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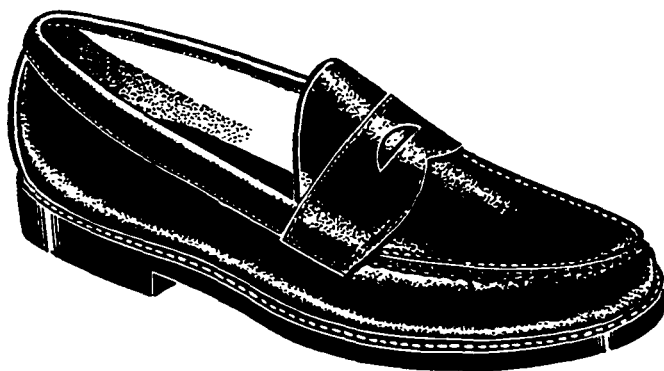
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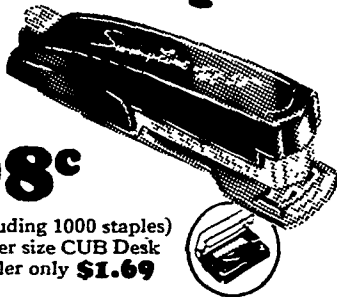
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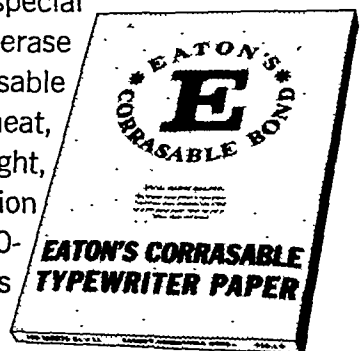
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SCHOLASTIC

Oct. 18, 1968 / Notre Dame, Indiana / Vol. 110, No. 5

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Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, New York, New York 10017. Published weekly during the school year, except during vacation and examination periods, the SCHOLASTIC is printed at Ave Maria Press, Notre Dame, Ind. 46556. The subscription rate is \$5.00 a year (including all issues and the FOOTBALL REVIEW). Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana 46556. All unsolicited material becomes the property of the SCHOLASTIC.

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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.

PHANTOM OPPONENTS

EDITOR:

That was a very interesting article, Thomas Payne, but I would appreciate it if you would answer the question of exactly what the concepts "residence university" and "Christian community" mean for you, and describe *specifically* what the implementation of these ideas will mean for the future of the University. If you would just tell us what you think about these matters, discussion and rational debate about how Notre Dame is to achieve greatness could be taken up much more fruitfully. The irrelevance of your words to any discussion about the University current among the Administration is illustrated by the number of times you are set up and knocked down by phantom opponents.

Yours in illusion,
John P. Hickey, Jr.
119 Walsh

CHICAGO CONVENTION

EDITOR:

Having been an employee for CBS News at the Democratic Convention in Chicago, I found the article by Kathy Cecil, "City of Big Winds," of particular interest.

I was only at the Conrad Hilton for one hour with a CBS film crew, and even though it was only one hour, I saw something more horrifying and brutal than anything shown on TV back at the Convention Hall. Policemen, many of them seemingly enjoying it, were beating demonstrators, workers on their way home, and newsmen, until, out of sheer exhaustion, they had to stop. It wasn't enough to arrest people, they had to beat them until there were motionless, bloody bodies lying everywhere. CBS, feeling the need to send combat-experienced newsmen to give an accurate account, assigned John Laurence and Bert Quint, two Vietnam veterans, and Laurence later said he was more terrified that night than he was in Vietnam.

Even though millions of viewers saw live, right before their eyes,

Dan Rather punched and assaulted, it is sad to find that a majority of people have chosen to support Mayor Daley and the police. They have completely closed their eyes to the Daley-controlled convention and to the brutal tactics of police and have chosen to put the blame on a conspiracy headed by Walter Cronkite, David Brinkley and Chet Huntley.

It was tragic enough to see what happened in Chicago, but to realize that millions of people condoned and complimented Mayor Daley and the police is even more tragic.

Thank you for printing the article by Kathy Cecil. I only wish more could have seen what happened for themselves. They might now be taking a different stand.

Tom Shine

WHO WILL ANSWER?

EDITOR:

Sometimes I wonder if a daily *Observer* is a good idea. Last year, when it came out only three times a week, *The Observer* carried campus news that didn't seem to be so much the same; it didn't seem to be such a bore. Sometimes, I even waited at the "newsstand," actually anxious, to read what was going on. But now, every day we get to read about the SBP, the Student Life Council, the prefects, blah, blah, blah. And, for some contrast, there is interesting and, at least different, sports news.

While young people complain about alienation from The Establishment on a national scale, I have never seemed to be more estranged from events than on campus. Everything seems so far removed, so "taken-care-of" by some huge machine. Somehow we got a "revolutionary concession" from the Administration with the Student Life Council, whatever that is. Sometime, and seemingly soon, the members are going to be chosen by someone. And many people are writing off the SLC even before its inaugural meeting.

And then there are the prefects. I don't know why they were chosen. I don't know if they're agents of somebody. I couldn't even suggest a better way to spend their scholarship money to help students.

Also, Student Senate elections are over. Every year the candidates say, "The Senate may have been meaningless last year, but it'll be different now." The Senate remains meaningless, regardless.

Rich Rossie, Bill Cullen and Bill Luking are getting ready to clash with the Administration over something. Neither they nor I have found a decent issue that is of any real concern and benefit to the students. They may be our representatives, but I don't feel very represented. Do they really have my "interest at heart"?

Every time I've talked with Fr. Riehle or Fr. Hesburgh, I've found them to be very fine people. I don't agree with them on certain issues, but I do respect them and their responsibilities.

And then there's all this talk about fascists or radicals or whatever. And *The Observer* hands it to me every day. But the University runs just the same. Things get better for the students, the classes can be good, and even the food is getting better. Not only that, we might be National Champs this year. Regardless of the verbiage, I'll get an education and a diploma.

Finally, there's the "Hope Of '72." There's the "Don't Drop Out In '68." Vote for Brademas, vote for Joe Blow, vote for the ASP. I don't know much about Brademas, and it's hard to keep track of the evolving ASP. And can the Republicans be *all* bad?

With all of these thoughts flowing around in my mind, I had the good fortune to be reading Mailer's *The Naked And The Dead*. There was one passage about an Italian who had supported Mussolini because he had done great things for Italy; but the Italian, as he hacked his way through a jungle, cursed the same Mussolini. This Italian had the same attitude as myself, but he happened to get nailed by the circumstances he could not understand. And then I realized that nothing gets done unless someone is willing to put in long, hard hours. If it wasn't for the Rossies and the Cullens, maybe things wouldn't be getting better for the students. But when I think of Columbia, maybe things are actually getting worse. I don't know.

I really feel like that Italian. But I don't want to be cursing someday.

Doug Marvin

THE GREATEST INJUSTICE

EDITOR:

It is very apparent that your editorial policy consists of advocacy of change at Notre Dame, in order to correct the abuses which you see. As anyone understands, this is a

dominant tenet in liberalism, a philosophy which is largely responsible for the exponential development of the American industry and economy of the last 30 years, as well as for whatever improvements we have made in justice and welfare for all citizens. For this reason I do not disagree with your implied argument that where things are not as they should be, change must come, as soon as possible. Indeed, if it does not come, violent trouble is often the result, and clearly this is neither necessary nor desirable.

I do take exception with you, and with the policy of your magazine, in the elaboration of those aspects that ought to be changed. You suggest that the life of the student on this campus is sweltering in the heat of Administration oppression and social sterility, and that nothing short of student power can overcome this and gain for the student those rights and that respect to which you believe he is entitled. Even if this is true, it is certainly also true that the liberal battling for people's rights must, out of strategy alone, place above all other injustices the greatest and most oppressive injustice, in order to engage the greatest extent and intensity of emotion and action.

From careful observation and tabulation of facts, Mr. Fred Williams has compiled an article which your magazine published September 27, 1968. Much additional, supporting evidence could be gathered and published to strengthen the proposal I shall advance, but I cannot present it here. It should be apparent from this study alone, however, that the most pressing problem at Notre Dame is the status of the black student at Notre Dame, in relation to both students and Administration. Improvement might take the form of a prolonged educative attempt, spearheaded by the forces of the media and Student Government, as well as a sustained and adequately funded scholarship and recruitment program to bring more black students to this University. Consistency, Christianity, realism and simple justice demand that a purposeful and unified effort be made in this direction by everyone able and willing to make this University the great center of understanding and learning it can be, with our help.

David L. Coulter

NEVER THIS BAD

EDITOR:

Concerning Kathy Cecil's article, it's very true that the "Heart of the Midwest" did have a coronary during convention week, and she did an admirable job of reporting the events from Grant Park. This is a view from the other park, Lincoln, where the action was located from Friday, August 23, until the next Tuesday, August 27.

I arrived in Chicago on Sunday in the late evening and was not able to make it out to the park that night. Monday morning, Mike Aldrich, head of LEMAR International, went out to the park and began three days of "fighting for peace" by talking with Ed Sanders of the Fugs. He directed us over to Kieth Lampe who needed help typing up *mantras* (Hindu prayer chants) for Allen Ginsberg. Allen was to lead a dawn service the next morning as well as one at noon. We were at Kieth's apartment as nighttime, and the police, both approached. From the apartment we were able to hear what sounded like gunfire . . . only firecrackers. Then Kieth ran in to say that a number of clergymen were holding services in the park, keeping things cool for the moment. However, it was fast approaching curfew time and no major news media were present. Kieth got on the phone and they arrived shortly, keeping things cool for at least another hour and a half. The police then cleared the park with tear gas and began chasing people up and down the streets for a five-block radius. Banging their clubs on lamp posts threateningly (in warning?). The pigs bashed not only demonstrators' heads, but also seventeen newsmen that night. Back at the apartment, all of us arriving from different back-alley routes, Keith told us that Jean Genet had been in the park and had been gassed . . . visions of Paris, 1944.

Tuesday morning, things were much calmer. Mike and I helped Allen teach *mantras* to well over 300 people, some of them police, shyly (slyly?) singing along. That night at the unbirthday party at the Coliseum, Abby Hoffman told us all "We're gonna win, man! There's gonna be a pig for the next president whether or not ours wins!"

Back at the Lincoln Hotel that night, the scene resembled that of Sartre's Paris (1944 again) as the police had gone under the command

of the leader of the national guard. A strong column was lined up on the curb opposite the hotel . . . each man equipped with two side arms, a club, tear gas, and a rifle with bayonet . . . while inside the hotel were all the important personages you could imagine. Allen Ginsberg, Jean Genet, Terry Southern, William Burroughs, a reporter from the London *Times*, Ed Sanders, two people from NBC, a photographer from *Time* (Shay), and a radio man (WBBM) were all gasping and crying. The woman from NBC was wearing a now-crumpled yellow suit as she looked out and saw the column. "Look at that column. I don't believe it. This is America?" A kid whose eyes I was rinsing out in the water fountain turned to say, "No, lady, this is Chicago."

At this point a beefy pig marched in and stormed, "All of ya don't live here . . . some of ya are hippies!" We took all of the "hippies" upstairs where, from a third-story window, we watched the pigs. Six policeman lifted a legally parked Volkswagen off the street and onto the sidewalk where they proceeded to bash in the windows on the driver's side. They then moved off to frisk kids and throw them into paddy wagons hollering, "UP AGAINST THE WALL, MOTHER F—KER, UP AGAINST THE WALL."

That night Allen had termed Chicago "the Prague of the Midwest." The London *Times* reporter commented, "Paris was never quite this bad." William Burroughs told us that he had been "unfortunate enough to be caught in Algiers for two weeks of the revolution there . . . this is worse." Ed Sanders was carrying a bunch of wilted daisies . . . he had bought them for his wife, Miriam, and daughter, Diedre, but had also lent his gas mask to Genet so the flowers had been put to good use. On his hands were written, "I LIVE AT LINCOLN HOTEL; RM. 817; MO4-3040" and his lawyer's name, address, and phone number. "I'm not taking any chances," he said.

Wednesday and Thursday, Kathy has told you about . . . about Dick Gregory and the beginnings of a march to his house for "a party." Those who marched then, and now many more of those who didn't, are still marching, though maybe not in Chicago.

— K. T. Cannon

Editorial: Academic Reform

As we move farther into this school year, a clearer light begins to fall over the University. We begin to see that perhaps we are not banging our heads against a hard, black wall when it comes to dealing with the administration. There is, for example, no active, established structure which seeks to suppress the allegedly dangerous dimensions of student power . . .

What there is without a doubt, however, is a certain bureaucratic passivity, a dull laziness, the long, heavy shadow of past procedures. Those who have sought out change have not collided with a wall of administration intransigence—they have found themselves floating in a vast void, smelling of stagnation, a void created by the unimaginative bureaucrats who have had too much to say about running this place, from day to day, from year to year. We are not up against a system of active suppression then, but one which lacks creative originality, one which is incapable of imaginative progression.

The curriculum study which will soon be undertaken by student government, with the help of the *Scholastic* and *Observer*, will give you a chance to step into this void in the area of academic reform. Each of you will directly and meaningfully influence the final recommendations for change which will eventually be presented to the Academic Council by John Hickey. Fill out the questionnaires candidly, concretely, suggest specific proposals to the interviewer who will be talking to you. Keep in mind and voice your opinion on the following points, which seem to be some of the more important overall areas of concern:

- 1) a freshman-sophomore college, as described in Ray Serafin's article on page 22. Such a college

would permit the beginning student to spend more time studying a greater number of disciplines, including the humanities, the sciences, and the fine arts, before concentrating on his single career speciality.

2) required theology and philosophy courses. Should these courses continue to be imposed upon *all* students of *all* colleges, when they are far and away the poorest of all courses at Notre Dame? Why couldn't they be considered as electives, as is done at Webster College, thereby allowing the student himself to choose whether and when he would take such courses?

3) expansion of Co-Ex courses. The present program could be expanded to include more underclassmen and a wider range of courses. You can help most by making some concrete proposals for your particular department, since the problems involved in Co-Ex vary greatly from department to department.

4) an examination and possible application to Notre Dame of some of the sweeping academic reforms recently initiated at St. Mary's. To put the matter bluntly, St. Mary's College, under the new leadership of Father McGrath, is far, far ahead of Notre Dame in the area of academic reform. Kate Sheeran's article on page 20 gives an idea of the dimensions of the across-the-road academic revolution.

5) formal student participation in the academic decision-making processes of the University. When this curriculum study is submitted to the Academic Council, the highly ambiguous atmosphere which presently envelopes these processes is going to be cleared up and a definite decision-making struc-

ture is going to take its place. In order to be a significant part of that future structure, we have to submit specific suggestions for formal student participation in academic decisions. Should there be, as John Hickey suggests, a Tri-Partite Board for academic matters? Should we make special efforts to retain the student academic structure pictured in the graph on page 16, even after the curriculum study, since it completely parallels the University structure, and could continue to engage in dialogue with the various levels of this structure? Or, instead of wildly proliferating people and organizations, should we ask for a fair number of seats on the Academic Council, where the faculty and the administration are already amply represented and where we are not? This Council is the highest decision-making body in academic matters, and doesn't it seem strange that the students are not now a formal part of it, when they are so intimately involved in the academic process? We ask you then to think about how you, as a student, can *formally* participate in the decisions of your department, of your college, and of the University as a whole, and to present your thoughts to the interviewer when the time comes.

You alone are qualified to comment on the effectiveness of your own particular curriculum. The key to this operation of re-evaluation and revision is the process of questioning the students individually. Your response to the questionnaires, to the interviews, will completely determine the success of the study. This editorial is then, very simply, an appeal for your whole-hearted participation in this unprecedented student effort.

