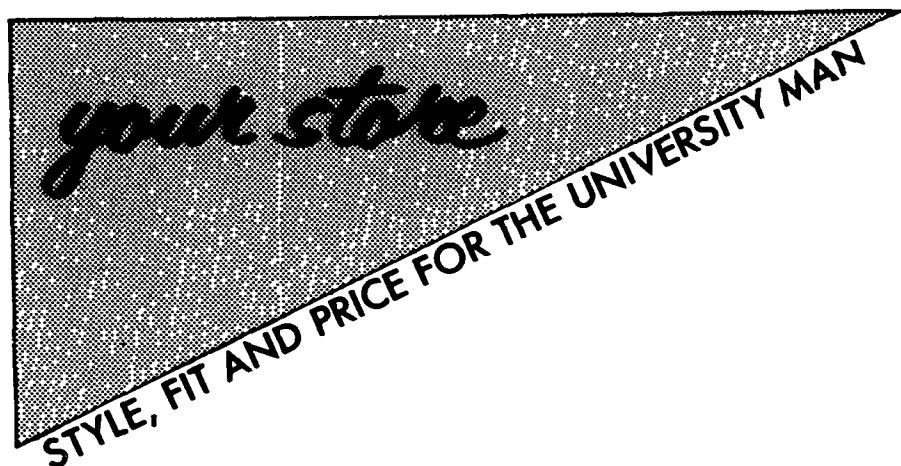


**scholastic    september 19, 1969**



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# Markings

## The Ides

*In its early days, the Vietnamese War aroused little dissent. As with the Korean War, opposition was widely scattered; patriotism, as they say, ran high. But when it became clear that victory would be no easy thing and that guerrilla warfare possesses its own atrocious ugliness and when Vietnamese regimes continued to topple at the beckoning of the State Department, some question was raised concerning the practicality of the war. Some question was raised concerning the morality of the war. Failure often introduces startling introspection.*

*It was Eugene McCarthy who focused the dissent. Quietly wrenching delegates from the camp of Lyndon Johnson, McCarthy hardly mirrored the archetypal leader. He merely served as a point of convergence for those with moral and political objections to the war. Since McCarthy's political demise, the fire of dissent has continued to spread. But the torch of Prometheus has not been passed, only dropped. No incident or person has succeeded in concentrating the flames. And so it burns wildly, without direction and with little cogency.*

*The Vietnam Moratorium Committee has selected October 15 as a day in which the people of America, especially the students and professors*

# of October

*of America, suspend daily operations and work for peace. A call, not to arms but to alarm, of the Committee appears below. Its words belong to the Committee; its sentiment belongs to all Americans who seek peace, not war. Despite the fact that they were written three months ago, they have the urgency of more than a decade.*

Ending the war in Vietnam is the most important task facing the American nation. Over the last few years, millions of Americans have campaigned, protested, and demonstrated against the war. Few now defend the war, yet it continues. Death and destruction are unabated; bombs and fire continue to devastate South Vietnam. Billions of dollars are spent on war while the urgent domestic problems of this country remain unattended. Moreover, the war has had a corrupting influence on every aspect of American life, and much of the national discontent can be traced to its influence.

The discredited policies of the past which have brought about this American tragedy have not been changed. We follow the same military advice which has created a futile and bloody conflict while we

cling to the same policies which have caused the Paris negotiations to falter. The token displacement of 25,000 troops over a three-month period simply is not the substantial change of policy that is so desperately needed.

Thus it is necessary for all those who desire peace to again become active and help bring pressure to bear on the present Administration.

We call for a *periodic moratorium on "business as usual"* in order that students, faculty members and concerned citizens can devote time and energy to the important work of taking the issue of peace in Vietnam to the larger community.

If the war continues this fall and there is no firm commitment to American withdrawal or a negotiated settlement on October 15, participating members of the academic community will spend the entire day organizing against the war and working in the community to get others to join us in an *enlarged and lengthened moratorium in November*. This process will continue until there is American withdrawal or a negotiated settlement.

We call upon our universities to support the moratorium, and we commit ourselves to organize this effort on our campus and in our community. We ask others to join us.

# Markings

## Fred Dedrick / Crisis in Conference

*"Those who profess to prefer freedom and yet deprecate agitation are men who want crops without plowing up the ground."*

—FREDERICK DOUGLASS

Ever since the scandal linking the CIA with the funding of the National Student Association, the position of NSA with regard to the student movement has remained somewhat confused. Various groups within the organization have attempted to give it direction but basic structural deficiencies have inhibited constructive action. The essential drawback is the fact that NSA is an organization of student governments. Until only recently most student governments were no more than service-oriented groups who ran dances, concerts, and sometimes tried to get hours changed. The people that helped bring about reforms were usually working outside, often against, their student governments.

Eventually it became apparent that a chasm was opening between the universities which had resolved most of the petty issues revolving around hours, course requirements, dress codes, etc., and smaller colleges which had only started to rid themselves of these annoyances. Included with students from the University of Wisconsin, University of Chicago and University of Minnesota were people from St. Mary-of-the-Woods, St. Therese's College and hundreds of other small Catholic women's colleges. Each student brings with him a different political perspective; each student body varies tremendously in its needs and the power it has to fulfill them.

All these differences began to work against each

other when the annual National Congress began in the middle of August. Held in the dry, sweltering, dirty town of El Paso, Texas, about five minutes north of Juarez, Mexico, the convention, surprisingly enough, drew more people than expected. Problems of overcrowded hotel rooms, nauseating food, and fluctuating schedules quickly developed and sustained themselves as annoying drawbacks to the business at hand.

The first few days were divided into regional meetings (Ohio, Indiana, Kentucky are a region) and workshops with topics like Anti-Racism, War as a Way of Life, Academic Reform, etc. However, the Congress only began to get interesting when a group of students, led by Bill Shamblin, NSA Executive Vice-President, decided to refuse to pay the El Paso city sales tax in order to protest the deteriorated housing condition of the residents of South El Paso. The city, since it was receiving about \$20,000 in revenue from the students at the Congress, quickly co-opted the move by turning its back on the tax refusal. Having reached a dead end, Mr. Shamblin demanded that the tax be enforced uniformly and got himself arrested for loitering when he persisted in that point to a cashier. While this act in itself achieved no more than the expenditure of NSA bail money it did raise the level of consciousness of many individuals. More essentially it foreshadowed later action which also cut through committees and studies to activate the Congress.

All during these various activities, the black students were meeting together, discussing their relationship with NSA and the possibility of forming an in-

dependent Black Student Union. Led by a fascinating girl named Gwen Patton, the black students, as usual, were well organized. What especially bothered Miss Patton was the incompetence and racism with which the NSA staff had handled programs for blacks. During the middle 60's NSA raised money during the Fast for Freedom but instead of sending the money to finance Southern projects in Mississippi and Alabama, NSA decided to use the money to support a white-administered civil rights desk in Washington. It also seems that NSA, even after black power, felt that a white man could administer the Southern project better than a black man.

At the same time that the black students were finding NSA ineffective and perhaps incompetent in dealing with the needs of black students, a group of people in the Anti-Racist Caucus were getting into a heavy rap on white racism. The scope of their workshop was fairly extensive and discussion topics ranged from the Class-Caste system to Racism in the Churches.

What frustrated both groups centered around the fact that the vast majority of the students acted as if the problem of racism was not that important. For these students, only the shock of confrontation would be effective.

