

experiment with truth

lo giorno se n'andava

biafran memo

markings: nsa, st francis' house

curriculum reform

athlete of the year

scholastic

may 16, 1969



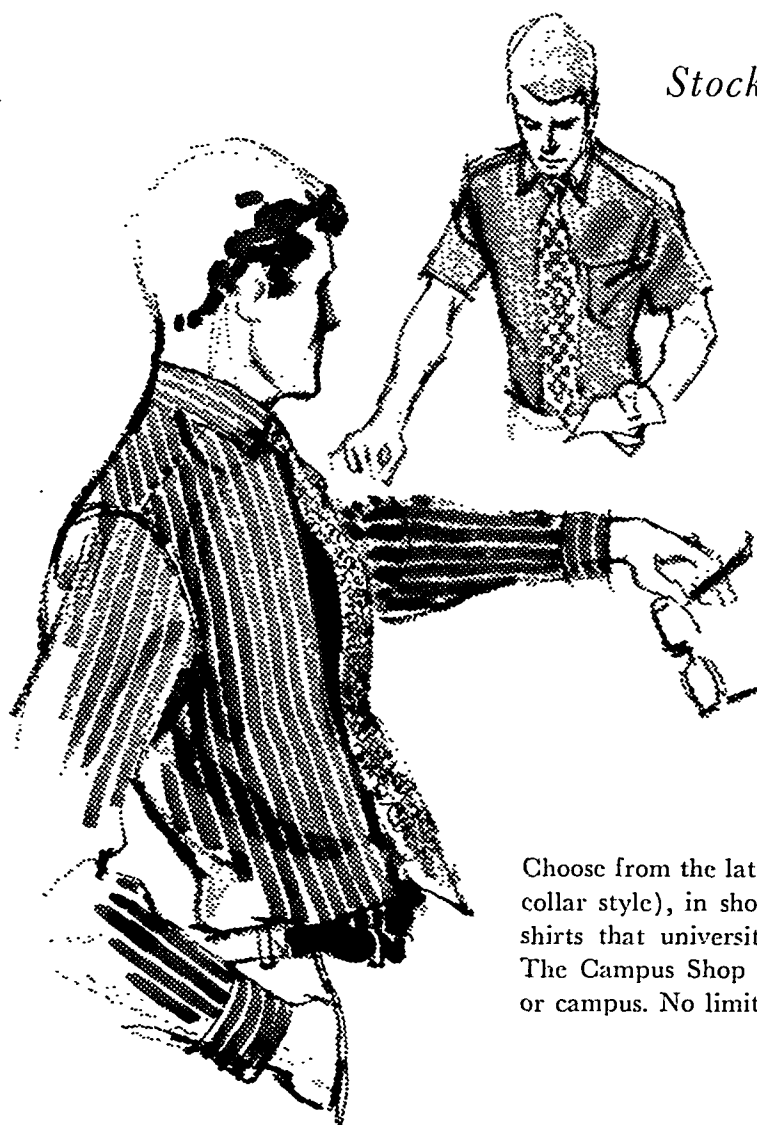
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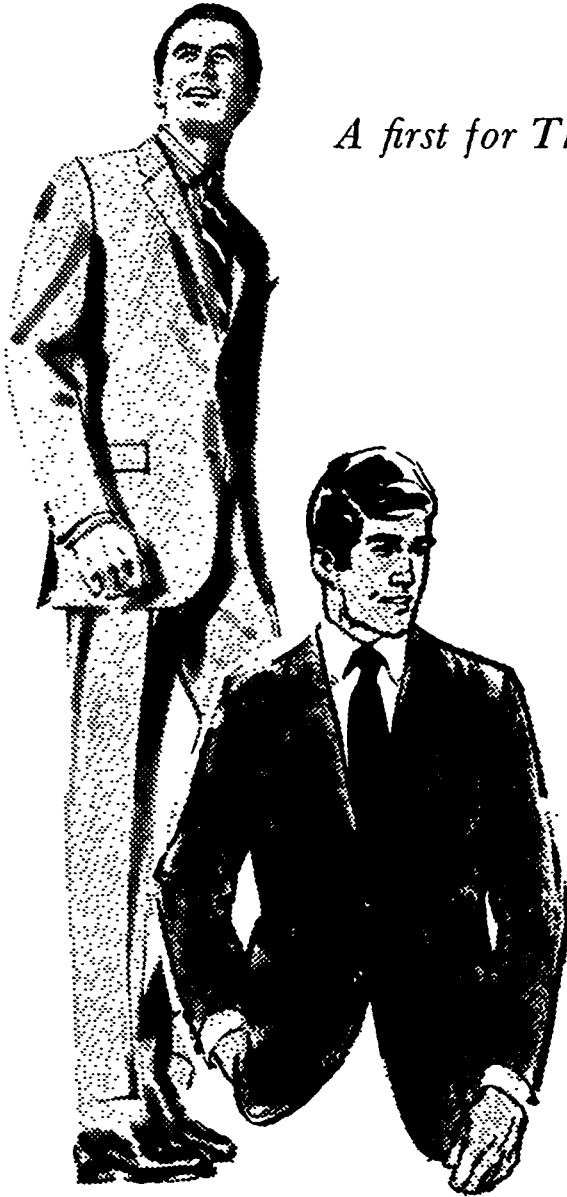
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ON THE CAMPUS...NOTRE DAME

scholastic

May 16, 1969 / Notre Dame, Indiana / Vol. 110, No. 22

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letters

UP FROM LIBERALISM

EDITOR:

It is not hard to understand why one of the most intelligent works of recent times on war and justice—Paul Ramsey's *The Just War*—is not even mentioned in passing in a SCHOLASTIC devoted to that subject. Ramsey is difficult and remains unsanctioned by the *N.Y. Times* and its yawn-provoking liberalism. Nor is it hard to understand why Orwell finds little mention in SCHOLASTIC or universities. For the liberal "mind," Orwell's sin is his brutal clarity: "War is evil, and it is often the lesser evil."

Western pacifists, says Orwell, "specialize in avoiding awkward questions" and "believe half-instinctively that evil always defeats itself in the long run. Don't resist evil, and it will somehow destroy itself. But why should it? What evidence is there that it does?"

The March 27th SCHOLASTIC is disappointingly predictable. One reads the prose with the same resignation necessary to endure *Times* editorials. The refrain of "Just or unjust, it's still war" becomes an exercise in black humor; since no one can disagree with it, it cannot be taken seriously. The speculation, "I wonder what would happen if the USA declared [that] . . . we are not going to have any role whatsoever in the conflict" is made to be rhetorical. Yet America has made in its silence *exactly* this declaration. And it is about to be condemned for doing so in Nigeria by many of the practitioners of "selective indignation" who have condemned America for *not* doing so in Vietnam.

Peace is and always will be precarious. The "Christian" and "moral" "alternatives" to specific wars may be neither Christian nor moral nor alternatives. The liberal mind—or mindlessness—as one or two hardy academicians have pointed out, tends to be less than liberal toward those who contradict its own infallibility. America's presence in Vietnam deserves analysis and not mindlessness; the rhetoric of the March 27th SCHOLASTIC substitutes emotion for thought, platitude for clarity. In doing so it un-

dermines not only its own "position" but the credibility of the University's commitment to understanding, or at least approximating, truth.

Thomas Werge

Department of English

RE: LAWLESSNESS

EDITOR:

As chairman of the SLC Subcommittee investigating and reporting on the events surrounding last February's Conference on Pornography and Censorship, it has been my good fortune to work with some of the finest and most dedicated faculty members and administrators at Notre Dame.

The quotes attributed to Dean Lawless may be accurate, although I have reread sizeable portions of the 1400 pages of testimony upon which the report is based and have yet to find some of the "quotes." Most disturbing, however, is your failure to recognize, or at least report, the incredible pressures put on Lawless at the time of his angry talk with John Mroz. First of all, Dean Lawless was in the midst of his Law School's Centennial Celebration — no mean event for the Dean, especially considering that this was his first year at Notre Dame and that he was in the midst of an extensive and difficult program designed to rebuild and give new stature to the Law School. In the midst of the Celebration activities, the Dean was assaulted by obnoxious representatives of the polemical National Citizens for Decent Literature. These men accosted the Dean and began to threaten police action against the University should he permit the Student-sponsored Conference on Pornography and Censorship to go on. The Dean was completely unfamiliar with the Conference, but had little interest in a police raid on the Notre Dame campus, especially in light of his Law Centennial and even more especially because one of his guests was Supreme Court Justice Brennan, the author of almost all of the Supreme Court's decisions concerning pornography. The Dean called an emergency meeting in President

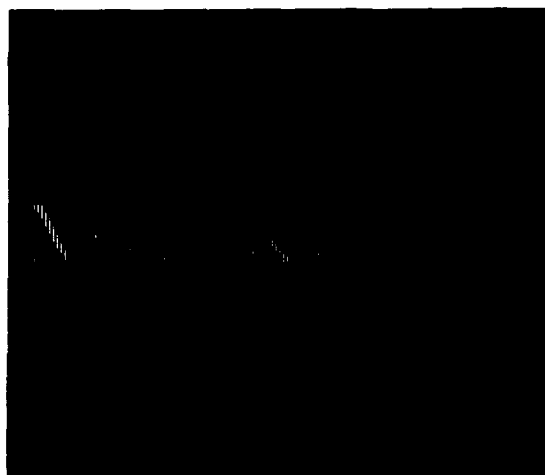
Hesburgh's office and asked John Mroz, his Conference Chairman Tom Schatz and several faculty and Administration members to attend. That *ad hoc* group came to the conclusion that the Conference could go on but that the film, *Flaming Creatures*, should not be shown. John Mroz and Tom Schatz immediately agreed, and pledged that they would not show the film. Late the next afternoon, the same film, *Flaming Creatures*, was shown. Our report, soon to be released, demonstrates adequately that Mroz and Schatz had instructed that the film not be shown and that the subsequent showing was an act of deception on the part of a trusted friend of Mroz and of producer Andrew Noren. In any case, the Dean was incredulous to learn that the pledge had been broken and that the CDL people were already instituting legal action against the University and the individuals involved. It was at this time that he confronted Mroz and shouted his anger.

In addition to the potential police action, the disgrace involved in the presence of a Supreme Court Justice, and the threat of legal action, the Dean had also been heartsick over the illness of his son who had just been rushed, near death, to the hospital. The Dean's wife was also in another hospital, preparing for serious surgery. All of this happening at once does much to explain the Dean's high state of emotion. I might add also that the Dean apologized later to John Mroz.

