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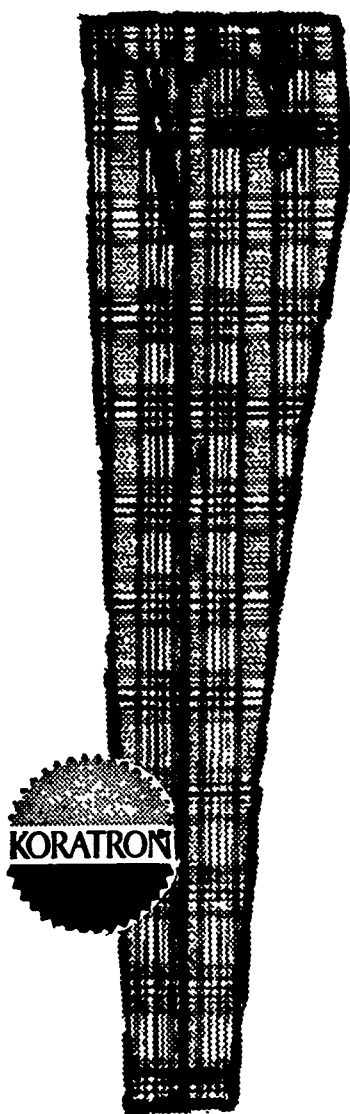
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ON THE CAMPUS...NOTRE DAME

letters

The SCHOLASTIC welcomes letters from its readers on all topics of current concern. Letters should be addressed to William Cullen, Editor-in-chief; Scholastic; Notre Dame, Indiana, 46556.

NAPALM

"In addition to classes and sports and clubs, there was the war. Brinker Hadley could compose his Shortest War Poem Ever Written —

The War
Is a bore."

Hoarse and fatigued from so many left wing/right wing, dove/hawk, to not bomb/ to bomb arguments, I had adopted the above citation from John Knowles' *A Separate Peace* as my viewpoint on the Vietnamese so-called war. This, of course, was a very convenient, admittedly cata-tonic reaction — in today's parlance, a cop-out. And I was happy-safe from the talons on one side and from the flowers on the other. Yes, the so-called war was a bore, and I was no longer scratched and sneezing.

Mr. Lavelly, however, changed all that with his article on napalm. Having read numerous articles on this particularly *au courant* weapon, I myself am surprised that yours elicited any emotional response. But it did, and I am sad. You see, the oxygen in my little bomb shelter was burned up also. And my eyes burned with tears both for the man-made monsters and the monster makers (men?) as I recalled a comment I heard on a Detroit radio station this summer. "Napalm, in my opinion, is the best thing we've got to burn the filthy vermin out of their holes."

Look at the child in the picture. Vermin?

Louis A. MacKenzie, Jr.
225 Holy Cross Hall

ANARCHIST OR LIBERAL

EDITOR:

When the time comes that consensus demands a change, there are two roads to travel — that of the anarchist who has no faith in the existing order of things and wants to destroy it as completely evil, or that of the liberal who wants to

build a new and better future on the foundation of history.

Each Notre Dame student must carefully decide, without being influenced by emotion, which of these ideas will best serve Notre Dame.

John F. Gaither, Jr.

THE OTHER SIDE

EDITOR:

I have just finished the article "A Fly in the Milk Bottle" in your most recent issue. I have no idea who wrote the commentary which introduces and ends the article, but I must object to the writer's tone in the last paragraph. He says, in reference to the Afro-American society, that it is "Not a radical group like the black organizations at Northwestern and Howard. . . ." The tone is like that of a slavemaster referring to his "good niggers."

More important than the tone of the statement, however, is what it implies about the writer's attitudes. That he could label the black groups at Howard and Northwestern radical indicates that he is unable to break the bonds that his limited point of view imposes. The *Chicago Tribune* also labeled the Northwestern black students radical; but it was forced to recant, however, when it examined the facts from the black point of view. And that is what this whole thing is about: going beyond our limited cultural viewpoints to see things as the other side does — and ultimately to feel as the other side does.

Noel Don Wycliff

"DON'T GET LAID"

EDITOR:

As a former Notre Dame student — one who loves Notre Dame not with the blind love of a football loyalist but who rather appreciates what Notre Dame has done and how much she has grown as a force and an example in the Christian world — and as a person involved in Catholic education, I would like to react to some of the things I read in the September 20 issue of the *SCHOLASTIC*. If you are a typical modern-day college dissenter, I realize you will have little respect for someone who wants to dissent with you, and therefore don't expect that you will print this in the *SCHOLASTIC* — that would be

too much. Maybe, however, you will read it and pass it around to Messrs. Rossi and Puking (?) — is that what the Editor of the *Observer* signed on page 5 ??? Wouldn't it be ironic if his name and my reaction were the same?

REACTIONS:

1. You say you have "No Faith" in the present administrative and academic structure of the University. NO faith — do you really mean *none at all*? Why did you apply for admission to Notre Dame — it hasn't changed that much since you arrived on campus.

2. When you express dissatisfaction with the "rigid imposition of required curriculum," and "the sterile social atmosphere," and the "monastic disciplinary system," I wonder again if you had ever read the Notre Dame catalog before applying for admission. Did you think that all-male enrollment was just a come-on for queers? Did you look at the list of courses you would be required to take — that rigid, imposed curriculum? Or were you so excited that Notre Dame would accept YOU that you ignored these realities?

3. You say "something" is wrong at Notre Dame that REQUIRES a "radical restructuring of the University." First you must know exactly WHAT is wrong before doing any restructuring. You sound like a quack surgeon who wants to operate and then see what happens when you get inside. Maybe all that needs restructuring is the admissions policy — more selectivity.

4. You say that for the first time the "leaders" of the student organizations are united to work for a single goal of *this* type. First, of *what* type? What type of goal do you have? How do you define a student leader? Has any one student presented a plan to the student body and had them vote for him to carry out the plan? *That* would be a leader. Can an appointed representative really be considered a *leader*? Doesn't *leader* mean someone whom the majority rally around? I'll have to see that.

5. You say that "we KNOW an overwhelming majority of the students refuse to accept a system of life and study which has been imposed upon them *against their will*." It sounds as if Notre Dame had asked you to attend under false pre-

tenses. Didn't all of you students apply TO Notre Dame? Did you read the catalogs, attend orientation meetings, visit the campus, talk to other students before deciding to attend Notre Dame? I think so. So then, what has changed to make it tougher than when you were a freshman? Did ND misrepresent the "sterile, rigid" conditions? I've never read a catalog from ND that advertised a Playboy club on campus or wild times in South Bend or ready access to girls, or a chance for students to run the University.

6. You complain about not being able to organize your curriculum, the irrelevant courses, having to learn things you don't want to learn — do you realize those are the time-honored excuses of a student whose grade point average is not too good? Have any of you self-styled experts developed a curriculum, based on empirical evidence, that is better and more relevant than that now in force, and presented such a curriculum to the various academic councils? Simply changing the courses so they will be less demanding and more entertaining doesn't guarantee that they will give you an education that will better prepare you for living as a Christian in today's world. After all, I don't think the recent graduates of Notre Dame are so bad off that *any* kind of a change will produce better men.

7. You speak of drugs and alcoholism — do you really think a philosophy course by Sartre would change that? Notre Dame and every other college and university has had a great number of boozers throughout their history. Pot, LSD, etc., are extensions of the immature reactions which cause kids to booze it up rather than accept responsibility and reality. True LEADERS — the Kennedys; Pope John; Father Hesburgh; yes, Ara; Lindsay; Eisenhower; MacArthur — I don't recall them abdicating their responsibilities to the decisions they might reach through a "trip." This is simply a fad that immature students experience on their way through semi-post-adolescence. After all, you guys can't get even with your fathers by getting pregnant.

8. When you say that the "University in its present form is a failure," you do more to show how frantic you are for a convincing argument than

anything else you write. If Notre Dame is a FAILURE, by any definition of failure, then I really doubt if any human institution will attain success. This is patently ridiculous. Maybe the "failure" to provide a bathroom in the bus shelter for those mature college students who can't plan ahead when they have to go potty is your idea of failing. Or those hard kneelers in the Grotto — aw, do they give your knees "owies"? I wouldn't think anyone used the kneelers in the Grotto, there are so many "non- and anti-Catholics" on campus. As for the "high" prices of Cokes and shoe repair — why, don't you modern leaders know the principle of economic boycott — or is that taught in one of those "rigid" courses you don't want to take?

9. Finally, the most degrading — to YOU — statement of all is the cut about Father Riehle's job as a shoe salesman being a dubious qualification for his job. In case you don't know it, ND had a rather well-known and successful football coach who was "only" a mail clerk before arriving at ND; we recently had a President who was "only" a hat salesman before entering politics; we had a Pope who was "only" a farmer before becoming a priest; did you ever happen to think that between entering the seminary and being ordained, Father Riehle may have learned something else than how to sell shoes? Pray tell, Mr. Garreau, what qualifications do you have which make you an authority on university discipline?

Well, those are one man's reactions to your charges about Notre Dame. It has been suggested, and I can only wonder if it is true, that those of you who want to scrap ND and start all over are proposing it because you have less moral courage, less faith and less determination than those who have gone through Notre Dame before you. If you ever stop to consider the achievements of the Notre Dame men through the last century, you might ask yourselves, "What did they have that helped them through this tough, sterile, rigid, disciplined structure so that they could become the MEN and achievers that they are?" Why not ask yourself what you are lacking? Why do you insist on things

being greased and easy for you to slide through? Why are so many of your generation afraid to fight in Vietnam? Of what are you so ashamed that you have to hide your face behind long hair? What do you lack that you seek the courage of alcohol and drugs?

In conclusion, let me offer you an alternative or two:

1. Defect, as other cowards have done — go over to the enemy — quit school, go to Canada, join the Haight-Ashbury dropouts, matriculate to Columbia or Berkeley. Show Notre Dame what they are losing.

2. Suck it up — be a man — don't get drunk, don't get laid, don't get flunked. Become a Notre Dame man by going through what thousands of other (perhaps better) Notre Dame men have gone through.

3. If you really feel that you have the answers to making ND even better (not easier, no weaker, but *better*), then attack the problem rationally, logically from a pedagogical, philosophical, psychological standpoint, with concrete evidence to back you up. This kind of approach — cold proof — even a former shoe salesman would be unable to refute.

By the way — who pays your tuition?

James Swann

The author of this remarkable document was contacted by telephone earlier this week. He calmly and lucidly explained that after getting his M.A. in education from Notre Dame he went on to become a teacher, counselor and coach in Catholic and public high schools in Louisville, Kentucky; Niles, Rockford and Chicago, Illinois, and currently has thirty hours of credit towards his doctorate from the University of Illinois. This is his first year as superintendent of the dual campus Aurora Central Catholic High School. Previous to holding that post, he was principal of Madonna High School. Before contacting him at his office, we spoke to his wife and young daughter at their home. They seemed to be lovely people.

— Ed.

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Editorial: Faculty Power

"The fact that a few professors are offensive in asserting their own importance," says McGeorge Bundy in September's *Atlantic*, "should not blind us to the interesting point that by and large they are right."

Interesting point indeed, for the fact is that men of learning are gaining more and more power, both in American society and in the universities that spawned them.

Bundy points out that "Both the law and the mythology of the university run against the view that the faculty is the vital center." However, he adds, "It is a fact of history and a necessity of academic politics that no board of trustees has ever made a university great, and that where a president has done so it has been always and without exception through his faculty."

And that this is so is readily seen. It is the law of supply and demand. Administration members are expendable. If Father Hesburgh were to quit tomorrow, a replacement would be forthcoming rapidly enough. There are at least three men that we know of who are being championed for the post. Granted, they might very well not have the awe-inspiring energy that Hesburgh has brought to the job, or the vision and strength of will that has enabled him to bring this University from the backwaters of education that it was in in 1952 to the mouth of greatness where it floats uneasily today. But we have no reason to believe that they would be anything less than competent.

Students are extremely expendable. Everyone knows how many applicants Notre Dame turns down every year. There is no reason to labor that point.

But the faculty is not expendable. They can go elsewhere, and sometimes do. As a matter of fact, a competent faculty member has to be really charmed by the aura of this place to stay, because the financial remuneration alone as reported in a recent AAUP study surely can't be keeping him here.

Students do have a certain amount of power. They can raise enough hell (of course, risking expulsion all the while) so that the University's reputation is besmirched and money, promising students, and potential faculty members are driven away. Or for that matter, they can bring the whole academic process to a grinding halt *a la* Columbia if for some reason they deem destruction of the institution more important than their own education.

But the faculty's power is tremendous. All they have to do is leave. And they can do that for no better reason than that they are not totally enraptured by the education process of the University. Without good faculty members, the University is finished. No new government grants. No ability to improve the physical plant or to make salaries more attractive. No good students. No respectable new faculty members. And the downward spiral continues.

The point is obvious for those students who feel they are making legitimate complaints about the University. Those who desire change at Notre Dame have been banging their heads against the parallel brick walls of an inertia-bound Administration that has been in office too long and is tired, and a populace of underclassmen that has perhaps not been here long enough yet to have been brought up short by

the maturing, enlightening experience of having their idealism burnt and burnt badly by the present system. Yet they have by and large ignored the facts that

- 1) The faculty is the group that really has the power for change.

- 2) They also have the attitude. They want to see Notre Dame become a great and progressive place of higher learning, too. The pace at which they seek change may be somewhat slower than that of the students, but that does not mean that their desire is any less real. After all, they have to work here. Furthermore, their academic reputations are inextricably bound to the quality of the institution.

- 3) Most important of all, they are open to the students' complaints. If Dr. Carberry is to be believed in the interview on page sixteen of this issue, their first concern is for the student. After all, their chosen profession as educators demands that they be able to get through to their students, and their role as the educated means that they search for response and fresh ideas from their pupils.

This is of course not to suggest that faculty members are by nature immune to narrowness or error. Nor is it to say that they are to a man eager to let students into the power structure. However, the point is obvious that the faculty and the student body often have parallel interests. Perhaps the proponents of change at Notre Dame should now turn their efforts toward this receptive and powerful audience.

in passing

HOMECOMING I and II are dead. Dave Gutowski, chairman of Homecoming weekend, has announced that there will no longer be a distinction between the two dances. This year, there will be a choice between two dances of equal stature. LaFortune Center will boast a buffet supper and music supplied by the "Magnificent Men." Stepan Center will host Les and Larry Elgart in a dignified atmosphere. Both are formal. Both cost ten dollars.

