

STATE OF INDIANA)
) SS:
ST. JOSEPH COUNTY)

IN THE ST. JOSEPH SUPERIOR COURT

1970 TERM

THE UNIVERSITY OF NOTRE DAME DU LAC)

VS)

CAUSE NO. E-2721


FRED DEDRICK)
RICHARD LIBOWITZ)
TIMOTHY MAC CARRY)
BRIAN MC INERNY)
SISTER JEAN MALONE, individually and)
as representatives of all others)
acting in consort or associated)
with them)

TEMPORARY INJUNCTION

The court now in consideration of the foregoing Findings of Facts now orders as follows:

That the defendants, Fred Dedrick and Brian McInerny and the class which they represent and all persons acting in concert with them and all other persons receiving notice of this injunction whether acting individually or in concert be and they are hereby restrained and enjoined until further order of this Court from congregating and assembling in the Placement Office in the Administration Building on the campus of the University of Notre Dame or in any area near or adjacent thereto or in any corridor, stairway, or entrance thereto with a number in such a number as to disrupt or interfere with the normal functions conducted by the Placement Office, and they are further restrained and enjoined from blocking, hindering, impeding or interfering with ingress to or egress from said Placement Office or areas adjacent thereto, and from interfering with the faculty, administrators, students, employees or other guests of the plaintiff in said Placement Office or areas adjacent thereto.

Signed this 23rd day of January, 1970.


Judge, St. Joseph Superior Court



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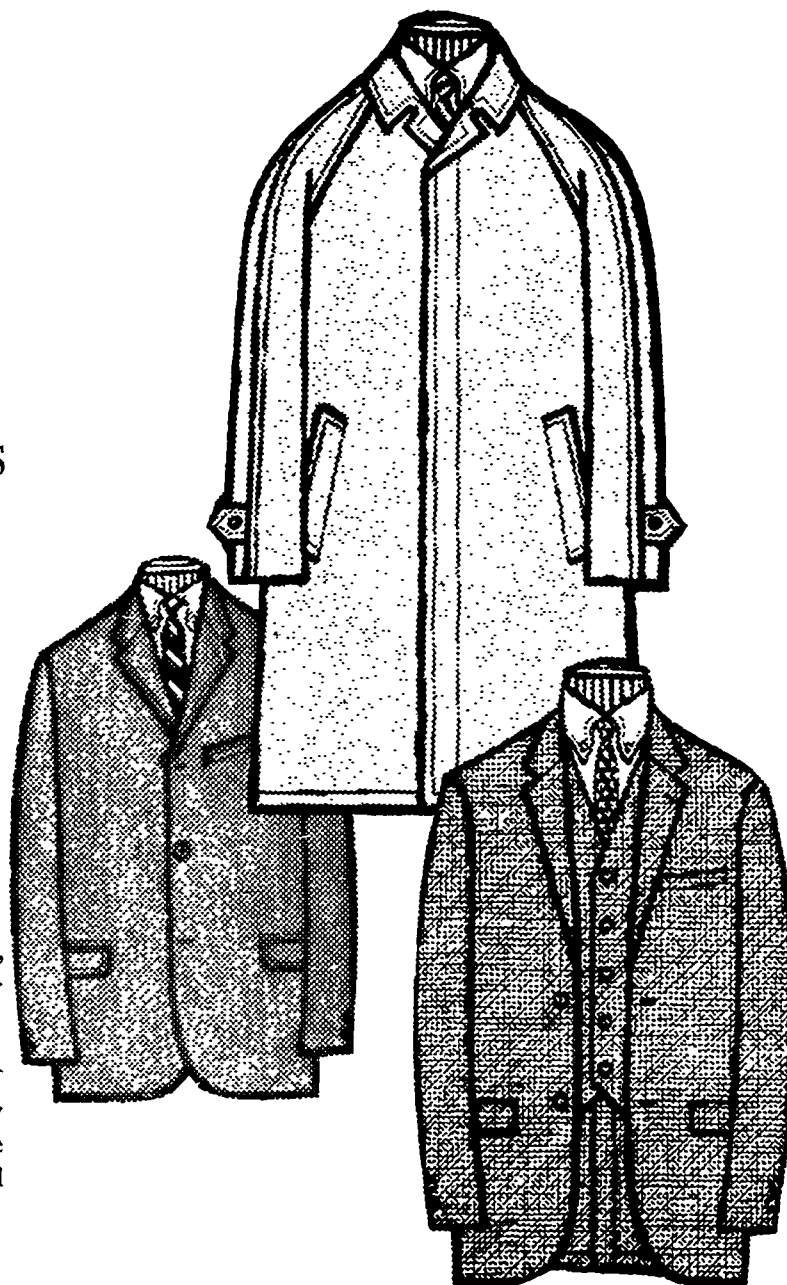
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John Keys

The Mummers of Plant Land

We were in a Mummers' play together one time, *The Peace Egg*, one of those hempen, homespun olde English things where the whole ugly troupe crashes the party, mums and thrashes about with an earthly wit, forces the host to make a choice and gets paid to leave. Well, on stage we stood nearly chin to chin and his opener went, "I am a bold knight and Sllllaaashher is my name . . ." Now that was Dick, a most excellent poet (who later penned "To Mayford Dean in His Seventeenth Year") and there was a sort of liquid accompaniment to his presentation. But I was thankful because that's about as close to greatness as I've ever been — about as close as I'll get in the clown theater of the near future. Which is what I was sneaking around to all the time.

You see if you're a senior and you try to think past June, say to October, you find it real easy to walk across the ice and say, "Gee, life is sorta grotesque," or "Wow, 21-30 seems like a Nowhere Land," or "I'm gonna be unproductive till I'm thirty," or, if it's as late as April, "Christ, this bites." Yeah, it gets real easy to talk like that. Jim Kunen said it. He said something like, "They keep telling us this is the best time of our lives and you wonder what the hell they're talking about. You mean this is the best it's ever going to be?"

Choices? Well there are a lot of alternatives. But most of them have something just a bit grotesque about them. Everything does, like a little spongy fungus or slime mold or something. And maybe that's what people want, or maybe they want at least one thing open to them that doesn't have any liverwort grunting it up. At least one acceptable choice — one set of valid alternatives — not HHH or RMN, not a liberal conservative or a conservative liberal, not broccoli or brussels sprouts, but a choice so the democracy can at least say it's doing its push-ups.

Choices? A friend's story ran something like this:

"The Army. Well, I haven't been in ROTC, and my number, 357, should come up in July. But I have this thing about Vietnam; it's wrong and those guys have to get up at 5:00 a.m. and like I'm just no good at that time of the morning. Then I could enlist in the Navy or the Air Force but that's usually a couple of extra



years and the Coast Guard's waiting list was used to wrap the laundry at the Academy.

"And there's Canada but I just talked to a girl whose boyfriend was in Montreal and he had decided to come back and go to jail because the Mounties were holding up his pay checks because he was only a free-lance photographer and couldn't get working papers and was getting a little hungry. So he came back but when he found out that instead of two years in Pennsylvania he'd get three years in Kentucky he packed a jar of peanut butter and headed back. The girl in the black old hat who told me about all this said they were all very happy, really, and that they had really wonderful times sitting around smoking, reading *The Little Prince*, when they had enough heat. And, no, she guessed there really wasn't any end point in sight. It would go on like this indefinitely or until the amnesty.

"Jail. Jail is for criminals. I guess that's the fungus on that one. There a lot of time, busywork; it gets too hot, too noisy, too cold to liberate the spirit. That's what the mummers there told me.

"Grad school, work, I've got some really fine ideas I'd like to look at but I'd get drafted. I might be able to teach but a lot of local boards are talking about doing away with deferments, besides I don't have the education credits.

"I could possibly become a CO, conscientious objector, but to get that your religious background must be opposed to war in any form and it seems there must be some things worth fighting for."

That pretty well pulls the whole *System* together, all the alternatives, the whole phylum *Bryophyta*, the mummers of plant land just soaking up all the soil nutrients and flipping a few asexual spores around, and not really contributing much to the betterment of people except a few cases of mushroom gravy. Nothing very insidious about the whole thing — just a little grotesque, this theater of clowns.

Oh well, I heard about a guy in Greenwich Village a few years back, had this little flat and made his living cleaning belly buttons, dime a shot, and he used two different brushes. He got his deferment for working in the field of public health. But that's still working on the edge of the *System*.

Markings

The Second War in Nigeria

IN the aftermath of the Biafran bloodbath, relief for the Ibos is the overwhelming problem confronting Nigeria (whose Premier, General Yabuku Gowon, regards hunger as solely a Nigerian problem) and the rest of the world as well. Most of us on campus recognize the fact that 5,000 people, taking the average from the confused reports emanating from Lagos, are dying daily. The Students for Biafran Relief, originated and headquartered at Notre Dame, recognizes that fact and is doing something about it. In the past month, Tom Hamilton, a freshman, and others have been striving to set up and operate a student-oriented drive for funds to send to the Red Cross and other organizations in Nigeria.

"I was just like the rest of us — concerned over the starvation but feeling unable to do anything," Hamilton said. "Then I saw some film that actor Cliff Robertson had taken of the Ibos during the war and was appalled. I started to send in

a donation, but then talked it over with some people and decided to make a concerted effort to raise money on campus. Later on, we decided to go national, to give the students their own outlet through which to help." From there, he explained, it was all a matter of publicity and organization.

HAMILTON went to Washington over semester break, looking for endorsements which would cross party lines. But he ran into a refusal from many Republican Senators who felt he was asking them to follow a course other than the President's. "Actually, all we want is to have Nixon follow his campaign speech of September 10, 1968, in which he stated that 'This is not the time to go through channels or to observe diplomatic niceties. The destruction of an entire people is an immoral objective even in the most moral of wars,'" Hamilton explained.

"Still, some senators like Scott and Eagleton felt it would be a direct affront to the President and refused endorsement. We were more sympathetically heard elsewhere, though." Endorsements came from seven Democratic senators, 2 Republicans, and 2 Congressmen (Brademas and Lowenstein). Tentative endorsements are also in from eight or nine more members of Congress. He also received much help from Mrs. Vance Hartke, who is involved in the World Freedom from Hunger organization, and the National Students Association which gave him full support in spreading the organization to other campuses.

Hamilton had a conflict while in New York with the Americans for Biafran Relief, the major fund-raising agency. After a long conversation with the coordinator, he decided to keep SBR an autonomous organization so as to promote the student image in the project and also because, as he said, "they just didn't seem to be doing things right or as effectively as we could."

FOR now, Students for Biafran Relief is still a campus organization. All the contributions have come from campus, which Hamilton describes as "fairly good considering the apathetic attitude shown by many here toward the Biafran problem." He is now starting expansion to other colleges through NSA and student publications, asking for free ads and organizational assistance.

Hamilton said, "All we can do now is hope that people on other campuses will coordinate their efforts with ours so we don't waste time and money getting the food to Biafra. All of the money is being made available to the Nigerian Red Cross, which we admit as being a badly run group but the only one allowed into Biafra by General Gowon. We really have no choice — we must get the food in now, because upwards of 5,000 people, according to the spotty news we get, are still dying daily, in the eastern region."

The Students for Biafran Relief, Box 516 at Notre Dame, are trying to help his Ibo tribesmen survive their second and more heart-rending war — that with hunger.

— John Hurley

The Scholastic



From the Book of Revelations

"It wasn't my idea. I just bought the buttons." Karen Grabowski doesn't like being called an "organizer" or a "campaign manager." She's also vociferous in maintaining that it's not a movement, and that it's not directed against anyone. It's the "Willis D. Nutting for President" campaign, and it's now starting to materialize.

Candidates must always be nominated if their campaign is to be official. Dr. Nutting's nomination appeared in the letters section of the *SCHOLASTIC* of November 7, 1969. Written by Charlie McCarthy, it cited Willis Nutting as the only man for the job of president in a chancellor-president structure. That afternoon in his seminar, Karen thought of the buttons; last Wednesday, the buttons arrived.

A thousand buttons on Wednesday, and a reorder six days later — Dr. Nutting has put on no blitzkrieg campaign. Winning the admiration and respect of his "fellow students" (his own term) can't really be called a political move. There is room for conjecturing that his was a 35-year plan for usurping control of the University through creating an air of honest gentility about himself, but this is highly improbable.

What has become apparent is that "W.N." has quite a following. All that was necessary for him to pick up a sound nucleus of campaigners was a suggestion that he be made president. Buttons. Everybody who knows him wants one. People who know him well are pushing them. Dr. Nutting smiles shyly as he confesses carrying one in his pocket.

Early reports had Dr. Nutting calling the whole thing "Outlandish." "I didn't say that," he retorts, adding with all the sincerity in him: "It's the biggest honor ever paid me because they really mean it. If I get some honorary degree when I leave, that'll only be something from the du Lac Corporation; but this, this is a true honor because it comes from the people themselves."

More than an honor, however, the candidate sees that the campaign "might result in getting some things talked about that are terribly wrong here." He points specifically at the recent court injunction brought against Dow-C.I.A. demonstrators as a result of a lack of awareness by the administration of these students' motives.

"Here we had a situation [the injunction trial] where four members of the Notre Dame Family were brought to court by the Administration (the President was not present) and the University lawyer kept objecting to students' testimony saying 'Morality has nothing to do with this case.' That's pretty awful in a Christian university."

Willis says that the president of a university belongs on the campus talking to the students. He can no longer rely on subordinates such as University vice-presidents to report back to him the student attitudes. And four meetings a year in the

University Forum cannot substitute for walking around, finding out how the students feel from day to day about campus developments. He feels that the chancellor-president structure is necessary for a progressive university.

His campaigners shared his ideas for the University administrative structure. They refer to his book *The Free City* as their campus bible, and allude to his tolerance of other people's opinions as what's needed in this University's president.

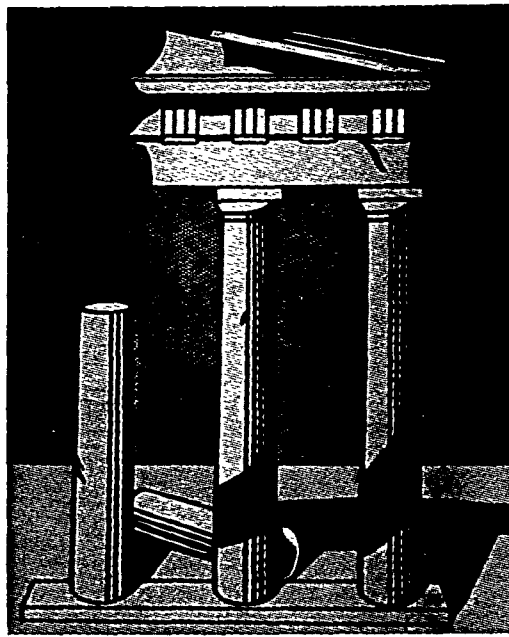
Dr. Nutting oftentimes cites his favorite quote from the book of Revelations as a maxim for a man trying to put across a new idea: "I stand at the door and knock." He says that if one persists in his knocking, either the person on the other side must cover his ears and cringe or else open the door.

A knocking is starting to build on the campus. The raps are sparse but seem to be increasing. And all the callers are wearing buttons.

—Jack Fiala

T. M. Hesburgh has denied rumors that he supports Willis, but his Mercedes-Benz (with a reconverted Daimler engine), shown here, sports a sticker.