Your lead editorial in the same issue containing the "Lawlessness" article states that you will not permit "editorial direction (to) spring from a doctrine which condemns one group as demons while exalting another as gods. Such demons and gods are the product of minds unable to grapple with the complexity of issues." The latter thought is certainly true. I sincerely hope that the former thought becomes so — not just for the SCHOLASTIC, but for all here at Notre Dame who would, or must, sit in judgment of others.

Sincerely,

Charles J. Nau, Jr.
148 Farley



Not Bitterness, But . . .

"I feel that I have been lucky to profit from Notre Dame. With the right combination of breaks (a St. Mary's girl, CAP, Farley Hall) ND can be a tremendous educational experience. I would not recommend anyone (*e.g.*, my brother) attend ND. I think the odds are against him."

And apparently for many other Notre Dame juniors and seniors the odds don't seem much better than those the Vegas bandits make; still, the slot machines may educate the man. The camaraderie of suffering and the occasional ecstasy of victory may make the gaming all very worthwhile.

Academic Affairs Commissioner Emeritus John Hickey's mammoth Curriculum Revision Study has produced its first crude data. When completed and more thoroughly analyzed, possibly this summer, this professional research project, headed by Dr. John Koval of the Department of Sociology and Anthropology, will run in the neighborhood of 7-8,000 dollars. This represents an outlay which Father Walsh, Vice-President for Academic Affairs, has thought necessary to determine exactly what is wrong and what is right with Notre Dame. Though directed primarily at the realm of academics, much of the data actually deals only indirectly with the curriculum itself. It represents first an attempt to determine the extent of student dissatisfaction, and second, to discover the real targets and underlying causes of disillusion or disappointment at this University. Preliminary results have already been handed to a tripartite Curriculum Committee set up by Fr. Walsh, but disagreements have arisen in areas of data interpretation.

The study is based on a questionnaire administered to a random sample of 550 juniors and seniors who represent proportionately the four colleges of the University.

Of most concern, perhaps, are the figures dealing with overall dissatisfaction. They show 28 per cent of those questioned indicated that they would not return to ND if they had to do it over, and of the remainder only 23 per cent said they would definitely return. The majority said they would probably return. The immediate problem for Koval and the computers is to determine the true identity and focus of the problem. Is it the high grade-point, AL liberals who are most disaffected, or the "day-dogs," the socialites, the minorities, the radicals? These are only suggestions, and there is little agreement on the point nor is it obvious that the numbers will fall neatly into categories when

finally assembled.

The direction of the dissatisfaction is more easily discerned. It wouldn't have taken a professional sociologist or even an irate freshman politico to make it obvious that Du Lac's biggest failure is social. On a five-point scale measuring perceived social contribution, only 14 per cent were able to bless ND at a 4 or 5 level. This is probably a truism, but there are more interesting statistics. Academically and intellectually ND appears safe as, respectively, 33 and 75 per cent rate her above average. It would, however, be a mistake to be too satisfied here, for if the 17-25 per cent dissenting votes all belong to our best students, for example, then there may still be serious problems to contend with.

In certain quarters of the decision-makers the most alarming finding concerns the low contribution that the University seems to be making toward the student's religious and moral development. The figures show only 22 and 24 per cent perceive ND to be above average in these two areas. In the same vein, using separate student-expectation and ND-achievement scales for a series of questions, 70 per cent of the respondents said they placed above average emphasis on the importance of the development of values, moral standards and commitment, while only 31 per cent felt the University was delivering at an equally high level.

The highest single value of the student body seems to be intellectual development. Seventy per cent say it is of highest importance for them, *but only 14 per cent feel that ND meets their expectations.*

Above are outlined the major discrepancies, the sore spots. But in most areas, cultural environment, exposure to diverse opinions, career skills, concern for the larger community to name a few, the numbers are not so damning. Expectations seem to stay a step ahead of delivery but that is to be expected, and it may even be healthy.

The pervasive tone of the survey is not one of bitterness or disgust, yet few are willing to voice unqualified adulations as do many on the outside. In the words of two seniors, "I feel that ND has been a beneficial experience for me, but not a particularly enjoyable one;" and, "For all its athletic and social perversions I love this University." There are high goals, a little dissatisfaction but not too much, too few of the fair ones, Innsbruck for some, the lifelong friends — the Notre Dame experience for better or worse.

—John Keys

The Scholastic

Despite the Defendants

As long ago as 1840 the French intellectual Alexis de Tocqueville noted that in the United States the most dangerous and subtle forms of social oppression are discharged by the omnipresent "will of the majority." He saw little hope for dissident minority groups, who would be confronted not only with the pressures of popular opinion but also the legal scrutiny of a majority-elected legislature. This analysis is strikingly dramatized by the contemporary conflict between student activists and all those institutions which can be labeled "the Establishment." In the face of continuing campus disorders and occasional riots, engaged in by a definite minority of students, the great American majority, the "conservative - middle - class - suburban - button - down" majority, has sought a way to exert its will, to quiet the dissidents. This willful impulse has reached its most potent articulation in a series of federal and state laws designed to cut off federal aid to students found participating in disruptive demonstrations. In March of this year the National Student Association filed a formal complaint, co-signed by former SBP Richard Rossie, in a Washington, D.C., court to seek enjoinder of these laws.

The Notre Dame commitment to this effort is, as might be expected, a small one. Rossie, an alternate member of the NSA's Board of Supervisors, states that although he received the approval of the Student

Senate before affixing his official signature to the complaint, he can see no outstanding possibilities for any further involvement for either him or the University. "There are perhaps two reasons why Notre Dame was asked to participate in this suit. First of all, I am extremely good friends with several of the executive members of the NSA who asked me to sign as a personal favor. Secondly, the NSA was seeking to have colleges from various sections of the country represented, Notre Dame from the Midwest. The Universities of Maryland and California are also listed as plaintiffs. In the upcoming proceedings, if Notre Dame is called to testify, of course, I'll be the one to go since my name appears on the complaint, but I personally don't think Notre Dame will be called."

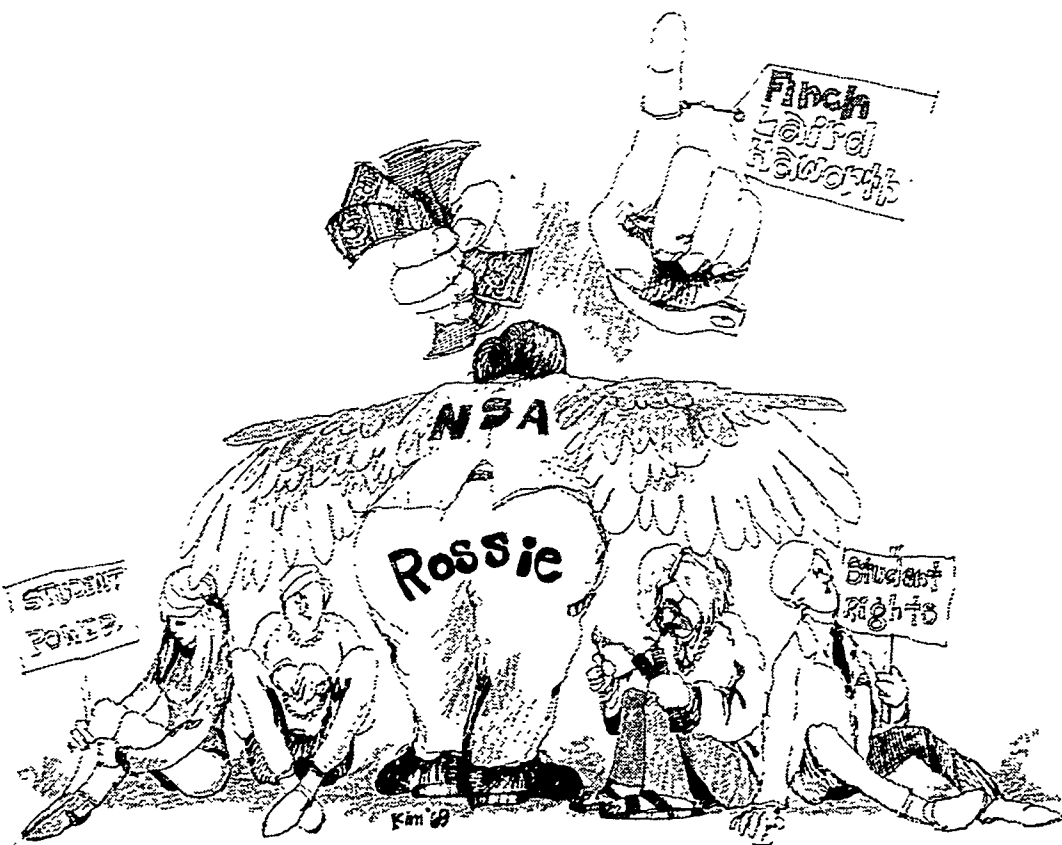
Although the Notre Dame role is nominal only, other NSA members listed in the suit and the Washington, D.C., law firm handling the case (for no fee) face a rigorous legal battle. The chief obstacle is the mere fact that the defendants listed in the suit are Robert Finch, Secretary of HEW, Melvin Laird, Secretary of Defense, and L. J. Haworth, Director of the National Science Foundation. Their respective departments are the organizations through which student aid is administered, and as heads of those departments they would be charged with enforcing the financial aid cut-off laws. Despite the political stature

of the defendants, the NSA's lawyers are presenting a cogent case based primarily on the following points: a) the acts violate the rights of free speech, freedom of conscience and freedom of assembly under the First Amendment, b) they "invidiously discriminate against the poor, in that the financially necessitous student, who is dependent upon federal assistance, is in practical effect expelled from school by the legislatively required withdrawal of assistance, while the more affluent student, who is not dependent upon federal assistance but who participates in the same campus commotion, is unaffected," c) they are vague and indefinite, thus failing to furnish reasonable standards to those who either seek to conform to or administer the laws.

Behind the obvious legal and constitutional principles which the NSA seeks to establish, especially the confirmation of the right of free speech, there lie two major goals the NSA hopes to achieve by pressing its case. Their most immediate aim is to protect those "radicals" and activists who are charter members of the NSA, or closely associated with the NSA. For instance, one of the plaintiffs in the suit is a Mr. Kent Young, student at Colorado State University. Young lost his nonfederal (state) scholarship due to his being involved in an unpopular civil rights demonstration last fall at Colorado State. Any enforcement of federal aid cut-off laws, the NSA contends, would result either in this student's cessation of demonstrating or the cessation of his education.