The confusion resulting from last year's selection procedure will be alleviated by a totally computerized selection of the 1000 winners. "An Indian Summer" should prove to be very enjoyable, whether your tastes run to the intimate or to the exhilarating.

WHENEVER anyone asks an American rugger for an explanation of his sport, the simplest and most common definition of it is usually, "It's like English football." The simple and unhappy historical fact is, however, that rugby, for most of the last 100 years, has been the black sheep of American sports. It wasn't until well past World War II that the game was able to start regaining the ground it had earlier lost to gridiron football.

Rugby, has become Americanized. And American rugby is going places.

Notre Dame's Rugby Football Club is a fine example of this new breed of American ruggers . . . they play hard during all "three-halves" of the game (two halves on the field and one at the party). At Notre Dame, where rugby's offspring has already become a part of the foundation, rugby has begun a proud tradition of its own. The N.D.R.F.C. has already begun its fall season with a show of force by downing well-psyched Wheeling College squads by 14-3 in the "A" game and 9-0 in the "B." With this under their belts, the ruggers, coached by Professor Kenneth Featherstone, look forward to further victories this fall over the

University of Iowa, Palmer Chiropractic College, The Cleveland R.F.C., the University of Michigan, the University of St. Louis and Indiana University. The main items on the spring agenda will undoubtedly be the annual Irish Challenge Cup (played here) and the Midwest Tournament (played in Chicago). There will also be a tournament in Bermuda with the Ivy League schools that will probably constitute the ruggers' Easter trip. All in all, a very tough year is in store for our own R.F.C., but as team captain Neil Harnish has stated, "A winning season has become a habit with our rugby club and it's a healthy one we don't intend to break."

NOTICE to the St. Mary's Student Body;

Re: Enforcement of the Present Regulations

—Wednesday 9/25 Joint Meeting of the Legislature and Judicial Board

— EXISTING REGULATIONS ARE TO BE ENFORCED BY ALL MEMBERS OF THE STUDENT BODY

— Students must sign out when leaving campus

The perennial debate concerning the inadequacies of the present sign-out system again ended in deadlock.

The contingency of students upholding the idea of sign-out (which is the majority) base their argument largely on the emergency theory. They claim that if a girl must be contacted immediately, her sign-out card, with the recorded destination, would expedite matters greatly. Those opposing argue that this is unrealistic: if a student signed out for ND, will the school search every dorm, lounge, and bush until they find her? Their chances are rather remote. Besides, one does not legislate the general from the particular; this in effect would force a complete revamping of school laws.

Perhaps the main reason

that little progress has been made in the formulation of a better sign-out procedure is the disagreement in methods. One group feels that the revision of the present system would be worthless. One junior compared it to plugging up holes in a wall; it looks better, but basically it is the same wall. The same is true of the sign-out system; any changes must be centered around the basic question: Why should there be any sign-out at all? Until someone is able to give a concrete reason why, the present proposals of red tab only, confidential sign-out, elimination of ND sign-outs, passes, etc., shall have no greater efficiency than the present system.

WE saw a freshman crying, a junior staring in disbelief, and a senior thinking, perhaps, of USC. It was the afternoon of the "Poll Bowl," the historic confrontation, which came too early in the season for either Purdue or Notre Dame, or any other team to cope with. During the week, it was Ara proclaiming the merits of Keyes and Company, and Jack Mollenkopf hailing the invincible Irish.

So came 1 o'clock, Saturday afternoon, the big money was on N.D., although many were skeptical. A lot of people were left with egg on their faces. Notre Dame didn't win, Purdue did, 37-22.

The Keyed-up Boilermakers dominated the afternoon, and will be on top of the polls in the coming weeks. This game was the worst point attack on the Irish in 62 games.

The statistics are deceiving: ground gain by both teams was almost identical; 454 for the Irish, 479 for Purdue, but the Irish got more of theirs in their own territory, while Purdue was drawn to the end zone like a magnet.

Leroy Keyes was the man of the hour for the Boilermakers, scoring two touchdowns on 16- and 18-yard runs, and passing 17 yards to amazing Bob Dillingham for another score. Not only was the defense honored by Keyes, Jim Seymour found him a menace at crucial

times as a defensive halfback, and couldn't really get by him.

Terry Hanratty was 23 for 43 on his aerial attack, but not enough to Seymour to do much good.

The turning point came in the second quarter, when Purdue scored three TD's in three and a half minutes: a 16-yard sweep by Keyes, a 17-yard pass from Keyes to Dillingham, and a pass from Quarterback Mike Phipps to Dillingham. Two of the three TD's were the result of Irish fumbles recovered by the crack Purdue defense.

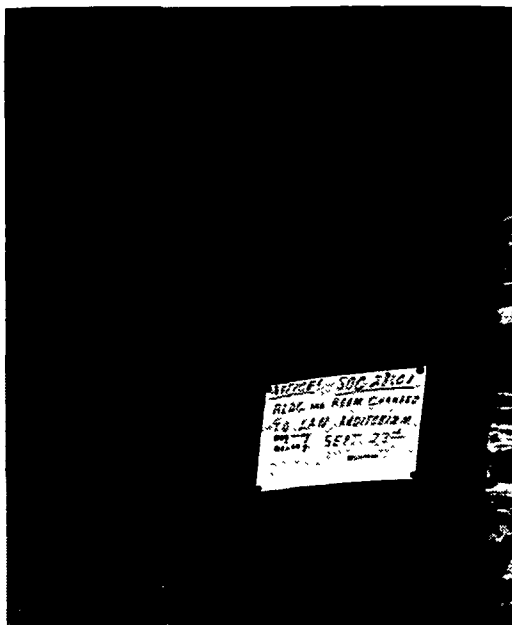
We could go on, but why bother? Ara said after the game, "It takes about five games before you can really select a number-one team." Why be forced to select one after only a game or two? Why put so much outside pressure on two teams, when there's enough rivalry already generated. It's an absurdity.

To knock on the door of Father Lange's gym, expecting an Adonis to issue forth, and instead to be greeted by a painter and 75 classroom desks, is disconcertingly anticlimactic.

For Fr. Lange's gym is no more. Fifty-one years ago, Fr. Bernard Lange began his long campaign to provide a well-equipped gym for Notre Dame students. All the money he took in from those who worked out in his gym, he spent on barbells, weights, jackets, and medals. In time, weight lifting became a club sport at Notre Dame, and by 1968 approximately 300 students were using his facilities.

But personal mystiques have little place in the Athletic and Convocation Center. When the Center is turned over to the University on November 23, a new gym will be provided. The equipment, however, will be Fr. Lange's. Until then, those interested in lifting weights have to use Dave's Gym in South Bend — Fr. Lange's old niche has been converted to a salmon-tan classroom. (The paint is fresh, but the school installed a used blackboard.)

Father himself still lives in his room at the Student Infirmary. And though he's 81, friends report that if he could have had his way, he would be back in Brownson Hall, keeping track of barbells and meets and his boys.



Seen in passing this week: Father Lange's Gym, alias Soc. 28.01; Sign out at St. Mary's; a vacant bed in no man's land; a notorious O.C. house; and the ND ruggers in action.



on other campuses

FORMER Student Body President David Harris returned to Stanford last week. He was accompanied by his wife, Joan Baez. Harris is presently appealing his conviction for draft-resisting.

Miss Baez told the crowd that all American youth are brought up as schizophrenics. According to Miss Baez, all children are brought up believing that they should love their neighbors. Then, when they reach age 18, "everything is sacrificed to the nation."

Harris said, "If you begin to live brotherhood, and are between 18 and 35, you run smack into a social institution. If one chooses to continue living in brotherhood, it means taking on a new social role — the social role of prison. I can find, in my humble search, no more honorable role than that of a criminal."

Miss Baez said that America needs a revolution. "It will come about," she contended, "when everyone realizes that no one has a right to take another's life."

She showed a picture of a severely burned Vietnamese child and said, "Something is standing between decency and that child, and we are part of that something. Time is so short; people are hungry, people are dying."

She said that sufferings and violence will end when all men come to realize that there is "one family on earth, not tribes or nations."

MOST of the intermediate-size Catholic men's colleges in this country have given up football as a varsity sport, due to various reasons of cost, time, and manpower. This means, essentially, that Notre Dame is *the* Catholic football school (or football mill if you prefer). This being the case, it has been long viewed as a sin approaching heresy to speak ill of the Fighting Irish.

Now, in this context, we present, verbatim a column from the *Villanovan* by one Peter Philbin:

"Another reason for writing about this thing called spirit, however, is the constant talk about Notre Dame spirit ad nauseam. There is no college on the face of the earth that I despise more than the Fighting Irish. All you hear is how Notre Dame men hold up their heads proudly when speaking of their alma mater and how they support

their team undauntingly through thick and thin. All this may be true, but then you get the line about how great an academic institution it is. Granted there may be some extremely intelligent people in South Bend, but not too many are football players. Not to say Villanova has been guilty of this but to nowhere near the extent of our Catholic counterpart in the Midwest. These are not generalizations either, as any honest Notre Dame man will attest."

While people are trading accusations, it appears we should point out a few facts which Mr. Philbin has not been appraised of. First, while he is correct that there are very few intelligent people in South Bend, there are a great many in Notre Dame, and one need go no farther than Bob Belden and George Kunz, to name only two, to find intelligent people in shoulder pads. Could it be that Mr. Philbin is guilty of a little jealousy?

THE University of Oklahoma's Student Senate has begun its work for the year by passing a resolution in its first session recommending that 3.2 beer be sold at the Student Union.

The resolution, passed unanimously, cited as reasons for the recommendation the fact that "the Student Union is an establishment to fulfill the needs and the desires of the students," and the fact that many students regularly go off campus to drink. Therefore, it would be a source of revenue for the Union, as well as a legal convenience for the students.

AN award for editorial relevancy goes to the *Loretto*, Saint Francis College, Loretto, Pa., for their opening editorial of the year, here reprinted in full:

"We have been asked to state our position on the upcoming national elections. Before we attempt to issue our opinions, let us make it clear that Senator Eugene McCarthy was our candidate for the Presidency. When the party pros decided to ignore the wishes of millions of Americans supporting either Gene McCarthy or Nelson Rockefeller, we were left in a political vacuum without an opportunity to channel our energies to any degree of involvement. Swept into this political vacuum were not only college

students who backed McCarthy or Rockefeller, but also the members of America's intelligentsia. Political scientists, sociologists, historians, economists, and many other representatives of our nation's intellectuals who had rallied behind McCarthy's banner were left in an awkward situation after Chicago's comedy of errors.

"We do not endorse Richard Nixon; we do not endorse Hubert Humphrey. We cannot endorse George Wallace. In short, we will store our energies for 1972 in the hope that many of the party professionals will have retired then, and the doors of democracy will have reopened to welcome a government for and by the people. As far as 1968 is concerned, we will have to wait and see which of the three candidates succeed in their respective performances. As we see it, Nixon and Humphrey surely excelled themselves in the Miami and Chicago playhouses. Actors in a mediocre drama — that's all they are."

THE following "letter" from a member of the Oklahoma football team appeared in the *Oklahoma Daily* shortly after the game with the Sooners:

Dear Al:

I just got back from the game a few minutes ago and I decided I had better write and tell you about it like I promised.

As you know, we got beat. And to make it worse, I never got to play. Coach Fairbanks told me that he wanted to save me for when we get into trouble. So for the whole first half he kept me on the bench. Finally in the third quarter, they got pretty far out in front; so the coach turned to me and said, "Rocky, go in there."

So I jumped off the bench and started to go in, but, by then, my leg had gone to sleep and I had to sit back down. But while I was on the bench, I spent a lot of time observing the place, and I can tell you that Notre Dame is a lousy place to visit and an even worse place to live.

What makes it so bad is that it is completely removed from reality. It is as if one of the farmers around South Bend set aside some land out on the south forty and built a school on it.

And I mean way out in the south forty. There is nothing there. Just

a few buildings with funny words written on them, about 7500 boys and no girls. And the people there only care about two things — this week's game and the one that was held last week.

But you are probably more interested in knowing why we lost the big game Saturday. Well, I have thought it over for a while, and I have come to the conclusion that one reason is because they were so much bigger than us. Like Mike Treps, the radio announcer, told us down in the locker room after the game, "Even our broadcast crew was outweighed."

But, Al, I still don't think that was the big, main reason we lost. No, what I think is that we were out-religioned.

I don't mean to sound sacrilegious or nothing, but it's the truth. I mean, how are you going to beat a team that is practically playing on their own church lawn?

On one end of the stadium, the north end I think, there is a big library building, and on its side is a huge picture of Jesus. And, Al, I swear that he has his hands raised over his head as if he were signaling a touchdown. The people up there call him "Touchdown Jesus."

You can imagine what kind of effect that has on a team. I mean, you look up there and you see this huge painting looming over the

stadium staring at you.

How are you going to beat a team like that? Especially a guy like me who only says his prayers at bedtime.

I think that the only way you can compete with them is if you have all Buddhists on your team. These are about the only guys who aren't going to be psyched out by all that.

But, Al, that isn't all they had going for them. When they got ready to do the halftime show, about 10 or 15 guys wearing dresses or kilts or whatever they are called came running out on the field. Right then I knew we were in big trouble.

After the game this guy told me that these guys are real bigshots on campus and that it is a real honored position to have. I guess maybe guys up there have different tastes than we do back in Oklahoma.

Yours truly,
"Rocky"

A SPEAKER at Vassar last week told an audience that the nation's young people "are saying things we better begin listening to. If we ignore them," said Paul O'Dwyer, "we ignore them at our own peril."

O'Dwyer, who is the Democratic candidate for the Senate from New York, said all that young people are asking is that the nation "get back to the principles of the

American Dream."

"They are not demanding all that much after all, when they ask us to live up to the Constitution and the Declaration of Independence.

"They are not demanding much when they ask that their government pay absolute fidelity to the truth, that we do not invent words like 'credibility gap' as euphemisms for lying. They are not demanding all that much when they ask us to cut down on hypocrisy."

O'Dwyer, who supported Senator McCarthy for the presidential nomination, and who has repeatedly said that he will not support Hubert Humphrey, was asked after his speech what circumstances could induce him to back the Vice-President. He said only "A signed and sealed peace treaty on Vietnam" could change his mind.

