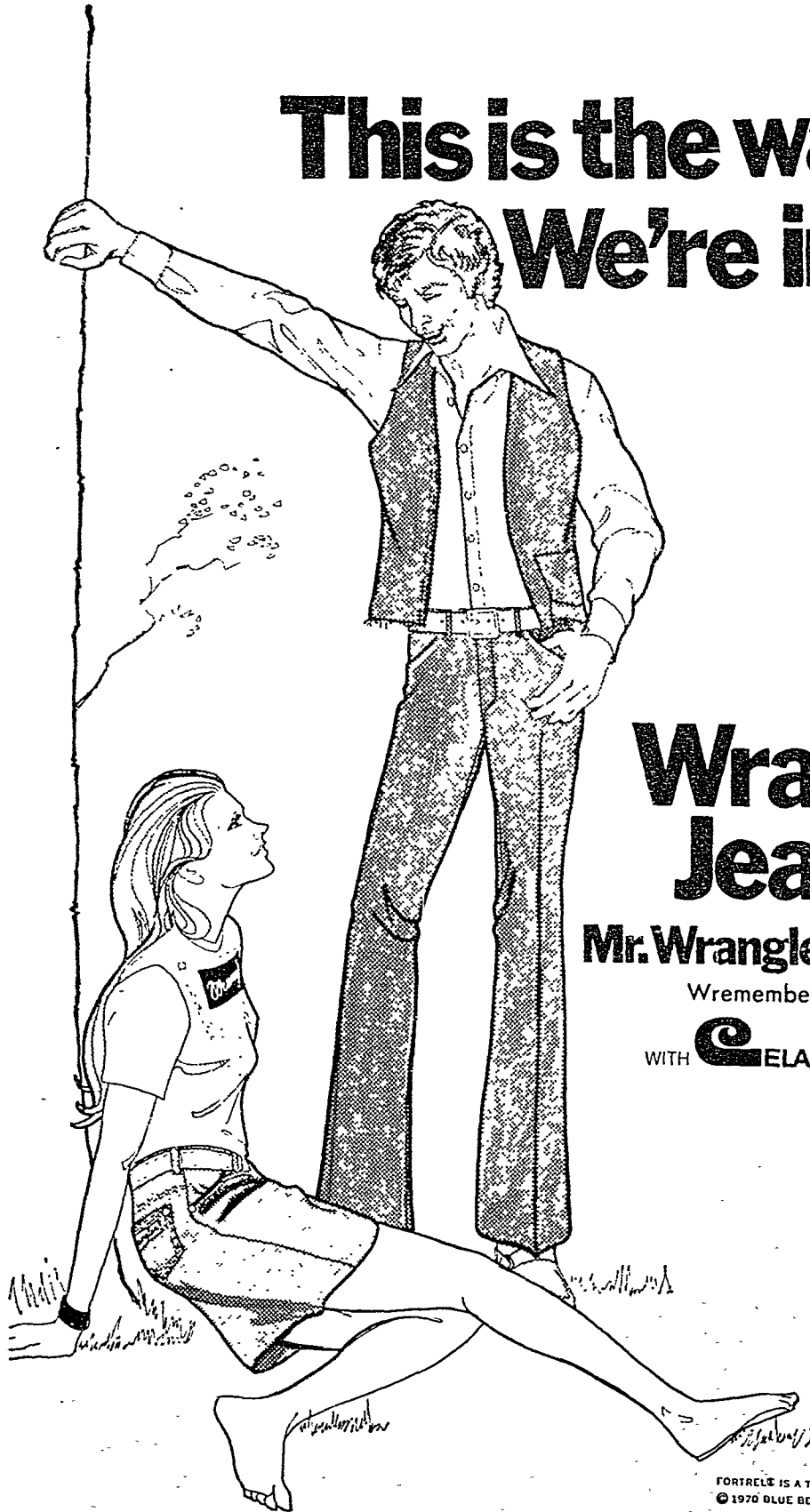




scholastic
september 11, 1970

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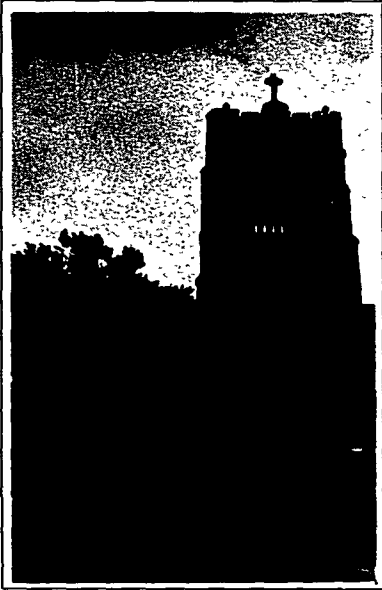


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editor-in-chief: steven brion
managing editor: phil stark/ art direction and photography: gary cosimini
associate editors: carolyn gatz, bill mitchell
assistant editors: steve dixon, jack fiala, rory holscher, john stupp
assistant managing editor: greg stidham
sports editor: don kennedy/ research coordinator: bob fulton
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bernie ryan, martin siravo, bill wilka/ business and
circulation: mike casanova, dan hogan, william pelletieri
photography: jim hunt/ artists: john downey, ginny maloof

cover photo by gary cosimini

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We are, largely, a desensitized people. And so it takes the death of one close to us, it takes a loss that is intensely personal, to make us understand and share the suffering that others must live with daily.

Randy Heeke was a sophomore. Joe Sullivan was a graduate student in government this past year. Both were members of the Council for the International Lay Apostolate and were in Santiago, Chile, this past summer working with that group. Both were killed in the Peruvian plane crash that took over sixty lives several weeks ago.

Soon their deaths will be put aside by all but those closest to them. For most of us, it is only a surface wound—soon it will heal, and we will once again distance ourselves from the undeniable immediacy of death. But before that happens, we must pause to offer words of sympathy to those who will not be able to forget the loss.

Editorial

The Same Old Song

Last spring, the SCHOLASTIC spoke editorially to the problem of University priorities (May 15, 1970)—specifically treating such questions as faculty distribution related to student flow, cost per student in individual colleges, the clandestine nature of many University financial decisions, and the inequities that abound in allocating funds. The problems, we stated, “will not be alleviated next year when the University admits its largest freshman class ever, and the percentage of Arts and Letters intents figures to be higher than ever before.”

“Next year” is now here.

And though no one expected instant metamorphoses, extended trips between O'Shaughnessy, the Engineering and Administration Buildings, plus extended talks with a host of secretaries therein, unearthed a number of disturbing realities. The figures that follow, though incomplete, are as accurate as preregistration confusion will allow. They are meant to serve only as examples.

- 1740 freshmen (compared to 1640 last year and 1550 in 1968) plus 135 transfer students will be admitted to the University this fall, increasing the total student population by well over 200.
- more than 2250 students will be enrolled in Arts and Letters, an increase of nearly 10%; an Admissions official projected that over one-half of this freshman class would end up in that College.
- Economics (up 1), Engineering (up 8), Sociology (up 2) and Theology increased the number of teachers; English (down 2) and Languages

(which must handle freshmen, sophomores and juniors this year) lost teachers; most others remained constant.

- The Art Department, which must shoulder the bulk of students affected by a new fine arts requirement, was forced to give three graduate students full teaching loads; Government and Philosophy have kept abreast only through what was termed “emergency measures”; Theology, Philosophy and Government have several sections with 200 students; Government courses remained closed to all nonmajors.

