

**scholastic**  
**october 29, 1971**

**foreign studies**

**mexico**

**rome**

**tokyo**

**angers**

**innsbruck**

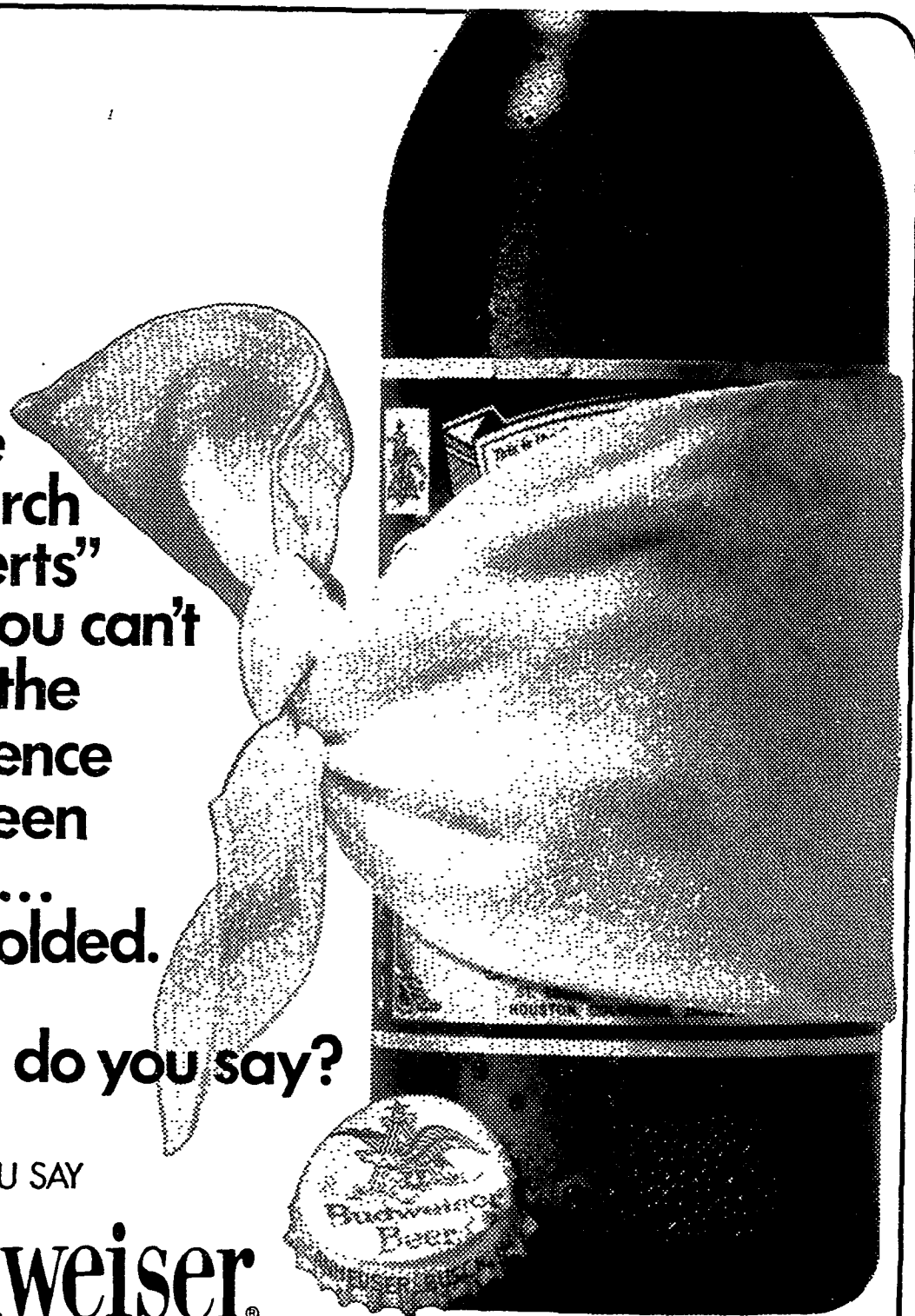


Some  
research  
"experts"  
say you can't  
taste the  
difference  
between  
beers...  
blindfolded.

What do you say?

WHEN YOU SAY  
**Budweiser.**  
YOU'VE SAID IT ALL!

ANHEUSER-BUSCH, INC. • ST. LOUIS





4 letters

## columns

john moore  
dan o'donnell

5 the 'do it' days are over  
6 witches' brew

## markings

joe runde  
lionel whately

8 beating the rip-offs  
9 the south bend you never knew

## features

michael mc cauley

12 confucian "sokchon" ritual  
14 foreign studies:

mary ellen stoltz

15 I introduction

mary ellen stoltz

16 II la universidaid de anahuac

martin linskey

18 III rome's american ghetto

d. m. haven

18 IV far eastern policy

al depman, jr.

20 V Paris — two and a half hours

greg stidham

22 VI from alp to alp

mike mooney

24 back on the bus with hesburgh

## life and the arts

jim palenchar

28 education of a world society or  
laboring in the academic wastelands

john moran

joe runde

30 green grass and richard brautigan

casey pocius

31 nice — but so what

cheri weismantel

32 coming distractions

## sports

don kennedy

36 giving up, sports fans??

joe hotz

38 the last word

editors-in-chief: joe hotz, mary ellen stoltz / managing editor: greg chinchar / art director: rick fitzgerald / associate editors: mike mooney, greg stidham / assistant editors: jim fanto, joan jeanette deegan, mike mccabe, tom macken / copy editor: jim palenchar sports editor: don kennedy / assistant managing editor: joe runde / business: howie sutton / circulation: cliff zmick / faculty advisor: frank o'malley / staff: george block, ed bower, john banks-brooks, kevin cassidy, john flannigan, marie glotzbach, phil glotzbach, mike givler, robert hamilton, marty head, bruce hooper, jim jendryk, dave jones, jerry koshinski, john linsky, mat mccarthy, fred monsour, john moore, john moran, mark o'connel, dan o'donnel, jim pearce, pete peterson, peggy perkinson, bob rizzuti, jim sitzman, pat smith, mimi wheeler, cheri weismantel, jeff wyszkowski / business and circulation: joe leahy, ron hein, jack reschauer, marty zone / art and photography: jim hunt, michael lonier, bob mcmahon, joe raymond, pam seifert.

this week's cover is from a photograph by larry burns.

The opinions expressed in the SCHOLASTIC are those of the authors and editors of the SCHOLASTIC and do not necessarily represent the opinions of Notre Dame, its administration, faculty or student body.

Second class postage paid at Notre Dame, Ind. 46556. The magazine is represented for national advertising by National Educational Advertising Services, 360 Lexington Avenue, New York, New York 10017. Published fortnightly during the school year except during vacation and examination periods, the SCHOLASTIC is printed at AVE MARIA PRESS, Notre Dame, Ind. 46556. The subscription rate is \$5.00 a year (including all issues and the FOOTBALL REVIEW). Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana 46556. All unsolicited material becomes the property of the SCHOLASTIC.

THE EDITOR:

Thanks to Jim Palenchar and Jim Fanto for their report on Notre Dame's minority recruitment ("Ghost of a Chance," Oct. 15). On the whole it looks as if Notre Dame is trying to do a good job of rectifying the racism of the past, though everybody agrees that it can do a better job. But let's not fool ourselves with the notion that all we need to do better is to find more money. Are we doing the best we can now, with the money we have? Specifically, are we making the best choices now, not only about recruiting minority students but about teaching them after they get here?

At first glance it looks quite encouraging that our minority students meet those high academic standards that your article describes, with black students on the whole showing better records than those of the entire freshman class. But this might be a weakness, not a strength, in Notre Dame's recruitment policy of selecting only the most promising black students, those who can deliver high grades or marketable athletic skills. In our boasting of the potential of our minority students, we may also be saying that to get into Notre Dame white students must meet one set of standards and minority students a higher set.

Now the reason for this state of affairs, of course, though it's not exactly stated in the article, is money. Minority students are proportionately getting more aid than the rest of their class, so Notre Dame wants good risks for its investment. But doesn't this kind of thinking ultimately hurt our well-intentioned effort to rectify the racism of the past, and doesn't it offer education to the minority elite at the expense of students who show no more promise than the rest of us? Minority students "have a lot going against them in high school," according to one admissions officer, "so they must have strong attitudes and characters." The emphasis here, sadly, is only on what the student himself must do to make up for the past; but no one mentions what the school must do.