Perhaps the most crucial point involved in the case, however, is that the NSA is attempting to eradicate what it feels to be a potentially oppressive situation through, at least at this stage, the laborious and less exciting process of the court. According to Robert S. Powell, President of the NSA: "These laws must go to court now, as the only alternative is to wait their violent testing in some future campus confrontation. The NSA, through its Student Legal Rights Program, is firmly committed to the use of the courts whenever possible to establish student rights and freedoms. Such an avenue is in our judgment, infinitely preferable to the often divisive settlements and ugly side effects of violent campus confrontations."

—Tom Booker



Markings

On A Daily Basis

A new awareness has arisen in Catholic thought: the need for social action has intruded upon the solid complacency of the bourgeois Catholic. In pursuing this trend, a loose aggregate has formed, calling itself the Christian Radicals, in various cities across the country. Its structure is often that of a commune centered in a worker area, adapting and blending itself so that it at once becomes both an integral part of the community and a wellspring for the knowledge of campuses. As such, the Christian Radicals transcend the usual categories of the media by forcing themselves to be educators to middle-class America, workers to support their own community, and counselors to the larger community in which they live. It is certainly not a commercially rewarding life, but it negates the frustration of the radical who says: "We are not running the world and will not be running it in the foreseeable future. . . . What then should we radicals do? We can leave our environments and seek to understand those at the bottom, not by slumming but by living and enduring with them." (*Catholic Worker*, Ammon Hennacy.)

In February, the St. Francis House was born, the product of much effort on the part of Tim MacCarry to expand the activity of the Christian Radicals on campus to a broader base. With negligible funds, a house (originally a store, then a tutoring center for Neighborhood Study Help) was rented, people were recruited from campus and South Bend, and the Christian Radicals prepared for their immersion into the working class of South Bend. The area chosen was noted for its heterogeneity — some very poor whites mixed with middle-class families, usually with some ties with the University. This, along with the very intricate (and often discriminatory) legal system of Indiana, provided a complex situation for any agency working in Clay Township. On one hand, the problems of the white ghetto — gangs, organized dope, petty thievery — had to be coped with on a daily basis; on the other, the power structure representing the middle class was unresponsive to the basic needs of many of its constituents. The six people who moved in offered their services to the community in a unique way: it was their intention to provide an extra-legal agency to which people in Clay could turn for legal

assistance, advice, and friendship. To the University, it would be a center for education in Christian activism, drawing from sources on campus — both students and faculty.

But, more importantly, the orientation of previous welfare agencies in the area was to be reversed. The St. Francis House was to be not only an agency but also individuals interested in the neighborhood, who were willing to work with the people, not for them. Since then, they have helped several families who needed a place to stay and whom the normal channels had ignored. The house has become a center for the neighborhood children, who are admitted at any time of day or night. In short, they are striving for personal recognition in the community, and, after three months, they are being accepted.

This has not been an easy period of growth. The ever-present worry, money, has to be handled daily: food, rent, and school represent the problems of the student. Funds for the moment have been handled by a thousand-dollar grant from Notre Dame, and a three-thousand-dollar bank loan. There is also the possibility of money from the Office of Economic Opportunity, which would be a more permanent solution.

Not so quickly solved, however, is the harassment by police and public officials more interested in law and order than the welfare of the people. At least, now, the neighborhood, in its acceptance, provides the House with a certain defense. In a recent bomb scare, the children forewarned them and even offered to protect them (an offer graciously refused).

The future here is still quite tenuous; two people will be graduating and more may leave. Plans, though, have been made to purchase the house and, eventually, make the commune self-supporting. Ideally, the task of the House is to make the community aware of itself and realize the political and economic power of the people, while educating the Notre Dame campus to the problems of Clay Township and more basically, the solutions offered by Christian Radicalism. It is a long and arduous job, for which a great deal of patience will be needed to fulfill the commitment to social action. The St. Francis House has initiated that commitment.

—James Coburn

The Scholastic

This Sporting Life

Hard-Knocks

Officials and those involved know all too well that if any serious accidents occur during the running of the Grand Prix that the first annual will also be the last annual event of its kind at Notre Dame.

Much of the excitement and, therefore, success of such a contest comes from the danger present. Nevertheless, if something should happen, the GP as an idea for extra

prom-weekend entertainment and raising scholarship money will lose much of its favor.

Tom Clark, head of public relations for the project, claims, "I would have to say that it is as safe as possible." How safe is that?

All drivers have had an intensive three-week training period of driving their respective karts, learning the course, and the rules of the

game. The course is a tough one with five difficult turns and Clark claims that drivers turning in speeds averaging 38 and 39 miles per hour is the indication that the drivers know what they are doing. Another consoling fact is that the karts have a low center of gravity and are difficult to roll and all drivers are required to wear helmets and leather jackets while in the karts. The track and the race have official sanction from the International Karting Federation and the vice-president of the IKF is expected to be on hand for the race to make sure that everything is in order.

Nonetheless, there have been a few hard knocks during practice sessions and in the heat of tomorrow's official competition it is indeed possible that something could go wrong. Race officials recognize the fact and will have two ambulances on the scene and ready.

All is speculation, though, until the race is run. If the test is passed, as is more than likely, Grand Prix may be in for a long and prosperous life on the Notre Dame campus.

—James McConn



"Love"

A few weeks ago a number of St. Mary's girls received calls from a Notre Dame student who claimed to be conducting an *Observer* poll on virginity at SMC. They were asked to estimate the percentage.

At least he didn't get personal. And that was one advantage he had over a proposed questionnaire to investigate the effects of the changes in hours at SMC this year.

The Student Affairs Committee wanted to evaluate the change to "no hours" for upperclassmen and later curfews for freshmen. A subgroup was appointed to write a questionnaire to be distributed to all students. The result included questions such as:

"Did you experience a change in your relationships with other girls?" Two of the possible ways that could be checked were "Others disapprove of my behavior," and "I disapprove of some of my friends' behavior."

Also, "Did you feel you were able to 'love' others more, be more outgoing and in a more complete manner than ever before?" "Did this feeling of 'love' include greater freedom and participation in sexual

activity?"

"Have you felt you've had to compromise your principles?"

The committee took a deep breath and started asking some questions of its own. Would the questionnaire be valid — wouldn't girls shy away from answering such personal queries, or perhaps second-guess them in hopes of suppressing criticism of the relaxed rules? There wouldn't be time to have a professional questionnaire made up, but wouldn't that be better? What would the results really reveal, anyway, since there is no concrete evidence of attitudes on the same matters before the rules were changed?

And so the questionnaire died a quiet death, much to the chagrin of prurient publications like the *SCHOLASTIC* who were looking forward to publishing such revealing statistics.

—Kathy Carbine

Atlas Scorned

There is something traditional in our society that rubs against the grain when one speaks of a woman in a competitive sense, an aggressive sense. Yet the opposite of aggression is submission, and this must inevitably be linked with suppression. The idea that a woman's best method for personal fulfillment is through her children is a blatant insult to her as a human being in her own right. The mother-role has been overdone and overplayed; as a result of it men have been equally oppressed. They have been forced to repress emotionality and tenderness, qualities that have been generally relegated to women not because they are inherently feminine, if the term can be used, but because they are a conditioned response of society.

In liberating women, men also receive liberation from the weights of tradition. Marriage becomes a partnership, not the sublimation of a woman to her husband. This must imply added responsibility on both sides. A woman who wishes to be a partner and not a servant cannot expect to retain the privileges that go hand in hand with her old image as a member of the "weaker sex." A man must be willing to accept equal responsibility in raising *their* children, in maintaining *their* home. These are sacrifices that demand a great deal of both people; they are sacrifices that many do not wish to make.

There are generally speaking two kinds of women; those who think that they are already liberated, and those who choose not to be. The former is largely a middle-class dilemma, the latter is more widespread. Many women feel that they have to find someone on whom to depend. This is the way they have been bred, and it is a comfortable, nonquestioning form of life —

if you are willing to accept the substitution of "femininity" for individuality. There is much in the idea of femininity that is inherent; there is an equal amount of misconception which has arisen as a result of social conditioning.

These are some of the problems that are facing womanhood in general. But what of the difficulties of a woman student?

For the number of years which she spends at institutions of higher learning, a woman is also classified as a student. Because of the second classification, it is generally recognized that she may attend classes with men. However, too often "attend" is all that she is allowed, much less expected to do. Should a woman decide that she has something individual, a personal perspective to offer, it must be reaffirmed by a man. Those female students who plunge on and demand equal recognition become classified as "masculine." Yet there is nothing exclusively or "inherently masculine" about a human being's ability to think.

What kind of world is the Saint Mary's College Class of 1969 entering? The members of that class who want their identity first and foremost as people? Those who want to go to graduate schools have competed for their right to make of themselves what they choose. The competition has been hard. This is due partially to the nature of their choice, but owes even more to the fact that they have not been competing on equal grounds with men. A woman today who is as qualified as a man (but not better qualified) is denied the opportunity for her fulfillment as long as there are men who want it. Women who want to study or work in areas not considered traditionally feminine have been forced to compete, not on an equal basis, but on a highly accelerated one. Society in general has succumbed to the theory that men have more of a right to find themselves as individuals before they become fathers than women do before they become mothers.

What a woman needs first is to become a human being with a firm grasp of her own identity. What better gift can a woman offer to the children whom she bears?

—Mary Ellen Stoltz

feiffer



The Publishers-Hall Syndicate 1969

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Between extremities
Man runs his course;
A brand, or flaming breath,
Comes to destroy
All those antinomies
Of day and night;
The body calls it death,
The heart remorse.
But if these be right
What is joy?

W. B. Yeats

In Memoriam Michael Rosick *1949-1969*

E. A. Goerner

Experiments With Truth: A Radical Proposal

There are few who doubt that education in America in general and at Notre Dame in particular is in need of thorough reform. Much ink has been spilt and even more hot air belched by captains of education and student politicians in its pursuit. To date, however, these mighty efforts have dissipated themselves in a frantic search for properly constituted committees and the golden means for distributing seats among faculty, students, and administrators. The following article is a proposal for educational reform which has been submitted by E. A. Goerner, Associate Professor of Government, to the Dean of the College of Arts and Letters, who will submit it to the University Curriculum Committee this summer. Dr. Goerner has been described as a "theorist of rare analytic powers and theoretical radicalism," and his proposals go far beyond the usual rounds of adding and subtracting credit hours and silly pontifications about how to organize five enriching experiences three times a week—the sort of thing usually done by the administration, student government officials, and—unfortunately—all too frequently by this magazine. —Ed.

