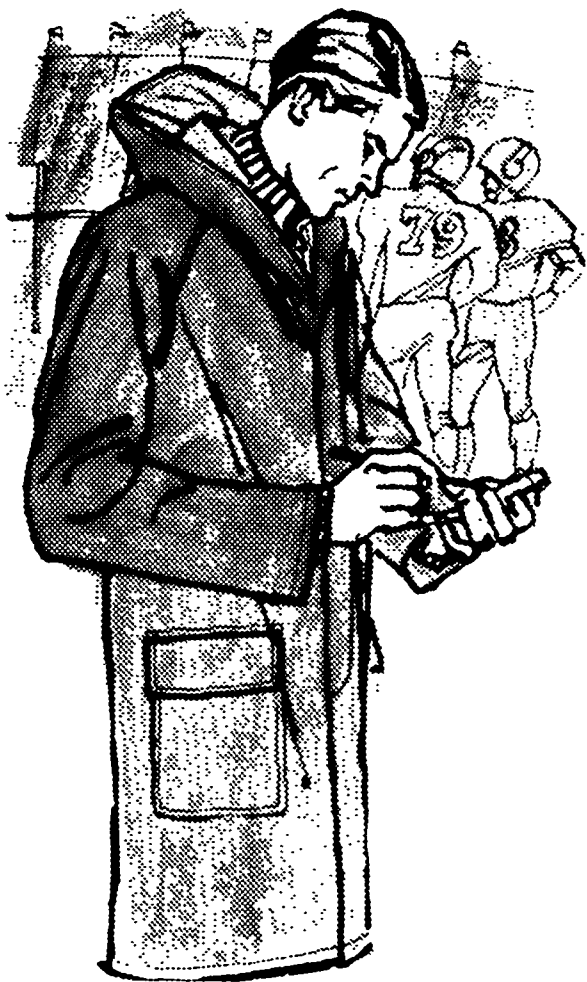


SCHOLASTIC



Notre Dame / November, 15, 1968

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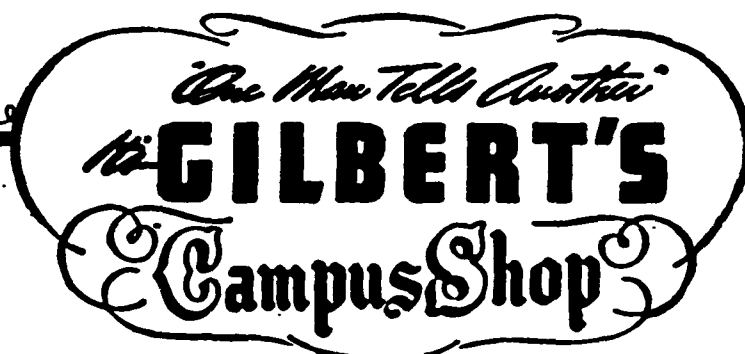
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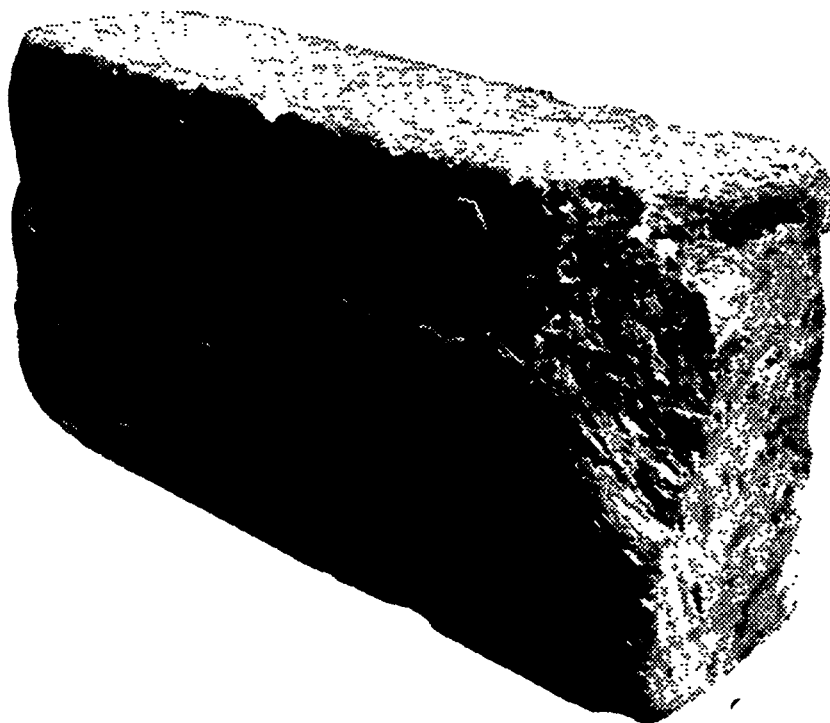
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SCHOLASTIC

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Hall Autonomy: A Rationale

An ambivalence of authority exists at Notre Dame today, as portentous and inviting of anarchy as that within the Catholic Church.

At Notre Dame, as at Vatican II, the floodgates had been opened to the rising tide of expectations, only to be suddenly and decidedly slammed shut. What had seemed two ancient and stagnating institutions became suddenly vital and creative again in the mid-sixties. They were years of promise and hope, as paternal structures were redefined by the terms "Christian Community" and "The People of God." Authority hierarchies were theoretically decentralized, and the concepts of "hall autonomy" and "collegiality" were born.

Then, suddenly, authoritarianism struck back, perhaps desperately but quite decisively, to the dismay of those who had been uplifted by the renewed vitality of the two tradition-bound institutions.

Pope Paul VI assumed personal responsibility for the guidance of the People of God by publishing *Humanae Vitae* in opposition to the findings of the appointed study commission, and his personally com-

posed Credo for the People of God.

President Hesburgh made clear and public his similar conviction that the president of the University bears some personal responsibility for the transgressions of his on-campus students, and this philosophy was bolstered by the hiring of additional prefects for every hall by the Office of the Dean of Students.

Neither Pope Paul nor President Hesburgh shirked the awesome responsibilities inherent in their respective assumptions of supreme authority. But the tragedy is that a crisis could have been avoided if neither had forced the issue.

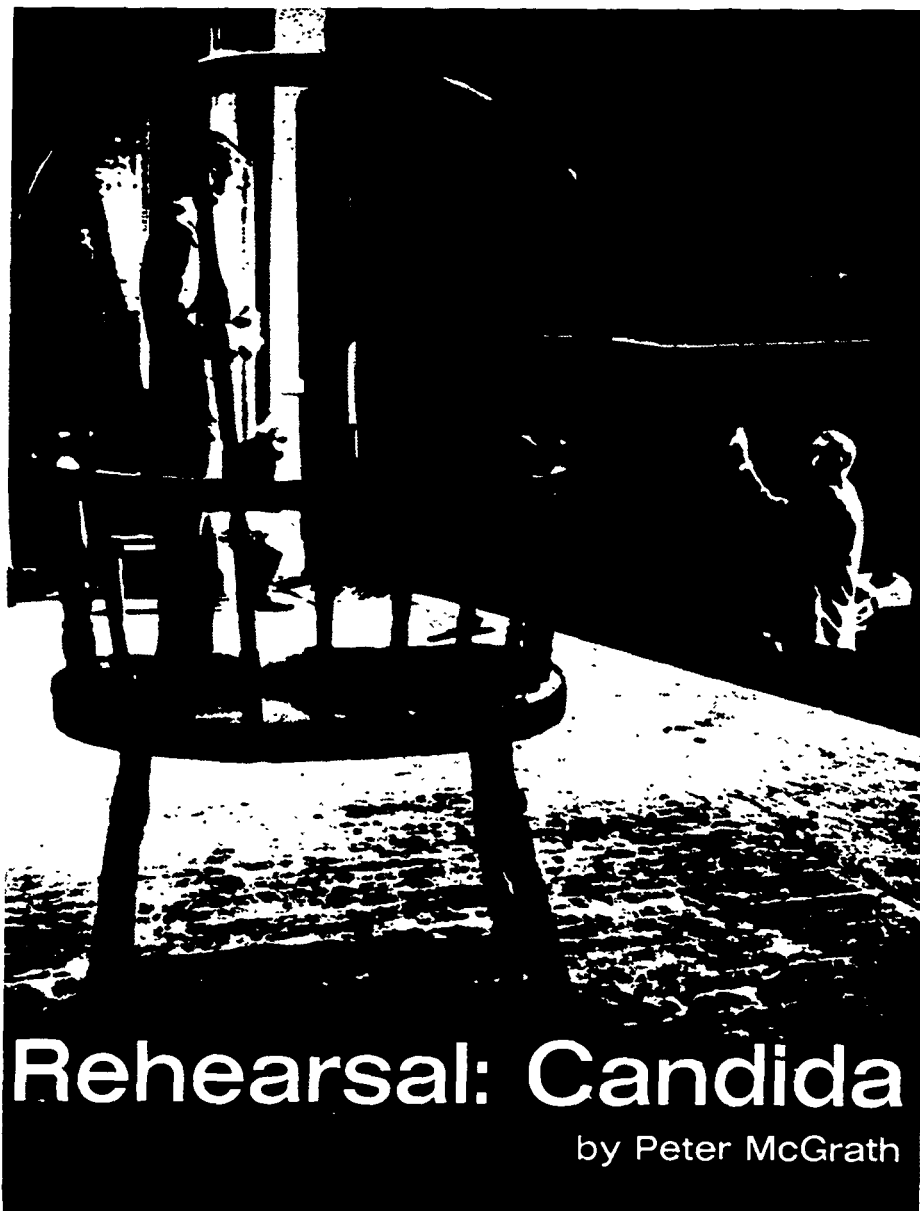
Yet the crisis of authority can still be resolved, at least in the case of Notre Dame, where both the concept and the reality of community are strong in tradition. Most would agree that some of the factors contributing to the formation of a strong community in the past have been and will continue to be sacrificed as the University grows and diversifies. The crucial question now is whether Notre Dame will continue to pay lip service to the worthy ideal but weak reality of a university-wide community, or will