The Week In Distortion

An American Sampler

In Chicago, President Nixon was escorted through one of the many sewage treatment plants he visited on his recent junket to the heartland. The superintendent dipped a ladle into one of the large purifying tanks and smilingly offered it to the President. With a seemingly understanding nod Mr. Nixon drew a deep breath, announced that "I want to make this perfectly clear" and passed the cup to HUD Secretary George Romney who commented that, "Not since the cultivation of brainwashing has anything appeared so clean to me."

Daniel P. Moynihan, the president's urban specialist, responsible for improving much of the flavor of American life, when asked his impression of the voyage of "the flying White House" said dryly, "If you've seen one sewage plant you've seen them all," thus echoing an earlier Agnew formulization of the ghetto problem.

Meanwhile, citizens across the hinterland, still titillated by the 1948 barnstorming of Thomas Dewey were remarking that if you had seen one president you had pretty near seen 'em all.

Spring Books

Ave Maria Press today denied that its prime offer in the predictably hot

and heavy spring book season was going to be Father Hesburgh's *Thoughts for Our and Other Times: Collected, Rethought and Synchronized with the Greenwich Mean Observatory*. The Press said only that currently under consideration was Hesburgh's not-so-widely-touted *Thoughts for Other Times: Du Moyen Age*, volume 3, treating as it does the structure of the courtly romance as a scenario for bussing Vietnamese children between Saigon and Hanoi in the year 2000.

The likewise-eagerly-anticipated *Legal Thoughts, or Rethinking Thoughts, More Thoughts and Still More Thoughts for a Legal Legerdemain*, Philip Faccenda's guide to Hesburgh's early works, has always sought in vain for a publisher. Rumors that the SCHOLASTIC will begin printing it in cereal form are simply ridiculous, not to say, untrue.

In other news of the book world, the widespread suggestions that *Alumnus* publish a book-length Divorce supplement with each issue has had no response from either the Editor or the Managing Editor of that magazine. Both gentlemen have, since the time of the suggestion, announced their resignations. They have *not* announced their divorces.

The book-reading world (all eight of us) were deeply saddened by the death of Rod McKuen. Shot by a .28 carbine air rifle at sixty paces by crazed poet *manque* Ezra Pound, McKuen sang (or croaked in the

minds of the pseudo literati) as wonderfully as he has done all his life. Till the end. His posthumous works will be published next fall under the title *The Sweet and the Sticky: The Sap Comes from the Sapling*.

Bernard Geis will not publish Arthur Hailey's next novel, called *Gutter*. "Even I couldn't do that. But wait till Cerf sees it; he'll croak," the multimillionaire hack publisher said in a gloating moment.

Logic

When former President Lyndon Johnson bared his soul for the second time on prime time television last week to head CBS confessor Walter Cronkite, he took several brief time-outs to confess the sins of several of his more intimate friends, notably fellow southerner Senator J. William Fulbright.

With the kind benevolence of a fatherly teacher Johnson reminded his audience that it was the Arkansas dove who had sponsored the Gulf of Tonkin resolution which gave Johnson the authority to commit American troops to Vietnam originally. With a wry grin and a predictably heavy heart Johnson said, "It was a shame that somebody didn't think of calling it the Fulbright resolution."

And wasn't it the demure Harry

The Scholastic

Truman who said once upon a time, "Well, hell, wasn't it them scientists what gave me that bomb?"

An Appendix

Pope Paul VI made his long awaited statement on celibacy last week. In a forceful dictum issued from the Vatican, the pontiff declared that all nuns and priests were required to renew their vows of chastity and obedience to the Roman Church once a year. The statement further observed that more young people would enter the clergy because of the single life than if the rule were changed allowing clerics to marry. It is rumored that the statement on celibacy was intended as an appendix to the Pope's earlier statement on population control. All things considered though, Paul is still undecided about seeking a second term in office.

Milestones

Vaulted: Spiro Agnew, into the third spot in national popularity ratings. The Vice-President is now the most admired man in the country save for the President and Billy Graham.

Named: Spiro, best-dressed statesman and Billy Graham, best-dressed cleric.

Struck: The New York gravediggers and Doug Sanders.

Blessed: John V. Lindsay, by Re-

publican national chairman Rogers C. B. Morton, who chanted, "If he wants to go over to the other side, he has my blessings."

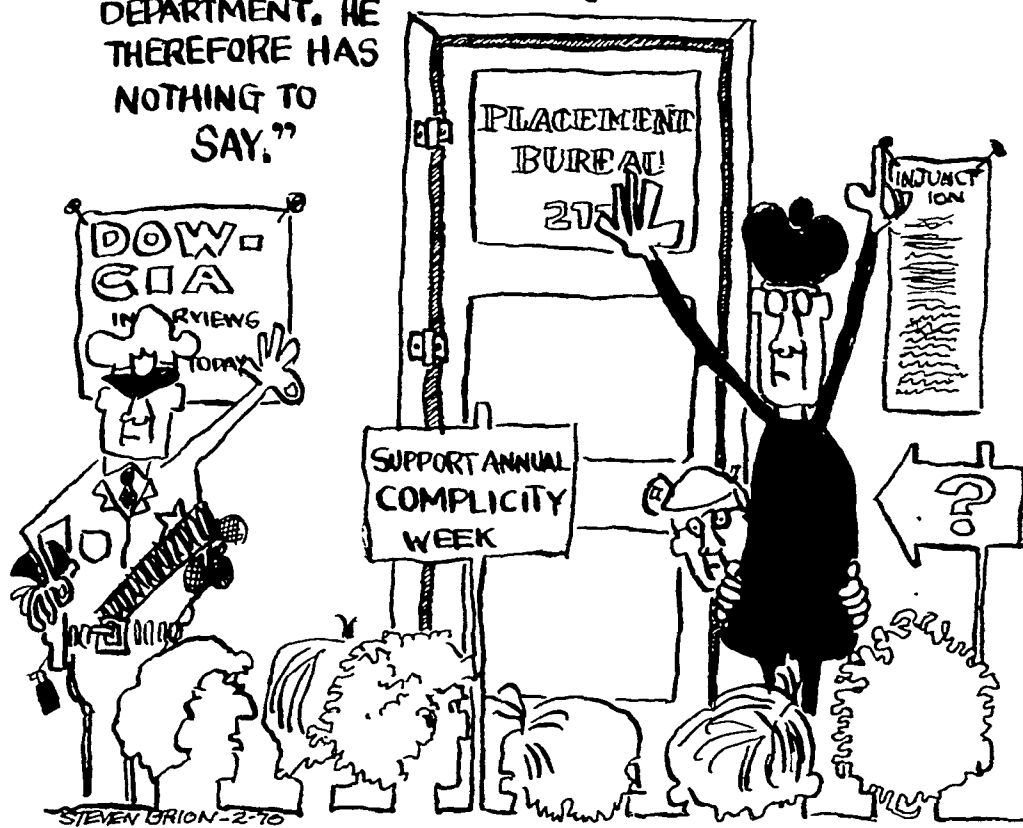
Clipped: John Lennon, by an avaricious London barber and his lithographs by Detroit authorities. The new style in England is the shiny head. Hail the return of the Cavaliers and the Roundtops.

Abandoned: The Grand Funk Railroad.

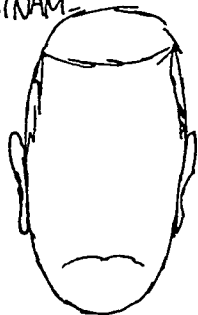
Chastised: All bishops and priests, by Pope Paul VI, who outlawed all clerical review of the doctrine of celibacy.

Consoled: Gamal Abdel Nasser, by the Soviet Union. Nasser reportedly stated that he "felt honor-bound to launch an immediate, all-out war against Israel, regardless of the consequences." The Soviets chuckled and stepped up shipments of defensive weapons.

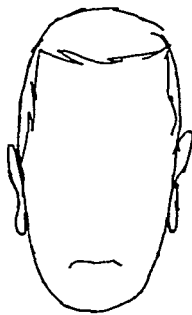
"OUR GUEST FROM DOW SAYS HE CAN ONLY ECHO THE STATEMENT BY THE TEACHER/SCHOLARS OF THE ENGINEERING DEPARTMENT. HE THEREFORE HAS NOTHING TO SAY."



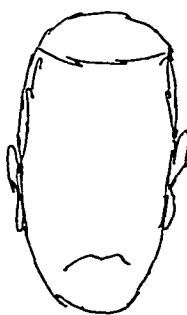
IT WAS WRONG FOR US TO GET INTO VIETNAM.



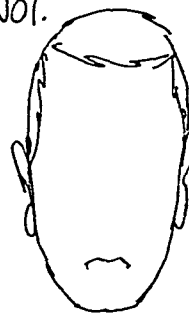
BUT WE'D LOSE FACE IF WE GOT OUT.



I'M FOR SAVING AMERICAN LIVES.



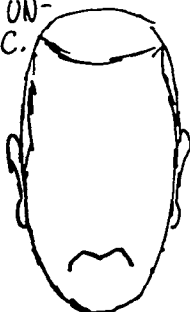
BUT TALKING ABOUT IT ONLY HELPS HANOI.



I'M IN SYMPATHY WITH THE ARGUMENTS OF THE PROTESTERS.



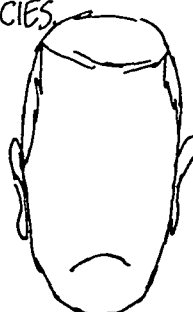
BUT DEMONSTRATING AGAINST THE GOVERNMENT IS UNPatriotic.



I SUPPORT THE PRESIDENT.



BUT I WISH HE'D CHANGE HIS POLICIES.



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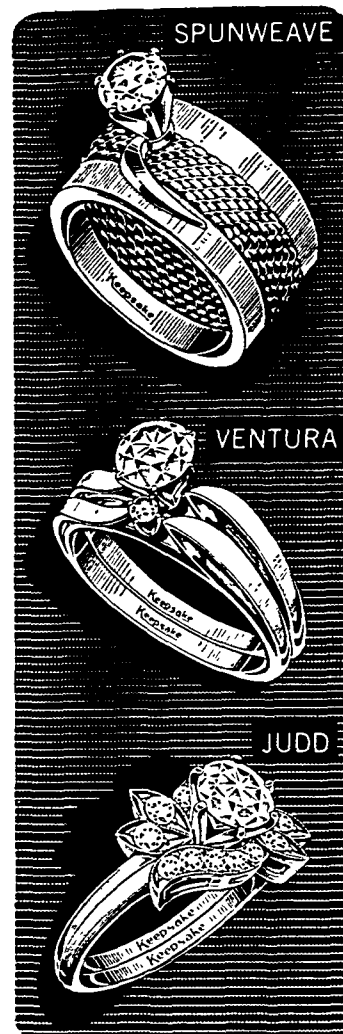
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Playing Hangman



On Tuesday and Wednesday of next week, Dow Chemical and Honeywell, among others, are scheduled to interview prospective employees. It has been three months to the day since the exuberant activities of the last visit by Dow and the CIA transpired on November 18, but little has been done to make straight the way. In fact, the only step which even indirectly treats the causes of the obstructive demonstration, a report on the Placement Bureau by a joint committee of the Student Life Council and the Faculty Senate, was undertaken a month before the disruption.

The recommendations of the joint committee were accepted for the most part by the SLC Monday night, for what they were worth. Among these accepted were: that the Bureau be retained as a valuable service to students, that an area approximate to the Bureau be provided for dissemination of literature concerning interviewing companies

and that the Bureau prepare a brochure explaining its procedures and policies. It also crushed a recommendation to charge a \$50 to \$75 fee for use of the facility by companies.

The most significant recommendation endorsed by the Council denied the CIA use of the facility because of its "stated policy . . . not to engage in discussion in any kind of form, even for the sake of defending its actions and operations."

What preventive measures have been taken in the event of a similar demonstration next week have been in a probable refinement of the judicial code and the threat of the invocation of a temporary court injunction, which could sentence disrupters to three months in jail. In this two-part article the SCHOLASTIC examines the campus and civil court proceedings of the last CIA-Dow incident and their implications for future Placement Bureau controversies.

I. Building the Gallows

THE usual confusing mish-mash of charges, counter-charges and bungled investigative and judicial proceedings which have become the hallmark of campus crises is the fit subject of black humor — of a perverse chuckle. Although ROTC administrators would deny it, the sit-in on the field of the ROTC Presidential Review in the spring of 1968 caused its cancellation the following year. The infamous though not indecent Pornography Conference of a year ago resulted in a magnificent 140-page plus report whose very existence

seems to have been forgotten and its recommendations largely ignored. But last November's CIA-Dow disruption and its subsequent judicial juking are worthy of a healthy bellylaugh.

How is it that at least two of the ten suspended and expelled students were innocent, yet their suspensions upheld? Or that the person who was charged with the final decision on the suspensions was the very one who summarily invoked them? Or that "the rule combines in the over-burdened person of a single adminis-

trator the function of police officer, prosecutor, judge, jury and academic firing squad," in the words of the defense statement of the ten?

The answer, in part, lies with the judicial code itself. Following the disruption the Student Life Council discovered that the judicial code it had approved had not yet been passed on by Father Hesburgh. Consequently it decided to give the ten the choice of appeal under the old code which was technically in effect at the time, or the temporarily approved new code. A battle ensued in the SLC however over the procedure of the new code. The new code designated use of the six-man tripartite University Court in the situation. Although the burden of proof supposedly still lay with the Dean of Students, the court would in effect be an appeals court, thus necessitating a 5-1 decision in favor of the ten to overturn the summary suspensions. The council succeeded in reducing the ballots needed-to-overturn to four, a majority, meaning a tie vote would uphold Fr. Riehle.

SURPRISINGLY the ten students chose to be tried by the old code, although they knew the three-man appeals board of that judicial system could only offer recommendations for disposition of the case directly back to Fr. Riehle. Fr. Riehle commented, "I told them if they chose the three-man court it could only give recommendations back to me. I wanted to get off the hot seat."

Mark Mahoney, one of the ten, explained his view, "Riehle walked in with six people, four law students and two law professors. When we asked for a continuance, they said they had law exams. It was sort of a moot court atmosphere, for them very much of a game — a legal question — and for us a moral question. Although Foschio [chairman of the court] said all the evidence would be considered, it didn't appear we could get away from the legal aspects. We wanted a moral decision and what we got was a legal one and so it didn't really matter in the end."

The new code states: "The Court shall determine whether the conditions established by the President's Letter were met in ordering the suspension or expulsion." Riehle concurred, "I think the six-man board probably would not have allowed them to read their statement, though I'm just guessing, because only the facts were to be reviewed."

The greatest danger of the code was realized when the ten refused to defend themselves at the hearing on the basis of the facts of the disruption. Since their summary suspensions and expulsions made them guilty from the outset, the court had little choice. The recommendations of the appeals board were sympathetic to the defense statement of the students. It laid part of the blame on the University. "The administration of the University appears not to have taken steps to avoid this confrontation." It also admitted that it was "unable at the hearing to deal with the problem of whether or not individual students among the ten were justly accused."

NEITHER Mahoney nor Charles McCarthy, chairman of the Nonviolent Program who assisted the ten

in their defense, blame Riehle for their suspensions. McCarthy said, "Riehle is not responsible for the court's decision. Those are upper echelon decisions. Those are Faccenda's, Hesburgh's and Joyce's, not Jim's."