Curricular Reform and Curricular Tinkering

The current discussions about curricular reform at Notre Dame have not, for the most part, gone beyond relatively minor reshufflings of course and distribution requirements. While such matters are not altogether unimportant, it is fairly evident that undergraduate education in the United States in general and at Notre Dame in particular is suffering from a malaise of such depth and scope that the addition or subtraction of requirements in the college catalogue is unlikely to have more than a trifling effect upon it. The obscure but deeply felt and genuine alienation from their collegiate experience of so many of our students, including the best among them, calls for serious attempts at basic restructuring of undergraduate education. Although no single proposal can be universally applicable, given the diverse objectives and conditions of colleges in America and even at Notre Dame, this proposal breaks new ground and may establish a pattern on which other, perhaps complementary, variations may be developed.

In briefest outline, I propose a genuinely residential college with a five-year experimental curriculum of which one year would be spent working in a public agency of local, national or international character.

A Residential College

The heart of the experiment I propose is disarmingly simple: the establishment of a genuinely residential college at Notre Dame. No such community now exists at Notre Dame nor at most other American universities. A residential college means, again quite simply, an association of scholars who live together. What I propose is simply that a body of senior and junior scholars (less accurately, professors and students) reside together in fact, whereas the term "residential college," as it is currently used, refers only to residence in common by the students.

Notre Dame as a Residential University

Evidently, Notre Dame has always considered itself a residential university. That conception is part of a tradition going back at least to the medieval universities with monastic roots.

In its initial conception and in its reality for a long time Notre Dame consisted, basically, of a community of priest-scholars who admitted young men to their midst to share their lives of prayer and study. The basic life-style of that community of priest-scholars established the core of the life-style of the university. Naturally, the character of that prayer and study was somewhat different from our own since human things change. But, whatever may have been its defects in the direction of Jansenism and excessive suspicion of the whole of the created world, the idea at the root of Notre Dame's founding is not to be simply dismissed out of hand. It seems to have been this: some young men, at least, may profit from spending a part of their growing up (much of which consists in learning about all sorts of things) among a community of learned and holy men, that is to say, more accurately, among a community of men who had pledged their lives to study and to the struggle to be open to the divine grace, to be holy.

Naturally, since the young men who came here and the parents who sent them often enough had diverse motives for the coming or the sending and since young men have energies not usually wholly absorbed in study and prayer, the community of priest-scholars encouraged or sometimes merely tolerated a variety of other activities some of which are more than well enough known. But they seem, most of the time, to have been kept somewhat peripheral to or integrated with main aims of the community.

All of that, for good or ill, is over at Notre Dame. Its disappearance has been slow and there are still superficial remnants here and there, but it is over. The reasons are many, some of them connected with the recent changes in the Church and the priesthood, some of them specific to the Congregation of Holy Cross, some of them connected with the expansion of the university and the lay faculty. But my object here is not an autopsy. The Notre Dame that Sorin founded is dead. The question is: what is to replace it?

What is happening at Notre Dame now is that we are answering that question in deed without having very comprehensively posed it to ourselves. By default, we have in fact adopted, even when we sometimes say otherwise, the practice of making our changes only after having conducted a survey of what other "big-time" schools are doing and then finding some safe and slightly different combination of what our survey shows is being done elsewhere. We do that in starting new departments, in appointing faculty, in reshuffling curricula. That way of going about our affairs lets us congratulate ourselves on having done something unique and simultaneously bask in the comforting thought that we are securely lodged among the "top fifty."

When considerable parts of any community, academic or civil, have been reduced to a rabble howling in the streets, one may reasonably wonder whether the patterns of life and government within which they were led to so unhappy a state ought to be regarded as the best of models for imitation.

Now that would be a rather sensible procedure to follow for a group of insecure and unsure educators if the "top fifty" among whom we wished to have securely arrived were unquestionably doing the best that anybody could hope for. But no one can seriously suppose that that is a sensible procedure when the crisis in the big-time universities is of such gravity that the only apt comparison is to the last days of the *ancien régime*. When considerable parts of any community, academic or civil, have been reduced to a rabble howling in the streets, one may reasonably wonder whether the patterns of life and government within which they were led to so unhappy a state ought to be regarded as the best of models for imitation.

And one ought not to suppose that our crisis is any less grave than that. For a student to come among us for four years means in fact that he is confined with a host of others like him in great, neatly landscaped, barracks where he is largely cut off from any rounded human contact with older scholars whose life of wonder and study he might have an opportunity to share, to test, and finally to adopt in whole or in part or to reject. He is, furthermore, largely isolated from any of the other human communities of the civil society around the university. The pattern of rules laid down for the barracks is not a participation in the pattern of life of a community of learned students whose life-activity he has come here to experience. That learned community of students, the faculty, has very little knowledge of or impact on those rules and, if it did, it would be principally mechanical, from the outside, by way of voting and writing things in rule-books at committee meetings and then going home to live an-

other life while harried priests and graduate students, many of them driven to despair of their vocations, would be left to try to make the inmates live accordingly. And as for living contact with the members of that community of learned students, the faculty, the young men who come to live among us get fifteen one-hour group seances, controlled by bells. There are also provisions for private dealings with them in little business offices suitably furnished with steel desks and cabinets and lacking only a monthly repayment schedule for the small loans one makes in such places. (Obviously, the furniture is not of decisive importance by itself but only as a revelatory sign of an attitude that may not have been otherwise noted.)

Thus the sum of the human situation of a student, insofar as our present institutional framework shapes it, is that he lives out decisive years of his maturation cut off from, as a stranger to, the lived hopes and fears of the life of action of the civil society around him, and as a stranger to all but certain highly conventionalized glimpses of the life of study and prayer (insofar as it is that) of the community of learned students who are supposed to be the core of the university. All of this goes on to the tune of an incessant propaganda to the effect that the students so favored are destined to become the leaders of the very civil and academic communities from which they have been largely excluded by confinement to barracks and enticement to perpetual immaturity in a teen-age fairyland by ever-bigger and noisier social centers and jock shops where one can drown the rage against an eternal infancy in sound or sweat.

Were one to attempt to design an experiment in alienation with a view to driving subjects to riotous acts of impotent rage, it would be difficult to imagine a more clever scheme. What is curious about this case is that it has come about largely by inadvertence.

Naturally, someone may rightly say that I have drawn the picture more darkly than the real. There are a great number of contacts between professors and students that deeply shape, develop, and illumine the lives of both. There are many students who, by some grace, develop a disciplined, wonder-full, and reverent love of and regard for good things, and beautiful things, and true things. If that did not happen at all, one could only stand silent, stunned, astonished and grateful that the avenging divine fire had not yet consumed us all. But the point is that such encounters largely take place outside of, and often even in spite of the institutional framework of our lives. If we leave it at that, ours is the responsibility for the consequences.

It would, of course, be absurd to suggest that our present state of affairs is wholly peculiar to Notre Dame. Some of our circumstances are common to Catholic universities and some to American universities. Again, some of our problems are related to and expressed by a view of knowing, common in America but with deep roots in Europe, too, in which knowledge is power and that only. That in turn means that knowing is only valuable as a means to gratifying our desires, or values as they are sometimes called. The university and the life of study are thus reduced to the ascetic search for manipulative techniques capable of producing an ultimate explosion of gratifications greater, on balance, than the deprivations of the search. Since the experimental search for such techniques is supposed to advance by leaps and bounds, no one should be astonished that many students have discovered a whole range of manipulative techniques, from chemicals to mob violence, that induce a high percentage of intensely gratificatory experiences by

capitalizing on but avoiding the dreary drudgery of the beasts of burden of Mount Parnassus who unquestioningly haul up into the light whatever they are paid to go for, from the psycho-physiological powers of plants and acids to the techniques for manipulatively conditioning the behavior of individuals and crowds. Thus, not a few captains of education have recently found themselves terrorized by magically powerful mobs of participants in their apprentice programs in sorcery.

That is to say, no serious program of curricular reform can avoid insisting upon the necessity for the community of students, senior and junior, to devote some substantial part of its energies to radical, critical reflection upon the nature and ultimate significance of its own scholarly and scientific activity.

Curricular reform in this last sense is a great deal more difficult than the other part of curricular reform connected with providing an institutional framework appropriate to the education rather than the alienation of young men. The administrative bodies of Notre Dame can only allow and support such a framework, which is what this proposal aims at. If they do so, they will have to take a chance on my being able to recruit a body of senior students, a faculty, who will make that framework live in such a way that their activity may make some contribution to a critical, reflective reform on the level of the inner relationships of the love of knowledge and the lust for power.

The Proposal

In response to the three main areas of current distress (alienation of students from the community of senior scholars, alienation of students from the real life of the civil community, and the problematic character of some of the central contemporary views of the nature and function of intellectual activity) this proposal has four main parts: on the framework of a residential college, on a year of active work in public affairs, on the program of study, and on faculty.

The Framework of a Residential College

I propose that Notre Dame commit itself in principle to establish an experimental residential college named for St. Thomas More as a confederal unit of the College of Arts and Letters.

Its *physical plant* should include residences for the senior students, the faculty or body of professors, as well as residences for its junior students, classroom space, and a dining room where they may eat together. (Whether that can best be accomplished by modifications in one or more existing halls, or by new construction in which faculty housing would be an integral part, would be a matter for study.)

Administratively it should choose its own Master, with the consent of the Dean of Arts and Letters under whose office he would exercise his functions. Its internal administration both in respect to faculty and students should be of its own devising, again with the consent of the Dean and the relevant policy-making bodies of the University.

Academically it should be competent to establish its own programs of study, again with the consent of the Dean and of the Academic Council.

In size, it should accept no more than 200 students as a maximum and no more than 30 faculty as a maximum though it should in its early years begin more modestly at about 100 of the former and 15 of the latter.

In scope, it should cover the freshman through the senior years (though with careful provision made to allow transfer of students to other units of the university as well as transfer into St. Thomas More College from them).