While refusing to back Humphrey, he said he was "more interested in the principles of my party than its personalities," and for that reason would not vote for Wallace or Nixon.

O'Dwyer praised those who had worked in the student wings of the Kennedy and McCarthy campaigns, and urged a continuation of political activity by young people.

"Who knows," he said, "but that in a few years' time they might succeed in bringing democracy to both parties." —Steve Novak

feiffer

YES, MY FRIENDS, HUBERT HUMPHREY THE LEADER IS DIFFERENT THAN HUBERT HUMPHREY THE FOLLOWER.



HUBERT HUMPHREY THE CONDUCTOR IS DIFFERENT THAN HUBERT HUMPHREY THE ORCHESTRA.



HUBERT HUMPHREY THE CAPTAIN IS DIFFERENT THAN HUBERT HUMPHREY THE TEAM.



HUBERT HUMPHREY THE SHERIFF IS DIFFERENT THAN HUBERT HUMPHREY THE POSSE.



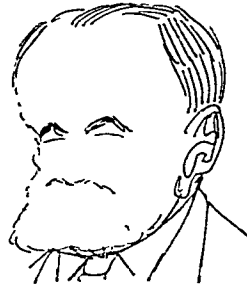
HUBERT HUMPHREY THE GUN IS DIFFERENT THAN HUBERT HUMPHREY THE MACE.



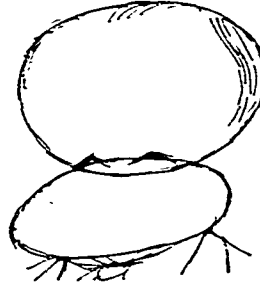
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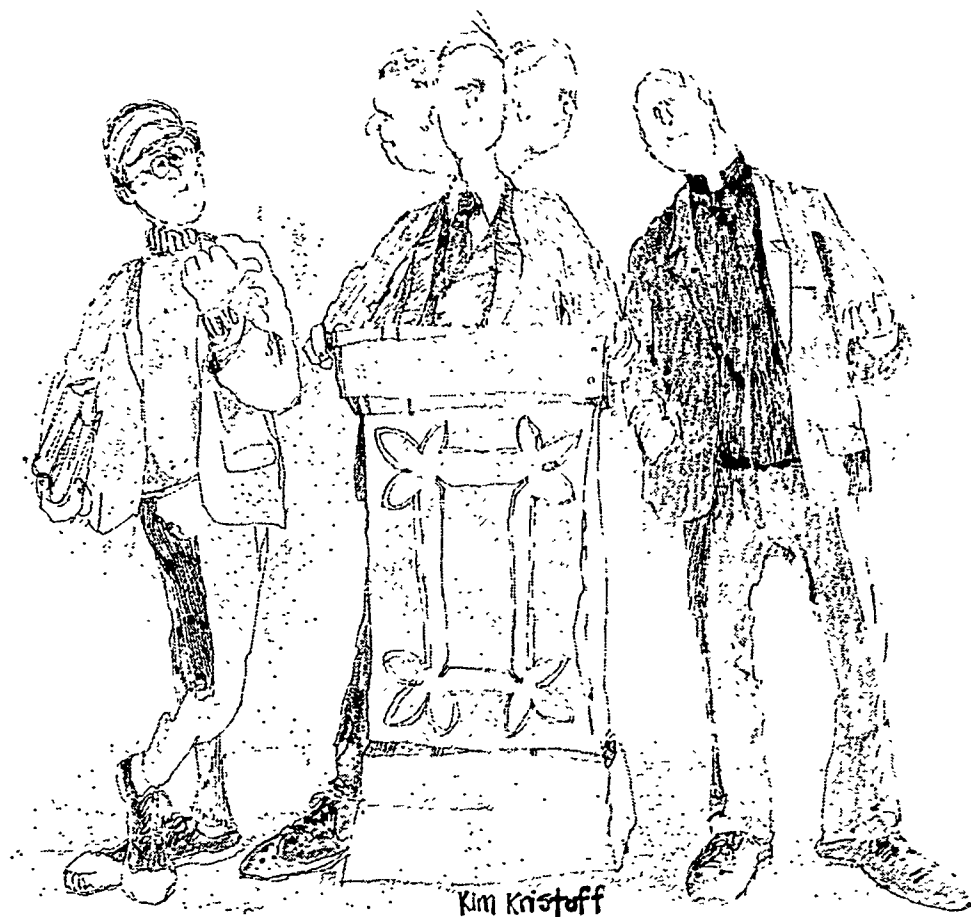


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Is the Faculty the University?

With the Administration usually pressed with immediate problems of management and financing, and the students really only in transit, the faculty may be the only body which can bring about the changes needed at Notre Dame.



The Faculty

BABIES are born everyday. It's a big thing, you know. Everybody's done it once in life—been a baby. And whenever a child is born, there is a good deal of hope and a good deal of fear. There is a hope that the infant will not be sick and contorted at birth. There is a hope that the infant will grow strong and true. But there is a fear that the child will become antagonistic toward its parents and cause them unwanted dismay.

Last year, a child was born; the parents, a conservative administration and a discontented student body, were a strange couple. And while the child was borne by the administration, it was fathered by student discontent. And in its youth (the formative years, ages 0-3), the mother and the father became increas-

ingly vehement toward each other. Needing an ally, needing moral and logistical support, both parents wooed the child. And as the child stood on the ridge of the balance of power, he looked both ways—and both ways were downhill. And he chose to remain atop the ridge and to tiptoe along the thin, ragged edge of the ridge. He chose to be a man.

The atmosphere surrounding the Faculty Senate is an atmosphere of hope tempered with caution. Everyone involved with the Senate realizes its potential, a potential to improve and to reform not only faculty but also student life at Notre Dame. But at the same time, it could become worthless if used only as a field of combat for propaganda clashes. To become more than a debating society, the Faculty Senate needs the



James Carberry:

A Carte Blanche Thing

Professor James J. Carberry received his B.A. and M.A. from Notre Dame in chemical engineering, and his PhD from Yale. After working for DuPont Chemical for two years, he returned to Notre Dame to teach in 1961. Except for a sabbatical that he took in 1965-66 to go to the University of Cambridge, England, he has been at Notre Dame ever since.

The Faculty Senate at Notre Dame is unique in American universities, Prof. Carberry feels. "Often, the faculty has little or no voice in the workings of the university" in other institutions, Prof. Carberry says. "But here, the Administration has welcomed and endorsed the concept of the Senate. Here the standing committees of the Senate actually rule."

"The Administration is really turning the whole ball of wax over to the faculty. It decides on appointments and promotions (within the faculty), curriculum changes, and (often) the organization of the University as a whole. We have a carte blanche thing."

While he feels that there is a certain amount of inertia present in the workings of the Faculty Senate, he is happy with the system. He feels that this year will see a great deal more interaction between the three "estates" of faculty, student body and Administration. His point is that if the students go about trying to achieve change within the University, it will be difficult to proceed with two attitudes—one for faculty members, and one with Administration members: general trust on the one hand and general distrust on the other.

Dr. Carberry sees himself, partly because he is in chronological age roughly between that of the students and the Administration members, as being able to see both attitudes. "Fr. McCarragher," he says, "tries to work in an Aristotelian context, believing that politics is the art of the possible." "Rossie and other student leaders have little patience with this because of their basically more idealistic approach."

He sees nothing particularly wrong with this. He points out that the Administration's approach is a common one in society, and therefore thinks it valuable that the students cut their teeth on such men. As he says he tells the Alumni, "If you see life as a game, you should have no objections to students engaging in preliminary scrimmages in college."

The one thing that he does find distressing is the attitude sometimes expressed by students that nothing is being done, and that the rest of the University is insensitive to their objections to the status quo. "As far as I and my colleagues are concerned, our first concern is the student." He points out that, in academics, the departments regularly examine themselves and try to improve the teaching situation. He points out that the new Dean of Engineering, Joseph Hogan, has brought about "an absolutely radical change in the curriculum, and a dramatic change in the college" since he became dean almost exactly a year ago. He says a lot of quiet change is occurring—the kind that you can't make into "front page news." He points to the appointment of Fr. Ernan McMullin, the new head of philosophy, and Fr. James Burtcheall, the new head of theology, as the current trend of the University. They, he says, "are attempting to create routine courses that are worthy" of being taken.

Dr. Carberry has real confidence in the structures and people who work them at Notre Dame. "People (faculty members), he says, "have come here from radically different backgrounds, and regularly have offers from different places to come and work. And many have no religious ties to Notre Dame. Yet they celebrate the flexibility and the fluidity of the mechanism for change here." And they stay. His point is, that while not all might be the way it should be, the chances for rational change here are better than almost anywhere else. □

unselfish dedication of its members to research proposed improvements for the University. Moreover, the Senate must remain open to the arguments of fellow faculty members, of students, and of the administration. It must decide not by ideology but by a close look at the issues.

The idea of a Faculty Senate was conceived in the spring of 1967. Implementation of the idea began in November of that year when the Senate held its first meeting; temporary officers were selected and a steering committee was formed to draft bylaws for the Senate.

Primarily an expressive organ, the Faculty Senate endeavors to represent faculty opinion and diversity of opinion on academic affairs, faculty welfare, and student life. Receiving and studying proposals from its own committees or from other campus organizations, the Senate reports the results of its study and its debates to the Academic Council or to other appropriate bodies within the University.

The Faculty Senators are elected by the faculty members within each college, one Senator for every ten faculty members — a ratio that would make even Rousseau happy. All colors of the political spectrum are, of course, represented: from conservatives like Bernard Norling of the history department to liberals like Edward Manier of the philosophy department or Fr. Ernest Bartell of the economics department. The hope among most members, however, is that all Senators enter debate with open minds. Senate Chairman Murphy points out that it would be a sad commentary on universities if the people within them were not capable of rational debate.

On academic issues, such as curriculum changes or the pass-fail system, the Senate derives its power not



elected by the faculty at large, the Chairman of the Senate and the Chairman of the Senate Committee on Student Affairs are *ex-officio* members of the Council. This Tri-Partite Council will provide the moonlight under which the faculty will be passionately wooed. Although Chairman Murphy thinks that student and administrative positions are not as solidly crystallized as is generally believed, it is certainly true that polarization has occurred. With the scale thus balanced, the faculty weight would be crucial.

The ultimate power of the Faculty Senate, a power that will probably go untapped, is the power of collective bargaining. But Faculty Affairs Committee Chairman Tihen denies this power will be invoked: "We would like to see faculty salaries high enough to attract worthy professors; but as far as squeezing out the last possible dime from the University, no" But the Senate officers will eventually change — and so will Senate policies. Besides the obvious application of collective bargaining on salaries and fringe benefits, the Faculty Senate could utilize its power to protest dismissed faculty members or to make other demands for faculty welfare. In these cases, the faculty would become unified under the aegis of the Faculty Senate.

Five personalities are likely to dominate any legislative action in the Faculty Senate. The Chairman and the Secretary of the Senate as well as the Chairmen of the three committees inside the Senate will carry the brunt of the Senate workload.

The Chairman of the Faculty Senate, Professor Edward Murphy of the Law School, appears intensely interested in the future of the Senate. A traffic cop rather than a city-planner, Murphy considers his duties as Senate Chairman to be organizational rather than ideological. "We want to try to evoke the best and most productive thought of the faculty. Any positions that I would now take on the issues that are still to come before the Faculty Senate might well damage the ability of the Senate to approach the issues in a spirit of free enquiry." To Murphy, the next year of the Senate will be extremely important because it will set precedents of power and procedure by which future Senates will act: "How meaningful the Faculty Senate will be depends not upon our constitution but upon our day-to-day conduct. You have to earn your spurs. There is nothing we can do with language and words and manifestos that is going to gain us the respect

All colors of the political spectrum are represented in the Faculty Senate: from conservatives like Bernard Norling of the history department to liberals like Edward Manier of the philosophy department.

from any formal mechanisms — it has no legalistic liaisons with the Academic Council, the chief policy-making organ within the University. Instead, it relies on its prestige. Unlike the students, most faculty members have more than a four-year stake in the University. The administration tends to regard the faculty in a more flattering light than the students since their views cannot be lightly discarded as part of an anti-authoritarian stage of life. Moreover, fellow faculty members — in some cases, Senate members themselves sit on the councils.

The Tri-Partite Council on Student Affairs brings the faculty another channel of power. Besides the six members nominated by the Faculty Senate and

The Faculty

of the students, of the administration, or of our colleagues in the faculty." Chairman Murphy's approach to the future of the Senate is, to understate the case, cautious. A man fond of theory but conscious of political realities, he would rather display his fears than advertise his enthusiasm.

In one of the most isolated spots on campus resides a man somewhat less than isolated from the possibilities for change in the operation of the university. He is Fr. Banas, rector of St. Joe's Hall and Secretary of the Faculty Senate. In August he sent off a questionnaire to all the members of the faculty to find out their views on how the faculty representatives to the Student Life Council could be most suitably chosen. The members were given a choice between three methods

of choosing representatives: (a) Faculty Senate nominating and faculty-at-large electing; (b) Faculty Senate nominating and electing; or (c) Faculty-at-large nominating and electing. The 40% of the faculty who returned their ballots (a good return for that time of the year, according to Fr. Banas) indicated a preference for the system in which the Faculty Senate nominated candidates from which the faculty-at-large would then elect six.

Ballots went out late last week and Fr. Banas, on the basis of the men who were nominated, envisioned an imaginative and creative group "who will come in with clean hands, able to create something distinctively our own to deal with our own unique situation." The Faculty Senate secretary pointed to a real enthusiasm



Peter Michelson:

An Intimidating Campus

Although he is not particularly active in campus politics nor in the work of the Faculty Senate on student life, Peter Michelson of the English Department undeniably exercises a significant "non-establishment" influence on many of the Arts and Letters undergraduates. In the following articles, the SCHOLASTIC records some of his thoughts on the ways in which the faculty can influence the students and the administration outside of the institutional structure of the University.