It appears that the new judicial code will be repaired. SLC chairman James Massey has made several recommendations to the council to insure smoother proceedings. Summary actions by the Dean of Students will require a trial which will be a first hearing and not an appeals board; the Dean of Students will be required to show cause for his summary action and it will require a majority of the court to uphold his decisions.

But even a judicial code working with buttery-smooth efficiency will not be equipped to resolve the questions of a disruption similar to that of Dow-CIA. Both McCarthy and Mahoney believe that the existence of the judicial code and the 15-minute policy are antithetical to the concept of a Christian university.

McCarthy said, "I think that the kind of thing the judicial code embodies, might makes right, can be shown in no better example than in the 15-page statement on which the ten based their whole semester. The administration didn't see fit to answer any of their points."

MAHONEY sees the Christian community as placing a burden of responsibility on all its members to uphold its ideals. "The judicial code is really inconsistent with the idea of Christianity. It recognizes the right to protest to a certain point, but it doesn't give the responsibility to the administration to understand protest and bare some of the suffering for what went on — to face the main issues. The roots of this problem have been around for a long time. The whole ideal of the university had been violated long before that doorway was blocked."

"The concept of rational persuasion is sacrosanct around here but you can't use it under the present structures. Hesburgh told me that if 50% of the students wanted to get rid of the rule, he would. But that's not rational persuasion, that's coercion. The statement of the ten was disregarded because it was made by only ten people, but isn't that rational persuasion? The only rational persuasion at Notre Dame is going through Hesburgh and that is authoritarianism and paternalism."

At last Friday's University Forum Hesburgh said that if fifty per cent of the students desired the elimination of the Placement Bureau, it could be done. This, too, misses the point of the disruption. It is not the existence of the Placement Bureau that the demonstrators are questioning, but the lack of self-realization of the University. The deepest values of the University and of the judicial code "seem to be the status quo and the maintenance of the university," according to Mahoney.

McCarthy is confident that the University can find better ways to solve the problem of disruption. "We've got the people and the equipment to find a better way to settle conflict. There aren't mean, hateful, vicious people here. The adversary court system form of resolving conflict is absolutely detrimental to the ends

of Notre Dame as a Christian university and community”

DOW is scheduled to return to interview next Tuesday and Wednesday and in the three months since November 18, no steps have been taken outside of the statement by the ten to treat the root problems of the disruption. The SLC has conducted an investigation of the Placement Bureau to be sure, but not an investigation of the ideals of the university. The judicial code, coupled with the injunction, will be able to hum along sweetly, handling the surface crisis, the eruptions caused by deeper wrongs. Meanwhile the injustices

perpetuated by a malfunctioning judicial code and by an inability or a refusal to understand beyond surface appearances leave the ten missing \$1500 tuition and a semester's worth of study.

McCarthy diagnosed the proceedings of the past few months. “It's just a situation of people who have power over other people; of inflicting suffering or the threat of inflicting suffering. And that's not what a university is about. That just means you're inflicting suffering, not that you're right.”

Tim O'Meilia

II. Writing the Warrant

FOUR Notre Dame seniors awoke to the pounding of St. Joseph County sheriffs, at 6 a.m. on Tuesday, November 18, 1969. The marshals of St. Joseph County Superior Court served notice of a restraining order, issued at the University's request, against the Dow-CIA demonstration. At the same time came notice that the University was seeking an injunction to *permanently block* all future Placement Bureau demonstrations. Father Riehle had arbitrarily selected four students as “leaders” of the protest and thus forced those students—Fred Dedrick, Timothy MacCarry, Brian McInerney, and Richard Libowitz—to serve publicly as “representatives of a class” of all future demonstrators.

A restraining order providing protection from a temporary threat to real property or persons is good only for a brief, stated period, the period until a hearing on a temporary injunction can be held. Similarly, a temporary injunction is valid only until a hearing can be held for a permanent injunction. Three months and sixteen hours of court hearings after that Tuesday morning, the temporary injunction was granted.

Attaining the injunction required of the University the use of their corporate lawyer (and corporate lawyers do not come cheap) and the posting of a \$5,000 bond. The four students, arbitrarily selected by the Dean of Students, (two of whom were removed by the court as unjustly named) have incurred several hundred dollars in court costs. The legal document in question is not a masterpiece—it is fairly ambiguous in what it prohibits, although rumors that it prohibits all walking by students in the administration building are slightly exaggerated. The document means this precisely: at the request of the University administration, a demonstrator called “disruptive” can now be cited for contempt of court. For this, he could face a 3-month jail sentence and/or up to a \$500 fine.

The court costs aside, even the ambiguity of the legal document aside, the transfer of the conflict from campus to civil judiciary raises serious questions about how the University is autonomous and who in it publicly represents that autonomy to those outside the University. It also makes public the problem of how the University should react to dissent and makes that prob-

lem public in a way that is embarrassing to anyone who still believes that this is a Christian community.

THE reality of what the “university” is under American law emerges when a university dissolves its separation from society as an academic institution and goes into court. The rhetorical illusions of scholarly or Christian community disappear and leave a legally recognized business corporation. The business just happens to be dissemination of knowledge. This is an unfortunate situation unique to American law, and while it is certainly advantageous in some respects, it comes as a rather uncomfortable realization. A corporation is what students have to deal with when the corporation officials (the Administration), the only element of the community with any legal position, places its problems under the jurisdiction of a civil court.

In Anglo-American law, court injunctions and consequent contempt of court charges are narrowly legalistic matters. In this case, the injunction was adjudicated on the University's contention that it faces irreparable harm from future demonstrations unless the court restrains the source of this danger, the University's students. The court of equity (or the civil court) creates, in an injunction, a new, specific set of rules; prior to the injunction, the University could not have taken the matter of a demonstration to court, but with the injunction in hand it is now able to do so. The case of the demonstrators here is similar to that of striking laborers in the early days of labor union development: the employers could point to no law which the workers were violating in the strike, but they were able to convince the court that they would suffer real damage, so the court granted an injunction against the strike.

PHILIP Faccenda, lawyer and Special Assistant to Father Hesburgh, explains the purpose of the injunction in this way: the conflict is resolved by reverting to the state of affairs that existed before the conflict developed, specifically, by keeping the opposing forces apart. “And

I don't view the Administration as one of these forces in this situation. Rather, there are the students who want the Placement Bureau open and there are those who want it closed. Not in every situation is the University neutral, but in this one it is."

The decision to seek an injunction against demonstrators at the Placement Bureau came after consultation among administrative officials, Mr. Faccenda explained. It was Fr. Riehle who, as Dean of Students, proceeded to obtain the court order. From the administration's point of view, an injunction is only "one of several tools available in the attempt to peacefully solve difficulties." The editorial in the *South Bend Tribune* suggested the injunction added "another weapon to the arsenal" of the University in dealing with campus disruption. Faccenda further insists that the pursuit of court protection in this case does not represent any policy decision affecting campus locations other than the Placement Bureau: "each case must be evaluated at the time."

The University has two options in taking some legal action against demonstrators: it can either charge them with trespass or use an injunction. It is following the latter course hopefully to prevent the kind of inflammatory situation that developed last winter during the Pornography Conference. If students were charged with trespass and police called in, the police would be obliged first to ask them to leave and if they refused, to remove them by force. With the injunction, now in force, the University can rather petition the court that issued the injunction to further issue contempt citations against demonstrators. The citation would be served by the police, this would be their only action. It would require the person to whom it is given to appear in court, but it does not directly require police action.

Using the injunction benefits the University in two ways: the threat of initiating a petition for contempt citations will probably be enough to halt any demonstration, and if it is not, the demonstrators find themselves in criminal court, not in the campus judiciary. It is interesting to note that, in all likelihood, the University will probably not use the second advantage in the way that one would expect: demonstrators will not only find themselves being publicly indicted for serious penalties, but they will also be liable to trial on campus.

AMERICAN universities have turned to injunctions with the hope that the forced confrontation with civil authority would be frustrating and therefore discouraging to people who are, after all, interested in arousing discussion and action within the University. This would supposedly force the dissenters to seek avenues other than demonstrations. Notre Dame points to the University Forum, the SLC, and similar bodies. Yet the bill passed last year by the Student Senate in reaction to a previous Dow-CIA demonstration, a bill providing for discussion between demonstrators and corporate representatives, was ignored because, as Faccenda explained, "the Student Senate has no legislative power."

THE legal approach of the four defendants was based on the fact that the outcome of their hearings will affect

members of the community beyond themselves. Although purely political explanations of the Dow-CIA action were allowed in court (as similarly political ones are not in the Conspiracy Trial), the emphasis of the defense proceedings fell on the attempt to disprove the assertion that the four student leaders had acted in concert and that the University faced imminent danger of disruption when Dow and CIA returned for interviews in February. Judge Kopec granted the injunction on the narrow grounds of possible future disruption, which he found "explicitly admitted" in the statements by Fred Dedrick and Brian McInerney that they could only assure the court that there were no plans formulated at that time for further action. The preservation of unregulated conscience, coupled with continued disagreement with Dow and CIA, left the possibility of disruption open.

Paul Kusbach, the defense lawyer, also tried to illustrate the administration's prior knowledge that the demonstration would take place; he pointed to the administration's refusal to convene a conference between the interviewers and protesters as provided for in the Senate Bill passed last spring. Thus, an attempt was made to prove that the University could have prevented confrontation. The court concluded, however, that the factions opposing recruitment faced a wider spectrum of choice: therefore, it granted the requested protection to the University Administration.

FROM this intricate tangle of legality and legal prose, a portrait of the affair emerges that falls in the familiar area of inscrutability. Applying strictly legal considerations, the case of the University appears legally solid: myopic but solid. The outcome of the courtroom drama itself led the defendants to guess that they had been victorious: an obvious miscarriage of justice occurred in naming Libowitz, Dedrick and MacCarry as leaders of disruption when they had not at any time blocked the door.

Further, the status of the placement service as an essential part of the University remains in question despite the fact that the corporate power (the Administration) claims it is so: Hesburgh and Faccenda have echoed each other in stating that it exists only "because the students want it." The process that determined this truth remains obscure.

Also, it is possible that the court unavoidably mirrored the mood of the nation and of South Bend, a mood generally defensive and even reactionary on the issue of campus unrest. This mood, it might be speculated, broadened the dimensions of considerations in adjudicating the case. From this standpoint, the political views of Judge Kopec himself were on trial before the eyes of the South Bend community. Because the University took the matter out of its own community, the question was subject to influences from the South Bend community.

THE impact of the injunction upon the campus itself remains to be seen. The Administration views it as a neutral tool they have secured to prevent further trouble. The ambiguity of the injunction itself leaves

wide range for speculation on its stringency. Neither the court nor the Administration claims to forbid the right, guaranteed by the Bill of Rights, to peaceful demonstration. But what tactics other than blatant blocking of doors constitutes interference with the business of the administration building? What "number" of persons gathered in one spot constitutes disruption? Does protest activity in other areas of the same building violate the injunction?

The fault of the proceeding goes beyond these questions of ambiguity; Fred Dedrick articulated the most basic aspect of that fault: "The harm has already been done because the University has decided to pit its corporate strength against four students . . . three of whom engaged in no greater threat to the order of the University than the simple exercise of free speech activities."

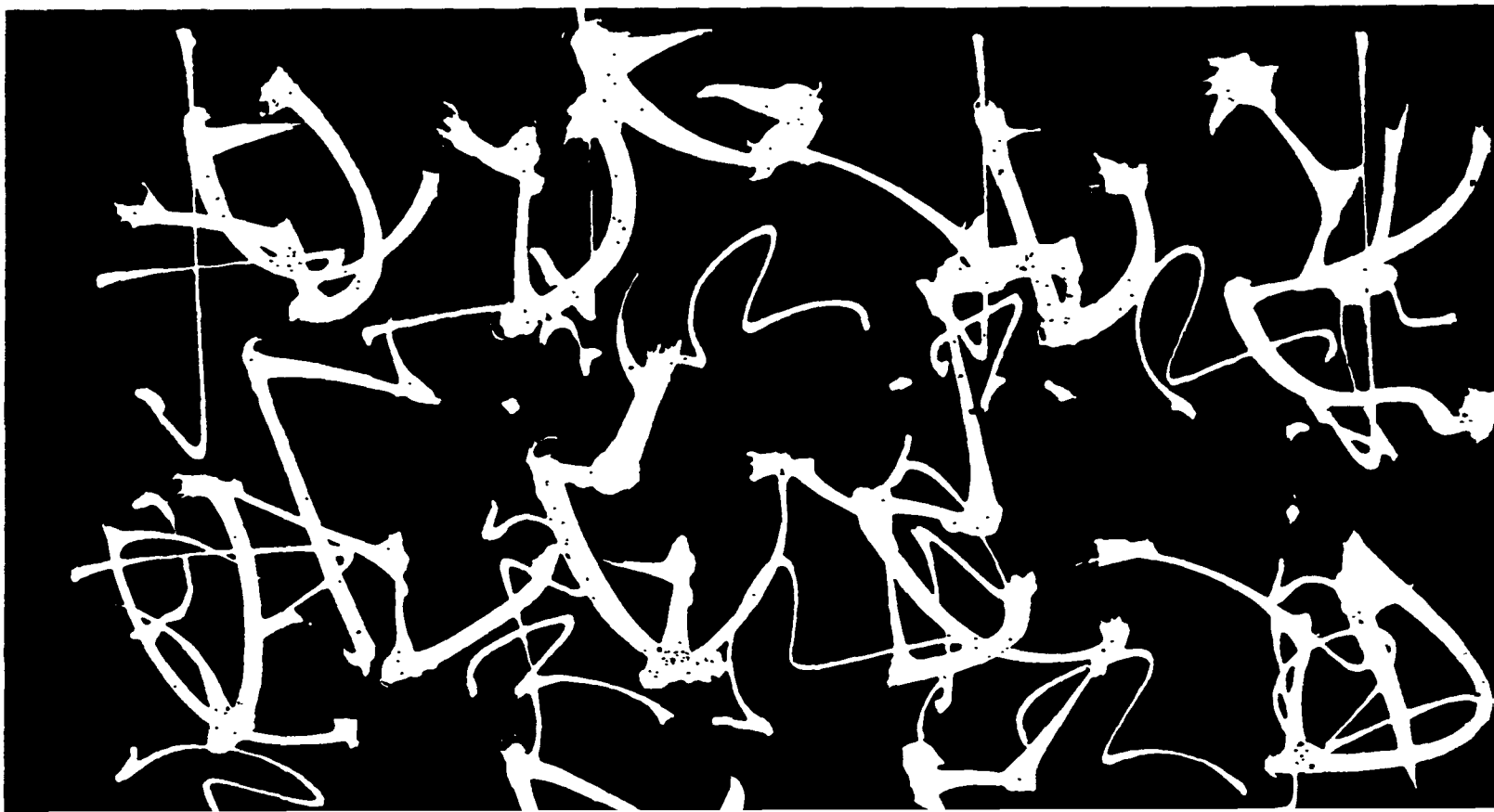
THE use of injunction to deal with campus unrest has appeared only in the last decade. Yet the history of the use of this option repeatedly includes cases of disruption beside which the Notre Dame case appears meager and, even ridiculous. Columbia University, for example, sought injunction to stop repeated take-over of buildings alleging "imminent danger of severe bodily injury to students and other persons on the campus, substantial destruction of plaintiff's property and the likelihood that other buildings may be occupied. . . ." The University of Wisconsin sought court protection from extensive occupation of buildings only after "the director of the Office of Student Organizations' Advisors contacted one or more of the defendants and offered cooperation, guidance and assistance in explaining and communicating to the protest's leaders. . . ." Placed beside the efforts of these last-resort petitions, the Notre Dame injunction indicates an overly heavy-handed and suppressive response from University authority to the prevalent mood of student concern and activism.

