadrille once more, but the Irish failed to score, and the half ended with ND in the lead, 7-6.

The Golden Girl strutted, and the third quarter began. The Irish could not move. But Purdue's sophomore Phipps could.

Phipps' boys charged 51 yards to take the lead, 14-7.

A mere 51 yard drive would barely get the Irish into Purdue territory. So the Irish moved 94 yards to tie the score. Hanratty had begun throwing to Ron Dushney over the middle, and it paid off. Another feature of this drive was a magnificent catch by George Kuntz, good for 41 yards. Phipps was held in check, and the third quarter ended with the score 14-14.

The final chapter began, and the outlook was like that of many Notre Dame games of the past. One thought of the 1935 Ohio State game, that Syracuse game and the 1964 Pitt game. You knew they could do it. Something had to give. It didn't.

Phipps passed to Leroy Keyes, perhaps the best football player ND will face this season, and Purdue took the lead, 21-14. Keyes did everything, was everywhere and he was lucky.

The Irish came back again. Hanratty threw a 27-yard touchdown pass to Paul Snow to tie the score. You knew we would win. The spirit has been slightly deficient this year, but you knew it would return to normal after this close win. It will, anyway.

Phipps passed to Bob Baltzell for a 31-yard touchdown, and this time the Irish couldn't return. Two passes were dropped in the end zone. The Boilermakers took this gift from the Fates and hid it in the ground. And it was over.

Someone in the press box said, "That's the way it goes." His allusion to the plural was fallacious.



PURDUE 28, NOTRE DAME 21. (See Page 3.)

### White Pressure Too Much

## Black Power Group Conceals Leaders

BY PHIL WEBRE

Black Power enthusiasts on South Bend's West Side admitted that they are covering the identity of their leaders to protect them from the press.

This policy was announced last Friday night at a "Discussion about Black Power" sponsored by the Notre Dame Civil Rights Commission.

The meeting commenced with a general statement from a panel of Notre Dame's Lenny Joyce and two local black power advocates Terry Gandy and Clark Harbor.

Both Gandy and Harbor said that they "had a lot to say about what goes on; but we are not the leaders in the South Bend area.

"Every time a leader is spotted he is made ineffective by the press," they said. "They get in the leader's way."

"The misrepresentation and sensationalism of the American press were shown by several examples concerning Carmichael," said Joyce. He pointed out that a typical example ran: The New Yorker, The Talk of the Town, which reported Stokely Carmichael as having said, "Now's the time to separate the men from the whites." What he did say was the usual statement concerning mice and men. Another example given was the South Bend Tribune's saying that Carmichael had called for the assassination of LBJ in November.

Turning away from the press and onto the necessity of Black Power, Joyce said that every time Negroes accepted help from

the whites they came off second best. "Whites would become interested in the problem, come in as the leaders, lose interest and leave the Negroes nowhere."

"The harassment by the press," the panel said, could be shown by the situation that arose every time a meeting was called in order to organize the Negro community. "So many reporters and photographers were there that no one else could fit in."

"In order to survive they must organize themselves," said Joyce.

Following upon this was the presentation of the reasons why the Civil Rights movement "failed." Proof for this alleged failure was presented by Joyce. He made reference to an article in the New Republic which said that schools were just as segregated now as ever, more so than 13 years ago when the Supreme Court made its decision.

This report was followed up by a quote from the Coleman Report which stated statistically that except for the lowest paying blue collar jobs, the Negro was not proportionately represented and that while Negro unemployment had gone down.

Thus, according to Joyce, the movement disintegrated because it was a coalition movement with no poor in it and because it worked through extant parties to get anything.

"What good are open housing laws if you are too poor to buy one?" Joyce said. "Black Power has overtones. In Detroit blacks and poor whites had looted side by side. Call it Poor Power."

### --- INSIDE ---

-ND's ASP yesterday erected a platform built on student rights and rejecting administration control of student facilities. For all the planks see page 2.

- Jay Schwartz, the campus ear, comments on Black Power, Lenny Joyce, etc., on page 3.

- Ara and the Irish Eye react to the Purdue disaster on page 8. Tom Figel digests the cat-

astrophe and sounds a warning to Iowa.

- Angers returnee, Don Briel, speaks out on his year's experience in France. Read his questions about the value of this overseas program on page 5.

- Observer editors offer some doubts about the effectiveness of the new psychological counseling center in a Thomistic tradition, page 4.

# ASP Reveals 1967-68 Platform

The Action Student Party platform for the upcoming Student Senate elections was drafted by the ASP at a party meeting yesterday afternoon. The platform will be prefaced by statements concerning the nature of the Catholic university, student self-government and academic reform. The platform will also contain specific planks on the rights of students facing University discipline, student control of the Huddle and Halfway House, and the problem of "unfair practices" by the Huddle and the Bookstore.

Party chairman John Sherry outlined four factors that will be included in the definition of a Catholic university currently being drafted by a committee. A university, the ASP believes, is a community of scholars, has a universal quality, is open to the truth, and because it is Catholic, has a Christian character.