attempt to recapture the real community which was once Notre Dame through the obviously viable structure of the residence halls.

To opt for the latter course is admittedly to take some chances. Hall autonomy is virtually unknown on other campuses. But then there are no other Notre Dames. Then too, imaginative leadership is the backbone of a strong community, whereas some halls have not yet made a serious attempt at responsible hall government. But Farley and Morrissey manifest the dynamic communities which flourish when dedicated leadership meets enthusiastic response.

If such communities are to spring up around the campus, and if the ambivalence of authority is to be rescued from the extremes of authoritarianism and anarchy, the pretense of fostering the university community through centrally legislated and enforced regulations must be dropped in favor of more real hall autonomy. The *Scholastic* urges the Student Life Council to implement an experimental program of several months, giving halls demonstrating responsibility legislative and executive autonomy.

— James Fullin



Rehearsal: Candida

by Peter McGrath



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.

Ποετης

EDITOR:

Your latest issue finally justifies the higher seriousness you have been affecting for so long. It is an issue demonstrating not only editorial judiciousness but also considerable insight into the way we live now. Mr. Unger's editorial in particular showed a quality of awareness so often lacking in considerations of the problem of residentiality, and awareness of what can be; that awareness is one which is extremely unfashionable and is often condemned by students of the problem as banal and facile. Not so, because after all, administrators have time not to be cynical and patience does look like banality to those perverse of vision. And it is an issue which demonstrates the comprehensive nature of David Heskin's understanding of the printed page and which demands that Heskin be referred to not by some petty title such as Layout Editor or even Art Director, but by the title Ποετης.

Michael Patrick O'Connor

P.S.: I say this in spite of the fact that the Executive Editor's article this week contained one entire paragraph that, first, pretends to be one sentence; second, is actually a run-on; and third, contains finally two sentence fragments.

UNAWARE OF HOW THEY GOT HERE

EDITOR:

Rich Moran's two articles in the November 8 issue were unfortunate: their content reflected a lack of serious research that is vital to these concerns. Notre Dame's "image" will be changed only through sustained relevant actions.

The Department of Public Relations realizes the image of Notre Dame as compared to the realities. Their program is to redefine our image over a period of time. Director Gibbons and others in the department are realistic and cannot share many students' desires for overnight results. We are judged primarily by our graduates, and our

image will change when we consistently produce graduates who reflect our newness.

Student interest in the University's admissions procedures is overdue. The fact is that most students are as unaware of how they got here as the general public is about admissions procedures. The University does not hide this information. Any interested person can easily find out what goes on in those little offices in the Administration Building.

There is a Student Committee on Admissions now, but non-Catholic enrollment is only one function of this committee. Mr. Moran inaccurately cited Greg Adolf as being chairman of such a group, as well as interpolating many of Greg's comments.

These aspects of Notre Dame deserve objectivity and research, for subjectivity and lack of knowledge of the facts have generated the present problems and concerns.

We hope that future student articles will be products of thoughtful and relevant research. This is the only way that we as students will be able to convince others that Notre Dame can be a meaningful experience for all students.

Patrick Ertel

Chairman, Student Committee on Admissions

Douglas Morrow

Chairman, Non-Catholic Enrollment Student Committee on Admissions

If Performance Maximus is any indication of the Public Relations Department's attempt to decrease the disparity between image and reality, the reality is indeed sad: no lectures, no symposiums, but Andy Williams and the largest religious event ever held in this area.

— Richard Moran

DESERTING A FRIEND

EDITOR:

So you cannot stand up for America this year. Because your candidate and your policies are not represented, you have decided not to play ball. Why don't we all go hide somewhere for four years and hope that in 1972 things will be our way? Why don't we just desert America in this year when she needs us most?

It's been a terrible year for America. And that is the very reason that we should all stand up for our country — to show the rest of the world that we recognize her faults and mistakes but that we will stay by America to help her overcome those faults and rectify those mistakes. America will only die and decompose when there are enough people like you in this country, people who only stand by this country when things are agreeable to them.

If Bobby Kennedy were alive today, but was not in the Presidential race, do you think he would say, "Forget it, America, I'll be back in four years"? Somehow I don't think he would. He believed in America and he would have stood up for America, especially in a year such as this.

It seems to me that one way, perhaps the best way, of creating a new America is to build upon and improve the old America. Those who really care about their country will work to make it a better place and to help it through these difficult times. You don't desert a friend when he has had hard times (or do you?).

In this year, instead of being divided, Americans should unite in support of our country and our new President. Because, like it or not, we do have a new President and you can't change that for four years. If people desert America now, we may not last four years to see that change you are waiting for. We have to start bringing that change now. It won't come overnight. It will take time and united work. And most important it will take people who really care about this country and who won't desert it when things aren't so bright. The people who "stand up for America" will be the ones who will change America. They are the people America needs, not people who abandon her when they can't have their own way.

I, for one, will stand up for America, and I pray that there are not many people like you in this country, although I am afraid there are. If this is the case, it's just possible that all that is America will die. Those that care are the only ones that can keep it alive. They don't have to be known by name. They can just be called American.

An American
St. Mary's College

in passing

NOTRE DAME is going continental. How? The vineyards of France and Italy have spanned the Atlantic and become near-realities on campus through the Free University wine-tasting course.

The course is the brainchild of Greg Scott, a Notre Dame senior who returned this semester from Grenoble, France. Greg shares the fruits of his European experience with some seventy-five students now enrolled in the class. His lecture class in O'Shaughnessy is often visited by guest speakers who are authorities on the subject.

A prospective connoisseur partakes of a European travelogue while listening to Dr. Parnell, a recent speaker at O'Shaughnessy. Dr. Parnell, former moderator of Angers students, has a marvelous talent for imparting humorous anecdotes while discussing the wines of Bordeaux, Burgundy, and Alsace-Lorraine.

The course is not limited to the classroom by any means. Smaller groups of prospective wine tasters get a chance to test their skills with the real thing. Everyone may learn the fine points of wine tasting including proper glass holding, sniffing and drinking with their own glass of Chianti or some other spirit.

Extracurricular experimentation is encouraged.

MANY OF THE STUDENTS arriving at Notre Dame this fall found that they were expected to pay from two to five dollars in the form of a hall tax. The tax, averaging about three dollars, is generally used to defray the cost of hall parties, "hall improvements" such as lounges and television rooms, and this year, the go-karts for the Grand Prix.

While it is true that the residence halls have no actual means of enforcing collections, the person choosing not to pay the hall tax is faced with "unpleasant feelings" and as one section leader put it, "your name will go on a list that the rector has," a list with mysterious, but as yet undefined, implications.

Over one half of the residence halls have a hall tax, and all of them are levied by the hall president or the hall council. Since some halls have their presidential elections at the end of the year for the following year, a legal problem

arises when the president levies a hall tax which incoming freshmen are expected to pay, despite the fact that they had no voice in electing the president.