How should we teach the student once he gets here and finds himself behind? Our most visible program, Black Studies, suits the needs and interests of many minority students, but Black Studies doesn't reach Chicanos or Indians or, for that matter, black engineers or business majors. Neither is Black Studies in the business of offering catch-up education. What we need is more than a few remedial courses in this or that department, but a well-coordinated effort to help students gradually adjust at their own pace to the Notre Dame curriculum. Right now the math department offers a non-credit remedial course, and English offers a three-credit Freshman seminar. We don't know yet if one program is better than another: the math course has a small enrollment because, naturally, under the present system of credits and grades, nobody likes to do the work and get nothing for it; the English program offers credit, but some students need more than a semester to catch up; and neither course reaches as many students as need help in these two subjects. We need a system whereby a student can take three semesters — or more if he needs it — to complete freshman requirements. We need to allow students to take nothing but English and math until they have enough of a foundation to move into other subjects. We need to let them flunk a course repeatedly without grade-point penalty until they finally pass it (all students deserve this, not just minority students). We need coordinated efforts with tutoring, neither adding more busy work to the student's load nor doing his homework for him,

but rather dealing closely with his individual intelligence. We need to stop speaking disparagingly of remedial courses and give them the time, personnel and budget that they deserve, without undue pressure from the people who create course-load requirements, credits, grade-point averages and athletic eligibility.

John Huber

English Department

EDITOR:

Two isolated occurrences this past weekend deserve attention: 1) the fight that broke out between the teams involved in the Notre Dame-Southern California football game, and 2) the death of Chuck Hughes, a substitute offensive end, due to a heart attack perhaps resulting from injuries sustained during the Detroit Lion-Chicago Bear pro football game. (I include "perhaps sustained" because it is uncertain at this time whether or not the heart attack resulted only from injuries in the game.)

I am not questioning the rationale behind the fight during the ND-USC game, for I think that there is no rational answer to it. I am neither indicting the NFL for the death of Hughes. I am, though, asking where do we place human priorities — what is important in sports and life?

At stake in the ND-USC game was a great deal of football pride, a national ranking, and the convictions of Irish fans everywhere that Notre Dame would reign victorious over the Trojans in this traditional game. At stake in the Detroit Lion-Chicago Bear game was also a great deal of pride, first place in the Central Division of the National Football Conference, and the convictions of supporters of both the Lions and Bears that their respective team was truly superior to the other. A fight broke out in the second quarter of the ND-USC game on the field between two players; immediately both benches emptied out onto the field. A miniature riot began, with uniformed, helmeted players swinging wildly at each other. It was eventually broken up by various peacemakers: coaches, police and players.

With one minute and six seconds left in the Detroit Lion-Chicago Bear pro football game, Chuck Hughes was lying unconscious upon the football field. The trainers, thinking it was a "routine" injury, ran out onto the field to see what was wrong with him. After bending over him for a few seconds, they motioned to the sidelines for help. They then began to pound upon his chest; artificial respiration was administered to him. A stretcher was rushed out onto the field; Hughes was carried off to the locker room. As the game ended, one could hear the shrill screams of ambulance sirens over the noise of the crowd.

A fight in a college football game — a death in the pros. Certainly not causally related to each other in any way, yet both having a great deal to say about human priorities. Could Chuck Hughes just as well have been a member of the Notre Dame football team? Perhaps not. But if so, where do our priorities lie — in victory or defeat in a football game, or in human life? In the aftermath of the Notre Dame-USC game, fortunately, no one was seriously injured. As the sirens blared away from Detroit Stadium, Chuck Hughes would never live to know who the victors were.

Indeed, there were none.

Sincerely,

Peter Szegedy-Maszak

233 Zahm

---

# john moore

---

## the 'do it' days are over

The people flocked to Stepan Center on that Thursday night with varying motives of adoration, curiosity and boredom. The attraction: Jerry Rubin. Here was The Revolutionary, author of *Do It* and survivor of the Chicago courtroom he helped ridicule, standing there with his slight body and not-so-slight hair cut and rambling about everything from Chilean copper to Acapulco gold.

Anyone who went to the Center for a lecture on revolution was probably disappointed. Rubin gave no magic formula for the destruction of the United States Government or the establishment of Utopia: in fact, he seems to have no idea what to do when the Government is in shambles, if, indeed, he wants it in shambles.

Rather, Rubin talked of things he had seen and thought were wrong. Things like Attica and poverty and U.S. copper imperialism in Chile and friends and American soldiers on heroin and war were lamented by Rubin while he blamed the passive reactions of American campuses for allowing such things to continue. His general tone was one of incredulity.

Also, anyone who went to the Center to "debate the leftist" was likewise probably disappointed. Rubin's inconsistencies and unfounded statements made any argument too easy even as Rubin discouraged debate, not wanting to present an infallible case but only to relate his experiences and opinions.

Still, it became difficult to take Rubin seriously when he expanded mental hospitals' shortcomings and injustices to an opinion that everyone committed to such an institution be released and government officials put in, or when he expanded the involvement of high Vietnamese officials in the manufacture and transport of narcotics to regarding Richard Nixon as the "biggest dope pusher in the world." Also, Rubin does not seem to be able to get out of the habit of calling public servants "pigs" or regarding any government action as "murderously oppressive," which results in a near-perfect example of the prejudice he seeks to dispel.

On the other hand, Rubin's caricature of the failings of the American educational system was hardly less than sterling. The sight of all those Golden Domers clutching their bosoms in disbelief as Rubin told them about the du Lac "baby-sitting service" was, to say the least, touching. Rubin went on to charge that the whole school system's purpose was to brainwash and corrupt the youth and isolate them from possible involvement in "the revolution." Then lapsing into a more serious vein in his opinion on drugs, Rubin

condemned the use of narcotic drugs and warned against the use of alcohol and marijuana for purely escapist reasons. He went on, however, to advocate nonexcessive use of marijuana (especially when exposed to the school system) but never clarified his position on that point. (This, one might contend, may be overlooked due to the fact that Rubin was admittedly stoned.)

But the topic which seemed to comprise the main point of Rubin's talk — actually the structure of his speaking defied definition of a main point — was his plea for political action as an individual's role in the "revolution." He emphasized a call to the streets of San Diego for the Republican National Convention in July '72 in an all-out effort to "dump Nixon." His summons also included utilizing that tool of democracy, the vote, to get Nixon out.

That final suggestion of using the System for desired change seems to summarize what had seemed faintly obvious all night; that is, the changing, softening approach projected by Rubin and his contemporaries, drifting away from the radicalism of the Chicago Seven and "Do It" days. This idea may have been missed by many of the audience in the Stepan Center, resulting in a misunderstood Jerry Rubin. For many, a Jerry Rubin is one of the Chicago Seven, nothing else. For others a Jerry Rubin is a prophet, nothing else. Or, for some, a Jerry Rubin is only a flagrant fool, nothing much. But I would imagine that for many, even Rubin himself, a Jerry Rubin is just an angry, impetuous young man who has the inclination and guts to say what many of us feel.



---

# dan o'donnell

---

## witches' brew

### I

*Tuesday, July 19, marks the opening day of the Allentown State Fair. Now in its fiftieth year of existence, the Fair has attracted over ten million people and gained international recognition as one of the most comprehensive expositions of its kind. Despite the fact that the Fair attracts exhibits and concessions from as far away as Cali, Colombia, it is estimated that at least 40% of the people working on the Fair reside within a 25-mile radius of the Fairgrounds. The Fairgrounds cover over two square miles, the greater part of which is reconstructed every year. This year's guest entertainers include Tom Jones, Richie Havens, the Carpenters, and the Grateful Dead. "Our aim," says Fair Chairman Joseph B. Whittlecott, "is to please as many people as possible of varying ages, tastes, etc. The Fair, you know, has always been a contagious thing."*

*In addition to guest entertainers, the Fair will once again present a virtually unlimited assortment of rides, grange displays, refreshments, games and shows from all over the world. Many improvements have been made during the last year including the erection of 19 additional restrooms (10 men and 9 women) bringing to 50 the number of such facilities available at the Fairgrounds.*

*from the Allentown Globe, July 5, 1971*

### II

You cannot walk down the main street in Allentown without being struck by the toned-down character which the townspeople assume. In a word, the aura is that of disinterest, but a somehow vital and appropriate disinterest; as if it were decreed by the land itself. A disinterest, the very subtlety of which transforms what is usually considered a defect into an advantage, an irresistible beauty mark. And this fact cannot be overlooked when one begins to consider "The Fair," which is anything but smooth, anything but subtle, nothing if not explosive.