On Monday, August 25, all the delegates and alternates assembled in the gym of the University of Texas at El Paso. As usual it was a hot night and as the Congress sat through the presidential nominating and acceptance speeches of three or four candidates, people began to have the feeling that there were more important things to be doing. One especially hot-tempered black student suddenly demanded that he be allowed to speak. When he started to make a resolution, the chairman ruled him out of order and his microphone was turned off. Incensed at being denied a chance to speak he threw down the microphone and attempted to overturn the table he had been sitting at. At this point other black students rushed over and tried to calm him down. The speeches resumed. Fifteen minutes later a white student who had done an amazing interpretation of President Nixon rose on a point of privilege and launched into the same routine. When the chairman attempted to cut him off the white crowd responded by asking that he be allowed to talk. Unfortunately, the chairman acceded. The black students were incensed — a black man with an important point to make was denied speaking privileges while a white man rising as buffoon was granted these same privileges. It now became clear to the blacks that NSA was more concerned with parliamentary procedure and jokes than with the oppression of black people.

Quickly Mohammed Kenyatta, an official of the Black Economic Development Conference, mounted the stage and attempted to speak but the microphone was just as quickly turned off. The white crowd booed and

jeered, demanding that they get off the stage. Eventually all microphones were either unplugged or turned off and the people moved toward the stage which the black students had by now "liberated." Realizing that the meeting would not go on until the issues of anti-racism and black separation demands were discussed the assembly broke down into small groups and began talking about these specific questions.

All the next day the Anti-Racism Caucus held meetings and attempted to convince white students of the primacy of antiracism work. They declared the incongruity of an organization whose composition was 90% white attempting to meet the needs of black students. Finally they explained the Black Manifesto and its reparation demands.

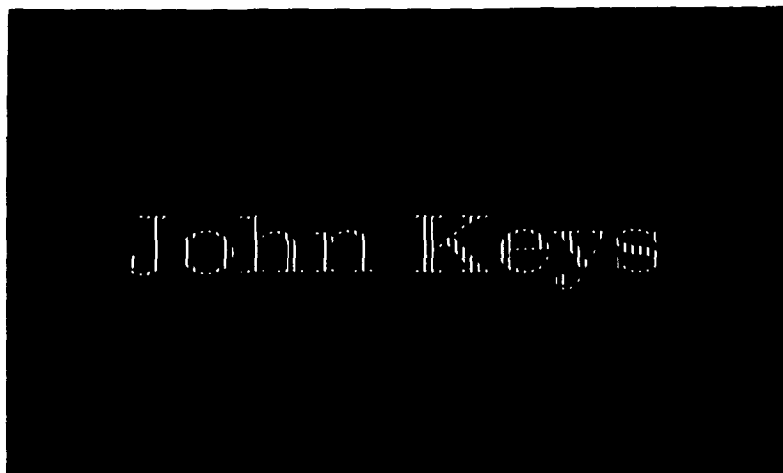
Although disappointed by the number of people taking part, the caucus was elated that night to see the Congress overwhelmingly pass a resolution calling on NSA to subsidize the National Association of Black Students with \$50,000. Gwen Patton explained that NABS would involve itself in the problems black students face both in getting into and sustaining themselves in "white" colleges. She sees the formal separation of NABS from NSA as a necessary step toward insuring the welfare of black students and attempting to find the commitment that white students must give to antiracism work.

With its disparate membership the NSA seemed on the verge of dissolution. But the actions of the black students lent NSA a *raison d'être*. Should NSA reorganize itself and push for substantial change, the possibility exists, as Mohammed Kenyatta mentioned, that "eventually, black and white and yellow and brown students can work together; and love won't be just a word."



---

*Fred Dedrick, Student Body Vice President, attended the National Student Association's annual Congress this August in El Paso, Texas.*



"Holy hair, Batman, look at all those wackos returning to their respective fortresses of higher education."

Robin is right, fans of frenzy. Soon the nation's colleges will again provide the stage for the marvelous school of theater that is campus revolution.

There is no doubt that the movement has, since the Berkeley of the early sixties, developed a keen awareness of the potential for drama in what it is doing; but there was evidence last year that a commercialized, brand-X hippie radical was losing his sense of serious drama and was sliding into a sort of cartoon-fantasy theater of colorful but often meaningless action.

We have all watched Batman mightily inch his way to the top of the military-industrial complex skyscraper, hand over glorious hand on the bat-rope. It seems he might save a lot of wear and tear on the bat-muscles, the bat-shoes and the building if he rode the Otis elevator. He would still be able to keep his cape and cowl to complete that wonderful aura of psychodrama and shock therapy.

We have also seen Superman blast his way into buildings in one great explosion of extrahuman (and irrational) force. The result is too often merely a ragged hole in the wall which, logically, must be mended with a great expense of time, effort and good will. We

note that the superhero both enters and leaves by way of an artificial hole in the wall.

In short, many of the campus revolutions, while in progress, suffer a perversion of their goals. There is a growing tendency to mime for the AP or UPI rather than to play gutsy roles in the name of truly significant change.

It has become too easy for many of the leaders to envision themselves as a Spiderman untangling the web of racism at Cornell, as a Columbian George of the New York Jungle thrashing at the injustice of big business, or as a Sergeant Snorkel cursing rahtcee at Harvard. They may storm the administration building with the prowess of a pantheon and leave in the deepest dregs of Charlie Brownism.

A noble spirit, true change thrusts at the right of every man to control his own destiny. This is a power the superheroes possess in the absolute but which they have earned by virtue of their personal, indestructible purity and rationality.

The revolutionaries have not yet found a way to maximize their rights as individuals without treading on the rights of others. Frustration — and the screenplay — usually reads like a Mighty Mouse operetta in which a lot of bad cats (who are only trying to make a living) get pounded and the whole show, after all, proves to be little more than a song and dance.



# Markings

## Toward a Lasting Peace

On June 30 a new group called the Vietnam Moratorium Committee met with members of the press to announce their plans for a nationwide demonstration to be held on Oct. 15 in the interest of peace. In accordance with these plans the committee circulated a "Call" to college editors and student body presidents throughout the country. The "Call" solicits support for a periodic moratorium on "business as usual" in the hopes of catalyzing antiwar efforts and to bring pressure home to bear on the Nixon Administration. The "Call" proposes that if "no firm commitment to American withdrawal or a negotiated settlement" is achieved by the October target date, participating members should spend the day canvassing, leafleting and organizing within the local community.

The idea for the moratorium was first proposed early in the spring by Jerome Grossman, a Boston businessman and president of the Political Action for Peace (PAX) in Massachusetts. As an outgrowth of this proposal, a national committee was formed composed largely of ex-McCarthy staffers. The national committee which now has its headquarters in Washington, D.C., is led by Sam Brown, a former divinity student at Harvard and currently a fellow of the Institute of Politics; David Mixner who serves on the McGovern Commission for Reform of the Democratic Party; and David Hawk, the organizer of the "We Won't Go" petition sent to President Nixon this spring.

The committee was anxious to describe their planned action as a "moratorium," not as a "strike." As

Brown explained, "We don't want to cripple universities or shut them down, but simply use them as a base for work against the war."

The most discriminating statement made by the committee came in regard to their definition of an acceptable "negotiated settlement." Brown emphasized that a "Korean-type settlement" that could involve American forces in Vietnam for an indefinite period of time was not consonant with the objective of the organizing group.

Hoping to somehow surmount the general public's tendency to seriously consider an issue only so long as there is visible agitation for its approval, the moratorium committee has laid plans for their program of activities to expand by one day for each month that passes without proving tangible evidence of peace efforts. Thus, the committee would call for a two-day moratorium in November, three in December and so on, until a substantial change in the current war policy is achieved. Troop withdrawals of 60,000 servicemen, most within a month of completing their tour of duty, does not represent "substantial change" to the organizers.

As of this time, more than 400 colleges and universities have announced their support of the plan and have begun organization. Participating schools in Indiana include Earlham College; Goshen College; Hanover College; Indiana State U; Marian College; Purdue U.; St. Mary's College and the University of Notre Dame.