It seems that if a hall tax is the only means whereby the hall government can collect money for "outside" expenses, a more democratic and uniform means of payment is in order. Possibly the University could allot a specified amount per student to each hall to be used by the hall government. Or a uniform tax might be levied by the Student Government on each student for these purposes. A question also arises of whether any student can or should be forced to pay a tax, the effects of which might not concern him. Some students, after all, don't go to hall parties.

ELECTION night 1968. You look at Bernie's "sonar" clock for the ninth time that hour. It's eleven-fifty something and David Brinkley's local protégé has just informed you that Trudy Etherton was edging past Betty Sheek for the prestigious auditor's post. A few seconds later the scene switches back to the "big leagues" and a Roger Mudd tells you that UPI has just awarded Illinois to Richard Nixon (and friend). You wince and that feeling in your stomach is not as dull as before.

Back at ten o'clock, Hubert Humphrey had overtaken the pride of California in the popular vote column. You smiled nervously with the others and thought, "It might just get thrown into the House." You were sure that the AP was right when it awarded Texas to the Vice-President and that CBS and NBC were being absurdly cautious in holding off their prediction. Crazy by this tenuous success, you weighed the "if's" and "maybe's" in the remaining big states and thought, "if Illinois can just hold on . . . Ohio with just a little help in the cities . . . New Jersey'll straighten out." You did some hasty figuring again and you just knew it could be done. Disillusioned with these pretentious hopes, you even got the foolhardy notion that the block of California votes could be had. After all wasn't Cranston beating Rafferty?

You had campaigned for Kennedy in Hoosier-land knowing that "no

man, no power" could stop this man. After Los Angeles you quit. Clean Gene was too cool and you didn't come to admire him until after Daley's macabre circus. The intellectual McGovern struck close to home, but even you could see that this was futile. Humphrey? You'd brushed him aside and predicted a low voting turnout in November.

Long since Chicago, however, you had learned to appreciate the middle man in the "Johnson-Humphrey-Brademas" administration (thank you Will Erwin).

Unlike R.M.N., whose fame as a head cheerleader in the Red Scare days and as an apparent proponent of the ". . . faster subs, quieter subs, . . . subs" theory had not impressed you, Humphrey, despite his somewhat corny "politics of joy" approach, began to appeal to you.

Especially when you considered his work which was so instrumental in bringing about the Arms Control and Disarmament Agency in 1961 and the ensuing limited Nuclear Test-Ban Treaty. Expressing a sense of identification with the rioting slumite, pushing for the likes of the Peace Corps, Food-for-Peace, and Medicare, Humphrey had initiated much of this type of legislation when it was still called the work of "socialist and communist" thought.

Even after the hour of the loss of Illinois, the media men goaded your now-fading optimism by carefully relating what would happen if neither candidate cornered the necessary electoral vote. But by then you realized that if the election wasn't decided at that time, it could never fall in the Democrat's favor. For that strange bond, that "formula X" which could unite such "diverse" forces as the Nixons, the Thurmonds, the Wallaces, and the Southern Democrats, would never let Humphrey become the next president.

Flashing his YAF membership and Bill Buckley Fan Club cards in front of your face, your roommate politely calls you ". . . a neophyte liberal filled with irrationality and emotionalism." He attacks you when you half-kiddingly say you are leaving for Canada; he labels you as a "quitter" and says that we can't forsake our dear land be she "right or wrong." With the tears of Coolidge, Hoover and Eisenhower rolling down his cheeks, he

pleads that we must all "unite."
And I just say "Sure."

ALARM GOES OFF at nine-thirty. Fifteen minutes to get from Holy Cross to O'Shaughnessy. No time for the morning cigarette. Five minutes to dress. A quick walk on a cold November morning. You arrive a few minutes late — breathless. A cigarette. Cough.

Sound like a commerical? Maybe. But if you would like to stop smoking, you can sign up over at the Psychology Building.

Two psychology majors, under the direction of Dr. Whitman of Notre Dame's Psychology Department, have organized a smoking clinic for any interested students. The basic operating tenent assumes that smoking is a psychological habit that can be broken by an individual's effort with help by an organization geared toward that aim.

The clinic begins with a general meeting, followed by a questionnaire to provide necessary background material. The clinic then breaks down into groups in which various techniques are employed. Cards are submitted daily to keep tabs on the student. Groups meet twice weekly until Christmas.

FOR those lonesome souls who have found themselves unable to guide their weekday evening life by the Memorial Library mural, we thought we had best find out why only the weekend evenings are marked by an illuminated mural. The most obvious person to ask was, of course, the turnstile guard. "No, I don't know; maybe the monitor does; check in the back room." From one wrinkled man to another, we traveled. "Sir, do you know why they only illuminate the mural on weekdays?" "Well, as a matter of fact I do. When they had those riots up here in South Bend a year ago last summer, they decided that the mural would be an awful good target for someone to come on out and take shots at. So they decided that they better turn the lights off until this thing blows over." "Well, sir, you know that it's been a year and a half; when do you think they'll turn them back on?" "I don't know; that's not my decision to make." "Oh, thank you."



Heard in passing this week: "What mural?"; "They really are doing it!"; "No, I don't think he looks like Hubert Humphrey."; "Some of my best friends are in the Establishment"; "Please, just a silly millimeter."



on other campuses

PLANS WERE announced last week for an exchange program involving ten schools in the New York-New England area. The ten — *Amherst, Bowdoin, Connecticut College, Dartmouth, Mount Holyoke, Smith, Vassar, Wesleyan, Wheaton and Williams* — have begun discussions about various ways in which they might cooperate.

The initial proposal would allow exchanges of students if approved by the faculties and boards of trustees of the various schools. Later joint campuses to deal with specific areas of study could be constructed, pending the outcome of a study currently under way.

According to Smith College President Thomas C. Mendenhall, the student exchanges will begin in 1969-70 involving sophomores and juniors in good standing.

The exchanges, for one or two semesters, are intended to increase the educational opportunities for the individual student. All students from all the colleges — provided they meet the two previously stated requirements — are eligible to study at any of the other colleges. This would mean that Dartmouth would begin accepting female students on campus, although not as Dartmouth students, making Princeton the only Ivy League school without women in its classes. Earlier this year, a faculty-student committee at Princeton recommended that Princeton go co-ed next year.

According to the plan currently under consideration, each of the schools involved would announce how many places it had available for the semester or for the year. The academic program of any student would have to be approved by both institutions.

BARNARD COLLEGE has warned 40 residents of Plimpton Hall [125th and Amsterdam Ave. in Manhattan] that they will lose the right to live in college housing if they again violate the rules concerning when they may have men in their rooms.

The girls violated college rules the first weekend of this month by not signing men visitors out at midnight. Some of the girls did not even have men in their rooms but took part in the action as a protest.

Copies of the warning were sent

to the parents of the students involved.

The violations of the rules were encouraged by the Daughters of the Columbia Revolution, organized late last month to press student demands for self-government in all dormitories.

FATHER W. SEAVEY JOYCE, S.J., newly installed president of *Boston College*, has become the toast of the campus.

Fr. Joyce cast the deciding vote in favor of a controversial resolution to give students an increased voice in the school's governing.

The University Academic Senate voted 30-12 to increase its membership by adding 12 more students to the board. The structural change required 30 votes for passage.

By voting for the resolution, Fr. Joyce and other progressives in the senate — which is currently composed of 28 faculty, 14 administrators, and only two students — gave students a university government role "unique in the country."

"It's the kind of thing students are after, but haven't been able to get at Berkeley and Columbia," Joyce said.

"There are only a few small liberal arts colleges in the country — none of them Catholic — where the weight of student representation is as heavy as it's going to be at Boston College."

The senate at Boston College is the final authority on policy, since its decisions are not subject to veto by the institution's president.

The admission of more students to the senate represents a concession to the students on the first of three demands presented to Joyce three weeks ago.

The other demands, which came in the form of a petition signed by 2650 students, 35 percent of the undergraduate enrollment, were:

1. the elimination of theology as a required course;
2. increased student representation on the "educational policy committees" of the university's four colleges.

"THE UNITED STATES is moving into a period of repression more serious than the McCarthyism of the 1950's," Frank Wilkinson, executive director of the Committee to Abolish the House Un-American

Activities Committee, told a student audience at the *University of Utah* last week.

Wilkinson is currently on tour attempting to inform the public of "the repressive and unconstitutional legislation passed this year which threatens our civil liberties." He referred specifically to the revived Internal Security Act, which was passed last July, and a pending bill introduced by Senator James O. Eastland of Mississippi, which will be one of the first items on the agenda of the new Congress.

