

SCHOLASTIC



Notre Dame / February 14, 1969

The Controlling Hand

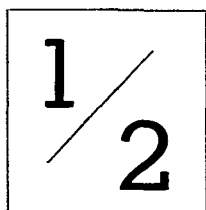


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in June

ONE-THIRD

in July

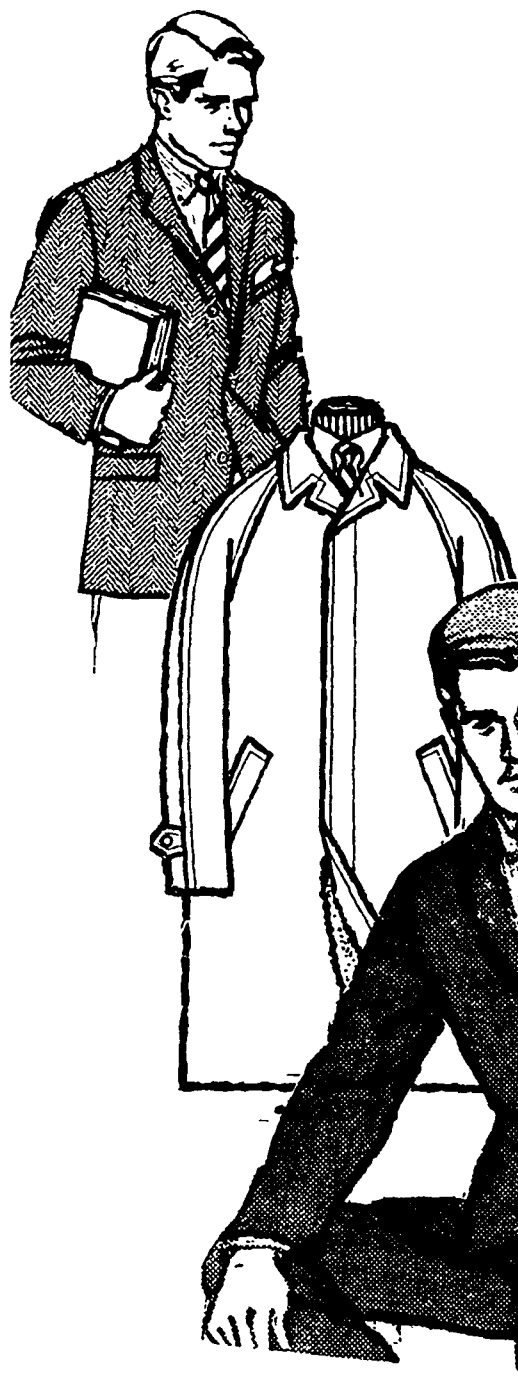
ONE-THIRD

in August

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Campus Shop

ON THE CAMPUS . . . NOTRE DAME

Educational Radio is a BORE

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If, in addition, progressive rock leaves you cold, if you can listen to names like Jefferson Airplane, Moby Grape, Buffalo Springfield, H. P. Lovecraft, or Jimi Hendrix without the faintest glimmer of recognition. If it doesn't matter to you that Captain Electric's new record was premiered on an educational station.

If you're not at all interested in Jazz, folk music, Indian music, the avant-garde, drama. If you couldn't find a little joy in listening to Dick Gregory rapping about the U.S. for 30 minutes, or in David Moynihan describing the Coleman report, or in specials about Acid, the Presidency, blues and rock, politics, and just about everything else. And if you don't want the news, not just from the United States viewpoint, but as described in the foreign press.

If none of that does anything for you, you're right—educational radio is a bore.

WSND-FM 88.9 Mhz

SCHOLASTIC

Feb. 14, 1969 / Notre Dame, Indiana / Vol. 110, No. 14

FEATURES

THE CONTROLLING HAND / Joel Connelly and Thomas Payne	16
A HORNY DILEMMA / Joel Garreau	22
CENSORSHIP THROUGH HISTORY / Philip Kukielski	23
SILENCE GIVES CONSENT / Mario Corradi	26
AN INTERVIEW WITH ALLEN GINSBERG / Philip Kukielski and Fran Maier	28

DEPARTMENTS

LETTERS	5
EDITORIAL	6
ND NEWS AND NOTES	8
SMC ... THE WEEK IN REVIEW	11
ON OTHER CAMPUSES	14
MOVIES	15
DOUG MARVIN / Liturgy of Confrontation	21
JOEL CONNELLY / The Common Denominator	25

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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.

ARMY CAMOUFLAGE

EDITOR:

Unless your last issue was a paid military announcement, the content of which was not necessarily the opinion of the editors, then I must take issue with your staff.

The advertisement pertaining to the two-year program for Army ROTC seems to not only be in violation of the Wheeler-Lea Act of 1938 (deceptive advertising), but also the trust the student body places in its publications. The issue lies in the following quote which appears in the advertisement:

If you desire, you may request postponement of your military service while you complete your studies for a graduate degree.

It is true that you may "apply" for this deferment, but unless you are a medical student, it is doubtful that it will be granted. The chance of this application being fulfilled is a shade better than my application for the position of president of General Motors. Maybe unintentional wording; maybe intentional.

Though the financial incentive relieves the SCHOLASTIC of some of the guilt burden, it is by no means justified. But the primary issue of my letter is this: the armed services seem to be a deceptive body that wants to trap all the unsuspecting youth it can. It relieves itself by encouraging one to read the "fine print." Like this ad, how "fine" is "fine print"? It appears to me that the body that is intended to protect peace and justice taints the truth to arrive at its end. I believe the purpose in bending the facts stems from the armed services' inability to truthfully persuade men to volunteer. This is another reason for the establishment of Richard Nixon's volunteer army.

Edward J. Burt
418 Walsh

The advertisement to which you refer was only that — a paid advertisement. No inferences as to the

opinions of the members of the editorial board of the SCHOLASTIC should be drawn from such an advertisement.

The SCHOLASTIC investigated your charge that this advertisement was deceptive. Of all the senior Army ROTC cadets we interviewed not one who had applied for a graduate school deferment had had his application denied, and most had already received their deferments.

— Ed.

HAVING IT BOTH WAYS

EDITOR:

How curious that those students who submitted to Father Hesburgh a list of "non-negotiable" demands were unconsciously reverting to the paternal role of the University Administration which responsible student activism has been seeking to abolish for the past several years.

To repudiate a violation of academic freedom by armed police, if such a violation occurs, should be the responsibility of the *entire* University community, not merely its president.

But inasmuch as the activity which was disrupted by the police last Friday was officially sponsored by neither the Administration, the faculty, nor the Student Union, the seizure of the film can be considered an invasion of academic freedom only by those who conceive of this freedom as an immunity from prosecution for all acts taking place on the campus premises.

If this definition is rejected (as it was by the Administration), the blessed anarchy envisioned as the outcome of the decline of Administration paternalism will be less beatific than anticipated as long as we are legally subordinate to the hardly more enlightened Blue Laws of the State of Indiana.

In short, you can't have it both ways, gentlemen. The Big Daddy in the Dome, however sinister he may appear in our Oedipal fantasies, is a provider, a protector, and a defender whose strong right arm we must either accept or learn to live without.

James L. Fullin
424 Farley

NO NO, NAU

EDITOR:

Charles Nau's letter in the Janu-

ary 17 issue of the SCHOLASTIC makes several presumptions, not the least of which is that the eyes of Mr. Nau see all things in their proper perspective. I cannot understand how he can criticize Senator McCarthy's logic and follow with a most illogical, indeed hateful and spiteful letter.

I would like to know if Mr. Nau has proof that McCarthy supported Lyndon Johnson in 1960, or if it is just a product of his fanciful imagination. I really don't think Senator McCarthy's nomination of Adlai Stevenson was quite the cloaking device Mr. Nau tries to make it. In the absence of other evidence, and with only Charles Nau's word against it, I'll presume that Senator McCarthy sincerely supported Stevenson as his first choice for the 1960 Democratic nomination.

I would like to remind Mr. Nau that at the beginning of his campaign McCarthy was accorded little chance to "humiliate" President Johnson, let alone win the Presidency. If anyone stood to be humiliated, it was McCarthy. I would also like to know when Senator McCarthy called Johnson "a rube, an ogre, killing helpless women and enjoying it," or if this properly belongs to the vocabulary of Mr. Nau.

Mr. Nau cites several McCarthy votes, but he never tells us the rationale behind them. A man may vote against the bill not because he disagrees with the aim, but because he considers it a poorly written bill, or feels it will not accomplish what it aims for. This is the case with many of the gun-control bills before Congress, for example, which are poorly written bills. Mr. Nau would have us believe that McCarthy is really a conservative in liberal clothing, but I don't think he makes an effective case.

Mr. Nau concludes his letter by accusing Senator McCarthy of arrogance; he then has the arrogance to say, "those of us who are truly concerned with saving this country can get to the work at hand." As a concerned liberal who is truly concerned with the welfare of our country, I want no part of Mr. Nau's ideas for "saving this country." I am ashamed that I once voted for Charles Nau as Student Body Vice-President.

Timothy K. McMorrow
443 Stanford

Editorials

In Defense of an Attitude

Perhaps we just have a bias in favor of those who are in the business of trying to communicate. But there is a distinct possibility that the flap over the pornography conference has elements of scapegoat-ism in it.

It is important to note that the Student Union Academic Commission has presented this campus with a lecture and conference series that has been nothing short of amazing. Look at the people who have spoken here in the past few months. People like French socialist Francois Mitterand; Senator Strom Thurmond; Vietnamese ambassador to the U.S. Tran Van Chuong; Fr. Burtchaell on the pill; Tom Hayden from the S.D.S.; Marcus Raskin, author of *Up Against The Wall*; Protestant theologian Martin Marty; *Playboy's* Jim Goode; Swami Ranganathananda; Mark Lane, Mayor Lindsay; Muhammed Ali; Otto Preminger; *Newsweek's* Ken Woodward — even the Boston Celtics. The list goes on. The point is that you many not have agreed with some of these people, but you have no reason to not know why you don't.

Some thought the Pornography Conference was inappropriate. That would suggest that matters subjective — not susceptible to logical, scientific consideration — are not academic concerns. Which is absurd.

On a broader level, many accuse Mroz and the Academic Commission of running not a lecture series, but a cavalcade of stars. A circus, with no taste. And this is indeed a major fault. But although we wish that no one would ever make mistakes in judgment, and we acknowledge that the Academic

Commission has certainly made their share of them, this may well be due to the ambitiousness of their attempts, and we would not like to see this ambitiousness die.

Of course, during the Literary Festival some ex-cruiting gapes were perpetrated, like introducing Granville Hicks as the "dean of American critics," or Kurt Vonnegut as the "dean of American science fiction writers" — descriptions that even left the authors flustered. And then there were the Norman Mailer premiere spotlights and all the rest. But the point is, there was a Literary Festival, where there was none before, and because of it, Notre Dame was a more exciting place.

We are not defending individual personalities in this editorial, and we will be upset if the students end up re-reading parts of this piece in Mroz's SBP campaign material.

However, we are defending an attitude. The Academic Commission should think out more thoroughly their projects. So should we all. The Academic Commission definitely should seek a sense of taste, but that is something that can be acquired. The ability to take a fresh approach, however, to think aggressively, is something more rare, and highly valuable.

And this the Academic Commission has displayed. If it were to re-trench from this position, it would be a major loss for the Notre Dame community. The school would be less stimulating, and thus less worthy of the name University.

Joel Garreau

Means, or Ends?

"Never let the truth get in the way of a good story" facetiously cautions the student editor. And sometimes it doesn't, and the campus magazine or newspaper has lost sight of its goal of "serving the community," and allowed style or a scoop to become ends in themselves. Administrators love to let loose at times like those.

A Ph.D. or a distinguished alma mater, style or a scoop—they may indicate the excellence of a faculty member, they may indicate the excellence of an article—but they are not ends in themselves. A teacher's worth lies in his capacity to help others fulfill themselves, and a doctorate may or may not indicate ability to do so. When administrators lose sight of their ultimate goals, they might expect, and ideally they should want, a reaction from the students.

Fr. John McGrath has decided on excellence for his school, St. Mary's College. He wants St. Mary's to be an educational innovator, a place of intellectual excitement. On paper, the number of graduate students from one school, Notre Dame, who are presently full members of St. Mary's faculty, looks discouragingly parochial. A related point is that instead of a heavy load of basic, required courses, a freedom to select and specialize will become more and more available to the student. Faculty who are specialists, then, not simply instructors capable of handling general courses, will be needed. And then too, some of the young faculty simply are not superior teachers. And so a number of St. Mary's teachers have received notices of dismissal on or before June, 1970.

Basically, students object to the action on two levels, the lack of personal, Christian consideration in the dismissals, and the lack of student participation in the decision.

If students and faculty can expect nothing else of a small, Catholic women's college, they should be

able to find there a concern for people as persons, an atmosphere of community, a dedication to values not only intellectual but also "spiritual, aesthetic, physical and social" (Bulletin of St. Mary's College). Otherwise, why put up with the disadvantages? But for these teachers, the non-renewal contracts came without warning, without explanation, without regard for any standards but those coolly objective. Those involved were apparently not evaluated according to their individual contributions to the school, which in some cases were considerable. A means for upgrading the faculty—requiring a Ph.D. and diversified backgrounds—was twisted into a goal, and several creative, thoughtful faculty are to be let go. Dismissed without a prior opportunity to resign, without any stated reasons to grapple with, without a concern for them or their students as persons with subjective, personal needs.