What has come of all this? On the positive side, the Administration says it has balanced its budget for the coming year, thanks largely to the increased enrollment. But the costs are disturbing: an aggravated housing situation, a tuition increase, a possible decline in the quality and intensity of the education received by a majority of students in the University, no significant faculty increase (at least in Arts and Letters) to meet the increased enrollment, and an impossible dilemma for most faculty members and department heads. The “emergency situation” of last year has gotten worse; given what appears to be an accelerating student flow *away* from Science and Engineering and *towards* Arts and Letters and Business Administration, it will continue to do so.

Unless funds are distributed to meet the *legitimate* needs of the various colleges and departments, and unless the community stops treating symptoms instead of diseases. This has been said before, and it begins to get a bit stale; but it will be said again and again until the problems, if not solved, are at least challenged.

Markings

On Mixing Education and Politics

AMERICAN universities have traditionally remained above partisan politics on the national and state levels. The basic tenets of academic freedom demand that the university not become a tool to be arbitrarily used by political factions. Yet neither can the university be so rigid as to stifle the moral commitments her members feel to personal political ideals; a middle ground between politicization and moral irresponsibility must be found.

The "Princeton Plan" is an attempt to find this median. While not committing the university to any particular candidate or faction, it provides a twelve-day recess at the end of October to enable students, faculty, and administrators to work for political candidates. Proposed by a Princeton University student newspaper editor during last May's strike over Cambodia, the idea has been suggested at dozens of colleges across the country, including Notre Dame. Several students, led by SBP David Krashna, appeared before the Academic Council during the strike to request that more grading options be opened to students participating in strike activities. In a special session on May 11 the Council adopted the more flexible grading system; on its own

initiative the Council also proposed a general faculty and student referendum on October 2 ". . . to recommend to the Academic Council whether a recess shall be declared from Saturday, October 24, to Wednesday, November 4, inclusive with adequate provision for making up the class periods before the end of the semester." Top members of the Administration joined faculty and students in hailing the measure as an example of the University's flexibility in responding to a national crisis.

The Internal Revenue Service, however, was not impressed by this show of unity. Citing a somewhat obscure section of the Tax Reform Act of 1969, the I.R.S. warned universities that their status as tax-exempt institutions might be jeopardized by engaging in partisan political activity. This statute proscribes intervention by an exempt institution in any "political campaign on behalf of any candidate for public office."

Help soon came, however, and from a somewhat unexpected source. In late June the American Council on Education published guidelines which would enable universities to take the fall recess and still retain their jealously guarded tax-exempt status. The A.C.E. noted that mere arrangement of an academic calendar to

allow university members to participate in the election process could not be deemed participation by the institution itself in a campaign on behalf of a candidate. The university would be required to make the time up at some point during the same term. It warned that universities in their corporate capacities should not intervene in a campaign by endorsing or opposing a particular candidate or taking a position on an issue involved in the campaign. Members of the community remain entirely free to participate in the election process or not as they choose. Thus administrators don't lose their money, while students and faculty have the chance to decide if they want time off for the fall campaign.

A portion of the University community still opposes the proposal, fearing that only anti-war "liberals" will benefit from student involvement. But a possible backlash reaction to student activism and the increased political awareness of all college-age people invalidate this idea. An example is the Notre Dame junior who hopes to return to New York during the recess to work in Norman Lent's campaign against Allard Lowenstein. On the opposite end of the political spectrum the Movement for a New Congress is generating student support for dovish Senators and Congressmen. So regardless of liberal or conservative labels, the Princeton Plan represents an attempt to reach students who are apathetic or politically alienated and bring their energies back into the democratic process. President Goheen of Princeton summed up the sentiments of the plan's supporters, terming it a "positive response to a grave national crisis . . . neither committing the University to any political position nor interfering with its prime educational responsibilities."

At Notre Dame the measure's chances of approval in the October 2 referendum remain uncertain; much depends on the vagaries of the national political climate. The Academic Council will meet in the latter part of September to determine how time lost during the recess will be made up. Members of the community might well be asked to shorten their Christmas vacation, eliminate the Thanksgiving break, and perhaps even attend a few Saturday classes. It will be a good chance to see how strong a commitment remains from last spring's political fervor. But at least the walls of university ivory are cracking. People are admitting that the university can no longer abstain from participation in the political process and yet justifiably pass moral judgment on political failures.

—Bill Wilka



John Stupp

The Collected Letters of Jean-Luc Godard

I AM lying on the floor. For a moment I am thinking of the afternoons we spent along the river, but I've forgotten or tried to forget all that now. It's hard for me. Even on days like this, I find it hard to keep the river away from me. I think to myself, I can't really see the river. A knows this. I can think of her, with her hair like a witch, and her body pulling me into the water, and the glistening wet skin, and my hands along her belly, but I will not remember them.

Perhaps she remembers the dream of the Russian ships that I had, and she was with me then, I remember thinking, these aren't Russian ships at all, but they were so ominous. Later we came across little children dressed in yellow raincoats and rainhats. Where were we then A?

I don't know the time or the day. For a long time, I had forgotten that days come together in strings. I forgot about days. I see A with a basket of days, bringing me Wednesdays and Fridays, spilling out of the basket, and when I try to hold them, they feel like rain on my hands and face. A soft rain.

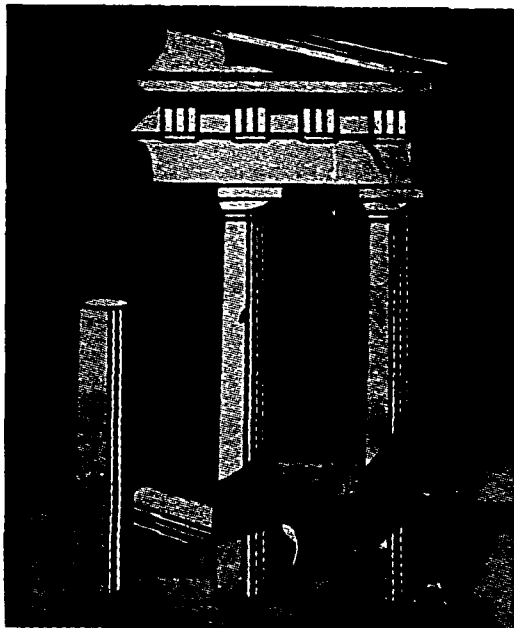
I will write to her. I will begin the letter, Dear A . . . Perhaps I will write of the river and the times under the sun. Maybe I will write a story. There is a glass of water on a table near me. Half empty. I can see particles floating on the surface. At night, these constellations are called stars.

Perhaps later I will weave a story line into the letter, perhaps about . . . I don't remember. I can't

think of any stories for sure. I try to set one up in my mind. Suppose this—a boy meets a girl on a beach at night, and the sunset turns the water red, and the mountains arch over the sea, suppose all this—what will follow? Will they fall in love? I don't think so. Will the boy decide to torture her to death the following morning? He might. What will he do with the body? I don't know. There are too many possibilities for everything. There is no certainty. I will try again. Suppose . . .

I have not moved from this room. It is a fairly small room. It has a bed and a desk and a clock which is broken and someone is sleeping in the corner. I don't know for how long. I am afraid to speak to him. What will happen if I wake him? He will speak to me. He will say something. One word, hello—faces looking out of bus windows, places where the trains pull in and out, bedrooms where someone is suddenly looking in your eyes, they will all come back. It is best to remain silent. It is best to remain calm in a situation like this.

My arms are not mine. I have decided. They are moving without obeying me. They just keep moving. Now they are moving along a wall, feeling it. My fingers are moving also, they aren't mine either. Perhaps I've been given the wrong set of arms. I will look for someone with my arms. I will have to trade for them. Look, I have used these arms for a long time, but they are not mine, this is what I will tell him. You have my arms. I will have to get them back. I have no legs. They have disappeared.