A Year of Involvement in Public Concerns

I propose that St. Thomas More College attempt to make permanent and varied arrangements whereby each of its students would spend a year working in

It is aimed at breaking the insulation of so many middle-class, suburban young men from the concrete realities, pains, follies and hopes of civil society.

some public agency (whether local, national, or international in character) and that the year be an integral part of a five-year curriculum. It seems most likely to be possible and fruitful if it were to come between sophomore and junior years of study.

This proposal is designed to meet a number of needs. It is aimed at breaking the insulation of so many middle-class, suburban young men from the concrete realities, pains, follies and hopes of civil society. It is meant to keep the world of theoretical study open to the world of action. And yet, by not being organized as a substitute for a year of reflective and theoretical study it does not implicitly suggest that they, being interchangeable, are the same thing.

Modalities and concrete arrangements would, of course, have to be explored with diverse public agencies at the appropriate time. Should national policy eventually arrive at the point of demanding universal military or alternate service, St. Thomas More College would naturally seek a way to integrate its program with the latter.

Although there are disadvantages to adding a year to the collegiate program, the benefits may well more than offset the losses, even more so than for students who now opt for one or another of our present five-year combination programs. The benefits in maturity, broadness of view and of concrete experience seem likely to be of considerable weight both psychologically and academically for students returning to their upper-class studies. Such a year may also contribute materially both to broadening the horizons of their vocational choices and their ability to make them.

The Program of Studies

The *aim* of formal studies for everyone in the College is to be a basic beginning investigation of nature, number, society, being, knowing and God and a critical-creative participation in literature. In addition, more concentrated investigation would be undertaken in the last two years in one of the following areas: philosophy, politics, economics or literature.

Naturally, the details of the program will have to be worked out after members of the College have been recruited. However, it is intrinsic to such a venture that *study-patterns* vary substantially in terms of *subject*, in terms of *personal styles* and in terms of *experimental evidence*. I would propose by way of a working paper for further study that: the *concentrated studies* of the last two years be largely conducted as *tutorials* with occasional lectures; that *theological studies* be focussed in a liturgical setting (I would hope that a theologian could be found whose principal teach-

ing duties in the College would be exercised in preaching homilies of a quality equal to the intelligence of a university audience); *historical studies* be conducted largely in terms of a major reading list and regular exams over a two-year sequence; a year's introduction to *economic theory* be conducted in the format of one lecture and one seminar session per week; a year of *mathematical studies* be related to a semester's philosophical seminar on the problem of unity and plurality; that the program of *philosophical studies* be completed by a seminar in metaphysics and epistemological problems and a seminar in ethical and political questions; that *linguistic skills* be acquired by students without classes, using audio equipment and readings on their own as well as by eating at tables all the members of which are studying the same language and who agree to use it exclusively as one meal a day (thus initiating one of the techniques of language institutes); further, each course of study might profitably require that the student do some of his work in a foreign language in which he is competent or is developing competence; progress and competence may be checked by regular examination; that a sequence of *literary studies* be pursued by all students in a combination of lectures and seminars that ought to bear fruit in the form of a decent layman's ability to write creative prose and employ some major verse forms in works to be read to the college after dinner toward term end and that ought to bear fruit in an annual dramatic festival presenting four plays, one ancient, one medieval, one modern, and one written by a senior in literature if we be graced with such capacity; (as for *music*, I should hope that our proceedings, sacred and secular, might be attended by so much as our talents and a decent fear of offending Euterpe might allow); in lieu of formal *physical education*, we would organize some regular program of intramural sports suited to our capacities as well as to the development of power and grace of movement.

Since a College of this size cannot properly offer instruction in every subject, two provisions seem necessary: first, that students be allowed to take regular courses in the College of Arts and Letters where their needs and the capacities of St. Thomas More College do not coincide; second, that *major concentrations* be offered only in *comparative literature*, *economics*, *politics* and *philosophy*. There are two reasons for that choice. The subjects tend to form a balanced body of studies and, practically speaking, I am not so unlearned in any of them that I would feel myself utterly asinine in attempting to draw together an initial faculty in those areas who might plan the program of studies in detail. If St. Thomas More College proves to be a success, other colleges, more or less similar, might be begun with other combinations of central disciplines.

Senior Students (faculty)

Absolutely essential to the success of St. Thomas More College are the human beings who form its core. This kind of project can only succeed if men can be found who believe that a college or a university is essentially composed of students, whose vocation it is to be students and whose lives of study, both in respect to their objects and in respect to the manner in which they are lived, are broadly relevant to human existence. Short of that, it seems like an arbitrary procedure to invite a considerable number of young men to spend some years of their lives in a college or university.

Evidently, such a position runs contrary to current opinion according to which a college or university is composed of administrators, professors, and students.

But the American practice of entrusting administration to captains of education who are not first of all students has been good for the building trades but of dubious value for the deepest concerns of the life of the intellect. Similarly, the view that to profess an intellectual discipline is to be a knower who dispenses his knowledge to the ignorant (rather than a student who tells companions on the way what he has seen of the road and questions them as to their experience of it) has been effective in producing a rather deep and widespread distaste for the intellectual virtues among those young men who alone, from a bureaucratic point of view, are students. More deeply still, the view that rational inquiry consists in the search for manipulative formulae capable of producing a powerful control over nature and society has produced a vast amount of change in our physical and social environment while simultaneously producing a widespread revulsion against reason and its works, that is to say against rational inquiry or study, as being finally antihuman and antinatural, destructive of everything for which a decent man may hope and an enticement for the forces of man's murderous pride.

In short I propose that a search be begun for a core of senior students (faculty) for the proposed College who would be prepared to administer themselves such things as needed administering and to share that task with the junior students, and who would be prepared to share their lives of study with those junior students in a common place of residence.

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Naturally, concrete problems will present themselves. Should the faculty in St. Thomas More also hold appointments in the departments of the College of Arts and Letters? It seems to me desirable that most of them do so, especially with a view to offering graduate courses in their respective areas of competence and to keeping St. Thomas More in broad contact with the rest of the University. However, it also seems desirable that St. Thomas More have independent power to appoint, at maximum, one-half of its own senior members without connection with the existing departments of the College of Arts and Letters. Should the senior students (faculty) of St. Thomas More be initially recruited from the present faculty of Notre Dame? It seems to me that a considerable part of it should be, with perhaps no more than one-half, at maximum, initially recruited elsewhere.

In the main, those problems will have to be solved in detail as the College takes shape. The point, for the moment, is what concrete steps can be taken now to start that process?

Conclusion

For the present, I ask the University to make a decision in principle in favor of the establishment of an experimental residential college along the broad lines suggested and to authorize me to constitute a small working committee of about six members to explore the problems and to formulate a detailed proposal for setting up the college to be presented to the competent bodies of the University at the earliest possible date. □

Living in Holes
Dying in Holes





PHOTOGRAPHY—BEN THOMAS



I learned
that this is a world of bodies
each body pulsing with a terrible power
each body alone and racked with its own unrest

In that loneliness
marooned in a stone sea
I heard lips whispering continually
and felt all the time
in the palms of my hands and in my skin
touching and stroking

Peter Weiss, *Marat/Sade*

Mario Corradi

Lo Giorno Se N'andava or Dusk at Old ND

Before going home I should like to share with the many friends I have at Notre Dame some thoughts I have had over the two years I had the good luck to enjoy their friendship.

Introduction Jocose

I ARRIVED at Notre Dame from the Old World in September, 1967. I arrived at night, like thieves and death, and I found a place at Moreau Seminary. My English was almost nil, my enthusiasm indescribable. The New World had opened the corolla of my curiosity and I felt my mind virgin, desirous and ready. I still remember my first day at Notre Dame. I loved the place; love at first glance. I walked the whole day. That was my first trip on campus, but not the best. I had in fact a strange feeling: something was missing, something was wrong, but I couldn't figure out what. Not the domes: well, I knew the Americans have a British-complex. Not the guys: all of them had the usual 32 crest-teeth according to the standard regulations. Not the Library: I had seen in my life thousands of architectural accidents . . . what was wrong? *Lo giorno se n'andava* . . . it was almost sunset and I had not yet discovered what that strange feeling was. I decided to give up, to forget all about it. Nothing was wrong with Notre Dame; the problem was certainly with me.

The sun was dying, when . . . ZAP! The last sunshine flashed through my mind: THE GIRLS — I screamed — WHERE ARE ALL THE GIRLS? In 24 hours the only girl I had come across was a poor woman who, besides having a painful perspiration problem due to the gold which covered her skin, had been condemned a long time ago by the founding Fathers to look at South Bend for the rest of her life. A doom which had made the myth of Sisyphus an enjoyable kindergarten work-out.

Later, I was told that actually the girls still ex-

isted, but that they had been put together in a reservation across the street, a reservation that I could see with naked eye. Oh, there was the forbidden fruit . . . and as I walked I could see with naked eye. Oh, there was the forbidden fruit . . . and I walked back to Moreau; but my mind was journeying through the meadows of oblivion, the pastures of pleasure, when, for the second time . . . ZAP! Yelling ostrogothic monosyllables, a cohort of warriors sprang out of the bushes; they were armed from head to toe. Their faces darkened, they had a threatening look about them and I screamed again, but this time out of terror: THE RUSSIANS ARE COMING. And passed out.

I was told later on that actually those soldiers were not Russians — gracious heavens — but N.D. students, and that the only difference between them and the others was that the others played football-games, their war-games. That was really a good, I thought, and still do think. Unfortunately, though, these two years I have noticed that those young men have not been used and appreciated. We've gone through all kind of troubles: panty-raids, food-poisoning, riots, sit-ins, trustees, sleep-ins, parietal hours and pornography; and we never used them. What do we need external force for? Why should we call the local police or the national guard when here at home, we have access to 1300 federal soldiers? And not professional, brutal soldiers, but officers with a "college education"!

And so my new adventure in the New World began, exciting as any, the most fantastic two years of my entire life. The first year was explorative: I had to pick up the language and get accustomed to the mythical American way of life. Of that year what mostly impressed me were the pep-rallies, gatherings of people which made me nostalgic of those good old days when my dear fellow Italians, more than 30 years ago, used to gather in Piazza Venezia to acclaim, glorious on the balcony, their *Duce* — a word which, as you know, is just an Italian adaptation of the English *coach*. Yet

they were gatherings which excited and worried me at the same time: what a pity if it would end up in the same way!

Well, after ten months of conscientious noncommitment I went back not just to spend the summer with my folks, but especially to solace my European nostalgia; and in September I was back again, this time as teacher of philosophy and prefect of Dillon Hall.