Crying after lost values accomplishes little when confronted with legalism, with power politics. Students' best opportunity for reversing some of the dismissals, and preventing similar actions in the future, lies in insisting that their voice be formally considered before a teacher is promoted or dismissed. Standards for faculty promotion, or lack of it (which results in eventual dismissal), laid down by the AAUP involve earning a degree or publishing, or "superior teaching." And if students have no formal part in the evaluation, the decision is made with incomplete evidence. On this point, the apathetic student response which impaired this semester's SMC Teacher-Course Evaluation has borne bitter psychological fruit. But there is no guarantee that it would have made a difference anyway. The administration has an ethical, though not a legal, obligation to incorporate student opinion in the evaluation of a teacher. At a Christian college, especially, students should be able to insist on more than legalism.

Kathy Carbine

news and notes

Mroz, McKenna, Kendall: The Private Race for SBP



THE RACE FOR STUDENT BODY PRESIDENT has begun in earnest, albeit in private. In spite of public statements to the contrary there are three candidates making the race with a fourth contender considering jumping into the fracas.

The leading candidate, at least before the Pornography Conference, has been Student Union Academic Commissioner John Mroz. In SUAC, which has better than 100 members, Mroz has a natural organization. Mroz is expected to use the SUAC office in the basement of Breen-Phillips as headquarters, with SUAC conveniently "vacating" the premises immediately before the start of the campaign. John's running mate at this time appears to be Student Government Human Affairs Commissioner Ted Jones.

The Mroz platform, being authored by a number of people active in student affairs, will have to be revised to include a section on obscenity and free expression. As to the campaign structure itself, expect leading Mroz managers to include Junior Class President Leo Klemm and Student Body Vice President Charles J. Nau, Jr. (in a domineering advisory role). The Mroz effort is expected to be well-run, but might suffer from the pornography controversy. One government department faculty member commented early this week "Last year he raped literature. This year he raped pornography."

Stay Senator and NSA Coordinator Mike Kendall is also early at the starting block. The Kendall effort is well-staffed, although it contains less student body poo-bahs and not as many laborers in the vineyard

as Mroz's campaign. Kendall's running mate will likely be Lyons Hall President Barney King. According to informed sources, Kendall's campaign manager will probably be Robert "Mack" Smith, a heretofore unknown among student government circles.

Kendall was a leader in the movement for the Action Student Party endorsement of Richard Rossie for Student Body President last year. He has been a sponsor of numerous students' rights legislation in the senate.

Kendall's chances depend on the presence on campus of the same spirit which led to the election of the Rossie-Nau ticket last year, general dissatisfaction with things as they are and commitment to greater student participation in university affairs. The choice of King as a running mate is not expected to help Kendall as much as the choice of Jones, who is black, will help Mroz.

A third contender of major importance is expected to be Hall Presidents' Council Chairman Phil McKenna. McKenna, who was approached by Kendall as a possible running mate earlier this year, appears at this juncture to be a compromise candidate of left forces of the campus as well as of student government officials not supporting Mroz. Potentially this is a strong coalition, especially if Larry Landry, mastermind of the Rossie and Klemm races of last year, takes on the job of managing the campaign. If McKenna chooses Fred Dedrick, senator from his own Morrissey Hall, as vice presidential candidate the ticket may be weakened. However, Dedrick

is a prominent leader of the campus left and himself constitutes an important link in the coalition.

The McKenna platform is unclear at this juncture. However, an indication of probable stands is provided by McKenna's leadership in the circulation of a petition denouncing the police raid of last week.

The fourth possibility for the presidency is Free University head Rick Libowitz. Libowitz at present has no organization to speak of, but is expected to gain the support of a number of senior student government leaders if he chooses to run. The likelihood is, however, that if Libowitz is satisfied with McKenna's platform he will withdraw from the race.

Among those who worry about such things, the apparent unity of the "right" behind Mroz and the apparent split of the "left" has caused near apoplexy. In the past two months, LaFortune Student Center has been filled with palace intrigues in an effort "to stop big SUAC and all the little SUAC's from taking over next spring."

The lame duck session of classes between Christmas and the examination period witnessed several attempts to reduce the number of "liberal" candidates by means of a primary or some such device. This notion fell through largely because "liberal" could only be spoken of in terms of "non-Mroz," a condition which does not permit the electorate for the primary to be defined and limited. It seems that there is really no grounds for considering Mroz "conservative" and thus eliminating him from the primary.

In the beginning . . .

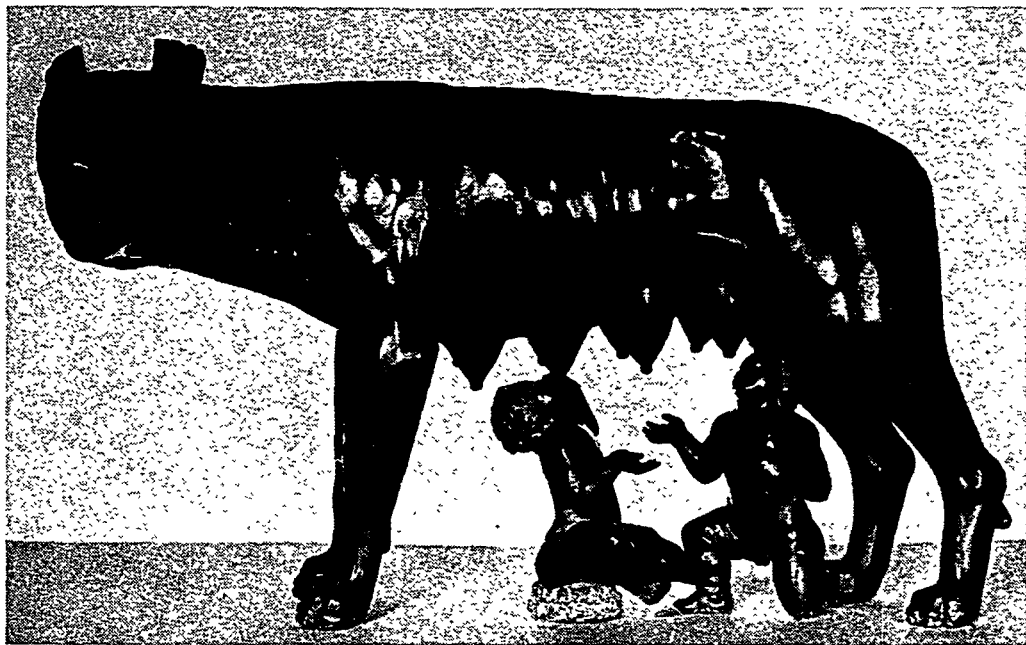
After an editorial meeting several nights ago, the august editorship of this magazine, having nothing to do and no money to go to Louie's, spent an engaging evening rummaging through back issues of the SCHOLASTIC. We thought there was much there to interest our current readership, and decided to institute a regular feature consisting of material from back issues.

Our first offering in this department is a reprint from the editorial page of May 12, 1933, entitled "European Muddle." A bit of historical research has indicated that the editorial was written about a month after the Four Year Enabling Act had given Hitler dictatorial powers.

"FOLLOWING HERR HITLER'S SURPRISE ADDRESS of this week, a well-known American newspaperman reviewed the speech over a national hook-up. The Nazi lord, he said, had made momentous, powerful statements. They would have desirable effects on world trade, and quiet the troubled international mind. But, he asks, is Hitler sincere? He proceeds to claim that he is not.

"One does not have to hold a brief for the brown shirt to admit that the American in question is guilty of a rather one-sided outlook. Does he not predetermine the German Chancellor? If Hitler had asked for more arms, he would have been excoriated as a mad belligerent. He asks for peace, and is said to be planning some sinister next move.

"In such a time as the present, even if some be inclined to impugn the integrity of the German, it is unquestionably the best policy to give him the benefit of the doubt. We talk about mutual trust as being the basis of international amity; we may as well start to practice it."



Wolfe as Mater et Magistra

Twin Circle has done it again. The reader may recall earlier this year when Fr. Daniel Lyons, S.J., latter-day Cardinal Allen and editor of *Twin Circle*, wrote a "news story" entitled "Is Notre Dame next SDS Target?" which attempted to link the Student Body President and the editors of SCHOLASTIC and *The Observer* to an SDS plot to instigate a Columbia-style student revolt at Notre Dame. Not contented with this little bit of gross distortion—not to mention possible libel—the twin circles have gone through a full swing of dizziness and printed an article by Dale Frances entitled "Student Thinking at Notre Dame"

in which he tries to persuade his readers that Chris Wolfe's position on birth control is representative of any significant segment of the student body.

The second paragraph of the article claims "it would be a serious mistake to believe that the students at the University of Notre Dame are all in rebellion or that there are not those among them who are willing to defend the more orthodox principles." This equation of dissent from the papal position on birth control to "rebellion" serves as an interesting commentary on the mind of *Twin Circle's* editorial staff.

Joseph Alioto: The Moral Basis of Violence

SPEAKING last Saturday at a symposium observing the 100th anniversary of the Notre Dame Law School, San Francisco Mayor Joseph Alioto blasted dissenting elements in America today. Addressing the topic "The Moral Basis of Violence," Alioto attacked what he termed "the militancy of the blacks and the radicalism of the whites."

Much of Alioto's harsh criticism was aimed at the Black Panthers, a militant group active in the San Francisco and Oakland ghettos. "Black racist stormtroopers are unable to define a goal other than the smoldering ruin of a society they envy and despise," he said. "All they do is articulate a vengeance that somehow gives virtue to violence."

Alioto commented on white radicals in the same tone of his attack on black activists. The San Francisco mayor contented that "the whiskered radicals of the so-called 'New Left' . . . are carried along by their own outrage, and, while their

uncombed novelty gives them notoriety and while they may give some articulation to the drives and urgencies of a changing society, they are not the harbingers, but the hangers-on, of vast social forces."

Turning again to the problem of ghetto violence, Alioto admitted that problems of black areas are serious, but maintained that the "non-violent militancy" of the majority of San Francisco blacks is "persuasive in all levels of city government."

Alioto acknowledged that the philosophy of violence "has ample and honorable antecedents" in America as a final solution, but contended that there is a "discernable and disquieting difference between the historic purposes of those past battles and the dead-end philosophy of the Black Panthers and other modern panderers to violence. Their philosophy is narrow and paranoid, filled with hate and distrust and suspicion and illuminated by visions of power."

More Psychological Services on the Way

FR. RALPH DUNN, DIRECTOR of the Psychological Services Center, has been reluctant to confirm the rumors currently being bruited about that he has asked for an increase in the budget of his department. The rumors have it that the requested increase would be substantial percentage-wise, but Fr. Dunn has decided to respect the integrity of Administrative councils, and not divulge the figure.

Fr. Dunn was willing to admit, however, that there has been an increase in the number of students availing themselves of the services

of his office. According to Dunn, he can only guess as to the reason of this increase, but he does not feel that he wants to attribute the increase to any rise *per se* in the number of students with psychological problems. Dunn explained the increase by saying, "I think that the increase is due to the fact that we have now established ourselves. Many students have been aware that the service exists, but were perhaps questioning whether or not they should take advantage of it. We've been establishing a reputation by word of mouth as more people take advantage of us."



Belden and Landolfi Make the Pros

WORD HAS BEEN OUT now for some time that an unusual number of second and third string ND football players have been signed by the pros. The SCHOLASTIC sent a few reporters to two of those who fall within this category, Chuck Landolfi and Bob Belden. The first to be contacted was Belden who has been drafted by the Dallas Cowboys. Belden accounted for the draft by saying, "Well, it is true that I only played for about 60 minutes this year, but we had a lot of talent on this year's team. The pro teams have good scouts, and saw some potential in us, I guess. They thought we would fit in with the sort of team they want."

Belden is a mathematics major in the College of Science, maintains a 3.4 average, and will continue his education in the off-season.

Chuck Landolfi was the kind of football player who could beat out

anyone — for second string fullback. Dushney, Zimmerman, and Ziegler all ranked ahead of him in consideration for the starting role, but there was never any doubt as to who to watch when the second unit made its entrance. In like manner, pro football (or its computers) snatched eleven Notre Damers but overlooked Chuck in the recent pro draft. But the Chicago Bears took another look and decided to sign him as a free agent. Which probably qualifies him as a sort of second string draft choice.

Landolfi, who had planned to go into the slightly less violent world of teaching Spanish, leaped at the unexpected chance. "There's never been any doubt that this is what I've always wanted to do. I'll be going to camp with the other rookies for ten days in June. I didn't get much to sign, but there'll be an extra bonus if I make the team."

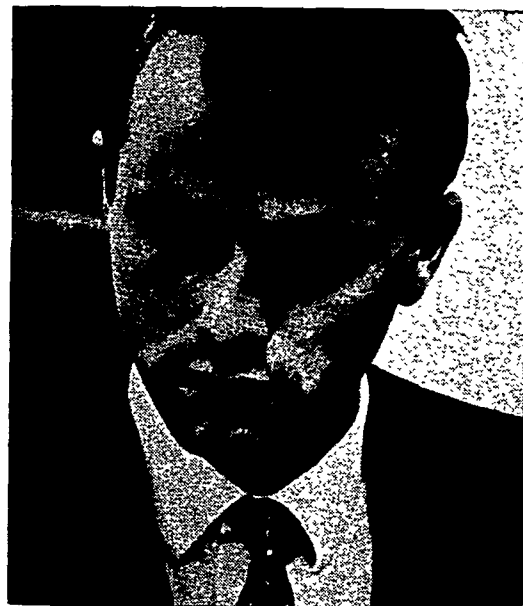
German Majors and Friends

ALFRED K. WIMMER, AN INSTRUCTOR in the department of Modern Languages, has announced the initiation of a counselling program for language majors with a concentration in German. Wimmer has undertaken the project in cooperation with Randolph Klawiter, an associate professor in the same department.