The Fair is a ceremony of color, a celebration of excess where colors have no shades and excesses breed

no consequence. One is tempted to call it pure cause. The atmosphere inside the Fair is so persistently and naturally that of caricature that one cannot respond to it in such a way as to escape the continual parody. There is no such thing as dignified, or for that matter, outlandish behavior. Like an organism, the Fair subsumes them and both appear equally foolish. Fifteen-year-old teeny-bops who sneak into any of the 24 ladies' restrooms only to emerge *sans* trainer bras, and forty-year-old society matrons who sputter and spout outside the burlesque shows become, as the saying goes, birds of a feather.

### III

LADEEEES AND GENTLLLLLEMEN SEE EN-DURO the prehistoric mystery man, the only truly authentic primordial being ever displayed in this country. Shudder as this *prima donna* of the primates stalks his cage devouring raw meat and moaning what might very well be the language of our most distant relatives. Is he man or is he animal? Is he the missing link? Believe men, ladies and gentlemen, this is an exhibition you will never forget, a sight to stand your hair on end and nourish your nightmares for years to come.

Plucked from the African wilds by a team of trained French sociologists, this magnificent specimen has continued to baffle even the most learned scientists in our own country. And now a special agreement between our government and the French Academy of Scientists has made it possible for you, yes, you, folks, to get a glimpse at one of the best-kept secrets in medical history.

One final word, my friends. As you will notice we have taken every precaution possible in exhibiting Enduro. We cannot, however, be responsible for anything which may happen once you enter the exhibit. So proceed with caution!! For, once inside, you will be in the very lap of creation!! Step right up, step right up, LADEEEES AND GENTLLLLLEMEN, SEE EN-DURO. . . .

### IV

It sometimes occurs that there is a communion be-



tween a person and a room, a slow transfer of energies. There may be an apprehension that all is not well, a feeling for the precariousness of the silence which cushions you. This hotel room has become a whore; using the pretense of service as an opportunity for drainage, finding cause for celebration in my uneasiness. Stolen sheets and ash-covered floors are, one must admit, only an appropriate, petty revenge.

My father, who is sleeping next to me in this bed, wheezes quite heavily as the result of a chest ailment. I do not know the exact name for this disease. Whether out of courtesy or disinterest, I am not sure which, I have never asked. These sounds, then, multiply my discomfort. My relatives tell me that I look exactly like my father did at twenty. In between heaves he is oozing apologies for keeping me awake. I say apologies though the sounds are shapeless because I know my father, and my father is a kind man. An hour passes and he is asleep.

When I am riding in a speeding automobile I calm myself and occupy my mind and time by pressing my knees gently, rhythmically, at every road sign that I pass. Now I prop myself against the bedboard, so that I can reach my kness, and rhapsodize the unsteady movements of my father's chest. Gently. Rhythmically.

It is three o'clock now and still I have not slept. I find myself in the bathroom devouring cigarettes and posing ridiculously in front of the mirror. I discover that if I position myself correctly, wear the right expression, tilt my eyebrows just so, I can actually lose myself in the mirror. There. My body has become an empty bottle which is being slowly filled with warm, dirty water. I soon tire of this game though. Like most hotel mirrors this one is flawed and the resulting distortions, like the whore's moans, both gratify and unsettle. Now I stand here motionless for a time, and admire my imperfect smoke rings as they dissolve into the glass.

## V

MEET GEORGE EPPINGER, MEET GEORGE EPPINGER, Democratic candidate for judge in Lehigh

Valley. Come in, shake his hand, talk with him. Hard problems need hard minds and George Eppinger, Democratic candidate for judge in Lehigh Valley, is both a noted jurist and a legal scholar. He has the answers, so come in and MEET GEORGE EPPINGER here at the Allentown Fair. Meet George Eppinger and the entire Lehigh Valley Democratic ticket. Help yourself to one of these durable multicolored, helium-filled balloons. Advertise your support for George Eppinger. Prove that you care about our valley's future. Good government needs good people and we are certain that if you MEET GEORGE EPPINGER, you will agree that he, and only he, can provide the responsible leadership necessary for this county's progress. But don't take my word for it, folks. See for yourselves. Visit with Mr. Eppinger. Take part in the electoral process. The only free stand on the Midway. Get to know George Eppinger and then sign up for a free chance on the 1971 color TV that goes to one of our lucky visitors every day, all week, on the Midway, at the Allentown Fair. MEET GEORGE EPPINGER, MEET GEORGE EPPINGER AND THE ENTIRE . . . .

## VI

Perhaps it is the very grossness of the spectacle, the sense of universal disproportion, that accounts for the Fair's vitality and organic strength. Once inside, there is simply no way to escape becoming a part of it. Oh, there are stratagems, but they all fail. This becomes even more clear upon considering the girlie show filled with fathers who are supposed to be checking on their possibly liberated daughters, or the Ferris wheel dominated by society matrons with aching feet and tired mouths.

One is more convinced, I am afraid, of the Fair's elusive nobility than of its validity. Like it or not, with its alarming mixture of ignorance and festivity, shoddiness and humanity, the Fair is the flip side of our twentieth-century sonata.



---

# markings

---

## beating the rip-offs

When senior physics major John Mateja came to campus this fall he was ready to resume operation of the Crypt. (The Crypt was the record store which last year operated out of Lyons Hall and later the Student Union.) Seeking a permit, Mateja was met with an emphatic "No" from the Office of Student Affairs. Since then he has been trying to bring his case before the Student Life Council. As of this writing, it has not reached the SLC.

Mateja views the possibility of getting before the SLC with optimism: "The major concern is whether the operation of a student-owned record store comes under the jurisdiction of the SLC. The jurisdiction of the SLC, however, covers everything that Father Blantz, Vice-President for Student Affairs, has to approve. According to the Student Manual you need the approval of Fr. Blantz and Student Body President John Barkett to open any sort of student sales operation."

The proposal for opening the Crypt will, according to Mateja, deal with the Crypt as a Student Union-run and not privately owned operation. In this case, the Student Union would operate the Crypt as a non-profit student service. The only cost over the distributor's cost would be to pay the help.

Before setting up the Crypt last year, Mateja talked to Brother Conan of the bookstore. Conan informed him that the bookstore bought its records from a record "jobber" who supplies the shelves and does the stocking himself. The bookstore operates at a 20 percent mark-up from the "jobber's" prices in order to help pay the salaries and make up for the cost of slow-moving items. Mateja, however, believed that the bookstore could still cut their album prices by 50 cents. He thought they could lower their prices even more by purchasing their records from a regular distributor. According to Mateja, the bookstore thought little of this idea. So, last fall he opened the Crypt in his room in Lyons. His prices undercut the bookstore by 60 cents to a dollar.

Once established in the Student Union, Mateja's store sold an average of 300 records a week. In his estimation, the bookstore could switch over to a distributor and sell records at his prices, still make a good profit and save the students approximately \$4000 a year on record purchases.

When the Crypt comes before the SLC, it will be as

a proposal to save the students money. Because of this, Mateja said, "I expect the SLC to say yes."

In the absence of the Crypt, there seemed to be little hope for the student to have a handy, low-priced record outlet. Student Record Sales, however, opened a few weeks ago with prices that, like the Crypt last year, undercut the bookstore by 60 cents to a dollar per album. Mark C. Johnson and Tom Haugh, two sophomore roommates in Morrissey Hall, started the venture when they heard "the Crypt" had not opened. According to Johnson, they plan to continue, though they "anticipate trouble from Father Shilts."

The enterprise was started on loans that amounted to \$400 dollars and "good faith." It has developed from a two-person project to a section concern. Tom Haugh said: "The community spirit of our section has been unbelievable. Everyone is a salesman. Everyone is a money-holder. The possibility of anything being stolen is nonexistent."

Business as well as spirit is doing well in the Student Record Sales organization. The weekly sales are running 80 to 100 albums.