Before describing just how he thought the faculty could influence the students outside of the classroom, Professor Michelson talked about "the tricky ethical problem" involved as soon as a faculty member takes a definite public stand on a controversial issue like the war in Vietnam or the black problem. "Most people think that a professor is always supposed to be more or less objective, so when he commits himself to a univocal truth, he seems to be cutting off all other possible avenues." Michelson feels, however,

that if he makes a personal decision to support a certain position, and some students follow him in his stand, he is not at all being "irresponsible." In fact, in his three years at Notre Dame, he has frequently tried to "provide a support for expressions of opinion which on this particular campus are more embattled than they are on other campuses," mentioning in particular his participation in some of the anti-war activities on campus. "This is an intimidating campus in many ways; the pressure is so great for sameness. Individualism is hampered by the gorgeousness of the spectacle of Notre Dame. I mean, a football stadium packed with 60,000 screaming people, all of a single mind, is a pretty awesome thing." Michelson feels that at Notre Dame legitimate faculty power can be understood as a differing voice amidst all of this regularity, since "dissent has been an honorable position in the history of all democratic societies."

Concerning the student-faculty academic relationship, Michelson felt that the faculty could perhaps be more receptive to student suggestions concerning their courses. Although he ruled out direct student participation in the preparation of courses, noting that "the classroom is entirely at the disposal of the professor, once he has been hired," he did suggest several other ways the students could legitimately influence the faculty. Course evaluation was the first: besides being a service to the students, it could perhaps indirectly affect the choice of faculty by pointing out courses or professors that the students felt were or were not "progressive or responsive to the times." Professor Michelson also asked why the students had not organized themselves into working groups, by departments, by colleges, with the intention of making specific recommendations to their respective departments and colleges concerning courses and professors. Although these groups would serve in a purely advisory capacity, they would have "the sympathetic ear of the younger faculty." Their activities could range from recommending changes in required courses to refusing to enroll in courses which they felt were not significantly contributing to their education.

Professor Michelson ended the discussion by asking that the Administration take the educative function of the faculty more seriously. "The faculty is supposed to develop the intellectual tone of the University, but I think it can also define the cultural and moral tone of the institution. Up to this point, the Administration has been telling us, 'Exercise your wits, but don't cause trouble.' The supposition is of course that education has no consequences, and that the students are going to be as sweet as ever after they've become aware of local and national problems. But education does have consequences, and students are going to have the desire to actively educate everybody to what they've learned. It seems to me that this is what cultural evolution is all about." □

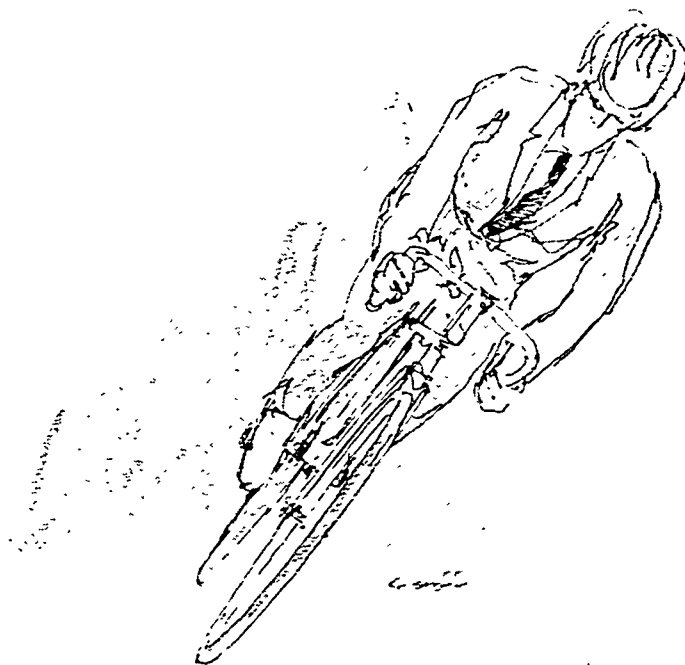
among the members for a Tri-Partite Council that had legislative powers in venturing to say that "the people elected will not be just a lot of 'sticks in the mud' who will vote against something just because we've always done it the other way." This, of course, does not necessarily mean that they will not uphold the status quo for other reasons. The first year successes of the Faculty Senate, the new cut system and the open speakers policy, can be credited, according to Fr. Banas, to the ability to avoid power moves by the administration and student body alike: "If anything, we're not going to be used as a weapon by one side against the other." Fr. Banas does not stand alone in enthusiastically seeing the Student Life Council as more than a stop-gap measure. But the real enthusiasm must come, not from the possibilities of the council, but from its actions.

Within the Faculty Senate exist three committees, one each on Administrative Affairs, Faculty Affairs, and Student Affairs. To grasp the relationship between the

Five personalities are likely to dominate any legislative action in the Faculty Senate: The Chairman and the Secretary of the Senate as well as the Chairmen of the three committees within the Senate.

Faculty Senate and its three separate committees, you need only compare it to the relationship between the U. S. Senate and its various committees. The committee lays the ground work for any action that will possibly come before the Senate itself. Fact and opinion is investigated, studied, and discussed. Sometimes compromise must be painfully worked out: Sometimes there will be a delicate problem of how to word a resolution. After discussion in committee, a resolution may be tabled or presented to the floor of the Senate. The process is not one which encourages overnight change. But, hopefully, whatever change is wrought will be rational and meaningful.

Certain issues do not easily fall under the jurisdiction of only one of the Senate Faculty committees. It would hardly be practical, though, for more than one committee to work on an overlapping issue, for instance, an issue like potential changes in the grading system. This topic has been delegated to the Committee on the Administration of the University although, as its chairman Dr. Pasto admits, it could just as easily have gone to either of the other two committees. Dr. Pasto, a member of the chemistry department, does not worry about the fact that, in its young life, his committee has never moved any resolutions to the floor of the Senate. According to him, "Our primary concern is to develop better communication between the administration and the faculty."



Since the Faculty Senate has only the power to make resolutions without the ability to legislate them into reality, the presence, or lack, of communication becomes vital. You don't expect someone to put your resolution into effect without having at least the minimal communication which assures an understanding of your position. Specifically, the Committee on the Administration of the University is charged with the duty of maintaining communication between the Senate Faculty on the one side and the board of trustees, the president, the vice-presidents, and the academic council on the other side. "It's difficult to evaluate exactly how much power we do possess," admits Dr. Pasto. "But," he continues, "since we do represent the viewpoint and opinion of the entire faculty, any resolution we pass must necessarily be given a lot of consideration by the administration."

Dr. Pasto sees no direct way that students can influence the actions of his committee. However, he assures the student body that student opinion would be sought out on any issue where it might be necessary or advantageous. He also contends that student fears concerning a faculty alliance with the administration to control the Student Life Council are unfounded. "We have a general cross section of viewpoints represented within our faculty." He believes that, although many of the faculty have strong opinions on certain

Since we represent the viewpoint and opinion of the entire faculty, any resolution we pass must necessarily be given a lot of consideration by the administration.

issues, "The men the faculty will elect to the tri-partite board will never vote as a bloc. We have to be concerned not just with the faculty alone, but with the university as a whole. And I would hope that the students would also make their choice along these lines."

Perhaps the most dynamic of faculty leaders, Dr. Gerald Jones of the physics department, opens his

The Faculty

mind to all who open their mouths. As Chairman of the Senate Committee on Student Affairs, he views student affairs as a vital aspect of university life. In his position he will present to the Committee any resolution that is brought to him, but this does not ensure committee action. He emphasizes that rational dialogue is necessary between the students and the members of his committee.

Although the infancy of the Faculty Senate is obvious, it has exemplified its potential function with the passage of the open speakers policy and the new cut system. The Committee on Faculty Affairs and the Committee on Student Affairs jointly initiated the resolution on the cut policy. The Committee on Student Affairs independently initiated the open speakers

resolution. After Committee debate and nearly unanimous Senate approval, these resolutions were accepted by the Academic Council for final approval. Except for minor revisions by the Academic Council, the substance of the bills remained intact.

If past history shapes the present, student hopes appear to have a tangible keyboard in the Faculty Senate. But although last year's resolutions struck harmonious chords, the future may include a flat note or two for a more progressive student affairs policy. Presently before the Committee on Student Affairs is a resolution concerning the University policy on student publications. According to Dr. Jones, his committee is debating a resolution which presents a rationale for University censorship of student publications subsi-



Harvey Bender:

They Can't Ignore
Our Proposals

"I'm always busy, but have a seat — I'd be glad to talk to you." With that Harvey Bender, professor of Biology and current vice-president of the Faculty Senate took off

a few minutes from the chromosomes to comment on his expectations for the future of the organization he helped develop.

"The faculty is the University." By virtue of its position in the University, the faculty exercises a power that is assumed within the university. The men involved range from new 23-year-olds to men that have been teaching here for forty years. It is important that everyone involved is taking his job very seriously. The elected senators are placed on one of three different committees to examine the various issues taken up by the Senate. The questions are then exhaustively researched. For example, the question of freedom for student publications is under examination. The legal intricacies of libel were not apparent to the Senate until the committee undertook its investigation.

As a result Dr. Bender explains the faculty produces "an opinion" verified by the extensive research behind it. The faculty's well-reasoned advice is then presented to the appropriate administrative body. "There is no way I can imagine that the University can ignore our proposals," explains Dr. Bender. In this respect the Faculty Senate has a very definite power despite the fact that it is not a legislative body. It is not anticipated that the University would reject intelligent advice from its faculty.

"Students have changed at Notre Dame over the last decade. I could walk into a genetics class twelve years ago and offer a fictional definition of genetics, but nobody would have challenged it. Today my class would tear me apart if I tried that." Students are now beginning to grapple with the problems of university involvement, according to Dr. Bender. But, in addition to the privileges they accept, there is also an inherent responsibility not to abuse the privilege.

When asked what might develop on the Student Life Committee, he explains that each elected faculty member will bring an individual standpoint and reasons to support it. The administrative representatives he characterizes as fair men. His hope is that the students do not make demands of the University. Rather, an articulate presentation of student problems must be voiced and then a solution can be sought. "If a certain situation is deplorable," he says, "let us investigate it and then find a solution."

The overview Dr. Bender seems to take of the Faculty Senate is that of a growing representative body with increasing influence. An exhaustive study of the facts and their impact on the university community is viewed as a prerequisite for a faculty statement of any issue. He hopes that the issues confronting the University can be handled by the monthly meetings of the Senate. Its commitment is viewed as being toward the entire university community, not merely toward the area of academic reform. The faculty he sees to be a creative force in the future growth of the university. □

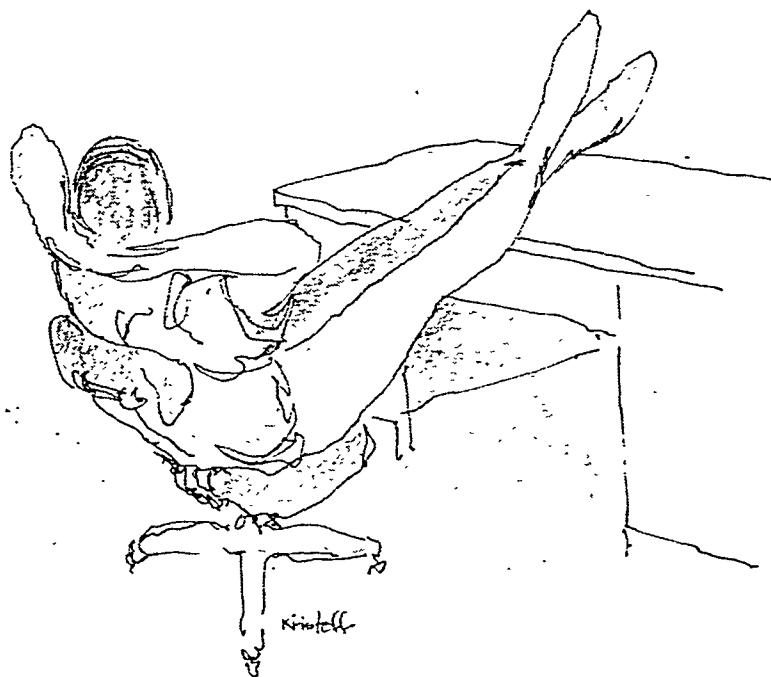
dized by the University. The rationale notes the possibility of lawsuits directed against the University if libel or slander appear in the publications. The precedents set by this committee have demonstrated a willingness to release the student from stagnant academic tradition. Seen in this light, the resolution seems a retrogression to archaic paternalism — even John Milton opposed censorship. The basic substance of the publication policy resolution considered by the Committee on Student Affairs is contained in the "Joint Statement on Rights and Freedoms of Students" which was approved by the U.S. National Student Association (Aug. 1967) and by the American Association of University Professors (Oct. 1967). The joint resolution reviews the compatibility of editorial freedom with the prevention of "libel, indecency, undocumented allegations, attacks on personal integrity, and the techniques of harassment and innuendo."

The document specifically opposes censorship under most conditions: "The student press should be free of censorship and advance approval of the copy, and its editors and managers should be free to develop their own editorial policies and news coverage." If the possibility of court action against the University exists, students must realize that to avoid censorship, *student publications should sever ties with the university* (as the joint resolution suggests). Maintaining independent status, the editors assume independent responsibility for what is printed.

Professor Tihen, Chairman of the Committee on Faculty Affairs, radiates the spirit of open-minded

Student fears concerning a faculty alliance with the administration to control the Student Life Council are unfounded. The men the faculty will elect will never vote as a bloc.

discussion. Although this committee is concerned primarily with determining the proper academic atmosphere, it has worked in the past jointly with the Committee on Student Affairs. The faculty do see the relationship of their own environment with the student environment. "Faculty affairs," as Professor Tihen remarked, "do mingle with student affairs." Perhaps this relationship will be seen more clearly in the future through viable dialogue as Professor Tihen suggested. When asked of the publications resolution currently before the Committee on Student Affairs, Professor Tihen thought severance of the student publications with the University more desirable than censorship, although he believed the word "censorship" to be slightly ambiguous. Senate Chairman Murphy and Professor Jones emphasized the need for dialogue. Professor Tihen compared the past with the present with these



words: "In the past, dialogue between faculty and student did not have an organization to effect any possible agreements. Now we have a body where an exchange of dialogue can be maintained between the faculty and the students."

We must realize that the Faculty Senate is an infant. The faculty manual is fresh with adjustments to be made. The Faculty Senate is unadulterated by procedural precedents. If dialogue is not initiated and maintained between the students and the faculty, the status quo will remain the champion of the apathetic. Through the expression of student and faculty views, mutual understanding may result in viable precedents through viable dialogue. The faculty views may not agree with student views but faculty opinions are just as diverse as student opinions.