Here at Notre Dame the burden of organization fell to the hands

of the recently formed Coalition for Political Action (CPA). The CPA has planned for the October action to be the first major effort to encourage mass political activity in the University community. CPA organizers Chuck Leone, Ed Roickle and Fred Dedrick, called a preliminary meeting last Sunday to discuss and plan the program of events. Representatives from Notre Dame-St. Mary's were in attendance along with interested individuals from the South Bend Draft Union, the Notre Dame faculty and the South Bend community.

It was generally agreed that interested groups would work almost entirely within their respective communities on this first day of demonstration. However, tentative agreement was reached on a proposal for one representative from each of the participating groups to meet in a central location, perhaps City Hall, as a demonstration of unanimity and to perform a reading of the war dead.

Organizer Fred Dedrick described the projected activities as a "multi-faceted approach" to the issue, to include teach-ins, a mass meeting and some sort of draft protest. However, the CPA sought to emphasize that the moratorium was designed specifically to present as broad-based a position on the war as is politic. The pursuit of peace, like the efforts of war, becomes a burden that everyone in a community must share with equal responsibility. War, like peace, can only exist so long as the populace grants it its support. October 15 will test that support and the ability of our people to assume that burden.

—Phil Kukielski

# Markings

## Exit Utopia

You are a Notre Dame freshman, and this is the year that will solve all the problems of your young life. You have bought a three-piece suit, a bookcase, one large black trunk, and a Notre Dame t-shirt at the local sports store.

As your father drives down Notre Dame Avenue, you see the Golden Dome shining against the clear blue sky, knowing this must be the permanent weather condition at Camelot du Lac. Past the security guard at the gate, you begin your first ride across campus.

The room assignment you received in August said you were to report to Grace Hall, the Park Avenue of the campus, and you smiled to yourself, knowing they had saved the best for you. You enter Grace Hall, the center from which you will run the campus, and your rector, Fr. Whelan, announces that you will temporarily be housed with five other guys in a three-room suite in Zahm Hall. Exit utopia. Enter reality. Welcome to Notre Dame.

280 students arrived to the same bad news last week, due to the incompleteness of the tower of the eleven-story dormitory. The would-be Grace Hall residents have been placed in 140 four-man suites across campus, thus affecting a total of 860 students. The inconvenience will hopefully end within a month, as Ellerbe Construction Co. has announced that students should be moving into floors 2-6 on October 1, with the remaining floors ready for occupancy by October 18. Students living in the three towers being used are still troubled by incomplete bathrooms, missing furniture, and continued construction in and around the halls. All is not well on Park Avenue.

Fr. Edgar Whelan, Head of Student Residence and Rector of Grace Hall, says the students have been very understanding about the University's problems, with only five of the affected students sending formal complaints to the administration. After observing the pace of work on the other towers in the past weeks, Fr. Whelan is optimistic that the hall will be ready for occupancy within a month.

Fr. Whelan feels that affected students are generally understanding of the University's position in the matter, but they remain disappointed with the present arrangements. One senior, who arrived to find his four-man suite with six occupants, commented, "This is my last year here and I went to a lot of pain to get a good room, and now this makes it impossible to arrange the rooms the way we had wanted. It is football season, and the worst time of year to be overcrowded. The seniors get hit the hardest, because they chose the best suites, where the Uni-

versity has chosen to put the displaced students." Another senior who was to live in Grace commented, "We are getting nothing for the price we are paying for room in the tower dorms, which is more expensive than other halls. I intend to complain to the University, and if conditions aren't better within two weeks, my roommate and I are moving off campus." But he may not be able to. Fr. Riehle is demanding proof that every bed on campus is filled before any on-campus students move off.

Many students talk of demanding rebates from the University for the crowded living conditions and inconvenience. A junior complained: "We paid for four men in three rooms and now have six men living here. We are going to demand a rebate from the University."

No complaints were heard, however, from the four students who are being forced to share their suite with two displaced St. Mary's students.

—John Knorr



# Where Are you from?



*At Notre Dame, Freshman Orientation 1969, also known as Phase I of the Student Development Program, has been termed a success by Student Government Coordinator Larry Landry.*

*Landry said the aim of the program was to give the freshman student more than simply information on campus life and resources. An attempt was made to create a more visible community within the University. Freshmen were to participate by being involved in open discussions in their own hall sections.*

"The whole purpose is to help the freshmen adjust to community living, and to help them make friends quickly and easily," says Karen Schultz, SMC group orientation chairman.

Monday night girls swarmed to picnic at one of the halls . . . group meetings with various groups of Notre Dame freshmen.

Monday afternoon bull sessions: "Guess what we're doing tonight? . . . It's a peanut-butter and jelly picnic at one of the halls. (pause for a second thought) . . . Wouldn't it be great if it rains tonight instead?" Then there's the beach (?) party at St. Joseph's Lake, and the painting and decorating of a coffeehouse in Keenan, and a football game with guys from Dillon. "We're supposed to make posters for a pep rally."

A junior coordinator admits many projects may seem silly, but that "you really can't meet too many people if you start off with anything too sophisticated."

Some were concerned about the street dance of Sunday night: "Walking out of O'Laughlin to the dance — did you ever get the feel-

ing you were being surrounded?" Another: "And you see *all* the boys. My God! Five thousand. And you feel like crawling in a hole. You feel like a high-school freshman on your first date!" Then someone brings up the "plight" of the freshmen at Notre Dame: "Some are very bitter, thinking, 'No one will go out with a freshman.'" Another girl disclaims that, insisting, "it really depends on the individual."

Another speculation on going to Notre Dame: "You're there with girls you don't know and guys you don't know, and who don't know each other. And everybody's saying, 'Where are you from?'" Someone else pleads, "But it's interesting to learn where people are from! . . . and besides, it gives you something to talk about."

And so the emphasis on "meeting those guys" is near neurosis. But this reporter went to one of the SMC-ND football games, and when I left the whole group was sitting around in the dark, amid pep-rally posters, talking and singing and eating brownies made by SMC groups that morning.

I tried to catch some of the conversation and chants, and one song went, "Notre Dame our mother, loyal, strong, and true. . ." Someone pipes up: "Does anyone know, 'Whenever you see the ghost go by, you will be the first to die?'" And then, "This is like the first grade."

But it's 11:15 p.m. now and all the girls are still out. Looks like a beginning.

—Zoe Anderson

Free blues was a good place to be. Freshmen who had their first frightening encounter with the famous "mixer mentality" last Sunday night learned on Monday that social

life at Notre Dame is not all that pitiful.

An estimated six to seven hundred Notre Dame and St. Mary's students packed themselves into LaFortune ballroom last Monday night and stayed. The cause: a music festival piece together in less than twenty-four hours and backed by \$25 from Student Government. Those who remained for the full concert sat on the floor in ninety-five-degree heat and agreed it was worth it.

Perhaps most impressive was the variety of music being done and its uniformly high quality. Promotion posters promised blues, so Pat Clinton pulled his mouth harp for five minutes of unforgettable wailing. Paul Gurnsey (who arrived on campus only two hours before the festival started) was called back for an encore after his jazz guitar styles and five-string-banjo pickin' nearly brought a standing ovation. Songs ranged from the Jefferson Airplane's "Triad" to Freedom City's "Everybody's Got a Right to Live." Anyone who remembers last spring's two-day festival knows the incongruous amount of talent and energy which is liberated at Notre Dame by folk music. Anyone present Monday who wasn't aware of this is certainly aware now.

Festival director Mike Kelly cited this talent as one of the main reasons for holding the event. Performers were willing to give; the music festival provided a vehicle for expression. Most importantly, the free festival was a step toward breaking the ticket-cash barrier which separates people. The idea was to create a "beautiful atmosphere" Kelly said, in place of the typical orientation "zoo." It worked.