Paul Kusbach reflected that "an injunction improvi-

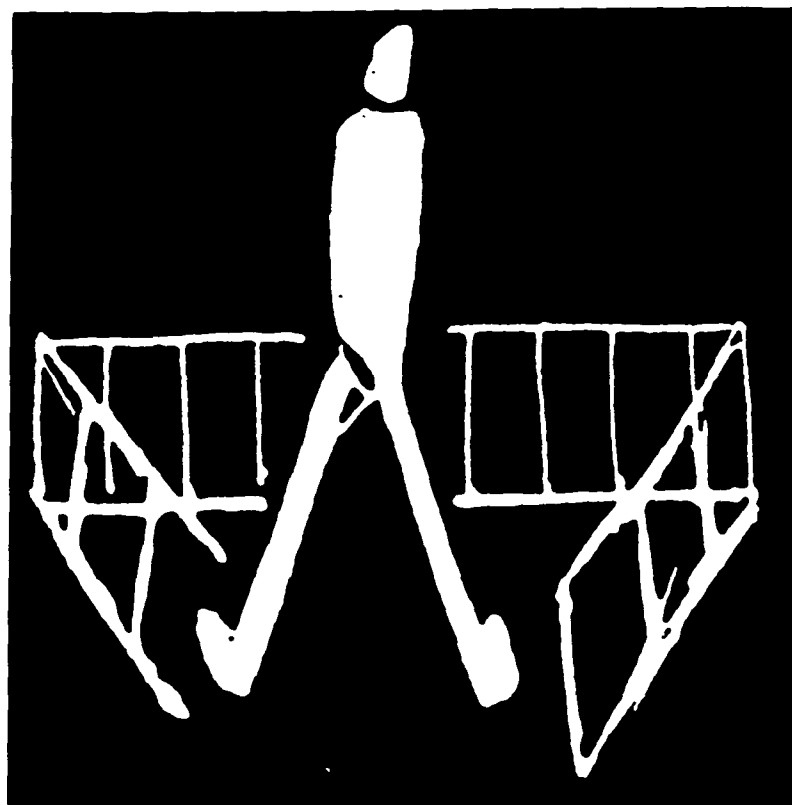
dently granted could be worse than no injunction." The import of this possibility is an escape from any pressure to face the issues brought up in protest. The injunction and similar measures afford the authority of the University this possibility. Further, the increase in factionalism resulting from the Administration's transfer of community affairs into the civil courts compounds the struggle to increase communication within the community. Phil McKenna, Student Body President, assessed the Administration's actions as a "refusal to recognize the essentially necessary elements of trust. The Administration itself has resorted to force, that which it speaks against, to stop overt disagreement." Dedrick added to that assessment, saying that court action "removed a large part of the controversy from the community and put it in a courtroom where the elements of the University became opponents rather than fellow-participants in a community struggle." Regardless of the possible violation of the injunction and the complex string of events that will follow, the University has magnified communal strife to the level of the civil court.

THE Massachusetts Institute of Technology recently abandoned its injunction proceedings. Allegedly, a blue ribbon committee of the M.I.T. Faculty Senate censured the invocation of such self-protective measures as a serious failure of imagination. The committee reportedly asserted that it was wrong to pretend after a decade of student activism that symbolic protest carried a threat to life and property. The right to injunction is established in American law to prevent just this threat. The crisis of protest, except for violent conflict, is not of the magnitude to which the "drastic" weapon of injunction should restrict itself.

Carolyn Gatz



Camus: The Flight of the Sparrow



MIDNIGHT.

A warm and lighted hall. Open portals high on the gables of either end. Little light seeps out. Cold, thick darkness pours in. Life, as Kierkegaard describes it: the flight of a sparrow from one portal to another.

The walls hold the darkness without, the light and warmth within. Unsure that the light is better than the darkness, the sparrow crashes against the walls. Again . . . and again. Assured that the walls can be penetrated.

And having battered its wings against the rough stone and wooden roof, the sparrow begins to find an uncertain joy in the excitation of his senses, in the discovery of his bounds.

In time, the sparrow, while not forgetting the darkness, dismisses his desire to penetrate the walls. The hall is accepted not for its light but for its walls.

Once and finally, though, the sparrow does not batter its wings; instead it soars through the other portal. Into a pool of darkness.

THIS week's conference on Albert Camus produced one unequivocal assertion: Camus was a conservative. In the most profound and the least banal sense. He was not an economic romanticist of the Goldwater-Agnew variety: he did not believe that the accumulation of material was a proper project for humanity. Nor did he believe, with Fichte, Hegel and that tradition of German romantics, that the determination of man's duty was a function or a privilege of the state. But as Edward Gargan noted on Monday, his death marked the end and the culmination of the French tradition of moral philosophy. Since Camus's death, the scope of the questions that philosophy is willing to ask has contracted. The abyss within has been set aside until questions of less grandeur and, hence, of less futility, have been answered by more scientific methods.

Camus's only interest was in discovering a way of

life. In *The Myth of Sisyphus* (1941), he writes of the restlessness of man, man tortuously living the task of his rock; Sisyphus acknowledges no end to the energy he can expend, to the eternity of his task; his burden remains untempered by its futility. His enchantment resides less in the mountain than in his own energy.

It was with this diluted Nietzschean romanticism that Camus wrote *The Myth of Sisyphus*. It is a romanticism born of the death of god, yet born after the birth of paradise. In Tuesday's symposium, Father John Dunne noted that the historical development of this expectation of paradise is founded in the Middle Ages. Faith in Christianity had created an assurance of eternal life. But the decimation of this faith left man still expecting paradise. And now these expectations had to be transferred to the earth.

The Enlightenment replaced faith with reason, heaven with Eden. With its assurance of reason and progress, it lent to man the illusion that the world was ordered and rational, that paradise was a product of discipline. It was this belief in reason that led to the French Revolution. And it was Robespierre's passion for discipline, a discipline seeking reason, that produced the Reign of Terror.

The men of Robespierre's times realized that if man's nature was fallen, redemption was impossible because there was no longer a faith in the saviour. Thus men sought innocence. The man of the Enlightenment had to convince himself that salvation was not necessary, that no sin existed that could not be dissolved by reason. But nothing is more violent than an outraged innocent. Jean-Paul Marat, innocent and ruthless, is a symbol of the French Revolution:

What is the blood of these aristocrats
compared with the blood the people shed for you

Marat is the forerunner of Marx and Marx's promise of a worker's paradise, a paradise conceived in blood.

Europe turned from the Age of Reason and its violence only to find another, more terrifying violence. German romanticism proved more dangerous; with nihilism as a point of origin, it nevertheless affirmed the world. Nihilism left open the entire project of constructing a world because nihilism acknowledged no essential world and no limits to the world that could be constructed.

"The revolution," Camus writes in *The Rebel*, "based on principles kills God in the person of His representative on earth. The revolution of the twentieth century kills what remains of God in the principles themselves and consecrates historical nihilism. Whatever paths nihilism may proceed to take, from the moment that it decides to be the creative force of its period and ignores every moral precept, it begins to build the temple of Caesar. To choose history, and history alone, is to choose nihilism, in defiance of the teachings of rebellion itself. Those who rush blindly to history in the name of the irrational, proclaiming that it is meaningless, encounter servitude and terror and finally emerge into the universe of the concentration camps. Those who launch themselves into it preaching its absolute rationality encounter servitude and terror and emerge into the universe of the concentration camps. Fascism wants to establish the advent of the Nietzschean superman."

AFTER his participation in the French resistance during the Nazi occupation, Camus realized that the kind of thinking he outlined in *The Myth of Sisyphus* offered only succor to the Nazis he resisted. He realized that his philosophy was no foundation for his action.

His 1947 novel, *The Plague*, depicts the suffering and solidarity within Oran, a city beset by pestilence. For the first time, Camus deals with the problem and the possibility of politics, of people living together. In the novel, he rejects transcendence: the journalist

Rambert, after trying to escape the city, finally chooses to live his life in Oran. But he also rejects heroism; his characters act to make life possible, not to undertake struggle for its own sake.

The Rebel is written two years later. For Camus, the rebel makes an assertion quite beyond that of the slave, beyond that of Sisyphus. "He affirms that there are limits and also that he suspects — and wishes to preserve — the existence of certain things on this side of the borderline. He demonstrates, with obstinacy, that there is something in him 'which is worthwhile . . . ' and which must be taken into consideration." This is the essence of Camus's conservatism; he asserts an inner value, a value neither logical nor invented. It is with this insistence that there is a limit to how much man can take that he also discovers a limit to how much man can inflict. The fact that men live with other men limits man; respecting his own worth, the man must respect the worth of others or he destroys all limits. Man is limited in how much he can make without destroying. Witness Nazi Germany. Witness technocracy.

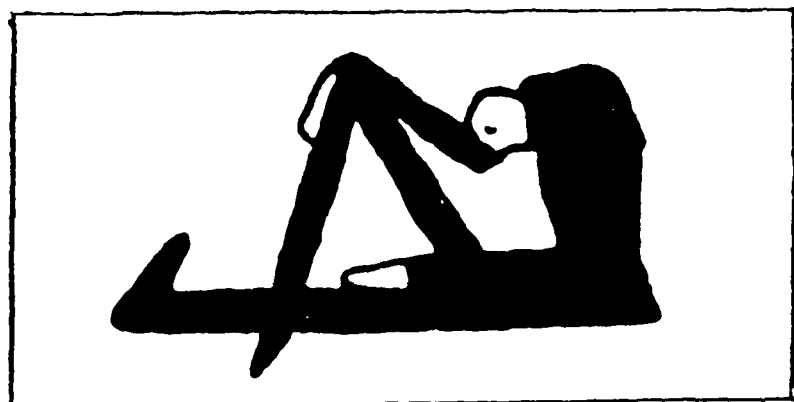
WITH the discovery of himself, of his worth, of his limits, the rebel returns to the Greece of Homer and Sophocles, a Greece where there is no expectation of an afterlife. "At this meridian of thought, the rebel thus rejects divinity in order to share in the struggles and destiny of all men. We shall choose Ithaca, the faithful land, frugal and audacious thought, lucid action, and the generosity of the man who understands. In the light, the earth remains our first and our last love. Our brothers are breathing under the same sky as we; justice is a living thing. Now is born that strange joy which helps one live and die, and which we shall never again postpone to a later time."

—Richard Moran

And now Marat
now I see where
this Revolution is leading

To the withering of the individual man
and a slow merging into uniformity
to the death of choice
to self denial
to deadly weakness
in a state
which has no contact with individuals
but which is impregnable
So I turn away
I am one of those who has to be defeated
and from this defeat I want to seize
all I can get with my own strength

The Marquis in Peter Weiss' Marat/Sade





and the letter Z which in greek means he is alive

[I]

INTENTIONAL

Any similarity to actual events
or persons, living or dead,
is not coincidental.

It is intentional.

Costa-Gavras & Jorge Semprun

[II]

The Doctor and the people escorting him went in the direction of the Kosmopolit Hotel, which was diagonally across the way from the sidewalk where they had been standing. . . . From the opposite corner, on the hotel side of the square, a pickup van swooped in like a

shot. A man, crouched in the rear, hit him on the head with an iron bar. He wavered, then fell; the wheels of the van went over him, dragging him a foot or two in the process; a pool of blood began to form on the street.

"They've killed him!"

VASSILIS VASSILIKOS

[III]

GREEK LEFTIST HURT; REGIME IS ACCUSED

SPECIAL TO THE NEW YORK TIMES

ATHENS, May 23—The chief of police in Salonika was suspended tonight following Opposition allegations that a Left-wing member of Parliament had been run down by a motorcyclist in an attempted "political murder."

Opposition parties charge that the Government is morally responsible.

Two members of Parliament were taken to a hospital in Salonika last night after a clash between nuclear disarmament campaigners and Right-wing opponents. One of them, Gregory G. Lambrakis is in critical condition from injuries received when he was struck by a motor cycle as he was leaving a mass meeting of anti-bomb campaigners.

The United Left Democratic party, a pro-Communist group, alleged that the cyclist, who was arrested, was "a well-known Right-wing terrorist."

The other injured man was George Tsarouhas, a pro-Communist deputy, who was said to have been assaulted during the clashes.

Tonight, George Papandreou, the leader of the Center Union, the major Opposition party, denounced Premier Constantine Caramanlis as "the moral instigator of the political murder of Deputy Lambrakis."

THE NEW YORK TIMES

[IV]

INJURED GREEK DEPUTY DIES; REACTIONS FEARED

SALONIKA, Greece, Monday, May 27 (AP)—Gregory Lambrakis, leftist Deputy in the Parliament at Athens, died early today of injuries, suffered when hit by a motorcycle after a stormy ban-the-bomb rally here last Wednesday. The death could trigger serious political incidents.

Crowds gathered during the night outside the hospital where the Deputy had been unconscious since he was hurt. They clashed with police and five persons were reported injured. Rioting flared in Athens and Piraeus Saturday.

THE NEW YORK TIMES

[V]

Greece

The death on Monday morning of the left-wing independent deputy Mr. Gregory Lambrakis has plunged Greece into crisis. Despite threats against Lambrakis and other left-wing figures at the Salonika meeting, the police permitted gangs of toughs from various right-wing paramilitary organizations to assemble outside the building. When Lambrakis came out of the building the van appeared out of a side-street. According to eye-witnesses the van then drove straight at Lambrakis, who ran for his life. In other words, if the eye-witness evidence is true, there was no collision: he was chased and run down.

The police do not appear to have attempted to stop the van or arrest its three occupants. They would, in fact, have gotten clear away had not a communist militant jumped into the back of the van and forced it to a halt about 1,000 yards from the scene of the accident, where it was immediately surrounded by an angry mob. The driver has been identified as a member of the fascist National Union of Greeks and is reported

to have a record of convictions for political violence, theft and rape.

The government has reacted to the incident with a mixture of bravado and panic. Students demonstrating against what they term the murder of Lambrakis have been savagely dealt with by the new "mechanised" sections of the Greek police. In Athens the affair has been seen as a prelude to a fascist coup. Armed fascist gangs, operating under various labels, have proliferated in recent years. The opposition claims that the Karamanlis government connives at their existence, permitting, for instance, recently retired officers to train and organise them. Some estimates put the number of men in these armed bands as high as 30,000 and it is widely believed that their supreme commander is an ex-officer.

THE NEW STATESMAN

31 MAY 1963

[VI]

Greece

During the past week, as fresh evidence has come to light, the events surrounding the death of Gregory Lambrakis have grown more sinister. It now appears that the driver of the motorcycle van, Gotzamanis, belonged to a fascist-sympathising organization, whose purpose is to 'assist' the police 'in the preservation of Greek civilization', and the signature on his membership card was witnessed by a police superintendent. The failure of the police to prevent the killing of Lambrakis lends credibility to the suspicion of police complicity. This is deepened by their apparent unwillingness to investigate the affair. Although Gotzamanis has now been charged with murder, the police have made little attempt to find witnesses. One, Sotirchopoulos, was produced by journalists, but was then beaten up while on his way to testify.