Wimmer explained his motivation for establishing the program by saying, "The number of majors in the German section of the department has grown due to the Innsbruck program. I realized that they were running wild without any guidance as to their program here or as to possible future careers. Klawiter and I decided something had to be done."

Before the student registers for courses with the department head, "he first goes to see one of us for advice. We are trying to find out information about good courses and teachers which would be of interest to German students. We want to be a sort of clearing-house for such information."

Wimmer also thinks that the counselling program could be useful in planning careers. In explaining the program, Wimmer said, "Many students would like to go to German universities, but there is no place our majors can go to find out how to do this. Every professor around here knows about how to get into graduate school, but this is an area where no one has much experience. For instance, Kodak offers a program for study and work in Germany. We hope to make the students aware of such programs and alternatives."



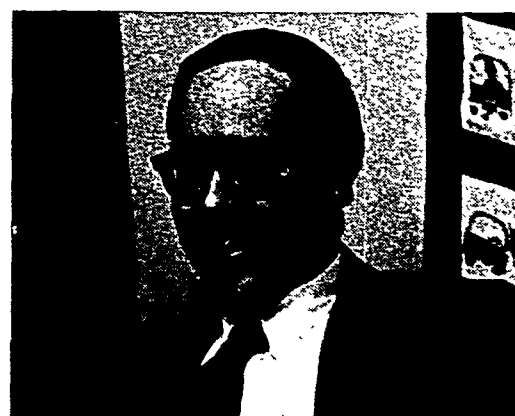
A. Wimmer

the week in review

*Ranaghan,
Flanagan,
Hengesbach
Named to Go*



Kevin Ranaghan



James Flanagan

AT FIRST THERE WERE RUMORS, then the mysterious signs were posted announcing the dismissal of about 12 members of the Saint Mary's faculty. After telling that James Flanagan of the English Department, and Kevin Ranaghan and Theodore Hengesbach of the Theology Department had been given nonrenewal contracts for next year, the signs went on to ask, "Why are our most creative teachers being dismissed?"

On Saturday night of last week a meeting was called for Sunday to discuss ways that students may effect the reversal of the decision to dismiss in the case of some of the teachers. It was the consensus of the meeting that the best way to attempt solution of the problem was not to attempt a power play, but to demonstrate reasonably the worth to Saint Mary's of some of those dismissed.

At the time of the meeting, no reasons had been given for the dismissals. In the beginning there was an attempt to discern a pattern of activism among those dismissed, and rumors to the effect that there was

a purge on were current for a while. However, when the student body discovered the full extent of the dismissals, there was common agreement that many of those dismissed were poor teachers and that the action taken by the SMC administration was justified in their cases.

Fr. McGrath exercised the final decision-making role in each case, although only some of the cases were heard by the Faculty Committee on Rank and Tenure. The motivations for the dismissals could only be surmised from previous statements, statements of department heads, and from the assumption that Fr. McGrath would base his actions in this regard on the Heald-Hobson Report. Among the observations made in this report was that if Saint Mary's hopes to attract good faculty personnel it is not advantageous that the faculty be dominated by those who have received their advanced degrees at Notre Dame. Many of those dismissed are doing graduate work at Notre Dame and should they be permitted to continue teaching at Saint Mary's they would ultimately be given tenure which means a Notre Dame-dominated faculty.

The dismissal of Flanagan may have been a clerical error. According to the college's faculty regulations, no one may remain an instructor for more than five years without either being appointed to assistant professor or being dismissed. However, since no one may be dismissed without a year's notice, the decision to retain or dismiss an instructor must be made at the end of his fourth year. Again, according to the regulations, the promotion to assistant professor must be based upon a recommendation from the department head for outstanding teaching, the instructor's earning a degree, or his gaining an academic reputation by being published. Flanagan is near his degree, and according to the student opinion expressed in Sunday's meeting, is a creative teacher. The reason for his dismissal probably lies in the fact that his department may have overlooked the fact that the decision to promote or dismiss an instructor is actually made after his fourth year and therefore have neglected to recommend him as an outstanding teacher. Such an oversight would have resulted in his dismissal.

*A
Little
Summer
Music*

THE LATEST ADDITION to the expanding series of summer programs at Saint Mary's College was announced last week by Sister Jeanne Finske, C.S.C., coordinator of the 1969 Summer Session.

Music for Youth, a five-week program for high school juniors and seniors who intend to become music majors in college, is scheduled from June 16 to July 19. The program will offer intensified training in music theory with separate classes in ear-training, sight-singing, dictation and harmony.

Students who have studied music previously may take the course for four college credits to be held until the student enrolls in a college. The course also may be taken by beginning music students as a non-credit program of studies. In addition to the formal music classes, students may enroll for private lessons in piano or organ.

Music for Youth joins such projects as Upward Bound and the expanded summer school term as part of a continuing plan to expand the overall educational program of the College.

Two New Student Commissions Proposed

OUT OF THE LOOPHOLES, technicalities and imbalances of power in SMC's semester-old community government comes the restructure to end all restructures.

There is little doubt that the student body has been inundated with commissions. Sally Strobel, Student Body Vice-President, cites the loss of power by campus legislative bodies as another reason for the restructure proposals. At present there are six such bodies with the continual problem of deciding what goes where. The new proposal would merge these six bodies into a viable Student Affairs Commission, a tripartite board with faculty, administration and student representation.

Perhaps the most talked about aspect of the new plan is the formation of a Student Service Commission or "Union." The body would be autonomous and answerable only to the Student Advisory Board. It is hoped that the new commission would free student government from the time-consuming service affairs which now hinder its performance.

Sally Strobel emphasizes that the head of the Commission would not be a "trouble-shooter" but a "co-ordinator" of the largely joint ND-SMC service affairs which are now channeled to Therese Ambrusko for lack of anywhere else to go.

Junior Beth Driscoll, innovator of the proposal, has doubts about the term "Student Union." Reacting to

criticism from across the road, she counters, "Whenever SMC proposes something that has been attempted at ND, they (ND) forget that SMC is a much smaller school with problems which must be dealt with on a different basis." She contends that "Union" is only a name and perhaps "Student Service Commission" might grate less on Notre Dame ears.

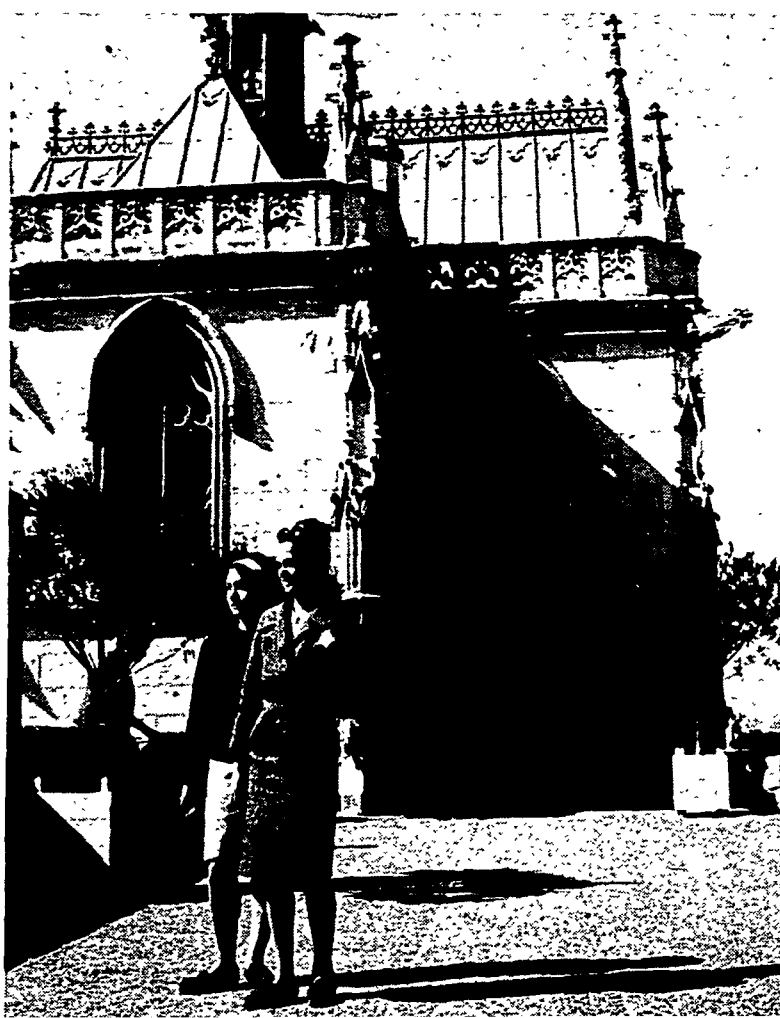
The structural overhaul of student government will not require wholesale approval by SMC. Having witnessed many such attempts to shake up the present structure and establish a working order, most of the students will no doubt be unmoved by this latest attempt. There is, however, a pending furor over the power basis at SMC. The initiators of the new proposals hope to accelerate the deemphasis of class-voting blocs and to increase the growing sentiment for hall-based representation.

A sign of diminishing class lines was the recent dress-code questionnaire indicating that the majority of students favor community rather than legislated ruling on this issue.

The date and number of open positions in the spring elections hinge on the passage of these proposals. While this year's government has begun the long talked about "grand experiment" in community government at SMC, the new proposals offer the most tangible approach to existing problems.



Sally Strobel



Confusion Abroad

POTENTIAL FRESHMEN AT SAINT MARY'S COLLEGE are swamped with information concerning the school's Sophomore Year Abroad programs. This interest is carefully fostered, developed, and nurtured. Or was up until the beginning of second semester.

At this time several academic questions were raised. The basic problem involved is one of fulfilling requirements. Many requirements are customarily fulfilled in the first two years, however, the Philosophy course in Angers and the Philosophy, Theology and English courses in Innsbruck will not meet the SMC criteria.

The problem is one of St. Mary's identity, i.e., if lower division courses can be taken abroad, and upper division ones at Notre Dame, what is Saint Mary's role? "The administrative identity crisis is understandable," says a student formerly in the program, "but what I can't understand is why the school practically bends over backward to encourage us to enroll in these programs, and then makes it so difficult for us to fulfill their own requirements. A year in Europe is something I was really looking forward to, but I don't know if it's worth five years in college."

A Cluster of Coffee Houses,
A Field of Folksingers,
A Pride of Poets

WHEN CHUCK PERRIN RETURNED last year from Angers, there were no coffeehouses on either campus. By the end of the year he had opened one at St. Mary's. Now there are three of them, and jointly they are sponsoring a three-part Folk Festival. The Folk Festival was conceived by Perrin as an opportunity to expose a large number of students to folk music. A Folk Festival has not been held here for several years. They were a fad of a couple of years ago, what with big attendances at hootenannies and teeny-bopper idolization of folk singers. Why the trend back? What is the idea behind the return to folk and the Folk Festival itself?

Part I was Tuesday. Not a grand and glorious performance — the showmen were local talent, common folk, not ready for a professional debut at Stepan Center, just wanting to share something of themselves. Perrin's idea was not presented in a coffeehouse ("some people feel they have to be invited to a coffeehouse") but in LaFortune. An invitation to LaFortune? Well. . . . "Not on a weekend either . . . after all, people have things to do then." Nothing grand, nothing elaborate, the idea was acquaintance in a casual atmosphere "in the middle of the week when no one really does anything anyway."

Part II will be in March, a night of Bob Dylan. Part III will be in April; Perrin is planning some big-name entertainment as a climax. But why a Folk Festival at all? Perrin believes, "folk music has a universal appeal; some people don't like blues, but everyone of all ages likes folk music. To me, it's a kind of prayer. I have spent over half of my life at Notre Dame, and now I'm a senior and I'm leaving. I wanted to leave something behind me." Perrin leaves behind his Folk Festival, Parts I, II, and III, "a promotion of the folk arts, natural and national arts created by the folk."



*All the
Better to
Study
With!*

THE RELATIVE LACK OF space for quiet study at Saint Mary's has led Barbara Curtin, secretary of the student government, to make inquiries into the possibility of remodelling the dormitory buildings to make them more amenable to the pursuit of scholarship. According to Curtin, the classroom building closes at six o'clock, while the library closes at ten. This means that SMC students who wish to study past ten o'clock must either study in the dorms, where things tend to be a bit noisy, or across the road at Notre Dame.

Feeling at SMC is that it would be better if the girls could stay in at night and that ways have to be found

to make the dorms quieter. According to Miss Curtin, studying, typing, and co-ex facilities, with the primary emphasis on individual study space in the individual halls, may be the answer to the problem. At present the remodelling plan centers around installing carrels in the dormitories with the necessary sound-proofing, space, etc. to make them serviceable. There is also some talk about money from outside the college being used to make the top two floors of Regina Hall serviceable for study. Several new buildings being planned may also be used to increase study space.

on other campuses

WARNING to all ROTC cadets, profs, and supporters: what you are about to read you will not like or agree with. Don't say we didn't warn you.

Yale, Harvard, and Dartmouth — three universities which rate at the top of the academic ladder in the United States — have taken steps within the past two weeks to restrict ROTC activity on their campuses.

Yale moved first, when its faculty voted to take academic credit away from ROTC courses, and strip the military officers in charge of the program of the title "professor." The vote was by a margin of 4-1.

One day later, Dartmouth's faculty voted to phase out the ROTC program and, if possible, limit it to summer military camps. A motion to reduce credit for ROTC immediately and to eliminate all credit over a three-year period passed by 101-32.