—William Cullen

in passing

JOHN JONES is no longer a member of the great Notre Dame community. His grade point depended on his calculus mark, which was midway between a C and a D. John's instructor, shackled by the University's grading system, was forced to give John a D, causing him to miss the cut by a fraction.

Several alternatives to the traditional system have been advanced. Last year Fr. Hesburgh informally proposed to several campus leaders, though no one seems to know who these leaders were, that a new system be instituted. Commonly called the 1.5, 2.5, 3.5 system, this method would permit grades between the present A's, B's, C's and D's. Another possibility is a method giving only grades of pass and fail.

This fall the Student Senate, with the support of Richard Rossie, has promised to consider the possibility of change. Yet all it can do is recommend a new system. The final decision, assuming the issue comes to a decision, rests with the Academic Council, made up solely of Administration members. According to Cavanaugh Senator Jim Boland, a strong proponent of revision, the Senate has been attempting to obtain a voting or lobbying seat on the Council so that the student voice might be heard. As yet they have been unsuccessful.

However, a study probing Notre Dame's present academic structure is soon to be conducted by the student Academic Affairs Commission. Should a large proportion of the five hundred students involved express a dissatisfaction with the current grading system, the Academic Council might be influenced to consider a change to a more flexible system.

Unless the Senate succeeds in integrating the Academic Council or the interviewed students stress the incompatibility of the present rigid standards, the fortunes of a change in grading systems rest entirely with a group of administrators.

ST. MARY'S HAD a go at its own version of the Notre Dame football weekend, complete with ball game, a Soul Circuit concert and a special buffet luncheon this past Sunday.

The most interesting and important aspect of the Founder's Day celebration however, was the initia-

tion of Open House. Men were welcome from 1 to 5 p.m. in all dorms. After thorough house cleaning and tremendous stockpiling of refreshments, St. Mary's opened her doors to all gentlemen callers (who had been expressly invited and were escorted by a hall resident).

Open visitation is not uncommon on most college campuses. Hopefully, when and if there is a next time, so much excitement and pre-planning won't be evident or even necessary. Perhaps having scheduled open dorms will be considered the perfectly proper and natural thing to do.

WITH A NEW COACH, new tactics and a new spirit, the Notre Dame Soccer Club is already well on its way to its best season in three years. This year there are no superstars, no fancy footwork and no fantastic shots to be seen on the field north of Stepan Center but only concentrated team work and a desire to win that has led to three consecutive victories.

The new spirit was probably best typified at Terre Haute two weeks ago when the Irish took on Indiana State on their \$80,000 artificial field. Having gone down 2-0 in the first quarter, the kickers finally mastered Astroturf techniques and staged an amazing comeback with four goals in the second quarter and went on to win the contest 5-3.

When Coach Dave Lounsbury took over the team last spring he went right to work on the offensive strategy. Rather than the past style of slow, controlled attack, which relied heavily on individual dribbling ability and was too easily defended, the Irish have switched to a fast-break offense. Working with deep crosses from the halfbacks, the fast breaking forward line, including speedster Fred Rohol, can generally beat the opposing defense and create a one-, two-, or three-on-one situation with the goalie, making for an easy scoring opportunity.

The defense has had a change of strategy as well. Led by Captain Denny Guletz they have abandoned the previous off-sides defense in favor of a much more effective prevent-type strategy. Timely substitution of halfbacks is also used to assure a fresh link with the offense and to maintain the all-important control of the midfield

area.

Depth is by no means a problem for the Irish this year. Not only are several of the starters versatile enough to play several positions well, but there is also a wealth of backup talent on the second string. With left wing Tom Morrell out for two games, halfback Tim Patton moved in to fill his position and proved his worth by scoring both of the goals in the 2-1 victory over Northwestern last week. Fullback Jim Patton has shown excellent promise in substitution for regulars Dave Samora and Mike Hennely. Goalie Bob McAleer was a standout in the Northwestern game while filling in for Jim Crowe.

The starters themselves should not go unsung. With consistent team work and a lot of hustle they have compiled a 3-1 record and promise more to come. And a winning record in the Midwest is no minor thing — seven of the nine teams that the Soccer Club will face this year are varsity level with the money and coaching that is making them stronger every year.

UNDER A BLUE-GRAY October sky, the Saint Mary's Maulers rode again. Last Sunday afternoon, in what will go down in history as one of the great football games of our time, the freshmen from the other side of the Dixie Highway upset their junior counterparts. In the climactic event of Open House weekend, the juniors lost their campus championship 18-6.

The freshmen started slowly, but managed to score once in the first half. Late in the half Rita Jansin, who ranks as the greatest triple threat in South Bend since Paul Hornung, fired a bomb to Becky Minter for the first score of the game.

In the second half, quarterback Jansin threw two more touchdown passes to Minter, before the juniors could get on the scoreboard. The juniors finally scored on an Ann Pacelli to Lynn Lagin pass. That combo had excellent success in the second half, a period in which the juniors moved the ball well against their younger opponents, but were stopped three times within the ten by the freshman defense.

The officials, Coley O'Brien, Jim Winegardner, Ron Dushney and Frank Criniti kept the game under control. There were no fights, few

penalties, and less blood than expected. Both teams, the officials, and the spectators adjourned to the coffee shop afterwards to nurse their bruises and check over the players' phone numbers listed on the programs. No one said anything like "We Want Barat," but the thought was there.

"I'M NOT TOO WORRIED about being a Write-In candidate. Of course, the administration will probably put out a rumor that pencils cause cancer." — *Write Me In*, by Dick Gregory.

After the summer conventions, the Indiana State Election Board ruled that write-in votes would not be counted in the November elections, hoping to thereby thwart any voter defection to a fourth party. As a result of recent legal action initiated by the New Politics Party, a "Show Cause" order has been issued by state courts demanding that the State Election Board defend its Write-In ruling. Barring legal complications, disgruntled liberals will in November be allowed to brave the pernicious effects of "cancer" and write in the name of Dick Gregory for president.

This ruling has vitalized support for and interest in the New Politics Party locally. At a lecture in the Library Auditorium last Thursday, Prof. Richard Bizot, district chairman for Northern Indiana, outlined party plans for the future. Currently the Endorsement Committee for the New Politics Party is circulating a questionnaire among aspirants for political office, soliciting their opinions on key issues. Vice-presidential candidate Mark Lane and senatorial candidate William Dennis are scheduled for speaking engagements in the Notre Dame-South Bend community during October. Mr. Bizot announced the party's intention to continue to push for progressive legislation and domestic reform after the election. The party hopes to initiate experimental social programs in the areas of schooling, legal aid and public health. Possible funding for the local Neighborhood Study Help Program during the next school year is receiving serious attention. The New Politics Party also intends to investigate budget spending on the local level, hoping to find how money for existing social programs is appropriated.



Seen in passing this week:
A successful defense; an obscenity rap; 2 SMC girls squaring off; The Fifth Dimension; the quick kick; Bizot blasting establishment politics.



on other campuses

KINGMAN BREWSTER promised last week that students and faculty would be able to help him make decisions, but only when they had the interests of the University in mind.

The 49-year-old president of Yale wrote, in the annual report to the University's 86,000 alumni, what he termed "guidelines for Yale's governance."

"While one is here, his views regarding the University should be primarily motivated by what is best for Yale, not what will help him attain some other personal, political, or ideological objective.

"Faculty and students deserve respect for their views on university matters only to the extent that they are primarily motivated by a concern for the quality and integrity of the University."

Brewster alluded to the violence at Columbia and said that "even though Yale has been thus far spared the ugliness which elsewhere dramatizes the issues," there was a need "to give a rounded view of how we look upon both Yale's governance and Yale's relationship to the outside world. Yale cannot turn away from the problems of New Haven with haughty academic aloofness."

In articulating the principles of who runs the University and how, Mr. Brewster, a former Harvard Law professor, cautioned that "Yale's government can never be a closed rule book."

But a fair balance of power, he said, can grow out of agreement on Yale's central purpose — "to advance learning and educate the oncoming generations in the arts and sciences and learned professions."

"Every person in the Yale community has a right to expect that others are not using their role in the institution for goals that do not fulfill the central purposes."

THE American Council on Education held its 51st annual convention in Denver last week, and heard John W. Gardner charge that colleges and universities "have not responded impressively to the urban crisis."

Gardner, chairman of the New York Urban Coalition and former Secretary of Health, Education and Welfare complained that institutions of higher learning "have been

notably laggard."

Declaring that crises are instruments of renewal, he said that the time had come "to break the settled mold of life and create fresh patterns."

Gardner urged the creation of "urban task forces consisting of representatives of students, faculty, trustees and administration together with neighborhood representatives from the immediate vicinity of the campus."

Gardner also suggested "significant intellectual questions involved in urban affairs" should be dealt with in undergraduate courses, and that every student should be exposed to such courses; colleges and universities should prepare students to work professionally in urban affairs or to teach in the field; institutions of higher learning should extend technical assistance to American cities — as they do to foreign cities.

Dr. Gardner emphasized "the great resource" represented by students, and told his audience of educators: "You are accustomed to thinking of their educational potentialities as a resource, but you may not be accustomed to thinking of their activist tendencies in the same light."

THE UNIVERSITY OF CHICAGO and The Woodlawn Organization (TWO) have joined forces in drawing up a model cities proposal that could mean millions of dollars for Woodlawn — on the area's own terms.

The University and the Community Organizations, which Senate conservatives have blasted for its alleged alliance with the Blackstone Rangers, have spent the summer cooperating in an effort to present what they call an acceptable alternative to the official City of Chicago proposal, which has been criticized for lack of meaningful citizen participation.

The tone of the cooperative effort, which includes TWO neighborhood groups and the University's Center for Urban Studies, was set early in the summer by Julian Levi, Professor of Urban Studies. Speaking at St. Cyril's Church in Woodlawn, Levi told an assembly of neighboring residents that "you're going to decide, not the city and not the University, what kinds of solutions you're going to propose for Wood-

lawn's problems."

TWO and the University are hoping that their proposal will be considered so much better than the city's in terms of community participation, that the city can be pressured into submitting it instead of its own proposal, which has already been approved by the Department of Housing and Urban Development.

If this happens, according to TWO spokesmen, the Woodlawn community would have a greater voice in the Model Cities program and Mayor Daley would have less control of the purse strings.

GEORGIA STATE legislator Julian Bond refused to appear at the University of Tennessee as scheduled October 2, because the students there had been forbidden to invite Dick Gregory to campus a week earlier.

"If the chancellor of the University thinks the students are too simple-minded to hear Gregory, they are obviously too simple-minded to hear me," Bond said, when he discovered that he had been invited to speak in place of Gregory. "I certainly wouldn't want to poison student minds."

Chancellor Charles H. Weaver had denied a student speakers' program permission to invite Gregory, saying he had "nothing to say to the University community" and that his appearance would be "an insult and an outrage to many citizens of this state."

"It's not a matter of Gregory himself," Bond said.

"It's a matter of students' being allowed to make their own decisions. I wouldn't care if it were Harry Truman or George Wallace being denied permission. The issue would be the same — freedom of choice."

THE FOLLOWING ran as a front page editorial in the *Vanderbilt Hustler*:

"White racism (and reactions to it) and an unjustified war have America on the ropes. And in such times, the two-party system has let us down. The breakdown came when one of the two parties could not nominate the candidate who the polls were telling us was the popular favorite.

"The *Hustler* will not endorse choosing between the lesser of two evils. We do not authorize bolting

the electoral process either. What we do endorse is registering protest votes. Hence, we endorse Dick Gregory, a write-in candidate.

"Gregory is a statesman, not a politician. He would preserve order by showing proof of governmental action aimed at solving injustices. Politicians too often sacrifice order to enforce unjust law.

"Some will question Gregory's qualifications for the presidency. He is 35 years old and a native-born citizen of the United States."

CLASSES at the State University of New York at Stony Brook will be suspended for three days later this month to permit students, faculty, and administrators to discuss student discontent which has resulted from the rapid growth of the Long Island campus.

A faculty meeting last week approved, by a vote of 399 to 1, a resolution calling for a three-day symposium for "intensive self-study of the University with particular emphasis on its goals and priorities."

The Student Body at Stony Brook has grown faster than the school's building program. As a result, many students — the entire 1,600 members of the freshman class, and 78 sophomores — have been made to live in forced triples.

Dr. John S. Toll, president of the school, which has recently

increased its enrollment to just under 7,000, has said that, by putting special emphasis on completion of five new residence halls currently under construction, all involuntary tripling could be eliminated by the spring.

THE QUOTE of the week, from the University of Washington *Daily*:

"The price of hating other human beings is loving oneself less." — Eldridge Cleaver, Black Panther Minister of Information and Peace and Freedom Party Candidate for President.

COLONEL THOMAS BLAKENEY, commandant of cadets at LSU, where ROTC is mandatory, views attempts to abolish compulsory ROTC as a threat to the entire military system, the *Daily Reveille* reports.

"Consciously or unconsciously, the ulterior motive of these groups is to do away with ROTC completely, here and all over the nation," said the Colonel.

In the controversy over required ROTC, he said only the views of a "vociferous minority" are being reflected.

Though he admitted the national trend was toward making ROTC elective, he said the well-being of the University should be the primary concern. "Does it necessarily follow that what's good for Harvard

is good for LSU?" he asked.

"I feel it would be a digression to abolish the compulsory ROTC system at LSU. I feel this University would lose, if this is abolished, a degree of stability that ROTC offers the University. I'm dead certain that young freshmen coming here are confused and don't know what to do with their lives, and consequently, they want to take the easy way out."

THE dean of Rutgers proposed last week the establishment of an assembly of students, faculty members, alumni, parents, and trustees to serve as the major deliberative and representative body of the school.

Dean Arnold Grobman made the suggestion at a special convocation of the undergraduates at the State University of New Jersey.

"The assembly would not be a legislative body," he said. "The Student Council and the faculty would retain their respective roles in the legislative bodies representing the students and faculty. The assembly would gather information, and make recommendations to the appropriate legislative bodies."

Before proposing the assembly, Dr. Grobman noted:

"This is rational student power; it is constructive; it is important; and we need more of it."