The Greek Minister of the Interior is now in Salonika, allegedly to speed up investigation into these various incidents. But many in Athens believe his task is rather to white-wash the whole affair. It is notable that, at every stage, action has been taken only after the most vigorous protests by the press, which in fact has done all the detective work. But now the press has been attacked by the Ministry of Information as 'irresponsible', and there are fears that the Karamanlis government intends to shut down certain newspapers or silence them by prosecution. If this happens, those ultimately responsible for Lambrakis' death may never be discovered.

THE NEW STATESMAN

7 JUNE 1963

[VII]

Z. A movie by Costa-Gavras based on the novel Z by Vassilis Vassilikos. The screenplay for the film was written by the director in collaboration with Jorge Semprun. Photographed by Raoul Coutard. Music by Mikis Theodorakis. Produced by Jacques Perrin and Ahmed Rachedi.

The movie stars Yves Montand as the Deputy, Jean-Louis Trintignant as the Investigating Magistrate who

is assigned the deputy's assassination, Irene Papas as the deputy's wife and Jacques Perrin as the journalist.

[VIII]

I never intended *Z* to be sheer entertainment. I was not too surprised when the reviewer for *The New York Times* considered it only as a thriller. I suppose there are certain people who just do not wish to believe that things are the way I have shown them in my film.

COSTA-GAVRAS

[IX]

The movie *Z* is based on a series of "actual events" in Greece: the assassination in 1963 in Salonika of the pacifist parliamentarian, former Olympic Champion and professor of medicine at Athens University, Gregorios Lambrakis, after a ban-the-bomb rally, specifically directed against American Polaris installations in Greece; the sinister attempts by government officials to conceal the true circumstances of the killing; the investigation of the crime by a young magistrate; the harassment of witnesses by the police; and final indictments brought against the four leading Salonika police officials (one of whom was transferred from service in the Athenian palace guard to Salonika shortly before the assassination). And ultimate *coup d'état* by the military which turned the facts in the small world of the Lambrakis affair around in a way similar to that of the military junta currently in power in Greece. If there were any facts in that small world.

[X]

It is not a large world. Relatively even to this world of ours, which has its limits too (as your Highness shall find when you have made the tour of it, and are come to the brink of the void beyond), it is a very little speck. There is good in it; there are good and true people in it; it has its appointed place. But the evil of it is, that it is a world wrapped up in too much jeweller's cotton and fine wool, and cannot hear the rushing of larger worlds, and cannot see them as they circle round the sun. It is a deadened world, and its growth is sometimes unhealthy for want of air.

CHARLES DICKENS

[XI]

The film is about stasis and total loss; it seems to bespeak the impossibility of political revolution because the political world it presents has no viable human dimensions. The deputy shows his political naivete when he complains that "We are in a country where the imagination is suspect." In politics, the imagination is always suspect. The first thing that the assassin Vago can think to do after the murder is to go to a newspaperman friend of his and ask him to put his name in the paper—"Write that I was there, taking care of the

bastards. So my pals'll know." When the magistrate begins to press his investigation, the Prosecutor reminds him that those in the Government want the investigation brought to a speedy conclusion and that, after all, he has a brilliant career in front of him.

The world of politics that Costa-Gavras presents is peopled with men who believe that things do not bear much looking into. When the magistrate tells the General that his investigation must go on because it is uncovering new facts, the General angrily replies, "What new facts? Everything was clear yesterday." The red-neck organization that is directly responsible for the assassination and which the police rely on for so much support is called CROC: "Combatants for Royalism and Occidental Christianity." It is only too clear that those words mean only what the rednecks want them to mean; the King is in power and thus should stay in power and Christianity is, after all, only what I believe in.

The movie is acted out by characters who literally have no names, but only functions; by men whose "good" intentions, unless they are partisan or purely personal, can only lead to disaster. It is about the impotency of individuals trying to act as moral men. Trying to find out truth when there is no absolute truth, but only the relative truth of rewritten police reports, partisan newspapers, and witnesses whose testimony is determined by their desire to work in order to feed their children or even by their desire to live quietly by themselves. It is finally about the realization that morality in politics is suicide, and it is about the despair that grows out of that realization. It *may* also be about the only possible way to achieve any real revolution.

[XII]

in politics
who's honest
true
to
death?
the off the cuff
opponent (Guildencrantz)
who'd stopped husking
for the nomination
until after the funeral
and after the funeral
forgot any day before
while conserving *Freedom*
nevermind *Liberty*—
honest

LOUIS ZUKOFSKY

[XIII]

Three people appear around whom all actions in the film move and take form: the doctor's wife, the government investigator, and the reporter who with his detective work is the catalytic agent in the investigation. Each in his own way speaks a part of the film's truth. The assassinated doctor's wife bears the same terrible

and degrading responsibility as did Mrs. Kennedy and Mrs. King: she must mourn in public. She refuses to play that role, however; she rejects everything political. Her black hair swept back in a tight bun frames a white face, her mouth set immovably in the countenance of gravity and pain. Her eyes, also dark, scan everything that surrounds her; they alone acknowledge what happens. She knows only that her husband is dead and that his death will change nothing. When told of the assassination, she says only "So they've finally succeeded." The reporter later asks her who "they" are and she says nothing.

[XIV]

Lady Dedlock, having conquered or been conquered by her world, fell, not into the melting, but rather into the freezing mood. An exhausted composure, a worn-out placidity, an equanimity of fatigue not to be ruffled by interest or satisfaction.

CHARLES DICKENS

[XV]

Neither the Investigator nor the reporter are aware of their roles and their importance in the drama. Neither can see, until it is far too late to turn around, the cataclysmic results of their actions. The Investigator is simply trying to be a moral man; he seeks the truth, he wants only to bring the guilty party to justice. But his investigation and its finding are the direct and immediate cause of a military take-over. There is no genuine truth or justice—only serviceable substitutes. Because he does not learn that, at the end of the film, he is removed from his position, exiled.

The reporter has been almost involuntarily caught up in a labyrinth that will destroy him. In the beginning of the film, he is politically neutral, disinterested; he wants only a story. But somewhere—one cannot pinpoint the exact spot—he is swept into the storm that he has inadvertently agitated.

What follows is inevitable: he must follow the story to its end, because he must know everything and he is finally responsible, along with the Investigator, for the downfall of a corrupt regime, a military coup and his own destruction. Just as the Investigator is a historian of sorts, the reporter is an artist of sorts. His task is to make you hear, make you feel, make you see everything. And he is an ironic artist because the world he is presenting is *always* not what it seems to be. He is unaware of the tragedy he will cause, but he cannot really care. At the end of the film he has been imprisoned for obtaining and releasing official documents.

And so the problem becomes even more disturbing. Everyone is a function, not a person. The individual is either impotent or the unknowing agent of evil. The Investigator is killed by his own honesty; more than that, he has caused a military take-over, which would have never otherwise occurred, and prevented a revolution which might have occurred. His search for truth

has been completely perverted. He does not learn what he set out to learn, "the facts of the case," because there are no lasting facts of the case. It is possible that he learns the assertion that "he is alive."

The generals the Investigator prosecutes are not just dishonest; they have been so blinded by their own righteousness that they feel justified in committing murder in order to save their "Occidental Christian civilization." And so it is not simply a problem of removing certain corrupt officials; rather, it is a deep-seated perversion that is essential to the political order. Costa-Gavras is speaking most intensely about the terrifying inscrutability that characterizes all contemporary political action, whether in Greece or Algeria (where the film was made) or in America.

No one, anywhere, is in control. The system and the killing are fed only by themselves. The voice at the end of the film, the voice that tells us that the journalist has been jailed and reads a list of things banned by the new military regime, is a surrealistic fictional convention. The voice is created because no one is left alive in the world of the film; the movie has to end, but it does so only in the detritus of the world whose death it narrates. No one runs the machine, it runs itself.

[XVI]

Lost in the crowd, miserable and undersized, he meditated confidently . . . but after a while he became disagreeably affected by the sight of the roadway thronged with vehicles and of the pavement crowded with men and women. He was in a long, straight street, peopled by a mere fraction of an immense multitude; but all round him, on and on, even to the limits of the horizon hidden by the enormous piles of bricks, he felt the mass of mankind mighty in its numbers. They swarmed in numerous like locusts, industrious like ants, thoughtless like a natural force, pushing on blind and orderly and absorbed impervious to sentiment, to logic, to terror, too, perhaps.

That was the form of doubt he feared most. Impervious to fear! Often while walking abroad, when he happened also to come out of himself, he had such moments of dreadful and sane mistrust of mankind. What if nothing could move them? Such moments come to all men whose ambition aims at a direct grasp upon humanity—to artists, politicians, thinkers, reformers and saints. A despicable emotional state this.

JOSEPH CONRAD

[XVII]

We are left then, apparently, with but two choices, represented by the Investigator and the doctor's wife: we either try to play the political game while retaining our morality and knowing full well that we must die because of it (no matter what we learn in the process); or we remove ourselves completely from the mud and from the revolution. It is the choice between death and stasis . . . which is no choice at all.



[XVIII]

My nature is subdued
To what it works in, like the dyer's hand:
Pity me then, and wish I were renew'd!
SHAKESPEARE

[XIX]

On December 4, 1969, State's Attorney Edward V. Hanrahan held a press conference. At 4:44 a.m. of that morning Fred Hampton and Mark Clark had been assassinated: 200 shots had been fired, and Hampton lay dead, shot in bed. Hanrahan's comments at the press conference were these: "We wholeheartedly commend the police officers for their bravery, their remarkable restraint and their discipline in the face of this Black Panther attack—as should every decent citizen in our community."

[XX]

CONTAINING THE WHOLE SCIENCE OF GOVERNMENT
The Circumlocution Office was (as everybody knows without being told) the most important Department under Government. No public business of any kind could possibly be done, at any time, without the acquiescence of the Circumlocution Office. Its finger was in the largest public pie and in the smallest public tart. It was equally impossible to do the plainest right and to undo the plainest wrong, without the express authority of the Circumlocution Office. If another Gunpowder plot had been discovered half an hour before the lighting of the match, nobody would have been justified in saving the Parliament until there had been half a score of boards, half a bushel of minutes, several sacks of official memoranda, and a family-vault full of ungrammatical correspondence, on the part of the Circumlocution Office.

This glorious establishment had been early in the field, when one sublime principle involving the difficult art of governing a country was first distinctly revealed to statemen. It had been foremost to study that bright revelation, and to carry its shining influence through the whole of the official proceedings. Whatever was required to be done, the Circumlocution Office was beforehand with all the public departments in the art of perceiving—How NOT TO DO IT.

Through this delicate perception, through the tact with which it invariably seized it, and through the genius with which it had always acted on it, the Circumlocution Office had risen to overtop all the public departments; and the public condition had risen to be—what it was.

CHARLES DICKENS

[XXI]

The movie is called by the letter Z, which in Greek means "he is alive." He is alive because the film is banned in Greece, because in 1966 there were 60,000

young people banded together in clubs named in his memory. Because the producer of the film was told not to return to Greece if he cared for his life. He is alive because the investigation in Chicago did not die on the morning of December 4, because the evidence smugly presented by Edward V. Hanrahan "proved to be fraudulent."

He is alive despite what has happened or will happen politically, despite the fact that both investigations have failed to persuade most people in Greece and America. He is alive, perhaps, simply because we desperately want him to live. He is alive because no government as yet can control a man's mind.

[XXII]

"Crawling at your feet," said the Gnat (Alice drew her feet back in some alarm), "you may observe a Bread-and-butter-fly. Its wings are thin slices of bread-and-butter, its body is a crust, and its head is a lump of sugar."

"And what does *it* live on?"

"Weak tea with cream in it."

A new difficulty came into Alice's head. "Supposing it couldn't find any?" she suggested.

"Then it would die, of course."

"But that must happen very often," Alice remarked thoughtfully.

"It always happens," said the Gnat.

LEWIS CARROLL

[XXIII]

Revolution against the government alone is not revolution at all. Any hope born of this film, however irrational and unfounded, rests on that fundamental vision: the revolution will succeed if and when it looks beyond governments to the deeper perversions of which they are merely symptoms.

The murderers of the deputy have gone free, as have the murderers of Lambrakis. The killers of Fred Hampton and Mark Clark have been praised by all "decent citizens."

Z—he is alive.

[XXIV]

In the beginning was chaos. Mist, fog, rain, snow, and hail. A void and darkness was upon the face of the deep. Wind systems off the meeting of waters inhabited it, and birds flew within: crows and swallows.

VASSILIS VASSILIKOS

Steve Brion,
Carolyn Gatz,
& M. P. O'Connor



Variations on a Theme

by Blake

Almost 200 years ago, William Blake exhorted the youth of England in these words:

"Rouse up, O Young Men of the New Age! Set your foreheads against the ignorant Hirelings! For we have Hirelings in the Camp, the Court & the University, who would, if they could, forever depress Mental & prolong Corporal War."

A recent book entitled *The Making of a Counter Culture* by one Theodore Roszak takes 300 pages to (excluding the exclamation marks and the capital letters) say much the same thing. Except that he's a bit more specific about who the Hirelings are and about what is to be done towards routing them. But be careful — some of your best friends . . .

IN his remarkable testimony in the defense of the Conspiracy 8 (or is it 7 now?) Allen Ginsberg was asked to explain to the Court what a "be-in" was and how this was to be related to the proposed "Festival of Life" which was to be celebrated in Chicago during the 1968 Democratic Convention. After the usual objections, which were, for once, overruled, Ginsberg replied that a be-in is "a gathering together of younger people aware of the plane-

tary fate that we are all sitting in the middle of, imbued with a new consciousness and desiring a new kind of society involving prayer, music and spiritual life together rather than competition, acquisition and war." Furthermore, what was planned at Chicago was "a gathering of the tribes of all of the different affinity groups — political groups, spiritual groups, Yoga groups, music groups and poetry groups that all felt the same crisis of identity and crisis of the planet."

One's reaction to statements of this sort is always rather mixed. Somehow it all sounds strangely fascinating, even appealing. And yet there is still that big wide *real* world out there that one has to go on living in. Right on, Allen, right on all the way, but you don't really expect us to take (or rather to *live*) this stuff *seriously*, do you?

Well, Theodore Roszak does. Ginsberg's testimony came too late to be included in the book, but it no doubt would have been had it been given earlier. The same admiration for the cultural and religious development taking place among today's young (and the same hints at an apocalyptic end for all of us if these developments are thwarted) keeps cropping up in *The Making of a Counter Culture*.

And so do the military-industrial boys. I am sure that if the book had been originally published (it is now out in paperback) at a later date, Roszak would have argued that both the convention disturbances and the Conspiracy trial are instances of cultural as well as political repression, or, as Jacob Epstein has called them, "an usually violent form of *theatrical censor-*

Theodore Roszak. *The Making of a Counter-Culture*. Garden City, New Jersey: Doubleday Anchor Book, 1969.

ship." This last point, as well as the whole repression theory, is of course moot. Nonetheless, in the collective unconscious of young and old America, Chicago has come to represent a real generational gap — one that is cultural as well as political.