Harvard's decision came shortly thereafter. By a vote of approximately 2-1, the Harvard faculty voted to strip ROTC of academic credit, and requested that Harvard refrain from hiring officers as instructors.

Dr. Arthur Galston, chairman of Yale's faculty committee on the course of study, said "ROTC is like singing in the Whiffenpoofs — a

perfectly fine activity, but one that we don't think merits any academic standing."

He added that the faculty's decision was made "exclusively on academic consideration." Yale's board of trustees ratified the faculty decision two days later.

Reporters from the *Lehigh Brown and White* interviewed a member of the *Yale Daily News* staff shortly after the decision was announced. The Yale writer expressed the opinion that the students had felt that the decision would be made sooner in the year, and added that most students felt the faculty decision was a compromise with which they were not wholly satisfied, but "probably nothing will happen because the Yale student body isn't very activist."

A STUDENT boycott of all pay cafeterias at the University of Washington has been only partially successful thus far. The boycott, prompted by the refusal of the cafeterias to refrain from the sale of California table grapes, has resulted in a decline in total business, but an increase in the sales of grapes.

The boycott is sponsored by a vast coalition of student groups, and is headed by a steering committee

which includes representatives of the United Mexican-American Students, Students for a Democratic Society, Black Student Union, Young Socialist Alliance, the YMCA, and Student Government.

One of the cafeterias reported a drop in total patronage on the second day of the boycott of some 40 percent. However, that same day that cafeteria sold 28 pounds of grapes in one 45-minute period.

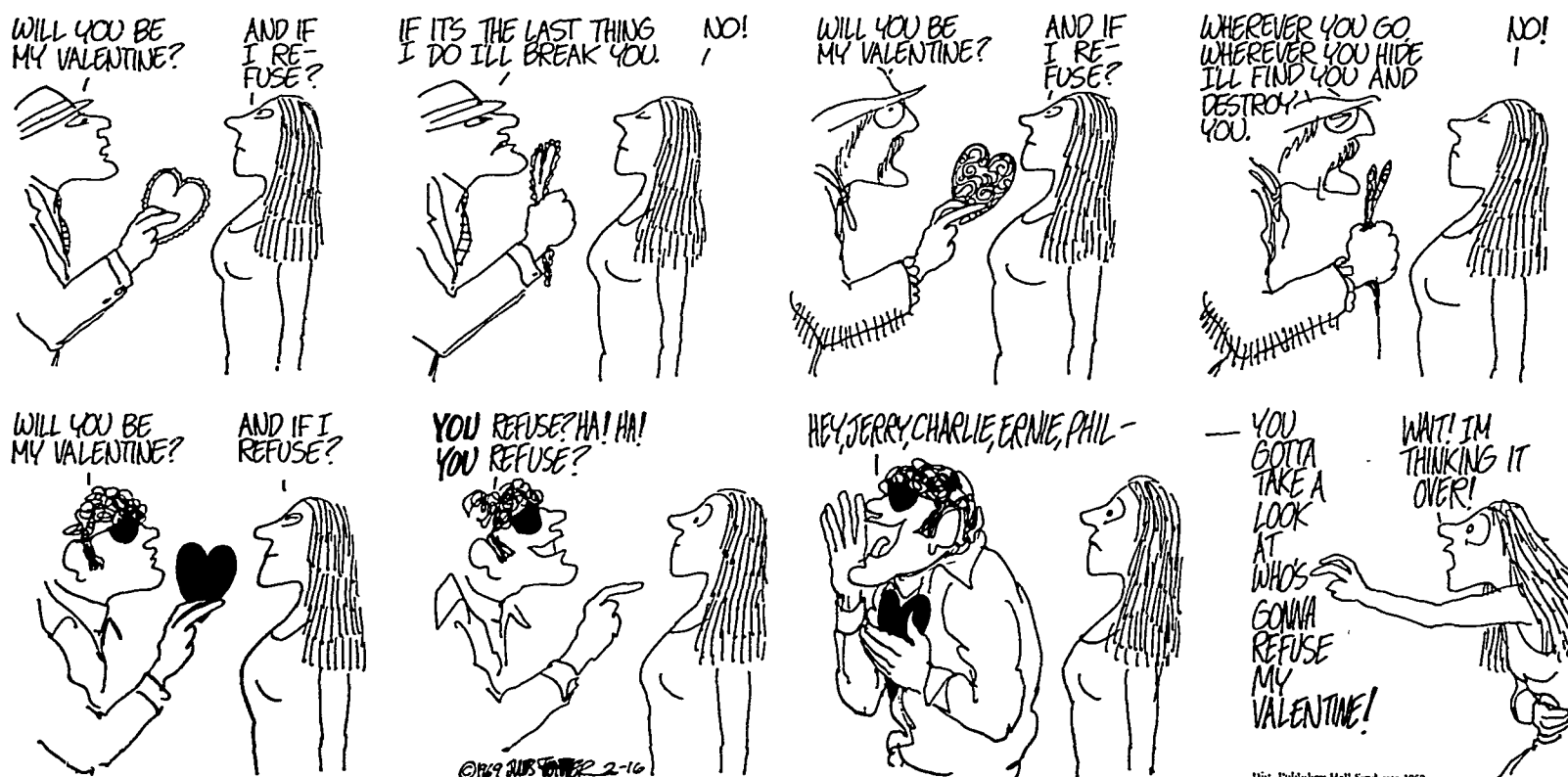
The university administration says that it plans to remain neutral in the dispute. However, the administration's position is in some question, according to the ACLU spokesmen, who claim it is inconsistent. The executive director of the Seattle ACLU told the *University of Washington Daily*, "I totally reject the administration's contention that it must sell grapes because the individual has the inalienable right to buy grapes. Nowhere does the constitution establish the right to buy a grape."

THE quote of the week, from the *Michigan State News*:

"I love America more than any other country in the world, and, exactly for this reason, I insist on the right to criticize her personally."—James Baldwin

—Steve Novak

feiffer



Movies

AVON:

The Fixer is John Frankenheimer's screen adaptation of Malamud's novel. The book won both the Pulitzer Prize and the National Book Award for fiction. As cinema, *The Fixer* is something less than genius; Alan Bates in the lead role does not quite communicate as the oppressed Russian Jew, his performance is sketchy, at times mediocre and unconvincing. Still, the plot line is in itself enough to tie down the viewer's attention, and development is visually interesting and realistic. Critical opinions on this one have been diverse and contradictory, clouding up the basic issue of whether or not the film is worth seeing. And since this column is one of the least of all "critical opinions," I suggest you solve the problem for yourself. *The Fixer* is certainly good enough to be worth the risk. Call 288-7800 for times. Admission: \$2.00.

GRANADA:

Three in the Attic is a simple case of movie industry dementia. Yvette Mimieux may have a delectable torso, but she can't act; Christopher Jones has the talent, but he's chosen to chuck it in favor of his James Dean delusions of angry-young-man grandeur. This time he's hip, not angry, but flat nonetheless. The really macabre element to this film is that it's billed as a comedy. The sadistic qualities of the film are bad enough, sex is used to tease the audience, then warped into an insane, brutal expression of the characters' own vengeful frustration. The whole film is a lie. The real crime is that the creators of this monster then try to tell us that *Three, etc.* is "what's happening." The movie is an adolescent sex-dream gone nightmare, without, apparently, anyone noticing. The sound track by Chad Stuart is cheap, flashy, and detracts (if possible) from a visual experience that scrapes the bottom of the barrel for innovation. *Three* also makes off with several of *The Graduate*'s good ideas, turning them bad in the process (e.g., bus-station finale). The best parts of *Three in the Attic* are the startling solarizations for credits and the mediocre cartoon at the end. The drag is what comes between. Admission: \$1.75. Times: 5:30, 7:30, 9:30, or call 233-7301.

—Fran Maier

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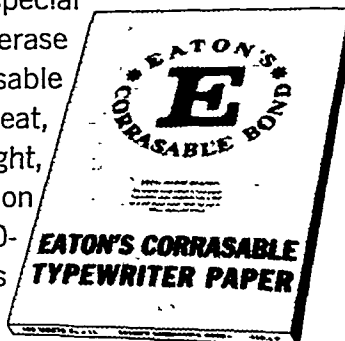
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The Controlling Hand

by Joel Connelly & --
Tom Payne

UNIVERSITY OF NOTRE DAME President Rev. Theodore M. Hesburgh, C.S.C., last March referred resolutions of the General Assembly of Students to a special committee of the Board of Trustees. Many reading his letter thought that at last a crucial policy decision would be made by someone other than the president. Indeed Fr. Hesburgh stated "it seemed best to me to refer the whole matter of ultimate governance of the University and ultimate policy of which they are the final authority." The Board seemed to act, and in mid-May its chairman, Edmund Stephan, published a letter creating a tripartite board, now the Student Life Council.

For all practical purposes, this appeared to be a committee decision. However, beneath the surface, the SLC was the work of one Theodore M. Hesburgh. Hesburgh referred deliberations to the Trustees, but influenced the deliberations of the *ad hoc* Committee, himself proposing the final solution. The May letter itself was largely the work of Hesburgh.

The foregoing case study illustrates the exercise of power at Notre Dame and the position of the president. Ultimate authority rests with the Board of Trustees. The Academic Council and the Student Life Council are legislative bodies governing academic and student affairs. However, collective decision-making is not the practice at Notre Dame. Overall policy is set by one individual, the most dynamic and powerful figure here, the man Edmund Stephan once referred to as "Father Ted."

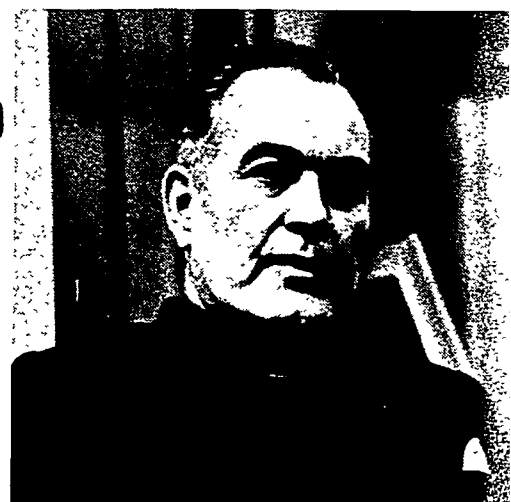
In recent years, the powers of the President on paper have diminished. After all, the Board of Trustees can now do everything except sell the buildings. However, as one department head maintains, "The potential of decision-making bodies at Notre Dame is not realized." While the president no longer has total power in a technical sense, Hesburgh is Notre Dame's decision-maker.

This state of affairs does not necessarily represent the desires of Hesburgh. His statements plus the creation of the Board of Trustees demonstrate a desire for something other than singular authority at Notre Dame. Nevertheless, during his busy hours here Hesburgh is integrally involved in every area of University endeavor. "He pokes his nose into everything" is a comment frequently heard.

Hesburgh's heavy involvement, even while he is away on fund raising and U.S. Civil Rights Commis-

(continued on page 24)

hesburgh



joyce



IN EVERY ORGANIZATION there is a man whose authority it is to exercise a financial veto. Usually this man is the company president or chairman of the board. Understandably such a figure has great influence over any and every realm of corporate endeavor, since he can pronounce the magic words, "We can't afford it!" He is not restricted to any specific responsibilities, but rather carries out his seemingly negative functions on every level and with every enterprise.

At Notre Dame there exists an individual who fits this description, a man usually overlooked in the sphere of University authority or regarded condescendingly as something of a nonentity. We are speaking of the University Executive Vice President, Edmund P. Joyce. At Notre Dame Joyce has the power of the purse.

In the power structure here, Fr. Hesburgh makes positive policy decisions. However, Hesburgh must travel much of the time and cannot be burdened with questions of financial outlook. The power of decision, or rather of veto, in the monetary realm has thus passed to Joyce. Hesburgh trusts Joyce, and even refers money matters to the executive v.p. for a final judgment. He is rarely known to overrule Joyce. Thus it is that Joyce can, in the words of a prominent faculty member, "flush 14 years of work down the drain by saying, 'We don't have the money.'"

Joyce's exercise of authority comes in for considerable criticism. There is rarely any appeal from one of his decisions, since matters in any number of cases have been referred from Hesburgh. Also, Joyce is reticent about any release of financial data. "He is in his way a good administrator, but he does not see the urgency of the implementation of changes;" is the ob-

(continued on page 24)

faccenda



IF THE CONTROLLING HAND depicted on the cover had been dealt just 18 months ago, the face of Philip Faccenda would not have been present. Officially styled "Special Assistant to the President" Faccenda has accumulated a number of offices which give him a considerable influence. Faccenda holds mainly subordinate offices of humble title, and few final decisions rest with him. He has very little power, if power is to be considered as the ability to suppress the wills of other persons in favor of your own. Faccenda's power lies chiefly in his ability to influence the deliberation and judgment of those with whom final decisions lie.

Officially, Faccenda is Assistant Secretary to the Board of Trustees, and officially is the liason between the President's Office and the Board. A great deal of initiative in drawing up the agenda for a Board meeting comes from the President's Office as well as the presentation of the material pertaining to the agenda items. All this will ultimately pass through the hands of Faccenda. By being involved in the preparation of material for Board consideration, Faccenda stands in relation to the Board roughly as a committee of the Congress to the Congress itself. Reflection on the power of Congressional committees should give the reader some idea of the potentialities of Faccenda's office.