Albert Camus would thrive on the Notre Dame campus. Camus states in *The Rebel* the present relationship between the students and the administration. "The slave who opposes his master is not concerned, let us note, with repudiating his master as a human being. He repudiates him as a master. . . The master is discredited to the exact extent that he fails to respond to a demand which he ignores." Regardless of our master's opinions, the faculty are anxious to listen and the students are anxious to exchange viable dialogue—dialogue with a future hope. Let us hope that this door is never shut. Perhaps the students will find dialogue with the faculty more fruitful than monologue with the administration. One drawback exists however: a concrete niche for the student does not exist in the Faculty Senate. Rather the niche is intangible, giving the students no real insurance that the door will remain open. But the students may find faith in the faculty more rewarding than faith in the administration. Student rights, hardly viewed the same by students and administration, are initially exposed in student publications, brought to life by student government, and unfortunately smothered by an anachronistic spirit of the past. The Faculty Senate may be one of the only paths left where student rights may be honored as viable principles of concern.

Last year the Faculty Senate responded to the relevant questions before the University, but the future is yet to be seen. But the general impression conveyed by the chairmen interviewed was a sincere concern for the student and a truthful desire for viable dialogue. The faculty has left the door open for the exchange of ideas. Concerned voices will be heard — we hope they will be potent. □

The Faculty



John Houck:

On the Way to Something Great

Finally, the SCHOLASTIC talked with John Houck of the Business Administration College to get an articulate faculty opinion on the problems involved in building the new Notre Dame community.

Ever since the Industrial Revolution modernized society, a battle line has been drawn between those who advocate increased efficiency and those who hold out for what are called human values. It is a sad fact of life in this century that men set up institutions for their own improvement and convenience, and that sooner or later these institutions — be they universities, factories, governments or the general post office — lose sight of the reason for which they were established and become a vexation to those whom they were to serve.

Considering then these things, one might conclude that the twentieth century's man for all seasons will be the sort of person whose experiences and education will be constituted of those elements which will enable him to cope

with the demands of efficiency and the needs of human beings. Such a man is Dr. John Houck of Business' Department of Business Organization and Management, a holder of advanced degrees in liberal arts, business and law, whose conversations throw some interesting light upon problems here at Notre Dame, but most of all give the impression that he cares about building a true community of scholars out of the material that is Notre Dame.

Dr. Houck begins his consideration of the problems of the University by placing Notre Dame's history in the context of the history of higher education throughout the nation. "From about 1929, the beginning of the Depression, until 1950 with the end of the Second World War and the G.I. bill, very little was done to expand the physical plant of the universities." During this period, the poverty of the nation, the low birth rate and the manpower demands of the war reduced the number of those who sought higher education.

"Then beginning with the G.I. bill, when thousands and thousands of veterans poured into our universities, the roof fell in. The emphasis was on building—putting up enough classroom and housing buildings to contain the horde. There weren't enough Ph.D.'s so the universities had to concentrate on turning them out—almost en masse. Professionalization, specialization and efficiency were the key themes in the organization of the expanded academic community."

This trend continued through the period when the effect of the G.I. bill was at its peak and on through the period of increased student population caused by the post-war baby boom. "But the trend has generated its dialectical opposite; the students are not satisfied simply with efficient instruction, they want education to be personal and fitted to their needs as persons."

"At Cal-Berkley they used to say, 'Sure the students here never see the Nobel Prize winners, but we feel that they are happy just being near them.' Then the place blew up. In a way we should all be thankful for Cal-Berkeley since it showed us how not to go."

Dr. Houck places a great deal of faith in faculty and student participation with the Administration in dealing with the problems of building the modern Notre Dame community. "In initiating new programs, the faculty and students have got to be included in the planning stage. Administrators tend to regard faculty and student boards as mere obstacles in a series of many through which they must take their program before implementing it. They plop down a proposal and ask the faculty yes or no, and instead of a program having faculty participation in its planning, we have a program which merely has faculty approval."

"On the other hand, the role of the Administrator is also vital in achieving something constructive. Faculty members tend to deal in abstractions; our business is abstractions. However, there has got to be some group to take responsibility for finding out how much things will cost, to find out about insurance, to attend to the practical matters which change and renewal will cause."

Like Fr. Hesburgh, Dr. Houck believes that Notre Dame is one of the places where the authoritarianism of the past will not be replaced by the alienation of the modern university. "We have great advantages here. The University is still relatively small and not unwieldy. There is no problem with teaching assistants; most classes are taught by the regular faculty. At some places the faculty has turned the problem of communicating to the students over to the T.A.'s, and said that if the T.A.'s can't do it no one can. That's like GM's Board of Trustees handing over a major problem to the foremen for solution. But here, I think that the faculty is interested in the problems of student life and academic reform; and if the proper ground work is laid this year, I think we may be on our way to building something really great here." □

Not Simply Survival

by James Fullin

It was probably from a slightly misty-eyed alumnus that most of us first heard of the "Notre Dame Family" — a phrase coined to convey the unique student esprit de corps and alumni fellowship which naturally develops in four years of locker-room life on the cultural tundra of northern Indiana. No doubt the concept is very real to the majority of alumni and upperclassmen, yet to a Notre Dame or St. Mary's freshman spending his first few days in the "family," the analogy must seem strangely inappropriate.

THE QUIANT CHARM and warm welcome of South Bend, the paternal solicitude of the ROTC recruiters, the efficient but personalized process of registration, the easy flow of chatter in the dining halls, and that grandest of all balls, the Freshman Mixer . . . most upperclassmen have long since established ego defenses against the recurrence of such memories. But five seniors, who do remember how it was, have taken the first steps toward making freshman orientation a truly useful and rewarding experience. As one of them put it, "The aim is to orient freshmen toward participation, not simply survival, in the University community."

Mike McCauley, Caroline Gatz, Rick Libowitz, Kathy Sweeney, and John Hickey picked up the fresh approach at the National Students' Association convention last August, where they underwent four days of intensive training in an unstructured workshop known as Freshman Orientation Group (FOG) I. In the closing days of the convention, the core group formulated plans for FOG II, applying some of the new techniques to a program for the 115 freshmen of Farley Hall.

Since FOG II was to utilize a modified version of the psychological microlab, Dr. Sheridan McCabe, Director of Counseling at Notre Dame, and Rev. Daniel Boland, CSC, of the counseling staff, volunteered their professional services as planning consultants, observers and participants in the program. Financing was accomplished through the joint sponsorship of the regional NSA, ND and SMC Student Governments, and Farley Hall. All 450 incoming SMC freshmen were informed of the program and asked to volunteer. From 260 positive responses, 115 were selected on the basis of earliest postmark and geographic distribution. Meanwhile, twelve SMC and twelve Farley upperclassmen had volunteered to be group leaders. They arrived on campus about a week in advance of the freshmen, where they underwent a period of training and microlab exercises with the core group under the direction of Fr. Boland.

A microlab is more easily experienced than defined, but it might be roughly described as a series of brief introductory group exercises facilitating rapid group identification. Microlab techniques have a variety of clinical and experimental uses (some corporations use microlabs to foster leadership identification among executives), and are designed to cut through social

barriers, discouraging banality and role playing while promoting openness to others on a more than superficial level. Personality confrontation and tactile exercises are sometimes employed in microlab situations, but were avoided in FOG II.

When the Farley freshmen arrived September 13, they were invited to volunteer for the experimental program, which was vaguely described as "different" and "unique." Virtually all of them attended the first session, a Sunday night "happening" at Holy Cross gym. Although the sex ratio was one to one, the talents of Rick Libowitz helped substitute a spirit of participation and conscious role playing for the confrontation of the traditional "mixer." In one of the evening's more uproarious skits, all of which were spontaneous, a St. Mary's freshman played an ND Freddie, while a Farleyite gave her "motherly advice." Frisbees, guitars, and graffiti space were also provided.

Monday night's attendance was somewhat depleted by the Freshman Mixer, but most of the 230 participants returned to the gym, where they were split into mixed groups of eight to 10 to discuss their immediate reactions to university life. Many opened up to candid appraisals of the impersonalization, homesickness, and general excitement they felt. The 24 group leaders observed and participated inconspicuously in many of the groups. Although the meeting broke up for the mixer, many groups continued their conversations.

The turnout Tuesday night was again very high, as Fr. Boland conducted three "very simple" group exercises. In the first, participants were asked to introduce themselves to as many persons as possible in a ten-minute period. In the second, mixed groups of six were formed to discuss "here-and-now feelings and thoughts." These discussions were so candid and fruitful that there was some resentment to the third exercise, which involved a further breakdown into groups of three for the purpose of further self-introduction and acquaintance-making. The consensus of the group leaders was that FOG II had served its purpose as a framework for forming solid and valuable relationships. Wednesday night many of the discussion groups met again to converse or walk around campus. The final FOG II activity was a picnic September 22 which was attended also by ND and SMC faculty members and their families.

Perhaps the major objective of FOG II was that, through association and identification with other freshmen in the Notre Dame-St. Mary's community, participants would be more confident and willing to involve themselves in such community action projects as Free University, NSHP, Student-Faculty Relations, Hall Government, etc. Whether this will come about remains to be seen, as feedback from participants and observers is gathered in the next two weeks. What can be said already, however, and evaluated is that a great amount of talent and time went into making the "Notre Dame Family" a very meaningful thing for 230 freshmen. □



A Talk with

Huynh Duc Buu

former Minister of
Justice of South
Vietnam

by John Dudas and James Fullin



Each year, hundreds of leaders and specialists from throughout the world participate in the Department of State's International Visitors Program. One such visitor is Judge Huynh Duc Buu, the former Minister of Justice of South Vietnam (1967-86) and currently a judge on the Court of Appeals in Saigon. Judge Buu was in South Bend, September 26, to address the Notre Dame Law School. That afternoon, the SCHOLASTIC spoke with the Judge.

A PROFOUND CHANGE of attitude towards the Vietnam war has swept the United States in the last year. The Paris Peace Talks have begun and many political leaders are strongly suggesting a gradual reduction if not total pullout of US Armed Forces in the war.

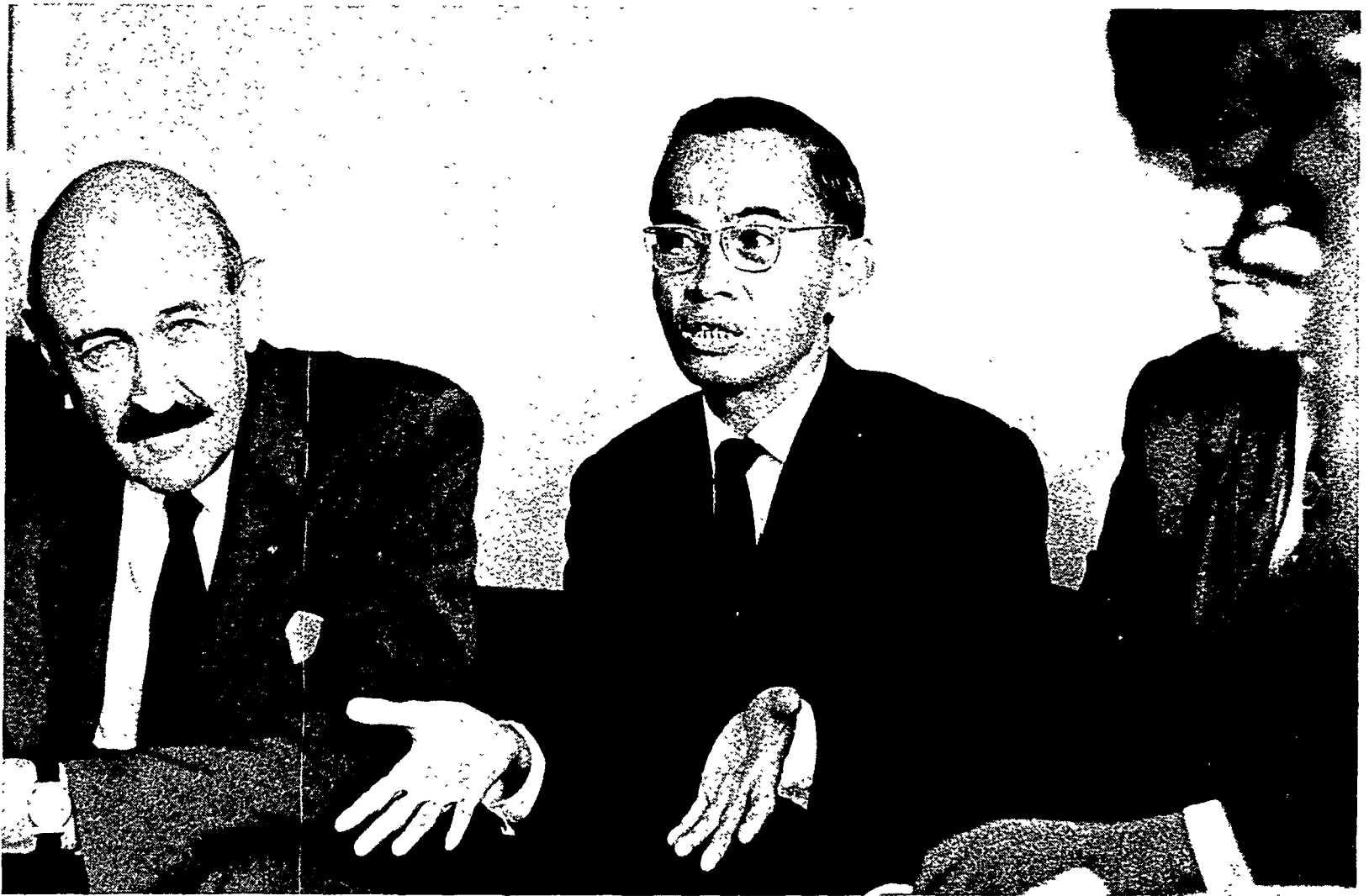
These policy developments in Washington are bound to have repercussions in Saigon. As a former representative of the government, Judge Buu expresses the typical reaction to these developments.

When asked to comment on the Paris Peace Talks, the Judge reconfirmed the official position of South Vietnam. "It was they who violated the Geneva conference "cease fire" agreement. They started the war anew by moving weapons and men across our border. We must repel this Communist aggression to be free. This is a matter between two nations, North and South Vietnam, and the final terms of peace can only be set by these two nations."

The Judge placed strong emphasis on the fact that all decisions made concerning terms of peace must be determined in the final analysis by South and North Vietnam only. This relative feeling of national independence as reflected in the question of peace terms seems to extend as well into the actual conduct of the war.