THE lines are drawn then. The young are in the process of setting up a radically new culture, a "counter culture." And Roszak, "in a spirit of critical helpfulness," has taken it upon himself to give us all a guided tour of this new culture and its prophets. In this context he gives us chapters on Herbert Marcuse, Norman O. Brown, Ginsberg, Alan Watts, Timothy Leary and Paul Goodman — a gallery of the hip, all of whom address themselves chiefly to the young. In this sense the book is "helpful" since these are exactly the names we all have heard of and know that we ought to read, but don't. Somehow if we read at all, that 400-page work by Marcuse tends to get passed up for Mailer's latest advertisement for himself or some near-pornographic exercise in wishful thinking like *The Harrod Experiment*. By reading Roszak's book, though, the reader gains something of an understanding of just what all those people are thinking and saying, the effect of which should at least give him an aura of competency with hip ideas.

Naturally this approach tends to get a bit simplistic at times (Marcuse is wrong, Brown's gnostic utterances are usually right, Leary and drugs are bad, bad, bad) but this is almost unavoidable in an approach which compresses and criticizes a man's lifework into a 25-page chapter. A more serious charge is that the book is extremely paternalistic; this is especially annoying coming from one who professes to champion the youth culture. All the young really have going for them is their "healthy instincts" while "more mature minds" (both phrases are used repeatedly) are needed to guide them along life's confusing path. He sees a danger that "the exploration of nonintellective powers" will "degenerate into a maniacal nihilism" and is "uncertain" that "many of the young have reflected sufficiently upon this." Thus he urges his fellow academicians to "in a spirit of critical helpfulness . . . sort out what seems valuable and promising in this dissenting culture, as if indeed it mattered to us whether the alienated young succeed in their project." It certainly is nice of him to bother.

But Roszak's thesis is too important to ignore simply because he insists upon putting down the young. For, he has undertaken a much more ambitious task than merely presenting the prophets of the New Age. He is insistent that this is a *counter* culture, that is, a culture in direct and dialectical opposition to the present state of things. And that entity to which it is in opposition is not to be identified with the old or the capitalists or even the forces of political repression within this country. Rather, "the paramount struggle of our day is against a far more formidable, because far less obvious, opponent, to which I will give the name 'the technocracy.'" Technology is the real enemy and its proponents are the Hirelings. And he's not just talking about atomic bombs or DDT in the food chain here. He's perfectly willing to take on medicine (well, much of it), automobiles, the scientific method and the whole level of industrialized affluence America has reached.

THE main trouble with these offsprings of technology is that, if they are treasures, they are ones which have only been gained at a great price. First, claims Roszak, the growth of technology will lead to a loss of freedom as a "regime of experts" will gradually come to dominate all of human behavior. The scientists, engineers and managers will know all the answers and will, in effect, come to make all the decisions for the man on the street. They will be *right*, of course, but there will be some question as to just who is living who's life. The danger here will be compounded by the need for efficiency which will eventually entail forcing people to do what's best for all (see, for example, the Selective Service document "Channeling" which Roszak unaccountably fails to mention) while also subverting all morals and traditions to the expedencies of technique, as exemplified by the demise of the Japanese culture under Western technological influence.

Secondly, argues Roszak, technology and its supporting beliefs work to bring about the estrangement of man from his God, his environment, his fellow humans and even his true self. If alienation is the subject of much modern literature, says Roszak, it is only because the relatively modern technological phenomenon has only recently made it possible. The technological world view ("objective consciousness" as Roszak calls it) can only bring affluence by blocking the spiritual and sensory experiences of life or by

No more fear of tenderness, much delight in weeping, ecstasy
in singing, laughter rises that confounds
staring Idiot mayors
and stony politicians eyeing
Thy breast,
O man of America, be born!

Truth breaks through!
Allen Ginsberg

abstracting them to a higher and more removed level. Thus, technological man is given the image of life through television (and ultimately through Huxley's "feelies"), but only at the cost of becoming separated from real life and real people.

On the societal level, the material goods bequeathed by technical advances require a social regimentation that many of today's young find impossible to accept. Resistance to a society that can only offer them "careers" in plastics begins among the bewildered and angry graduates of our age. As Roszak points out, "the most troublesome students" (for campus administrators) "are those who have swelled the numbers in the humanities and social studies only to discover that what the society really wants out of its schools is technicians, not philosophers." As for future developments, Roszak is not one much given to understatement. "If the resistance of the counter culture fails," he claims, "there will be nothing in store for us but what antiutopians like Huxley and Orwell have forecast."

What, then, is to be done? Well, for one thing, we are going to have to start taking all those groups that Ginsberg was talking about *seriously*. Watt's study of Eastern religions is to be incorporated into a new "eclectic spirituality" while Brown's "mysticism of the body" offers the possibility of a new and freer sexuality, a liberation of the personality. Goodman's version of Gestalt psychology and the New Left's affinity for "the anarchist tradition which has always championed the virtues of the primitive band, the tribe and the village" are similarly to be drawn upon. In short, nothing less than a whole new consciousness is to be forged.

The one solution conspicuously absent here, of course, is politics. This is due to Roszak's definition of the *real* enemy we all face. It is not capitalism, nor the forces of political repression that are the real dangers to freedom and equality. Rather it is all those scientists and engineers and managers that are to be kept under control (Arts and Letters men of the world unite!). Those involved in the political process, however, are unwilling to repudiate power and thus are unable to prevent the growth of the technocracy. Even the radical left is powerless here, for "Marxism is the mirror image of bourgeois industrialism: an image reversed and yet unmistakably identical. For both traditions,

the technocratic imperative with its attendant conception of life stands unchallenged."

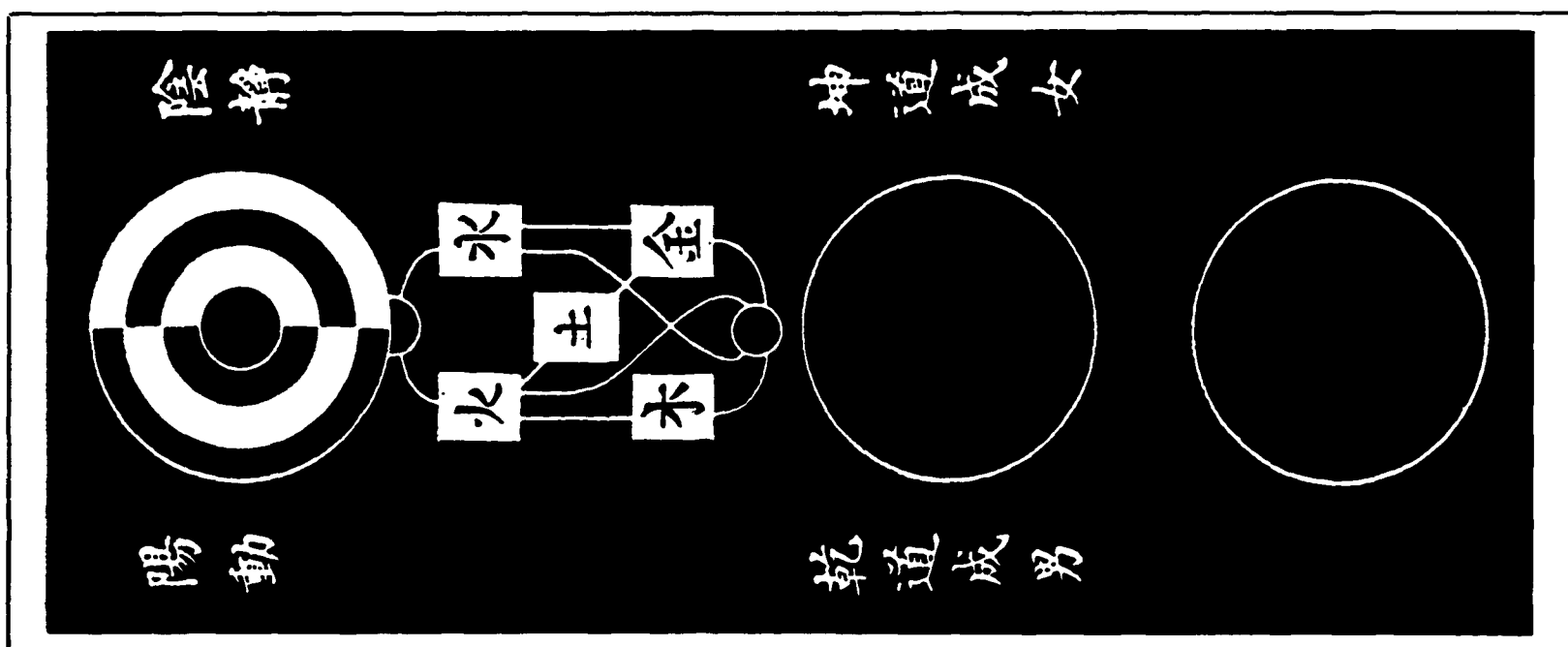
For this reason, Marcuse, the political theorist, comes off as somehow old-fashioned, "the defender of *this* world, this *tangible* world we can lay hands on and which is nothing other than our reason takes it to be." Rather, it is the spiritual mystique of Brown that we are to follow. Roszak approvingly quotes Brown's advice that "The next generation needs to be told that the real fight is not the political fight, but to put an end to politics. From politics to poetry . . . Poetry, art, imagination, the creative spirit is life itself; the real revolutionary power to change the world . . ."

JUST how much of this is to be taken seriously is really more than I can deal with here. Surely the key element must be one's readiness to rely upon something more than what Roszak has called "this tangible world." I, for one, am not so eager to jettison the political processes — it does seem as though *some* good has been brought about by governmental institutions and the processes of political change. Still, there might be something here. The spirit of William Blake hovers over much of the book. It was he who first identified the threat to the spirit posed by machine technology in his outcries against the "dark Satanic mills" and the "mind forg'd manacles" of the Industrial Revolution. Similarly, he, too, seemed to place his hope for any real change (i.e., a change in human consciousness) upon a spiritual sphere which somehow transcends the tangible world of *Realpolitik*. In his poem "Grey Monk" Blake once wrote,

But vain the Sword and vain the Bow,
They never can work War's overthrow.
The hermit's prayer and the widow's tear
Alone can save the World from fear.

Ginsberg's affinity groups. Poetry, art, imagination. The hermit's prayer and the widow's tear. Perhaps.

Michael Costello



The Sons & Chicago formerly The Sons The Chicago of Champlin Transit Authority

no adulation no hypes just progress

LESS than a year ago, a group known as Blood, Sweat, and Tears began to achieve widespread recognition. The most distinctive feature of this band was its horn section which was comprised of musicians who had been playing in jazz groups. And, since this group made most of its appearances at rock meccas such as the Fillmore, East and West, and Chicago's Kinetic Playground, the legend grew that the music of Blood, Sweat, and Tears was an amazing amalgam known as jazz-rock.

Jazz-rock was a convenient term used to express the fact that something new was happening in rock music. By likening rock with jazz, some people felt that they could then have a respectable interest in pop music. But, one horn section does not a jazz group make. Memphis groups have been using horn sections for years, and they have never claimed to be playing jazz. The use of brass by BS&T was no more close to the jazz genre than the arrangements that were used to back up Carla Thomas, Otis Redding, Eddie Floyd, Sam and Dave, and the other artists who recorded for Stax-Volt during the sixties.

Blood, Sweat, and Tears did use more sophisticated charts for their horns, as well as permitting jazzy sax and trumpet solos, but at no time did they ever approach the free-wheeling improvisational style of a true jazz group in which one musician picks up an idea, and the rest of the band tries to follow him as he explores tenuous new ground. Such exploration is the basis of jazz, and is something that I have never noticed in BS&T's albums or live performances. Unfortunately, they have been labelled as leaders in the nonfield of jazz-rock. This, added to the pressures imposed upon them by their success on Top Forty radio, has created problems for them. How they react to these difficulties will be the most interesting aspect of their soon-to-be-released third album.

BUT two other groups with recent albums manage to employ horns without any trace of identity problems. The Sons, as well as Chicago, prove that rock bands do not have to hide behind an artificial label in order to

achieve respect for their artistry.

The Sons, in their second album, *The Sons* (Capitol), show how versatile a rock group can be. The group has a rocking beat, colored with exceptional performances by guitarist Terry Hagerty; the addition of sax and trumpet gives the music a little extra bite. While many of the songs begin with a soul beat, the mood and tempo often change several times before the end of the cut. Some of the songs (such as *It's Time*, *You Can Fly* and *Boomp Boomp Chomp*) move out in traditional rock-style, but other songs (*Love of a Woman* and *Why Do People Run From the Rain?*) surprise the listener with their soft expressiveness. And all the songs, regardless of the beat, express an outlook on life which can only be called joyful.

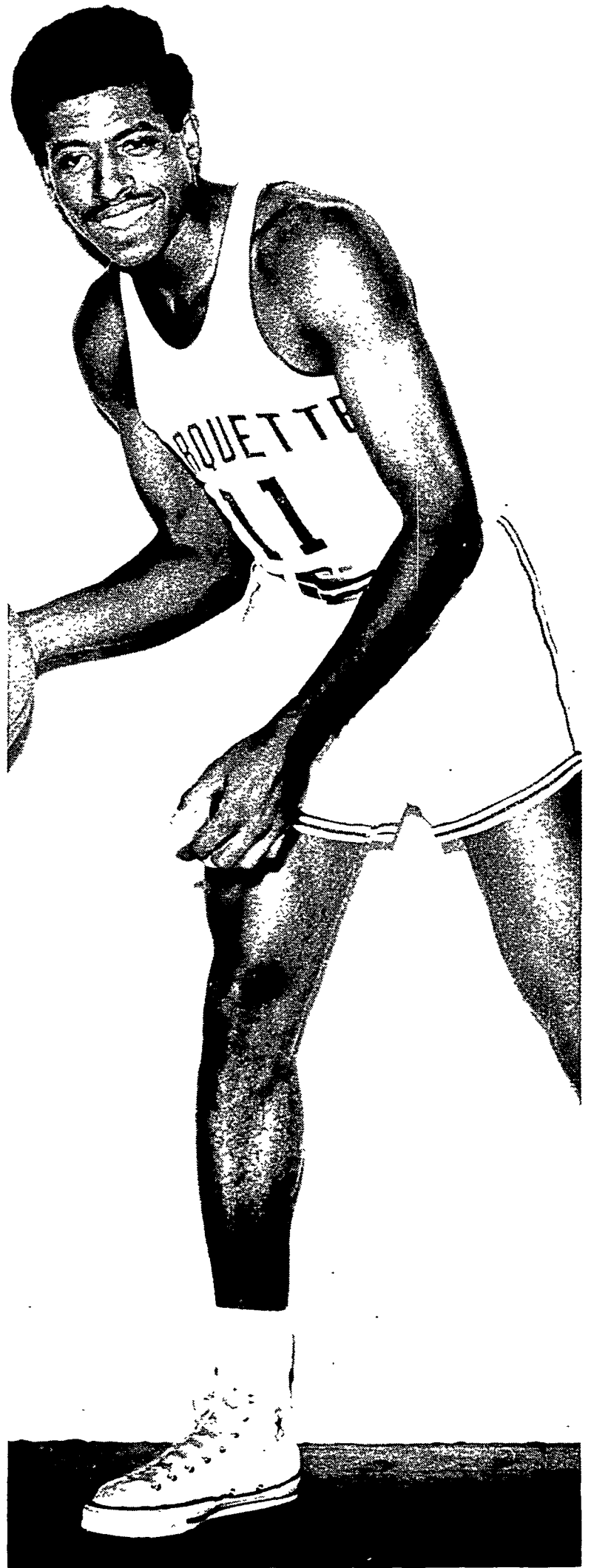
Chicago (Columbia), by the group of the same name, is an exceptional double album with no throwaway cuts. James Guercio produces both *Chicago* and BS&T, but *Chicago* fits more smoothly into its music. The group plays only its own material and plays it with a conviction often lacking in rock groups. Although *Chicago* does not feature brilliant soloists, their tight and exciting arrangements make for a dynamic performance. Their music expresses our revolutionary times and their two specifically revolution-oriented compositions, *A Better End Soon* and *Where Do We Go From Here?*, are more relevant to the times than the strictly apocalyptic songs of a group like the MC5. But, though the album is dedicated to the Revolution, its musical forms transcend appreciation by only the New Left.