The Week In Distortion

Speak Softly

When the recent national study on air pollution was released, citizens of Dubuque, Iowa, were aghast to learn that their city was listed among the fifty worst for each of the two kinds of pollution studied. At an ecology hearing shortly afterwards, one speaker gave a moving oration on the need for clean waters, clean air. At the end of his speech he declared: "I would have spoken louder, but I dared not breathe deeply."

The End of Agnes

Last spring, a group of pacifists and other anti-war sorts publicized the sacrifice of a lamb on the steps of the Administration Building. Napalm was to be the agent used.

All hell broke loose. Two days of telephone calls, threatening and pleading from every Humane Society in the Midwest and various individuals. Agnes Lamb came to no harm. She retired to a farm in Granger. Until late this summer, when she was sent off for a well-deserved shearing. But the orders were mixed, as orders are wont to be, and Agnes went to the butcher's by mistake. Agnes is now a lamb chop. No two days of telephone calls, threatening or otherwise, have been reported by the butcher.

Santa Claus?

Consider: if you spent most of 365 days in a year traveling briskly about the world (try to imagine it) and in the middle of summer you just wanted to get away from it all for a month or so, where would you go? Gussed it, huh? Well, so did

Theodore Hesburgh. Spent the summer at the North Pole.

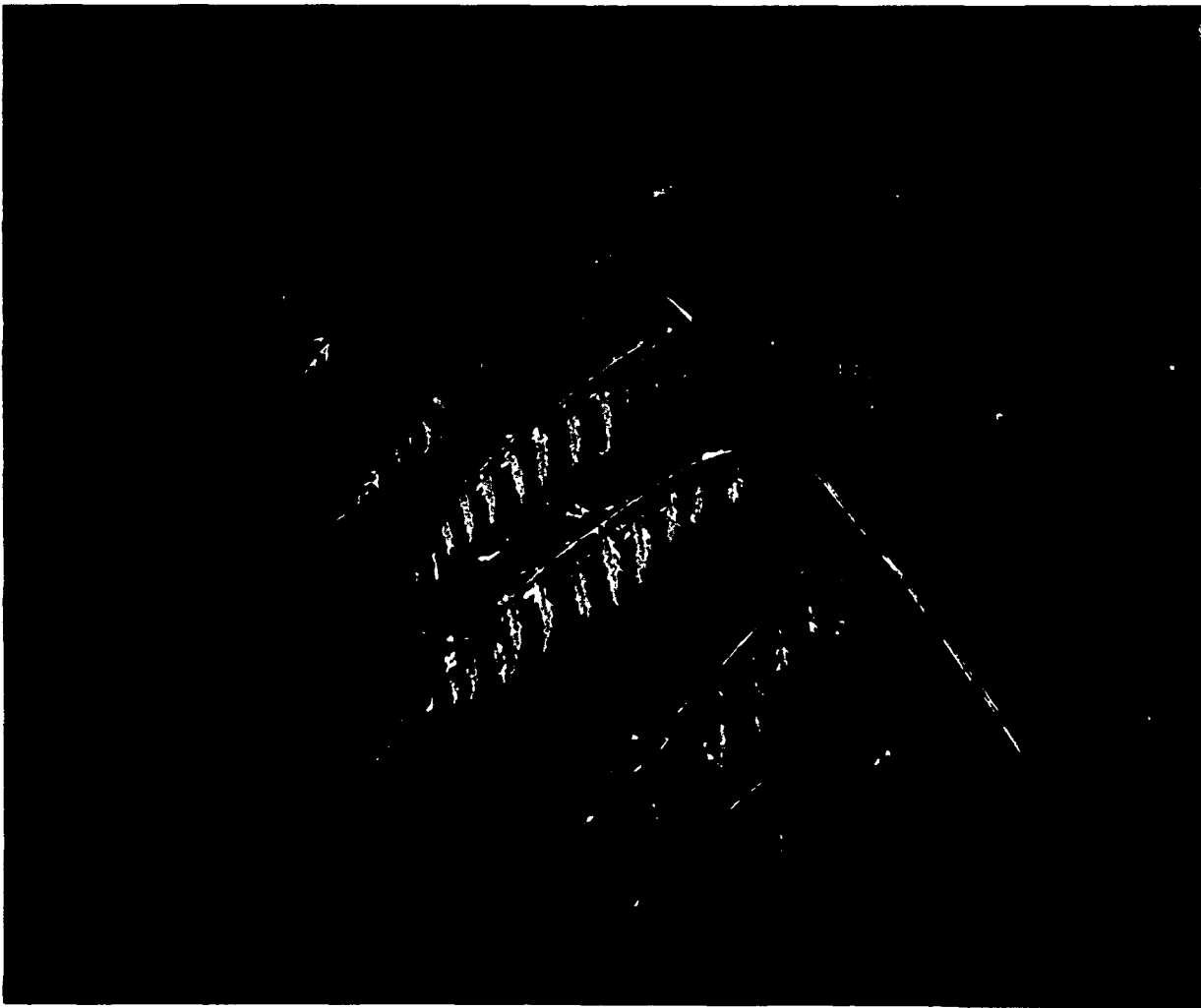
Advice and Consent

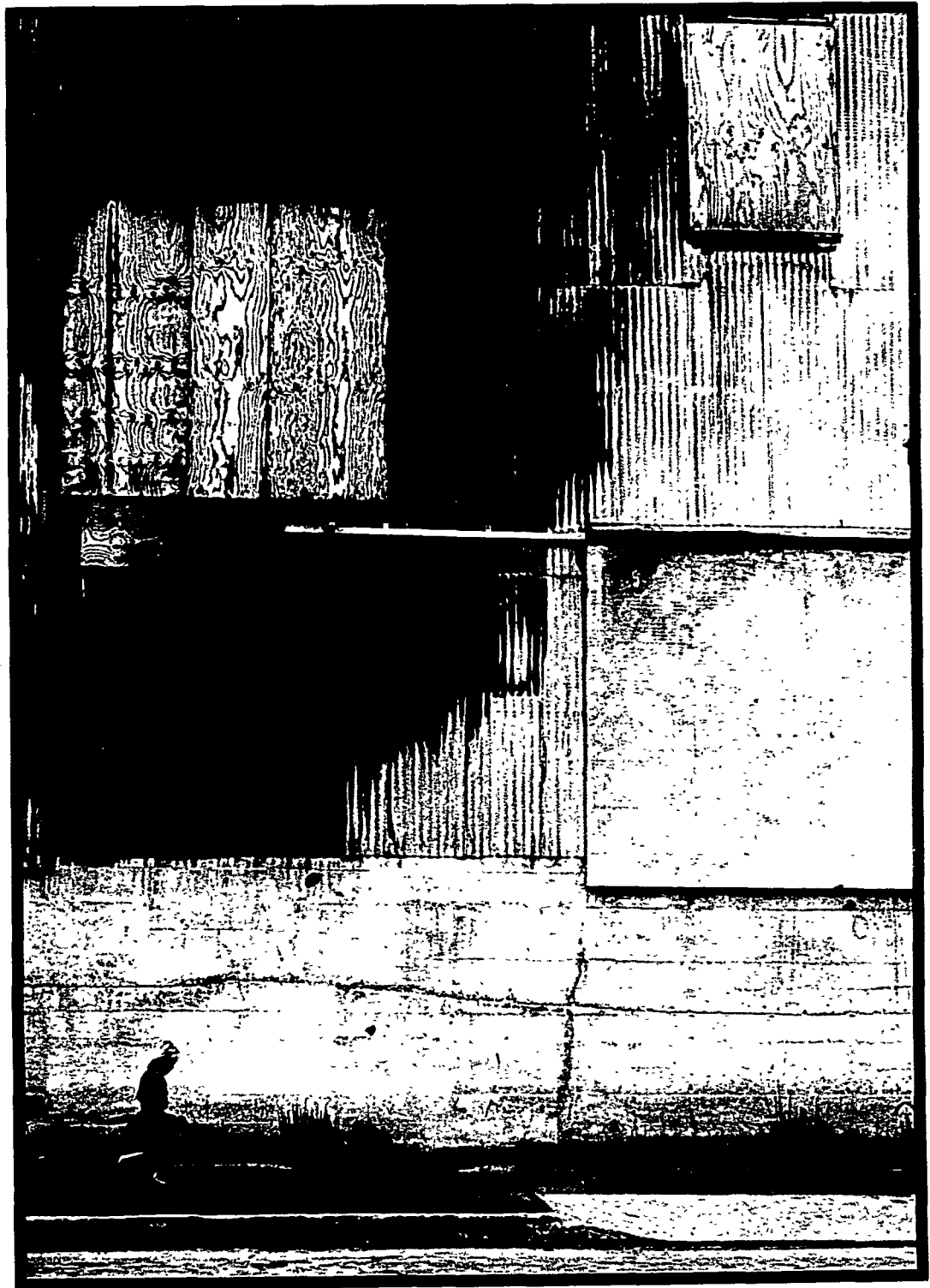
Sign in diner outside of Tulsa, Oklahoma: "Don't Worry— Become a hippie and someone will take care of you."