Surprisingly, when asked about the recent moves toward a withdrawal of American troops, the Judge

The Scholastic



calmly replied that given a gradual US reduction, the South Vietnamese Army could replace the current American forces in the nation. Replacing four hundred thousand plus men is quite an order, and for a nation of only 15,000,000, this task becomes increasingly difficult, if not impossible. But Judge Buu insists that "a progressive augmentation of the South Vietnam Armed Forces could replace the existing US forces. But, we will still need your assistance financially, and in the area of supplies."

The former minister is quick to dispel the theory of immediate withdrawal, which he considers to be: "An unreasonable policy for the next presidential administration." Replacement on the other hand would be a reasonable policy. The South Vietnamese are obviously quite aware of the American desire to "get out." They only hope that we will not abandon them suddenly, leaving them to the mercy of the North as well as the internal forces of the National Liberation Front. The main point, of course, is that the South Vietnamese have prepared themselves for a replacement policy. Judge Buu was not able to foresee, however, just how long this replacement might take. On the other hand, US Secretary of Defense, Clark Clifford, appearing on last Sunday's "Meet the Press," indicated that there were no official plans for a withdrawal, and, even if South Vietnamese forces were built up, the US forces would remain as a backup force.

Now that both sides are supposedly conferring about restoring peace to Vietnam, it is not too idealistic to speak about the future structure of the South Vietnamese government. Many have expressed the opinion that free peaceful elections can be held only if the American forces remain. Judge Buu dispelled any fear of violence should the US forces withdraw completely before the elections are held by saying, "our forces could maintain law and order by themselves even

against the NLF."

But, the National Liberation Front would not be allowed to participate in these elections. "Under the present constitution, any organization which advocates Communism or engages in violent action against the South Vietnamese government, is subject to prosecution and cannot legally enter the elections," said Judge Buu. This would also explain the arrest of presidential candidate Truong Dinh Dzu this summer. He ran as a peace candidate and after his defeat continued to advocate submission to the communists. Judge Buu, himself a former candidate for the Senate, said that "a person does not have the right to violate the constitution simply because he is running for public office. He was given a legal open trial with every opportunity to defend himself. The charge was not based on the elections, but rather on his advocacy of Communism, an illegal act."

Judge Buu looks optimistically into the future, with a hope of continuing US assistance in the redevelopment of the nation. He indicated that plans are now being made in South Vietnam, with the help of the United States, for the progressive restoration of economy and the improving of the deteriorated physical condition of the nation. The desperate circumstances of Vietnam are demonstrated in the condition of this nation's main staple. "Before the war, we exported 1,000,000 tons of rice a year, now we must depend on the importation of rice by the US for a minimum diet."

The adoption of a "reasonable policy" concerning the war will undoubtedly alleviate the strained situation here at home, but unless the Vietnamese elections can also take place under a "reasonable policy," which would allow democratic participation by all political elements, including the NLF, a lasting peace in Vietnam, the entire purpose of the war, will be long in coming. □

Is This Any Way to Run a Weekend?

by Bill Sweeney

On Sept. 28 Notre Dame lost its first game of the season to the Boilermakers of Purdue. That's all most people will have to remember about last weekend. Yes, Notre Dame lost a game called everything from the Poll Bowl to this year's version of the Game of the Century. It was neither of these. It was football that looked to us something like the image Shakespeare must have had when he wrote the Comedy of Errors. But on Sept. 28 a lot more went on than a football game. When 59,000 people converge on one place for a day of distraction, it's likely they will do 59,000 different things. These are the people who came to see more than a football game. This is a part of what they see and do in the midst of a typically American phenomenon — the football weekend.

The sideshow starts on Friday night in a collective emotional harangue called a pep rally. The level of excitement is usually proportional to the importance of the game and this time it was a big one. The Fieldhouse is filled with its biggest crowd since the 1966 Michigan State game. Hanratty and Seymour both speak and Seymour personally challenges Leroy Keyes to defend against him the next day. Somebody on the balcony tells the M.C. that a student perched high on the crossbeams of the Fieldhouse is planning to jump. The band strikes up the Victory March to delay the ceremony and the student climbs down voluntarily. Till now the atmosphere has been emotional, but not frenzied. Then Pat O'Brien is introduced. A somewhat older version of his movie making days, he excites the crowd because of the legend Hollywood has embodied in him. He says, "Let's go back a few years" and everybody's mind flies. It's nostalgic and a hush falls over the rally, something which never, ever happens at pep rallies. When the spirit of Rockne speaks everybody is ready to tear the place apart just like the script reads and 7,000 extras go wild. Thus, the crowd retires to Stepan, to off-campus parties, and to hotels waiting for Saturday's game. With this the build-up ends and the second stage begins on Saturday morning.

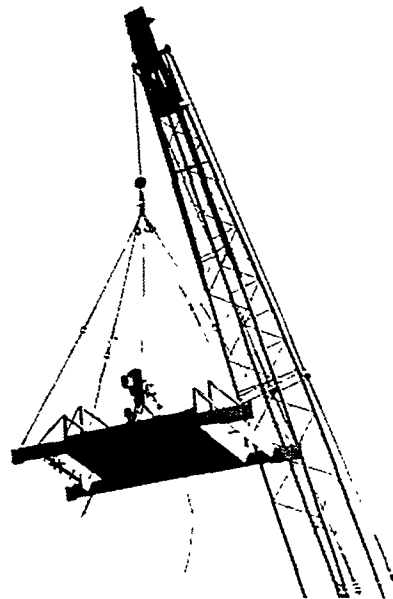
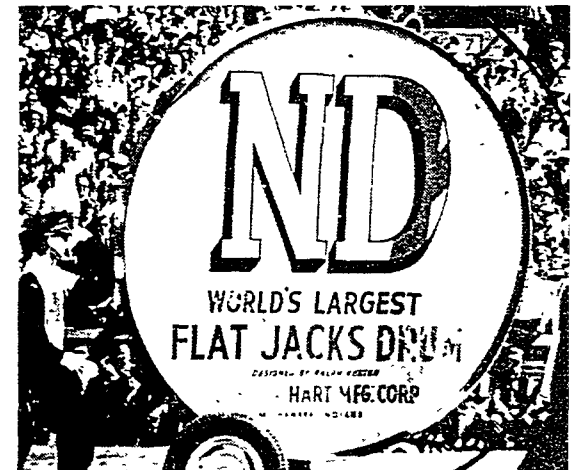
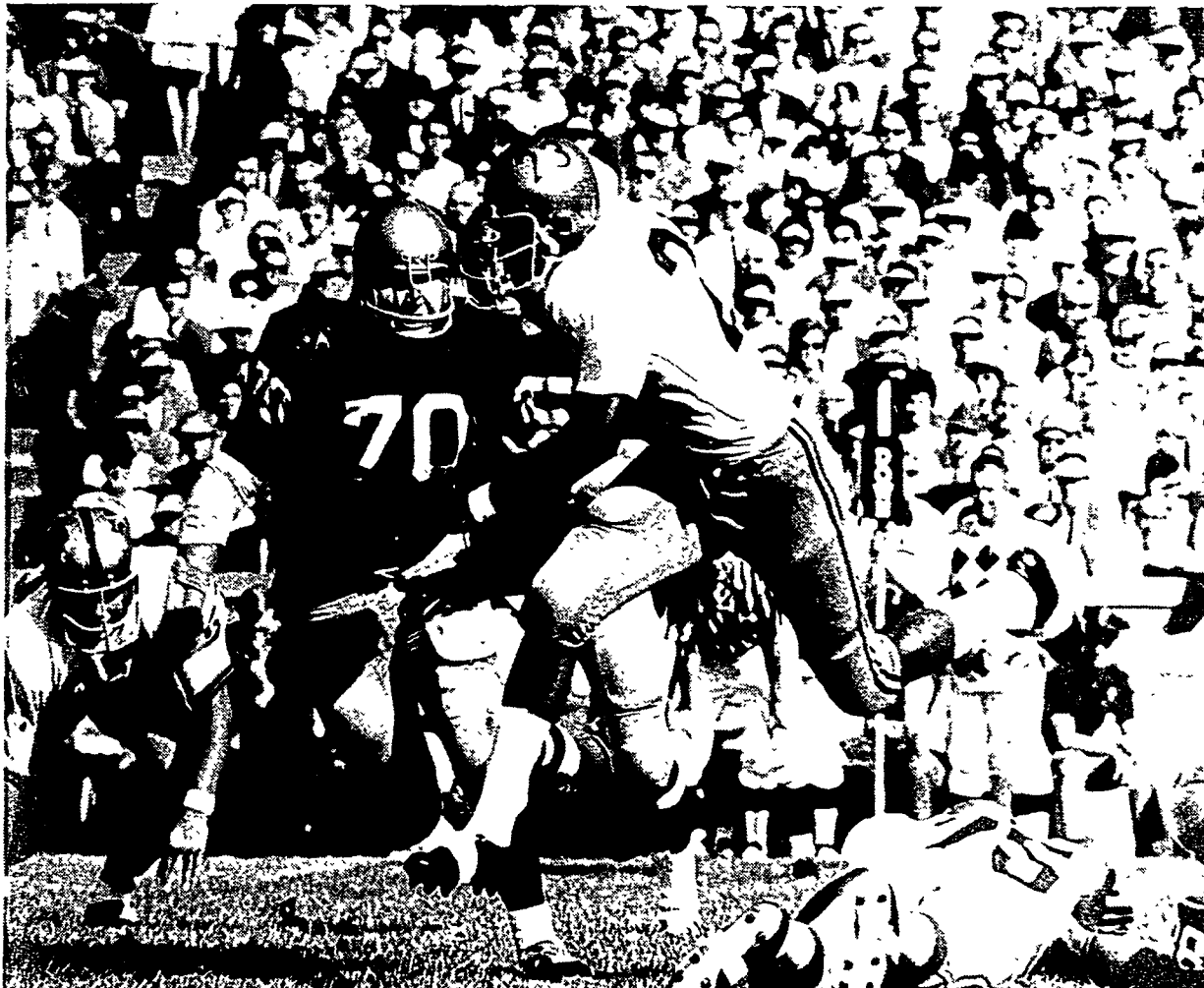
Saturday is a carnival. All the emotional tension of the night before seems lost on the pregame activities. The Goodyear blimp floats quietly over the campus in marked contrast to the screaming jets on the approach to St. Joseph's Airport. Dan Jenkins of *Sports Illustrated* sniffs his way around campus trying to find something caustic to write about. The streets of South Bend are

cordoned off by city and state police, while most roads are made one-way for the morning rush. The people are here, all 59,000 of them. They wander around eating hot dogs, listening to bands and buying stuffed leprechauns in the bookstore.

Round about 12:30, people start asking students which way it is to the stadium. This week the House that Rock built looks different. Besides the big, grey blimp making its bombing runs, some wise guy went to work with his erector set and built a crane over the far wall. All sorts of trucks with ABC signs painted on their sides ring the stadium. Meanwhile, Dan Jenkins is on his way up to the press box, still looking for something caustic to write about. The people of all kinds — the alumni, the students, the girls — pour into the big top for the main attraction. Somebody tells you Mayor Daley is here for the game so you try to look inconspicuous and take off your peace symbol.

Before the game begins, the bands come on the field to play. You notice that the psychological one-upmanship that has been going on all week between Notre Dame and Purdue comes to the surface. Purdue's band is introduced as the "largest university band in the country" and produces its traditional "world's largest drum." Complete with the golden girl and flags they perform. Now, enter Notre Dame's band which, incapable of being the world's largest band, must settle for an introduction as "the world famous band of the Fighting Irish." Then the clincher — Notre Dame's "world's largest flat jacks drum," ours courtesy of the Hart Mfg. Corp.

Now that the psychological warfare is just about over, the real war is about to begin. A lot of mistakes are made, mostly by our side. Leroy Keyes makes the day for Purdue. Phipps isn't bad either and Purdue doesn't make the mistakes that Notre Dame does. The statistics for the game are now history. Notre Dame surprised everybody and lost. The wildly enthusiastic crowd of the Friday night before pour out of the stadium to their cars and their parties all a little stunned but knowing that a drink or two will solve that. Belafonte performs in Stepan and the Rugby party gets the prize for the orgy of the evening. People begin to forget and look to next week. They fade back into a world where mistakes are less consequential. The Pat O'Briens and the Belafontes leave along with many others having seen what they came for. It remains only to read *Sports Illustrated* to see how badly Dan Jenkins will rake us over the coals. □



In the sunshine of a Saturday afternoon: blimps and blondes; drives and drums; hot dogs -and, high above the south end of the stadium, "This is your sports network for the 1968 Summer Olympics."

A Sunday Church Fry

by Phillip Kukielski

In 1965 Rev. Schneiders of the First Unitarian Church of South Bend said, "There is nothing quiet and discreet about the American Nazi Party, the white supremacists, the Ku Klux Klan and Wallace, all of whom have followers in this community . . ." In August 1968 Rev. Schneiders' church was destroyed by arson.

FIRE BOMBS, threatening phone calls, a church gutted by fire and a community that doesn't seem to care. No, not in Selma, Birmingham or Tuscaloosa, but in our very own South Bend. On Sunday evening, Aug. 18, while most of us were curled up somewhere with a good book or our best girl, the First Unitarian Church of South Bend was destroyed by a fire of a "suspicious" origin. Nearly 2,000 spectators and six pieces of late-arriving fire equipment (they were mis-directed) were on hand to watch as the destruction of the 16-room, wood frame house livened up an otherwise dull summer evening. Luckily no lives were lost although three students, two from Notre Dame, were living in the church at the time.

An investigation by the state fire marshal's office ruled arson the cause of the fire and estimated the damage at \$17,000 (unofficial sources assess the damage at over twice that much). Willard Clark, arson investigator, revealed that the fire was started by a bottle containing an "undetermined flammable liquid" that had apparently been thrown on the floor of the church porch. An oil film found over the doorway indicated some sort of fuel had been used to feed the blaze. To this date the case remains unsolved, but on the day of the fire, police officials arrested Mr. Steven Humnicky and his two sons, John and Gregory, on charges of interfering with an officer and attempting to remove property without permission. Mr. Humnicky, chairman of the church's House and Property Committee, was attempting to move some valuable books from the church library to the new auditorium-class-

room addition of the church, not part of the burning structure, when he was ordered to leave by fire officials and, despite his compliance, subsequently arrested. Humnicky called the arrest a "misunderstanding" and formal charges have since been dropped.