—Steve Novak

feiffer

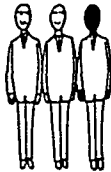
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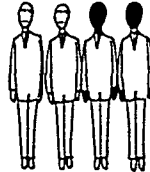
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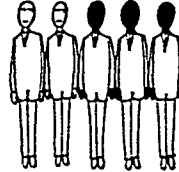
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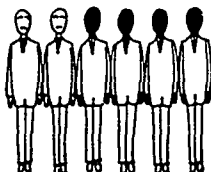
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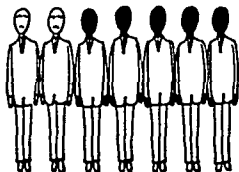
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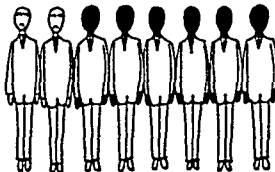
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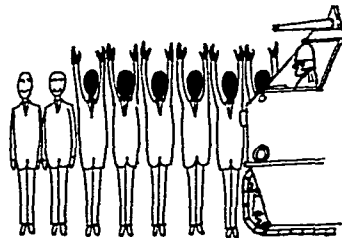
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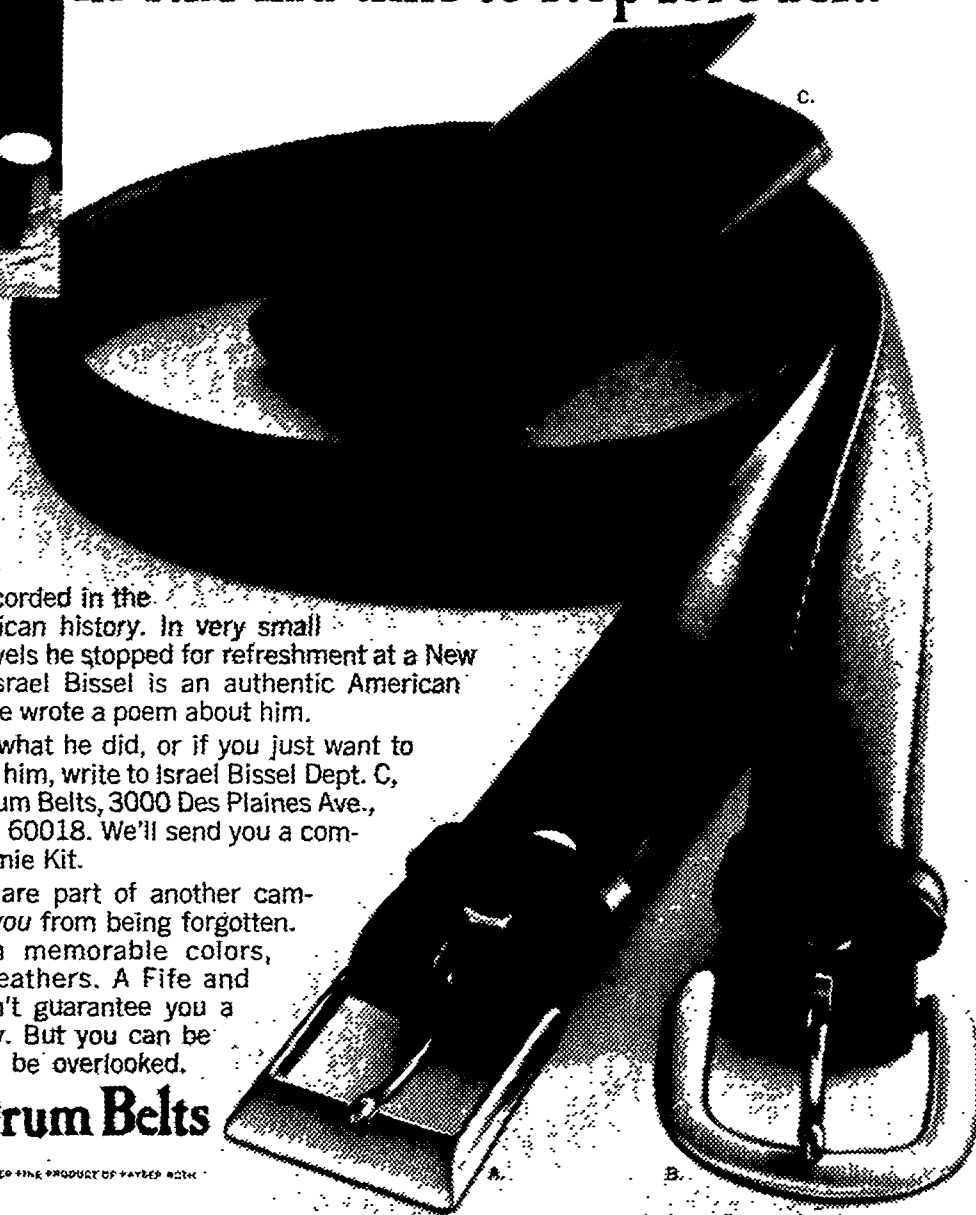


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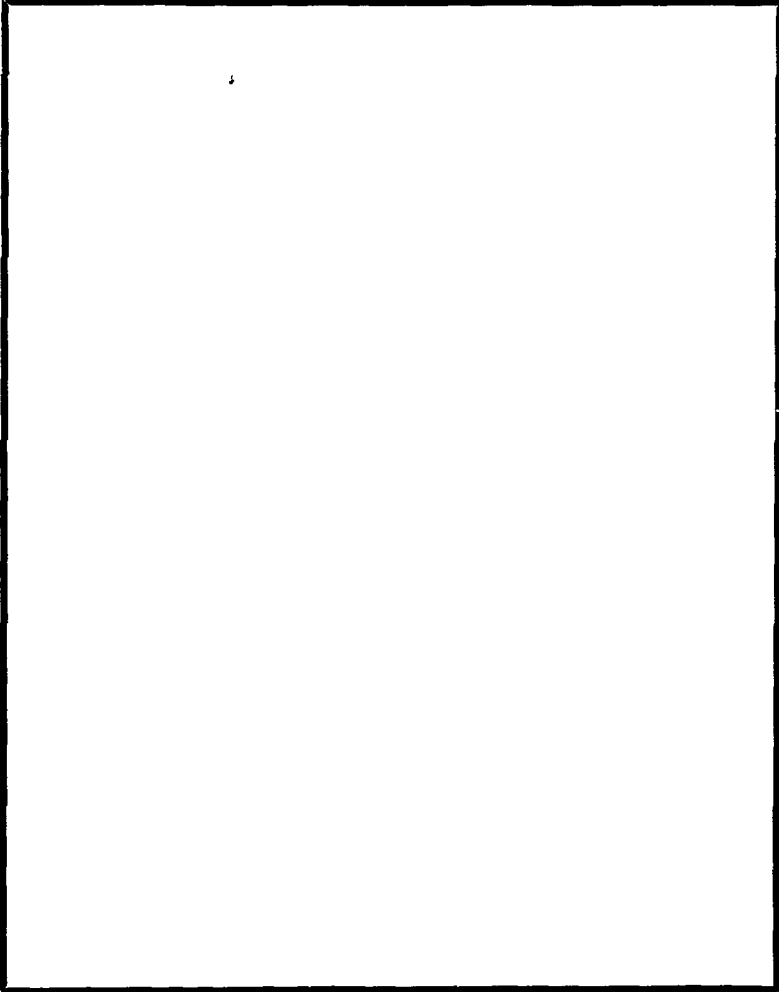
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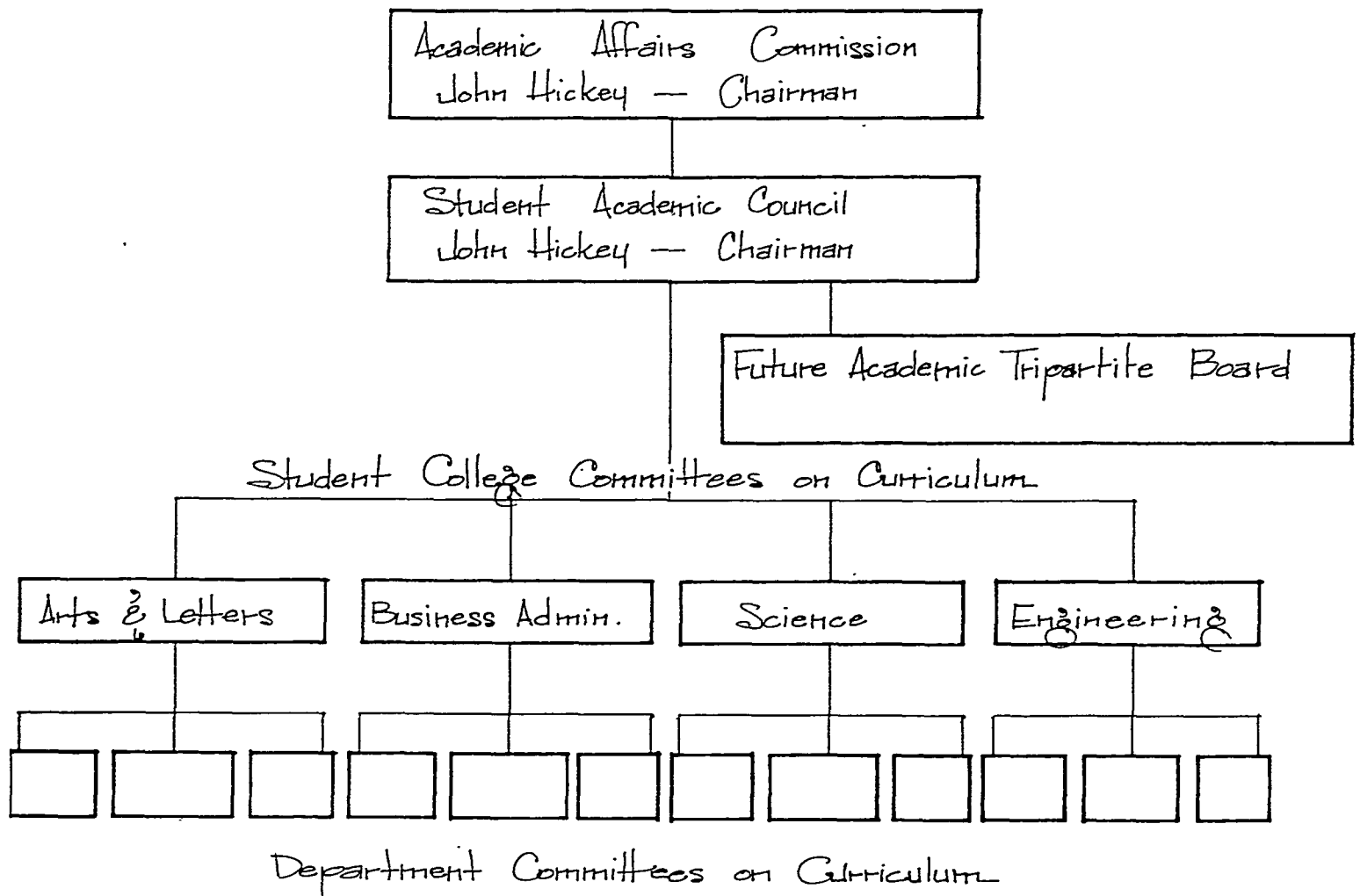
by Tony Ingraffea



The child screamed and stomped his feet. "I want to ride the swings, daddy, I want to." "But you've never ridden the swings before, son," replied the father as the boy broke his hand-grip and raced toward the swings. "Lift me up, daddy, lift me up on the swing." And as the father placed him on the swing, the boy, grasping the chains with chin set in conviction, sternly announced, "Don't push me, daddy. Don't push me. I know how. I know how." The father stepped back. The boy frantically kicked, twisted, shoved and pulled. The swing just bounced on its chains, yawing. The boy, screaming and stomping his feet, was led away by the father. "But I do know how, daddy, I do know how. Watch me in the sandbox."

"SINCE THIS (curriculum study) is a matter of such general importance, it would be helpful if all of the members of the academic community, including the students, could to some degree be involved in the discussions. I must leave to the appropriate faculty groups the decisions regarding appropriate arrangements for this participation by students — but I trust that we are generally agreed that those being educated here are entitled to inform us regarding their own personal reaction to the process — and that we might learn from this and be helped in our efforts to do the best possible."

(Rev.) Theodore M. Hesburgh, C.S.C.
March 25, 1968



“THE DOCTRINE OF PROGRESS is based above all upon a lack of faith in the present . . . we have no faith in the present administrative and academic structure of this university. In response to your own dissatisfaction with student life on this campus, whether it be over the rigid imposition of required curriculums . . . we have decided to challenge and question severely the decision-making processes that have allowed such a situation to develop and grow.

“We can no longer accept a Notre Dame in which the students are consistently denied an effective voice in decisions directly concerning their lives on this campus. . .

“ . . . We know that the overwhelming majority of students refuse to accept a system of life and study which has been imposed upon them against their will, and which is too often alien to their best interests.”

Messrs. Rossie, Cullen, Luking
September 20, 1968

WHAT I WANT TO KNOW is this: What are we going to do now that Father has put us on our forever-cherished, forever-longed-for swing. I mean, we do know we're there, don't we? We all know that Father Hesburgh, *last spring*, formally invited active student participation in Notre Dame's first intensive curriculum study in twelve years.

I didn't understand then why there wasn't a thanksgiving rally on the steps of the Administration Build-

ing, why celebration for a week didn't ensue — for we, the maltreated, maligned, monastically imposed upon student body, had been gifted with our life's quest, had been freely handed that for which we had screamed for so, so long. Maybe it was because there were too many of us screaming for girls in our sandboxes to hear the call to the swing. We all know that the swing is a big boys' thing.

Well, now it's football season, and we don't have to worry about girls not being anywhere anytime. We have them in, now let's get the prefects out. But that's wrong isn't it. It's not the prefects out, it's the student's voice being left out of the decision to allow them in that we're mad about. So let's all sing our song, “We can no longer accept a Notre Dame in which the students are consistently denied an *effective* voice in decisions which directly concern their lives on this campus.”

But wait a minute, before we find that certain somebodies are singing solo when they thought they were leading a chorus, maybe we had better make a value judgment here. Should we devote so much of our time and efforts toward, for example, not accepting a Notre Dame which says we have to have some watchdogs, who, generally, have really turned out to be a helluva nice bunch of fellows, on each floor of our dorms? Or should we respond quickly, cogently, and effectively to an already six-month-old invitation from *Father himself* to *participate actively* in the most important, central, all-encompassing, self-relevant poten-

tial restructuring and redirectioning this University has attempted since we spanked to life the concept of student power here?

Hard judgment to make? All depends on how hard you think it's going to be to ride the swing. To conduct, in two months, an independent, professionally assisted, department-wide \$18,000-budgeted curriculum study is not a sandbox sort of thing. It's going to take something more than some propitiously timed ravings and some alienation-breeding elbowing for girls and beer; something more than lunch-line-emotion based arguments for some admittedly moot responsibilities and liberties.

Such a response to Father Hesburgh's request will require mature student planning and a labor input of the same order of magnitude as that of the faculty curriculum studies already six months old.

Such a response is *the one* already in action under the chairmanship of John Hickey, Student Academic Affairs Commissioner. Remaining at the University this summer, Hickey began last June to structure a student organization, the Student Academic Council, that "would incorporate every student on campus in this study in a meaningful way."

Basic to the success of this study, Hickey believes, is the process of questioning on the individual student level, the type of questioning that leads to dialogue: dialogue among students, dialogue between students and interviewers, and, ultimately, dialogue between the Student and Administration Academic Councils. The short range objective of the investigation is not "change for change's sake," is not to "nail anybody in the Administration," but to question, to communicate, to understand:

To question the merits and demerits of the present curriculum. Do they stimulate, motivate, educate, or do they provide a meaningless, psychologically pressuring labor for thirty weeks of the year. More fundamentally, what is education itself?

To communicate the students' answers to these questions to trained interviewers and on professionally prepared questionnaires.

To understand that as students we are not prepared to decide upon the content of a curriculum, but that we alone are ultimately prepared to comment

on its efficiency and effectiveness. Hickey quotes *Look* Senior Editor George B. Leonard from his forthcoming book, *Education and Ecstasy*, on the topic of educational efficiency, "If human beings are unique, then any system of fixed scheduling and mass instruction must be insanely inefficient. It may seem tidy and convenient, but that is an illusion." One of the purposes, then, of the student curriculum study is to aid in ascertaining just how much more individually relevant, how much less grossly inefficient, curriculum here can be made.

Hickey's long-range goals are to have these immediate objectives initiate a continuing process of curriculum evaluation. Ideally, notes Hickey, a Tripartite Board could be created to deal exclusively with this problem.

In meetings with Father Hesburgh, Dr. Shuster, and the Social Science Committee, Hickey has been given unqualified encouragement and promised fullest Administration support and cooperation. The professional researchers of the Social Science Training Laboratory, who are formulating the questionnaires and training the student interviewers, have agreed to adhere staunchly to the report's first of December deadline.