images of a kind

**gary cosimini
monterey, california**









in search of caesar

ABBIE HOFFMAN was nominated. Helen Hayes was nominated. Clare Boothe Luce, Theodore Hesburgh, John Brademas, and an alumna's father. From a curious collection of names—a hundred, plus these most spectacular—St. Mary's has begun the process of locating a college president. Finding Caesar, especially one interested in this domain, amounts to an arduous and in some ways blind project. In all likelihood, the result of the search won't appear for a year. Even the names of the most serious possibilities will remain stamped "Confidential" for at least several months. But the process of the task already carries a distinct set of implications. These, balanced by unknown variables, probably will determine the presidential choice, and, thus, possibly the fate of the College.

Immediately after the death of Monsignor John McGrath last June, the Board of Trustees empowered a Search Committee to solicit nominations and choose three possible candidates for president. From these names, the Board will actually choose and inaugurate a new president.

Traditionally, a campus Search Committee includes representatives of each constituent group in the college community. Not so traditionally, St. Mary's has added Student Body President Anne Marie Tracy. The acting

College president, Sr. Alma Peters, chairs the Committee; the remaining members run the gamut of power-holding bodies, including three faculty members appointed by the Executive Committee of the Faculty Assembly, two members of the Board of Trustees, one Associate Board member and the president of the Alumnae Association.

With these initial grindings of the power mechanism, St. Mary's entered a field of over 130 colleges hunting in the same jungle, for the same species of big game. And, though the desired qualifications undoubtedly vary between Harvard, Stanford and St. Mary's College, the facts of contemporary collegiate history make for a tight market on available candidates. The Search Committee has established a highly sophisticated and well-organized system for soliciting nominations and then screening those who accept. Nominations were thrown open to anyone remotely connected with the college. The list is not even officially closed at this point, but, practically speaking, it is probably complete. From the original hundred, Anne Marie Tracy estimated that 50 percent declined the College's invitation. Those who accepted now stand in various stages of the screening procedure, with 6 candidates who have gone through the entire process.

Stage I involves submission of background information on the nominee's experience in education, particularly educational administration. The Search Committee then responds with a set of five general questions around which the nominee writes to present further qualifications and some vision of what sort of a Caesar he/she would make. The final stage involves a series of interviews—one each with a panel of students and faculty members—then consultation with the Committee itself.

FOR ONCE, all of the realists agree on a point basic to the question "How do you know when you've found a college president?" The next five years, it is said, will probably make or break colleges like St. Mary's, like Notre Dame, possibly even like Princeton. Financially and educationally, private colleges operating on a selective admissions system are under pressure to adapt to an increasingly altered milieu.

Two years ago, Princeton University decided to admit women students. Essentially this decision was based on the assumption that with the rising excellence of state university education and the more rapidly rising cost of private education, it was contrary to business logic to restrict admissions to half of the annual high school graduating class. This situation applies analogously to other areas: a college must increasingly offer a unique educational experience to draw students. And a private college, Princeton estimated, must attract 50 percent of its student body from the social strata capable of paying for that experience.

The Princeton example is not merely an argument for co-education. It is a fable that opens the entire spectrum of problems facing colleges like St. Mary's if they are to exist after this decade. Dr. Bruno Schlesinger, a faculty representative on the Search Committee, acknowledged this: "We all realize that St. Mary's is in an endangered position. This is not a time when

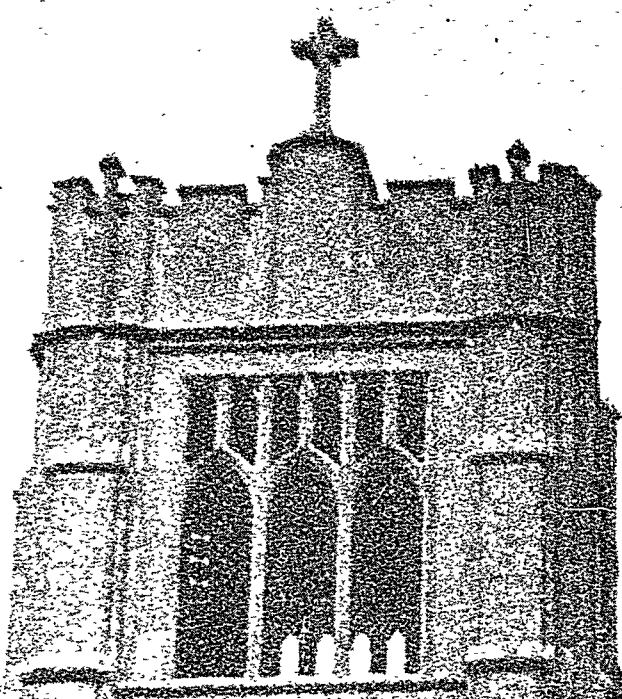
we can afford luxuries in choosing a president."

The question is, which are the luxuries? The criteria upon which the Search Committee is working are guessable—administrative and fund-raising ability, educational ability and the candidate's conception of the Notre Dame-St. Mary's relationship. There is no stated order of importance in these, although Sr. Alma remarked that the financial aspect received some emphasis because of the precarious position of the college.

Dr. Schlesinger offered further insight into the working selectivity of the Committee when he explained that "the Committee doesn't dare to pick someone with remarkable potential but with unproven ability to actualize his educational ideas." He summarized the Committee's responsibility as "minimizing risks." And Anne Marie Tracy concretized this when she noted that elimination decisions to this point had been based on lack of experience rather than on educational theories.

The inauguration of a new president usually marks a concurrently new era in the college's history. The space of time during which no president resides on a campus would, it would seem, offer the college community time to assess its present stance and speculate on the direction it desires for the future. In a college forum two days before Freshman Orientation began, Sr. Alma initiated such a discussion. Her plan is to continue these gatherings—with the group, hopefully, producing a statement of identity for the college by the end of the year. But this is occurring as the Search Committee works, and it is conceivable that the name of the new president and the statement will both be released for publication on the same day next spring.