Faccenda is the Executive Secretary of the Student Life Council; he sits in on every meeting and has the privilege of the floor which he often uses to influence the SLC to regard him as the spokesman for the president's Office, there is a tendency for the members of the SLC to regard him as the spokesman for the President, the only person who can veto SLC decisions. This gives him a subtle leverage to influence the decisions of the body. According to sources on the

(continued on page 24)

walsh



wilson



mccarragher



ANY account of the intersecting strands of influence that comprise the webs of power at Notre Dame would not be complete unless it gave some mention to the remaining officers of the University and to the Officers' Council.

The Officers' Council, sometimes called the Local Council or Council of Vice-Presidents, consists of the vice-presidents of the University (Academic Affairs, Business Affairs, Student Affairs, Public Relations and Development, and Research and Sponsored Programs), the executive vice-president, the president and his three assistants. It meets once a month, without any formally established procedure, but it does keep minutes. Very few persons know about this council since it is not a formal structure, and since it has no authority *per se* to decide anything.

The influence which this monthly gathering exercises should not be minimized because of the relative lack of notoriety of its meetings. The Council's meetings are devoted mainly to problem solving. One vice-president will present a difficulty which he is having within his particular sphere of competence and then hear his colleagues give him any advice which they may deem proper to give. The Council thus serves to give a unity to the overall direction of the day-to-day administration of the University, and serves as a basis for the formation of a unified front on the part of the Administration as it presents itself to the rest of the University community. The inbreeding of ideas inevitable because of such close and constant contact among the University's vice-presidents must be assumed to effect a similar unity among those members of the Administration who are also on the Board of Trustees. These men are Fr. Hesburgh, Fr. John E. Walsh, the vice-president for Academic Affairs; Fr. Jerome J. Wilson, vice-president for Business Affairs; Dr. George N. Shuster, a special assistant to the president; Fr. Joyce; and Fr. Charles McCarragher, vice-president for Student Affairs. This group is probably the only faction identifiable as of yet among the Board of Trustees.

FROM the student point of view, three of the vice-presidents of the University deserve special attention. They are Fr. Walsh, Fr. Wilson, and Fr. McCarragher. Students have far more to do with them and with the workings of their offices than they have to do with James Frick of Public Relations and Development and Dr. Frederick Rossini of Research and Sponsored Programs.

Fr. Walsh of Academic Affairs runs his office in a rather lethargic fashion. Most initiative in academic matters does not come from him or his associates; they are generally to be found in the role of executives, carrying out the decisions and policies made chiefly at other places. Among those who do take the lead in academic policy-making are Fr. Hesburgh and his special assistant, Dr. Shuster, who also heads the Center for the Study of Man in Contemporary Society. Fr. Hesburgh is personally interested in academic administration; his whole tenure as president has been devoted to improving the academic standing of the University. Dr. Shuster's directorship of the Center located on the eleventh floor of the library was an office created especially for him. His particular talent lies in an uncanny ability to cook up projects which either philanthropic institutes or the federal government will support. At the first sign of green he can get a sociologist, a psychologist and a political scientist flying off to New York to study narcotics addiction even though no one

(continued on page 24)

the board of trustees

stephan



CONTRARY to popular imagination, the supreme governance of the University as a corporate entity does not rest with the Board of Trustees but with a body called the Board of Fellows. The Fellows consist of six priests of the Congregation of the Holy Cross and six laymen. These same six priests previously exercised supreme control of the University as the former clerical Board of Trustees which was abolished in the reforms of May 1967. The six clerical Fellows, who are also ex officio Trustees, are Fr. John E. Walsh,

vice-president for Academic Affairs; Fr. John J. Cavanaugh, former president; Fr. Howard J. Kenna, Provincial Superior of the C.S.C.; Fr. Edmund P. Joyce, executive vice-president; Fr. Charles I. McCarragher, vice-president for Student Affairs; and Fr. Hesburgh. The lay Fellows, also ex officio Trustees, are I. A. O'Shaughnessy, an oil executive; Edmund Stephan, a lawyer and chairman of the Board of Trustees; Bernard Voll, machine tool tycoon; J. Peter Grace, shipping magnate and 1967 Laetare medalist; and Paul Helmuth, another lawyer.

The Fellows exercise supreme legal governance because they alone can alter or amend the by-laws of the University, elect Trustees, and approve the transfer or disposal of University property. The Fellows are further empowered to maintain "the essential character of the University as a Catholic institution of higher learning" by two-thirds vote of the body. These powers have never been exercised.

When the formation of the lay Board of Trustees was announced, Stephan stated that there would be no radical changes in the policy of the University, since the innovations were of a purely legal, and not practical, nature. Prior to the formation of the lay Board the old clerical Board did not take any major steps without consulting and securing the approval of the old lay Board whose members now compose the new Board.

In the main, the new Board has been true to its chairman's promise not to make any radical innovations of its own. The formation of the Student Life Commission was on the authority of the Board, but not on its initiative. That came largely from Fr. Hesburgh with Student Government seconding his petition. In fact, as noted earlier, Hesburgh's heavy assist to Stephan in the authorship of the letter creating the SLC is widely bruited in informed circles. The reason for the Board's lack of initiative stems largely from a sense of caution arising from its newness. Its first year was spent largely in accustoming itself to its new position. This year, however, they seem to be asserting some independence: at the fall meeting, there were grumblings of dissatisfaction over Hesburgh's frequent absences from the campus. □

the academic council

ROUGHLY SPEAKING, the Academic Council is to the intellectual life of the University what the SLC was intended to be for student life. Both exercise a legislative power within their own respective spheres of competence. The Academic Council, however, is a much larger body than the SLC consisting of the President of the University, the Vice-President for Academic Affairs, the heads of departments and various other ex officio members, plus an equal number of elected members chosen by the faculty.

No student sits on the Academic Council, and the relative effectiveness of that body as compared to the lack of accomplishments on the part of the SLC serves as an interesting commentary on student power at this University. This situation has a two-fold cause. First of all, the Academic Council is an institution of much greater age than the SLC, and has a much longer and

better institutional memory; this gives it the necessary self-confidence to take matters into its own hands and to depart from traditional ways of thinking in policy-making. The SLC on the other hand is new to its power and unused to its exercise; it proceeds cautiously and slowly for fear of making a mistake.

The second reason for the fact that the Academic Council has developed its potentials far more than its sister in student life lies within the general psychological milieu in which the two councils operate. A casual glance at the history of this University ever since Fr. Hesburgh became its President reveals a generally progressive attitude with respect to academics and a rather conservative attitude towards any innovations in student life. These attitudes serve as a liberating force for the Academic Council while re-

(continued on page 24)

the student life council

lawless



riehle



UNDER the influence of Fr. Hesburgh, the Board of Trustees last May decreed creation of a tripartite board with legislative power over the realm of student affairs. This decision saw final implementation this past fall with realization of the University Student Life Council. The Council is a legislative body. Its decisions can be vetoed by Fr. Hesburgh, but in the exercise of veto the president has pledged to refer any such issue to the Trustees.

The SLC, with the bulk of its membership elected, got off to an auspicious start by at once deciding affirmatively on senior cars. However, this has been its one legislative action in better than three months of activity. Council work has largely been done in subcommittee, and has consisted mostly of exhaustive study in such areas as hall life and dining hall conditions. Indeed, study has been the response of the Council to a number of the crises which have come up thus far in the year. For instance, with the clashes over the film confiscation last Friday the SLC has created a subcommittee to investigate the violence. A subcommittee came into existence to look into the dining halls after October's food poisoning.

The campus cheered with the creation of the Student Life Council, and the *Observer* praised its early decisiveness on the senior car issue. However, as the subcommittees have delved into intricacies, criticism has mounted. The SLC has been called a "do nothing" body. SLC members, though, see progress being made. Dean of Students Rev. James L. Riehle, C.S.C., contends

(continued on page 24)

the controlling hand

summary

ALMOST every community has a formal structure to govern it, but as everyone knows, the organizational flow charts which describe the coordinations and subordinations of this structure are very often pictorial fairy tales. The actual situation is far more dependent upon personalities, working agreements between officials, and the traditions and psychology of the community in which the formal structure operates. This is no less true of Notre Dame; perhaps it is even more true here, since the smallness of the community makes intangible qualities such as personality an important element in the over-all scheme of things as they really are.

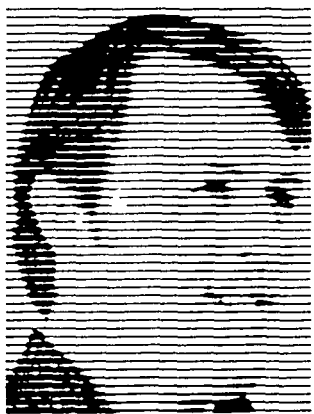
The reader should note that by the term "power" the authors of this article do not mean absolute control. In the sort of liberal society of which this university is a part, there are few tsardoms left, even in the most restricted areas of authority. However, it is inevitable that in any decision-making process, some persons would have more to say than others and that those who do have the final say will be heavily influenced by others. It is this dimension of decision-making with which the study was chiefly concerned.

The editorship of this magazine thought that a study of the relationships of the inter-reacting influences in the Administration and other governing bodies would be valuable to the student body in the future, particularly to those who would like to get something out of the power structure. The study itself was written by two associate editors and is the result

(continued on page 24)

Doug Marvin:

The Liturgy of Confrontation



A VERY SAD event occurred in Cleveland last January 26. Two priests decided to celebrate Mass in St. John's cathedral 15 minutes before the regularly scheduled Mass was to begin. The priests were holding the Mass for a group called "Christians Who Care," and it was to be a protest against the "establishment" Catholics who, it was purported, didn't care. Police were called in to break

up the affair, the two priests were immediately suspended by their bishop, and a melee occurred during which hosts were dropped to the floor. (This confrontation had an aura of the Democratic National Convention in Chicago in that the police got tough, innocent people were hurt, and reporters were "ushered" outside.) During the scuffle inside of the cathedral, the two celebrants held up hosts and asked questions like, "Whose law must we obey?" They kept repeating sentences like, "This is the body of Christ. Show reverence to it." As with all confrontations, people were polarized and a conflict resulted. One side used force while the other claimed God to be on their side. Because such an event is becoming typical in the late 1960's, especially on college campuses, it demands analysis.

Contemporary confrontation in America, of the type mentioned above, takes shape in the mind of the demonstrator. The desire for open conflict initially arises out of a situation which the potential demonstrator believes to be inequitable. His inability to correctly diagnose the problem, find its root, and then move to the most efficient solution, frustrates him. While the problem is most often a real one, the potential demonstrator never truly understands it or its implications; he is moved by the emotional frustration of some form of existing injustice. The outraged man immediately finds the "establishment" unreasonable

because of its inability to promptly remove that which is the cause of his emotional instability and insecurity. The only solution open to such irrationality seems to be a confrontation. The open conflict purposefully induced by a demonstrator is ultimately used more to justify and fortify his own beliefs than to constructively eliminate the injustice. The self-justification begins with unclear thinking and almost always ends up in violence.

THE WORD "confrontation" itself describes the nature of the protest; usually the demonstrator willingly breaks a law, thus forcing the authorities to either enforce the law or back down. Whatever path is chosen, the demonstrator is the psychological winner. If the authorities back down, then the demonstrator says that he was right all along. Even more interesting, if the "establishment" resists and force is used, then those in authority are rebuked for resorting to violence. Violence, as does nothing else, cleanses the demonstrator of any doubt and draws the lines of right and wrong most clearly. Once a demonstrator is forcibly resisted, he becomes certain who his enemy is. Because of the frustration caused by his inability to solve the existing problem and because of the violence which was prescribed by his own actions, the demonstrator concludes that those in authority perpetrate injustice. Acts of confrontation are forming a *cultus*, and they are being used, though mistakenly, to shore up the speculations of certain demonstrators.

In conclusion, it must be pointed out that this article has not been an attack on civil disobedience *per se*; certainly all demonstrations are not like the one which has been described. No one is even saying that right isn't on the side of the demonstrator. However, if the call for justification of belief arises from man's reason, it is hardly likely that an ultimately verifiable justification will result from an irrational search. Even less will the cause of justice be served. □

A Horny

THE HISTORY of the battle between men of good will and the hydra of pornography has been one of attempts to preserve what is considered good in society, and to excise the destructive. For this reason, it has often been a tragic chronicle, because it has been fought on the high plane of idealism, with few participants ever in real agreement about what exactly it was they were fighting.

However, picturing the Greek who coined the word *pornographos* gives an interesting insight into the emotional issues that lie behind the problem of obscenity. The epithet means "writing of harlots," and was probably first hurled by an obnoxious, togaed cerebral who had been suddenly and distastefully reminded of the vulgarities of pre-Christian washroom graffiti.

Hysterical manifestations of this concern are always with us in this country. Book burnings and picketing of bookshops considered offensive seem to be the most popular tactics of the instant crusades against pornography. But usually they are only local efforts directed against one particular book or bookshop that someone has suddenly found his son unnaturally attracted to.

The most serious citizens' effort to come to grips with pornography is that of the Citizens for Decent Literature. According to Raymond Gauer, the national executive secretary, the CDL's objectives are to (1) educate the public to the "problem" of pornography, and (2) help stop the flow of it through the law.

The "problem," according to Gauer, is a social, not a personal one. The interest is in pornography's affect on public, not private, morality. Noting the increase of venereal disease, illegitimacy, and sex crimes in the nation, the CDL claims that the open availability of hard core pornography is a major contributing factor to this rise. They are quick to make it clear that they do not feel this is the only factor. However, they figure they've got to start somewhere.

Their definition of pornography is of necessity identical to that of the courts, inasmuch as lawsuits resulting from aroused public indignation are their only weapon.