To Mark Johnson the endeavor is not just a money-making propositions. He views it as a service to the student body: "It seems the University is invoking still another double standard by purporting that the bookstore exists to save us money when, in fact, everyone knows that store has and will continue to rip off every student in this University. The possibility of making money was certainly appealing to us, but the ability to offer students a savings on a high-volume purchasing item was definitely a positive factor in our opening." Tom Haugh added that the bookstore makes at least \$1.33 on each record it sells at regular price.

If response to student record sales can be considered any sort of meter for measuring student disapproval of the bookstore, the disapproval is great. "Response has been good. We've only advertised in seven halls." (Advertising has since increased to an ad in the *Observer*.)

It seems that the students are going to have inexpensive records. Whether those records come from the bookstore or some student, they will have them.

— joe runde



---

# the south bend you never knew

---

## haven for the despairing multitudes

In this hectic, fast-paced world there is little time and few places to enjoy those simple pleasures of life: like a cool draught at Corby's on Friday afternoon, a game of billiards at the Huddle, or a great bowl of hot chili. If you are really into the local night life, then you must have been to Frankie's, Louie's, Rocco's and assorted other "hip" joints. They are nice places for socializing but when it comes to food, there is always Billy's Original Coney Island Hog Dog on Michigan Street. If you are a freshman or a female, chances are you don't know Billy or his chili.

No doubt, Craig Claiborne would label Billy's a greasy spoon, if given the chance. At most places you worry about the ABC: not here, more likely the health department or building inspector. The falling ceiling and crusty linoleum can all be overlooked if you dig chili and coney dogs—probably the best in at least all of Hoosier land. So myself and two other chili freaks visited Billy last week for a bowl and a brew.

Billy is the type of guy who came over on the boat years ago to find freedom and happiness in America and for the last 27 years has been operating his lunch stand. It is a one-room joint with a bar and booths and a black-and-white TV flickering over the tap; kind of cosy in a low way. God knows what it was originally built for, but now it's not much good for anything but people eating chili. Wow! What chili!

If you remember the chili momma used to make—well Billy's isn't quite the same; it's better. There are more beans per bowl than raisins in a box of raisin bran.

What if chili isn't so groovy with you? You need not worry my man, there are always plenty of coney dogs on hand with chili sauce, of course. To top it all off or cool it all down, you can always order a glass of Stroh's.

There is always more to a place like Billy's than food, in this case the attraction is Billy. He is a little man with a white shirt, black tie, and floor-length apron, wearing an expression halfway between

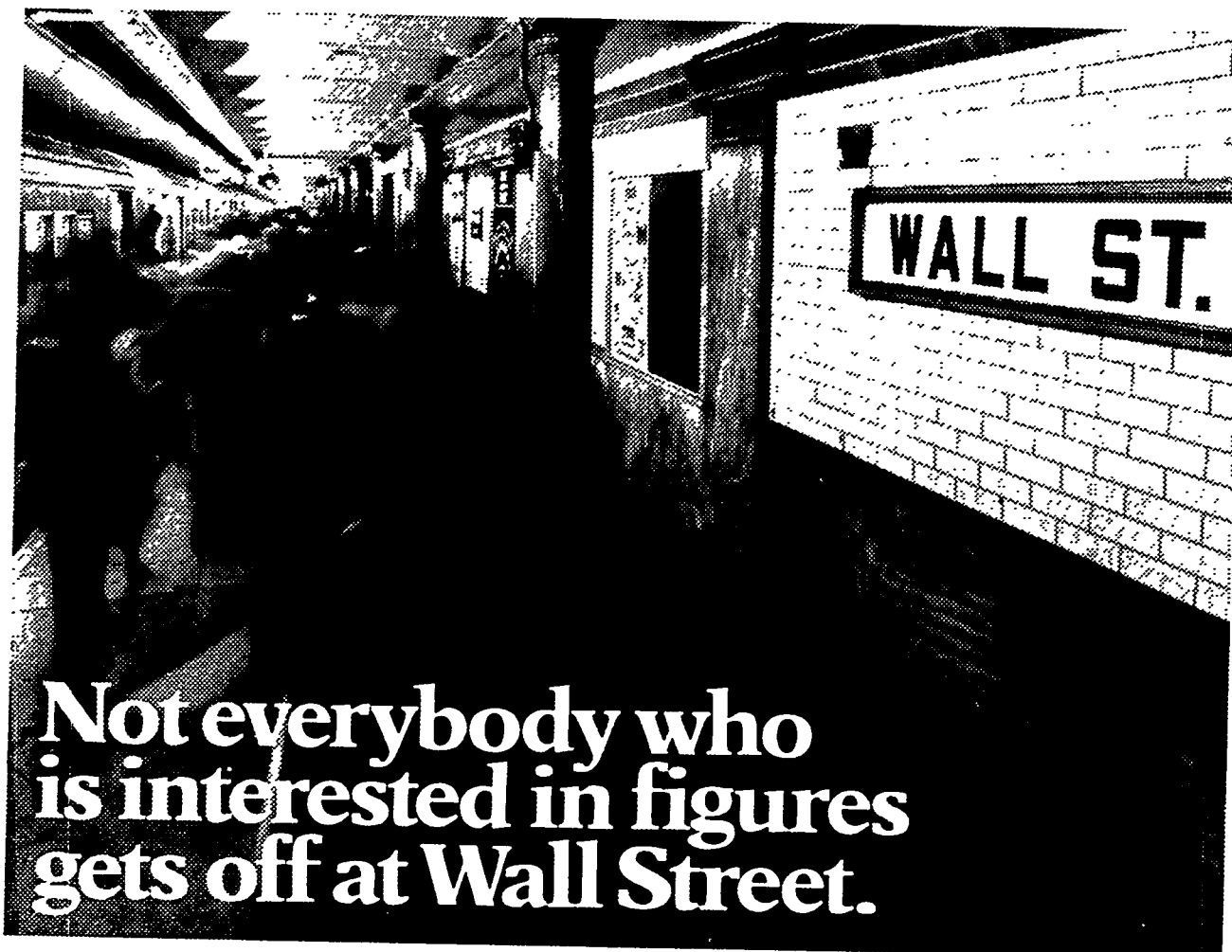
pleasant and grumpy. When you walk in the door, say hello; Billy loves to hear from his "boys."

The conversation covers everything from chili to the intricacies of big business ("ya got to have the beer to make a buck"). The whole discussion is flavored with Billy's accent from somewhere, which kind of makes listening a challenge. Finally, when you are ready to leave, Billy tabulates the bill in his head as if to show you what he has learned in America. With a few words of advice and an invitation back, Billy says good-bye.

We all have a lot of worries and hassles to deal with every day, even making good use of leisure time is a chore. So sit back, enjoy those simple pleasures like friends, brew, and chili; you may never have the chance again. Hot chili is grooviest at Billy's.

—lionel whately





**Not everybody who  
is interested in figures  
gets off at Wall Street.**

## **You might be happier at Aetna.**

If you have a liking for figures, finance and money, Aetna Life & Casualty might be a way to both job satisfaction and success.

If you haven't thought about insurance, maybe that's because you haven't heard the whole truth about it.

For example, because our business has become so sophisticated, we have one of the largest computer installations in the country. And, if you think of insurance in terms of premiums and settlements, you'll be surprised at how deeply Aetna is involved with stocks and bonds, equities, and real estate.

If you're analytically-minded, there are

many careers open to you. As an actuary, accountant, computer programmer or securities analyst, for example. In these positions and others you'll be helping 27 million people who depend on Aetna for security in a shaky world. We have a reputation for not letting them down.

A brochure called "The Whole Truth" spells out how Aetna works, and the many specific opportunities we have for people of all talents. It's an honest picture of an honest business.

Why not stop in at your placement office soon and read it.

You could do yourself—and many other people—a lot of good.

**We are an Equal Opportunity Employer**



**LIFE & CASUALTY**

**OUR CONCERN IS PEOPLE**

# THE UNCOLA™ MUSIC MONEYOFFER



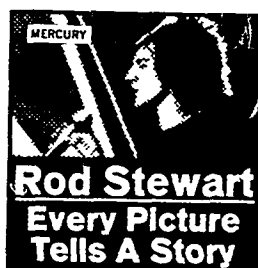
Get any of these top Record albums for **only \$3.80** and 7UP® proof of purchase (save up to \$2.18). 8-Track and Cassette Tape albums, **only \$3.98** (save up to \$4.00).