The Internal Security Act was declared unconstitutional by the Supreme Court in November of 1965. The Court's decision meant that the Subversive Activities Control Board had no legal basis for operation and had to be disbanded.

According to Wilkinson, positions on the board were being given as political gifts, including the appointment of the husband of Lyndon Johnson's secretary, an appointment which Wilkinson called "a lifetime wedding present."

Senator Everett Dirksen was the main figure in the passage of the revived Security Act, which Wilkinson says violates nine Supreme Court rulings. The bill was passed without hearings or discussions in two hours by the House and by a Senate meeting consisting of five members. President Johnson then signed the bill, although he did have the opportunity to pocket veto the act by allowing it to sit on his desk, since Congress had already adjourned.

The Internal Security Act defines a Communist front organization as any organization where one member, who is a Communist, is alleged to dominate the organization. He does not have to be an officer, but only a "dominating force." The act gives the Subversive Activities Control Board the power to register the names of suspected Communists. Mr. Wilkinson said that "whether or not they are Communists they still have rights. It is not yet illegal in this country to be a Communist."

The Internal Security Act was invoked against seven people last July, because, according to Mr. Wilkinson, Ramsey Clark was ordered to do so by the President in an effort to gain favor with Dirksen, in exchange for Dirksen's support of the Abe Fortas nomination to the position of Chief Justice.

MIT, AN INSTITUTION which has been noted as much for its student apathy as for its scientific prowess, has been shocked out of that apathy. The stimulus was the granting of sanctuary last week to a 19-year-old soldier who has been absent without leave from Fort Bragg, N.C. since September 14.

The sanctuary action has generated a profound and lively dialogue among students and faculty. Those who have been at the Cambridge, Mass. institution for many years say they thought this could never occur on the technologically oriented campus.

Prof. Noam Chomsky, a linguist and New Left spokesman, said, in an interview on the steps of the student center which the students had occupied, "This is the best thing that ever happened here."

"You don't know how remarkable it is that this thing is happening here. MIT is a very apathetic place, very fragmented; nobody talks to each other.

"Now people are bringing their classes over here [to the student center] and have sophisticated discussion on what kind of technology should we have and what work should we do in life. It's the best

discussion like this I've ever heard here."

Provost Jerome B. Weisner, who was science advisor to former President Eisenhower, was interviewed as he inspected the student center ballroom. He said: "Our institutional position is that this is a student affair; it is orderly and well controlled."

"It has been a very constructive thing. The discussion it has prompted has been very impressive. I think the faculty has played a very good role."

Weisner was quoted in the student newspaper, *The Tech*, as saying, "If I were a bit younger, I'd be down there myself. I sympathize with your position on the war, and that is what this is all about."

CORNELL UNIVERSITY has decided to sell its Aeronautical Laboratory to private industry, despite the objections of the New York State Atomic and Space Development Authority.

The laboratory is located in Buffalo, halfway across the state from Cornell's main campus in Ithaca. Cornell has operated it for over 20 years, but a special committee of the board of trustees decided last January to sell it.

The laboratory has been under fire from students and faculty, because of the large amount of defense contracts it handles. The lab does \$32 million worth of research per year, two thirds of which involves Department of Defense contracts. Of those, over half are of a classified nature.

The Atomic and Space Authority had attempted to buy the lab, to prevent its sale to private interests, but was outbid. After failing to stop the sale, the Authority asked State Attorney General Louis Lefkowitz to look into the legality of the sale. The chairman of the Authority said he challenged the sale because "the lab is a nonprofit, tax-exempt, scientific research organization . . . created . . . to conduct aeronautical research for public benefit."

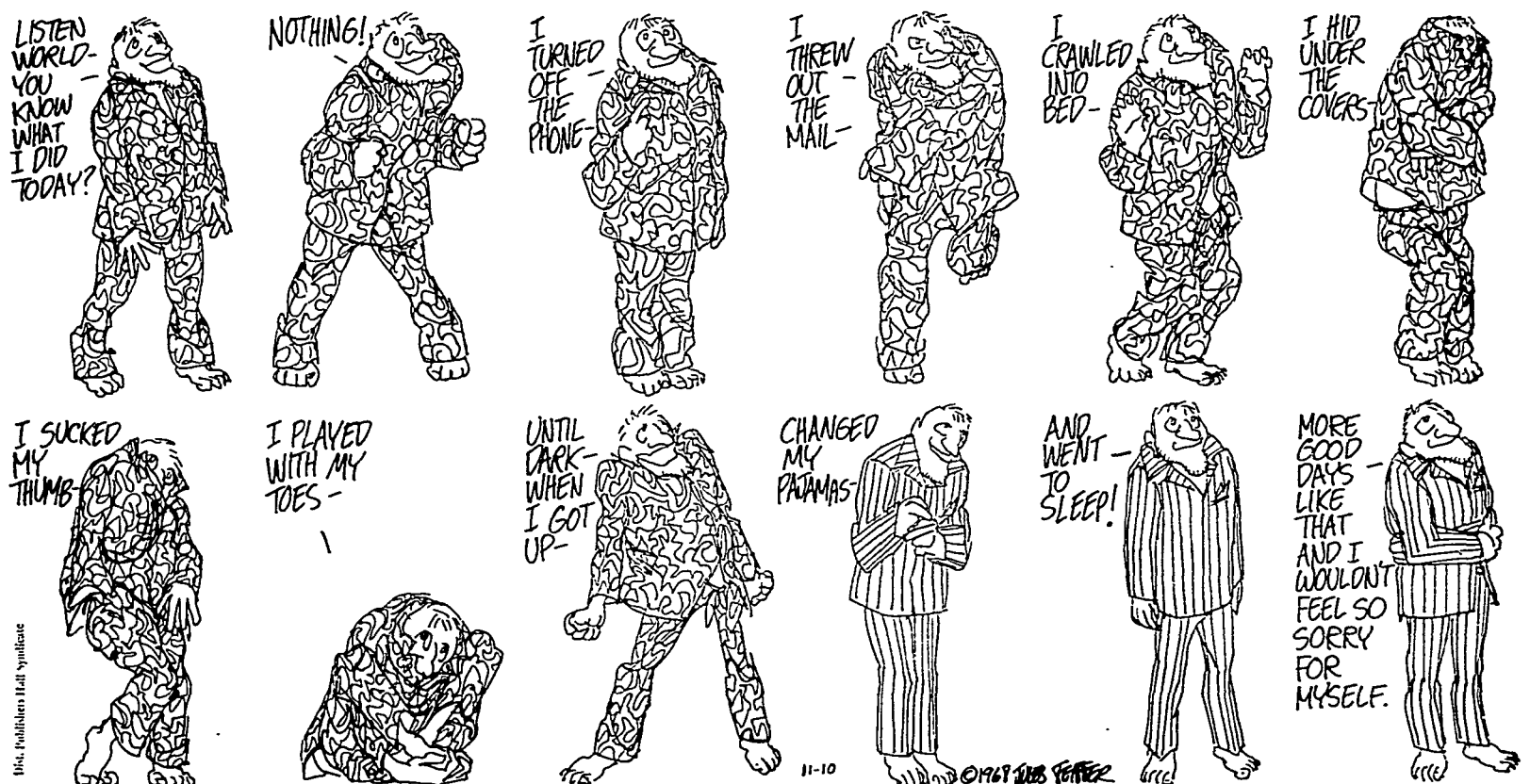
THE QUOTE of the week, from the banner of the Michigan State News, November 5, 1968:

"Few will have the greatness to bend history itself, but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation."

—Robert F. Kennedy

—Steve Novak

feiffer





An Interview with

Francois Mitterrand

François Mitterrand, who addressed the Notre Dame-Saint Mary's community on October 28, was perhaps a more important visitor than many realized. Mitterrand is the second most well-known figure in French politics. He is the man who, in the presidential election of 1965, forced De Gaulle into an unprecedented second round. Mitterrand is a leader who has had a definite effect on French political life, and whose left-wing coalition will continue to play an important role — perhaps an even greater one with the passing of the Gaullist era. In the following interview with SCHOLASTIC editor Bill Cullen, Mitterrand explains the basic tenets of his socialist government theory and his ideas on youth's commitment in the modern world.

Scholastic: You spoke during your speech of your political ideal, of the political ideal held by the parties of the Left. Could you explain this ideal to us?