THE COURTS, in turn, came across with a landmark case in 1957 in *Roth vs. The United States*. The topic was allegedly obscene advertisements and books which came in violation of federal law by being sent through the mails.

This was the case in which the Supreme Court set up the definition of the obscene as "material which deals with sex in a manner appealing to prurient interest," then defining prurient interest as "a shameful or morbid interest in nudity, sex, or excretion."

Of course, all this does is push the problem back one notch. How does one go about determining how to apply this definition?

The test that the Court approved of was the one articulated by the lower court judge who had originally tried Roth. He instructed the jury:

"The test in each case is the effect of the book, picture or publication considered as a whole, not upon any particular class, but upon all those whom it is likely to reach. In other words, you determine its impact upon the average person in the community. The books, pictures and circulars must be judged as a whole, in their entire context, and you are not to consider detached or separate portions in reaching a conclusion. You judge the circulars, pictures and publications which have been put in evidence by present-day standards of the community. You may ask yourselves,

does it offend the common conscience of the community by present-day standards?"

Since the test is on the effect of the material, Chief Justice Warren noted in a separate concurring opinion, the material must be "calculated" to corrupt or debauch.

And finally, Justice Harlan, in a dissenting opinion, points out that this is still a broad definition, brings up the point that a lot of juries might, under the above test, find Joyce's *Ulysses* obscene, and so states that, to be declared obscene, the material must be "utterly without redeeming social importance."

In practice, this has resulted in a situation where obscenity convictions are obtained basically in situations where the material itself was treated and advertised by the distributor as hard-core pornography.

NOTRE DAME'S Dr. Gerhart Niemeyer takes a more metaphysical approach to the whole business. First of all, he asserts that the only way one can claim that there is no such thing as pornography is to say that there is no such thing as good and bad. There are no social values.

Customs of society, he stresses, are not rational. They cannot be challenged according to a strict, rationally derived formula. Japanese society until quite recently for example, found kissing illicit and immoral and therefore considered a Doris Day movie quite shocking. To a lesser degree, Americans find the time honored Japanese custom of smacking one's wife around the house just to keep her aware of her station in life somewhat disconcerting.

At any rate, "I cannot imagine," says Niemeyer, justifying attempts to suppress pornography, "a society which would not protect sexual intimacy against what it considers lewdness."

It comes down to the real problem, then, of discovering where the society wishes to draw the line.

First of all, Niemeyer disagrees that something like a university community can exist as an alien structure within a larger society. He makes the point that the university can be taken out of the context of society only insofar as it pertains to the function of the educational institution. And since he feels that obscenity is not something subject to rational discussion, only measurement of society's taste, he does not consider it an academic question.

Then, borrowing an Aristotelian concept, he suggests that the person who would know best what constitutes illicit treatments of sex in a given social context would be the *spoudaios*—the mature man, the man who loves that which is highest in him.

There are two basic problems with this, however. It only puts the problem back another notch so that the problem is now finding someone who qualifies as a *spoudaios*, and beyond that, it is not a particularly democratic concept.

At any rate, if someone were found to give the

Dilemma

by Joel Garreau

answer, Niemeyer holds, the test question put to him would have to be something on the order of "What are mothers trying to protect their daughters from?"

That society is always in the midst of change is a truism, he points out. However, there is always a critical mass of stability from which this decision could be made. And if critics were to claim that people only want to be protected from their own dirty minds by all this attempt to suppress pornography, the only answer would be to concede gracefully its accurateness and an inability to understand what is objectionable with that.

BYOND the pale of all this manipulation of definitions and tests stand what might be characterized as the liberal and the radical positions.

The liberal position, essentially stated, is that obscenity, like beauty, is in the mind of the beholder. Therefore, it decries attempts to limit a person by imposing social concepts of what is objectionable on him.

With this line comes a modification of the meaning of the word pornography. While its strict meaning is limited to treatments of sex, the more liberal position is that obscenity is, in the words of Allen Ginsberg, "something dirty that people did to be dirty." All kinds of things then can quite possibly come under that label, from the Vietnam war as perpetrated by Lyndon Johnson, to Lyndon Johnson as perpetrated by the Creator.

The radical position requires something of an unusual view of morality. The claim is made that no such thing as pornography exists, because if the material in question does no more than arouse the person exposed to it, it has redeeming social value because it felt good to the person who was aroused. This position can get fairly complicated because it denies the usefulness of morality, inasmuch as it is by definition imposed by standards that arise from outside the individual.

Better than a morality, it is argued, is an ethic in which survival would be the first imperative, or right, that the person must be assured of, and then so on down the line with the right of the person to develop as an individual as the touchstone. This is the ethic upon which is based the justification for doing one's "thing."

The problem presented by all these theories about pornography is that they are spawned by disparate views of what is valuable in society. And this relates back to the problem of the Pornography Conference, why it was called, and what it could have accomplished. The point is that one's view of pornography is determined by one's life style, and what one is offended by, if anything. The Conference could have been a vehicle to examine the various ideas about what constituted obscenity, trace their origins, perhaps make value judgments, and thereby, perhaps, reflect on the larger issues of the meaning of society and its values, which is what the academic process is all about. □

CENSORSHIP THROUGH HISTORY

THROUGHOUT history the problem of censorship has been inherent to nearly every form of centrally organized government. Authoritarians who maintain that man is innately weak, a phlegmatic dull animal who of necessity must be protected from himself, have found themselves pitted against libertarians who, on the other hand, defend the citizen's right to decide in an atmosphere of free discussion what is worthwhile for himself as an individual and for the community as a whole.

According to the Roman historian Tacitus, the first ruler to censor the spoken or written word was Emperor Augustus who ordered the works of Labienus to be burned. Nearly ever major religion has declared certain forms of spiritual teaching to be heretical and has actively campaigned against them. Political and religious control of ideas, however, considerably predates any form of sex censorship. The Victorian era in England ushered in an unprecedented attack on art forms felt to undermine the moral fiber of a populace.

This attitude gradually spread to the English colonies. In America, Hawthorne's *The Scarlet Letter* was termed a "brokerage of lust." *Huckleberry Finn* was banned as "trash and suitable only for slums." Before the middle of the 19th century three states, Vermont, Connecticut and Massachusetts, had passed laws dealing with obscenity. In 1873 the Federal Comstock Laws forbade the mailing and interstate transport of obscene materials. President Theodore Roosevelt once termed Tolstoy "a sexual and moral pervert." A customs court in 1928 declared James Joyce's *Ulysses* to be obscene, only to have that decision reversed in 1934 by a higher court.

Among those works to have been banned in certain areas of the world at various times through history include: Homer's *Odyssey*; Cervantes' *Don Quixote*; De Foe's *Robinson Crusoe*; Swift's *Gulliver's Travels*; Voltaire's *Candide*; Goethe's *Faust*; Gibbon's *Decline and Fall of the Roman Empire*; Flaubert's *Madame Bovary*; Stowe's *Uncle Tom's Cabin*; Hardy's *Tess of the d'Urbervilles*; Upton Sinclair's *Oil*; Lawrence's *Women in Love*; and Sinclair Lewis' *Elmer Gantry*. Malory's *Morte d'Arthur* was accused of being nothing more than "bold adultery and willful murder." Among the hallmarks of Western thought banned for their revolutionary social content rank: the writings of Rousseau and Bacon, Montaigne's *Essays*; Descartes' *Meditations*; Kant's *Philosophy*; Darwin's *Origin of Species* and Machiavelli's *The Prince*.

—Phil Kukielski

HESBURGH (continued from page 16)

sion activities more than 100 days each year, has produced a continued reliance by underlings on presidential decision-making. In spite of greater division of authority, officials beneath Hesburgh continue to defer decisions to the president.

Hesburgh thus continues to exercise supreme control of University affairs. Academic Council and SLC decisions in the academic and student realms are referred to him. The Board of Trustees has thus far shown willingness to do his bidding. This is not to say Hesburgh is power-hungry. He has initiated decentralization measures. Hesburgh also is not directly concerned with every official's actions. His time is not spent in negotiations and conferences, and he is somewhat Gaullist in his aloofness from day-to-day controversy. However, the Rev. Theodore M. Hesburgh, C.S.C., runs the University of Notre Dame. □

JOYCE (continued from page 17)

servation of one administrator who has had to deal with the executive vice president. This criticism, oft voiced in interviews made in preparing this story, is illustrated in a meeting of the dining hall subcommittee of the Student Life Council with Joyce earlier this year. This meeting took place shortly after the fall food poisoning at the North Dining Hall. One member of the committee commented afterwards, "We came to see Joyce just after 100 students had reported to the infirmary. We asked him a number of questions about improving the facilities, but he reflected concern about one thing and one thing only, "What would all of this cost?" □

FACCENDA (continued from page 17)

Council, the moral authority which Faccenda's relationship to the president gives him provides part of the psychological milieu in which the Council operates.

Continuing on the theme of Faccenda's place in student affairs, one may observe a trend towards assigning him the role of mediator between the Administration and the student body when problems or crises arise. This role was formerly played by Fr. McCarragher who was still active in it last spring during the trouble over the suspension of four students for violating the rules of parietal hours. However, since then Faccenda's personality began to assert itself more and more during the negotiations to form the SLC and during the business over the CIA sit-in. During the trouble over the Pornography Conference, Faccenda appeared exclusively in McCarragher's old role. □

VICE-PRESIDENTS (continued from page 18)

may previously have had any idea that persons qualified for such a project were at Notre Dame. Since Shuster brings home the bacon, he has the influence that ready cash brings.

Fr. Wilson of Business Affairs is, like Walsh, primarily an executive rather than an innovator or policy-maker. He is for instance in charge of procuring the furnishings for the new dorms, the disbursement of salaries, the book store, the dining halls, the laundry. He does

not exercise final discretion in financial matters, as many think; as has been pointed out above, Fr. Joyce exercises that authority.

The position of Fr. McCarragher of Student Affairs is at present extremely ambiguous and his role is in flux. This is because the creation of the SLC has deprived him of his role as chief mediator between students who want something and an Administration which would like to think a while before giving it. Fr. McCarragher formerly held a kind of party boss position, distributing patronage in the form of rectorships and in general trying to keep everyone happy and quiet. The patronage has been lost, and people now look to the SLC for reform. Many feel that McCarragher has willingly given up his role as chief politician. He was formerly at the center of every controversy on campus — an uncomfortable position at best. Now he can just sit back and watch the demonstrators go by. □

ACADEMIC COUNCIL (continued from page 19)

stricting the SLC. The spirit of conservatism in student affairs has been engendered by the men of the Administration who formerly held supreme power here, and it is their legacy to those to whom they have yielded power. The constantly changing members of the Academic Council have no such legal, due to the long formal stability of the Council. □

STUDENT LIFE COUNCIL (continued from page 20)

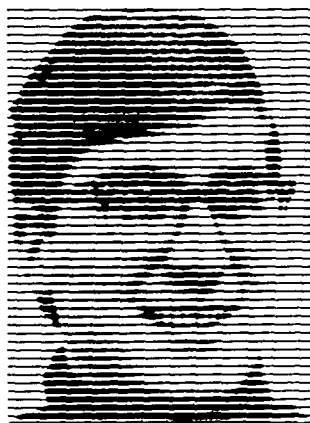
that an "attitude of mutual trust" has developed in the Council, an attitude which is laying the groundwork for the body attaining a firm foundation for action. Riehle sees an opening up of individual opinion in the Council, with administrators, faculty, and students no longer speaking simply as group representatives. Student Body Vice-President Chuck Nau adds that "Just because we're not passing bills doesn't mean we aren't doing anything." Nau maintains that extensive Council study, especially in an area such as student life, is necessary for meaningful legislation.

SLC development in the future may be patterned after the growth and activism of the Academic Council, which last year boldly enacted an open speaker policy at Notre Dame. The SLC has had to gain footing, and the breakdown in polarization of groups is a most encouraging sign. However, the SLC still has a long way to go as a legislative body and the final voice in matters of student affairs continues to rest with Fr. Hesburgh. □

SUMMARY (continued from page 20)

of four years of observation, news reporting, investigative reporting, and off-the-record interviews. Possibly the most significant discovery made in the preparation for this issue was finding out exactly what Fr. Joyce does besides apologize to freshman parents because Fr. Hesburgh will not be able to make it to their son's orientation. The personal influence which he is able to exercise in the area of finances epitomizes the reasons why this article was published and vindicates the method used. □

Joel Connelly: The Common Denominator



As I write this column Notre Dame is in the process of cooling off. I expect that by the time this comes out, a face-saving compromise will be in the making to release the film that was so brutally seized in 127 Nieuwland last Friday. We will probably have received another "beacon - crossroads - dialogue" definition of community from Fr. Hesburgh. At Notre Dame the aftermath is always predictable to a considerable extent. However, this was no ordinary controversy. There was violence on this campus a week ago and there are disturbing signs that a repeat performance can be anticipated sometime in the future.

Without doubt the entry of outside police onto the campus, plus their actions in 127 Nieuwland, triggered the combat. You cannot barge into a room occupied by 200 people, refuse to show warrant or identification, seize someone's property, drag a girl down some stairs, and expect to escape scot-free. Chemical MACE does not exactly inspire people to turn the other cheek. Most importantly, the knowledge that law-enforcement officials are themselves brutal and prone to act outside the law is not likely to inspire community confidence.