On the basis of this statement, the ASP believes that the students should have the right to govern themselves as a community just as the Administration governs the University. "... the laws that govern any community in the area of student affairs outside the classroom," the ASP platform says, "ought to be arise from, and be enforced by, the students."

The party's new vice-chairman,

## Murphy Flacks for SUMMA

When the Summa bandwagon goes from the city to the thred Kawanians, Rotarian and Knights of Columbus will be Student Body President Chris Murphy who will attempt to explain how each objective will affect, help or hinder, the Notre Dame Student.

Murphy feels this is a great change on the part of the Administration. "They are recognizing we're here," he said. "Previously the administration did everything and presented the student body with the finished product; now they are allowing the student body to help."

A further sign of the advancement, Murphy says, is that he has been granted permission to talk to the lay board of trustees. He plans to tell them Summa will "Either explode Notre Dame and take all catholic education with it or it will give this University a chance where it has never competed before."

He says he wants to be asked; "How is John Donn doing?" not "How is Hanratty?"

After talking to the Rotarians Chris Murphy will head to Renselear Polytechnic Institute to attend a meeting of international student leaders. The conference, called Identity 67, will be held October 18-21. Notre Dame is the only catholic school invited.

Don Hynes, explained that the ASP did not wish to tell the administration what to do in the area of student rights. Rather, the course of a formal hearing. In reaction to the Stephen Heagan case, the plank also asked that no University disciplinary action be taken against a student on a matter pending in civil or criminal the party is asking the Administration to let the students rule themselves.

The statement on academic reform asks the University to recognize that all the elements in the academic community, including the students, should have a voice in academic policy. The specific issues included in this plank are cut policy, pass-fail

courses, and curriculum reform.

The ASP also adopted two resolutions aimed at insuring student rights when facing University discipline. One plank would have Student Government establish a service to provide counsel for accused students.

The second resolution was a Fair Discipline Code sponsored by Lenny Joyce. The plank "demands that no disciplinary organ of the University hear evidence against any student in a manner repugnant to the principles of Anglo-Saxon jurisprudence." The important sections of this resolution ask that the accused student have the right to question witnesses against him in



T. RUSSELL FIGEL

courts.

The ASP also passed a resolution stating "that institutions for the good of students should be run by students." Included in this category are the Halfway House and the Student Center.

Finally, the ASP passed a Fair Economic Practices resolution. This measure called for an investigation by Student Government and the institution of measures designed to end "economic exploitation" by the Huddle, Caf, etc.

About seventy students attended the ASP meeting. With the platform determined, Jon Sherry, party Chairman, said, "Now we can work on the hall level of organization."



## A new girl for girl-watchers to watch...

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JAY SCHWARTZ



## Black Power

The Unitarian Church in South Bend is architecturally an odd building. Most of the structure is an old gray frame house circa 1920, but on the Michigan Avenue side is an addition in white 1960 brick. Some say that within its incongruous walls freedom beckons. Some say that within its confines one can find a free and open minded people led by a free and open minded man toward freedom and openness. Most of the members of the congregation would probably opt for man over God, humanity over transcendence, and rationalism over romanticism. At times, I suppose, it can be one of the most peaceful of refuges and a most vital classroom for human dignity. Last Friday night it was just plain scary.

I arrived at 8:30 and walked in the door toward the noise. Inside a modern room were about sixty people, mostly from Notre Dame and SMC. In the front facing them were the leaders. Two of them were West Side black men. The other was Lenny Joyce, sprouting the start of a Che Guevarra moustasche. The meeting was on Black Power.

Joyce had the floor and was talking about a black man's right to control his destiny. Agreement. He talked about a sense of pride in the color black, her tradition and culture. Joyce and I and maybe James Baldwin were uptight at this point. The meeting proceeded and questions were fielded by Joyce and his two cohorts. The Negroes began to answer the questions. They talked about a need to have what I had, a need for the kind of school that everyone in the room had gone to, a need for streets that didn't ride like the Appalachian Mountains. The need was there, it has always been there and unfortunately will probably always be there in some form or another.

Someone asked a question about the differences between Civil Rights and Black Power. Lenny rose to speak. He spoke about Civil Rights as an anachronism, a nationalistic movement rooted only in the sense and sensibility of a people, a movement dead due to inaction. Black Power was wider in scope, a "world wide rebellion". He talked of black against white, and of the exploited against the exploiter. It was good Karl Marx. He talked of the United States and how she would overextend herself as the black people of the world rose in rebellion. He talked of dissolution.

Someone interjected a question. Where will Black Power take us? Joyce rose again. The black man should completely control his black community, its schools and its people. It should be black and proud and most importantly powerful. And the white man could have his own society. What then? And then perhaps intergration should the black man want it.

I sensed that many in the room were at times uneasy and they should have been. The Che Guevarra of Washington Street was talking polarization and opposition. The Negro people with their culture, traditions, heritage and values cut off and separated from a white majority with theirs. The house divided speech kept flashing in my mind. But hear him out I thought and I hung on his words like a perch on a dead shrimp.