The fault in this method would not be remedied by delaying the Search Committee's work, but the same examination of the concepts behind the college ought to govern the workings of the Committee. The five questions offered to candidates carry presuppositions. Each of these is essential to St. Mary's as it exists today and as it has for the last five years or



longer. One question asks for ideas concerning a "Catholic college community for the seventies." Yet what of the distinction between a Christian and an explicitly Catholic community and the implication of each?

More obviously, the fifth question poses this problem: "How do you see yourself as contributing to the Notre Dame-St. Mary's cooperative academic program while preserving the integrity and autonomy of St. Mary's College?" The cooperative situation has been an evolving one, but both institutions are under increasing pressure to clarify their goal. The question as stated bespeaks a definite stance on the part of St. Mary's College. Sr. Alma explained that the Board of Trustees has decided St. Mary's will remain autonomous. And that is the final decision.

Yet a study commissioned by the joint Executive Committees of the Boards of Trustees of the two schools is due for presentation this winter. Though the study will only present a series of recommended alternative directions for cooperation, no rationale has been indicated to make clear St. Mary's stance in relation to its fight for continued existence in this "endangered situation."

THE search committee and its mission seem to center around the apparent necessity for small liberal arts colleges to develop a unique brand of education. Sr. Alma recognized this when she stated that it is absolutely necessary for the college to justify its existence: at a time when excellent liberal arts education is obtainable from a multitude of more recently established institutions, there must be a distinctive quality to the experience offered by the rural private college.

And in an era when student tastes seem generally to be turning away from the small community and toward the religiously-oriented community, the distinctive must perhaps arise from other areas. Conceivably, small colleges must offer a unique, possibly experimental, ac-

sibly radically experimental answer to a continued disillusionment with traditional higher education. That is, if it desires to attract students, or money, or teachers of quality.

So the belief that a time of crisis is not a time for risk for the luxury of experimentation even at the risk of failure remains open to question. The experience of Webster College in St. Louis is a case which speaks to that point. As safe and sane as the call to caution appears, the logic behind it may be myopic in the most benign mode.

The solution of course is the location of a personality that would make the risk and at the same time offer the safe of vision and control. But in a jungle crowded with hunters and especially the Caesars with genius, a choice between risk and safety may force itself upon the Board of Trustees and the Board of Trustees. And so of that it is worth remembering that some conservative members of the Board of Trustees in the 60's accepted the challenge.

That will require some further cramped "Confidential" but it is worth remembering for a college that is not a college but an extraordinary institution. The college must include the personality that is not an unusual personality but a personality that is a time when the college is not a college but a personality. The definition of a personality is an ongoing task, but at least it is a personality that is concentrated.

It is worth remembering that the best solution lies in a personality that is not a personality but a personality that is a time when the college is not a college but a personality. The definition of a personality is an ongoing task, but at least it is a personality that is concentrated.

Carolyn Gatz



talking about direction

David Krashna, Notre Dame's first black Student Body President, took office April 1. Last weekend THE SCHOLASTIC asked him how things have changed since then, and where his administration will be going this year.

Scholastic: What kind of leadership do you want to offer this year?

Krashna: It's really hard to pinpoint what kind of leadership I want to provide because a lot of my ideas about student leadership have changed. I thought that my main focus would be to work with the halls and the individuals in the halls. While this will remain, I see many ways where the leadership will have to come where I just go off on my own and develop these things. For example, I'm really wondering whether people are as interested as I am in getting away from the strictly academic and athletic environment we have here. I'm not sure if my fellow students are as interested. That's the kind of leadership I'm talking about.

Scholastic: What specifically are you referring to?

Krashna: First of all coeducation. I really believe it's being dragged right now. One recommendation may be to push these people to find out what's happening. Some other ideas? Well, we got the Huddle set up this year (renovations, including paneling over the football mural). Even that was quite a hassle to overcome tradition.

Scholastic: The kind of changes you're talking about don't involve any radical restructuring of the University.

Krashna: Some things are uniquely Notre Dame and some aren't. I'm really more interested in Notre Dame. I spoke to the black freshmen last night and I said Notre Dame was the type of institution that reacts, not acts. Because it reacts, it reacts to pressure. And when you're dealing with pressure there are many unique ways to put it on. I suggested to them that they not spend their four years getting caught up in the rhetoric of the college student here—like such nebulous, inconsequential terms as "the masses of the people." What are the "masses of the people"? And "all power to the people." Fine, but it doesn't do us any good here at Notre Dame. Now I'm saying all that to say that the things that are uniquely Notre Dame are the things I want to deal with.

Scholastic: Yet one of the first things you were involved with as president was very national.

Krashna: And yet even then I tried to make it uniquely Notre Dame by saying this is a time for us to stop and see how the educational system here is affecting us—but I think I was the only one who had that in mind.

Scholastic: What are a few of the things you consider to be uniquely Notre Dame?

Krashna: The great amount of affiliation to traditions for one thing, all the way down the line. Catholicism or some type of religious affiliation. Now it's the great "Christian" university we want to be. I guess it all revolves around the tradition thing. Again, the sense of pressure: some schools are able to be progressive by acting; Notre Dame reacts to pressure on traditions.

Scholastic: How do you view the move for coeducation in the perspective of minority recruitment?

Krashna: Coeducation is a must for me. It's now a must because we are moving on minority recruitment: we have 61 black freshmen here this year. Coeducation falls in with the whole thing of minority recruitment. You know, social life here is bad for the white student but it is just horrible for the black student. It's more of a feeling than a provable fact. I guess you have to be in a situation to feel it. I would like to make one more observation on minority recruitment. All around the country there is going to be a tendency to start leveling off recruitment of black students. There are



going to be the big years (like last year at Notre Dame was, though it wasn't big in the perspective of, say Dartmouth, which recruited 95 black students). But I think there's going to be a leveling off to the point where we'll start recruiting maybe 20 each year. I'm going to try to get away from that and make this year a bigger recruitment year, with a bigger influx of applications than last year.

Scholastic: What about the financial situation of the black students accepted by the university this year?

Krashna: I got a letter from a black fellow who said he was offered a scholarship and a few days later got a letter from Notre Dame that he did not have a scholarship, that there was just no money. I went over to check on that in admissions and found he was one of ten cases. There are large numbers, I think, of the 181 black students accepted who did not come because Notre Dame did not have the financial aid for them. I can't accept personally the statement that Notre Dame doesn't have the money; I think that if Notre Dame wants to, they can get as many black students here who want to come and are acceptable. Father Hesburgh has a tendency to always say that if a minority student is accepted here he will not be turned away simply be-



cause of financial need. This is a blatant contradiction of that: many black students couldn't come because of financial need.

Scholastic: Do you have any comment on the new administrative appointments?

Krashna: Overall I'm very pleased. I had the sneaky feeling that this would come over the summer and not when students were here. I wasn't surprised at all by anything. I think Father Burtchaell is a well-known and respected academician. I know my dealings with him haven't been the best (in the SLC), but I think that in different positions we may be able to work together better, and I really hope so. In Student Affairs, I think both men are very good.

Scholastic: What about the general impact of these changes? What effects will they have?

Krashna: This was purposely a take-off from the Nutting campaign. Now you have one man to stay here and one man to go and publicize the University and raise funds for it. In that way I think we'll be all right if Father Burtchaell has the power to make decisions without Father Hesburgh here. My feeling as Student

Body President was that these changes shouldn't have been made unless we were in some kind of counseling capacity, especially in the area of Student Affairs. The selection was upsetting in that Mark and I, who did stay here all summer to keep in touch with things and maybe help out, were available and we could have been asked how we felt about certain changes and who we thought might be best. Not to say that we have the expertise to choose these people, but simply that we could counsel as to what we thought would be best.