Mitterrand: These things, you know, are of all eras. They were very well explained in a few words by Blaise Pascal. Order and justice. For the conservative parties social order comes before all justice. Social order is actually justice for them. For the men of the Left, the men of progress, justice precedes order. It is for them a superior order. Here is a definition on which

one could base the political choice he must make in his life. It is only in modern times, with the large populations of today, with the coming of the industrial age, that mechanical conditions have been created. There are laws of economics. Because of positions based on the principles that I have just cited, there are political choices which follow rules that I'll try to define for you: I think that the definition of socialism corresponds to the triumph of social justice in our industrial society. To give to the working classes the means of living, participating, and of governing. To avoid the crushing of the proletarian masses. There are a certain number of processes which have been explained since Marx by numerous authors, which explain that there are certain absolute rules which must be followed unswervingly, if we can hope to transform contemporary bourgeois society. However, recent events in the universities throughout the world, and particularly in Paris, show that a modern need has appeared — beyond explanations rendered by scientific socialism — which is, shall we say, from that spiritual part of man, and which finds neither in capitalism nor in communism the answer to its questions.

Scholastic: You also spoke about a failure to arrive at a cooperative society? How would you pinpoint this failure?

Mitterrand: Yes, actually, as you know, only a socialist society can answer this need. What exactly is a cooperative society? One cannot blame a poor worker for wanting to own a car, to want gas for it, to want a refrigerator, or television. This is normal. He doesn't have it, he wants it. It is a convenience. But, on a higher level, the State, that is the national collectivity, has its duties. It must see that these natural desires are not transformed into a draining of the working class resources, through a craze for buying gadgets, — useless, insignificant things which absorb their purchasing power, and stunt their evolution. A socialist society must particularly control investments, orient consumption toward the most useful items — which will create a social atmosphere, which in turn will create new wealth, which will then benefit the proletariat. I think then that the selection of investments for the production of consumer products is one of the criteria of a more just society. I also think that a socialist society reforms in depth the circulation of credit. Credit fills the role in the modern world formerly filled by frugality. It is the credit that is available, and the manner in which it is distributed that determines whether one is the prisoner of his society, or is liberated by it.

Scholastic: What advice would you be able to give to French and American students who hold such beliefs, but are unable to make their voices heard in politics? What political mode of action would you advise?

Mitterrand: Things are a bit different in France than in the United States. In France there is a great socialist tradition. There are several socialist parties. Originally, communism and socialism were the same thing. It is simply that the Communist Party in the wake of Stalin, and of Stalinism, has become completely deformed — divorced from the original socialism in creating an inhuman dictatorship. It has become mechanical, stifling, and bureaucratic. True socialism is by nature very human; it is concerned with needs — it is conscious of human nature, of man's temperament, and looks to the assurance of man's freedom. There have existed in France several socialist parties for many years, which provide a young man with the means of consecrating his life to this cause. Belonging is some-

thing very important. On the other hand, in a country like yours, because of the tradition of two great parties, I think that it would be very difficult to organize a really effective socialist party. The political climate is not one in which even honorable adherents to socialist principles could feel very comfortable. Furthermore, socialist students would not be able to attain positions of responsibility, for socialism in the United States is very much a minority belief. Therefore, I'll not speak for the Americans. It's a beautiful ideal in any case. It is a great sacrifice for those who consecrate themselves to it. In France, socialism can govern. And at the same time it represents real, concrete possibilities for our young people. We are still in the minority, but it would take little to put us in the majority.

Scholastic: What would be the qualities necessary for the dedicated socialist of whom you speak?

Mitterrand: He would have to be capable of a great liberty of thought, and of expression. He could not be mollified, or kept in check by official propaganda. I think that men must question themselves deeply on the subject of their existence, on the significance of their lives, on their great sentiments; on love of country, of humanity, on human love; on aesthetics, on beauty. These problems exist everywhere in our society, but they are generally glossed over. Secondary, of course, to these unrelenting questions, he must consider the furthering of interests in society. There is also religion. Each man finds in it the answer to his aspirations. In any case, every religion causes man to interest himself in his future. It gives him a reason for his existence on earth. True or false, religion ennobles man. Therefore I think that totalitarian regimes which force their citizens to embrace a form which they wish them to accept are nothing less than stifling.

Scholastic: What would you say then to Americans who hold that socialism is a doctrine based on an inhuman materialism?

Mitterrand: Socialism is a materialist doctrine. But you must understand the historical reasons. As the working class has been subjugated to the industrialist class, and to the dominating bourgeoisie, which traditionally claim religion, and good principles, this working class was crushed under the weight. They realized that the class struggle was not a question of good or bad will, but a question of power. They came to believe that they had to become masters of force. It's very nice to talk about this liberty, and that liberty, but what if one hasn't enough to eat, or to drink, if one hasn't a roof over his head? In other words, material problems must be treated before anything else, or else the fundamental injustice remains dominant.

Scholastic: Then this process is first of all to liberate man?

Mitterrand: Yes. In any country, it's material problems that separate men. You can easily recognize members of one social class or another on the street simply by their clothing. Each group is closed in its caste; and the castes don't even communicate with one another. They don't know one another; they're lucky if they smile at one another. You have a black proletariat, a Puerto Rican proletariat. You can explain your spiritual needs and goals to them as much as you like; but if, first of all, you don't establish a new justice — through a material revolution, and through materialistic laws, your explanation becomes nothing but a

means of holding down the classes inferior to your own. In this case, the situation becomes the same as that of the European proletariat.

Scholastic: You said a little while ago that America is in the throes of a crisis. How do you see this crisis?

Mitterrand: I was here, you know, fifteen or sixteen years ago, at the time of the Eisenhower-Stevenson election. At that time, America was asking no questions — was debating nothing. The young people were apathetic to the point of inertia; America was sure of herself. Very tranquil. Today America is no longer sure of her strength, nor of herself. The youth have become very hesitant. Obviously, this division causes a certain weakness. This weakness is on the surface, for underneath, I think, this "weakness" to the contrary bespeaks progress. When one asks oneself questions, one advances a stage in civilization. If the young pursue this course for ten or fifteen years, if succeeding generations of students maintain the present evolution, they will create for the next generation a new America. And since you are right at the hinge of society, you still have vestiges of the colonial period — the Vietnamese war, the intolerable attitude that your government takes with regard to the countries of Latin America. You always support the governments of petty bourgeois dictators who crush the masses. That is not in the American tradition! America, for us, was something else, an ideal, of liberty and of justice. If the young, by a revolutionary movement, remaining faithful to these old traditions, arrive at a synthesis, they can I think, overcome the present moral crisis. It is more a moral than a material crisis. Materially, you are sound. Things are developing well; you are very advanced in industry. And in the area of sports — the results of the Olympic games show that your educational methods are healthy. So then, what is this crisis? It is a moral one. But contrary to what many others think, I believe that it is a healthy sign.

Scholastic: Do you think this new America can be established through reform laws rather than through the revolution many students are talking about?

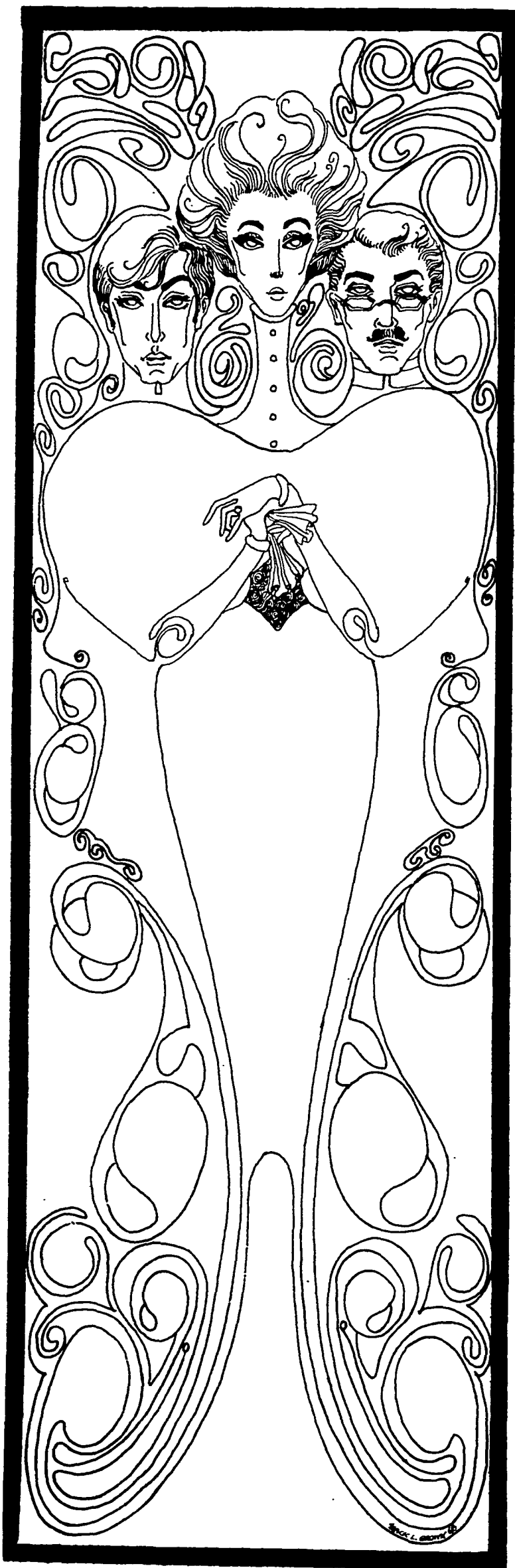
Mitterrand: I know. It's the same thing in France. Many say that if we don't have violence and revolution we'll always be trampled upon; and that it is minorities who impose their will. This reasoning is a bit dangerous because every minority could take up this cry and this could lead to all sorts of excesses. I really can't judge. In America maybe it's right. Maybe capitalism is too powerful, and it is necessary to employ harsh means. But in France it is better to use more sensible means. I think it is possible to succeed in obtaining reforms.