13296



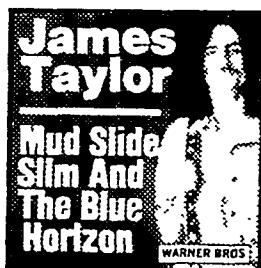
113611



104379



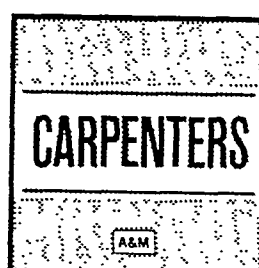
113612



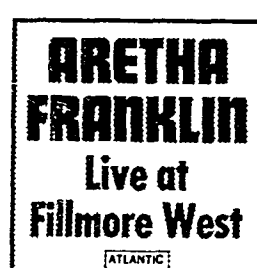
04370



04375



113474



10073



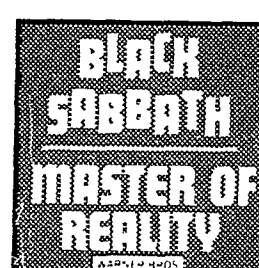
04341



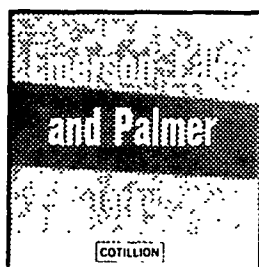
113322



11997



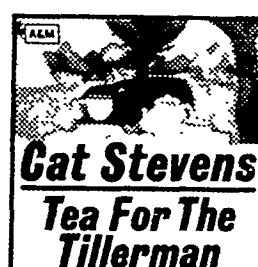
13365



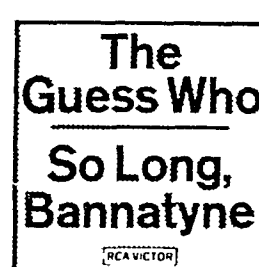
11758



11876



12848



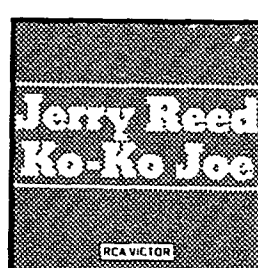
113629



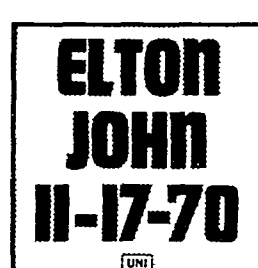
113603



113505



13358



04383

To indicate the category you want for each selection, circle the letters: R for Records, S for 8-Track Tapes, C for Cassette Tapes. Then enter the code numbers of the selection(s) you want and the prices in the appropriate columns. Please enclose full payment along with three 7UP bottle cap liners or other 7UP proof of purchase\* for each selection. (DO NOT MAIL METAL CAPS.) Make check or money order payable to: Uncola Music Offer.

MAIL ORDER FORM TO:  
Uncola Music Offer, P.O. Box 777B,  
Indianapolis, Indiana 46206.  
IMPORTANT: Circle either "R," "S," or "C."

Rec.	8-Track Tapes	Cassette Tapes	Selection Numbers	Moneyoffer Sale Price
R	S	C		
R	S	C		
R	S	C		
R	S	C		
R	S	C		
R	S	C		
TOTAL:				

All prices include applicable state and local tax and mailing costs.  
(PLEASE PRINT CLEARLY)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Along with your albums, you will receive the 24 page Music Moneyoffer Catalog listing over 300 music and stereo equipment bargains. If you would like the Catalog and do not want to purchase an album at this time, check the box below and send your name and address along with 25c to: Uncola Music Offer, Dept. C, P.O. Box 77B, Indianapolis, Indiana 46206. ☐

\*The following constitute 7UP proof of purchase: Three 7UP bottle cap liners, (DO NOT MAIL METAL CAPS); One 7UP purchase seal from the bottom of non-returnable bottles or can cartons; One 7UP imprint from the plastic collar can holders; Or any identifiable portion of the label from large size 7UP bottles.

—For information on the famous Uncola posters—write Uncola Posters, Box 11477, St. Louis, Missouri 63105.

"SEVEN-UP," "7UP," "THE UNCOLA," AND "U4" ARE TRADEMARKS IDENTIFYING THE PRODUCT OF THE SEVEN-UP COMPANY.

# confucian “sokchon” ritual

## ---mike mccauley

---

*Michael McCauley is a 1969 graduate of Notre Dame with a B.A. in political science. He is presently in the Peace Corps and is working as an instructor of English at Sung Kyun Kwan University in Seoul, Korea.*

---

Black-robed high priests wearing ancient Chinese turbans offer sacrifices to departed ancestors in a large Oriental building complete with upturned roof and eaves.

Sixty-four Confucian apprentices dressed in the bright-red military garb of tenth-century Korean nobility form a huge “choir” and bow low in unison while performing ritual dances.

Two Confucian orchestras, composed of large drums, eery-sounding flutes, and various chimes made of jade and stone, play solemn ceremonial music.

The scene is a vision from out of the misty past of the ancient Orient. But it's also an appropriate sketch of the “Sokchon” Ritual held this fall in Seoul, Korea, at Sung Kyun Kwan Confucian University to commemorate the 2,522nd birthday of Confucius.

The ceremony is an extremely rare one. Sokchon takes place only twice each year—in the second and eighth months of the lunar calendar—and it occurs authentically today only in two countries—Korea and Taiwan. Observers who've seen the ceremony in both nations say that Korea's ritual is the more authentic of the two.

The most recent ceremony took place in mid-September. On this day the three large doors forming the entrance to the Taesong-jon Shrine on the campus of the university were thrown open, and visitors from Korea and many foreign countries poured into the inner shrine area. Old Korean grandfathers from the rural villages silently mixed with camera-laden tourists. Promptly at 10:00 a.m. a procession of officiating

scholars dressed in full Confucian regalia walked solemnly down the special stone walkway and up to the main platform of the “Hall of the Great.” Thus began the unique Sokchon ritual to honor the memories of Confucius, Mencius (his greatest disciple) and other departed ancestral luminaries.

Confucianism originated around the fifth century B.C. in the Chinese state of Lu (present-day Shantung) by a man known variously as Confucius, Kung-ju (in Chinese), Kong-ja (in Korean), “The Master,” and “The Great Sage.” Many scholars claim that Confucianism is not really a religion at all, but rather a complex system of ethics. Whatever it is, the creed today is all but invisible in the Asian countries where it exists. However, it still has a profound influence on the cultures and societies of the modern Orient.

The chief teachings of Confucius center around the importance of the patriarchal family, reverence for nature and ancestors, and proper behavior among men. Confucian morality stresses that all men are basically good by nature and that “jen” or love among neighbors is of paramount importance in life.

The religion came to Korea from China at least as early as the period of The Three Kingdoms which would place the date around the second century A.D. During the ensuing centuries Confucianism played a vital role in Korean society, with the major writings of “The Master”—the *Analects* and the *Classics*—forming the educational basis of the civil examinations for the higher classes and government officials. The Korean Yi Dynasty officially ensconced Confucianism as the state religion in the thirteenth century. Sung Kyun Kwan University was founded in 1288, and today it remains a leading center for Confucian studies, not only in Korea but also for most of the world.

With the religion being officially de-emphasized by the communist rulers of mainland China today, Korea has become one of the few countries where Confucianism is flourishing and can be observed. Even so, its



visibility and influence remain very subtle, due mostly to the very nature of the religion itself. Its vital role remains shaping family and social behavior.

Elaborate ceremonies which characterize most other important world religions were always rare in Confucianism, and are becoming even more so today. Thus, the Sokchon ritual as presented by Sung Kyun Kwan University in Seoul is truly a unique and rare opportunity for foreigners to view ceremonial Confucianism in all its grandeur, pomp and circumstance.

The autumn Sokchon ceremony, which lasts only ninety minutes, is divided into six parts. First, the chief officiator recites a series of prescribed readings to the accompaniment of two Confucian orchestras. Meanwhile the spirits of the ancestors are invisibly entering the Hall of the Great via the stone walkway.

The two orchestras are named "Hun-ka," located under the eaves of the temple and composed of only wind and percussion instruments, and "Dung-ka," situated on the terrace near the main entrance to the shrine and made up primarily of stringed instruments and drums. The two groups produce a very dignified and ghostly music. The drums and chimes create an extremely slow and methodical beat, while the flutes, zithers and strings combine to repeat one overwhelming note which floats throughout the shrine area.