Then the question came and it bothered me. How would a powerful group of black men, proud only of themselves and their past ever be able to force its values and outlook on a white majority? The result of Joyce's brand of black power was a line of demarcation, more dangerous than the Mason-Dixon stripe, and more volatile than a firebrand in Rap Brown's hands. Eventually Black Power meant power pitted against more power, black against white, pride against more pride. It meant war and more racism. These boys were ready to play violence and maybe the violin while the cities and the countrysides burned. It would be an all or nothing gamble eventually and nobody would be left to pick up the pot.

And yet in spite of the bad taste I had for the future, I still saw the two black boys in the front of the room. The faces were in need. They needed everything that I had never needed. They sat in an amorphous building that housed a Church with no real identity. They needed an identity and their people needed one too.

They were the product of a country that was too satisfied and smug to realize their need, too menial to show some love; of a people who saw the good America in a Chevrolet but never rode the slums. They were lost poor and cut off. And perhaps pretty soon they would be in Winnetka, Illinois or Kennington, Maryland or Shaker Heights letting the people like me know about it, about a society that was content enough to be destroyed by the parasite that it had spawn.

## SMC Enacts Dress Ruling on Sexy Slacks

BY BETTY DOERR

St. Mary's students insist on wearing the pants in the Notre Dame family. St. Mary's Student Government Executive Board last week dictated times when St. Mary's students must be dressed, skirted, or shorted. The fifteen-member board passed the following regulations:

—Modesty and good grooming should always characterize the college woman.

—Skirts and dresses are to be worn in Moreau Hall, O'Laughlin Auditorium, and the Little Theatre. When slacks or bermudas are required for theatre or lab work, students are asked to enter and leave the building by the West entrance of the ground floor.

—Skirts and dresses are to be worn at classes, except cases where slacks or bermudas are specifically required by the teacher, and in the dining room and library.

—Skirts and dresses are to be worn at mass and other religious ceremonies.

—Slacks and bermudas may be worn on campus, in the coffee shop, and in the Social Center.

—Skirts and dresses are to be worn in the Reignbeaux, Holy Cross parlors, and McCandless reception area, except for the brief period when a student is signing in or out.

—Bedroom attire is not to be worn at any time when a student is going from one area to another, even when using the tunnel.

—Swimwear should always be decently covered. Jumpsuits are not acceptable attire in place of dresses and skirts.

Further dress details for each hall can be worked out by the respective hall officials.

The second point of the regulation allows teachers to recommend shorts and slacks for field trips and other scientific outings. The "decently covered" clause may be further defined if the problem sprouts in the spring.

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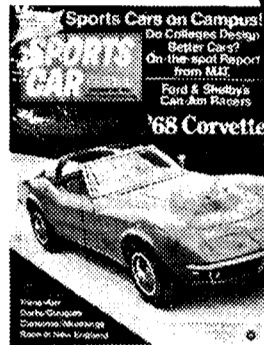
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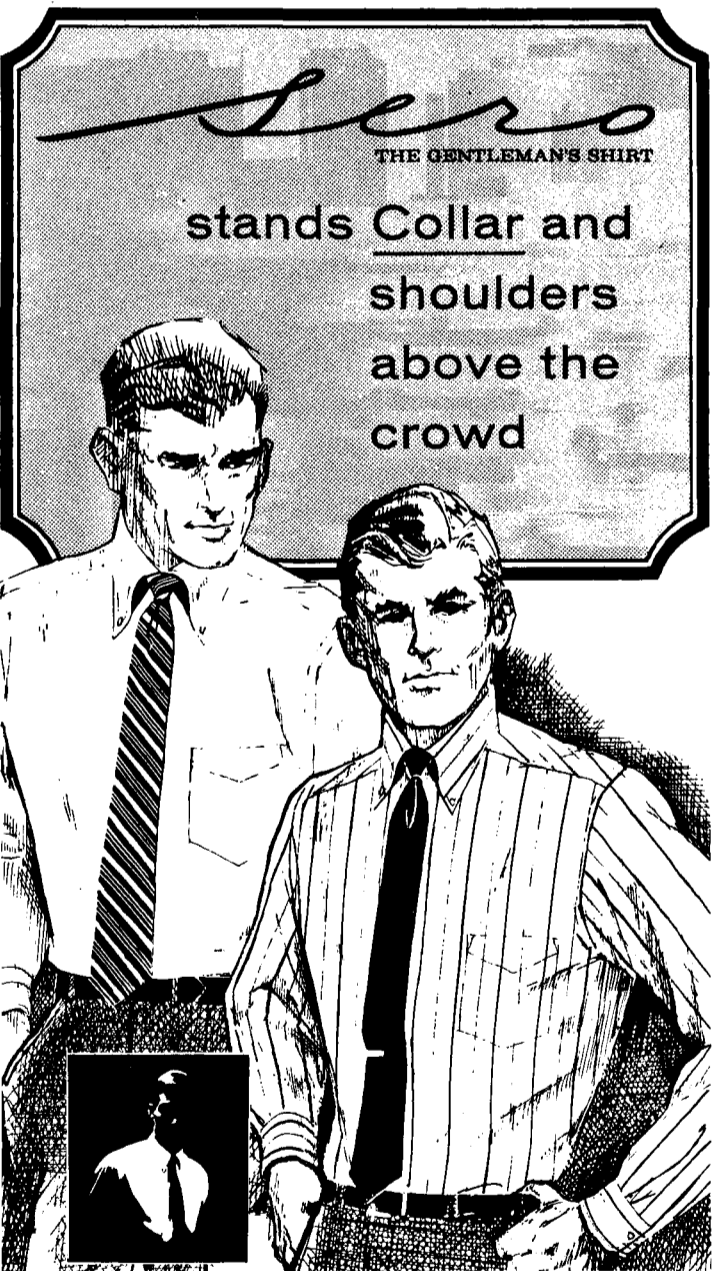
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# THE OBSERVER