Scholastic: I would just like to know what you plan for the immediate future.

Mitterrand: In France, or for you here? I am at the head of one of the two great parties of the Left. I have already stated in France that the noncommunist Left must reform its structures, redefine its doctrine, renovate (alter) its tone. I said that I would set the example by resigning from the leadership role in order that the movement might be led by men in the thirty-to forty-year-old age bracket. I feel that the French have not been moving with the times. I think the Federation of the Left must work to bring itself up to date.

□

—Translated by Andrea Magazzu
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Portrait of a Portrait of

*My play is so intensely and deliberately didactic that I delight in throwing it at the heads of the wise-
acres who repeat the parrot cry that art should never
be didactic. It goes to prove my point that art should
never be anything else.*

—G. Bernard Shaw, *Preface to Pygmalion*

AMUSED maternal indulgence is her characteristic expression. She is a woman of 33, well built, well nourished, likely, one guesses, to become matronly later on, but now quite at her best, with the double charm of youth and motherhood. Her ways are those of a woman who has found that she can always manage people by engaging their affection, and who does so frankly and instinctively without the smallest scruple. So far, she is like any other pretty woman who is just clever enough to make the most of her sexual attractions for trivially selfish ends; but Candida's serene brow, courageous eyes, and well-set mouth and chin signify largeness of mind and dignity of character to ennoble her cunning in the affections. A wise-hearted observer, looking at her, would at once guess that whoever has placed the Virgin of the Assumption over her hearth did so because he fancied some spiritual resemblance between them, and yet would not suspect either her husband or herself of any such idea, or indeed of any concern with the art of Titian.

—G. Bernard Shaw

Candida is the story of a woman elegantly, if not delicately, going through one phase of a dance to the music of time. It is a phase in which she must, by making her movements carefully and by repeating them continually, restore the rhythms of the other members of the dance. Her partners are faltering badly but Candida never loses the rhythm. Each of the other principals misses in a different way. Burgess, her father, knows only part of the dance, knows only how to move to as others move from; Burgess has no choreography of his own and one suspects he never will. He actually serves only to frame the other two men.

The Play is a counterblast to Ibsen's *Doll House*, showing that in the real typical doll's house it is the man who is the doll.—G. Bernard Shaw.

Morell, Candida's husband, has grown too used to the dance; he tries to move as he has always moved and is hurt when once his movements are false because the other participants in the dance have had to alter their steps in turn. He had wanted the pattern he

Lady / the Artist as a Young Man

by Michael Patrick O'Connor

knew so well never to change; it must and he learns this clearly in a rebirth of wonder and love for his wife.

When I began writing the part of the young poet, I had in mind DeQuincey's account of his adolescence in his *Confessions*.—G. Bernard Shaw

Once roused the following dream never left me, and split into a thousand fantastic variations, which often suddenly recombined; locked back into startling unity, and restored the original dream.

I thought that it was a Sunday morning in May; that it was Easter Sunday, and as yet very early in the morning. I was standing, as it seemed to me, at the door of my own cottage. Right before me lay the very scene which could really be commanded from that situation, but exalted, as was usual, solemnized by the power of dreams. There were the same mountains, and the same lovely valley at their feet; but the mountains were raised to more than Alpine height, and there was interspace far larger between them of savannahs and forest lawns; the hedges were rich with white roses; and no living creature was to be seen, excepting that in the green churchyard there were cattle tranquilly reposing upon the verdant graves, and particularly round about the grave of a child whom I had once tenderly loved, just as I had really beheld them, a little before sunrise, in the same summer when that child died. I gazed upon the well-known scene, and I said to myself, "It yet wants much of sunrise; and it is Easter Sunday on which they celebrate the first-fruits of Resurrection. I will walk abroad; old griefs shall be forgotten today; for the air is cool and still, and the hills are high, and stretch away to heaven; and the churchyard is as verdant as the forest lawns, and the forest lawns areas quiet as the churchyard; and with the dew I can wash the fever from my forehead; and then I shall be unhappy no longer." I turned, as if to open my garden gate, and immediately I saw upon the left a scene far different; but which yet the power of dreams had reconciled into harmony. The scene was an oriental one; and there also it was Easter Sunday, and very early in the morning. And at a vast distance was visible, as a stain upon the horizon, the domes and cupolas of a great city — an image or faint abstraction, caught perhaps in childhood from some picture of Jerusalem. And not a bow-shot from me, upon a stone, shaded by Judean palms, there sat a woman; and I looked, and it was — Ann! She fixed her eyes upon me earnestly; and I said to her at length,

"So, then, I have found you at last." I waited; but she answered me not a word. Her face was the same as when I saw it last; the same, and yet, again, how different! Seventeen years ago, when the lamp-light of mighty London fell upon her face, as for the last time I kissed her lips (lips, Ann, that to me were not polluted!), her eyes were streaming with tears. The tears were now no longer seen. Sometimes she seemed altered; yet again sometimes *not* altered; and hardly older. Her looks were tranquil, but with unusual solemnity of awe. Suddenly her countenance grew dim; and, turning to the mountains, I perceived vapours rolling between us; in a moment all had vanished; thick darkness came on; and in the twinkling of an eye I was far away from mountains and by lamp-light in London, walking again with Ann— just as we had walked, when both children, eighteen years before, along the endless terraces of Oxford Street.

—Thomas DeQuincey

The third in the ensemble around Candida is Marchbanks, the young poet who fancies that he has fallen in love with her. He has all of the intensity, the unworldliness of the DeQuincey passage, transmuted by the things of the real that surround him. He stumbles in the dance, he vaults, he even soars, but the dance is a domestic minuet and Marchbanks, even more than Morell, has to learn in the play what love really is. He learns afresh the rhythms that Morell has to learn again and he learns how to moderate them in an extraordinary way.

In his "Note to the Late Editor of *The Kansas City Star*," Shaw finally elucidated the place of Marchbanks in the play; and perhaps even more importantly, he put the late editor and, in effect, his entire Midwestern audience in their place.

Dear Sir:

In *Candida* the poet begins pursuing happiness with a beloved woman as the object of his life. When at last, under the stress of a most moving situation, she paints for him a convincing picture of what that happiness is, he sees at once that such happiness could never fulfill his destiny. "I no longer desire happiness. . . . Life is nobler than that. . . . Out, then, into the night with me." That is, out of this stuffy little nest of happiness and sentiment into the grandeur, the majesty, the holiness that night means to me, the poet. Candida and Morrell do not understand this. Neither did you, eh?

—G. Bernard Shaw. □



And so, the facts: a) Cinema '69 is, in fact, the finest film series Notre Dame has ever seen, or is likely to see, b) it is also the most expensive . . . not for the subscriber, but for the organization, c) it is also the most comprehensive and diverse, embracing flicks from India, Great Britain, France, Japan, Poland, Czechoslovakia and U.S.A., d) Dave Kahn (pictured here with well-known faculty member, grooving to I-Thou discourse) has red hair.

Well, those are the facts. I feel like I'm trying to sell you something as obvious as happiness. The ticket entitles you to 34 films for a meager five dollars. Kahn contracted a rare mental disease last year by staying in South Bend for the summer. He doesn't know what he's doing, gibbers a lot, etc.

Now's your chance to take advantage of him.