The next three sections of the ceremony involve separate sacrificial offerings to Confucius and his four main disciples. Inside the Hall of the Great (which is "off limits" to spectators) the priests offer sacrifices of wine, uncooked meat and rice, fruit and flowers before a series of wooden tablets which bear the names of "The Master" and his followers in Chinese letters. The chief priest recites the following prayer:

*From antiquity through all the ages  
Primitive men have done this.  
They wore skin hats;  
They offered of fruit of the ground.*

*How orderly was the music!  
Only Heaven guides the people;  
Only the Sage conforms his instructions  
to the day and the hour.  
The moral duties are arranged  
in their proper order.  
Till now the wooden clapper sounds.*

The "wooden clapper" referred to in the prayer is the instrument held by the conductor of the choir. He claps his wooden castanet, called a "pak," to signal the beginning and the end of each dance.

The dancers, all clad in bright red robes, perform two ritual dances: the "Moon Moo" or Civil Dance and the "Moo Moo" or Military Dance. Each member of the group holds a large peacock feather in his hand and bows slowly in unison with the entire troupe. The ceremony is completed by the final two sections in which the containers which bore the sacrifices are removed from the Hall of the Great and the spirits are once again escorted back from whence they came.

After the ceremony the Confucian scholars, apprentices and many elderly people from the villages adjourn to a large lecture hall in the rear of the shrine area. There they just relax and talk or listen to a short sermon by one of the old scholars. Usually such talks center around excerpts from the *Analects*. The example given below may give us a clue to the longevity of this ancient religion which is at once both simple and complex.

The Master said,

*If there be righteousness in the heart,  
there will be beauty in the character.  
If there be beauty in the character,  
there will be harmony in the home.  
If there be harmony in the home,  
there will be order in the nation.  
If there be order in the nation,  
there will be peace in the world.*

# foreign studies



mexico

rome

tokyo

angers

innsbruck

## I. introduction

Located on three continents, the Foreign Studies Programs are headed by Father Lawrence Broestl from Notre Dame; all programs, with the exception of the Saint Mary's-sponsored year in Rome, come under his supervision. On a more immediate level, most of the programs work in conjunction with the Language Department and a Notre Dame director who resides in the foreign country. Cooperation is close and lines of communication are fairly well open. Father Broestl is generally amiable to student suggestions and willing to lend assistance whenever it is requested. The programs are geared to the sophomore year, as opposed to the current trend in American colleges and universities toward a junior year orientation. The sophomore year program enables the experience of the year in another country to be open to a wider range of students than language majors; participants' majors range from premed to English to business.

The following series of articles on the various programs is being presented with a number of objectives in mind. It is of importance to familiarize the University community with the varying programs, the combination of which affects approximately one hundred and fifty Notre Dame and Saint Mary's students annually. The programs have been structured to enable students to fulfill the requirements of the sophomore year of the college, and yet each program maintains a strictly different character.

The Notre Dame programs are taught in conjunction with a local university and the flavor of the individual universities allows for a great deal of diversity. The varying strengths and weaknesses have been discussed individually in the articles; some are endemic to the program, others depend to a great extent upon the individual groups and directors, as well as the social and political climate of the countries involved. Some problems occur annually and deserve closer examination: room selection (on a stay-hall campus) is one which is a recurring headache. The Saint Mary's students in the four Notre Dame programs generally suffer from a lack of communication and a poorly defined idea of where to turn for guidance. The Tokyo Program is isolated in terms of personal contact with South Bend. Other problems have been virtually eliminated: preregistration and selection of majors were greatly facilitated by Dean Waddick's visits last year.

The readjustment, first to the country and culture, and then to the peculiarities of the campuses there, is difficult and often disillusioning, yet very rarely would a student, in retrospect, have chosen differently. For reasons of illumination, stimulation and guidance, the SCHOLASTIC presents the following series.

—mary ellen stoltz





## II. la universidad de anahuac

Notre Dame's most recent foray into foreign studies programs is being conducted at the University of Anahuac, which is situated on a small plateau outside populous Mexico City. Presently in its second year, the program has elicited many and varied responses from returning students. Anahuac is a small (1500), private university guided by Spanish and Irish priests; Notre Dame is the only American university which sponsors a program there. The Mexican student body is drawn from the upper-class sections of the population, a fact which is lamented by some interested in social and political reform.

As a result of the economic situation in the country itself, Mexicans who graduate from high school are in a rather elite minority whose prerequisites are financial comfort and some degree of leisure. It is this factor, in conjunction with the \$100 per semester tuition, which greatly inhibits attendance at Anahuac by a wider social stratum of Mexicans.

Another criticism leveled at the program is that the students have become "Americanized." The Mexicans, belonging as they do to the very conservative ruling class, are often imitative of American ideals, especially technologically. The tendency is to see Mexicans as copying the North American life style, though it is also contended that there is a strong consciousness of a national image, sometimes obscured by the desire for recognition in a competitive world in which the United States commands an imperative view.

The program is new, and comparatively small: the group last year numbered nineteen. Students seem reluctant to choose Mexico and the opportunities it presents in the light of programs based on other continents; it is often felt that the situation is disadvantageous as far as traveling and cultural exposures are concerned. Mexico, however, offers several cultures and geographies, as different in composition as are separate countries. A number of students who studied at Anahuac last year are considering returning over Christmas: avenues of cultural exploration are wide and have not been exhaustively traveled within the confines of a year.

The living situation is somewhat analogous to that of Angers: students live with upper-middle-class Mexican families. The program last year was directed by Professor Langford, with Notre Dame alumni (Mexican) lending considerable assistance. There is the inevitably recurring problem of personality clashes and students feeling more like boarders than members of the family, but this is a risk to be weighed in the

light of possible advantages. The two main meals are taken with the families; money is provided monthly for the remaining meal.

The intensity of reactions to the year in Mexico, both favorable and disenchanted, gives credence to the notion that the program at Anahuac is one in which the individual's direction and expectations are largely responsible for the impressions carried back across the border. The program is still young enough to be flexible, and this is both a strength and a weakness. The Mexican reactions and the attitudes on this campus are in flux. In spite of admitted limitations of the program, it remains Notre Dame's attempt to become more aware of Latins and their culture. All such attempts are, finally, education.

—mary ellen stoltz

## III. rome's american ghetto

The Italian Foreign Study Program of the ND-SMC community is based in a typical hotel in the center of the "Eternal City" of Rome. The program conceived by Sister Alma Peter and controlled by Saint Mary's College is in its second year of existence. The program has faults which Sister Alma hopes to solve this year; she has called last year's program a "qualified success." Others have labeled it as an unqualified failure. The program is young and it is essential that all criticisms be weighed.

Despite the difficulties of the administration, the students who have returned from Rome this year have praised the program. Hardships tend to draw groups together into a common sphere of understanding: the students of the Rome program formed such a bond. Equally important, the students achieved an understanding of culture, art, music, and history that cannot be gained in the academic community of Notre Dame-Saint Mary's. If nothing else, the program has taught the students a humanity that is an extremely important facet of the gem which is life.

The basic fault of last year's program lay in its administration. Of the two nuns chosen to lead the program neither understood Italian. Sister Monique Wagner was approaching her eighties and the other, Sister Catherine Tobin was noted for her failure to relate with the students. The attempts by the nuns to enforce parietals, to punish offenders, thus clinging to the "in loco parentis" policy of Saint Mary's, forced the students away from the administration. The bitterness became so intense that in the beginning of the second semester, Sister Alma visited Rome and spoke

with the Notre Dame men. There was much wailing and gnashing of teeth and soon after her chat with the men, the hotel owner informed the men to look elsewhere for lodging. And the students began to look elsewhere for understanding (the two sisters are no longer administrators of the program).

The students who went to Rome last year were generally weak in Italian. Because of this weakness the students could not attend an Italian university. The courses were taught in English by qualified Notre Dame-Saint Mary's faculty members. The result is a Little Saint Mary's abroad. The curriculum is narrow since it was not affiliated with a larger university. The classes were interesting yet devoid of the ideas which the Italian student could have contributed. The failure of the program to share with the Italian intellectual community is a serious one which must be resolved. It has been recommended that the program affiliate itself with the nearby Gregorian University or the Italian University of Rome. Some have expressed uncertainty at the possibility of this occurring. Apparently some do not believe that the ND-SMC student is capable of academic excellence in Italian. The program as it exists this year is abusing the student by its failure to encourage a challenging study of Italian

and by not encouraging the student to share an education with the Italian academic community.