Scholastic: Did the summer's events, both here and in the nation, change your thinking about what Notre Dame ought to be or about what you ought to be as Student Body President?

Krashna: While we should have some concern for national issues, our most immediate concern should be Notre Dame: how it operates, how we want it to operate, what we want it to be. If anything has changed it is that: my focus will be how to make Notre Dame a better place, with a watchful eye to what has happened around us. I really learned a lot by staying here this summer. Consider, which we don't, that students are here for four years while those who operate the place are here for a lifetime. I think this is something we touched on in the campaign: how to bridge some gaps in relations with the faculty. We have a large precedent with the strike, where faculty members did come into the halls.

Scholastic: Do you have any feelings about the Princeton Plan?

Krashna: I first thought the plan was very progressive, as was the statement by the Academic Council, which I'm sure surprised everyone. Second, when I really got to think about it I thought about the great number of students who during the strike got their courses fixed and went home. Then I thought about politics and politicians and Vance Hartke's speech last spring—a speech I felt was obnoxious simply because it was all political. I started thinking about how students on a grand scale could be used by politicians for their particular wants. Then I started thinking maybe I should talk against the Recess. And I still have that feeling somewhat. Maybe it would be best if we concentrated here in South Bend and did things like teaching the people in town about the issues and candidates. I thought maybe that would be the biggest service we as students could do—instead of the vast majority of us going home for a vacation and the rest of us getting with politicians who might simply use us. But then that goes many ways, you know. Many say that we have this particular way of doing things and maybe we should make the best of it. Maybe we should help politicians who oppose the war and make Congress a better one. Maybe we should have the Recess. I don't know.

Scholastic: What's the most important thing for your administration to do this year?

Krashna: Get away from a strict academic and athletic environment and become more socially aware. That's the thing with everything we're doing.

the feeling of a soul hanging low like clouds over the mississippi delta

"A lot of people talking 'bout the blues don't know what they're talking about. The blues is just a man lovin' a woman that don't love him. When you got feelin' that way you got the blues."

—Son House



THIS is all that a great blues singer needs to say about his music. Of course, critics and scholars have to say more because they must try to compensate for the distance which separates artist from critic and, in this case, the distance which separates black from white. . . . Listening to the blues, you hear a man who has worked in the cotton fields since he was five, or struggled for a living in the stockyards of Chicago. He tells about a life stripped to its essentials: railroads and jails, hard times and fickle love, rivers and cities, dirt and sorrow, junkyards and dreams, the feeling of a soul hanging low like clouds over the Mississippi Delta. The blues musician has lived all this, and it goes without saying. It goes into his music.

When so much of a man is exposed in his music, there is too much sorrow for one man, the performer, to contain in himself. You cannot help feeling the way he does. The listener becomes a product of the blues. This happens easily because nothing is hidden behind the music; all the simple passions are revealed in the music itself, which has become the complete and only mode for expressing them. The impromptu narrative and simple lyrics — which may be half-spoken in lines ending with a moan or an impish chuckle — combine with the spontaneous sounds of the guitar to form the mood of the man wandering unpredictably through a song. The guitar speaks as much as the voice, filling in those parts of the story that can't be told in words. The music moves your feet, plays with your mind, and then swells in your veins until the sounds unite to form



the rhythm and melody line of the blues. The blues makes distant people real and true. You come away, not only refreshed by the music, but filled with new and old experiences.

In light of all that blues can do, it seems strange that the music never attained any degree of popularity until recently. Whatever the obstacles, they are dissolving now before a new enthusiasm for blues. In a society where traces of humanity are too often lost as everyone becomes enmeshed in the complex ways of modern living, people are craving for gentle glimpses of what is truly human. Because the blues comes out of another life-style, it can offer these glimpses. The songs touch you as would a stranger, warm and even sweaty, with human odor and the soft sensation of a man reaching out to say something.

THE Contemporary Arts Festival offers a chance to experience the blues, Friday and Saturday in the Stepan Center. Six men will reveal themselves through their art; it will be sad, and it will be good.

On Friday, J. B. Hutto and his blues band will return to Notre Dame after two years' absence. Hutto's blues are city blues, the music of people and life in Chicago. His guitar, an extension of his personality, moving in frenzy and pain, tells his stories about dirty streets and wooden shacks, of a needed drink and a shadowy woman. He dances on the stage in a distorted and vibrant motion that complements the passion of his music. And with him "Mississippi" Fred McDowell will sing his stories of the slack life on the river. A master of the bottleneck, he "don't play no rock 'n roll," but weaves legends of men and women as old as man is old. His country blues contrast with Hutto's city blues and those of Houndog Taylor and his blues band.

On Saturday night, the National Educational Television network will come to Notre Dame to film segments of the Blues Festival for a documentary program on Lightnin' Hopkins and the Blues. Jimmy "Fast Fingers" Dawkins will be there improvising melodies and countermelodies on his guitar, framing his stories with lyric music. Otis Rush, one of the best modern blues guitarists, will be there playing his own kind of city blues. His stories of Philadelphia, Mississippi and Chicago are blended from his past and from blues legend. He learned to play guitar imitating Muddy Waters and Lightnin' Hopkins and has evolved a style that combines the qualities of his tutors with his own variations.

And then there is the great Lightnin' Hopkins himself. In the truest sense of the word he is a minstrel, a street-singing artist born of the vast tradition of the blues. His only understanding of music is that it be as personal as a hushed conversation. He dances and moans and wanders with his delicate guitar through experiences that have been his for so long that they are as much a part of his personality as his name is. Whether it be a song about a new car or lonely nights when a drink was his only friend, what you witness is a true artist — a man capable of opening his soul and letting its strains become his music.

Everyone sees the blues in a different way. Maybe it's great listening music for you, or maybe it's an art. Perhaps it communicates the consciousness of a race, or creates and feels in a way no longer available to most men. Whatever the blues is for you, you have to experience it to dig it.

michael cervas



if you don't know where
you're liable to wind up
someplace
else

REMEMBER Catch 22: the army will not send a soldier home from the war unless he is crazy, and wants to go. But if a soldier wants to go home, he can't be crazy; the crazy soldiers are those who want to stay. Ergo, no one goes home, and we see the futility of men locked in a closed system whose primary interest is in sustaining itself, not individual men or any value which could be called humane. This theme prevails in our time, it is back again at the center of another best-seller, *The Peter Principle*. To approach this theme with any seriousness is to invite the blackness of Heller's novel. However, a complete denial of seriousness restricts the vision, and can produce a funny little book like this one.

Co-author Raymond Hull begins by noting that al-

The Peter Principle. Dr. Laurence Peter and Raymond Hull. New York: Bantam Books, 1969. \$1.25.

most everyone bungles his affairs, and proves it with a list of experienced atrocities. His tone is of indignation too solemn to be real (in comparison, Carl Sandburg was laughing at the seduction of these farmboys), and it is sustained throughout the book. The authors explain that every human being possesses a level of incompetence; that is, there is a limit to what he can do effectively. Past that limit, even the most brilliant and capable person becomes a bungler. Now, in business, government, education, practically everywhere, the placement of personnel occurs by way of a promotions system. If a worker does well at a given job, he is assigned to a new one higher up in the institution and proportionately more difficult. Since he will be promoted as long as he is able to perform effectively at his new job, he will be given jobs that are consistently more difficult, until the inevitable happens: he gets a position which he can't handle. Since he no longer fulfills the criterion for promotion, he will remain unsuccessfully



you're going

at his new job. He will spend the rest of his working life at his *level of incompetence*.