Cinema '69 is:

the poetry of visual art
the essence of cinematic perfection
a gathering of donkeys. □

—Francis Maier



cinema '69

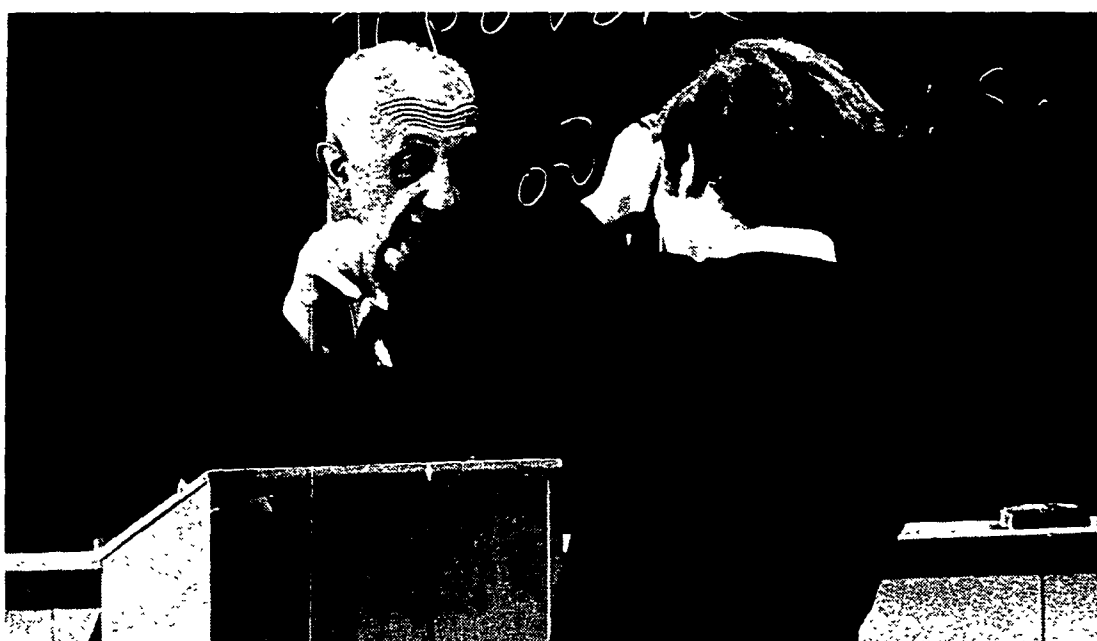
cinema '69

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cinema '69



November 15, 1968

And This God's Name is Abraxas

by Kathy Cecil

THE aesthetic moment, the mystical experience — can there be any other point to this chaos?

Those who suggest a religious approach to the use of drugs (as opposed to a hedonistic one), prominent among them Timothy Leary, postulate a discipline for the mind which entails a great deal of pain. They are concerned with a mode of existing which revolves around the most essential of experiences.

A religion of experience is at best painful. The man advancing to himself finds it necessary to dispense with games. Every man has various pretenses with which he guards his ego and so moves through his life as safely as possible. But any prolonged maintenance of these pretenses invariably results in many fears. The tendency to hold on obsessively to these games is perhaps natural but it also becomes the main part of relating to other people — to maintain one another's pretenses.

The priority of values suffers incredibly in a culture which epitomizes the superficial. When a man is judged by petty criteria rather than by those things that turn him on, then that value system is somehow lacking. A man cannot consume his life worrying about only the inconsequential. There is restlessness in every man which is his own. There is a part of him which must be aimed at being high.

A man and a woman learn of themselves together. They come to know themselves by bearing children and knowing those children. The beautiful must

be their concern, must be what they give their children. They must learn when to love their children and they must know when that love is heavy. For everyone is finally alone and no one can define his life simply in relation to others. There must be some meeting with the abyss. There must be some recognition of the end. There is little time for seeking something but the peace of the ocean.

The concern of the drug religionists like Leary is for one's self as god, as shown in one's response to the world. The complexity of relating to the world and to other people is part of the journey to god. They have simply introduced a biochemical impetus.

The mind is a strange phenomenon and one which, if certain parts of it can be activated, can lead to strange heights of sensitivity. These heights and the subsequent knowledge and experience involved are, for Leary, the only things of import in our existence.

The discovery of one's divinity includes all phases of sensual and psychic experience. Therefore, if one is to be thoroughly honest, one must experience the horror of chaos and isolation in human response. These regions are in many instances permanently locked in the subconscious. Some phenomenon must be introduced to jolt these memories. Acid is at the same time the most beautiful and terrifying experience. Anyone attempting this experience who is not somewhat familiar with his own mind takes the risk of confronting



more than he can bear. It is for this reason that Leary emphasizes discipline. During panic your mind must have some word to scream.

You must go naked into the jungle. But before you can hear the jungle you must feel drums in your breath. You must look down into your skin, to each layer of cells, down into the pit — to the "dark rooms of insanity." You must hear your om in all live things and in those things which man arranges, the colors Gauguin screws into your mind.

You must know the ocean that is your body and moves in tempests, breaks on rocks and softly opens for other seas. There are dark caves within your sea that are terrifying. You will be a child, laying back, seeing and feeling yet having no ability to speak. Perhaps you will be able to return to the womb, to the final black cave where you will confront the sea — the spirit of the earth from which you came. The danger comes as childish nightmares. You will see those points of mind where your honesty lies and you will see your own courage in being naked.

What prayer will you have when you are restless and have no words? "Some morning softly I will leave you, with only the word peace left behind me. This will be the prayer gift I leave you. It will be my prayer when I face the ocean — my prayer when the terror comes."

You will learn to sit in the black tree houses, in the fog of high trees, and there to sit quietly and listen for the morning. You will run in the wet grass, beneath thunder and lightning, and fall to lay with your back to the water. And you will be alone.

All the stone demons will creep from church corners and paintings to plague you. They will pass quickly, giving you vast moments of fear when you will ask from what store in your head you created them. And you will hear what they tell you.

Watch those who want to fix your head. Push them softly from you. If you are afraid to be alone and reach for them, they will send you running through the streets with a scream. Never will the magic of a warlock bring you peace. Go instead to your mother earth and to your father the sun. Go to the jungle, know its colors and its animals. Feel all of its many rains. Then you will recognize your sacred place.

The ocean is a sacred place. For some it is the pull, the abyss that is their end. It may be in storm, smashing them, as madly they go to it. To some it may come quietly, pulling sand from their feet and returning a rush so cold with water that they run to be in it, to be at the edge of their minds. They know peace when they are finally with the ocean.

Perhaps you will stay a while only near the sea, to know its times and colors, for you must know them well. You will see the ocean and know it inside your body. It will be on your body, pounding its storm with yours. It will be a man who pulls you quietly along the water's edge and teaches you of the storm. Together you come to know your roots in the earth and your roots in the sun, quickly you move through your days, gently on the way to the sea.

LEARY brought words with the simplicity of the primitive, the pull of the ocean. He spoke of planting seeds, of being close to dirt and watching spiders in the grass. He spoke of the primitive black of the earth's strength.

Other levels of consciousness are possible and can be utilized. The depths of mind that result from childhood experience and prolonged thought can be seen very clearly. Decisions can be made, pretenses can be abandoned. Hassle must always be sacrificed for quiet, and small things that are often worries can be eliminated in view of problems more vast. The beauty of confronting yourself as child, as sea, as caterpillar can hardly be conceived. It is a strange way-back into the mind. Bad trips can teach you where honesty breaks and your hangups lie. Good trips can show you dirt spots as beautiful as water and people without games, coming with open hands to your sea.

Terror and beauty are unlocked simultaneously. Leary asks only the disciplines that any truly sensitive mind knows in some form already. But terror and beauty become you. □

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The Tower Mystery

by Kathy Martin

Probably very few students, as they rush to their early morning classes and give a quick glance at the clock on the tower of O'Shaughnessy Hall, stop to wonder what goes on behind that clock. But for those who enjoy tower legends and clock mysteries, listen carefully to the little-known drama of the O'Shag tower.

ALTHOUGH no Hunchback of Notre Dame or even mild old clockmaker inhabits the tower, many believe that those who do frequent any area above the third floor are, by nature, weird, crazy or seized with a persecution complex. And perhaps this is not far from the truth, since this strange brand of folk have for years been putting in anywhere from four to forty work hours a week, often working harder than at any other job or academic pursuit, and yet receiving no pay or credit. What are they — nuts? Nine out of ten self-proclaimed campus psychologists say yes. There are 130 people in O'Shaughnessy Tower nuts about radio.