The social life of the Rome program was self-contained for the most part. Most of the students were not fluent in the language, hence socializing was difficult. The result of this separation between Italian and American students was a minimal amount of cultural exchange. The cultural exchange should have been a primary purpose of the program, yet it seems that its creators have sacrificed it to their standard of education. The depositing of students in a foreign country is not enough to create an atmosphere of cultural interplay. A program in which the students are condensed into one building, isolated by language, customs and academics, is patently absurd. A ghetto is formed. A ghetto does not stimulate education.

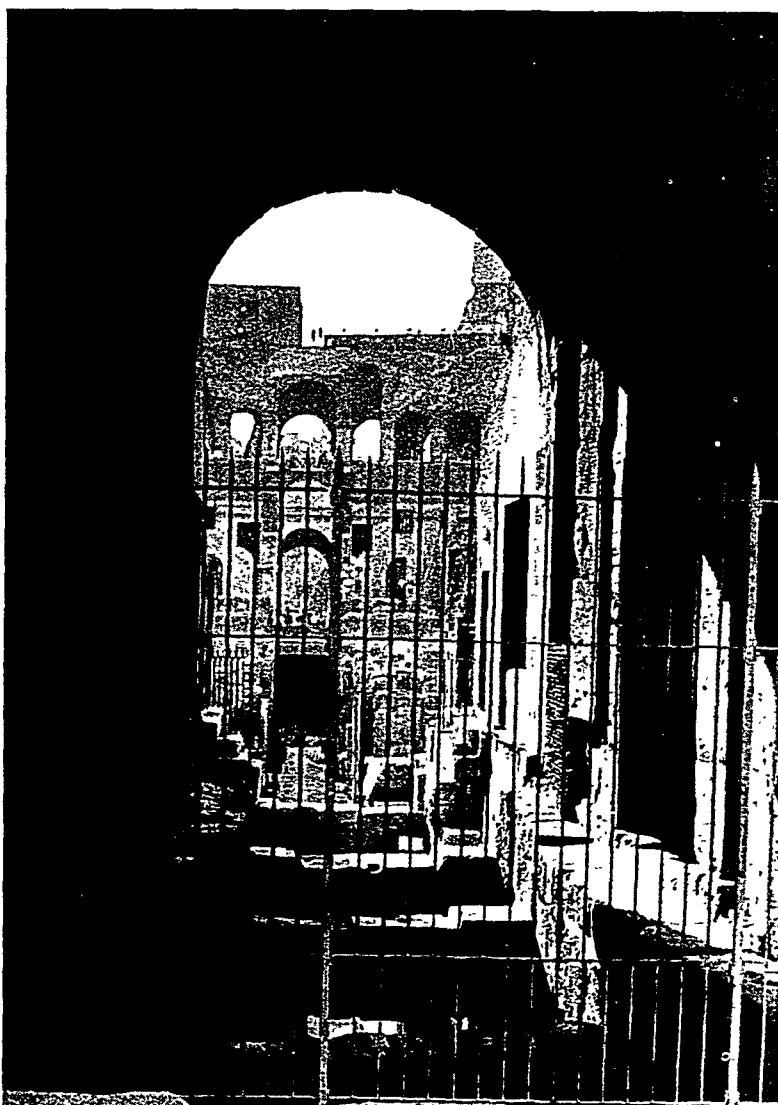
The most outspoken critic of the program is Dr. Raymond Fleming, a professor in the Italian department of Notre Dame. He states that the purpose of the program, as it now stands, is to allow Sister Alma "a three-week vacation each year in France and Italy." He also added that the program is "a continuation of Saint Mary's customary mediocrity" in intellectual pursuits.

Dr. Fleming cites the Rutgers Italian Foreign Studies Program as one of the ideal programs in the United States. Within that program the students are not centralized as the students of the Saint Mary's program are. Instead the students are spread among the Italians, living in their homes. The program's emphasis on intensive Italian study in the freshman year coupled with its summer orientation program abroad is sufficient to supply the student with a working knowledge of Italian. The students would attend one of the best Italian universities and be taught by the most acute minds of the Italian intelligentsia. The student is sharing in the academic and social aspects of Italy, both of which are sorely lacking in the Saint Mary's program.

Dr. Fleming envisions a program which will serve the student. The Italian Foreign Studies Program of Saint Mary's College appears to be functioning for the benefit of a minority.

The program is young. It has faults and must be revised. If it remains in its present state, it will function only adequately. However, if the program remains in its present adequate condition, it will continue to fail educationally. Should the program remain static, unaffiliated, the possible benefits to the serious Italian student will remain nil. A foreign-studies program depends on trust and freedom between the administrators and the students. It is time that the administrators of the Rome program began trusting the students and granting them the freedom to understand this act of living.

—Martin Linskey



## IV. far eastern policy

Within the University's Sophomore Year-Abroad Program, a student may choose to spend a portion of his college career in Austria, France, Mexico, or Japan.



The reasons for participating in the program are as varied as the students themselves. But one could say that a major portion of those within the program participate in order to satisfy a desire to explore other places and meet other peoples. Those going to South America and Europe explore an environment that has emerged from the same cultural matrix as the United States. Those going to Japan have the opportunity to discover a radically different culture. In this sense, the sophomore year in Tokyo is unique.

A student choosing Japan spends a good portion of his freshman year studying the language. Here he gets a small taste of how different Japanese culture and thought really are. He comes into contact with words that simply have no functional equivalent in English. After such an exposure, one begins to see that the Japanese' interpretation of life is really different from the view that springs out of Western culture.

The first week in Japan is little more than a blur. There is an attempt at an orientation program which consists of several lectures and four bus trips around Tokyo, but this is far from adequate.

First, one must immediately adjust to the 14-hour time change. The heat, humidity, noise and smog of Tokyo converge on the student. The food, even the Japanese-styled American dinners, is generally alien to a student's stomach. Finally, although one has a year of the language, he is barely able to ask directions, much less understand the reply.

Many problems are eventually solved, but an orientation program that is sensitive to these problems would enable the individual to bridge the two cultures more quickly and much less painfully. It is one of the most urgent needs of the program.

The student then begins classes. He spends three



hours a day, five days a week, studying Japanese out of a textbook. This language study is in definite need of reform. It concentrates on reading and writing, rather than on speaking Japanese. A student is asked to spend a major portion of his day studying the language in a way that does little or nothing to help him communicate with the members of the culture in which he now lives. The student should be given the chance to concentrate on conversation, at least for the initial month or so.

There are three other basic problems that demand immediate attention and reform. The first of these concerns student housing.

For the student who desires to live with a Japanese family, frustration is a common mood. First, one is expected to live in a student dormitory rather than in a private residence. The people who run the program don't forbid moving out of the dorm — they just make it as difficult as possible. One either goes with the system or goes alone. The difficulty is confounded by the fact that a student has less of a grasp of the language and customs than a ten-year-old Japanese.

The second problem is that the program is under the guidance of a man who is not familiar with the problems, desires, and psychological makeup of the American student. It seems that one of the occurrences of sophomore year is the sophomore identity crisis. One begins to try to figure himself out, to come to grips with who he is, why he is the way he is, and what to do about it. Questions of tremendous importance are posed by the individual. The anxieties of this crucial period in a person's development are accentuated in a foreign culture. And if there is no one available who is sympathetic and experienced in handling these problems, one's personal growth can be seriously affected. The Tokyo Program desperately

needs such a person, a person who can handle the personal problems of the student as well as direct his scholastic and intellectual development.

The third basic problem of the Tokyo Program is its lack of an adequate follow-up program for those students wishing to continue their study of the Japanese language and culture. Progress is being made in this area. There is now a language program offered to juniors and seniors. But this program is nowhere near the depth of the similar programs in Spanish, French and German. For this reason, some students who spend sophomore year in Tokyo either remain there or transfer to schools offering Asian Studies. Students returning to Notre Dame often have little opportunity to follow up those things that became of tremendous importance to them in Japan: Japanese literature, art, drama and music.