That is the thesis of the study. It is established by means of fine examples, which contain some of the ripest puns going today:

Miss Totland, who had been a competent student and an outstanding primary teacher, was promoted to primary supervisor. She now has to teach, not children, but teachers. Yet *she still uses the techniques which worked so well with small children*.

Addressing teachers, singly or in groups, she speaks slowly and distinctly. She uses mostly words of one or two syllables. She explains each point in several ways, to be sure it is understood. She always wears a bright smile.

Teachers dislike what they call her false cheerfulness and her patronizing attitude. Their resentment is so sharp that, instead of trying to carry out her suggestions, they spend time devising excuses for *not* doing what she recommends.

Miss Totland has proved herself incompetent in communicating with primary teachers. She is therefore ineligible for further promotion, and will remain as primary supervisor, at her level of incompetence.

With its thesis thus firmly propounded, the study focuses upon the phenomenon of Final Placement (FP). This is the technical name for the position at which incompetence occurs. As might be expected, life at FP is not very pleasant; perpetual failure in the job's per-

formance builds gigantic stress and frustration, and can even result in physical collapse. The authors provide a list of physical FP symptoms which would make a coroner gasp. But there is hope for those at FP: the way to avoid frustration and the evils associated with it is a technique called "substitution." Instead of doing what he's supposed to be doing and failing at it, the FP person may find some project which is vaguely related to his job, and which he is able to handle competently. He substitutes this project for his real job. Here is the case of a man who has mastered several kinds of substitution:

Grant Swinger, deputy director of the Deepest Welfare Department, was regarded as highly competent because of his outstanding ability to coax government and charitable foundations into parting with money for worthy local causes. Then war was declared on poverty. Swinger was promoted to the post of coordinating director of the Deepest Anti-Disadvantage Program, on the principle that since he so well understood the mighty, he should be highly competent to help the weak.

As this goes to press, Swinger is still busily raising funds to erect an Olympian office building to house his staff and to stand as a permanent monument to the spirit of aiding the needy.

"We want the poor to see that they have not been forgotten by their government," explains Swinger. Next he plans to convene a Deepest Anti-Disadvantage Advisory Council, raise money for a survey of the problems of the dis-



advantaged, and tour the Western world to inspect similar schemes elsewhere.

It should be pointed out that Swinger is busy from morning to night and sincerely feels that he is doing a good job.

Substitution may be a balm for those already at FP, but isn't there a way to keep from getting there, to remain at a job which can be performed competently? Yes, but it's nothing so artless as simply refusing offers to promotion. (That would mean severe social reproval.) Instead, the authors propose a technique they call "creative incompetence." It's substitution in reverse: the employee affects incompetence, while in reality he continues to work effectively. Here is how T. Sawyer, a carpenter, practices creative incompetence:

In the last few months he has been buying cheap paperbound copies of WALDEN and giving them away to his workmates and superiors, in each case with a few remarks on the pleasures of irresponsibility and the joys of day labor.

He follows up the gift with persistent questioning to see whether the recipient has read the book and how much of it he has understood. This meddlesome didacticism I denominate *The Socrates Complex*.

Sawyer reports that the offers of promotion have ceased.

Sawyer, who is good and happy as a workman, will be able to remain so by making sure that his superiors have doubts about his competence.

As if all this were not enough, Peter and Hull dare to apply their thesis from individuals to entire cultures, with no loss of humor.

If the movement and methods of the book itself seem familiar, that is because they resemble the methods of many seriously intended studies belonging to a genre which might be called "cultural analysis." This genre, at its best in the work of thinkers like Irving Goffman and Claude Levi-Strauss, has found an enthusiastic audience and has quickly developed its own set of conventions. Some of these are assumed by *The Peter Principle*. For example, the study cites literary sources to support and embellish its contentions, invents a new interpretation of history, and so on. When these conventions are combined with the punning and mock solemnity, they appear ridiculous. Here perhaps the book has a purpose other than entertainment. It cannot be a real effort at cultural analysis, but it does serve as a satire of some books that are. New interpretations of literature and history; offhand evaluations of great thinkers (Freud spoke of incompetence in terms of sexuality because he was "a satirist at heart"); the promise of revolutionizing human thought (the authors regard their study as the cornerstone for a new science they've originated: hierarchiology)—all of these things from *The Peter Principle* have been used, too often irresponsibly, in previous studies. When the pretensions of cultural analysis are made to seem so foolish, we are forced to question and re-establish its worth and purpose.

Good satire must begin with a serious issue; because the common-sense insight of Peter's thesis is valid and substantial, the nonsensical elaboration of that thesis becomes a measured irony which can criticize the sociologist. This tension between sense and nonsense also explains the book's great appeal to the general reader. As I mentioned earlier, the thesis does apprehend a principle of the modern condition which has been at the center of a black vision. We are grateful for the nonsense because it provides, for the moment, an enjoyable way of considering this fact of our experience.

rory holscher

The Scholastic

movies



GRANADA: *Woodstock*. For times call 233-7301.

COLFAX: *The Hawaiians*. Charlton Heston at 2:00 and 8:00.

STATE: *2001: A Space Odyssey*. Stanley Kubrick and Arthur Clark have faith that moves monoliths. For times call 233-4532.

Cinema '71: Tentatively scheduled for this year are works by Godard, Bergman, Bunuel, Dali, Cocteau,

Polanski, Resnais, Penn, Pasolini, Sontag, Robbe-Grillet, and others. Series publicity will be out shortly. A more accurate schedule is not yet available.

John Stupp

football

Picks by Terry



Arkansas over Stanford — Television opener and, likely, a very entertaining show. Stanford's Jim Plunkett is a better quarterback, though Arkansas' Bill Montgomery will exploit the Indians' inexperienced defense to amass more impressive stats.

Georgia Tech over South Carolina — This upset could get the Yellow-jackets off to their first winning season under Coach Bud Carson. Sophomore quarterback Eddie Mc-Ashan's performance will be pivotal.

North Carolina over Kentucky — Johnny Ray's Wildcats still suffer from inferior quarterbacking. The Tar Heels should post their first winning season since 1964.

Oklahoma over Southern Methodist — These used to be big names in college football, but in 1970 the

Sooners and Mustangs are about equally mediocre. Really bad defense both ways. It is sure to be 130 degrees on the floor of the Cotton Bowl tomorrow; Chuck Mixon's receivers will be dehydrated by half-time.

UCLA over Oregon State — Bruins graduated a bundle from their 1969 squad, yet there is quarterback Dennis Dummitt, a veteran defensive secondary and — as always — those quality j.c. transfers.

Oregon over California — The Ducks show 36 lettermen and return their prolific offensive unit virtually intact.

Missouri over Baylor — The Bears may win a game in 1970, but not this week. The Tigers, a future Irish opponent, are very green in the de-

fensive backfield and if Baylor can pass on them, well, that is good news for Notre Dame.

Tennessee over Chattanooga — Coach Bill Battle makes his debut, and he can name the score.

Florida over Duke — Duke is truly potent on offense and could be a sleeper in the the Atlantic Coast Conference this season. Meanwhile, Florida's John Reaves will be determining the exact worth of Carlos Alvarez, a splendid receiver in '69 who is sidelined by injury this season.

Southern Cal over Alabama — The '70 Tide is improved over last year's 6-4 outfit, but still there is no evidence of solid defense. Southern Cal is Southern Cal and John McKay won't want to leave his season in Birmingham.

the last word

However much we are affected by the things of the world, however deeply they may stir and stimulate us, they become human for us only when we can discuss them with our fellows. Whatever cannot become the object of discourse — the truly sublime, the truly horrible or the uncanny — may find a human voice through which to sound into the world, but it is not exactly human.