Well, boys, we're committed. It has come to pass, finally, that we have been granted an *effective* voice in decisions directly concerning our academic lives. We are where it's at, on our swings, where Father put us. We have swing leaders of course, and let it be known by them now: if we are ever to become the vital force in University administration we proclaim we should be, our first step, our first contribution should be now, on this matter of curriculum reform. No other matter could possibly be of more importance to us—we are students first, administrators just sometime. And let our leaders also be aware of this: in no small way is this opportunity a test. If we should falter now, kick and twist, contort and shove, with no movement or momentum gained, then we have discredited the concept of student power, then we have dishonored those who have pursued it with sincere and honorable motives.

And then we have embarrassingly uncovered our crusade as nothing more than a game, a toy, a wet sandbox. □

The Magical Mystery Tour

by Thomas Payne

THE BASIS of all true education is that someone with something to say about the truth of things says it to someone who thinks that what he has to say is worth the time to listen. This was what was done by Peter Abélard and his associates who later became the University of Paris. Education is a subjective thing, and objective procedures cannot reproduce it *en masse*. The students and faculties of the medieval universities recognized this and were adamant that paper-shuffling administrators would not be given enough power within the university community to interfere with the serious work by attempting to routinize things.

Ever since those good old days, things have gone downhill. As the education offered in the universities became popular, the university mixed social functions with academic ones. Young men were sent there to observe the great minds at work in the hope that some of the good stuff would rub off. Administrators appeared with curriculum, forms, programs of study and other semi-relevant impedimenta to attempt to make sure that the student's four years were filled with five enriching experiences three times per week. As long as the universities were small and the minutiae did not take up too much time, administrators still had some time for the really important things, and the curriculum, etc., they devised still had some relevance to what universities were supposed to be about. But as mega- and multi-versity emerged, the offices of academic administration went the way of all bureaucracies, generating their own assumptions and values without much reference to those whom they were to serve. No one was considered brilliant unless his SAT scores were such and such, nor academically successful unless grades were above "the cut off point." No professor was a good teacher unless he published so many column

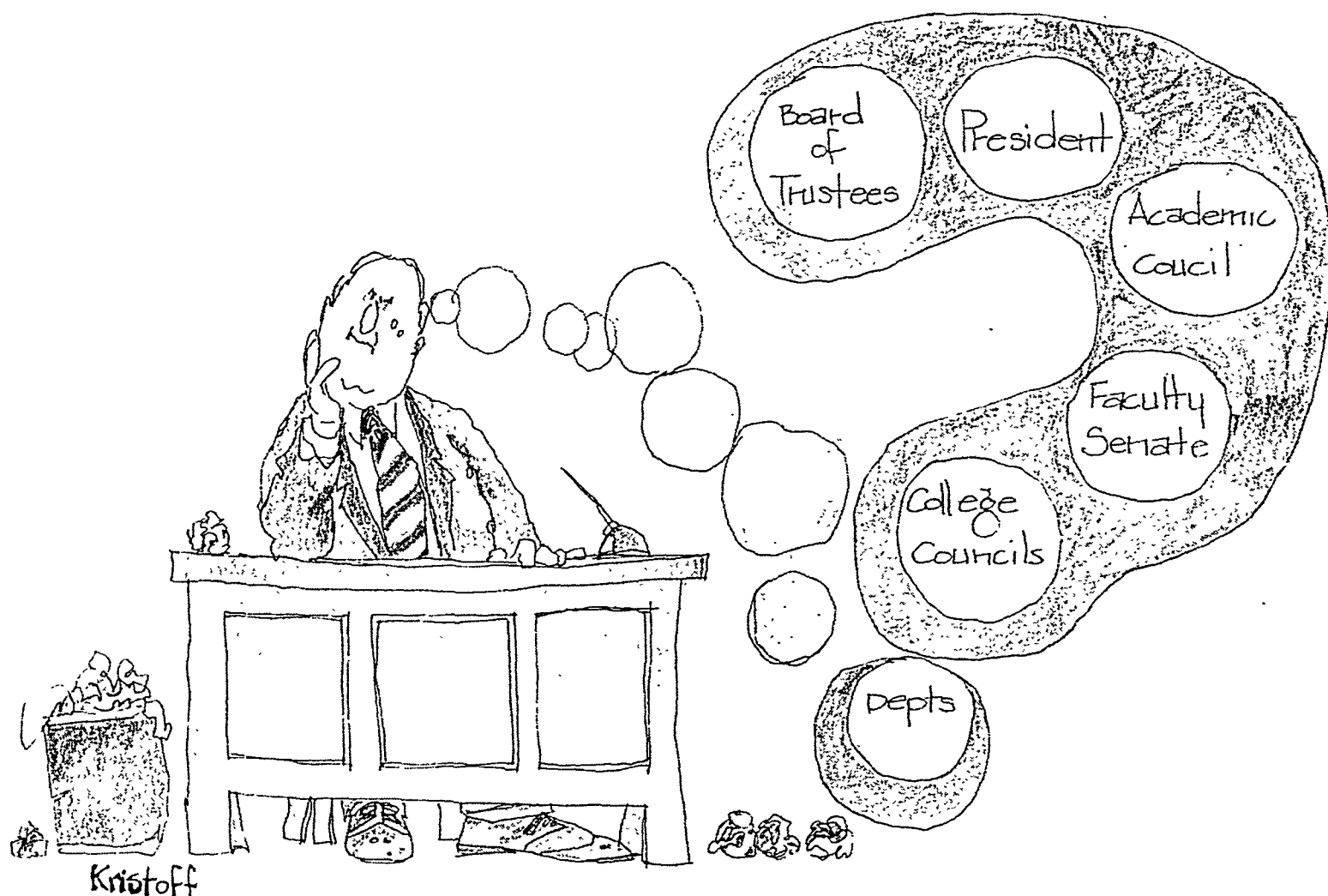
inches in so many years.

The publication of a revised Faculty Manual last year was an attempt to moderate the deleterious effect of bureaucracy on education by introducing scholarly influences into the policy-making process. The attempt was chiefly made by introducing a profusion of committees on every level of the hierarchy of organization, from the department, to the college, to the Office of Academic Affairs in the hope that the activities of these bodies would be able to establish liaison with the grass-roots academic activities of teaching and learning.

Although set up last year, the potentialities of the structure for faculty participation in academic decision-making have not been seriously tested because there has been little for it to do as a whole. However, it will be tested this year in the Great Curriculum Study which will be undertaken on all levels of the vast pyramid called the Office of Academic Affairs.

The academic department is the chief operating organ of the academic aspect of the University. The Faculty Manual does not set up any formal structure for consultation between the department head or the other officers of the administration and the faculty of the department. Departments being small, communication is generally possible between the head and the members of the department. Those decisions for which the departments are competent—the courses within its subject area which the department will offer, which of these courses its majors will take, etc.—are generally decided rather democratically according to whatever procedures or non-procedures the department may establish.

In the curriculum study, the reports and recommendations of the departments will provide the raw materials on which the rest of the process will work. On



the one hand they are particularly well suited for this work since many of them have undertaken some sort of curriculum before—some every year within memory. On the other hand, however, the value of their contribution will be affected by a tendency toward viewing things from a rather narrow vantage point. The departments can provide the curriculum study, and indeed the entire academic decision-making structure with depth, but cannot do much in the way of breadth, except in certain rare instances.

The next step in the hierarchy to which academic decisions pass, and to which the curriculum study reports of the departments will pass is the College Council. Each undergraduate college has a council composed of the Dean, the Associate and Assistant Deans, the department chairmen and an equal number of elected members. The college council reviews the policies, practices, and procedures of the college and advises the dean concerning those decisions which are within the competence of the college—such as requirements for graduation. It is hoped that the college councils will be able to provide some of the breadth in academic policy which the departments are hindered from providing by their nature.

Beyond the collegiate level, there are two bodies concerned with academic policy. The first of these is the Academic Council composed of the deans of the various colleges and schools, the Vice-President, Associate Vice-President and Assistant Vice-President for Academic Affairs, and various other *ex officio* members and an equal number of elected faculty members. Its principal functions are to determine general academic policies, approve major changes in the requirements for admission and graduation, and to preside over the organizational establishment of the University. In the

curriculum study the Academic Council will have the job of co-ordinating the recommendations which it will receive from the lower echelons into a program of reform for the University as a whole. Further, it will give final approval to the reforms initiated by the colleges and departments.

The second super-collegiate body is the Faculty Senate, an entirely elective body, which although theoretically endowed with a great deal of prestige, is powerless in an organizational sense. In general, the Senate concerns itself with the same subject matter as the Academic Council, and makes its recommendations to that body for action. Ideally the Senate will seek out and articulate the opinion of the Faculty as a whole on all the affairs of the University, but specifically on academics. Its position in the curriculum study and reform is unclear, however. It can have a great deal of influence in setting the various proposals and reform measures of the colleges and departments in perspective, but there is some question as to whether a deliberative body of such size can influence the study and reform—essentially executive functions—in any thoroughgoing way.

The structures for making academic decisions are ambiguous and do not include students in any formal way. As the paper system undertakes the work which the present study places before it, more definitive and useful structures will evolve. And, of course, in this fluid situation, the door is open for student participation in the outcome. The structures set up by Student Government paralleling the regular structures in function and composition are an encouraging step which will probably lead to full student integration into the decision-making process as equal partners with the faculty and administration. □

Whetting Their Appetites

by Kathleen Sheeran

"That the students have returned from their holiday and roll-call has been taken, with no difference in the number reporting."

ROLL-CALL, Sunday afternoon tea dances, and prohibitions on the purchase of candy as reported on the dusty pages of an 1896 *Chimes* are not found on St. Mary's campus today.

That's not all that's changed. The newly revised core curriculum has evoked much praise from both students and faculty on the college campus. The usual murmurings uttered against the drudgery of "required subjects" has ceased significantly. Does this mean that St. Mary's has found her definition of a liberal education inadequate?

Father John McGrath, the College President, says that the goal of St. Mary's remains the same. It desires its graduates to be generalists; people who have been exposed to a number of disciplines, including the humanities, the sciences, and the fine arts before concentrating on one specific area. However, the Committee on Curriculum Study realized that changing times demanded revision and up-dating. Their work, coupled with the newly acquired power of the Academic Affairs Committee, provided the substance for the present curriculum.

It is hoped that the package offered to students will whet their appetites for further investigation. Questions that are raised in the basic courses may be answered in supplementary courses with a contemporary slant; "Ethics," "Contemporary Theological Questions" and "Political Philosophy" are just a few of the new courses being offered. The previous number of required hours in theology, English, and philosophy have been cut in half to allow time for individual investigation. Time and the Committee on Curriculum Study will tell what the long-range effects of the revision are.

St. Mary's is a community of concern; however, it has a way to go before it can be called a community of ideas. The need for extracurricular inquiry has expressed itself in the foundation of the Free University. The Free University is concrete proof that students

and faculty are co-operating to create a vital intellectual atmosphere.

The faculty has several irons in the fire already. Operating this year in conjunction with the revised curriculum is a detailed counseling program spearheaded by the faculty members themselves. A committee which will study aims and objectives within the broad pattern of the College has been established. If a current proposal is approved by the faculty members, five students will join seven faculty members on the Committee on Curriculum Study, while four student members will bring the Academic Standing Committee to a grand total of ten.

The great surge of student power will be channeled into the various boards and committees which affect student life. Relevancy and experiential judgment provide the criterion for "weighting" the boards.

A college does not run on good intentions only. St. Mary's is hoping for increased endowments necessary to expand her program. Projected for the future is a Program Budgeting Board which would allot funds to individual departments according to their importance in the total picture.

Students are reporting, but not for roll-call. A revised questionnaire on Teacher-Course Evaluation has been distributed to the student body, one that will demand serious and constructive criticism. The Committee hopes to present an across-the-board analysis of the courses, with emphasis on their *content* (quality).

The Coffeehouse, campus lawn, and Free University serve as centers for students to exchange ideas ranging from Black Culture to Hegelian philosophy. The boundaries may be extended by the establishment of a limited residence community. Mr. DiGiovanni, professor of philosophy and member of the Student Affairs Committee, proposed this idea as a means of creating an informal atmosphere which would propagate the free flow of ideas. The plan would include faculty housing as the scene of dialogue involving faculty wives as well as faculty members and students. Thus, the idea of a vital and vigorous intellectual community has definite possibilities of becoming a reality in the years to come. □

The Bastion Crumbles

by Kathy Carbine

GIRLS ATTEND many Notre Dame classes; girls share Notre Dame's library, computer, and science facilities; girls have responsible positions on Student Union commissions, on publications, and in most campus organizations; girls attend Mass on Notre Dame's campus. In the next decade, there will be even more girls around, girls from more than one school. But Notre Dame, of course, is and will remain an "all-male university."

Alumni contributions will continue to roll in, and at the same time the Administration will achieve its "more important feminine influence." Notre Dame will encourage several smaller women's colleges to "cluster" around the University. Nothing so far is startling, or new, or difficult to understand. The only questions left are why, who, where, and how.

Why: Outwardly, Notre Dame seems unperturbed about its shortage of women. No study has ever been conducted to determine whether the Irish would benefit from classes with colleens. St. Mary's has emphatically stated that "merger" is out of the question. Yet, nine times more St. Mary's education courses are being taken by Notre Dame students this fall than last fall. In all, men enrolled in 197 courses at St. Mary's. Approximately 400 St. Mary's girls take one or more classes on Notre Dame's campus. Barat College has been publicly approached by Notre Dame; unofficial contacts have been made with several other women's colleges. A Coordinating Committee of administration and faculty from St. Mary's and Notre Dame is in existence.

There is a tacit acceptance of Sociology Professor Robert Hassenger's observation that if Notre Dame is to regain the atmosphere of community present, say, in the '50s, "the content is going to have to be very different." He would estimate that about a third of that content, in one sense of the term, should be female.

The essential problem now, as he sees it, revolves around "the Notre Dame he-man identity. We're attracting a student who needs that identity, and then it is reinforced freshman year." He points to the gross-out, the noticeable fear of appearing effeminate, and the parietal hours issue as evidences of students' exaggerated concern with sexual adequacy. Hassenger suggested that women on campus would decrease the number of applicants who needed reinforcement of their



male ego, would drastically cut the social pressure, and would "attract back some of the creative people who are leaving for off-campus."

Staff members at the Psycholocial Services Center, however, cautioned against making the current ratio a scapegoat for serious psychological problems at Notre Dame. Academic activity, the drinking situation, and major hang-ups, they feel, would not be affected by the presence of women. They did indicate that: "The most healthy thing is normal human living, which means mixed company."

Who: No one's talking. St. Mary's and Barat are obvious, the others are so far unnamed.

Where: The area north of Stepan Center, and Notre Dame's empty field north of the St. Mary's road, have been mentioned as possibilities.

How. The Coordinating Committee enters the picture here. As concerns the ND-SMC relationship, committee member Dean Frederick Crosson observed that: "The major area of difficulties lies with faculties rather than administrations." The Co-Exchange program could be expanded to include underclassmen and a wider range of courses, depending on how effectively departmental difficulties are ironed out. Academic arrangements with other schools would be worked out through this committee.

Students have two options right now if they are interested in the issue of co-education. One, they can take Co-Ex classes. Secondly, they can indicate their dissatisfaction with the predominantly male atmosphere at Notre Dame, and give concrete proposals for change, in the Academic Affairs Commission survey on curriculum revision. Dean Crosson indicated that the committee is frankly looking for imaginative suggestions.

An option not available to Notre Dame's men is to exert direct influence over the direction Notre Dame is taking. Nobody's bothered to really find out what the students would like, but they might just care. □

To Each His Own

by Raymond Serafin

College freshmen have always had to face a difficult and far-reaching decision: what field of study to pursue. A wrong choice at this point can seriously affect, even ruin, a student's future career. At Notre Dame the Freshman Year of Studies was instituted to aid the freshman in his dilemma. And even more help appears to be on the way for the neo-N.D. student.