The causes of the violence, plus reasons for expecting the events of last Friday to be repeated, lie before us. The Notre Dame student body itself does not have either the degree of unity or the political punch necessary to keep the St. Joseph County fuzz from this campus. Student government, in spite of the courageous behavior of its Academic Commission when under fire, has neither the resources nor the initiative to press for a redress of grievances. As things stand now intervention similar to that at the Pornography Conference is possible at any number of events coming up during this semester. No steps are being taken downtown to investigate what the police did do, including likely criminal acts such as attacking a girl and Macing a photographer. The issue at the moment is indeed an open one, open to further violence and lawlessness on the part of both students and police.

We might ask ourselves, then, whether a force exists which can act to prevent further violence. The influence of the University in South Bend community affairs is undoubtedly very great. In a reverse occurrence of the events of last week the Administration has in the past been able to reach into South Bend and close movies and events it disapproved of. Top officials three years ago hounded a local innkeeper into cancelling auditorium rental for the speech of the dissident, traditionalist priest, Fr. Gomar DePauw. In a positive light, the Administration coolheadedness kept Elmer Sokol, his men, his dogs, and his MACE from the campus during last year's ROTC Presidential Review sitdown. The St. Joseph County deputies were again not called in during last spring's major panty raid.

We thus see that the Administration has great power, and due to the University being private property normally can restrain South Bend's extremists and their storm troopers. Indeed, through Thursday of last week Administration skill was able to help keep the prosecuting attorney at arm's length. Fr. Hesburgh's assistant, Mr. Philip Faccenda, did an admirable job in helping SUAC as heat was applied.

However, when two minutes of *Flaming Creatures* was shown without the knowledge of SUAC, the Administration's restraining influence slackened. As South Bend's authorities prepared to act in their usual brutal fashion and made plans for possible invasion of the N.D. campus, the pressure which could possibly have stopped them was not applied. In fact, the prosecutor stated that he could not have entered into University property without authorization. The attitude of the good fathers who preside over the "Notre Dame community" is indicated by Mr. Faccenda's defense of the police actions at Sunday's SLC meetnig.

What in the long run caused the Administration to back away and allow a potentially violent situation to be realized? I for one do not believe the showing of two minutes of *Flaming Creatures* was a "breach of honor" of major dimensions. In spite of the flak endured by SUAC officials the cause lies elsewhere. Neither do I buy the notion that the Administration backed away when presented with a warrant. The University has sufficient influence in South Bend that Fr. Hesburgh might have stopped the prosecutor from acting. The publicity consciousness of top Administrative officials, plus all the propaganda about "Notre Dame as a home for divergent opinion," make moral outrage an unlikely cause of major outside police intervention.

We are left by elimination with one remaining reason for the backing away: financial consideration. Now "pressure" is the most difficult thing in the world to prove and the easiest to deny. Quite obviously the "decent literature" bigots of South Bend did a neat and direct job on the prosecutor. However, where the University is concerned, the very threat of a money squeeze may have sufficed. Notre Dame is increasingly conscious of South Bend money, and this consciousness alone may provide the reason for the order to cancel the films and the allowing of outside police to invade the campus. On such considerations hinges the fate of free expression at Notre Dame. To put it mildly, money is a major motivational factor in the running of this University.

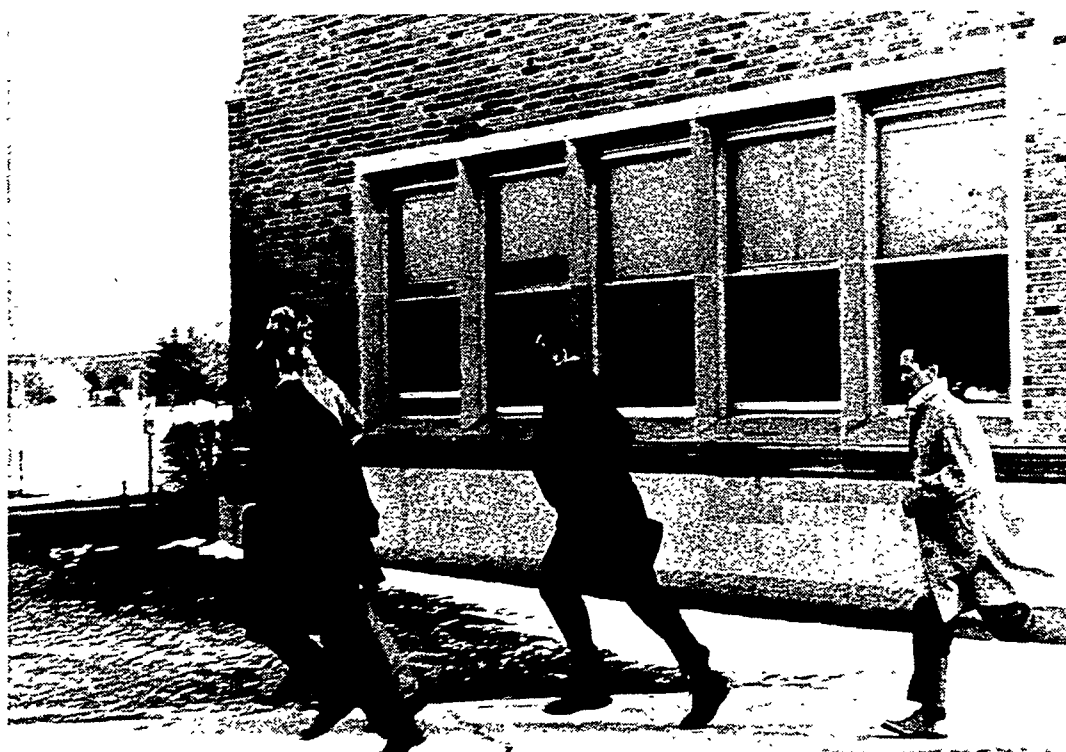
In view of the actions of South Bend authorities last week the Notre Dame community can in no way feel secure. Free expression has been severely jeopardized. For all the "bring us together" talk only one force here is powerful enough to keep the swine away and preclude further outbreaks—the Administration. In this situation a further backing away by this force would endanger Notre Dame as an educational institution and center of dialogue.



silence gives consent

Text by Mario Corradi

Photos by John Wehrheim



Above, a student is Maced; right, police flee students.

WHAT HAPPENED last week here at Notre Dame looks like an annoying nightmare that will not be ended for a long, long time. I still cannot believe that police officers entered the University campus unimpeded, penetrated a University building, and confiscated material to be shown in the framework of an academic event. Yet something more has to be added to the picture—the silence of the Administration. As Goldsmith once said: “Silence gives consent.” The comment issued by University officials is anodyne and suspiciously indifferent: They had the right to do so!

This week has been a sedative for the passions. Now everyone would prefer to forget, and everyone is making good proposals: the students will be more attentive in planning future conferences and the Administration more prudent in giving permissions difficult to maintain. But nobody questions the *basic* issue. The fact indeed remains that the police had and do have the *right* to intervene in the internal affairs of the University. The next time the D.A. decides that in the University there are the elements of a crime, the police will be able to enter into the University, break up activities, seize property and arrest people. They have the *right* to do so!

If this is the case, then the very idea of the University is in serious danger. It is my intention to bring to the attention of the entire academic community the seriousness of such a situation. Now is the time to consider together the implications of the events of the past week. The meaning of the intervention of the police on campus and the resigned attitude of the Administration goes far beyond the quarrel over a pornography conference. What is at stake is nothing less than the survival of the University itself—as a university.

I confess that for me this intervention is utterly incomprehensible. I was educated in the European universities which are so jealous of their independence and freedom that no policeman can enter the university buildings unless formally called by the president—no matter how grave the disturbance or the crime committed inside the university might be. The governments take pride in defending this right whose rationale is obviously the preservation of academic freedom against any possible external intervention, either political or military. It is very significant that in Western Europe only in Portugal, Spain and Greece has this right been abolished, and that one of the first acts of the Nazi and Fascist regimes was to take over the universities and

to abolish their freedom.

The legislation in the U.S. is different. But this is exactly what should be questioned and discussed. Ironically enough, the very afternoon that the policemen were exercising their "right" to restore the law by an intervention on the University campus, a few buildings away Dr. Harris L. Wofford, president of the New York State College at Old Westbury, in delivering the keynote address at the Symposium on Human Rights and the Law, was stating that a law school such as Notre Dame's should "work to replace the idea of the law as a command with the idea of the law as a question. Each law in a democracy should constantly raise questions: Is this a rule of reason? Is it good, just, true? Does it deserve consent or dissent? Should it be changed? Can it in conscience be obeyed?" (from *The New York Times*, Feb. 8).

The question is: Is it a rule of reason that a university be no different from any other place in town? Is it good, just, or true that its freedom be exercised and judged according to the ordinary standards? The answer must be *no*. And the answer derives necessarily from the peculiar character of the university. The impartiality of research, the broadmindedness that must direct its members cannot be safeguarded unless it is protected against the possibility of interference from outside. The university is at the service of the entire society, but this service requires that it be free to investigate any problem, any matter, any idea without restrictions whatsoever. To make mistakes is part of the dynamics of free research; it belongs to the process of learning. But to choke off mistakes by means of force is to choke off that very process.

At this point, I imagine, a lot of people would argue the "cultural values" of the specific case of the last week. Let us then consider in concrete what did happen last week.

THE S.U.A.C. organized a conference on pornography. Why not? If that line of Terence, *homo sum, nil humani alienum a me puto* (I am a man; I consider nothing which is human to be foreign to me), is valid for every man, it should be the guideline of the academic community. Moreover, this particular problem is so widespread in our society that a frank discussion of it would have been beneficial for everybody. The conference, therefore, was neither "inappropriate" (as the *Observer* so wisely adduced) nor just an "artistic event" (as some bohemians contended). It is absurd to defend the conference on the ground of artistic expression. It is notorious that art is sometimes a hypocritical screen to cover a reality that otherwise would be shameful. And frankly it would be ludicrous to say that the art exhibition should have gone on because it was artistic. There is no art in a pictorial representation of a fellatio . . . unless of course there is a tenth Muse who still hides herself in some recondite corner of Parnassus. The art exhibition was plainly what erotic pictures are all about, a document of customs. Those pictures, after all, weren't so different from certain erotic representations on Greek vases or from the frescos of the Pompeian brothel. And, by the way, isn't it bizarre how many centuries are needed by Erotica to become an accepted and respectful form of art? If we had to talk on pornography, we simply had to see pornographic pictures. The same for the movies: it is just self-evident that—by definition—a conference on pornography couldn't have shown a movie on the life, say, of St. Maria Goretti.

Pornography has to be considered for what it is: a social plague. In this respect it is a problem both

nationally and local. Anyone who happens to use the public restrooms on campus has seen on the walls the same pictures which were displayed on the second floor of La Fortune—with the addition of messages, telephone numbers and so on. As far as movies go, every student can see the same ones in New York, Chicago or any other big city. But when he happens to go to see them, he goes secretly, with the hope of not being seen by anyone he knows.

LAST WEEK was different. No matter how "morbid" or "cultural" were their individual motivations in going to those movies, the students would have had, nevertheless, the opportunity to discuss and attempt to understand, *apertis verbis*, the problem of pornography in our society and in our community.

This opportunity was lost: to attempt to comprehend, last week at the University of Notre Dame, was declared against the law.

One of the major objections I heard against the conference was that it was an abuse of "academic freedom." An academic freedom up to "that point" is idealistic, utopian; it just doesn't work. If this is the case, then we have to admit that the concept of "academic freedom" in this University is very queer indeed! Our students are mature, responsible and free enough to be taught how to kill people (and receive academic credits for it), but not mature, responsible and free enough to learn and see what pornography is all about. Strangely enough the journey toward "academic freedom" stops at the gate of sex: as soon as the conference was announced the sacred geese began to squawk around the Capitol of the Catholic decency and everything flowed into a ludicrous fracas. The goals of the conference were overlooked and it became a farce—the last act being that indecent hide-and-seek game between the cops and the kids. A few eyes were maced, a few cops injured and a lot of few-letter-words (four for the historians) uttered—with the final, glorious statement of the D.A.: "I will recommend my men because they did not use their guns."

Then what were the results of the conference on pornography? It revealed some of the structural defects of this University: first of all a lack of communication between the various "bodies" of the academic community. Were the University a real community of learning, then there should have been a collaboration among various departments to formulate sociological, psychological and legal conclusions on the problem of pornography in our society.

BUT WORST of all is the fact that the Administration did not realize how fecund of productive developments such an occasion could have been. If the administrators, instead of assuming attitudes ranging from initial benevolent condescendence to the final sullen condemnation of those little rascals, backed the students instead of the police, certainly the gap between them and the student body wouldn't have been widened. The stand of the Administration had detrimental psychological effects on the campus. It is significant that, in referring to the events of the last week, it is now said that "the students" wanted to show some movies even when "the University" withdrew the permission—meaning by that that the University is not the students or the faculty, but simply its administrators.

But it is useless and sterile to recriminate. My hope is to have raised some questions: What is the nature of a university? What is its relationship with the public powers? And—above all—what ought to be the relationship between academic freedom and law?

The Picture & The Sound

AN INTERVIEW WITH

Allen Ginsberg

Allen Ginsberg, beat poet, paterfamilias of the hippie movement of the sixties and political activist, was at Notre Dame this past week for the S.U.A.C.-sponsored conference on pornography. SCHOLASTIC Contributing Editor Philip Kukielski and SCHOLASTIC Film Reviewer F. X. Maier met with Mr. Ginsberg and his traveling companion Peter Orlovsky just prior to their scheduled appearance at the pornography discussion session last Thursday. Mr. Ginsberg speaks candidly about his poetry, drugs, politics, personalities and the issue of pornography.