Out of Jocularly

FIRST OF ALL I want to give thanks to (roughly) 200 people: my students. They gave me some of the happiest hours of my life. I enjoyed teaching them, and I learned a lot. To my older colleagues who live in the grand (or little) ivory tower of academic ataraxia, I would say: come to live on campus, let your ears be blown by their stereos, lose some rest, but open your hearts and listen to them. If they are the future of America, America has a great future. Only one thing I fear: as soon as they walk out in your wide wide world, they might accept the rules of your game. I know, unfortunately, quite a few seniors who have already frozen the receptivity of the first three years, and have already packed their cultural bags, ready to become the salesmen of their own education. How much is an ND degree worth? Ten thousand? It might be a million. For them the graduation procession will be the first rehearsal of their own funeral. And that is sad. Because the American students are the most sincere, honest and receptive young men in the entire Western world. To know them has been refreshing, and I'm grateful for that. For those who share Napoleon's feeling (who used to say: *cette vieille Europe m'ennuie*) a trip to the U.S. and a stay at Notre Dame is the most regenerating experience. But, of course, education in the U.S. is not the garden of cultural delights! There are many things which are awkward in this system. I would like at this point to spend a few words on American education compared with European, limiting the range of my analysis to the liberal disciplines.

The American university is better organized. A few data: Notre Dame has about 700 faculty for 7000 students. My university in Milano has 125 faculty per 25,000 (yessir 25,000) students. That is the basic element for the good functioning of a university: as many professors as possible. A good professor need not win a Nobel Prize. He has to be competent, tolerant and especially available. And here is the dilemma: to be a professor you have to publish; and if you want to publish, you cannot be available. The American system has not solved the problem, but at least, with so many faculty, it can certainly handle it better. It took me two years to write my dissertation and in that time I saw my professor twice. Moreover, the system of independent departments seems to work so well that it has been taken as a model for the reform of the Italian and German university systems.

The discourse on the "quality" of this education is a little different. The American University has its own Damocles' sword: the American high school, the greatest cultural tragedy in the Western world since the fire of Alexandria's Library. It is notorious that the philosophy behind the high-school system is supposed to be Dewey and American pragmatism. They say: the European high school tries to form little scholars, we try to form good citizens . . . as if a citizen to be good, had to be an ignoramus. The American high school is such a waste of time that when a student gets to college, he cannot select his major

immediately, but needs two more years of "general culture." What the hell has he been doing for the previous 12 years? Is it humanly conceivable that there are high schools that teach how to answer the telephone, organize a cocktail party or receive guests? High school occurs at a time when the mind is more receptive; and yet incredible amounts of time are spent in trivia and especially in athletics, the omnipresent omnipotent athletics, the point omega of the whole *morongogenesis* process.

With this handicap the first two years in college cannot be only an enfeebling intellectual marathon to make up for the good times enjoyed in high school. And yet the American students have some talents that the Europeans have lost sometime before the foundation of the University of Paris: creativity, compassion and seriousness. The Europeans have a better preparation. Big deal. Usually their cultural sophistication is used for rhetoric-contests, and most of the time is a display of sciolistic wisdom.

A good example of what I mean might be indicated by the different impact of Existentialism on the two sides of the Atlantic. At this moment to profess the existentialist creed in Europe is a sort of intellectual suicide. One might profess his lining with Al Gassendi or Hermes Trismegistus as well. Now the philosophical *verba* are structuralism, neo-Marxism and hermeneutics. In this respect we might say that European ideas debark in the New World at least twenty years late. But the difference is that, in the mother country, they never become anything more than topic for absent, complacent, bloodless academic jousts; in this country they become life problems. My students here helped me to find again the sense of Philosophy as Philosophy-for-Life. A great thanks to them; and with that I would like to extend my observations to the Notre Dame student body in general and the life on campus this past year.

A Balanced Finale

I WANT TO FINISH my *pensée* with one sorrow and one joy. The sorrow is the SLC. The SLC might be deemed in Freudian terms as the "brother-clan," the clan, composed of the exiled sons who kill and devour the primeval father only to assume his role and introduce taboos and restraints. Once upon a time there was an almighty, paternalistic president; now there is an almighty, but probably even more paternalistic, Administration-Student-Faculty SLC. Look at the way they have handled the problem of parietal hours. To be able to receive in my room anybody I want is not a "privilege" that somebody can graciously "grant," it is my RIGHT — especially if at the very beginning of the year my prefect piously told me to take care of the hall because that is now my "home." And the SLC couldn't possibly *permit* the exercise of a right which has been partially recognized one hundred and twenty-five years too late!

The joy is the new Institute on Nonviolence, an Institute which has raised so many expectations and hopes. Think for a moment. On the other campuses students recriminate, discriminate and alienate themselves and the rest of the country over the issue of ROTC. Why should we fight violence with violence? ND students, yes, Mr. Eckleman, the *intimidated* ND students, instead of giving the president the headache of a demonstration, propose to him an Institute of Nonviolence. And the President accepts. And finds the money.

It would be too easy to indulge ourselves. Let's rejoice. □

Biafran Memo: The Myth of One Nigeria

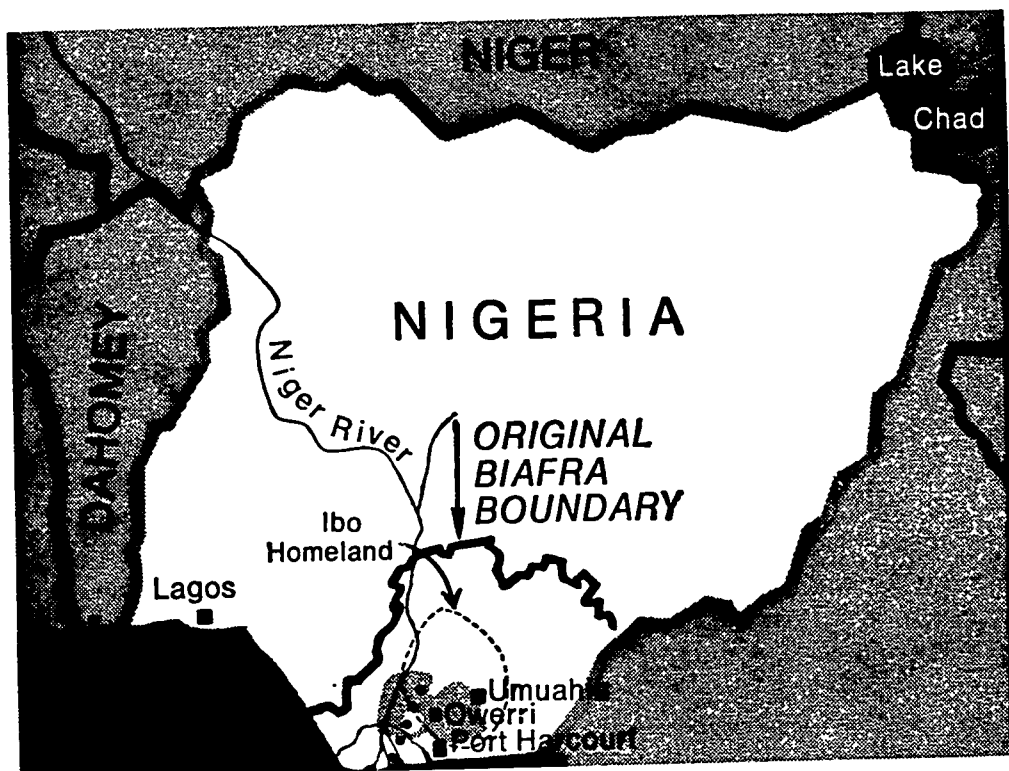
THE difficulty of understanding the political affairs of the third world is generally conceded until the point comes for military intervention. Then the burden of understanding shifts to the major powers, the United States and USSR, since it is commonly felt (and with some justification) that they know more about military intervention. Such is the essential approach that led to Vietnam and the approach underlying American hesitation over Biafra now. The meaning of intervention is understood in such a limited way that, of course, action is hampered.

The case of Biafra can probably best be understood by first looking at the recent parody of it in Anguilla. Anguilla is a small island, three miles wide by fifteen miles long, near Antigua; and until recently, it was a portion of a British associated state of St. Kitts, Nevis and Anguilla. Anguilla felt that the enforced governmental structure did not allow it sufficient freedom. So Anguilla elected its own president and declared that it was independent from the other two (equally small) islands. The result was, of course, that the British paratroopers were sent in an almost classic miniature of colonial action and the Anguillans were put in their place.

The situation in Biafra itself is, needless to say, more complicated, but all the elements of the smaller affair are present. The civil war, which five months ago verged on genocide, broke out two years ago between the Federal Government of Nigeria and the eastern provinces. The tension that led up to the war had reached a dangerous state even a year and a half earlier when the regional and tribal feuding within

Nigeria led to mass slaughters of up to 30,000 Ibo tribesmen. Nigeria, as a political state, is constituted of several hundred peoples of varying cultures and languages; the British in their colonial domination had drawn a great deal of their strength from the rivalries of these peoples. They were, however, as little prepared for the translation of tribes into political entities as the natives themselves were. British colonials managed to set the stage for the present war by the design of the original constitution of Nigeria, founded as it was on regional differences and the need for foreign involvement in the use of the rich natural resources of the country. This constitution arranged that by 1960 each of the separate regions, each with a dominant tribe, would become a political party. The ethnic identification of a political party again strengthened the divisions and weighed heavily on any attempt to draw the country together as each group vied for control of the Federal Government. After fruitless attempts by a Federal Government at the amelioration of regional and tribal differences, a military coup took place and another effort was made in the same direction; again the efforts were in vain and that military government was replaced by another with a clear ethnic bias. As the Biafrans in the government were systematically eliminated by this coup, the eastern region of Nigeria declared itself the Independent Republic of Biafra in May of 1967; two months later, the civil war broke out.

CONFUSING as it may appear, irrespective of the background of dissension, the Federal Government will not admit the ideal of one Nigeria is impossible.



The most obvious reason for this is that with the secession of Biafra, secession of other tribes could follow. This is also, of course, the reason that only four small African states have granted Biafra diplomatic recognition; the entire continent could be destroyed by the dissension signaled by the Biafran precedence of one tribe, one nation-state.

The Biafran contention is a simple one and there is a great deal to back it up: they feel that their country is threatened with extinction. The massacres that led up to the secession were, they feel, clearly political in nature; they occurred simultaneously in five large cities across the region and there was little or no discrimination between politically motivated people and ordinary citizens.