Obviously one of the difficulties in solving the case is, in the words of Unitarian minister Joseph A. Schneiders, "we've (the church) offended nearly everybody" in the largely conservative South Bend community. Rev. Schneiders, 55, the father of three children, was ordained a minister by the Michigan Universalist Convention in June 1960 after a career of nearly twenty years as a free-lance writer and radio-television producer and director. Shortly after moving to South Bend Rev. Schneiders participated in the 1965 civil rights march on Selma, Alabama, and was in the company of Rev. James J. Reeb who was fatally beaten in the demonstration. While her husband was in Selma, Mrs. Schneiders, who in 1966 sought appointment to the Indiana General Education Committee and currently is co-chairman of the local NAACP Education Committee, received threatening phone calls and saw her house damaged by vandals. Upon his return home, Rev. Schneiders emphasized to the press: "Selma is not a geographic location. South Bend and Mishawaka have many little Selmas within their borders."

Both the church and its minister have been in the vanguard in dealing with civil rights and peace problems. As a Unitarian minister, Rev. Schneiders has sponsored a "Speak Out" forum that has dealt with a wide variety of controversial issues, (e.g., pacifism, atheism, pornography, automation and racism). Since coming to the community, Schneiders has served as director of the local ACTION program, vice-president of the Liberal Religious Peace Fellowship affiliated with the Unitarian Universalist Assn. and chairman of a fair housing education committee. The church has opened its doors to such locally unpopular groups as the Peace Torch Marathon, which was on its way from San



Francisco to Washington, D.C., and the Poor People's Campaign. The church was the scene of the first legal interracial marriage to be performed in Indiana after the state legislature abolished the archaic miscegenation law.

In April of this year Rev. Schneiders, his wife and several church members joined with South Bend residents and local students to stage a sit-in demonstration against the local board of education to protest the presence of armed policemen in public schools. As a result, 25 women, 49 men and 57 youths were arrested, among them Mr. Schneiders and his wife. The fine was set by the courts at \$30 or the alternative of six days in jail. Five men and five women chose jail rather than surrendering the fee. Conditions at the jail were so abominable that after one night in the jail Dr. James Cushing, professor of Physics at Notre Dame, paid his fine and arranged for the payment of the fine for the remaining four men. The five women continued to serve their term in jail.

A "pray-in" demonstration was initiated by George Neagu, a church member and recently fired director of the city's Human Relations and Fair Employment Practices Commission, to protest the conviction of local NAACP Youth Council officials, all of whom except the youth president, are members of the Unitarian Church. Fr. Groppi of Milwaukee was informed of the situation and promised his personal assistance. Unofficial sources contacted the Youth Council and promised that the women would be released on "good behavior" if the Council would agree to call off the scheduled march by Fr. Groppi. The Council refused the offer and Fr. Groppi

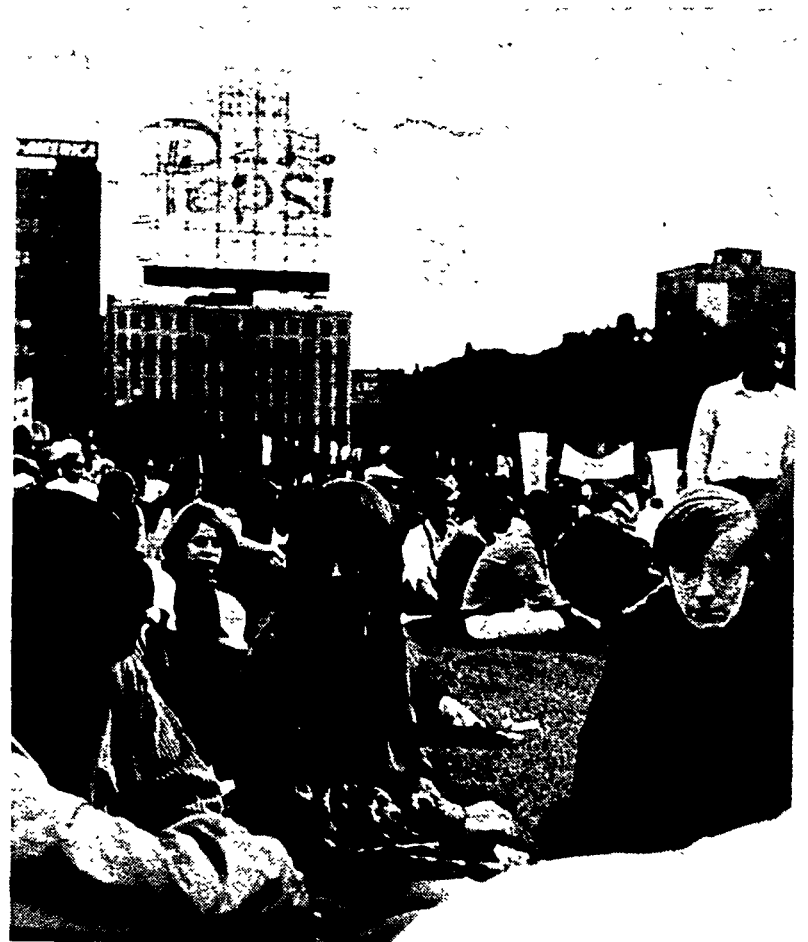
arrived in South Bend with a group of his "commandos," specially trained to protect demonstrators from violence. The women were released, 24 hours early, just as the marchers arrived at the jail. The march originated and terminated at the Unitarian Church on the corner of Michigan and Howard Street.

Coincidentally it was almost one month to the day after Fr. Groppi's march that the church was destroyed. But what of the community's reaction to this outrage? Officially, the reaction was practically nonexistent and editorial pages were silent. Democratic candidate for the House, John Brademas, was the sole public official to convey his condolences to Rev. Schneiders. Local churches are beginning to offer help, St. Joseph's Church has been offered as a temporary meeting place for Unitarians, and plans are being made to rent the Lowell Heights Methodist Church on N. Notre Dame Avenue. But money, or rather its lack, is a problem. Rev. Schneiders expressed pessimism that the old church would ever be restored. The Church of the Latter-Day Saints has approached Schneiders for permission to solicit contributions to be donated to the church. A further complication arises out of the fact that insurance for the Unitarian Church of South Bend and for two other Boston Unitarian Churches has been cancelled by the insurance company.

Rev. Schneiders, still obviously shaken by the violence of the last month, terms the plans of the church "indefinite." But, a man who said after his return from Selma: "In places like Selma there is a goal worth living for, worth fighting for and one worth dying for," is not likely to give up easily. □

A Caricature of Dissent

by Kathy Cecil



Grant Park was the site of the Chicago Demonstration last weekend. Anti-Daley and antiwar factions along with foes of police brutality joined forces to celebrate the one-month anniversary of the Chicago riots. The scene which followed contrasted sharply with its predecessor.

SOON WE SHALL be underground again. Finally, the man has learned and now come the hard years for our people. The movement has been hardened by the external antagonism leveled against it. Revolutionary fervor is always most easily incited by a blatant infringement on civil liberties, for the vague spectre of the military-industrial complex remains too ambiguous to anger the majority.

What remains of the movement during the next four years will be the hard core. The assorted freak factions currently associated with the movement will fade. Once the aura of adventure and the other romantic connotations supposedly connected with being part of a martyred minority are removed the movement will have to harden. Only those revolutionaries who really have a dream will work in anonymity to form a new state.

Yes, the man has finally learned. There were no helmets this Saturday, no tear gas. Police posed for group pictures around park benches. They posed with the freaks and dutifully did their song and dance routine. Only a few stoics remained disgruntled as the marchers snapped pictures and walked quietly on.

The revolutionary faction of the march was toward the back. Their chants were not picked up by the other marchers. No one expected trouble. It was a parade. Everyone brought their children and sat on the grass.

The march began at Wacker and State, moving slowly to Grant Park monitored by marshals. There was little noise. This commemoration of busted heads was noticeably ludicrous. Its beauty lay mostly in the marchers themselves. A professor carried a beautiful blonde child who stuck her candy in his hair. The other children sporadically escaped their mothers to wave at friends on the sidewalk. A beautiful black child got two legs in one hole of the stroller and had to be rescued. Her father pushed back blonde hair from his face as he lifted her and quickly set her down again. His black wife called to sisters and brothers on the sidewalk.

Staughton Lynd's contingent from Roosevelt marched with a Free School banner in front of several professors from the University of Chicago with their wives and children.

At Grant Park the crowd sat and laid on the grass listening to a boring assortment of speakers. The Black Panthers and the Yippies spoke along with the usual "new left" speakers from Mobe and other groups. The barrage of typical "new left" rhetoric was designed to cause the crowd to drift away in small groups so there

would be no excuse for trouble. Marshals moved people from the sidewalk near a one-man band performance asking that no one give the cops an excuse to bust heads.

The whole affair was a caricature of democratic dissent. The police were thrilled to be cast this time as the good guys by Mr. Daley. They played their parts desperately. The sponsors of the march got incredibly hung up in an exaggerated sense of responsibility. There was a permit to march. Marshals were profuse, carrying cards with red for stop and green for go. Revolutions do tend to be somewhat simplistic on an organized level. The whole thing was a token tribute to rationality. Everyone agreed to behave if the other side would do likewise and thus the average white liberal who reads about the march can commend the forces of reason and applaud the value of "talking it over."

Meanwhile Mayor Daley sat rich, complacent and bastarding in the N.D. stadium, satisfied that with nothing at stake, nothing would be lost. Let them protest, there's no danger of them influencing anyone now. This is no cry from the people for a voice. The deed is done and if they take to the streets now it will only be ludicrous. The deals were made and all was well. Public relations for both sides were vastly improved so that the concerned citizen viewing the football game on his television can be proud to be an American, a citizen in a country that has freedom of speech and the freedom to dissent.

Everyone in the march could be satisfied. No one was hurt. Everyone did his own thing and, ah, yes, perhaps there is hope for change in a peaceful way.

The propaganda vomited by the "politics of joy" group has been effective. Both sides have been forced by public opinion to gravitate somewhat to the middle. Therefore the police have instructions not to get carried away unless there is a concrete possibility that the dissent will be in some way effective. The marchers are instructed that they must conduct their parades in an orderly manner. Soon only the white liberals will march. Then perhaps the average American wasp will be impressed. This form of dissent has now been institutionalized and the radicals must find another voice if they intend to restructure successfully. The march is no longer ours.

The fact that all was well in this march serves only as a deceptive guise for the work of the machine that Daley manipulates along with Johnson. The disenfranchising aspects of electoral politics as they now stand is not evident to the majority of the American people unless something dramatizes this fact. Daley has chosen to be more subtle now. We must find other ways to progress.

So we marched in memoriam for our cracked heads and those of our brothers. □



A Socialist Scholar

by Bill Murphy

Thursday evening, September 26, the Student Union Academic Committee sponsored a lecture in the library auditorium by M. Ernest Mandel, editor of the Belgian socialist weekly La Gauche.

MR. MANDEL CAME to this country fresh from his escapades in France, where he was ordered by that government to leave because of the inflammatory role which he played in the student riots and workers strikes last May and June. His visit to our country was timed to coincide with the Fourth Annual Conference of Socialist Scholars held at Rutgers University over the weekend of September 6-8. Mr. Mandel was warmly received by the revolutionary braintrust of Marxist scholars in our institutions of higher learning as main speaker and guest of honor.

One of the most interesting things about Mr. Mandel is what might be called his protean versatility as a public lecturer. For instance, there was very little correspondence between the tenor of his speech at Nielsen Dining Hall at Rutgers which opened the secret Conference of Socialist Scholars and what he had to say here at Notre Dame.

At Rutgers, he defined the role of the socialist scholar as one of using Marxism-Leninism as a device for timing, controlling and targeting the future social explosion. More specifically, socialist scholars must educate students to their role in the coming revolution. "Students," he said, "are the *detonators* in the formula for triggering off a social explosion creating a revolutionary situation. The main strategy to be used in overthrowing neo-capitalism in advanced industrial countries today, including the United States, is to put forth, through mass strikes and movements, concrete demands and goals which are unacceptable to the

capitalist system and cannot be granted within the capitalist system." The focal point for the paper delivered at the Socialist Conference was the formulation of a revolutionary plan for the future struggle which will remove the power of past traditions and create a Socialist America.

At Notre Dame University, however, Mr. Mandel appeared in the guise of a philosopher interested only in analyzing and explicating Marx's classic notions of alienation, commodity fetishism and reification as these appear in Marx's early writings, particularly the *Economic and Philosophical Manuscripts of 1844*.

MR. MANDEL'S LECTURE

The most important statement made by Mr. Mandel in his lecture here concerned his total commitment to the Marxian discovery that alienation was not an essential or necessary part of human nature nor an essential part of the historical development of man. For Mandel, Marx's assertion that alienation is only contingently related to man's historical situation (i.e., that alienation has been a fact of all past and present historical experience but need not necessarily be so in future historic existence) was the most important discovery in modern times and the source of Mr. Mandel's own personal "hope" and "optimism" for the future. Specifically, this "hope" looks forward to an eventual overcoming of all forms of human alienation and depersonalization and to the dawning of life which is fully human and truly free.

Listeners will remember that when he reached this point about midway in his talk, Mr. Mandel could not help but betray the joy with which he had first encountered this discovery of Karl Marx. The fact that he has held fast to his conviction of the unassailable truth of this discovery ever since is something which should neither be overlooked nor underestimated. Mr. Mandel has spent the major part of his life and energy explicating his view of the historically contingent character of human alienation in books, newspapers, public lectures and debates. The distinction which Mr. Mandel draws between what he calls the fundamentally incorrect notion that alienation is a natural and essential part of human existence and his own view of the essentially transitory nature of historical alienation is hardly just another academic "point" for him. It is nothing less than the justification in his own eyes for his life's work and of the meaning of his very existence. Any tampering with this one line or theme of his lecture or any serious questioning of it is ultimately tantamount to questioning Mr. Mandel's basic human existence as he lives it and understands it.

A Question

During the discussion period at the conclusion of his talk, I asked Mr. Mandel for the ground or the basis and justification for his assertion that alienation was not an essential part of man's existence and for his "hope" for a radically transformed future for man. Could he prove this, beyond the shadow of a doubt, by pointing to a concrete sensuous, existing example of some society, or even to a single man, who though living in a particular historical situation is not alienated?