The mystery surrounding this group, who call themselves WSND, AM and FM, is how they have managed to occupy control of the carrier currents on the Notre Dame campus for so long with their AM division, and how they have managed to remain one of the most respected FM stations in Northern Indiana by broadcasting their messages to the South Bend-Mishawaka area.

The last nonradio addict to visit WSND's stronghold reported that before getting high up in the tower, he stopped off in the third floor offices of the radio maniacs. Our visitor bravely flung open the door and was confronted with six desks that could politely be termed "overflowing"; several of what he later dis-

covered were department heads typing, arguing, and one rumored to be visibly crying; a telephone balanced on the windowsill ringing on two of its three lines; and the intercom buzzing wildly as one of the members upstairs tried to establish communications with lower headquarters. Swallowing hard and resisting the impulse to turn and run from these obviously dangerous people, our visitor strode bravely in.

Much later, safe in the Huddle, he related with awe that there did seem to be some order in the activity. Dozens of distraught persons were doing some sort of work in the office, with an occasional victim of nerves leaping from the window. And strangely, entire desk tops suddenly contained advertising copy, memos to announcers, programmed shows and bills to be mailed or paid, mainly the latter.

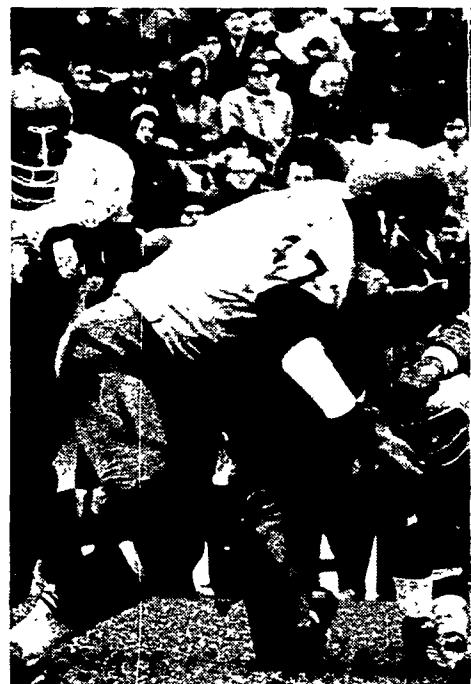
AT this point one of the group later identified as an announcer offered to take our sleuth into the mystery-surrounded tower. Finding it hard to hide his anticipation, he began the climb at a good speed, but forty steps later and at a much higher altitude, he was forced to collapse briefly in the upstairs lobby to catch his breath. As his eyes focused and he looked about him, he noticed two great doors, one labeled AM, the other FM. "Choose a door," commanded the guide. Our spy tried to recall his childhood reading of *Alice in Wonderland* and with false confidence pointed towards AM. He breathed a small sigh when he passed safely through the door, although he wondered if he had become a giant when he saw the three small studios inside.

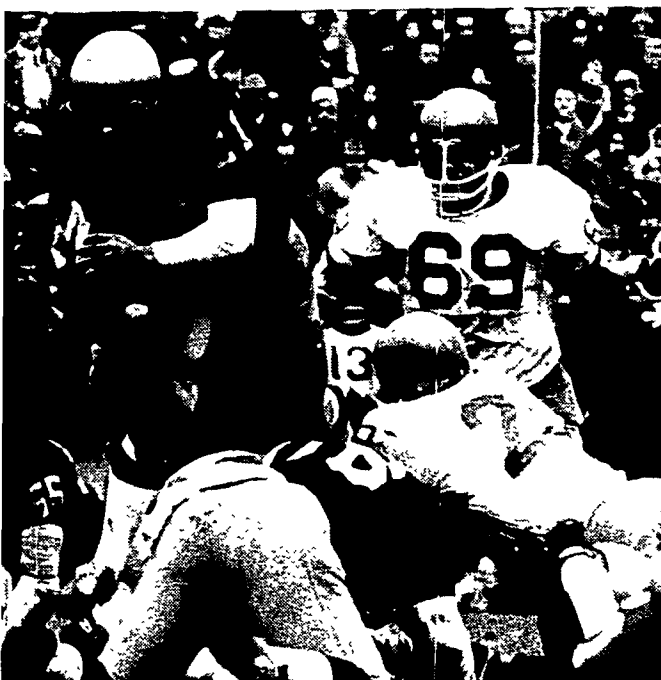
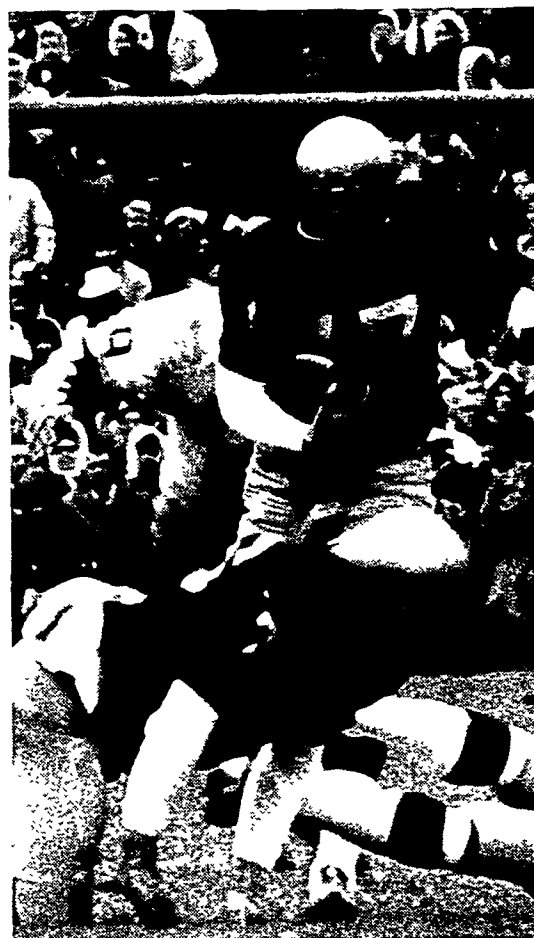
"THERE'S more," the guide said, gesturing to what amounted to a gently sloping ladder leading to the final awesome heights of the tower. Our weary visitor began to climb. The first object which caught his attention after opening the door marked "NEWS" was a large box emitting odd noises. Wondering if this time he had turned into a midget, he carefully raised the lid, and came face to face with a UPI teletype, chattering cheerfully. News and sports personnel were dashing wildly around the room, getting news tapes from Westinghouse and planning coverage of the next ND game, when a tech engineer appeared, slightly disheveled, having just emerged from the steam tunnels and another attempt to include St. Mary's in the AM plot. "Should be successful sometime soon," gasped the tech man, before disappearing into his den.

Our bewildered guest entered the small office reserved for "STATION MANAGER" and noticed a Notre Dame business major over in the corner. "Well, I see you've discovered our secret," he sighed. "We're just a bunch of regular students. I could say a bunch of trite stuff like 'we are striving to serve the Notre Dame and South Bend community in the most professional way possible with our limited funds and equipment,' but what it really comes down to is that we love doing it and we can't stop. Most of our people had little or no radio experience when they started here, but now a significant number of them are in broadcasting elsewhere, and two of the guys we have this year worked as announcers on 50,000-watt stations this summer."

Shortly afterwards, our detective emerged from the Art Gallery door of O'Shaughnessy Hall. We were waiting for him. "What is the Tower Secret?" we pleaded. He shook his head slowly and sadly. "They're sick," he said in a low voice. "An abnormal amount of dedication and enthusiasm. I wonder how much longer it will last. Nine out of ten self-proclaimed campus anthropologists say that that breed is dying out." □

Football '68: A Day for the Reserves





November 15, 1968

Why Do You Read So Slowly?

A noted publisher in Chicago reports there is a simple technique of rapid reading which should enable you to increase your reading speed and yet retain much more. Most people do not realize how much they could increase their pleasure, success and income by reading faster and more accurately.

According to this publisher, many people, regardless of their present reading skill, can use this simple technique to improve their reading ability to a remarkable degree. Whether reading stories, books, technical matter, it becomes possible to read sentences at a glance and entire pages in seconds with this method.

To acquaint the readers of this magazine with the easy-to-follow rules for developing rapid reading skill, the company has printed full details of its interesting self-training method in a new booklet, "How to Read Faster and Retain More," mailed free. No obligation. Send your name, address, and zip code to: Reading, 835 Diversey, Dept. 166-11N, Chicago 60614. A postcard will do.

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