CHICAGO and The Sons are two groups that are breaking new ground in pop music. Don't label them jazz-rock or anything else — they just lay down their songs and ask you to listen. The adulation and hypes can be given to other groups, but the real progress in rock music is being made by groups whose music does all of the talking.

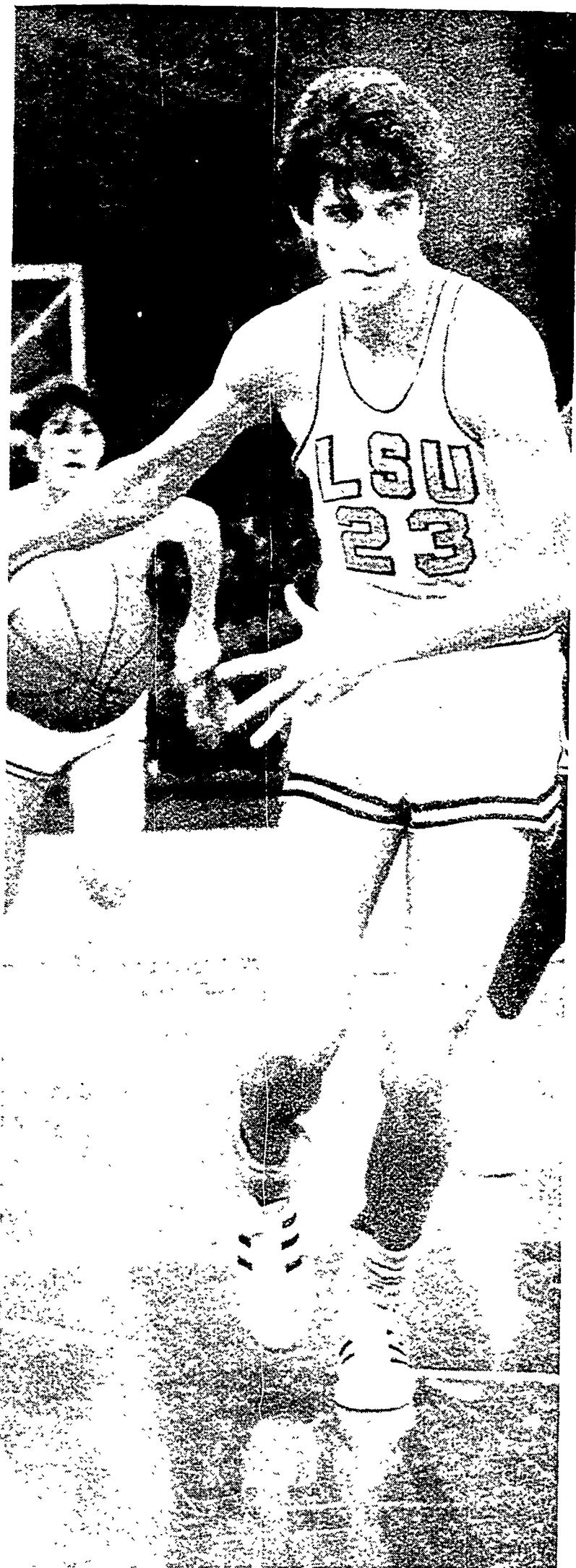
Kevin Rooney



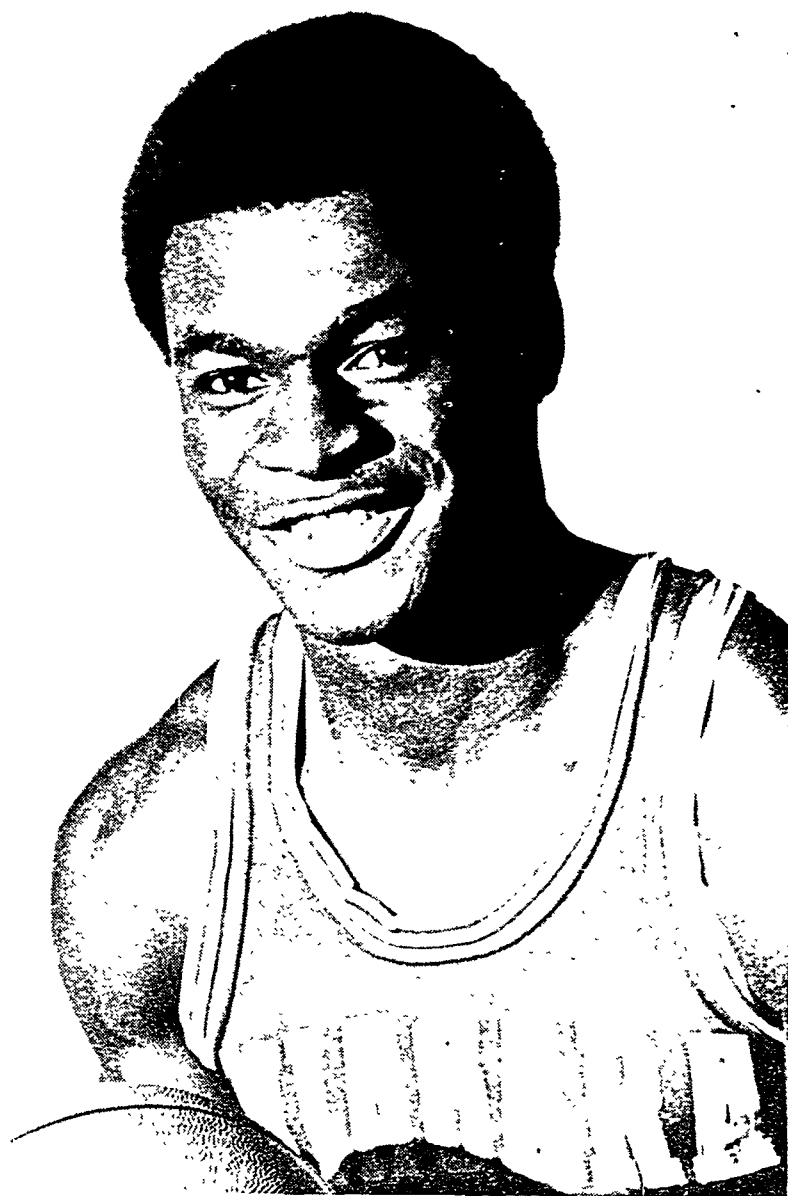
Rick Mount
Purdue



Dean Meminger
Marquette



Pete Maravich
LSU



Calvin Murphy
Niagara

**Who's the
Best Guard
in College
Basketball?**

Why, Austin Carr, of Course!

THEIR names are alarmingly alliterative — Mount, Murphy, Meminger and Maravich. And then there is this other guy. His name is Carr.

It is a ludicrous argument, to be sure. Marquette Coach Al McGuire says Meminger's statistics don't show it, because of the Warriors' style, but he's No. 1. Purdue Coach Bob King — with a million Hoosiers screaming their hysterical assent in the background — casts his vote for Mount. Press Maravich chuckles and clears his throat. Then, with the demeanor of a true LSU gentleman, he opines that Pistol Pete is his choice. What the hell kind of a father would he be if he said anything else?

Niagara's publicity department presents the case for Calvin in a series of quotes. From Bill Russell to "Taps" Gallagher (not to mention Dave Markey, Bobby Wanzer and George Krajack), they all know Calvin's a fine basketball player. (And, ah, what a baton twirler.) A pair of upstate New York sports editors have their own way of phrasing it. "Calvin Murphy is the most exciting individual in basketball bar none," says Bob Lowe of the Niagara Falls Gazette. "Yeah," says Mike Abdo of the Olean Times Herald, "but can he sell popcorn"?

And so it goes.

Supporters of Carr have stated, very calmly, that all this lip about

the 4M Company is fine. But check those shooting percentages, rebounds, difficulty of schedules and team records.

Here is a statistical profile, complete through February 8, of college basketball's five best guards this season. —Terry O'Neil

SIZE		
Maravich	6-5	190
Mount	6-4	190
Carr	6-3	200
Meminger	6-0	170
Murphy	5-10	165

FIELD GOALS ATTEMPTED			
Maravich	710	Mount	368
Carr	477	Meminger	227
Murphy	456		

FIELD GOALS MADE			
Maravich	331	Mount	173
Carr	274	Meminger	103
Murphy	223		

FIELD GOAL PERCENTAGE			
Carr .....	.574	Mount .....	.460
Murphy .....	.489	Meminger .....	.454
Maravich .....	.466		

FREE THROWS ATTEMPTED			
Maravich	264	Meminger	143
Murphy	172	Mount	110
Carr	160		

FREE THROWS MADE			
Maravich	209	Mount	91
Murphy	152	Meminger	90
Carr	127		

FREE THROW PERCENTAGE			
Murphy .....	.884	Maravich .....	.792
Mount .....	.827	Meminger .....	.629
Carr .....	.794		

REBOUNDS			
Carr	157	Murphy	55
Maravich	99	Mount	34
Meminger	81		

REBOUNDS PER GAME			
Carr	8.3	Murphy	2.9
Maravich	5.5	Mount	2.6
Meminger	4.8		

ASSISTS			
Maravich	106	Mount	—
Meminger	70	Murphy	—
Carr	—		

ASSISTS PER GAME			
Maravich	5.9	Mount	—
Meminger	4.1	Murphy	—
Carr	—		

PERSONAL FOULS			
Murphy	63	Mount	23
Maravich	54	Carr	22
Meminger	28		

DISQUALIFICATIONS			
Carr	0	Mount	0
Maravich	0	Murphy	—
Meminger	0		

TOTAL POINTS			
Maravich	871	Mount	571
Carr	675	Meminger	296
Murphy	598		

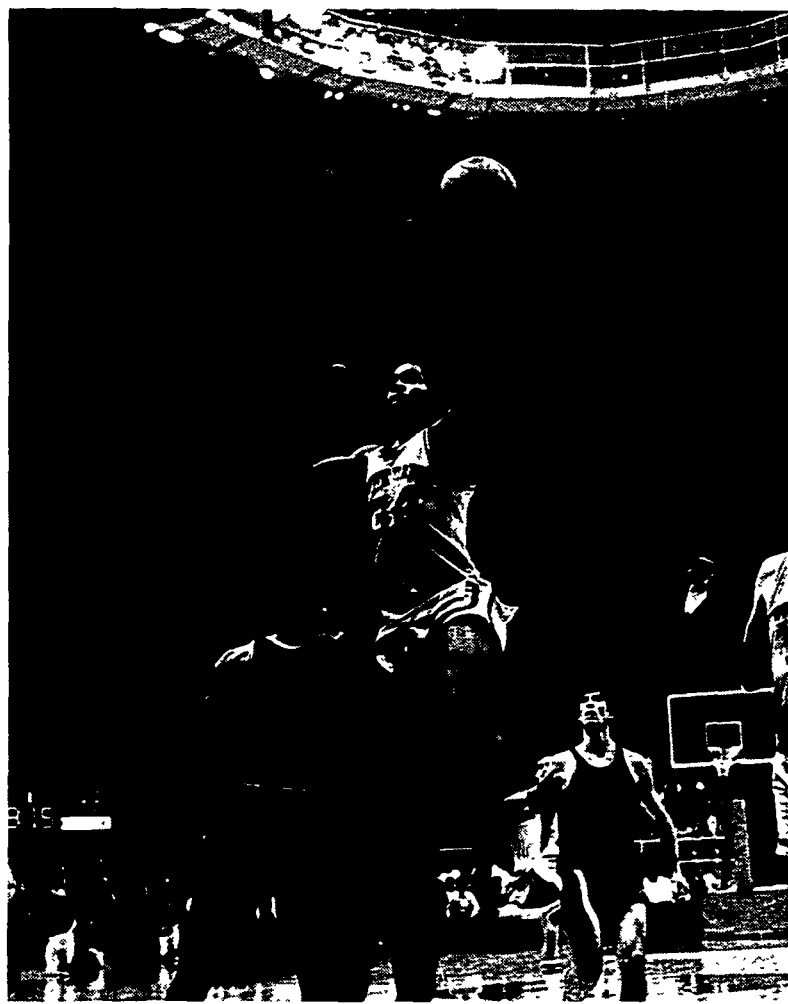
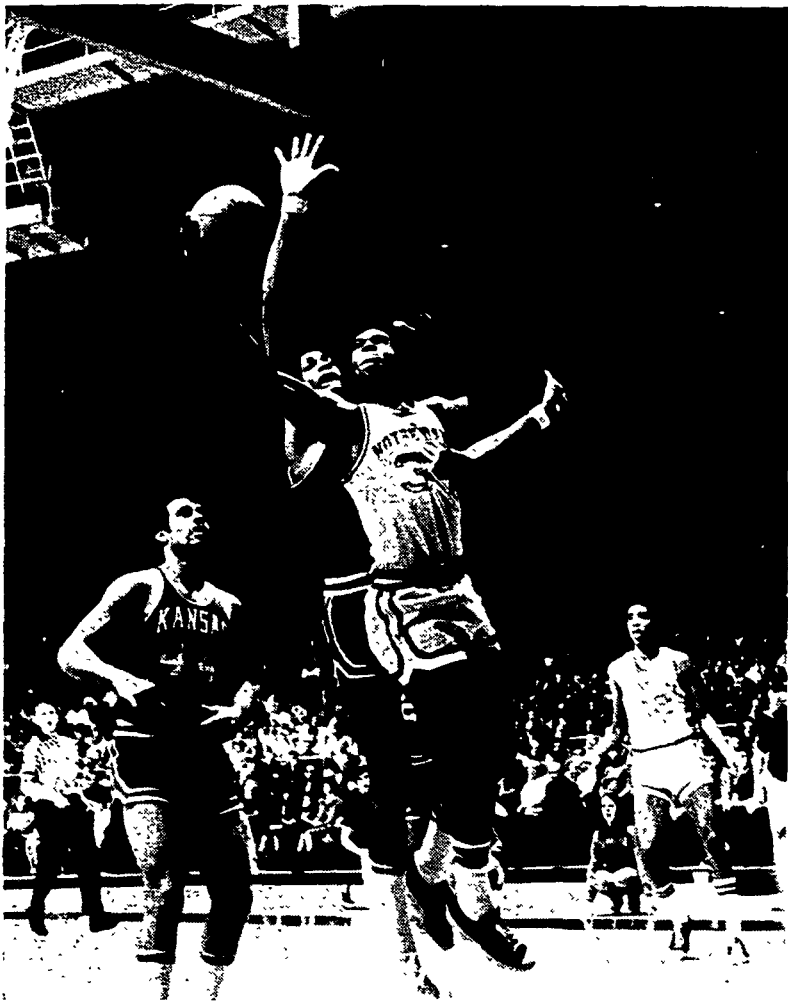
POINTS PER GAME			
Maravich	48.4	Murphy	31.5
Carr	35.5	Meminger	17.4
Mount	33.6		