A Student Newspaper

EDITOR - IN - CHIEF

PATRICK COLLINS

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NOTRE DAME, INDIANA

## THE REPORTER

### Black Weakness



BY DENNIS GALLAGHER

## Bright White Pickets

On October 21, pickets against the war in Vietnam will gather in Washington, D. C. to make known their resistance to the war. It is expected that half a million or more Americans will make the pilgrimage to the Pentagon.

What is particularly disappointing about an otherwise hopeful action is that so many will contrive to destroy its effect, dispersing its one cause into concerns meant for other times and other places. That so many feel the need to say "stop" to a nation pursuing a mad and maddening course should be encouraging, were it not that many will perform a political action in an apolitical costume. Many will come dressed as what America has chosen to ignore — the hippies.

Not that the hippie position, that America is a society beyond salvation and that personal salvation is found only in withdrawal, is altogether foolish. The philosophy derives from the frustration of those who have tried to change America, of those who have attempted to mold quicksand into something beautiful. But, still, Americans will not accept prophets from without and this is the inner contradiction involved in a combination of hippie dress and political action.

To act politically is in opposition to the hippie philosophy of withdrawal and is an opposition which Americans inadvertently respect. Picketing is a political act, a public assertion that what is picketed against can be changed, that society is, in fact, worth saving.

Americans listen to the boy next door — or what they consider the boy next door — crewcut, apple-cheeked, and in a suit, and ignore the voices which profess to come from without. Since the essence of a picket is to influence those of an opposite or uncertain mind, the issues must be condensed to one. To carry a sign saying "Stop" while clanging like a milk cow or stroking a beard or wearing Roy Roger's boots is to lose the Vietnam issue in the causes of free love, pot, and anarchy — not to mention godless Communism.

If the October 21 anti-war demonstration is to have any effect, crewcuts and butt-down collars should disguise the hippie hearts. To act politically in apolitical garb commands as much belief as the Ku Klux Klan distributing food baskets to widowed Negroes. The issue should be kept to one and that the most important because the object is, after all, to change minds, not to blow them.

## "Know Thyself"?

In the last issue, we presented a news story detailing the purposes and procedures of the newly established psychological counselling service. The University is to be congratulated for taking these first steps towards the solution of a long standing problem. But we feel there is a tradition of Catholic thought which may jeopardize the ultimate success of this service.

Catholic thought has traditionally offered a psychology based on concepts worked out by Aquinas. The intellect was viewed as a non-physical process, the work of a spiritual mind rather than of a physical brain. Man's reasoning power has been viewed as a straightforward syllogistic process which is ideally interfered with very little by irrational factors.

Thus, when James and Freud began to point out the dominance of non-rational aspects in human behavior, many orthodox Catholic thinkers reacted by considering it an attack on the doctrine of free will. Freud's own writing lent some credence to the Catholic view of psychoanalysis as a sort of secular religion.

Pure Freudian psychology is seldom practiced by the clinical psychologists and psychiatrists of today but the opposition

of most Catholic thinkers to psychology as a science has persisted almost to the present day.

That this stance is changing is obvious. At our own University, this change is reflected not only in the institution of a counselling service but also in the creation of a psychology department and the changed emphasis in the teaching of social psychology to a more scientific approach.

It is the vestiges of the old attitude that we are concerned with. We ask that rectors and others who are involved in student counselling recognize the psychological service as a valid and helpful approach to student problems.

The student himself should realize that to seek professional help does not amount to an admission of insanity. Rather it is an acknowledgement that various facets of the personality have somehow become out of phase with the environment. Professional help is for most emotionally disturbed students merely a strategy for a more efficient adjustment of the self to the environment of a kind that almost all of us have to make many times in our lives. It is not abandonment of the self to others but an attempt to fulfill the Socratic dictum: "Know thyself."

There is a tendency for any mass movement to swallow up its members. Personal achievement and ethical considerations are sacrificed to the cause. Writers become propagandists and the many concerns of life are abandoned in a single-minded pursuit of final victory.

We remember the case of Roy Wilkins of the NAACP. His organization had sponsored a non-violent demonstration in Washington D.C. to lobby for the passage of what became the 1964 Civil Rights Bill. He received a telegram from Mao Tse-tung congratulating his organization in its action against our imperialist government. Wilkins wired back his thanks and added that he looked forward to the chance of writing a similar telegram congratulating a large number of Chinese massed in Peking for a peaceful demonstration against living conditions in China.