—Phil Glotzbach

# Markings

## Earthwords & Moonshot

If nothing worthwhile can live on the moon we shall feel even more lonely in lifeless space.

— *Rene Dubos*

I bid us temper our shouts of exultation as man breaks the fetters of gravity while being unable to forge the links of brotherhood.

— *Jesse Jackson*

We know how the earth is — we have seen it from space. We know it as the most beautiful of stars. And we have pronounced the name of God in space.

— *Eugene Ionesco*

. . . the contemporary triumphs of man's mind — his ability to translate his dreams of grandeur into awesome accomplishments — are not to be equated with progress, as defined in terms of man's primary concern with the welfare of the masses of fellow human beings.

— *Kenneth B. Clark*

Real seems to be the problem: How to push explosions into love, into soil that will not sully and destroy: love yielding only to more of the same . . . The possibility is here. Not there.

— *June Meyer Jordan*

They have to be pretty brave and tough to go up there and look around.

— *Jim Aiello, age 12*

It represents a major opportunity for the Administration to go to the moon. I think the President ought

to be among those going. It would be great history.

— *Saul Alinsky*

For me it is like humanity stepping out of the womb of nature.

— *Jacques Lipchitz*

Prometheus is reaching out for the stars with an empty grin on his face.

— *Arthur Koestler*

The old name for such regressive, escapist fantasies was lunacy . . . If the military space strategists do not terminate their own activities by turning the whole planet into a crematorium, they will soon transform it into a collective lunatic asylum.

— *Lewis Mumford*

It means nothing to me. I have no opinion about it, and I don't care.

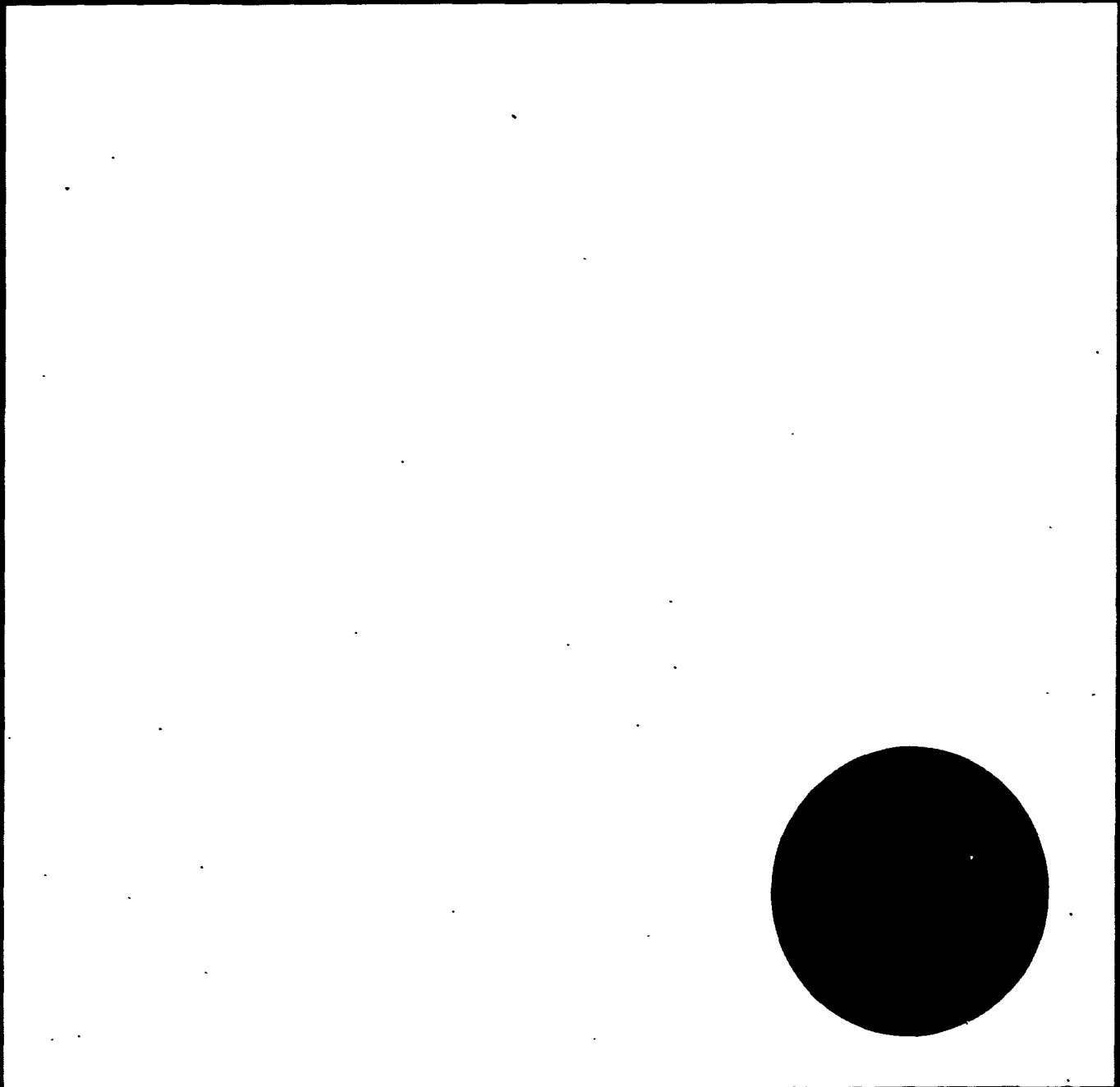
— *Pablo Picasso*

### In Memoriam

Mark Brandt '72

Russel Randol '73

# *Juggler: A Universal Decision?*



. . . to set forth the right standard & to train according to it & to help forward all students toward it according to their various capacities, this I conceive to be the business of a University.

*John Henry Newman*

**Phil Kukielski**

Some twenty-two years ago a new literary magazine called the *Juggler* made its first appearance in the Notre Dame community. Born with umbilical cord tied to the Second World War, the *Juggler* has passed through a history that closely resembles the development of the postwar Spock babies that were her siblings — a history marred by traumatic adolescence, occasional temper tantrums and a succession of identity crises. Now, in its twenty-second year the *Juggler* is dead, or so the official version goes. The body has been examined, its vital organs scrutinized and the pulse and heartbeat checked. The decision has been passed — Dead on Arrival. The Notre Dame *Juggler* will receive no funds from the University for publication this year. But more than a few individuals within the University have disagreed with this diagnosis. In fact, they maintain that the *Juggler* is very much alive, providing a vital force in the cultural community of the University and holding the promise for superior achievement in the future. Perhaps the only way the disagreement can be resolved is to exhume the body and to perform the necessary autopsy.

The *Juggler* was by no means the first literary magazine to make its appearance on campus. For the first sixty years of its existence the *SCHOLASTIC* was the only student publication on campus. The arts were forced to compete with sports, club news, and obsequious reviews of the senior prom for space in the magazine until December, 1929, when an independent literary quarterly, the *Script*, was created. The *Script* provided a vehicle of expression for fledgling young writers until the war years of the forties turned the University into a training center and the arts went the way of butter and gasoline as the nation geared itself for war production.

The arts may have been forsaken, but not forgotten, during the war years and in April, 1947, the *Juggler* first appeared for distribution. The origin of the title

stems from two particularly relevant traditions. Through the years 1919 to 1934 a campus humor magazine was published under the same name. During its reign, the humor-oriented *Juggler* had proved a popular alternative to the oft-times stuffy *SCHOLASTIC* and this tradition had undoubtedly appealed to the new editors in their attempt to produce an appealing literary publication. But, the original source of the title comes from an obscure medieval legend titled, "Our Lady's Juggler," an innocuous little anecdote regarding the devotion of a wandering juggler-minstrel to Our Lady. It seems that the juggler could neither read the daily Office nor chant, but instead, performed his entertaining feats before the statue of the Madonna, since he knew "no better worship, than his art." The story seems funky and contrived by our secular standards, but the legend nonetheless made an attractive frontispiece to the magazine.