TEAM RECORD	
Murphy (Niagara)	16-3
Meminger (Marquette)	14-3
Carr (Notre Dame)	14-5
Mount (Purdue)	12-5
Maravich (LSU)	12-6

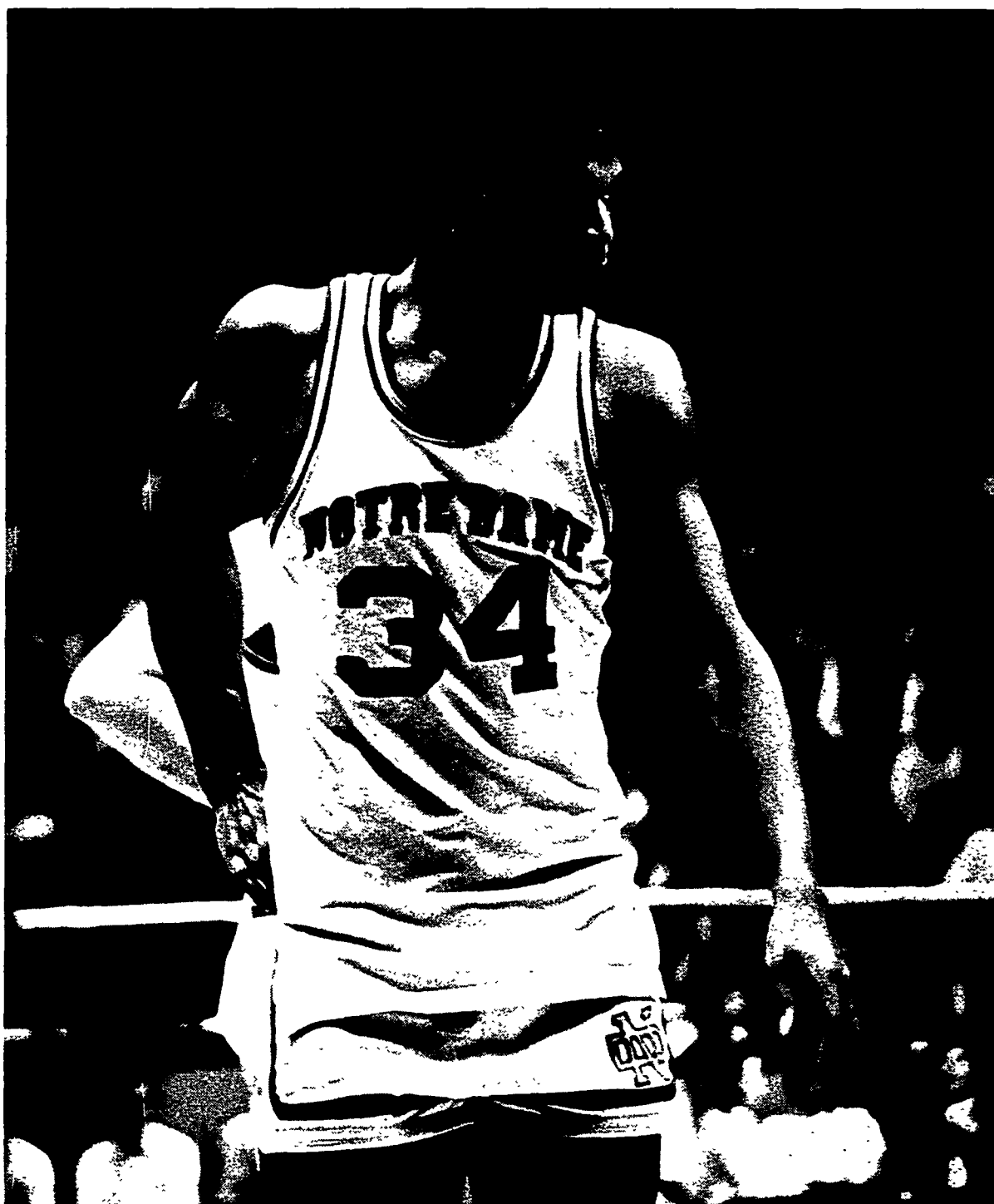
DIFFICULTY OF SCHEDULE*	
Carr (Notre Dame)	2nd
Maravich (LSU)	21st
Mount (Purdue)	99th
Meminger (Marquette)	(tie) 120th
Murphy (Niagara)	120th

— Indicates statistic not available.

* As computed by Wright State University professor Gordon L. Wise for 211 major college basketball teams.



PHOTOS: ROBERT HARTMAN





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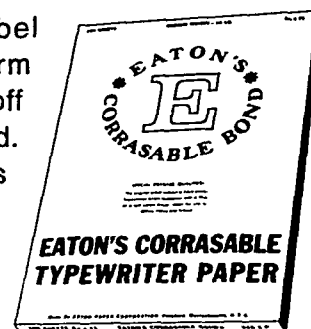
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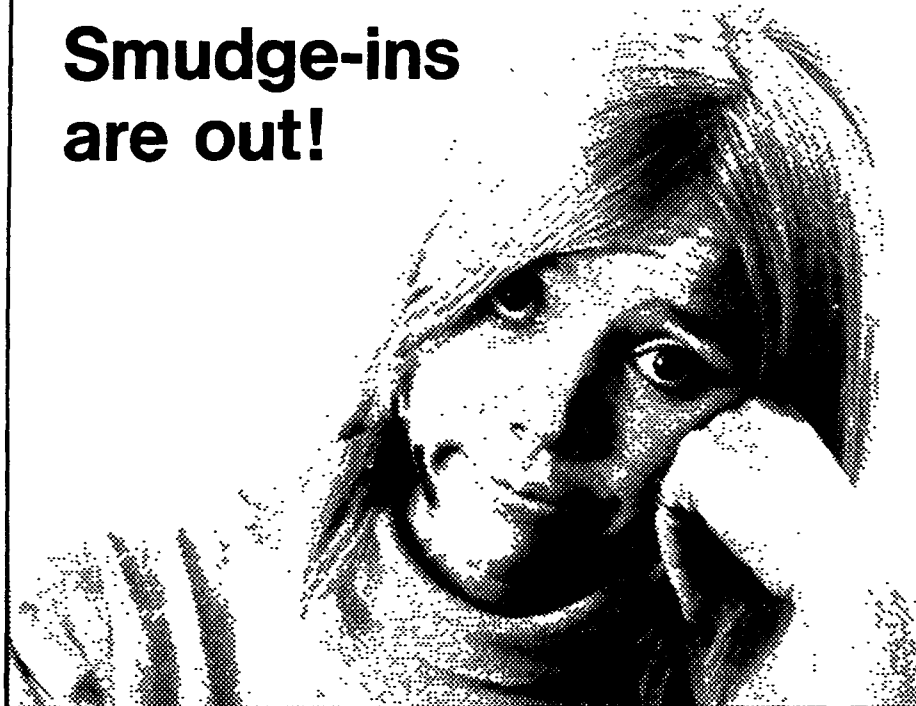


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THE SCHOLASTIC ERRED

The SCHOLASTIC's Football Review issue (December 5) erroneously charged linebacker Tim Kelly with ineffective pass coverage on Purdue's first touchdown play of the Sept. 27 game at Lafayette.

movies

GRANADA: California's answer to all those who thought the world ended at the Hudson River. *Bob & Carol & Ted & Alice* is one of those films about the new "sensitivity" more commonly known as plastic, and usually found only in the company of one or more salesmen, who as the story goes — put on their smiles in the morning, and take them off before they go to bed. Elliot Gould may win the Academy Award for Best Supporting Actor. Who cares, you say? I dunno. So what'd you want, a plot synopsis? For times call 233-7301.

chicago

In its production of *The Tempest*, the Goodman Theater has set out unflinchingly to capture all the magic and romantic imagination at the heart of Shakespeare's play. Their costumes and sets are elaborate, and stage trickery abounds. Freedom is another important concern of the play: this is dramatized in the casting of Caliban and Ariel as Blacks. Ariel's fellow spirits become African dancers. In the same manner, the vulnerable reality of the Duke's ship-wrecked party is emphasized by placing them in 19th century costume.

If this all sounds a bit confusing, do not despair. True enough, to increase dramatic impact the director has chosen to make an already loosely organized play even more eclectic in structure. But considerations of sets and costumes are secondary in this production: above all it is an actor's play. And the acting is uniformly excellent. Ferdinand and Miranda are suitably loving;

STATE: *Tick . . . Tick . . . Tick* . . . directed by Ralph Nelson. Jim Brown, George Kennedy, and Fredric March flying wedge themselves into your hearts with this story, based on a black sheriff in a Southern community. Given the above components, you might expect one of those hokey racial morality plays . . . well . . . For times call 233-1676.

COLFAX: Alfred Hitchcock's *Topaz* is based on the revelations of a defected French intelligence agent who claimed that the Russkys had infiltrated the top levels of the de Gaulle government. The Cuban Missile Crisis also plays a role in this cold war tiddlywinks game. ATTENTION: the fate of the entire world does not, I repeat, does not hang in the balance. For times call 233-4532.

AVON: It's not funny. At 8:15.

CINEMA '70: *Blow-Up*. The master of color and mood, Antonioni is featured in this controversial film about the involvement or noninvolve-

Gonzalo suitably trusty; Ariel suitably graceful. Trinculo and Stephano are hilarious but not overdone. As Prospero, Douglas Campbell is annoyingly cocksure at times — we miss the mental turmoil in Prospero which is imaged in the tempest on stage. But Campbell is a fine actor, whose command of the stage and Shakespeare's language is always apparent. The triumph of the show is Clayton Corbin's Caliban; his monster is terrifying in its resemblance to the human, frightening because it is so possible. In short, the quality of the acting in the play allows it to succeed despite the criticisms we might express for its design.

The Goodman Theater is located only a stone's throw from beautiful Grant Park, directly behind the Art Institute off Michigan Avenue. The wise driver will park in the Goodman's own lot and pay the bargain rate of \$1.00. Student rates are in effect: wait until thirty minutes before curtain time, show your I.D., and you will get seats at the enviable price of \$2.50. *The Tempest* will run through Feb. 22.

There are two contemporary political works of some note. The first is *Z*, which is discussed elsewhere in this issue at some would say tedious length. The second is Luchino Visconti's *The Damned*, a novel num-

ment of a young London photographer. David Hemmings is the star, Vanessa Redgrave is one of the women in his life, Jeff Beck and the Yardbirds put in a brief appearance; and the music score is handled by Herbie Hancock, if I'm not mistaken. The movie has been the source of a prodigious amount of critical debate since its release in 1967. Some of the reasons for this are: it was the first foreign film by a major foreign director to have immediate national distribution in the United States. Its atmosphere of mod sexuality and its aura of youthful energy have also contributed to its tremendous popularity. The original story was suggested by the Argentinian author, Julio Cortazar. Screenings: Friday night, 7 and 9 p.m. in the Engineering Auditorium. Patrons free. Admission \$1.25. Probably one of the ten best films ever made.

RIVER PARK: *Downhill Racer* with Robert Redford. Call 288-8488.

ber about sex and money and how that led to Fascism. It's one of those films Pauline Kael, the rather injudicious reviewer for *The New Yorker* couldn't sit through, so it's probably worth the price at the Carnegie.

Topaz is easily the most ridiculous film Alfred Hitchcock has ever made and now in the twenty-third year of his dotage, he's clearly gone.

We also on our peregrinations entered the new Kroch's and Bentrano's Bookstore. It is still the most distinguished bookstore in Chicago, the now retired manager W. W. Goodpasture assured, and getting better all the time. We were comforted to see that Chicago is in no danger of becoming anything like New York. The long-winded lady was not seen buying Graham Greene's latest novel.



the last word

Things sweet to taste prove in digestion sour.

Shakespeare

On January 21, the following "Statement of the Engineering College Council Concerning Dissent and Its Manifestations on the Notre Dame Campus" was issued. The pomposity of the title befits the arrogance of the statement itself.

The members of the College of Engineering Council are obliged to express themselves with respect to the recent event involving "non-violent" obstruction of a process long established at this institution, specifically the Placement Office and its operation.

Rather than address ourselves immediately to this specific incident, it is deemed imperative that larger issues first be discussed, for the specific incidents of recent unhappy memory are but particular derivatives of misunderstanding of the broader, greater issue. That greater issue is: the nature, the meaning of the University.

- I We view the University as a structure, a framework, within which students benefit, in areas of established disciplines, in consequence of both formal and informal instruction by the teacher-scholar.
- II We view the student-teacher/scholar relationship to be essentially authoritative, not authoritarian, not, certainly democratic.
- III We view the University structure to be one which not only tolerates but invites, indeed, entertains diverse and controversial *reasoned* opinions, inquiries and in response, *reasoned* answers supported by scholarship, not feeling.
- IV We view the community which exists within the University framework to be one marked by a decent respect for the *reasoned* opinions of mankind.

In consequence of the above precises, we judge that any declaration or action which is rooted in an allegedly unique vision of reality, which denies dialogue; which suggests that those holding contrary or neutral views are basking in evil or ignorance; which in effect assumes a dogmatic posture, is in fact a declaration and/or action at variance with the letter and spirit of principles long recognized as essential to the life of an university. We are members of a University which while not to be confused with a seminary is certainly not a commune.

In sum:

The University is not a sociological gymnasium, wherein students and/or teachers are free to exercise their "thing" to the detriment of their prime purposes: learning, teaching, research.

The University is not to be an instrument in the fostering of particular, immediate, socio-political goals.

The University, despite turmoil without its gates, must remain that sole bastion of objective scholarship, contemplative learning, speculation, and teaching free of the impulsive, the polemical; indeed, research, learning and teaching in an atmosphere relatively detached, not from issues, but detached from the prejudices which sadly mark current issues.

As for the specific issue of the Placement Office, it is evident that its existence is predicated upon the notion that the students are entitled to certain services. The Placement Office is one which any and all students may utilize or reject and, to date, no substantial evidence has been set forth to suggest that demons have captured berths at that office.

No student is required to use that service, anymore than he is required to purchase his candy at, say, the Huddle. Hence, this University no more endorses, nor condemns, the policies of particular corporations which use the Placement Office than does it endorse a particular sweet offered for sale at the Huddle. Indeed, the student makes the ultimate choice regarding utilization of the Placement Office, a choice mercifully granted him by a system and institution which, to our mind, must reject the *a priori* declarations of censors who presume to be granted unique insights into the mind of the Almighty concerning the intrinsic morality of things, persons and corporations.

As an institution devoted to intellectual and moral development, the University of Notre Dame must insist upon an atmosphere free of gnostic coercion. The proper atmosphere for reform of our times is one which permits free introspection, hence the cultivation of humility and, in consequence, individual reform.

The members of the College Engineering Council seem to have forgotten that the CIA has not yet renounced its "socio-political goals." Nor does the College of Engineering itself stand on stable ground if the soil of that ground is a mixture of contemplation and reflection, if the University is anything but a locus for vocational training. The Council might well be reminded that an atmosphere free of the gnostic is quite clearly agnostic; and an atmosphere free of unique (i.e., personal) "insights into the mind of the Almighty concerning the intrinsic morality of things, persons, and corporations" is not only unpolluted but also amoral. (Such is the cost of secularity.)

It is true, perhaps, that "this University no more endorses, nor condemns, the policies of particular corporations which use the Placement Office than does it endorse a particular sweet offered for sale at the Huddle." But neither *Playboy* nor prophylactics are available at the Huddle. Only sweets.

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