Titling a war genocide is a difficult thing to do; it has a considerable starkness and desperateness about it. The program which is now given that label was conceived as a purely political one. The Nigerian military government adopted the systematic tactic of scapegoating one single tribal group, as a device for isolating and minimizing its opposition and as a means for generating a new Nigerian unity where none initially existed.

Since the leader of the East was an Ibo, since the majority of the eastern population was Ibo, and since most of the leaders of the earlier unity-oriented military regime were Ibo, the new Nigerian military government found it readily convenient to identify the Ibos as evil conspirators, as scapegoats to be blamed for the failure of the old federation. In this way, the Nigerians hoped to draw away the support of other

tribal groups from the new Republic of Biafra, and to forge a basis of Nigerian unity through shared hatred of imagined Ibo villains.

The Federal Government has, of course, consistently denied that it intends to deprive any ethnic group in the federation. However, this denial gains no credibility from the 12-state division of the country drawn up by the government, ostensibly to provide every major ethnic unit with its rightful territorial power base.

UNDERSTANDING the colonial policies of the British in Biafra is a good way to understand the enormous deception of the whole affair. Nigeria was, at the time of independence, widely hailed as the triumph of British colonial policy. This image of progressive nationhood in Africa has continued to fascinate the governments of Europe and America; and the initial picture painted of the civil war — a picture of a police action on a small portion led astray by a clique of evil men — was consistent with this image of Nigeria. The most deceptive aspect of this image-making is the continual supposition of the division between the politicians and their people. It is an easy picture to paint because it appears clear that whoever got Biafra into its present situation was aware that the heartland of Nigeria could be quickly and efficiently blockaded; it now also appears that the Biafrans undertook that burden in full awareness.

—Michael Patrick O'Connor

By The Skin Of Our Teeth: An Interview with John Knowles



*John Knowles, prize-winning author of *A Separate Peace* was on campus for the 1969 Sophomore Literary Festival. Meeting with SCHOLASTIC Executive Editor Philip Kukielski and SCHOLASTIC writer J. J. Deegan, Knowles spoke of his life-style as a student at Yale University and as an American writer today. The war, politics and America's leading antagonists also came under Knowles' fire.*

Scholastic: After the publication of *A Separate Peace*, some critics termed the book an "anti-war" novel. Joseph Heller objected to the use of this term in reference to *Catch-22*. Is *A Separate Peace* an anti-war novel?

Knowles: "Anti-" implies a tract of some kind and I like to think *A Separate Peace* is a work of art. It's not a crusade for a cause like pacifism. Instead it tries to illuminate aggression and hostility in the individual human heart and, therefore, give an insight into why there is war.

Scholastic: Here at Notre Dame the all-male environment is similar to Exeter's. Do you feel that this herding of masculinity is intimately involved in the hostility you mentioned?

Knowles: Yes. Tremendous rivalry and great affection are part of growing up. Adolescent and late-adolescent boys tend to develop that way in a kind of friendship and opposition to each other. It's built into the process of becoming mature. At Exeter or Notre Dame it's more intense.

Scholastic: There seems to be a turn in modern poetry especially in England and in the United States toward a confessional character. Was *A Separate Peace* in some sense a confessional novel? Do you see this dealing with psychological motives and inner drives as a trend in American literature?

Knowles: Yes, I think so. Freud and other influences have enabled people to admit more things to themselves than they could before. A "well this is me and all my warts" kind of self-revelation is going right through our films and literature. I think it's very healthy.

Scholastic: Has J. D. Salinger influenced you?

Knowles: No. It wasn't possible because I never read any of his work until after I finished *A Separate Peace*. I knew that he'd written a very good novel called *The Catcher in the Rye* about a prep school. So as not to be influenced by his work I didn't read it at all until several years after I finished my book. There are only two resemblances. Both concern an adolescent in prep school, and both are written in the first person. The resemblance ends there. I think *Catcher in the Rye* is a brilliant study of one character, Holden Caulfield. *A Separate Peace* is about four young men and interaction among them, a completely different structure.

Scholastic: What novelists and poets have influenced you then?

Knowles: Tolstoy, Proust. For the living ones, Vladimir Nabokov, Lawrence Durrell, E. M. Forester, all very much older than I am. One does not admire his contemporaries. Although I read some contemporaries with great interest.

Scholastic: Are you writing a novel now? Could you tell us a little bit about it or is that bad luck?

Knowles: Very bad luck. The title is *The Paragon* and it takes place at Yale University. And I'm on page 156. To go through any more would be tempting the Fates. It's that cliché: You talk your book away instead of writing it.

Scholastic: Did you know Bill Buckley while you were at Yale?

Knowles: Yes, I think he's a very formidable antagonist. He's a very charming person. Politically he represents his position. Senator Goldwater's campaign showed how few minds there are on the right, and I think it's healthy for the country to have spokesmen in that position. When I was at Yale we had an awful lot of Bill Buckley. He was the editor of the newspaper so I had great exposure to his views, and I must admit I haven't gone out of my way to read them too much since.

Scholastic: Wasn't Gore Vidal at Yale at about the same time? Do you know him?

Knowles: Oh, intimately. In fact I rented his house last summer and sat there watching the convention debates. I was for Gore because he's much closer to my political views than Bill Buckley. But I felt the debates were an exercise in rhetoric. Gore is a very quick-minded person, well informed and speaks to the point, while Buckley tends to take an enormous amount of time to make his point. I think he suffered in debate for that reason. Their final eruption was a fascinating psychological study. Just before they came on camera, we had seen the riot on the streets of Chicago. After the shot of the people being clubbed, the camera cut to Bill and Gore. Those scenes were so shocking that their nerves were out of control and that's the reason they started throwing those epithets at each other. There is tremendous enmity and real lack of sympathy between them, but I question how serious the feuds are. Sometimes they remind me of Fred Allen and Jack Benny. Buckley will debate Norman Mailer violently, then they'll both go off arm-in-arm. So there's a little bit of showmanship involved in these feuds.

Scholastic: Did you have any political run-ins with Mr. Buckley at Yale?

Knowles: No, I wasn't very politically minded when I was at Yale. I was too busy with the things that interested me like reading, writing, skiing, swimming, parties . . . developing. I followed his politics from some distance. It would have been bad for me to waste my time on politics. You can always become a responsible citizen later, perhaps, but at the college level I think it was better to just develop as a person and live. I'm suspicious of people who have extremely strong and well-worked-out political views when they're very young. It seems to me that the people who were really going to be valuable were still experimenting when they were 20, 21 and 22; they weren't that sure, they couldn't be that sure, and finally when they were about 30 they knew their minds thoroughly and really stood for something.

Scholastic: It seems that you're saying you now have more political views. How do you feel about the war in Vietnam?

Knowles: It's imperial war on the frontier of the American empire. The Romans fought on the Danube, the British in India, and we're fighting in Vietnam. We have a very sophisticated empire and we're doing what all great empires have done. I'm opposed to the war of course, but that's what it is, and I think it would be helpful if that were more generally recognized.

Scholastic: You were speaking of the hostility of politics and the hostility among individuals in *A Separate Peace*. Is this hostility symptomatic of America today?

Knowles: I think it's symptomatic of human nature everywhere. It certainly is stronger in America than in many other societies.

Scholastic: Would it be fair then to suppose that you take a fatalistic view of history?

Knowles: I do not, no. I sort of agree with Thornton Wilder's *Skin of Our Teeth*; that mankind has just gotten through by the skin of his teeth, one catastrophe, one terrible cataclysm after another. And I have that perhaps sort of naïve view that somehow we will manage. □

Movies

CAMPUS: Notre Dame's own small cadre of filmmakers will be screening their year's work within a week or so for the interested public. Short flicks by Stodola, Kahn, Dooley, Maier, Wehrheim, Haight, Hynes, etc. The material is, generally, both interesting and ambitious, and quite a bit better than what the student scene has produced in the past. Connors and his class made Notre Dame film-making a serious business this semester. Their results should provide a pleasant evening. Watch for date, time, place, or call 234-8550.

AVON: Call 288-7800. Rosenberg has managed to program *Hour of the Wolf* and *Shame* on a double bill that opens this Friday. Both Bergman films (*Shame* is his 29th) are excellent, and will, no doubt, sell out. These two are his most recent, and most personally revealing. Liv Ullman, the wife of the violinist in *Shame*, has also appeared in *Persona* (Cinema '69), and is currently living with Bergman in Sweden.

COLFAX: Call 233-4532. *Charly* drags on.

GRANADA: Call 233-7301. Mike Nichols' *The Graduate* returns for another few weeks of unjustified money-making. Nichols is good, not great; *The Graduate* is fair, not fab, and the only humor involved in either is their ability to extort self-indulgent daydreams from an egocentric college "community."

STATE: Double billing of *Valley of the Dolls* and *Planet of the Apes*. Neither of these films makes the slightest pretensions to "art" or "conscience" and possess, therefore, a weird simplicity that sort of absolves their stupidity. Drugs and monkeys — what can I say?
—F. X. M.



Athlete Of the Year

IN their seats, those 68,728 fans seemed engulfed by John F. Kennedy Stadium — a vast, ugly structure of capacity 102,000 people. But at game's end, they must have seemed like half the Eastern seaboard populace to a handful of Notre Dame football players who were trapped en route to their dressing room and besieged for autographs.

There was Bob Olson, his face minus a chunk of flesh, signing dutifully, speaking infrequently. There was Chuck Zloch, relishing the moment thoroughly, although he would later complain (in an effort to appear less the "hot dog") that one of the managers "should have come out and rescued me from that mob."