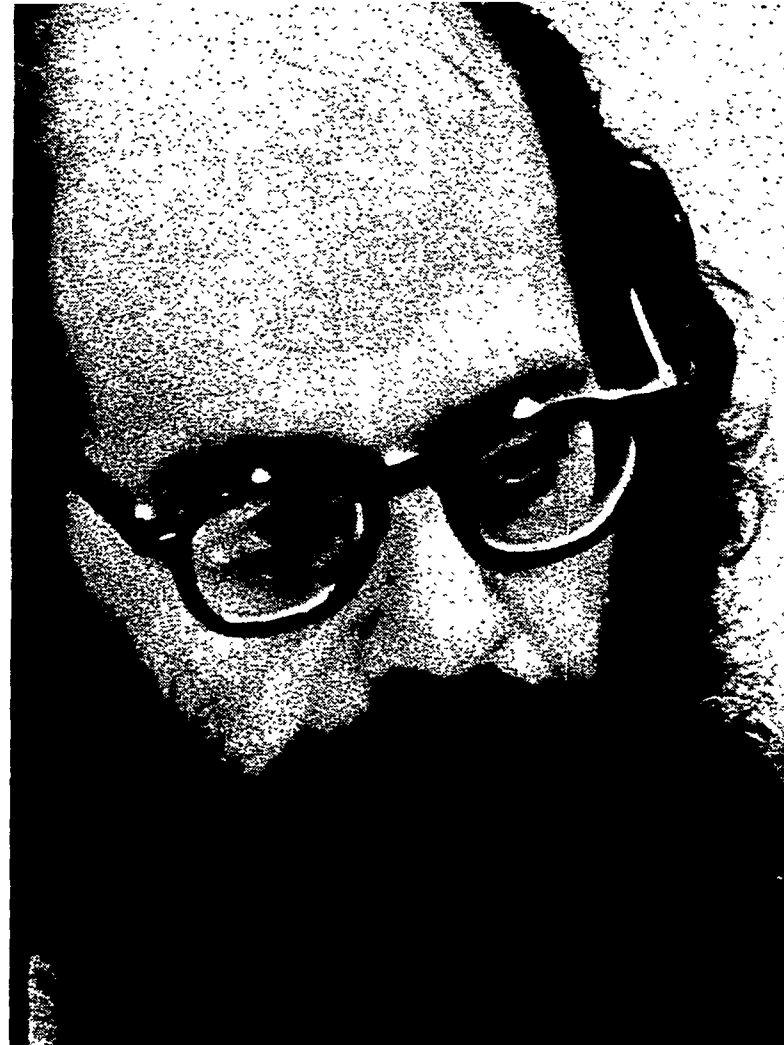
Scholastic: You came to Notre Dame for a pornography discussion. Is there anything that you, in fact, consider pornographic?

Ginsberg: First of all, pornography ain't my word, it doesn't have much meaning. There might be a use for it somewhere, but I haven't found it. It was easier to talk about pornography when the accepted definition was "something dirty that people did to be dirty." If we are going to use that as a working definition, then the action of the D.A. in trying to forbid *Flaming Creatures* was pornographic. The guy is just doing something dirty to other people. If someone is doing erotic imagery just in order to make money and so gets a whole bunch of ugly people screwing each other and it makes it an ugly scene then that's pornography.

Scholastic: It is obvious that you hold Blake and Whitman in high regard. What do you find in these men that is influencing what you are doing now?

Ginsberg: Whitman — the direct statement about the American situation and what a person is in America, as distinct from an American *Time-Life* mass media robot. Whitman manifests personal emotions which are forbidden at Notre Dame or forbidden in a corporate context. Feelings are suppressed by the robotization or the homogenization of our culture, due to the heavy technology or the original sin recommitted when we came here and killed all the Indians.

Blake picks up on the ancient gnostic traditions



having to do with the purpose of man on the planet, whether the senses are real or unreal. Blake relates back to what is ultimately oriental yoga.

Blake is working in an ancient gnostic tradition, while Whitman is working in an American gnostic tradition.

Scholastic: In your opinion, who is the greatest living poet?

Ginsberg: Ezra Pound.

Scholastic: But your style is so much different from Pound's. Pound tends to be at times pedantic and opaque.

Ginsberg: The reason that Pound is such a great poet is that his basic ideas about language and poetry are applicable in so many areas, so that the final application comes out unrecognizable as Pound, but nonetheless is influenced by him. The specific changes he made are these: 1) a shift in the diction of poetry from artificial diction to a choice of words reflecting common speech; 2) a shift in rhythm or prosody to a prosody reflecting rhythms of speech as actually spoken, that is to "break the pentameter."

Because Pound focused the senses on the *picture* and on the *sound* he made people conscious of the materials that they were using, that's why there are many people who come out of Pound, but who don't write like Pound.

Scholastic: That sounds like an explanation one would hear in a classroom. I wonder why you have succumbed to that sort of thing.

Ginsberg: This is a little bit more extended, you reach more people this way, but this is a classroom.

Scholastic: I've heard that you have the power of "natural vision." What is it? Are your visions of Blake like a drug experience?

Ginsberg: When I was younger I had some experiences with Blake that were of an epiphanous nature including auditory hallucinations of hearing his voice

and the feeling of lightness and the feeling of bliss like a classical religious experience, as a result of reading certain poems of Blake. Experiences similar to acid [LSD] experiences, but without drugs.

Scholastic: Do you still have these experiences?

Ginsberg: Intermittently, fleetingly — from different things, sometimes from chanting I get this.

Scholastic: In regards to the reading last night, what was the instrument you were playing?

Ginsberg: A harmonium belonging to [Peter] Orlovsky. It is an English instrument brought over to India in the 19th century and adapted by the Indians with a drone in order to accompany community singing like I was doing last night.

Scholastic: Some recent articles in the *New Yorker* mentioned the word "sadhana" in regards to your vocation in life. What exactly is a "sadhana"?

Ginsberg: "Sadhana" is a Hindu word for a particular path or discipline an individual follows. For example, Catholicism or the Franciscan or a Trappist order is a type of "sadhana."

Scholastic: What is your particular sadhana?

Ginsberg: Poetry. Poetry is a form of yoga or at least that is what a yogi says.

Scholastic: I'm afraid I don't know what you mean when you say poetry is a form of yoga?

Ginsberg: I once had a conversation with a Tontric yogi named Kalpadguharoy, who lived in Venarius in 1962. In the course of the conversation, I said that the thing that I feel is that maybe I should quit poetry and sit and fast or do breathing exercises. He said that poetry is also a "sadhana," like a form of yoga. I said, "Doesn't poetry have to drop behind the void?" You can't be chanting and singing as you go into the great mouth of God. But he said that yoga also drops before the void. So the general conclusion I came to is that as yoga is an exploration of consciousness, so poetry is a means of examining and becoming conscious of your own consciousness. In that sense poetry is a sort of yoga or "sadhana."

Scholastic: What roles do you think drugs play in your life?

Ginsberg: Mechanical - stored - mind - manifestations. They are catalysts, sacraments in that sense. They are intimately involved in the creative process, but not irreplaceably. One could use yoga or art instead of drugs. Drugs are an anti-brainwash agent.

Scholastic: What is the "March as the Committee on Poetry"?

Ginsberg: It's my foundation. I have too much money so I have to channel it out to other hands. There are some starving poets that can't make it with the Guggenheim [Foundation].

Scholastic: After the Democratic Convention and more recently, after Nixon's inauguration, young activists have been asking themselves "Where do we go now?" How would you answer that question?

Ginsberg: I haven't got the answer except that one thing that Herbert Marcuse said in a recent meeting in New York is good. Nobody wants a monolithic revolutionary party for fear it will turn authoritarian. So the whole problem is: how do you organize and at the same time stay disorganized? All the Left is

wrestling with that problem at the moment. How do you organize a revolution without becoming the very monster that you are fighting?

Scholastic: What, in your opinion, is the essential difference between the beat of the '50's and the activists of the '60's?

Ginsberg: No difference.

Scholastic: What then has happened to people like Jack Kerouac, a central figure in the beat movement, who has subsequently disappeared from the limelight?

Ginsberg: Kerouac drank too much. He has become a monk in his house, writing and not mixing up with the world, which is very important. Somebody should be doing that. I should be doing that, rather than going around like an idiot showing my egotistical face off.

Scholastic: Then there is no difference between the social revolutionary of the '50's and the social revolutionary of the '60's?

Ginsberg: If a revolution ever takes place, I think it will prove to stem from the same impulse. Historically, one could point to the key figure in Kerouac's books, Neal Moriarty, who is also the key figure in Ken Kesey's acid-revolution-light-show-freak-circus, *The Merry Pranksters*. The light shows all grew out of Ken Kesey's early experiments with mixed media and with his today-family-dog-acid-test and graduation of acid tests. So there is a continuity of ideas, practices, such as drug taking, but there is even a continuity of personnel. Oddly enough, the people on the front line of the march in Chicago were all old beatniks, William Burroughs, John Genet and myself. There is a historical continuity that is so unified it all becomes one field.

Scholastic: What changes do you feel have been worked on the young people of today as a result of the Vietnam War?

Ginsberg: Last night I was talking to a couple of high school teachers who told me that their students were ready for anything in terms of awareness. I think the war is a major manifestation of what was wrong in America. America has suffered from mass hallucinations for decades. The example of hallucinatory, mistaken judgments in Vietnam is obvious to the younger people.

Scholastic: What is your opinion of the Fugs?

Ginsberg: Sanders is a very good poet and also a great editor. His magazine was the best magazine in New York for a couple of years during the early '50's. It had as a purpose "total assault on the culture," that was his phrase. Originally the Fugs were a joke on the Lower East Side, but they introduced a high literary and a high cultural revolutionary aspect to rock and roll that influenced Dylan, the Beatles and everybody.

Scholastic: Do you know Paul Krassner?

Ginsberg: Krassner is a space age comedian.

Scholastic: Do you have any contacts with Terry Southern?

Ginsberg: Yes, we got tear-gassed together in Chicago. We were walking away from Christ's Cross which had just been tear-gassed by the police. A hundred priests and rabbis were standing around the cross and at midnight it was tear-gassed.

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The Last Word

ONCE AGAIN, a last word by the editor-in-chief ends the weekly issue of the SCHOLASTIC. This traditional column of commentary and sidenotes has long been a part of the magazine, but at the end of last year we decided to drop it since it didn't seem to mesh with the purposes of the magazine as we then saw them. But after eight months of publication, we began to see that the magazine might do more than we were doing, without losing the forcefulness and unity of a one-topic presentation in every issue. So we've brought back some of the old features like Movies, Magazine Rack, and The Last Word, and added some new ones like News and Notes and The Week in Review, while still retaining the idea of one main story introduced and described visually by the cover.

This week's cover story is the result of eight years of observation by two of the campus' most experienced news reporters. Joel Connelly had been executive editor and associate editor of the *Observer* before he resigned from that publication last month. He has since joined the SCHOLASTIC as an associate editor, along with Tom Payne, who began as a reporter for the old Campus section of the SCHOLASTIC and moved up this year to contributing editor and then associate editor.

Together they have peeked through so many keyholes in competing for the news that they can only squint now upon seeing one another. In this issue they come together for the first time to draw up a very accurate blueprint of the power structure at Notre Dame, something which has never been done before and yet is so important in understanding so much of what goes on around here.

LONG AND DIFFICULT hours were also spent thinking and talking about how to handle the events of last week's Pornography Conference in this issue of the magazine. We finally decided to treat two of the many possible issues in a manner that might be intelligible to all of our readers. Mario Corradi, the author of the article on page 26 which discusses the implications of a forcible police presence on a university campus, has been a professor in the department of philosophy for two years and came to Notre Dame from the Catholic University of Milan. Next year he will be elsewhere, probably at Yale, so in his story he is quite frank in his treatment of some of the more disturbing elements in this complex affair. On page 22 Joel Garreau talks about the issue that touched off the violence, that of

pornography itself, in an article that attempts to give the range of possible opinions on the subject.

INCIDENTALLY, you are seeing in this issue of the SCHOLASTIC something of a first in graphic design. Affectionately termed "boffo long-distance layout" by our freaky art editor, Dave Heskin, it essentially involves getting snowbound in New York when you're supposed to be in South Bend art directing a magazine, then calling up your office and saying "Why not lay out the magazine over the phone, Bill?" A pink Football Review cover, OK; an electric Christmas cover, OK too. But laying out a 32-page magazine over the phone, especially when one of the parties hasn't even seen one of the photos or stories involved, is a little more than taxing on one's patience (and on the budget).

THE FALL ISSUE of the *Juggler* appeared this Monday, reliably indicating that we're somewhere in the middle of February. Michael Patrick O'Connor, a contributing editor of this magazine and Our Lady's wandering media critic, did much of the editing himself over the Christmas vacation, despite Brother Gorch's best efforts to keep him locked out of the student center. The magazine this year includes a titleless cover, and separate sections of poetry, short stories, art, and essays. Free copies are available in the off-campus office, and when they run out you can buy a copy for a quarter in the bookstore.

TWO GRADUATE STUDENTS came up to our office on Tuesday afternoon with the following letter. They asked us to print it in the magazine, but to withhold their names since the substance of their experience was more important than the particular personalities involved:

"A partial glimpse at the complex hypocrisy, double standard, and ignorance that underlie the pornography and censorship issue was provided by the following conversation overheard in the Library canteen recently. Not five minutes after passionately and irrationally attacking the Pornography and Censorship Conference ("They should all be thrown in jail."), a graduate student (married) turned to another to whisper a typical men's locker-room remark, evoked by a passing mini-skirted girl. Both tittered knowingly at the remark, glanced furtively to be certain that the nun at the end of the table hadn't heard it. She hadn't."

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