In those early postwar years, the *Juggler* devoted itself almost exclusively to the short story and essay with the inclusion of some cozy chatter *a la New Yorker*. However, by 1960 the complexion of the magazine had undergone a rather complete metamorphosis. Poetry had assumed an importance not found in the earlier numbers and for the first time student photography and painting reached a position of prominence. It was also in 1960 that the *Juggler* changed its publication schedule and began to come out only three times during the academic year. In '63-4 the *Juggler* doubled its page size to provide for a more diversified layout and art work, a feature of magazine production that in recent years has received increased attention by audience and editors alike.

Throughout its history, the *Juggler* has, on occasion, been criticized for the limited response it precipitated from the students. The speciousness of the arguments was readily recognized by those that sought to examine them with some scrutiny. To the accusation

that a literary magazine appeals to a limited audience there can be no answer save agreement. But, if the *Juggler* is agreed to be an appropriate medium for literary experimentation and exploration then there can be nothing more objectionable to the *Juggler* than to the *Technical Review* which performs a similar function for those in the University more scientifically oriented. The content of a magazine predicated its audience. A serious literary publication will by definition appeal to only those seriously interested in serving the arts. And what better place for such a magazine than at a college campus — that place traditionally recognized as the intellectual and cultural vanguard of any society.

However, in the academic year '67-'68 even the most vigorous defenders of the *Juggler* began to have second thoughts. Under the editorship of Michael Ryan the fall issue of the *Juggler* sold less than 100 copies. Management had become woefully inefficient, effective distribution was largely ignored and contributions to the magazine had become reserved by a select literary coterie. John Matthias of the Notre Dame English department commented in a Feb. 23 issue of the SCHOLASTIC "I wonder if the contributors to the current edition of the *Juggler* want to be read or want to see their work in print. If the latter, screw them all."

By the fall of '68 things had gone from bad to worse with the *Juggler*. Ryan had named as his successor Richard Zientek, a talented young poet, but a poet who lacked what the *Juggler* most certainly needed — imaginative management and an open-door policy for young writers. At Thanksgiving Zientek left school before even publishing its first number and without having named a successor. Finally late in the first semester Father Charles McCarragher named Michael Patrick O'Connor to fill the leadership gap.

Perhaps the most diplomatic way to describe O'Connor's first issue would be to term it "uneven." Innovations in design and layout proved promising but

the malaise that had affected the *Juggler* in recent years still proved painfully evident. Contributions to the magazine came largely from a small circle of students and more than a few of the pieces more resembled a *tour de force* in erudition than an attempt at the "workshop" atmosphere so essential to the development of the arts at Notre Dame. Although O'Connor published some of the finest art work to be seen in a student publication in recent years, few in the community were given an opportunity to appreciate it. Copies were distributed helter-skelter with the disregard that had become so typical of the *Juggler* staff. Nonetheless, it is far from judicious to condemn O'Connor for his first attempt. Thrown into the job which at the time had a working staff of one and with little time to organize and train assistants the simple fact that O'Connor published at all is in itself remarkable.

In planning for his second issue, O'Connor apparently began to realize the limitations of his first effort. He recruited senior Bill Siemann whose expertise at selling dictionaries during the summer had earned him a reputation as a supersalesman, to market the magazine. Siemann, in turn, recruited a large number of St. Mary's girls on a commission basis to assist him with the sales. O'Connor began to work closely with the poetry writing course then being taught by Mr. John Matthias, and a conscious effort was made to recruit interested freshman and sophomore writers.

In the meantime, elsewhere in the University, the pornography conference was assuming proportions of a catastrophe, Mr. Voor in South Bend staged his now-infamous raid and rumors about the rebel *Vaciline* began to circulate. When the next issue of the *Juggler* went to press a question was raised by Father McCarragher, the magazine's publisher, regarding inclusion of a particular poem written by Richard Gaeke, a pre-med junior. O'Connor, choosing the future of the magazine over the possibility of a controversial dispute with

the administration, submitted to prior censorship and inserted another poem by the same author in its place.

This final issue of the *Juggler* (double the size of a normal issue) boasted of over 25 contributors, more than a few of whom were unknown to the newly restructured staff. Many of the new contributors had been students in Mr. Mathias' writing class. Siemann in his capacity as sales manager performed with remarkable efficiency. All seven hundred (an increase of 200 over normal pressrun) of the *Jugglers* were distributed on the first two days on the market. Most of them sold. A spectacular success by anyone's standards. Critical acclaim was prodigious and the *Juggler* was mentioned in the *New York Times Magazine* as an "excellent" undergraduate publication.

During the month of July, O'Connor received his first indication that the future of the *Juggler* might be in jeopardy. A letter from Fr. McCarragher advised O'Connor not to make any commitments in regards to the '69-'70 *Juggler* since the budget had been temporarily suspended. A recent discussion with Fr. McCarragher revealed that the decision to discontinue the *Juggler* was reached in a meeting of the Vice-President's Council during the summer. Fr. McCarragher cited the financial condition of the University as the reason for the cut. "The money had been cut from somewhere and the *Juggler* was picked." A letter from Father Hesburgh to Messrs. O'Connor, Moran and Mitchell who had written him in regard the *Juggler* cast a bit more light on the subject.

The letter said in part: "Fewer and fewer students seem to buy the *Juggler* and it seemed to degenerate into a cozy activity of a very few writers and readers." A judgment obviously not based on the success of the final issue. "It (the *Juggler*) seemed to depend more and more upon the four-letter words for effects." In the past year "piss" and "shit" did in fact appear in a poem entitled appropriately enough "Repulsion." "The

*Juggler* seemed to have few defendants." Professor James Robinson, Chairman of the English department was unaware of the cancellation of the *Juggler* until so informed by this reporter. In fact, only those faculty members expressly informed by O'Connor seemed to know of its discontinuation.

Although Fr. Hesburgh characterized his approval of the decision as "simply a recognition of a rather universal judgment" there were those outside the Vice-Presidential Council who voiced disagreement. Mr. Mathias said he was "astonished" by the news and explained, "I've been showing the spring *Juggler* to poets and editors all over England this summer. But, it's not just that the quality of the recent contributions is so high — a point, I imagine, which no one is about to dispute. Whether the work in a particular issue is good, mediocre or rotten, a university journal requires the full and enthusiastic support of the community. Closing it down is rather like closing down the chemistry lab. That's because the only way to test a literary experiment (and any young writer's work is experimental) is to try it out on an audience: there is your reaction. Without an audience a writer is simply masturbating. I try to teach writing here, not masturbation."

Student Body President, Phil McKenna, viewed the decision from a slightly different light. "Once again we have seen an arbitrary decision deny the integral nature of two elements of the academic community. First of all, students, the most important portion of this community, were not consulted in this decision; secondly, an essential cultural endeavor at the University has been suspended. The quality of the academic community is directly proportional to the imperatives granted the arts in that community. This joint denial of student rights and the arts will not remain unchallenged."