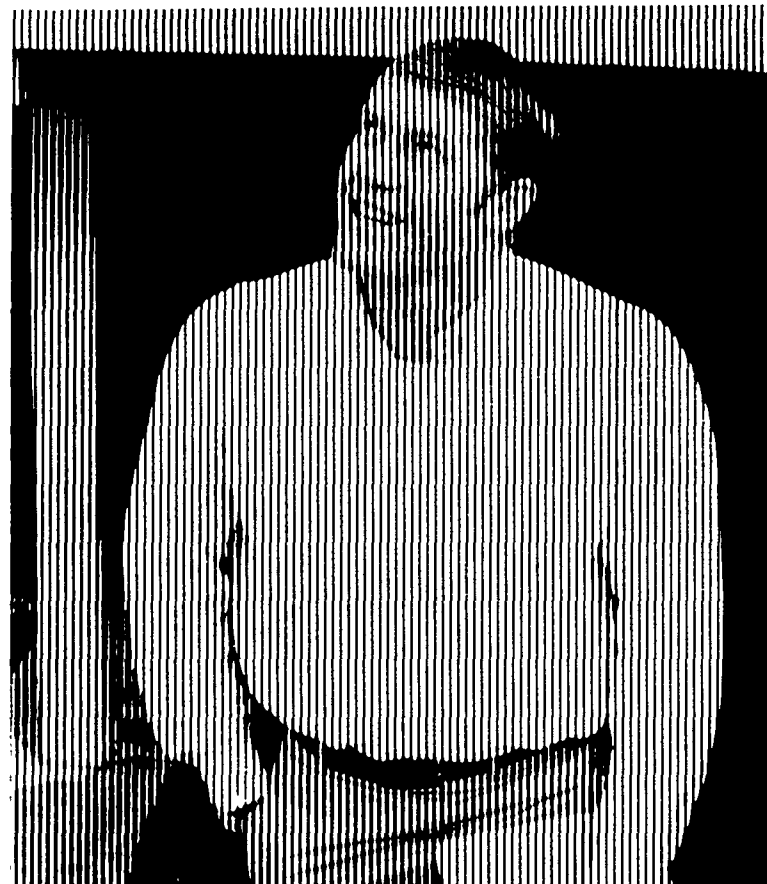
And there was George Kunz, smiling that smile which has adorned American Dental Association posters.

"Take your shirt off, George. Give us your shirt."

"I would if I could, sir, but we're not allowed to do that. I'm sorry. . . . Whose pen is this? Excuse me, I have someone's pen. Whose is this?"

IT was only the second game of the year (1966). At first they told me it was just a sprain and that I should stay off it, which I did. Then the doctor looked at it. That was about four o'clock and by five-thirty I was in the hospital for a knee ligament operation. It was very disappointing after all the work we did in the spring and pre-fall practice. Then I played only one game and a minute, forty seconds of another. When the season was all over, I felt they had left me back at the gate. I couldn't hold a grudge against them, but it's something I've always regretted. I was always getting treatment on my knee when they were practicing. I got to eat at training table, but I never really felt like I belonged."

I WAS nervous, very nervous for that game [the 1967 opener against California]. I didn't really think Terry would throw to me, but he did — twice, and I dropped both of them. Next week in practice, the coaches were putting in Tom Lawson or Jim Winegardner when they needed a tight end who could catch the ball. They were really down on me and that can



be very deflating, if you don't take it the right way. You can't blame them. They want to win. You have to look at it realistically: How many passes did they throw me? Two. How many did I miss? Two. You can try to tell yourself you deserve another chance, but you don't. You're not the only guy they have."

MARTY McNAMARA is a fabulous guy. He saw some evils in our community here and he tried to point them out by publishing a magazine, *Vaciline*. You can't condemn him for it. He put his reputation on the line with it. He's willing to accept criticism, to walk down the quad and hear people say, 'Look at the creep.' "

I WOULDN'T say the spirit here is decreasing. It's changing. When I was a freshman, I remember going to the first pep rally. It was right after that great 1964 season and the excitement was very high. Since we've had these last two seasons, 8-2 and 7-2-1, the spirit has sloughed off a little. Part of it is because this is the only place in the country where 8-2 is a mediocre season. But mostly it's because there are so many other activities now. There's much more than just football. In 1964, I didn't even know who the Student Body President was; it didn't mean anything. Students are more concerned now, student politics is emerging, along with the Student Life Council. But there are still 7,000 screaming maniacs in the stands every Saturday and they give us a great lift."

THAT is the George Kunz who won the SCHOLASTIC Athlete of the Year award last Sunday by polling more votes than the other six nominees combined.

It is an extraordinary quality of Kunz that he appeals to both straights and nonstraights on this campus, that he is admired by jocks, rah-rahs, radicals and hippies — all at the same time.

It is his special knack to say that everybody is a fabulous guy and retain a sincere effect, to slip six thank you's into one sentence and make each one count, to seek the owner of a meaningless ball-point pen in a throng of football fans and make the search seem worthwhile.

—Terry O'Neil

We, the undersigned, are students at the University of Notre Dame. Within the next few years we face the possibility of induction. Many of us feel, however, that the Vietnam war is a particular atrocity which we cannot condone by our active participation. Others of us feel that any war is of itself immoral. Others claim that the process of conscription is incompatible with a society that considers itself to be free.

Whatever our individual reasons, we now feel the necessity of making our belief public; after serious consideration, we the undersigned affirm that at least while the Vietnam war is in progress, we will not serve in the military.

Douglas K. Allaire
Joseph Bagiackas
Charles Barranco
Peter H. Beckman
Pat Berg
Frank Bonnet
Thomas M. Booker
John Boughton
Barry Breen
Joseph Michael Brennan
Stephen Brennan
Michael Bresnahan
Daniel Brouder
Gregory G. Brown
Jim Cain
Tom Carlin
Lawrence B. Cavalier
Walter F. Coords
Dave Coulter
C. Davis
Fred T. Dedrick
William Francis Dell
Henry M. Domzalski II
Charles Downs
John Driggs
James Durand
G. Peter Eiswirth
William L. Elliot, Jr.
Andrew Fedynsky
Michael P. Feeney
Charles J. Frantz
John P. Franzola
Terry S. Goodwin
Michael Hacker
Martin Hagan, C.S.C.
Robert Wilson Haight
Dennis P. Heaton
Thomas M. Henchan
J. K. Higgins
David Hirschboeck
Michael J. Hollerich
Wayne Howard
Brett Huston
Stephen John
Mark David Jones
Michael Karwoski
John Kaschewski
Kevin R. Kearney
Terrence Kelly
Anton P. Kemps
Harry Kiefer
John Kirby
John Dennis Kohler
George Koszis
John J. Kraniak, III
Andy Kuzmitz
Richard A. Lavelly
J. Leahy
John Leonard
Charles S. Leone
William R. Lesyna

Richard M. Linehan
Chad Love
Timothy J. MacCarray
W. Kelley Macke
Craig S. Malone
Peter McGrath
Brian M. McInerney
Jerome M. McKeever
Philip R. McKenna
Charles F. Miller
Bruce T. Monick
Daniel L. Moore
Richard F. Moran
Stephen Moriarty
Charles Morris
Sean T. Murphy
Thomas R. Noe
Michael Patrick O'Connor
Richard J. O'Connor
James M. Pellegrin
Louis Pelosi
Charles A. Pfeiffer
John G. Powers
Michael T. Powers
John Putzel
Michael P. Rehak
Stephen Reitz
Richard M. Riehle
J. M. Robbie
Edward W. Roickle
William B. Rose
Joseph Russo, Jr.
Bernard M. Ryan
David Samora
Mark D. Saucier
Joseph J. Sepkoski, Jr.
Raymond J. Serafin
Mike Shaughnessy
Ross Simpson
Richard J. Smith
Ron Smith
Dominick Sorise
Bill Spicuzza
James Stanglewicz
John E. Stith
Richard W. Tarara, Jr.
William C. Thieman
Thomas A. Uebbing
Romuald M. Waciak
Brian Walsh
William Dary Watson III
John Wehrheim
Ron Weisenberger
John R. Weitzel
Steven J. Wieland
Eric Wieschaus
John Wilson
Henry W. Wood
Charles B. Wordell
Stephen Y. Yavorsky

We are willing to discuss this petition and/or our beliefs with any interested students and faculty.

The Last Word / Rich Moran

ONE Friday over Easter vacation, Joel Garreau, Tom Payne, editors emeritus of the *SCHOLASTIC*, and I were sitting in the office. Payne was delivering orations on the nature of the good man, the good state and the good God—while denying the existence of all three. Garreau and I were attempting to put a custom-made, eighteen-inch muzzle over Payne's mouth so that we could read the St. Mary's course evaluations.

The phone rang; it was Bill Luking, editor emeritus of the *Observer*. Luking, Robert Sam Anson's heir to the *Time* magazine coverage of Notre Dame, was trying to put together a file on radicalism at Notre Dame. He asked me a few questions and got the usual superficial answers: "No, there are not very many demonstrations here at Notre Dame"; or "The radicals, well, they're very unorganized, sort of an undefined and nebulous group here at Notre Dame."

Luking was obviously impressed with the enlightened thought of my statements so he asked to talk to Joel. Garreau came to the phone; and I went on with my reading of the evaluation of Bruno Schlesinger's Humanistic Studies 121 course. But as is the custom among media people, I listened as Joel talked to Luking.

Garreau's insight into radicalism at Notre Dame was not quantitative; he did not mention the frequency of the demos or the average number in attendance. Rather, he drove deeper—into the motivation for radical action. Notre Dame radicals, most of them anyway, are Christian rather than Hegelian. And for them, Christianity is more than a code of sexual mores.

The Marxist reformer calls himself radical because he believes that the environment must be radically changed if behavior is to be changed. A radical change, for him, is one which demands that the roots (the

Latin *radices* means roots) of society be pulled out. According to the Marxist, a radical change in the environment will produce a corresponding change in behavior.

BUT THE Christian means something different by "radical." He means, first of all, that his actions are rooted in the person of Christ and that the meaning both of his life and of his actions is grounded in Christ. This radicalism is based on the belief in the spiritual dimension of man. To act radically is to act according to the spirit. Thus, the Christian radical, if he is to deserve that epithet, must pledge himself to understanding, the kind of understanding that can relate a philosophy of action to a philosophy of being.

It really seems to me that this is ultimately "what's right with Notre Dame." And it seems that this is what a Christian education is about. Many of the people here who have been called radicals base their radicalism not on environmental or historical determinism but on a personal creed, a creed which is rooted in history and in pursuit of understanding.

Perhaps, this is why we called E. A. Goerner's proposal (on page 12) radical. Radical is not, in this usage, just a quantitative term. We do not simply mean that the changes are sweeping. More importantly, we mean that they are rooted in Christian history and that they are part of a quest for understanding.

In this, the last issue of the 1968-69 *SCHOLASTIC*, we are urging what other editors urged in the first issue: a radical restructuring of the educational system here. But, finally, we have a plan to offer. The plan is only experimental; but it is a beginning. And we claim, as Mr. Goerner claims, that the plan is founded on the true idea of a Christian university.



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