I raised this question for four reasons: a) to question his basic conviction that alienation was only a contingent historical event; b) to see if he could offer irrefutable scientific proof for his assertions, either in the form of necessary knowledge (Marxism purports to be a *Scientific Socialism*) or a proof of the reality of his theory *in praxis*, the Marxist criterion of truth;

c) to show that instead of taking his bearings from real possibilities which may arise out of the real present historical situation, Mr. Mandel falls over into the expectation of a possible reality grounded in a nebulous future order of existence and radically severed from man's concrete field of experience; d) to counterpose to his convictions of "hope" and "optimism" the fact that he cannot show me either philosophically or scientifically that he is really doing anything more than "waiting for Godot."

An Answer

Mr. Mandel's answer to my question proved nothing save that he is very familiar with debate tactics. I categorize his tri-partite answer as follows: 1) *The Label*. Specifically, he said of my question: "That is a very old and worn sophistical argument." 2) *The Accusation of Ignorance*. Specifically, this took the form of his claiming: "You know, you Americans have absolutely no conception of historical development." He then went on to expound at some length Marx's theory of the five phases of human society. 3) *Begging the Question*. At this point, Mr. Mandel referred to recent experiments in psychological-testing laboratories where cats were evidently being trained not to eat mice.¹ The purpose of this example was to show that hostility was entirely the result of one's surroundings. Here Mr. Mandel stated that if they can get such results from cats and other animals, he, for one, refuses to believe that we can't expect at least as much from human beings.

To the first part of his answer, I would reply that as a general rule we should be very suspicious of anyone who labels someone a sophist merely because he asks a question. A sophist, as Mr. Mandel knows, is one who is indifferent to the content or quality of his argument (i.e., his argument may be true or it may be false) but who is primarily interested in private profit. They are known to say only what their audience would like to hear, or at the very least nothing which would offend them. I know that Mr. Mandel has enough familiarity with the history of philosophy to know that sophists do not pride themselves on asking questions (for which talent remuneration and renown are seldom forthcoming) but on answering them.

To the second part of his answer, that "Americans have no knowledge of historical development," I would like to add that some Germans had the exact same difficulty. Marx and Engels both objected to the "Utopian Socialists" that they were guilty of overlooking the struggle of history, the development of which would lead to as yet unpredictable results. "... The solution of the social problems (i.e., problems of alienation), which as yet lay hidden in undeveloped economic conditions, the Utopians attempted to evolve out of the human brain..."² Certainly Mr. Mandel must have understood that my question was directed at his hopeful assurance that the new society arising "in the course of historical development" would not be characterized by forms of alienation. The fact of the matter is that according to his authorities, Marx and Engels, the "solution . . . as yet lies hidden in undeveloped economic conditions" and I still see no reason why Mr. Mandel should have better grounds for his optimism than, for instance, I might for my pessimism if I cared to believe that what arises out of the mystery of the historical development may well be a society distinguished by worse forms of alienation than all those hitherto recorded.

The last part of Mr. Mandel's answer had to do

with cats trained not to eat mice, and the likelihood that we could expect at least as much of human beings. This is begging the question or using an argument that assumes as proved the very thing one is trying to prove. If Mr. Mandel sees no difficulties in speaking in one breath of "educating cats and men" then he seems to be beyond the pale of hope. In any event, he still can give no assurance that his cats, once outside the bounds of the training labs, may not fall upon parakeets—a matter of no small importance to these latter.

Conclusion

The sharpness with which Mr. Mandel reacted to my question, and the haste with which he labeled it a sophistic argument, leads me to suspect that he has given some thought to my question during his mature scholarly life, but for private reasons of his own has decided to keep his real reflections on the matter as secret as he wanted the proceedings of the Rutgers Conference to be.

One thing is not secret, however, Mr. Mandel did not really come to Notre Dame to speak to us as a philosopher engaged in a disinterested and dispassionate search after the truth or else he would not have turned aside objections with rhetorical twists. Nor did he really come to us as a teacher who, by demanding efforts and exertions from his students, calls them up to a higher understanding. Time after time when Mr. Mandel touched upon highly technical aspects of Marx's theory of alienation in his lecture he told his audience that "you really do not have to know all that." There is something suspect in his very desire to simplify his message which is inconsistent with a teacher who would want his students to rise to an understanding of Marx as Marx understood himself.

We were all amused when Mr. Mandel gave us an example of the dehumanization of everyday life; his experience in an American restaurant when a beleaguered waitress in the noonday rush turned to him and exclaimed: "Oh, you're the 'corned-beef and cabbage' man." Compared to this waitress' all too human dehumanization of Mr. Mandel, his own treatment of students, not as young men and women interested in learning the truth, but as potential revolutionary 'detonators' to be used for his own private ends is far more sinister and cynical.

The ultimate ground for Mr. Mandel's assertions cannot be found in science or philosophy. His conviction must derive, then, from one of two alternative sources: 1) Divine Inspiration, or 2) the unjust desire to destroy the existing reality, whatever the pretext. To achieve this end, Mr. Mandel has studied the art of Proteus, the sea god in Greek mythology who had the power of changing his own form or appearance at will. Thus, he chose to appear at Notre Dame cloaked in his generous European learning and cosmopolitan demeanor in the attempt to convince students that what he had to say was authoritatively true and unassailable. Privately we suspect he is only concerned with his own personal interests, and as students we must learn to emulate Homer's example of the crafty Odysseus who, though only a man, was able to outwit the sly sea-god Proteus.

¹ Mr. Mandel's exact words were that they were being "educated." Evidently he sees no difference between the education of men and the training of animals.

² F. Engels, "Socialism: Utopian and Scientific" (1877), *Marx and Engels Selected Works* (Moscow: Foreign Languages Publishing House, 1955), vol. II, p. 121.

The Gospel According to Buckley

by John Walbeck

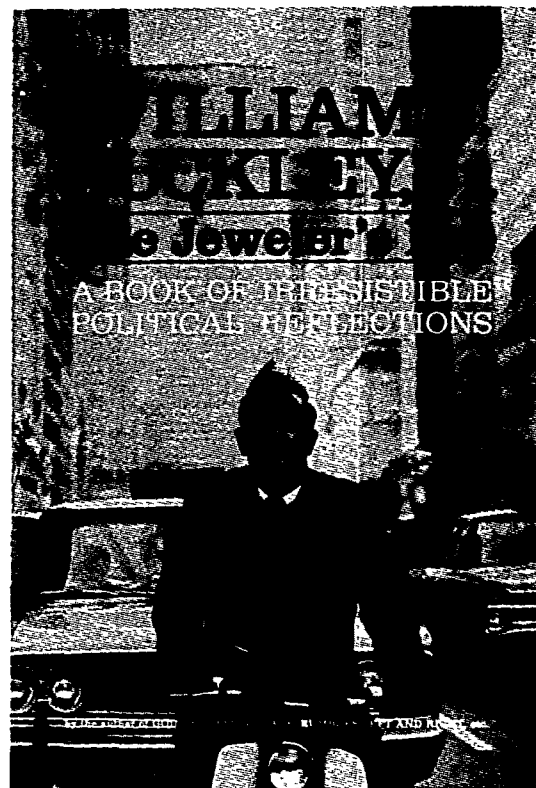
The Jeweler's Eye, by William F. Buckley, Jr. (G. P. Putnam's Sons, 865 pp. \$6.95) brings together a representative sampling of Mr. Buckley's essays of the past five years.

MY MOST reliable canon for evaluating a book is to browse through it one hour before bedtime. If the author can hold my interest for more than an hour and the next morning I can recall the content of what I read in some detail, it is reasonable to conclude that the book has been somewhat of a success. However, I realize that this experiment is purely subjective and that the results usually have no bearing on literary merit. For example, *The Nicomachean Ethics* and *Swann's Way* failed miserably, but Mickey Spillane and other "ribald classics" uplifted my abnegated spirits far beyond the allotted hour. In this regard, *The Jeweler's Eye* is equally impelling. Although hardly erotic Buckley's Etonian rhetoric raises the adrenalin and enchants the reader. But as what follows from most infatuations, one's romance with Buckley is intense but shortlived, and in my case we parted reluctantly. Putting down his book in frustration, the reader senses that he is being "snowed" by the inept reasoning of the Manion Forum hypocritically rephrased in the prose style of Edmund Burke.

A writer can either fail or succeed in two ways: (a) by having something to say but not being able to say it; and inversely, (b) by having no content but having an excess of style. *The Jeweler's Eye* qualifies for the latter distinction. It is only regrettable that an author with Mr. Buckley's obvious talents has to waste his talents and paper on such trivialities as "Barry Goldwater visits the Grand Canyon"; "John Chafee goes to the races"; "On Dead Red"; or "Is Lyndon Johnson cuckoo?" One, of course, could argue that Mr. Buckley is lending his hand to political satire. He is reforming society at the expense of a few individuals. But unlike Dryden, who elevated the mediocre poet Shadwell to royalty by scatology, or Shaw who undermined the "Protestant ethics" with such ridiculous personages as St. Andrew Undershaft, Buckley's approach is "the grabber": "I have been sharply reminded that I have not written about Mrs. Roosevelt and that only a coward would use the excuse that when she died he was in Africa. There there are lions and tigers and

apartheid. Here there was Mrs. Roosevelt to write about. Africa was the safer place." For some reason, Mr. Buckley has failed to discern between what is clever and what is simply bad taste. At times, he inexcusably confuses his politics and his theology, as in his article submitted to the public on February 7, 1967, "Decision Making for Christ": "If only Mr. Kennedy had founded Christianity, one could safely make decisions at Mr. Graham's rallies, without fear of aspersions by the social scientists." By so indiscriminately intermingling his roles as a zealot and polemicist, Mr. Buckley's sense of purpose often becomes unintelligible—even to himself—quite analogous to the Marquis at the court of Louis XIV who on entering his wife's boudoir and finding her in the arms of a bishop, walked calmly to the window and went through the motions of blessing the people in the street. "What are you doing?" cried the anguished wife. "Monseigneur is performing my functions," replied the Marquis, "so I am performing his." Such is the charm and curse of Buckley, an author of bastard strain, who is too earnest to be biting, but correspondingly lacks the insight and depth to be perceptive. With the finesse of a Marquis, torn between his loves and his jests, he exploits awkward situations, not to redirect our thinking or rebuke our actions, but only to rechannel our emotions.

But Mr. Buckley has his moments, such as his expose of Truman Capote's "anti-arbiter elegantiarum"; Whittaker Chamber's disjunctions between God and Communism, "You can't replace God with Point Four . . . If you fed starving millions four square meals a day and studded their primitive lands with automated factories, men would still die of despair"; or Edgar Smith's eleven year struggle to escape Death Row. Nevertheless, even in light of these articles, my judgment of *The Jeweler's Eye* remains the same—disappointing. All the more so, because they anticipate the Buckley that could be; a Buckley that is interested more in ideas than words; Buckley "the jewel who knows value" rather than Buckley the "performer" with his "irresistible political reflections." With this Buckley in mind, I can only hope that he can resist the temptation of his own "political reflections" and respond to the advice so prudently offered by Edmund Burke, "Our patience will achieve more than our force"—even the force of eloquence. □





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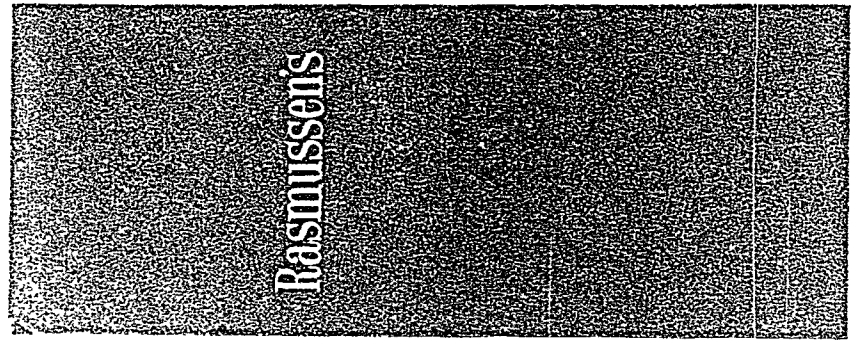
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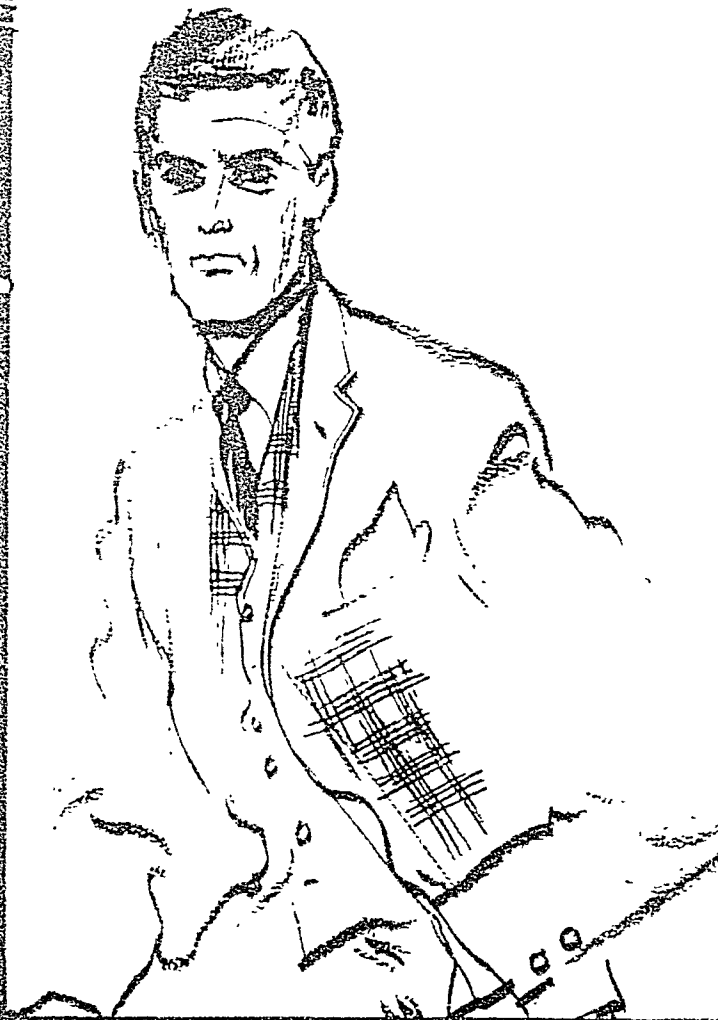
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