*as a new school year opens, there is need to introduce not only new ideas but new writers. my name is dave krashna — a junior from pittsburgh, pennsylvania. i have one main and beautiful attribute — i am black.*

*as a black writer, i will naturally write about black people and black experiences. however, an initial observation and clarification: the concepts of "black" and "white" are colors which have gained attitudinal importance in people, ice cream, and assorted matters; but they seldom have validity in matters of principles, i.e., love and humanity. no writer should ever become strangled in the grasps of the nonentity, color. therefore, as i speak of black people and black experiences, i*

*will also correlate them with the totality of man's oppression.*

*the race issue cannot be seen as a separate issue from the vietnam war or america's poverty. the relationships and overlappings are obvious, for example: the reason for the disproportionate number of blacks in the vietnam war lies in the fact that black people live in poverty in a nation of affluence. to speak of the race issue apart from the war issue, poverty or the student movement would defeat the main issue of what is wrong and what is right. accordingly, since i find legitimacy for writing about "black" in being black, i also find legitimacy (though no supposed expertise) for writing about everything else from the common experience of questing for manhood.*

**dave krashna**

### **the spring of our anticipation . . .**

the summer hiatus should not have; and the fall football parade could not have erased memories of the spring's activities. however, for the sake of incoming freshmen let me recapitulate the issue of black studies.

fr. hesburgh formed an ad hoc committee of six faculty members and six black students to study and act upon the demands presented in december by the black student populace. maybe it will be beneficial to point out that these were demands and not requests. however, let me proceed. this committee worked the remainder of the year formulating a black studies proposal to be presented to the arts and letters college for ratification.

### **brought about . . .**

before we continue it is necessary to recount some background behind the black studies program; possibly, you will see why the program was a demand and not a request.

any university strives for diversity — diversity in students, faculty, courses and in every aspect of university life. also, the university, through this diversification, hopes to challenge ideas and principles accrued throughout one's life — not necessarily change, but challenge these principles. the christian university, wants not only to challenge but also to supplant early conceptions with principles of love, humanity and possible recognition of a supreme being. a black studies program fits perfectly into this concept of diversity; for instead of perpetuating the white status quo, a

black studies program would challenge and no doubt supplant principles which repress love and humanity; these are principles under which this institution has been operating.

no, that wasn't a case of supposition before the fact. the fact rests in the character of this university. for so long a freshman has entered notre dame as a racist, unchallenged, undiversified machine; and has graduated a racist, unchallenged, undiversified machine with the sole addition of a parchment licensing success in the macrocosmic society which he prepared for in the notre dame microcosm. but let us continue.

at the year's end, the ad hoc committee completed a proposal in which the committee had full faith and confidence in its ratification. this confidence was abetted in the spring by the adamant statement of fr. hesburgh's saying that this university would without further delay have a black studies program in the fall. if memory serves right, father's statement was blatantly pronounced and followed by a round of applause. the spring ended.

### **. . . the Fall of our disillusionment**

it will prove much more than anticlimactic to relate what resulted. after the proposal passes through a title revision: ethnic studies — and crossed the entrapments of bureaucracy, the proposal was rejected.

the main thrust of this article was to explain the summer shenanigans concerning black studies. but after several days of examining the summer's activities, it was concluded that there was neither time nor space

## **Crosson, Stewart, Bizot, Black Studies**

Along with Father Hesburgh, these men might be called the principals of the Black Studies story. But it was Father Hesburgh himself who first instituted a University-wide committee to study the problems of black students here at Notre Dame under threat of a black basketball players boycott. That was last December. The committee emerged from the winter and spring months with several proposals and recommendations, not the least of which was that a program of Black Studies be established within the College of Arts and Letters.

This proposal was directed to the Arts and Letters College Council. Standard procedure for that body demands that the proposal be entrusted to a committee for review. Enter with little or no flourishes: Dean Fredrick Crosson. Crosson, a man of consummate wisdom, appointed a committee, this time a collegiate committee, to review the proposal. But he was unable to include on that committee any members of the erstwhile University-wide Committee on Afro-American Students. This, according to Crosson, undermined the ability of the new committee to work in consonance with the spirit of the old committee. In any case, a discord of opinion stalled and finally aborted the committee. No proposal ever reached the College Council itself. And another University-wide committee has been established. Dean Crosson expects that it will again submit a proposal to the College Council. A great mandella.

Appointed to serve as liaison between the most recent student-faculty University-wide committee and the administration, Dr. Thomas Stewart, Assistant to the President for Planning and Analysis, feels that the appointment of a dynamic director for the Black Studies program must precede the formulation of an actual program. "He will have to tell us what we want. This summer's committee failed to present a proposal to the College Council because of the divergence of opinion. Some thought that there should be a black studies major; others felt not. Some felt it was too concerned with the social sciences while others thought that the whole thing

to divulge the plethora of trivialities encountered over the summer. instead, all evidence indicated that the pathological, omnipotent white father had struck again. incidentally, i mean "white father" in generalistic terms for, apparently after investigation, fr. hesburgh (out of volition or not) was not informed of his subordinates' decisions.

i could elaborate upon the intricacies of this decision, but i would attribute some measure of dignity to a deplorable situation. the black student body had formed a bond of faith with its proven villain, the villain that smashes black aspirations; and now, at this juncture, we can borrow from dr. martin luther king's question — chaos or community?

### where do we go from here?

obviously, an apt retort can be expected from the black community. of course, the administration will attempt a quick redress of grievances. already there are the promises from individuals to begin work on a new program. but how can we forget these constant slaps to the face? were we informed of the administrative actions on the proposal? were we (members of the ad hoc committee) asked to help deliberate on the proposal — unequivocally no!

we have but two cheeks and both are badly bruised. true, we have been proffered sedatives, but they wear off and the excruciating pains of denial, rejection, alienation, subjection and strangulation return in augmented severity. the black community has little choice in courses of action; for frustrated men, after

initially recoiling, strike out against the oppressor.

this frustration was given added impetus by a recent administrative action: the establishment of a non-violence seminar.

### nonviolence

the formation of a nonviolence seminar brings about many matters for consternation. the administration was quick in setting up this course but simultaneously rejected the black studies proposal. let us study the motivation behind the proposing of a black studies program.

a thwarted demonstration at the notre dame-ucla basketball game initiated concern over the black demands. at other universities, student movements were judged by the respective administrations and by our own (attested by the infamous manifesto by fr. hesburgh), as violent or quasi-revolutionary. no doubt, the black studies program had overtones of student rebellion — as adjudged by our administration. concurrently, the administration accepted a course on non-violence.

one can easily conclude that the administration assigns some unusual interest into seeing a nonviolence course at notre dame. by the celerity of its establishment, with the rejection of a black studies program, one wonders if the administration sees the nonviolence course as a panacea to the troubles occurring on the campuses.

on the administration's part, it may be that the mere term, nonviolence, connotes passivity and quietude.

was being rushed. The director will have to exercise leadership in the midst of these hotly contested ideas."

Make no mistake. Stewart wants a director immediately, definitely before January when plans for the new department will draw nearer to implementation. But the demand is great. Crosson is quick to point out that the funds for a director are available. But, still, there is no director.

"The blacks," Stewart admits, "are growing impatient—and not without some reason. I'm afraid people of the academic world often lack a sense of urgency. What we need to do is to try to see the campus through the black man's eyes, or the eyes of any minority student. Their problems loom large."

The heir to all this confusion is Richard Bizot. A young, flamboyant and white English professor with umbilical cords tied to the New Politics Party as well as to the Collegiate Jazz Festival, Bizot has been named to teach a Black Studies course offered jointly by the English and Collegiate Seminar departments. A firm believer in Black Power, Bizot did not wish to take the University off the hook of its lethargy (lethargic, at least, in its accomplishments). But by the middle of July, he realized that if he did not teach the course, no one would. He accepted the course (his fourth; thus, a gratis overload) somewhat reluctantly, despite his enthusiasm for the subject matter. But few people have signed up for his course—and it may well be dropped. Bizot does not feel that he is the victim of a boycott; and there are no indications that he is. But the blacks, and the whites for that matter, want a black teacher, a man who has not only studied but also lived the life and art of the black man.