Hannah Arendt

SOMEWHERE in *A Farewell to Arms* Hemingway writes that, for the soldier in the midst of a war, all abstract words — such as “honor” or “victory” or “just peace” or even “mankind” — become meaningless, and that only the names of streets or villages or comrades retain any substance. The despair in that remark has deepened since Hemingway’s time, as we continue merely to survive surrounded by several kinds of war.

We are now at the point where it is almost impossible to communicate with anyone who is not already a friend — i.e., one with whom we share much more than even a common language. Raped over and over again by armies of lobbyists and demagogues, words like “patriot” and “anarchy” and “law” and “ecology” lie exhausted and near death. In a sense, such words are of no use to us whatsoever; perhaps we should simply throw them out and begin anew.

The temptation, then, is to remain silent, to communicate only with friends, or to “speak” only through action. But none of these satisfy either, because they make language something more passive and ineffective than it really is. We run out of choices. We despair, and the gaps between men grow wider.

THAT despair and the silence which surrounds it are everywhere; it is the oppressive silence that prophesies civil war. Anyone who doubts this need only look to an endless list of signs: Mayor Daley’s order to shoot all looters; the recent bombing in Madison; the police-Panther wars in Philadelphia, Berkeley and Chicago; the arming of National Guard troops with automatic weapons; the moral chaos that characterizes the largest part of our elected leadership.

In the face of these and many more, if we are to even attempt a reconciliation (instead of just an uneasy truce) we may have to begin with words — because they are the only form of communication common to and possible for large numbers of people. Through articulation, sacrifice becomes something more than martyrdom. And only through language can we make our experiences human, share them and perhaps be stirred to some moral resurrection. Honest speech may offer a last chance, as Camus writes, for us to “negate the crudest implications of our history.”

IT is with all this in mind that the SCHOLASTIC staff begins this year. The assumption is that language can be action, that it can effectively produce change and oppose evil. That may or may not be. The job of reconciliation is perhaps impossible; our efforts, because we share the common human myopia, will frequently fall short. They may at times seem like mere games with which we pass time before we are forced to take sides in one more war. But until that time, it is our responsibility to make clear the distances that divide men and the distinctions that preserve their uniqueness, and to begin bridging the distances without obliterating the distinctions. We need to speak out against all evils and oppression until speech is no longer possible.

steven brion

the **scholastic**

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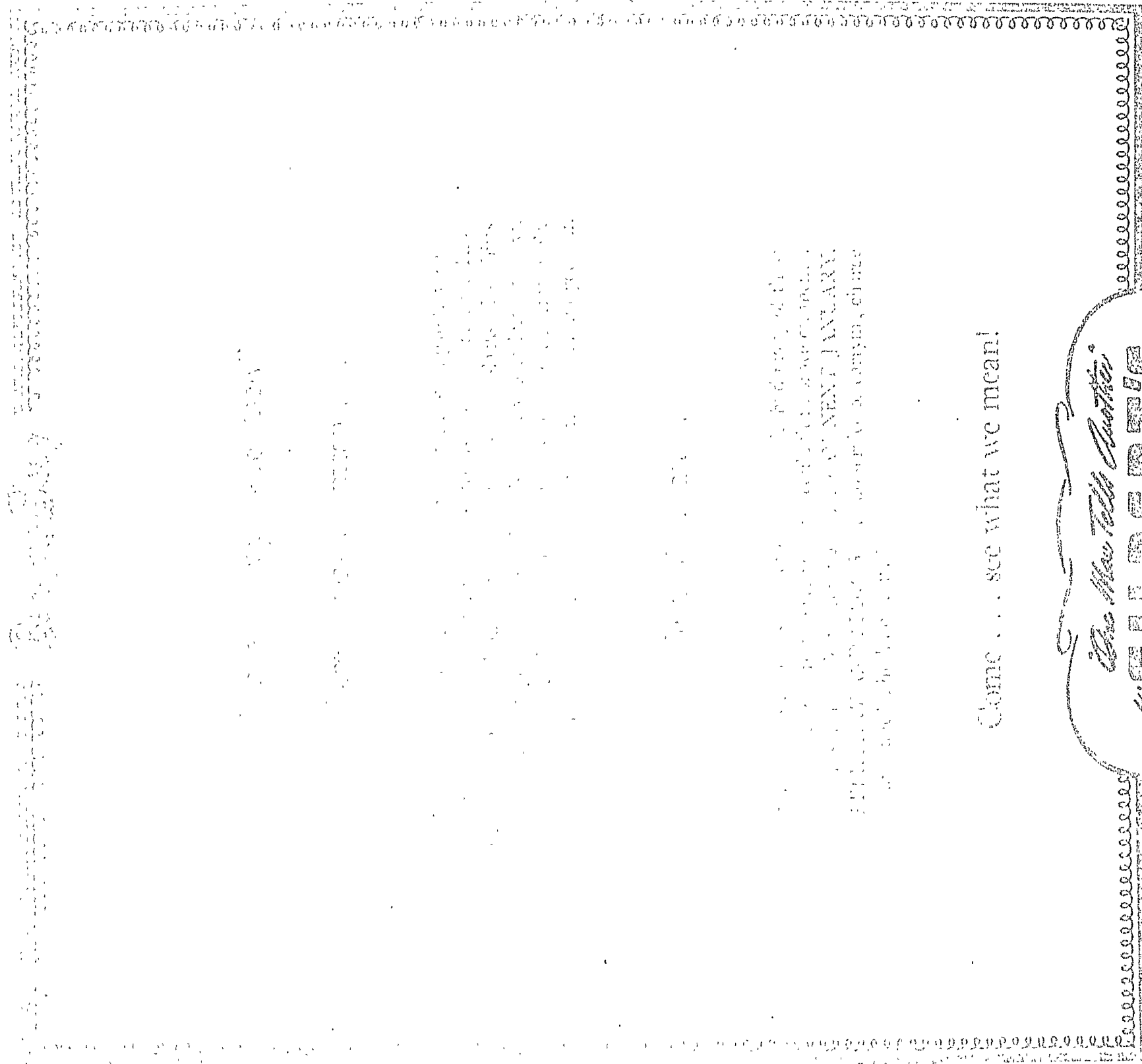
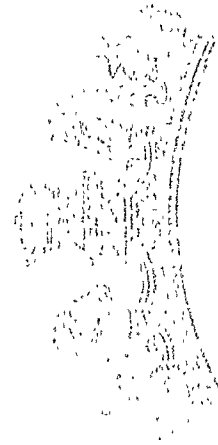
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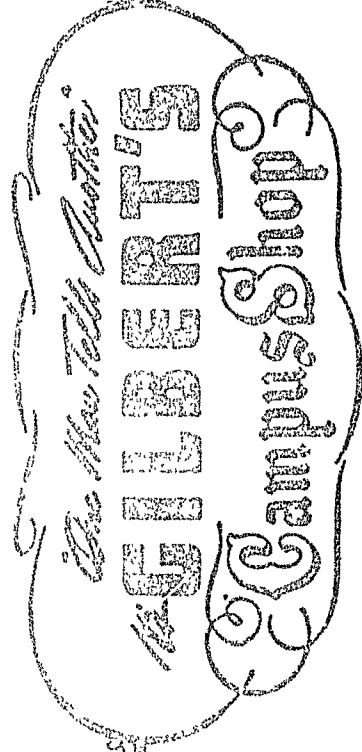
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