AT THAT TIME the most successful elders called together the most promising of the nation's youth, and they spoke to them in this manner. The elders told of exciting occupations in which the young men could help bolster national pride by helping to close the Gap, and in addition attain for themselves financial security. Many of those most respected concluded thusly: "Go ye, therefore, o ye with a lot of smarts, and make of yourselves Scientists and Engineers." When the crowd heard this, many were filled with wonder and went forth to give it the old college try. And so it came to pass that some found their way to an old college within a university named after a football team. Now when one season had passed, a goodly number discovered that Physics and Calculus 15 was not really their bag at all. But woe to them, because the deans of the other colleges rejected them, or rather rejected their poor grade-point achievements. Thus those who were not chosen to be scientists and engineers were cast out and had to work for a living.

At this time the ending to that story sounds a little ridiculous. But, honest-to-William-Burke, that's how the system operated around here before the Freshman Year of Studies was created six years ago. Two facts about a freshman's life back then conflicted with each other. First of all, he entered one of the four colleges immediately and then was not able to transfer out without at least a C average. However, since a high school graduate's experience has been narrowly limited, it is not surprising that one-third of all students will change their minds about their intents during the freshman year. On the assumption that changing a college structure is easier than changing the natural confusion of an incoming student, Notre Dame established the Freshman Year of Studies. Hopefully, the program would provide an orientation to inform freshmen of upper college academic programs, and to arrange for changes of intent with a minimum of backtracking.

Since the program's inception, the number of students dismissed for academic reasons has been cut by 30%. The ability of a freshman to move laterally is at the base of his program's success, according to Dean Burke. "A freshman now has three things going for him before making up his mind. First, he has some experience on which to base a choice. If he started out with the wrong intent, the handwriting will be on the wall soon enough. Secondly, we've got a reasonably good counseling program. Finally, we have an exhaustive testing program to help a student find his niche. The biggest problem we have with these students is getting them to come in. Students on the high school level shy away from the apple-polishing technique and this carries over."

However, to sit back and admire success is to invite stagnation. Throughout Notre Dame the various colleges and departments are restudying their requirements. In the freshman curriculum, the rigidity and conformity of everyone taking basically the same courses perhaps goes beyond what is necessary to make lateral transfers easy, and becomes too stifling. Now, according to Dean Burke, "We're wide open for liberalization. We would like to perhaps bypass English 11 and 12, and to have a shift in other places toward more area requirements instead of specific course requirements." He points out, however, that course requirements are set by the upper college deans for admission to their school.

Exemplifying the present rigidity of the first year structure are the requirements for an aspiring science major. Science at Notre Dame is essentially a pre-doctoral program, with the first year requirements geared to eliminate the more average students who nevertheless would be capable of attaining a bachelor's degree. A potential biology major has to pass physics and chemistry his first year before he can take any kind of biology course. Dean Waldman of the College of Science is receptive to the possibilities of a two-tract program within the school. "Our thinking in this direction now would be to offer another program which would allow a non-doctoral candidate more flexibility. Altogether he would have fewer science requirements. There would be no weakening of the courses he would take, but he wouldn't necessarily take the same courses as someone in the other program."

Any talk about revising the curriculum in any part



of this University inevitably turns to the oppressive philosophy and theology requirements. Instead of the various colleges setting the requirements here, the Office of Academic Affairs hands it down. If it was up to the various colleges, those requirements would undoubtedly have been reduced by now. Now theology and philosophy may be fine courses — but compared to what? Their imposition simply eliminates too many other possibilities.

A minimal reduction of three required hours in each course would open up possibilities for more flexibility in the Freshman Year of Studies. Undecided engineering and science intents could choose to substitute electives for the philosophy-theology requirements. Then if he finds out during his first year that isn't for him, he might come out of it with an idea of what is.

If some kind of pass/fail system can become a reality, it would also open up some more possibilities in the Freshman Year program. Since the road of transfer between colleges of intent is almost exclusively a one-way street coming out from Science and Engineering, Arts and Letters and Business Administration intents obviously do not really need mathematics and science grades for any change of intent. Using a pass/fail grading system in those subjects would enable the AL and BA students to still satisfactorily meet their requirements. Any kind of passing grade should suffice for them. In addition this could work to the advantage of someone who starts with a science or engineering intent and then transfers out — usually because of low grades. Now a D in honors Calculus, for instance, should not be equated with any mark in Calculus 11 — but under the present unfortunate structure the two grades are equated. Changing that low passing grade-point in science or math to a simple "pass" pulls the freshman out of the hole created for the most part by his excusable lack of knowledge of his own capabilities.

Currently there is some movement on campus to establish a freshman-sophomore college. In practice, this would basically mean extending the Freshman Year procedures to include sophs. Some major universities, including Yale, Princeton, Chicago, and Michigan State, have already taken steps in this direction. Dean Burke sees "many favorable possibilities" for the proposal and will soon be traveling to

the West Coast to get ideas from some of the major proponents of the idea at Cal Tech, Stanford, and Berkeley. Given as a rationale for the proposal is an attempt to combat the growing tendency to computerize and depersonalize undergraduate education. A report put out by Berkeley faculty members states, "Instruction tends to usurp the place of inquiry; specialized 'training' gradually commences at ever earlier stages. . . . The result is that instead of the warmth and cordiality which are the natural accompaniments of learning, relationships tend to be remote, fugitive and vaguely sullen."

One of the biggest advantages of such a setup would be the establishment of continuity in counseling, testing, and advising over two years instead of one. It would extend for another year the chance for a student to transfer with a minimum of backtracking. In addition, a freshman-sophomore division would be advantageous in setting up special programs — for instance, setting up assistance for foreign students and for students from disadvantaged backgrounds. And according to Dean Burke, "We don't push our best students hard enough. A freshman-sophomore division would allow us to set up accelerated tracts for honor students which would enable them to complete four semesters work in three semesters."

Opposition to this proposed program will undoubtedly center in the Colleges of Science and Engineering. Dean Waldman agrees that the Freshman Year of Studies is a great thing — as long as it remains at just the freshman level. "I think people interested in science should come under the wings of the College of Science. For any freshman-sophomore college we would still set the program, but we would lose the advising step. A person in Science starts his major in his sophomore year and we like to see our people working with him. If he's in our college, we can offer him undergraduate jobs and research that no one else can."

So you probably won't be able to please everybody, but the idea may yet be a workable one. If in a two-year program you can combine flexibility with easy lateral movement between intents. If it is possible for the upper college advisors to work more closely with students still not under their official jurisdiction. If anything which offers hope of decomputerizing education is worth thinking and investigation. □



The Reforming of General Education: The Columbia College Experience in Its National Setting by Daniel Bell (Columbia University Press, 312 pp.) is a faculty report financed by the Carnegie Corporation examining the relevance of the liberal arts college in spite of society's growing dependence on specialists.

The Free City by Willis Nutting (Templegate Publishers, 144 pp.) is an appeal to higher education to focus more attention on the man himself even if its ultimate objective is to make him an expert or a civil leader.

IT MAY NOT BE too farfetched to describe one's college life in terms as preposterous as a return to the womb. Especially our curious existence at Notre Dame. With the Golden Dome as our continued guardian, we earnestly prepare for a world that does not really exist — a mundane society that somehow looks upon metaphysics and American Colonial History as relevant. Perhaps, if they can sell? This summer over coffee at Goodyear my foreman uncovered for me some of the wonders of the free enterprise system: "You kids fill our classrooms looking for Truth and Beauty, and finding none, you retaliate with dissent. But, four years from now, with a wife and baby to feed, you'll finally come to learn after your second or third job why compromise is profitable. In the process, your concern for the Truth will become secondary to keeping your job with Scott Paper." With this in mind, it is easy to view football weekends, SMC open-houses, and frantic dashes to make it to class ten minutes late with the term paper two days overdue with a certain nostalgia. Or to borrow the terminology of one of my professors, Dr. Lyon, "How does Pascal fit in with cleaning my

Books:

The Womb Septic

septic tank?"

With varying approaches, Drs. Bell and Nutting deal with this impasse. *The Reforming of General Education* takes a historical and sociological perspective, painting with intimidating precision "the tableau of change." One is overwhelmed in a deluge of data.

In 1963, of the 2.5 million technical specialists in the country (including 1.25 million scientists, technicians, and engineers), three out of five were engaged in projects supported or sponsored by the Federal Government.

Thus the university today, whether private or state, has come to be a quasi-public institution in which the needs of public service, as defined by the role of research endeavor, become paramount in the activities of the academic community. As a consequence, scholarship takes a priority over teaching, and as of 1965, almost 25% of the total money spent each year in higher education came from federal sources.

The university has been a catalyst in the technological reaction that is transforming America in that it is (a) the chief determinant of the stratification system of society through its degree-granting power; (b) taking over the function (once handled largely "on the job") of training persons for specialization; (c) has become the vortex of the established intellectual and cultural life in the country in that it is the producer of most of the "highbrow" literary magazines and trade journals. Nevertheless, in performing this last function of synthesizing knowledge and culture, a disjunction has swelled between two groups which Bell describes somewhat ambiguously as the "technocratic" and the "apocalyptic." The technocrats, because they are orientated towards problem solving, loathe the ideology of the apocalyptic group. As professionals,

The Scholastic

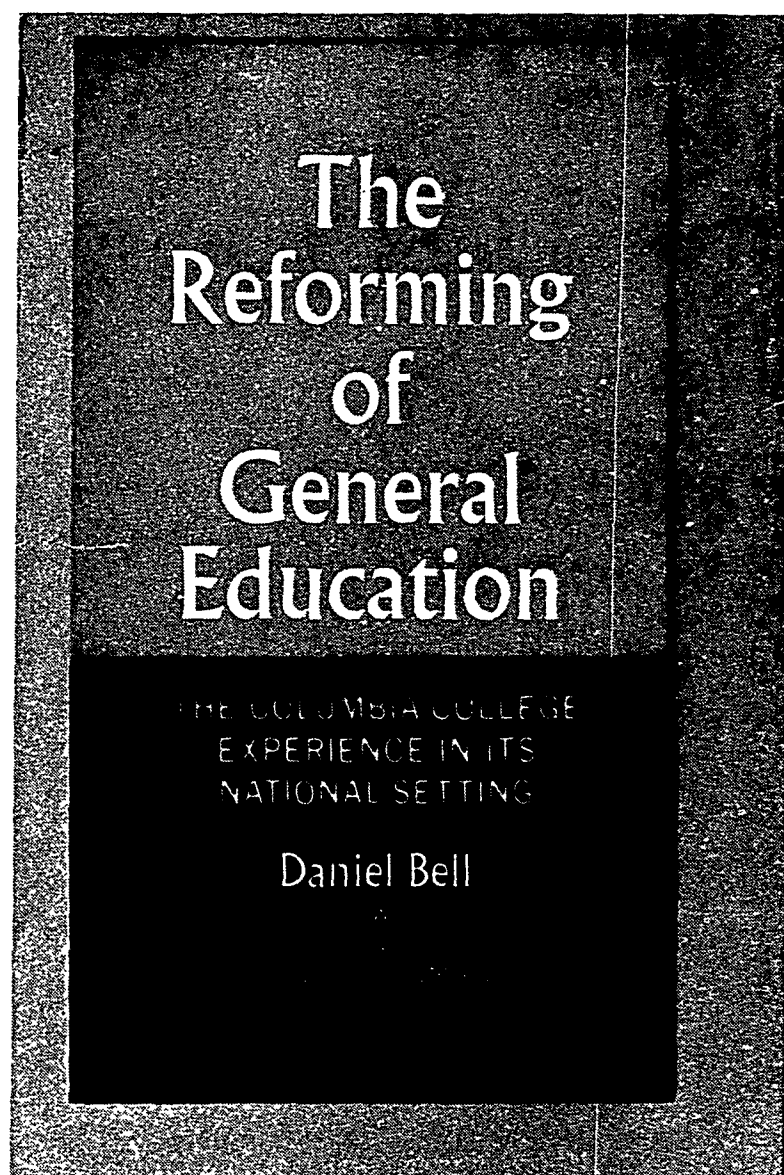
and the Tank

by John Walbeck

the technocrats deny that man can pass judgment on any issue by merely evoking "the canons of taste." On the other hand, the so-called "dispossessed," whom Bell parallels to the intelligentsia of the nineteenth-century Russian novels, quake before the austerity of "social engineering." Trusting their own sensibility rather than reason or tradition, the new prophets of the apocalypse are prostrated before the Holy Grails of "community" and "participation." What feeling that is lacking in the *Gotterdammerung* pretensions of the RAND Corporation is counterbalanced by the "polymorph perverse" narcissism of a Genet or a Burroughs. Both suffer from a distortion of thought, which Bacon demarcated as "idols of the cave." The "idols of the cave" are prejudices peculiar to the individual, so that everything is seen from a particular angle of vision. Bacon cites the case of his contemporary, William Gilbert, who, "after he had employed himself most laboriously in the study and observation of the loadstone, proceeded at once to construct an entire system of philosophy in accordance with his favorite subject." Without either the comprehensiveness or creativity of a Gilbert, both tribes have *a priori* postulated themselves as suns from which the whole system revolves, neglecting the fact that the universe is infinite and their lights are finite.

The occult properties one can attach to $E=mc^2$ or Holden Caulfield's question on why men use the deductive method in urinals makes Dr. Nutting's book, *The Free City*, a necessity. His reflections are satisfying because they are unique, not modish or novel. To the contrary, here is a man who has done and seen much, and as a result takes no stock in correlating his thought to the currency of the ever-fluctuating intellectual market. His interests are as wide-ranging as

October 18, 1968



bird watching to participating in the Upward Bound Program this summer, and, despite the efforts of the "urban coalition," he stubbornly maintains that the center of the universe is located in, of all places, Iowa.

The Reforming of General Education is then a massive, well documented volume that very adequately presents the urgency of overcoming intellectual provincialism by relating ideas to the scrutiny of the historical method in some form of general education. On the other hand, Dr. Nutting's book is a rarity in a culture of research grants and specialization: it is a work of love, love of wisdom and love of the dialectic. Wisdom, for Dr. Nutting, is similar to Pascal's "esprit de finesse," "the activity of the mind that tries to comprehend all the myriad relations and modes of inference . . . that help to make a particular thing understood." In this respect, wisdom is inseparable from the dialectic, because in practice it is nothing more than the ability to analyze people and situations and somehow to render them intelligible. To our generation, Dr. Nutting presents the two-sided coin of knowledge, "(Each student) must see that every age and every system of thought has built into its intellectual structure various blockades preventing inquiry in some directions, (yet, on the other hand) knowledge is knowledge about something; it is our means of coming into contact with what is."