The conception of the first University-wide committee is now nine months old. The blacks are impatient. They suspect that this period of gestation will bring not birth but miscarriage.

*Rich Moran*

# damned be him who first cries “hold, enough”

however, they seemingly fail to know the dynamics of nonviolence. immediately, i confess only passing knowledge of nonviolence. however this knowledge has been obtained by individuals concerned with the nonviolence concept. nonviolence is more than a tactic: it is a life style. a life style which gains whatever power it may by the transformation power it entails. the most exemplary instance of this phenomenon is the overthrow of the british government by the nonviolent philosophy of mahatma gandhi. also, nonviolence challenges the normal patterns of life. the strength of the practitioner's confidence revolutionizes the area of its influence. the basis of nonviolence is also the basis of what is truth. therefore, be it the race issue, the war, or student revolution, the nonviolent mode of action will challenge and not rescind on the main issue, truth.

so, the administration has a number of choices. the transformation power of nonviolence can influence the overthrow of paternalism. or, nonviolence can be met with violence, i.e., birmingham.

if the majority of the student populace adopts the nonviolent life style or not, students can accomplish a base of righteousness. corollary: those in the right usually increase in power.

## 'em niggers

notice in the previous section, i made little mention of colors. instead, i implied the generality of our (students) oppression. our oppressors, as in the full society, are an ego-inflated ruling class. so, in a large sense, both black and white students are “niggers”; the difference being that black students recognize their oppression and are effecting changes, while the white student has yet to realize his predicament. this can be best illustrated in examples. fr. hesburgh suggested the formulation of a university forum. honestly, this is a tremendous plan. however, why the paternalistic attitude? could not students sit in on the decision to have such a forum — a minor example when you consider the oppression black people have experienced throughout the ages?

as a member of student government, i am also a part of a student administration which firmly believed in a concept called community power. however, because society still considers me a nigger, my faith in community power becomes relegated to a position of ultimate fulfillment instead of immediate hope for its attainment.

why this sudden turnabout? well, the main tenet of community power is sharing. instead of one beneficiary, all members in a community must give and share to create a strong community. it (the community) also has the strength of a legal document whereby the undersigned swear to negotiate out of respect for the other parties. apparently, our community concept has been castrated by one integral member of the community, the administration. so we, the proponents of

community, must catapult our efforts into a new arena. the needs of students, faculty, and administration can only be fulfilled in a community setting. our efforts, therefore, must and will be revamped to challenge the administration's role in the community; and in true macbethian determination: “damned be him who first cries ‘hold enough.’”

my task stops right there because a further explanation of this new student government view should be handled by the student body president. also the concept of all students as “niggers” needs and will be given further elaboration.

## the challenge

for several years the university has promoted the program summa. this program has been suffixed with notre dame's greatest challenge. undoubtedly, summa has multiple benefits, but i believe notre dame has a greater challenge, namely; to form a true community. summa will build buildings, offer increased financial aid, promote academic excellence; but it hardly insures the community environment.

the community concept is approaching oblivion from overuse. but its possibilities for attaining are still a reality — simply because “community” has not been achieved.

what are the benefits possible in “community”? many.

—more than a token group of black freshmen will enter notre dame per year if the white-oriented environment is changed.

—the white-oriented environment will be diversified by the addition of black and ethnic studies programs.

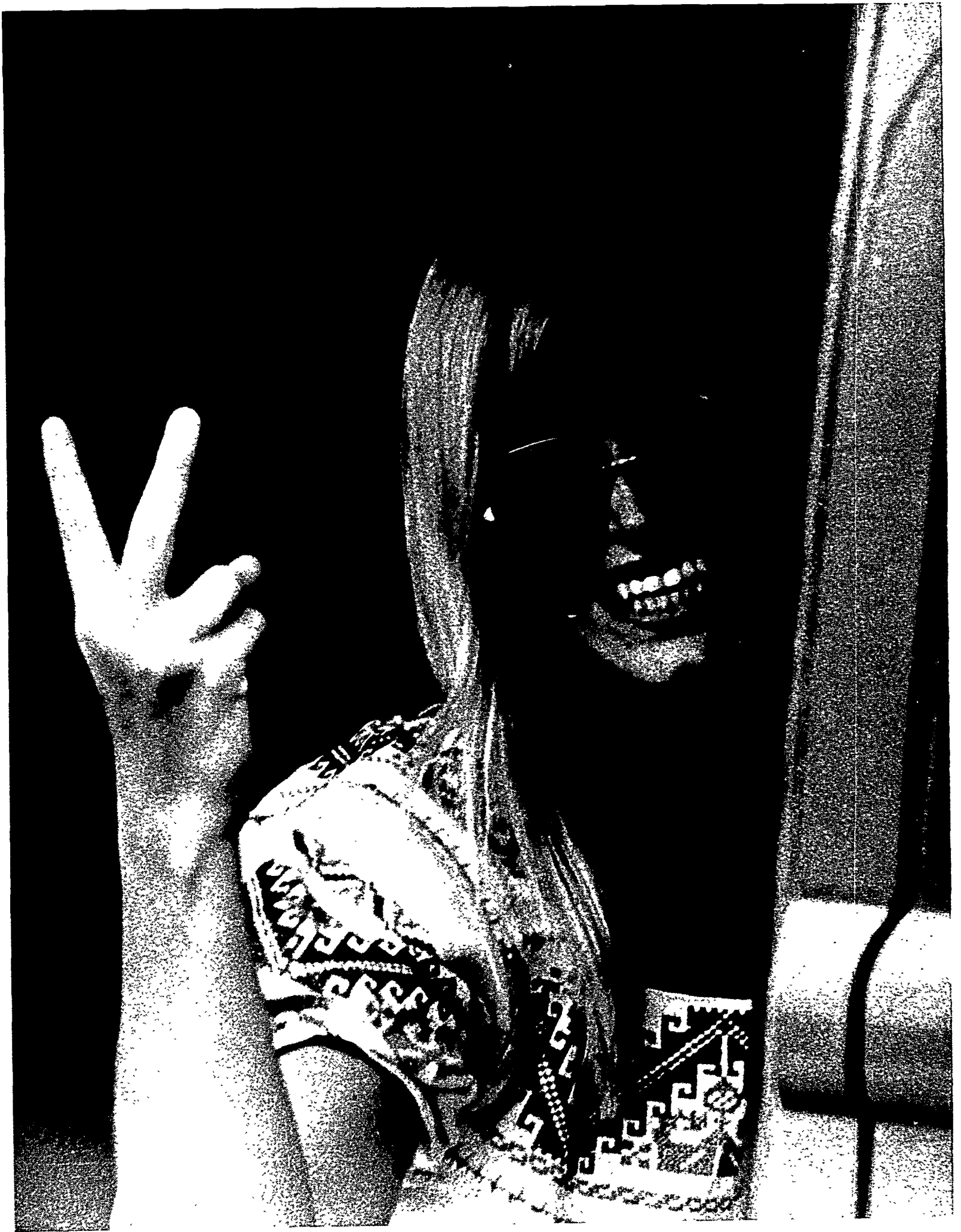
—students will no longer be considered “niggers” but integral members of the university.

—a workable, thus productive communication system will be constructed among students, faculty and administration.

—perhaps more discretion will be used in naming halls. though seemingly trite, the symbolism associated in naming halls correlates with one's mode of thought.

—the terms: conservative, liberal, radical will be replaced by the essential term, human. accordingly, the rhetoric of christianity will be reinforced by the reality of action.

—a high premium will be placed upon student responsibility and the administration's understanding . . . oh yeah—and upon the administration's responsibility and the student's understanding. □



# cosimini : woodstock









## football

## Picks by Ara

SCHOLASTIC Sports Editor Terry O'Neil visited head football coach Ara Parseghian this week. Parseghian's tempered optimism previews a season which begins tomorrow against Northwestern.