The cutting edge of Wilkins' irony could not be denied but the statement drew a withering fire from more radical Negro leaders. Men who hadn't had a good word for a white liberal in five years professed to be shocked at Wilkins' discourteous and impolitic statement. The message was clear. He's on our side so don't attack Mao. That a Negro could have any commitment higher than the Negro cause was inconceivable.

Some of this same logic was applied to Ralph Ellison's *INVISIBLE MAN*. This novel is a great and convoluted work of art which was judged by a large number of critics to be the best post-war American novel. But Ellison has too much artistic integrity to be a pure propagandist. So, despite an account of Negro life in America which is more eloquent than any rhetoric in indicting the white treatment of the Negro, the novel is condemned as "unfaithful to the Negro cause."

Now that the emphasis has shifted from attainment of civil rights to establishing Black Power, the dogmatic dichotomy between "we" and "they" seems to be widening. The white liberal's place in the Negro movement is being gradually reduced to "it's-all-our-fault" confessions while Negroes demand the primary posts in trampling out the grapes of wrath. Accompanying and fostering this push to power is a growing pride of race among the Negro.

For the Negro to try to assert his selfhood in pride of race after so many years of shame is perhaps not psychologically or morally culpable. But it is likely to be practically disastrous. Many Negroes are beginning to believe the old white Southern myths about the great physical and sexual prowess of the Negro. They are beginning to believe that they have strong ties with Africa when actually there are far fewer remnants of African culture in the American Negro than Italian culture in the average Italian-American.

But the worst consequence of this excessive pride of race (which, as I say, is only now beginning) is the hatred of whites, natural enough to begin with, which will be given a more or less permanent sanction by this kind of reverse racism. However justified by circumstances and events, the black nationalist's hatred of whites is not significantly different in its consequences from the racism of the Southern whites. Both separate the races, destroy possibilities for rational amelioration of conditions, and ultimately pollute the ideals of those who hate with single-minded hatred.

James Joyce fled from Ireland, not because he opposed Ireland's liberation, but because he saw that Irish nationalism was a cause which controlled men and destroyed their humanity. James Baldwin found that only in exile could he be James Baldwin and not just a Negro. So too, will it be the tragedy of Negroes caught up in the Black Power movement to be Negroes without ever being men.

# OBSERVER FEATURE

## Angers: An Indictment

*This morning's critique of Notre Dame's French speaking Angers program will be followed this Thursday by a more positive, but equally impressive consideration written by SMC student Suzanne Smithers.*

BY DON BRIEL

The Angers program is considered to be "generally successful" by the administration, according to Dr. Thomas Stewart, Associate Vice President for Academic Affairs. This is probably the evaluation held by the majority of the first Angers group. The question arises however, as to whether the program itself has been responsible for this success.

In other words, has the Angers program increased the potential for maximum student benefit and growth in Europe? Might a comparable student gain more without the aid of the Notre Dame involvement? There are varied problems in Angers, many of which can probably be traced directly to the relatively recent formation of the European program in general, and the French program in particular. Nevertheless, there is a lack of clarity in the specific aims of the foreign programs — most particularly in the prescribed method for getting the most from the "European experience". The responsibility for the success of the program too often rested on individual efforts. The organized program too often worked against the interests of the students. The greatest contribution of the organized program was the transportation to Europe which it provided.

One of the most important problems lies in the transition into the French way of life. The present system of initial studies tends to entrench rather than to remove the ghetto atmosphere of the newly arrived Americans. It is natural that a certain reliance on familiar language and culture will exist for a period following arrival. However, the precaution of establishing classes specifically for the foreign students is unwise. The result is the removal of the Ameri-



can students from the regular French university life. The fact that we resided, in French dorms in which even the French students have little or no contact only aggravated the problem.

The apparent reasoning behind the program's policy is one of protection, primarily for the students with little past experience in the French language. But rather than affording greater opportunity for progress through the basic French found in the classes, this policy has the opposite effect. It retards progress toward that goal by eliminating avenues through which we otherwise might have been assimilated.

Our efforts to come at the French system should not be limited to only the classroom. As much independence as is possible should be granted to the student so that he can join the real life of the university.

There was as well the problem (not found in the Innsbruck program) of insufficient travel time and restrictions concerning most means of travel. In actuality, although the school year for the average Angers student lasted from the end of August until early June, vacation periods were similar to those of Notre Dame, which afforded little time to see other areas of Europe in any depth.

Purchase of cars was excluded, as was their rental in the province in which we lived. This eliminated the possibility of traveling any significant distance for more than a short period of time. It also limited travel to the large cities and the tourist meccas which were easily reached by rail. Again this problem was not found in the Innsbruck program.

Hitchhiking, rental of cars outside the province, and all travel outside the protective confines of the province without an adult chaperone required parental permission. In a letter to all parents the director strongly advised against many approvals thereby, in many cases, effectively closing the matter to further consideration.

Other problems such as the questionable meats and worm infested salads of the student restaurant could be eliminated if arrangements were made of students to have most of their meals with the families with whom they were staying. The situation last year, in which many students were little more than boarders in French homes could be eased if a more adequate preparation and investigation of potential families were arranged.

Probably the most valuable aspect of the Angers experience was a new perspective on world affairs, an international viewpoint, and the ability to understand or at least sympathize with a culture which has different values, and different criteria for analyzing the world situation. The European programs have a tremendous potential in the building of a new and dynamic Notre Dame, which aims to be a "crossroads" in our age.