Enchantedly, we return to that golden realm where knowledge is conceived. Curiosity and the past are interlocked in a heat of passion, a new life begins. But, as the seed develops, the umbilical cord is severed and we face our septic tanks and life. But I am sure that Pascal had a septic tank, as do Drs. Nutting, Lyon, and Bell and thus begins the metaphors, abortive uprisings, and of course, the fun. □

"The Dialogue Was Extremely Fruitful"

by James Fullin

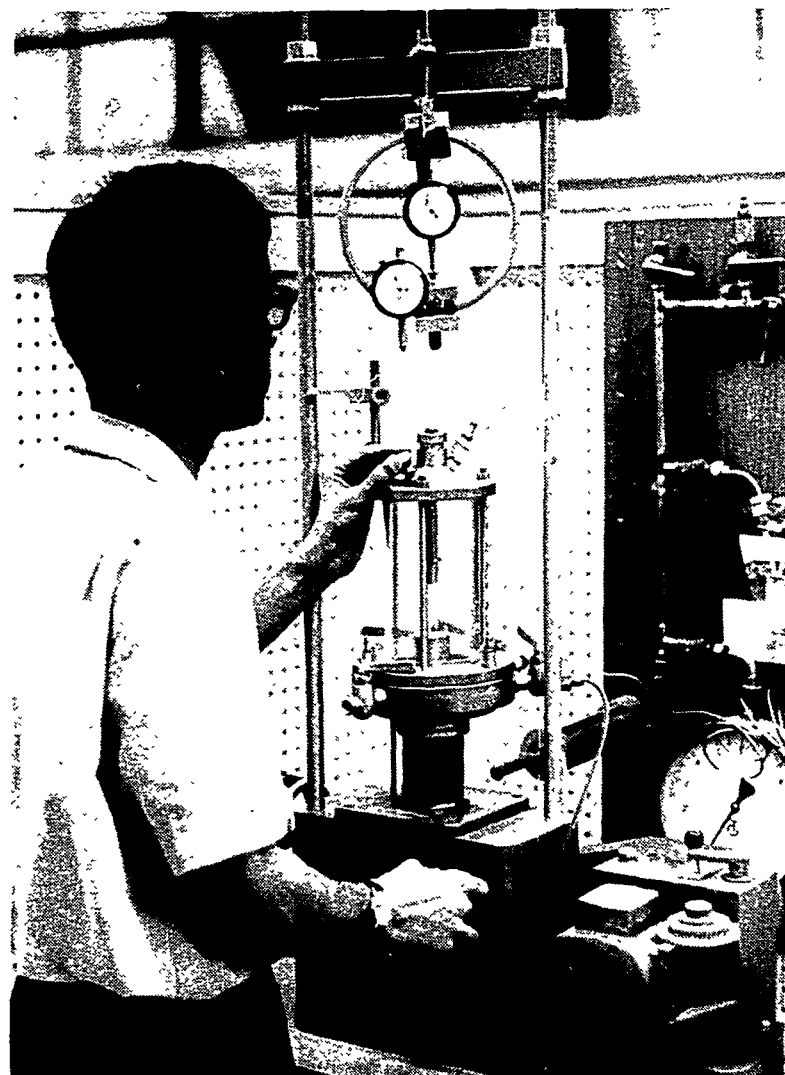
THE CURRICULUM revision study now being made by the Student Academic Council is not entirely without precedent. Students in the Department of Chemical Engineering, acting on President Hesburgh's spring statement, last April undertook an independent analysis of that department's curriculum which offers many guidelines as to the methodology and potential of the present university-wide study.

Sponsored by the campus chapter of the American Institute of Chemical Engineers, the study gathered student viewpoints on all phases of the ChemE curriculum, from major sequence courses to liberal arts electives. A comprehensive, open-ended questionnaire was distributed to all undergraduate ChemE's, many of whom were called for subsequent interviews. Professors were consulted as to the feasibility of certain proposals, and a thorough study made of curricula at other universities. The result was a 27-page report expressing general satisfaction with the department, but packed with constructive criticism.

For example, the ChemE's noted a duplication of content in certain chemistry courses, as well as insufficient accent on instrumentation in Chemical Analysis. The math courses were felt to be overly theoretical and devoid of emphasis on engineering applications, and the report called for a closer coordination of the calculus curriculum with the College of Engineering. Reaction to Collegiate Seminar was largely favorable, but students were generally dissatisfied with the content of required philosophy and theology courses. There was also strong sentiment for the freedom to substitute business courses for liberal arts electives.

The report recommended immediate plans for a more balanced Arts & Letters combination curriculum, the formation of a five-year program and a summer school program, and a study of the possibility of initiating co-op and management combination programs. Another proposal was that each ChemE be assigned a faculty advisor at the beginning of his sophomore year.

The report was submitted to Dr. Julius Banchemo, ChemE Department head, in May. Shortly thereafter he and other members of the department met with the



A.I.Ch.E. to discuss the report page by page. The dialogue was extremely fruitful. Richard Nicolosi, president of the College of Engineering and himself a ChemE, is hopeful that the rapport which has developed between students and faculty can be fostered in other departments as well through gabfests and *kaffeeklatsches* in the new Engineering Building coffee lounge.

But the pioneer study by the ChemE's is only a prototype of the major curriculum evaluation now being undertaken by the College of Engineering. The faculty has already prepared a comprehensive Core Curriculum Evaluation which will be presented to the entire college at a convocation next month. Student opinion on the faculty proposals will be gathered at grass-roots meetings in each department, filtered up through committees, and presented as a major report to the dean and the Academic Council. In addition, a questionnaire will attempt to fathom the social consciousness and motivation of the engineering student at Notre Dame. Nicolosi is careful in stating the purpose of a student curriculum evaluation. "In the last analysis it is the faculty who must determine the core curriculum. They have the expertise, the insight, the rapport with industry. The students' role is that of a sounding board, continuously re-examining the faculty presentation in light of their own motivations and purpose."

The serious student must consistently seek to tailor his education to his needs and goals, to broaden his perspective with the best possible electives, to approach seminars and laboratories as creative opportunities. Such a student will inevitably profit from dialogue with the men devoted to his field. Nicolosi sees the curriculum evaluation as essentially "getting people to challenge their basic assumptions . . . to think about things they have never thought about before." And that's what education is all about. □

A Telling Example

by George Arkedis

Social consciousness is not entirely missing on Catholic campuses, despite public conviction. Notre Dame, a perennial target for accusations that the only things which interest our students are teen-age muscularity and dreams of future financial success, is witnessing an ever-increasing awareness of the problems of our country's underprivileged.

A case in point is the involvement of two of our students, Bill Ryan and James Devanney, in the problems of the exploitation of impoverished Negroes in the Lawndale section of Chicago.

IN JANUARY OF 1967, they joined forces with the Presentation Community Organization Project and Jack MacNamara, S.J., to organize a protest against slum lords, who, they felt, were overcharging the Lawndale residents on contract real estate sales.

The two major problems faced by these people were catalogued by MacNamara in a news release last March: "First, they paid exorbitant amounts in terms of sale price and interest. Second, they do not enjoy the privilege of extended grace periods in case of default that the conventional mortgage holders enjoy. Third, they do not enjoy the protection of equity rights in the buildings."

Jim Devanney, who had followed the situation ever since he became acquainted with MacNamara during high school, and Bill Ryan, then only a freshman, felt they could be very useful in helping Lawndale organize itself to protest the unfair play.

Before leaving Notre Dame to work on the project with MacNamara, the director, and students from Holy Cross, Boston College and Xavier University, Jim and Bill made an agreement with Notre Dame to attend some courses at Loyola in Chicago during their six-month "leave of absence." Devanney, who will graduate this year, in fact received credit for the project. But in spite of the apparent ease with which they seemed to work their project into their life at Notre Dame, no one can deny that a sacrifice was made. Chicago ghettos aren't nice places to spend vacations.

Still, they felt that the injustice which existed in Chicago was too glaring to be ignored. Devanney in the April, 1968, *Dialogue*, gave a telling example of what had been going on.

"In 1960, a year of rapid racial change in Lawn-

dale, they (a Mr. Howell Collins and his wife) contracted to buy the two-room flat in which they live at 3832 W. Congress for \$25,500. They paid \$1,500 down and agreed to 7% interest per year, the maximum allowed under Illinois state law, on the unpaid balance. Monthly payments are \$226.50, of which \$180 is applied to principal and interest. This means that over the twenty years of their contract, the total interest charges will be \$20,656. Thus payments on the building, purchased for \$25,500 total \$45,156."

It soon became the goal of what is now called the Gamaliel Foundation (which means "God Had Rewarded" in Hebrew) to make available to Lawndale residents the means to combat these "legal swindles." The first step was to picket the downtown office of a Chicago investment firm until it agreed to renegotiate 300 contracts. Through this method, they were able to reduce by an average of \$8,000 the cost of each contract.

A second victory occurred when another holder of contracts agreed to renegotiate the 200 contracts under his control. From both conquests, the people of Lawndale with the help of the six college students and a Jesuit were able to realize a total savings of more than four million dollars. Progress, it was proven, can be made.

The second step the group took was to enlist the aid of the Federal Housing Administration in making available mortgage money to the ghetto area. Picketing and FHA cooperation remain the group's two primary weapons to combat the injustices.

The Gamaliel Foundation had such an impact on America's conscience that it was called in the *Chicago Sun-Times* "a program with national implications because of its potential for replacing ghetto despair with hope. It could defuse one of the many time bombs that threaten to bring new violence to America's inner cities."

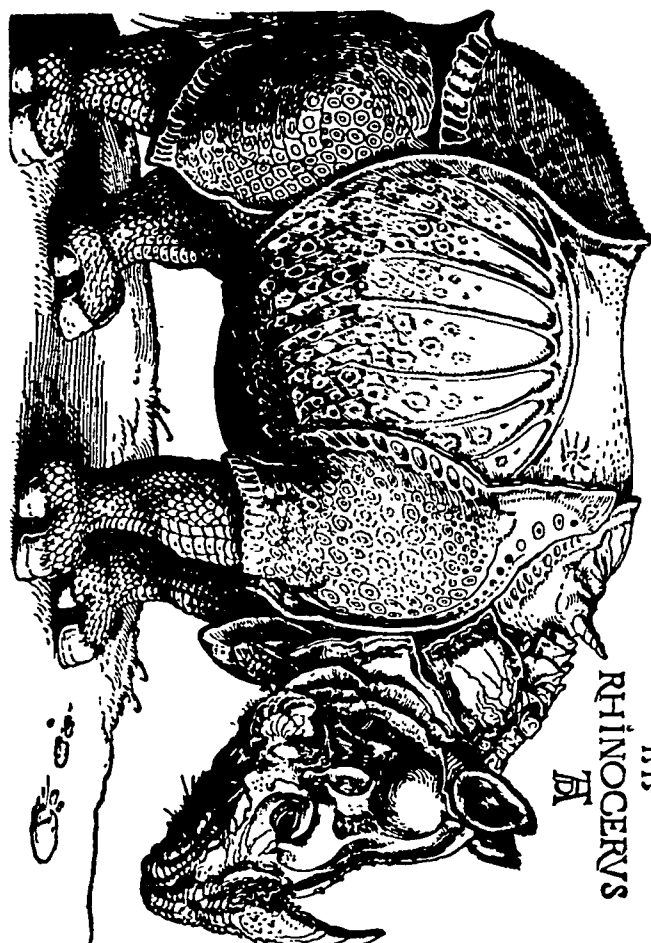
Devanney and Ryan are, as of September, no longer connected with the program. According to Devanney, "We have left it entirely in the hands of the residents. It is now city-wide, employing permanent help, and is privately funded." He added that while the work isn't finished and probably never will be, he is satisfied just to see that the Lawndale residents can stand up for themselves. □

I don't know if you have noticed it, but when people no longer share your opinions, when you can no longer make yourself understood by them, you have the impression of being confronted by monsters --rhinos, for instance They would kill you with the best of consciences. And history has shown us that people thus transformed, not only resemble rhinos, but really become rhinoceroses.

Eugene Ionesco

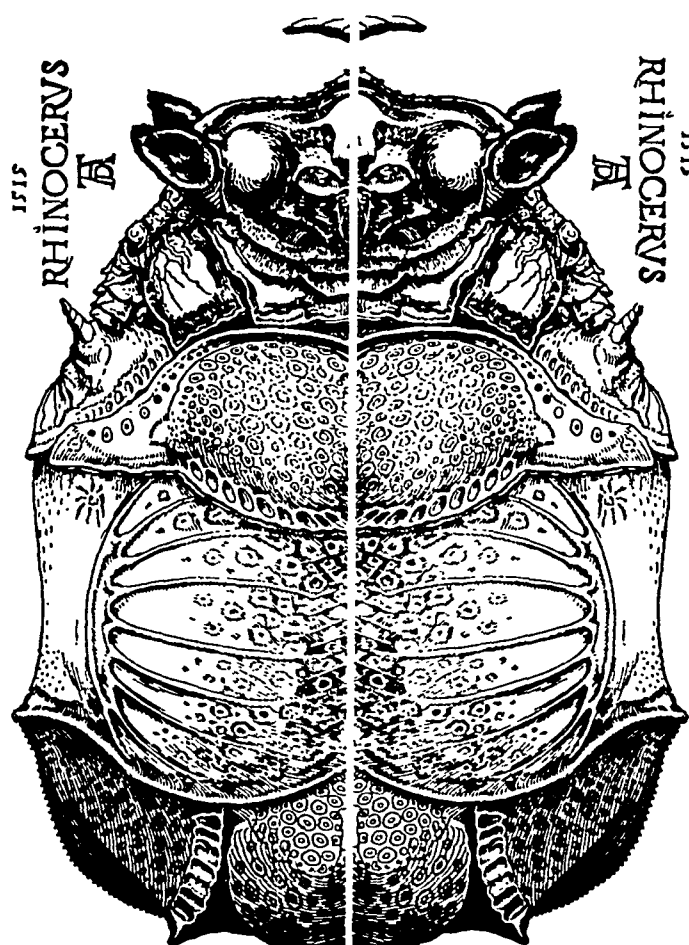
Reductio ad Absurdum

by K. A. Hillary Palka



Eugène Ionesco. Samuel Beckett. Jean Genet. These are the names of three contemporary "French" writers (only one of them, Genet, is actually a Frenchman; the others are Rumanian and Irish) who could be grouped together as the dramatists of the Absurd. They are all men whose "thing" is to express through their plays a sense of their own metaphysical anguish vis-à-vis the absurdity of the human condition. Their dramas represent a new kind of theater, a cruel and frightening kind of theater, whose major characteristic is its refusal to submit to the rules and the standards of traditional theater. This year, in the first production of its four-part program for the 1968-1969 academic year, the Notre Dame-Saint Mary's Theatre Department has gone Absurd. Eugène Ionesco's *Rhinoceros* should prove to be a rather unusual experience.