**Scholastic:** What has been the team's psychological reaction to preseason predictions which rate this as one of your poorer Notre Dame teams?

**Parseghian:** The morale is excellent. They're not mentally tight. They're more relaxed this year. . . . Well, no, I shouldn't say that. They're having more fun with it this year. For a change, they don't feel that heavy burden of being picked No. 1 before the season. They know it's not going to be the end of the world if they lose a football game. We've had the same problem with individuals. Terry Hanratty, for instance, got so much publicity that there wasn't room for him to have a bad game. Same with the team. They just weren't permitted to have a bad performance. But this year we don't have an established "star" and the pressure won't be there. This year, it will be a little different.

**Scholastic:** How would you characterize this year's offense?

**Parseghian:** It will be less of a risk-taking team. We may look wide open sometimes, but we don't have a deep threat like Jim Seymour or a breakaway threat like Nick Eddy or even as versatile a back as Bob Gladieux.

**Scholastic:** How will you compensate?

**Parseghian:** Basically, we'll go to more of a three-back offense than the two-back system we've used in the past. None of our runners are great receivers so we'll occasionally platoon Jim deArrieta, substituting him as a flanker for one of the halfbacks. We'll show some straight "T" formations and the "Y" formation which Texas used so well last year. We realize that our strength this year is with the run and run-action plays.

**Scholastic:** How about the receivers?

**Parseghian:** Tom Gatewood has taken the split end job and shown no signs of the ankle and knee injuries he had last spring. He's run the patterns well and caught the ball in a crowd. We're very pleased with him. Dewey Poskon (tight end) also has had a fine prefall. His weight is up to 234 and that has helped his blocking.



**Scholastic:** Joe Theismann also has added a few pounds, hasn't he?

**Parseghian:** Yes, Joe got up as high as 178 this summer. Right now he's about 172 or 173.

**Scholastic:** Is this team in big trouble if he gets hurt?

**Parseghian:** We had been very concerned about that before practice began, but (sophomore Bill) Etter has come along, and I think the team is starting to gain confidence in him. He led the No. 2 offense to a touchdown against the No. 1 defense in last Wednesday's scrimmage, and most of it was due to his scrambling. He's also a very tough kid. Bobo (Olson) stuck him with a good shot in the chest that day, put his helmet right in Etter's sternum. I didn't think he was going to get up, but he did.

**Scholastic:** What can we look for defensively?

**Parseghian:** Our defense can be pretty good. We're very green in the front four, but otherwise we've got enough experience.

**Scholastic:** Will Greg Marx be starting at right tackle in spite of his broken arm?

**Parseghian:** Yes, Dr. Bodnar (team physician) has rigged up an air-inflated unit which will immobilize

Greg's wrist, but still give him freedom of movement in the fingers and elbow. It has nylon insulate next to the skin, surrounded by this air-filled unit and covered by hard fiber pads.

**Scholastic:** Any changes we might note on defense?

**Parseghian:** We have been experimenting with a small change on obvious passing downs, like third and long. We move Bobo Olson into a tackle position and bring in Jim Wright to replace Bobo at inside linebacker. We think it might give us a better pass rush.

**Scholastic:** How do you evaluate this year's schedule?

**Parseghian:** Well, we go into every year with the attitude that we're 10-0, although that is very difficult to attain in college football today. I think we can be "in" every ball game. We, as coaches, work to eliminate all possible mistakes, hoping that the team which makes the least mistakes will be the winner. But there are things we can't control — like the referees, a bad bounce, the weather, all sorts of variables — and that's what makes this such a great game. The main thing we try to do is build momentum with a good start and then stay free of injuries. I remember that 1964 team; we started the same guys the first six or seven games. Every Saturday, the same lineup. That's what gets you off to a winning season.

## & Terry



Notre Dame over Northwestern — By a comfortable three touchdowns. Wildcats rely on Dave Shelbourne's passing and a fine group of sophomores who whipped Purdue in last year's freshman game.

Michigan State over Washington — Very interesting match. Duffy's newly installed veer offense will meet more than token resistance from a surprising Huskie defense.

Texas over California — A strong nucleus returns from the Bears' first winning team in a decade (7-3 in '68). Texas shows 35 lettermen from

last year's Cotton Bowl champions. This might be a game.

Texas Tech over Kansas — An upset of sorts here, led by Tech's murderous defense.

Indiana over Kentucky — John Ray introduces the Wildcats to enthusiasm and John Pont introduces them to football.

Wyoming over Arizona — Cowboys, loaded again, seek their fourth straight Western Athletic Conference title.

Houston over Florida — Last year (6-3-1) was supposed to be the Year

of the Gator. This fall, they're not even making pretenses in Gainesville.

Southern California over Nebraska — How good is Trojan QB Jimmy Jones? Nebraska's Black Shirts (defensive unit), sporting nine veterans, will test him.

SMU over Georgia Tech — The Mustangs are better than they looked on television last week.

Missouri over Air Force — Saturday's best game. Watch these Tigers; they're on Notre Dame's 1970 schedule.

## the last word

*Hopefully, the letter speaks for itself. It is by no means an abdication of our responsibility to criticize corruption and ignorance.*

TO THE editorial board of the SCHOLASTIC: Last year, when I submitted my application for editorship of the SCHOLASTIC, I wrote of editorial direction — of its necessity and of its content. Perhaps I believed that I had some idea of what these words meant. But it was a lie. I knew nothing of being an editor and had no idea of the moral responsibility of the job.

This past summer served as something of a retreat, a retreat from the consuming demands of the SCHOLASTIC. The emergence from this retreat has been slow and difficult because during those summer months, the irony and the moral ambiguity of my position of editor and of our position as journalists, became clear. The zealous righteousness which we have claimed and displayed in the SCHOLASTIC may well be consonant with the world as it should be. But we are writing and living in a world formed as much by pride as by justice and dreams of justice. If our zeal for justice is embittered by the chaos of the world we confront and if we victimize the people of the world with our bitterness, our righteousness becomes a shallow phantasm. The sin of crushing another's spirit with hate can weigh no less than the sin of allowing oneself or others to be crushed.

The direction, then, which I propose for the magazine must necessarily change the temper of our crusade. We cannot hate the infidels, only their infidelity. But the triteness of phrases like this may be too much to overcome and the task implied may be too much to expect of you and of myself. But this is the spirit in which we must forge our magazine. Gandhi called it *ahimsa* — nonviolence. But he conceived of nonviolence as

not simply a political tool; more fundamentally, it was a way of life that demanded not only non-violent action but also a nonviolent spirit.

THE DEMANDS of nonviolence, in our hearts as in our journalism, are obviously beyond the jurisdiction of my position. But, nevertheless, they are what I must ask. More concretely, a journalism of nonviolence would include the following creed:

(1) that we are careful to distinguish between the injustice and the perpetrator of the injustice — always examining the complexity of the problem and reserving justice on the actor himself, i.e., that our outrage be moderated by sympathy for not only the victims but also the executioners;

(2) that our attacks against evil be corrective, not vindictive;

(3) that nonviolence is not passivity, that we continue to seek out injustices and resist them with the full force of our hearts and our wills;

(4) that the business and production of the magazine be conducted in the same spirit of truth, that there be undeviating fiscal and managerial responsibility.

If we accept these principles of nonviolence as the principles of the SCHOLASTIC, each individual on this editorial board must be entrusted with his own judgment. There will be no censorship by the editor on the basis of these principles: each individual must be his own censor — non-violence is an affair of the heart.

There will be times, of course, when we fail. In the months and days just past, I have felt violence seething within me. It is this violence that we must attempt to transform.

— rich

*It is with these words that we hope to make our home this year.*

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