The key to the future "failure or success" of the program lies in the policy decision which the University must make. It must decide whether it will attempt a decisive integration of American students, or whether it will be satisfied to maintain a ghetto for Americans. This ghetto will forever have only the facade of meaningful contact. We, on an individual basis will be strangers to the French and we to them.



**NEW CHRISTY MINSTRELS**  
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 Tues., Wed. and Thurs.  
 Doors Open at 7:30

# The Mail

This is a copy of a letter that I have recently sent the Dean of Students. If you find it useful, please feel free to use it in your publication.

Fr. Riehle:

As I sit now composing this letter, I realize that this enterprise, this whole undertaking, is futile. Yet, as fruitless as it may be, I feel that for the sake of justice what I have to say must be said. Nevertheless, from the outset it must be clearly understood that I speak for no group or organization, no council or body of persons. I speak for myself and myself alone.

The matter that has troubled me for so long is the now much publicized incident revolving about Steven Heagen and his supposed narcotics violation. Indeed, it is not his charged violation that concerns me but, instead, the seemingly rash and even summarily unjust treatment by this university that has been a consequence of his apprehension by the South Bend Police.

I am not writing at this time to quibble about whether the laws concerning the possession and use of marijuana are reasonable or warranted. This can hardly be the issue. Steven Heagen has been charged with an infraction of the law and must answer his charges according to the law. But, for him to be suspended from this university without ever having been convicted of his crime or even without ever having stood trial is unequivocally illogical, unjust, and absurd.

Let us examine the facts. Mr. Heagen was arrested by the South Bend authorities in August. Now, if being suspended merely involves being suspected of a felony which is all that seems to involve - why was he not suspended at the time of his arrest and spared all of the unfavorable and perhaps humiliating publicity. Next, Mr. Heagen has pleaded "not guilty" to the charges of narcotics violation; and truly, under the law and its definition of just what is and is not a narcotic, the case against Mr. Heagen for possessing uncut and undried marijuana may very well be dismissed. Finally, and more importantly still, is the fact that Steve Heagen is innocent until proven guilty - not just presumed guilty.

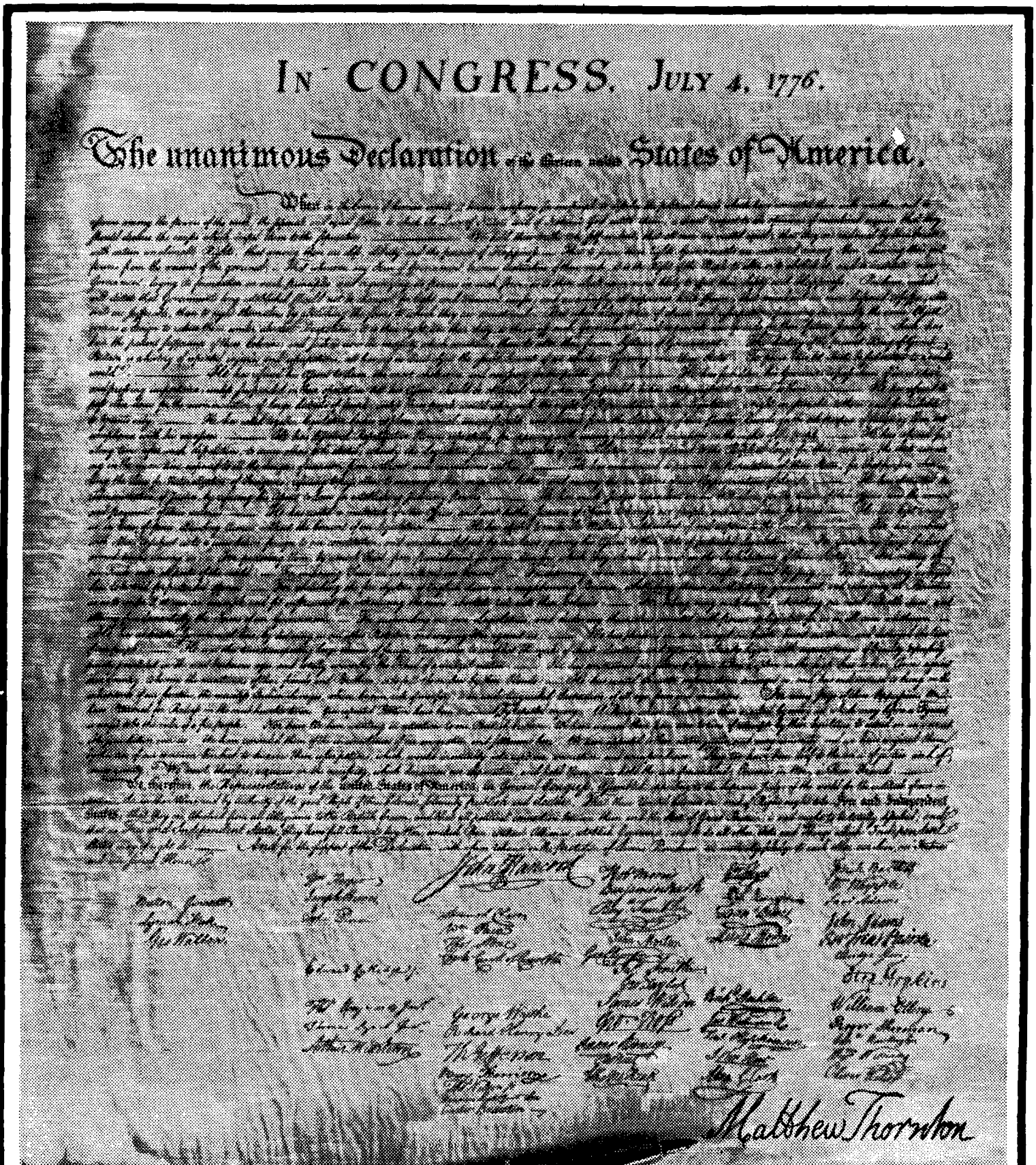
Thus, Steven Heagen is, right now, legally an innocent man who is merely suspected of a crime but who has, by some quirk of justice, been suspended from a university that seems to be more concerned about its public image than the welfare of its students.