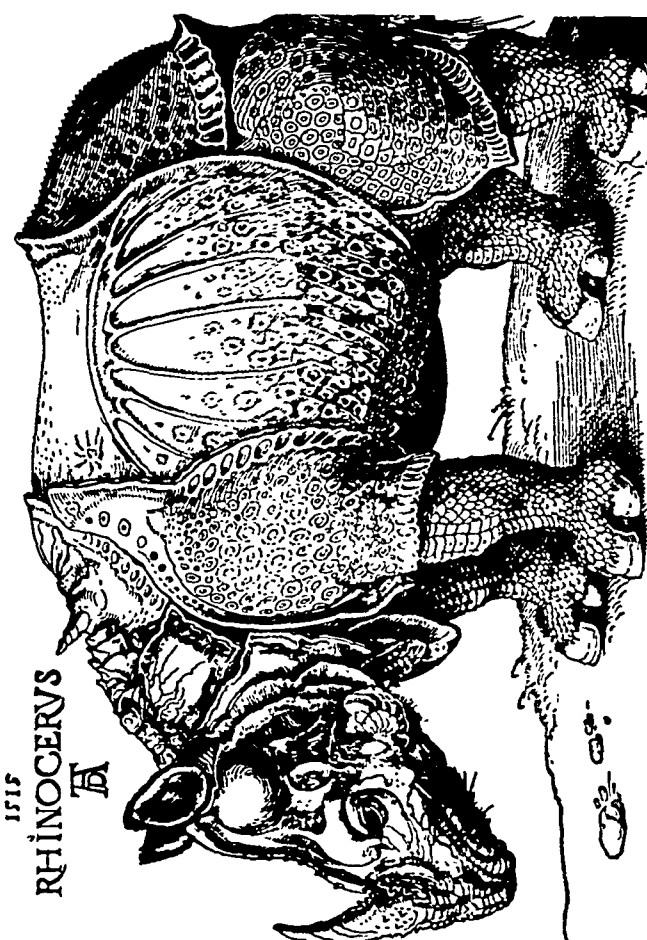
THOSE WHO ATTENDED Tréteau de Paris' production of Samuel Beckett's *En Attendant Godot* (Waiting for Godot) last year at Saint Mary's O'Laughlin Auditorium have an inkling of what is to be expected this Friday at Washington Hall. It might be good, nevertheless, before going to see *Rhinoceros*, to be aware of a few distinctions regarding the cult of the Absurd. In his *The Theatre of the Absurd*, Martin Esslin points out that when we see the word "absurd" used in a literary context, many of us immediately think of Sartre and Camus. But while it is true that these two have written plays that depict the absurdity of the human situation it is more to the point that their rational approach to such drama, their discursiveness, is far from the approach of these later absurdists. For we might well ask how one can speak of the Absurd in clear logical terms! The purer dramatists of the Absurd have integrated the subject matter and the form; for them, an absurd world can only be portrayed absurdly. This fuller realization of the "idea" of absurdity serves to distinguish their theater from the existentialist dramas of Sartre and Camus. Furthermore, there is in France today another movement, referred to as the "poetic avant-garde," which parallels the "Theatre of the Absurd" in its thematic material but



which places the emphasis on different aspects of the theatrical experience. Using consciously poetic speech, dramatists like Michel de Ghelderode and Jacques Audiberti create a lyrical atmosphere as opposed to the violent one of the Absurdist. Someone like Ionesco, on the other hand, insists upon a radical devaluation of language. In his plays what happens on the stage often openly contradicts the words spoken by his characters: this is our absurd world, where people can't talk to each other anymore.

But what can the spectator gain from flagrant violations of logic and good sense? Ionesco wants above all to translate his own sense of being for his audience. It is no wonder, then, that, in order to do so, he rejects speech, words. After all, don't sentences like "I am" or "I am alive" convey a totally different meaning to each man who utters them? Aren't these words too pregnant with personal associations to be communicated? Ionesco considers this seemingly automatic impossibility of communication between men the very basis of our absurd condition. Each individual stands both misunderstood and uncomprehending before (not among) his fellow men. But what is the individual to do? Given that he cannot make himself understood by others, he is therefore alone and isolated. But how can he withstand alone the overwhelming weight of otherness, the proliferation of opposite "things"?

The dilemma presented to Bérenger, the average man who becomes the focus in *Rhinoceros* is this: must he conform to a totalitarian society? Infected with a mysterious disease called "rhinocertitis," the inhabitants of Bérenger's village start turning into rhinoceroses. The process, whereby the townspeople are dehumanized and metamorphosed into these insensitive beasts, accelerates, heightening the tension of Bérenger and the audience. Eventually even Daisy, Bérenger's girlfriend, succumbs to the disease, deciding that it is better to remain "normal." And indeed, in clinging to his humanity, isn't it Bérenger who becomes the monster? For a moment he even regrets that he too has not turned into a rhino. But finally he accepts his condition, and at the end of the play he



stands in defiant opposition to his neighbors, determined never to capitulate.

Obviously, as Esslin suggests, it is easy to see this play merely as a bitter criticism of conformism. But isn't Bérenger's last stand just as absurd as (and perhaps even more tragic than) his neighbors' conformism? Does it really express anything more than the empty nobility of those pathetic individualists who find solace in the superiority of their misunderstood, artistic souls and who actually prefer to remain along the periphery of society?

We may well ask ourselves where Ionesco stands in all this. Does he purport to be able to solve Bérenger's dilemma? And if so, how? Then again perhaps the answers to these questions are not as important as the fact that, even if Ionesco does not point to the solution of this basic human dilemma (and doubtless he detests both sides of the coin by which it could be represented, namely conformism and the alienation of the individualist), he at least forces the members of his audience to face the problems and communicates with them directly, viscerally, a feeling of his own frustration and anguish. Ionesco believes that only by confronting (necessarily nonintellectually) the absurdity of our condition can we hope to liberate ourselves from it: "I feel that every message of despair is the statement of a situation from which everybody must freely try to find a way out." Thus, the importance of *Rhinoceros* lies, not in its words and in its ideas, but in the fact that it makes us react to our condition in the same way that Ionesco reacts to it. This is his insight into theater.

Rhinoceros had its world premiere in Düsseldorf, Germany, in November of 1959. It will open again at Washington Hall on Friday night. It is a play worth seeing, containing as it does a great deal of the proverbial food for thought with which today's college students are supposed to be nourishing themselves. The cast will include Lance Davis, John Sheehan, Amanda Crabtree, and John-Paul Mustone in the four principal roles of Bérenger, Jean, Daisy, and Dudard. As the play is excellent, so the cast is promising. □

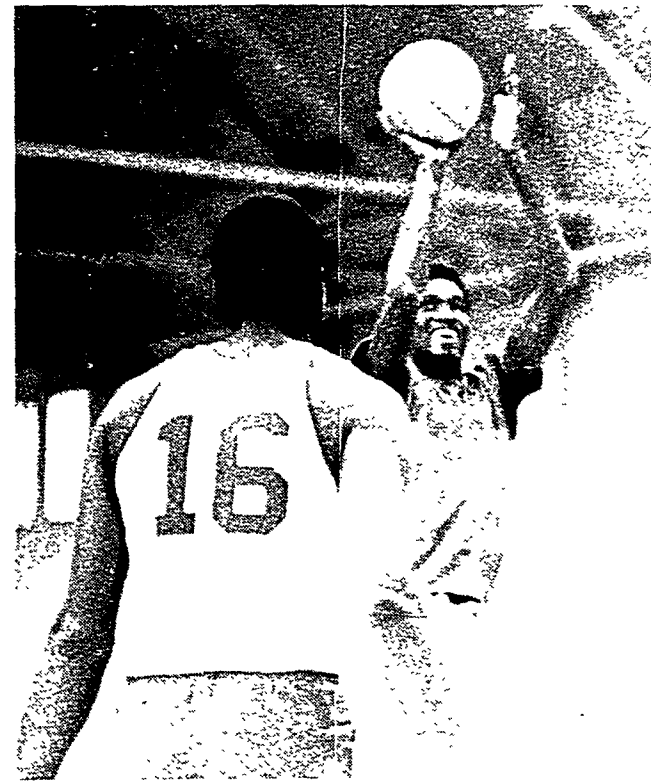
Laugh-In at the Old Fieldhouse

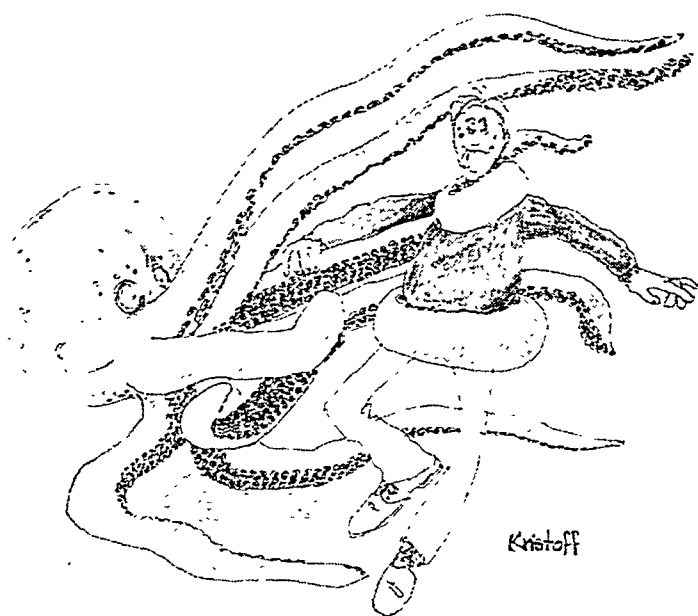
by William Sweeney



DRESSED IN A Notre Dame jock shirt and sporting a pair of Johnny Dee MVP's, Red Auerbach strutted across the fieldhouse floor and stepped up to the mike in the center of the court. "Pretty nice place you've got here," he began as he gazed around the fieldhouse. "Wonderful joint, just wonderful. You're goin' to lose some of that crowd effect when you move into the new place, you know. But you'll be OK. You've got the horses, a new gym, and the coaches. And then of course you've got your name on the ball too. How can ya go wrong? Seriously though, you're goin' to have a great team, certainly the best in the country."

And so with a touch of flattery to hold the attention of the partisan spectators, the Auerbach and Russell Laugh-In came to Notre Dame. Nobody got it socked to them, or told to look something up in their Funk and Wagnells, but the Boston Celtics put on a show that seemed like a lesser version of the Harlem Globetrotters routine. Talking of his college career Russell said, "I didn't know there were not any girls at the University of San Francisco until I was halfway through the registration forms—then it was too late." Later, while Auerbach was demonstrating a pick and roll, Bailey Howe went to the mike and said, "here's another pick and roll, Red." He then picked his nose, which sent Auerbach rolling on the floor with laughter. Russell, demonstrating the art of rebounding, said he doesn't swing his elbows when he gets a rebound, he just puts them up there so that the "little guys have an opportunity to run into them if they want." The farce ended with a three-minute scrimmage between three of the Celtics and Whitmore, Carr, and Catlett. Here the Celtics expressed their real sense of humor by allowing Notre Dame to play to a tie. But, whether as comedians or basketball stars, the Celtics and their Irish understudies sent the minds of several hundred spectators to thinking a couple of months ahead to who knows what? □





War on the Young

by Robert Vadnal

"(oh yeah, the wind hums
time ago—time ago—
the rafter drums and the walls see
. . . and there's a door to that bird
in the sa-a-a-pling sky
time ago by—
Oh yeah the surf giggles
time ago time ago
of under things killed when
bad was banished and all the
doors to the birds vanished
time ago then.)"

Ken Kesey

WHILE THE "Establishment" conducts its own private war against a "people," another war is being fought. But while the first war is being fought for political-economic purposes, the new war is a cultural war. This is the war against the young. The weapons are as unique as the characters. But this is a much more costly war—it has cost the octopus his life.

The "established" culture of the octopus is trying to slowly suck the life from a new, yet primitive, beautiful culture.

This is an appeal to youth to stand fast to their culture.

This is an appeal not to surrender to the octopus.

This is an appeal to remember Big Brother.

This is an appeal to life.

Savour your youth—taste it—live it.

Haight-Ashbury once signified the seed of the cultural revolution. This seed grew into "the plant" and we shall call this revolution the neo-Renaissance. Just as all plants are condemned to die, the plant withered—but not before the wind blew its spores across the skies. Yes, "the plant" is dead, but its offspring carry

on its truth.

Ken Kesey started it all. Golden Gate Park, North Beach, the City Lights Bookstore—yes, Haight-Ashbury is dead, but it sprouted a new flower—a new culture—cleansed by the wind. Since we have a culture, we should have leaders—so say the sociologists. Our leaders are ourselves. The Beatles, Timothy Leary, Jerry Rubin are not our priests. Each is an individual looking for the purple tangerine. Just as these beautiful people said "no" to the octopus, so must we. Youth has said no in Chicago. Youth has said no in France. Youth has said no in Czechoslovakia.

Our culture is a new religion, similar to primitive Christianity. For the new religion is not a religion of the masses, but for the individual, not a religion of listening to sermons, but acting, not a religion of externals, but of internals. The new religion is part of the wind.

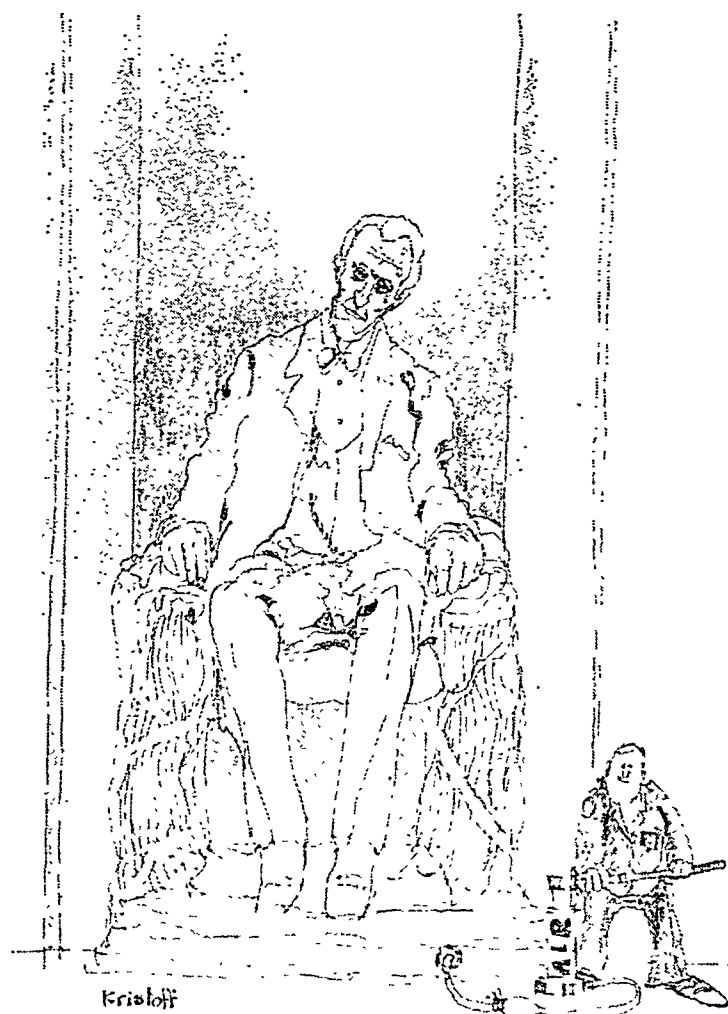
Every culture needs a "music" to sculpture the culture's uniqueness. Our music—psychedelic—describes us as angry, beautiful, hung-up, tryers, doers, looking around, asking questions, questions, questions. The Beatles, the Jefferson Airplane, Jimi Hendrix, are all part of the wind. Our poets are alive with our rhythm. In the year 2001, our kids will read Bob Dylan, Donovan, Simon and Garfunkel. We have our own style of dress, ranging from gurus to cowboy boots. We have longer hair, moustaches, muttonchops—external signs of our uniqueness.

We have diversity of ideas, yet unity of purpose. Oh, our purpose is, of course, to find the purple tangerine. We look in different ways—we do our thing. We are called non-conformist conformists (whatever that is). We do conform, but we conform to diversity. We conform to uniqueness. We conform to our religion. We conform, yes, if that's what it means, we conform to our culture. The octopus thinks that we are disillusioned. Why should we be disillusioned with apples like Richard Humphrey, Hubert Nixon and, of course, the non-racist racist (whatever that means)? Chicago tells us the answer. The background music is Chopin's Funeral March. We expected. We saw. We tried. It happened. We tried in vain to rejuvenate the hollow ashes, still warm from 1776. Yes, 1776, when the colonial culture freed itself from the lion's grasp. The year is 1968 or 1984—somewhere around there. A new culture is struggling for life, but this time against an octopus named Big Brother.