Sincerely,  
Douglas A. Salem

## Student Government Calendar

- Monday, October 2nd: U. S. SENATOR MARK HATFIELD, speaking on "VIETNAM AND THE G. O. P."—8:PM Library Auditorium
- Tuesday, October 10th: Georgia Rep. JULIAN BOND, first Negro legislator since Reconstruction, speaking on "THE FUTURE OF BLACK POLITICS." Lecture in co-sponsorship with the Action Student Party. 8:PM, Law Auditorium
- Friday, October 13th: Homecoming Dance, NIGHT AT DELPHI, Stan Rubin Orchestra. Homecoming II in La Fortune
- Saturday, October 14th: Concert at Stepan Center with Johnny Rivers and The Fifth Dimension
- Sunday, October 15th: Breakfast with Fr. Hesburgh and brunch at Eddie's Hare and the Tortoise
- Sunday, October 15th: FATHER JAMES KAVANAUGH, will speak on his book in a lecture entitled "A MODERN PRIEST LOOKS AS HIS OUTDATED CHURCH."—8:PM

- Library Auditorium
- Tuesday, and Thursday, October 3rd, and 5th: Tux Fittings, South Alcove, 2nd Floor La Fortune, 9 AM to 5 PM
- Tuesday, October 3rd: KENNETH P. O'DONNELL, John Kennedy's coldest political advisor, speaking on "THE KENNEDY YEARS"—8:PM Library Auditorium
- Wednesday, October 4th: "THE BLACK FOX", the story of the rise and fall of Adolf Hitler. This is the first movie to be shown in the Commission's Documentary Film Series. Continuous Showing from 7:30PM Engineering Audit.
- Friday, October 6th: Homecoming Kickoff Party, Red Garter at Christ the King Hall
- Saturday, October 7th: New Christy Minstrals Concert in Stepan Center, Tickets \$3.00 & \$4.00.



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### Those Sorry Totals

	NOTRE DAME	PURDUE
First Downs Rushing	8	5
First Downs Passing	18	9
First Downs by Penalties	1	
<b>TOTAL FIRST DOWNS</b>	<b>27</b>	<b>17</b>
Number Attempts Rushing	34	37
Yards Gained Rushing	127	126
Yards Lost Rushing	8	15
<b>NET YARDS GAINED RUSHING</b>	<b>119</b>	<b>111</b>
Number of Passes Attempted	63	35
Number of Passes Completed	29	14
Number Passes Had Intercepted	4	0
<b>NET YARDS GAINED PASSING</b>	<b>366</b>	<b>238</b>
Number Plays Rushing and Passing	97	72
<b>TOTAL OFFENSE YARDAGE</b>	<b>485</b>	<b>349</b>
Number Opponents Passes Intercepted	0	4
Number Times Penalized	5	7
<b>TOTAL YARDS PENALIZED</b>	<b>87</b>	<b>35</b>
Number Times Fumbled	2	3
<b>NUMBER OWN FUMBLES LOST</b>	<b>0</b>	<b>0</b>
<b>NOTRE DAME</b>	<b>7 0 7</b>	<b>7 - 21</b>
<b>PURDUE</b>	<b>6 0 8</b>	<b>14 - 28</b>

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It was a terrific buy.

2. That's what you said about the spelunking outfit you bought last week.  
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3. And the condor eggs?  
Could you refuse 2 dozen for the price of one?

4. No wonder you're always broke.  
But look at the buys I get!

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### Catholic Confab Slated Here

Sometime in February the National Steering Committee for Catholic Colleges and Student Leaders will convene here at Notre Dame to discuss the present and future of Catholic education and the student involvement in it.

The fact that the conference is to be held here at Notre Dame does not imply that it is a Notre Dame conference. The choice was geographical. Nor, according to the Public Relations Officer, Mike MacCauley, does it have anything to do with the NSA, although he did admit they would use NSA material.

Chris Murphy explained there would be two sessions of the committee, one in February and the other in April. The purpose would be for the Student leaders to go back home and "wake up the students." Once this was done and enthusiasm was generated, they could finalize their statements.