But what of the octopus? The suppressor is a large animal, completely obese yet emaciated, dying from within, with rows and rows of suction cups which suck the life out of anything they grasp. When the youth rebel against the octopus in France, our octopus claps its feelers because it doesn't like De Gaulle. When the youth rebel in Czechoslovakia, our octopus wiggles in ecstasy because, well, you know—those dirty commies. When the youth show themselves in the U.S., we will always have a Mayor Jailey to tell the octopians that it was communist inspired. Police in the cities, police in the suburbs, police in the streets—they're everywhere, they're everywhere. Hmmm—1968 or 1984? Big Brother tells our farmers what they can plant and how much they can grow. He gives defense contracts to certain states if their senators will support his policies. He tells 18-year-old boys to die—man, that's us. That's our culture that he's killing off. Octopians are so blinded by their glorious past that they can't see the present—or maybe they can. The octopians versus the youth. Yes, this is a war—a war on the young. □

Honest Abe, The Black Savior?

by Alfred Dean



American children, both black and white, have always been taught that Abraham Lincoln emancipated the Negro due to his great love for that enslaved race. But does history present his true motives? Do American historians in general present an unbiased picture of the black man's position in U.S. history?

IN UNDERSTANDING his present predicament, the black man must make an effort to know the "whys" of history. Not the history of his people which has not yet been taught, but the history he has learned all his life, the white history of America. To say that American history is biased does not represent a condemnation of it. Very few, if any, histories are neutral or purely objective. Consciously or not, most historians are concerned with extending the biased aspirations of their particular nation in accordance with her philosophy. Some might call this patriotism. Okay. This still leaves the black man with a peculiar problem. How should he interpret this history, and what value should he place on his interpretation? Let us take as an example the emancipation of the blacks during the Civil War.

Now, a contemporary black should ask himself: in reality, what did such a move accomplish for him? Concisely, a transition from physical to economic servitude. The answer to this question should then lead to another: why were the blacks not helped by the whites? In other words, why was there not more than a superficial effort to uplift the newly freed people? For the answer, one would have to flash back to the things that led up to the Civil War.

If certain historians say that the emancipation occurred as the result of great moral pressures, he is disguising the issue. It has been characteristic of the American historian to fail to distinguish between two antithetical phenomena: moralistic principles, and the real concrete issues usually at hand — power and con-

trol. This has been true of his interpretation of history from the revolution all the way to the present. The fact that America was morally degenerate at this time, and, therefore, *could not* possibly have performed such an act — as freeing the slaves — for such high principles would never enter anyone's head. Yet, the fact remains that the Civil War was fought to determine how the West would be settled. Would it be used as a resuscitation center for the South's dying cotton monopolies, or, would it be used as the breadbasket of an industrial North? Was not this the point at issue behind "Bloody Kansas" of the 1850's? It should be emphasized that wars are never fought over principles. They are fought to gain or retain power over some concrete stake.

The aftermath of the Civil War found people trying to forget the terrible conflict. Elaborate myths sprung up glorifying and romanticizing what had been a most horrifying war. It was in such an atmosphere that only superficial efforts to improve the lot of the blacks were attempted. And even these feeble attempts constituted nothing but efforts by the victorious North to use the newly emancipated people as a leveling device against the defeated South. After this tactic played out in the late 1870's, the Negroes found themselves without a protector.

Thus, when Lincoln freed the slaves he did not act from any deep moral convictions. He did what was expedient because he was forced to by Northern influentials. This has been a major paradox of the American Negro; he accepted the white historians' conception of "Honest Abe" as the black savior.

One thing is fairly certain, the black man must not be content to accept the shallow interpretation of historical events. He must read between the lines, delve deeper, and penetrate farther to obtain the truth — call it a black truth if you want. But, this represents the only way a really objective understanding of America's past will come about. □

South Bend: Un-Ghost Town

by John Walbeck

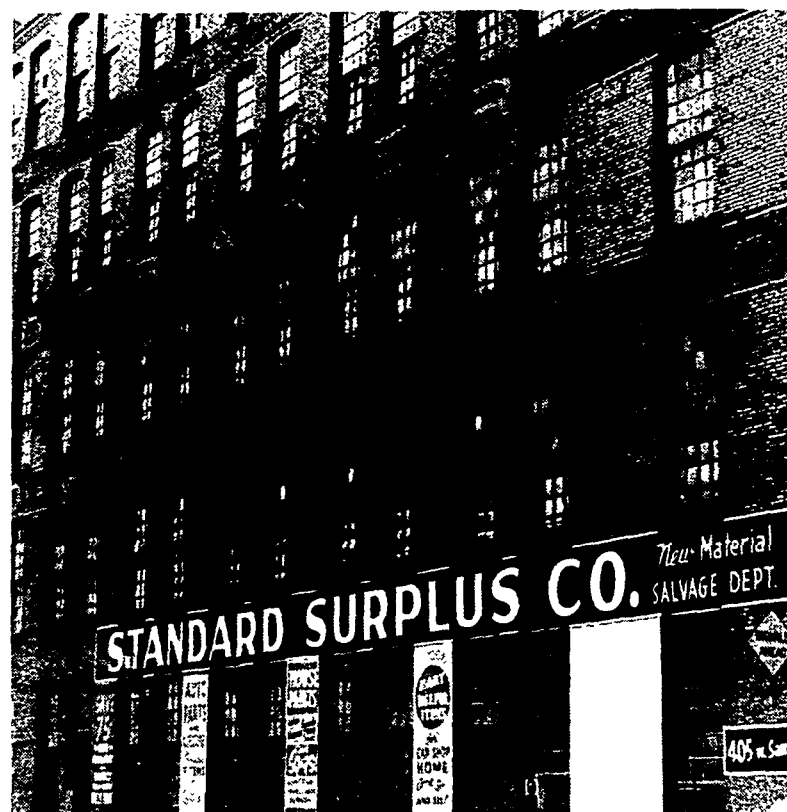
On the average football Saturday, the mention of LOOK All-America will be greeted with a crush of statistics and warm references to names like Lujack, Huarte, Hornung and Hart. But LOOK picks cities as well as football players to be honored with the title All-America. This year LOOK selected the city that boasts of Louie's, Frankie's, the Senior Bar and the Avon as the recipient of its All-America City Award.

"MEN CAME TOGETHER," asserted Aristotle, "in order to live. They remain together in order to live the good life." Two thousand years later, it seems as if the cities have lost their imagined attractions. Contrary to Aristotle's expectations, men have discovered that the "best life" is a secluded one, and hopefully, a secure one. Five million white, middle-class, city-born dwellers have migrated to the suburbs, while correspondingly in the cities last year, the crime rate increased by twelve percent, and Americans spent twelve billion dollars — sixty dollars a person — trying to remedy the effects of air pollution.

In the case of South Bend, only total disaster could have enticed the community to arouse itself from its noxious slumber to a "new day." This catastrophe occurred on December 9, 1963, when Studebaker shut down its automotive plant. Cut from the city's livelihood was its main artery, a thirty-million-dollar payroll, leaving more than 7,500 of its citizens jobless. But it was precisely because of the community's "grass roots ability to modify its situation for the better," that *Look* magazine awarded South Bend its annual All-America City Award. Thus, miraculously, South Bend has reversed from an almost fatal setback to a well-being affluent enough to merit national recognition. In doing so, South Bend has contributed to a redefining of the "urban problem" and perhaps a clue to its solution.

Eli Miller, president of South Bend's Chamber of Commerce and executive director of the Labor-Management Commission attributes the success of the city's "new approach" to its emphasis on three priorities: (1) human relations; (2) an improvement of labor-management relations; (3) a strengthening and broadening of South Bend's economic base. "Before 1953," Mr. Miller explains, "South Bend was suffering from a 'Studebaker complex.' Because of this, when Studebaker left us, we almost became a 'ghost town.' Now we try to live by taking in each other's washing." The important lesson to be learned by South Bend's experience is that the community with its services and talent is the basis of industry, and vice versa.

Recovery was gradual. Responding to the city's large-scale unemployment in 1964, the Mayor's Committee assisted in the establishment of a South Bend campus for the Indiana Vocational Technical College. Studebaker donated buildings, equipment and tools for



job retraining. By the winter of 1964, every building in the 570-acre Studebaker complex was reactivated as industrial firms such as Cummin's Diesel, and Kaiser Jeep decided that what was Studebaker's failure could be channelled to their profit. Today, there are seven thousand more jobs in South Bend than in 1963 when Studebaker was in production, and unemployment is only 3.2% — below national and Indiana figures!

Local consumer services, such as housing, schools, stores, and transportation comprise a major role in South Bend's development. A fourteen-story county-city building, an office-hotel complex of twenty-six stories, a five-million-dollar Civic Arts and Science Center, all financed by local firms, are now under construction. In addition, a municipal service facility of 92,000 sq. ft. has just been dedicated.

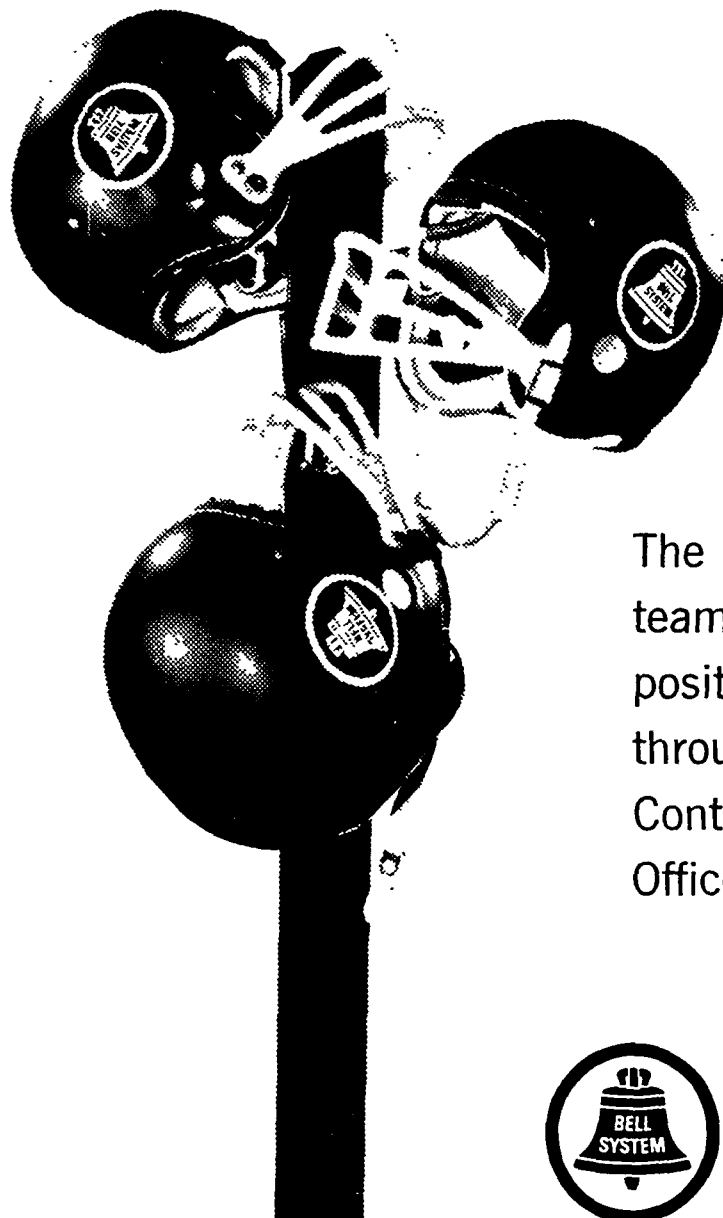
Instead of depending mainly on two outside industries, Bendix and Studebaker, as the major source of income, the productive process is divided into a greater number of organizationally independent, though economically interdependent, units. "Business services" such as transportation and warehouse and distribution outlets, enable the metropolis to sustain and expand its outside firms. In this regard, the South Bend business community has contributed \$2 million to the construction of our Convocation Center which will surely augment the convention trade. And citizens have created a public authority to improve the transit system.

At the same time, the city has undertaken a wide-based offensive on the housing, educational and employment problems that effect its Negro population. South Bend's application in the Model Cities Program which will be concentrated in rebuilding the West Washington Street, Michigan and Fellows Streets and Eddy Street areas has just been accepted in Washington. In conjunction with this, the City Council has appointed a Human Relations and Fair Practices Commission, which is headed by Dr. James Silver, a professor of history at Notre Dame.

But the trauma and revival of the All-America City gives credence to the alien principle of "authority," self-sufficiency attained by accommodating the needs and procuring the profits of all. This task awaits all America. □

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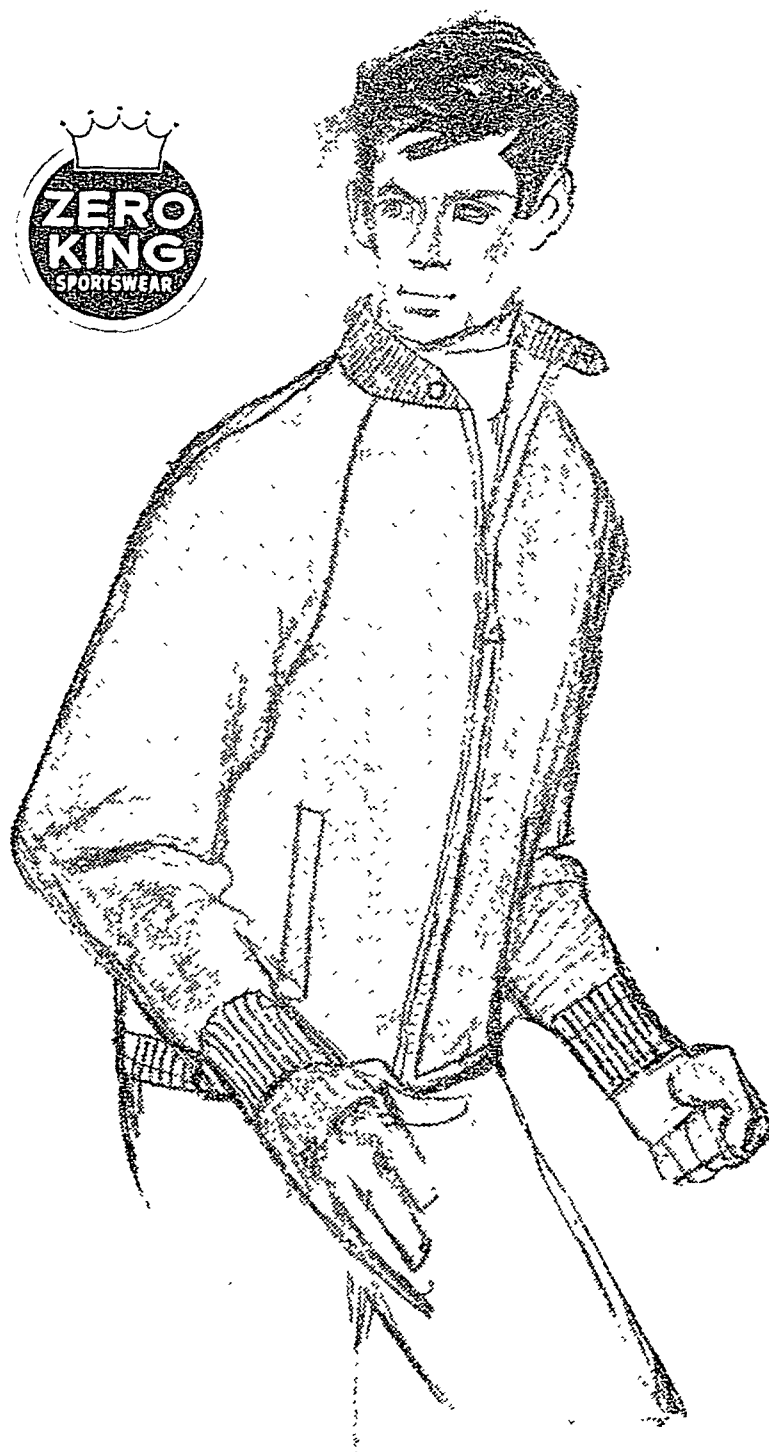
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