Chris Murphy admitted it would be a bit difficult to generate this at Notre Dame because "the Student body is to the right of the student government."

Once the Catholic colleges have discussed their problems among themselves they will do the same with all American colleges.

The Student Union Academic Commission's lecture by Kenneth P. O'Donnell will begin at 7:30 p.m. in the library auditorium, Tuesday evening. Mr. O'Donnell, John F. Kennedy's closest political advisor, will speak on the "Kennedy Years."

Starts Friday  
Oct. 6

"THE LOSERS"  
and  
"THE TRIP"

Avon Art  
Theatre

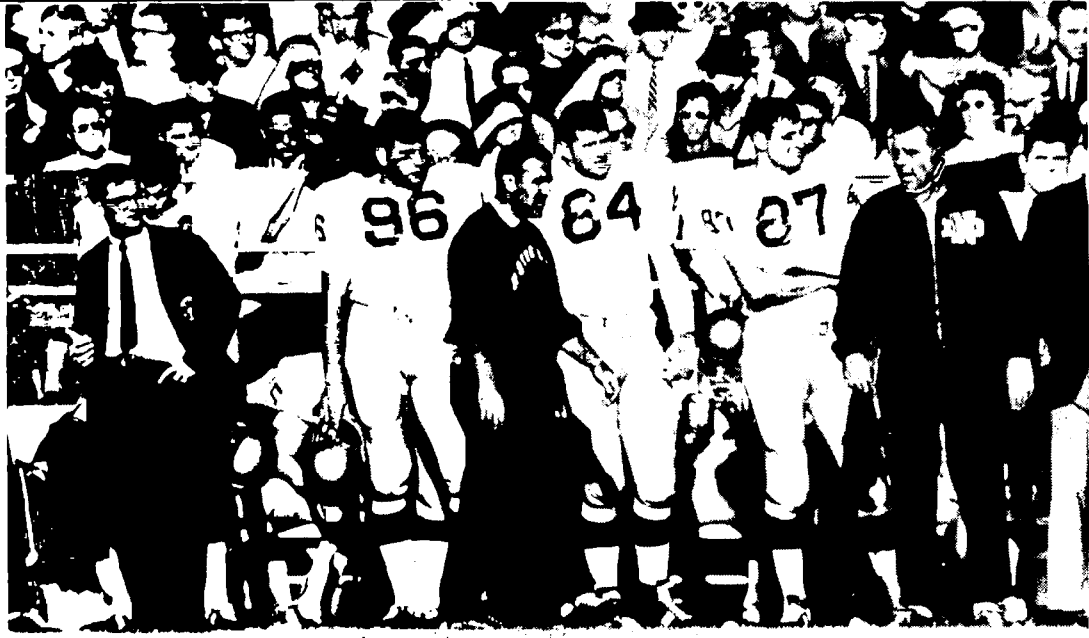
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PHOTOS BY JIM CONESTARO

THE IRISH EYE



David Armed

BY TOM FIGEL

Last week Michigan State, Alabama, and Miami took it on the chin. Last Saturday Notre Dame joined the group. It's a topsy-turvy world and last Saturday Notre Dame tumbled with it.

For some at Notre Dame, it will be the end of the world, cause for suicide or too much beer. For them, it's finding that the world has no Santa Claus or that cotton candy causes bad breath. They're the ones who came to Notre Dame because of football and will love it as long as it's team is big time and winning. They're the ones who don't know about the university attached to the football stadium.

For others, it's a surprise - and a starting point. The team did well against a surprisingly tough team. They never gave up, although they never went ahead.

There was something to be proud of last Saturday - Terry Hanratty's impressive records, the come-back and give 'em hell Irish attitude present during four quarters, the champion who went for it all the way.

Not that Notre Dame's year is nipped in the bud, that it's time to hang up the spikes and claim academic excellence alone. The '65 season began the same way and still Notre Dame almost lived it down. Saturday's game was close and the statistics were impressive. The breaks went the other way. Purdue's game could have been a single effort, could have been played by a team ten miles over its head. Purdue could have been a David armed.

It's hard to count Notre Dame out. It would be foolish to try. You've got to feel sorry for Iowa next Saturday, or Southern Cal, or Illinois, or Miami. Saturday made the struggle more difficult but it didn't make it impossible.

Part of being Number 1 is the ability to lose and come back. It's more than being a consistent winner. It's never giving up when you're down, instead being the constant threat which gives the top dog gray hairs and extra practice sessions. At Notre Dame, it's a bond between the team and the school it represents, a personal knowledge that no other school could send finer men onto its field.

If football to Notre Dame meant only winning and only money, you could count the '67 squad out and begin remembering. But at Notre Dame football is a game and part of the game is sometimes coming back. It's enough for Notre Dame to know it's the best, even if luck sometimes keeps the world from knowing.

Saturday's loss would have disqualified a lesser team, but not the Irish. They have a school behind them and a school which knows its team is better than any other.

For the Irish, that adds up to a lot. It adds up to a team which still has a chance. You can bet that the Field House is jammed next Friday and you can already feel for Iowa.