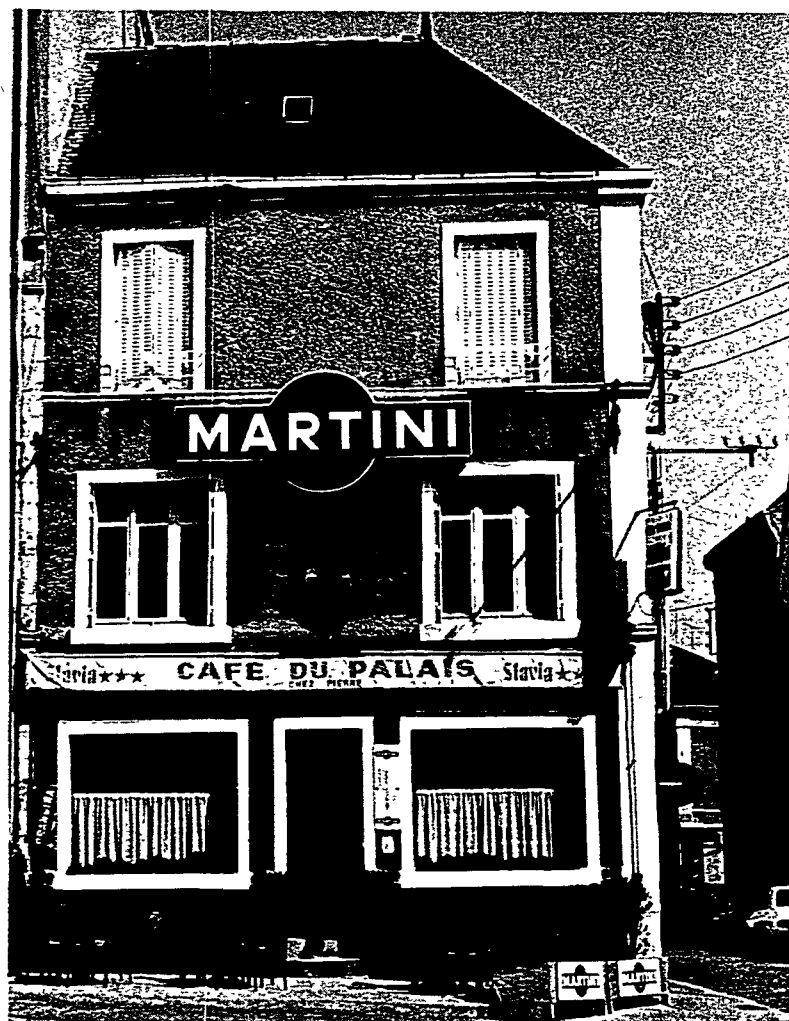
With all this in mind, one begins to wonder why a person could choose Japan. Most of us who have returned to the States have done so reluctantly. Some didn't return. Many have gone back. Several are returning this year, perhaps for good. All vow they will eventually return. But why?

Perhaps it is simplest to say that in spite of the drawbacks and inadequacies of the program, you leave with experiences of the country and people that compel you to return. Autumn in Kyoto is the first autumn you've ever really seen and felt, no matter who you are or where you're from. Japanese watercolors and pottery, koto music, Noh and kabuki, Zen monks and monasteries, Shojuku bars, the lake country around Fuji-san, temple dances, Japanese brothers and sisters and lovers, and above all, the community that mysteriously grows; all these and more soak into your soul and you have to go back.

—d. m. haven

# V. paris--two & a half hours

The Angers program took form five years ago under the direction of Professor Charles Parnell of the French department. Handpicking the site of Angers from a selection of six locales on the basis of location away from a major city yet close enough to visit (Angers is two and a half hours away from Paris by train), moderate population (160,000), moderate incomes, with a university that teaches on the sophomore level, is private and Catholic (Angers sports the Catholic University of the West), and is steeped in culture (Angers predates Caesar), Professor Parnell believed he had the perfect town for his program. This town-selection



procedure was necessary since the American students would be living with an Angers family for the year. The choice of these families was less personal, being done by a Mme. Angla, an international social worker at the University. She approached a potential family asking if they had a room open, was the house centrally heated, did it have running water, and most importantly would they extend themselves to help this young American. Naturally, if all four criteria were met the family was signed.

The professor didn't bank on the state of education in France, especially Catholic education. The Catholic University of the West offered a rigorous set of courses, being essentially a course-oriented school. Students had little voice in what they could take, except for the extracurricular Art and Music courses. According to returning students, the teaching was primarily at fault. There was a lack of a "quality" faculty. The Art and Music courses were the only "good" curricula available. The students were initially disappointed with the size of the University, which amounted to a "few city blocks." The student body of the University was 50% non-French, and most of these were Americans from colleges with programs similar to Notre Dame's. Was this the best of all possible foreign university atmospheres?

It seems that there are only a few privately funded colleges left in France. Angers has one of them. These universities are the most flexible in accepting American students; the public system is quite stringent, and is funded by the French government for her own support. There is also an understandable reluctance to support foreigners.

Abbé Carton is the French watchdog of the Americans while they are in Angers. He's a tough man, keeping tabs on the students wherever possible. Described as "a Ted Hesburgh constantly going around checking all the classes in the University," Abbé was a formidable opponent to excessive amounts of American exuberance. The Notre Dame director in Angers is Dr. Doering, who proved to be very cautious about his flock (this is his second year) and struck a few of the students as "ineffective." Both these men forced the students to keep on their toes, but also provided adequate backboards for various shots at the program during the course of their stay.

A major shot is finances. The student must pay full Notre Dame tuition and fees for the year he is over-

seas in France. In the analysis, total cost of enrollment, tuition, and transportation fees to and from Angers is substantially less than the amount they each paid to Notre Dame. Where does the extra money go? Is it redirected into other programs? Explanations are nebulous. When asked of Dr. Doering, his reply was, "Since I am only an employee of Notre Dame, I don't want to ask my employer how his money is being spent." The students insisted it was their money, not Notre Dame's. Assuming the University doesn't profit excessively by the program, where the cash goes remains unanswered.

A group's personality contributes enormously to the success of the program. One year's group will differ from the next year's, and the essential unity and factors of this unity will affect the entire environment the group exists in. This group personality is also a major problem, as evidenced in the 1970-71

results of the program. Notre Dame has set up for the first month and a half dorm living conditions at the Catholic University of the West, before the students move out into their families. These first weeks, the most critical in student adjustment, are spent with fellow Americans fostering friendships in that sphere rather than relating with the French. This bullish American unity was consistent throughout the year in France, with students from both sides of the Atlantic fence complaining about the lack of "meeting" situations. The Americans seemed unable to cope with the French sense of privacy (we are much more open) and confrontations on such basic levels are often embarrassing and confusing.

Once in the families, such problems often continue. One girl did "feel like a daughter," while a guy "sure didn't feel like a son . . . more like a boarder." Polar discrepancies such as these create opposing viewpoints of the Angers program. Professor Parnell insists that orientation, no matter how much is given to any one student, is useless. "You can tell them all year in advance and they'll still forget." It's a matter of individual adaption, but the group (Americans in the same classes, same trips, same cafes) seems to exert an undesirable cohesive force.

All of the students interviewed, if given the choice, would join the program again.

But are these cultural benefits worth it if a student's intellectual development stagnates or is confounded for a year when he must return to Notre Dame or St. Mary's and an all-English Junior year? Some of the students feel that the Catholic University of the West has an inadequate teaching facility and would much prefer being enrolled in a more intellectually prestigious university. Could the mysterious redirected funds that are saved at Angers be used to these ends? Why should a student with a good command of the French language and desire to learn be frustrated after nine months?

The Angers program is an invaluable experience for any student, and some deans believe that a year overseas should be a part of every collegiate four-year plan. It's more structured than just taking advantage of the air-price-war and hopping over to Europe for the year and enrolling cheaply in a big university, but no less free if you've a sense of academics and adventure.

—al depman, jr.





## VI. from alp to alp

Students not particularly adept at foreign languages might well wonder what could possibly warrant ten hours of German instruction in the freshman year. The answer, in some vague way, becomes suggested in talking to these same students two years later, the students who participated in the spearhead of the Foreign Studies Program in Innsbruck, Austria.

It all begins with that notorious five-hour German course freshman year. And if the freshman maintains a B-average in that course and at least a 2.5 average overall, it all culminates with a year's "study" of the European life and the European person. Or perhaps it doesn't "culminate" at all; perhaps it continues to grow as an experience long after the students return to America and American life.

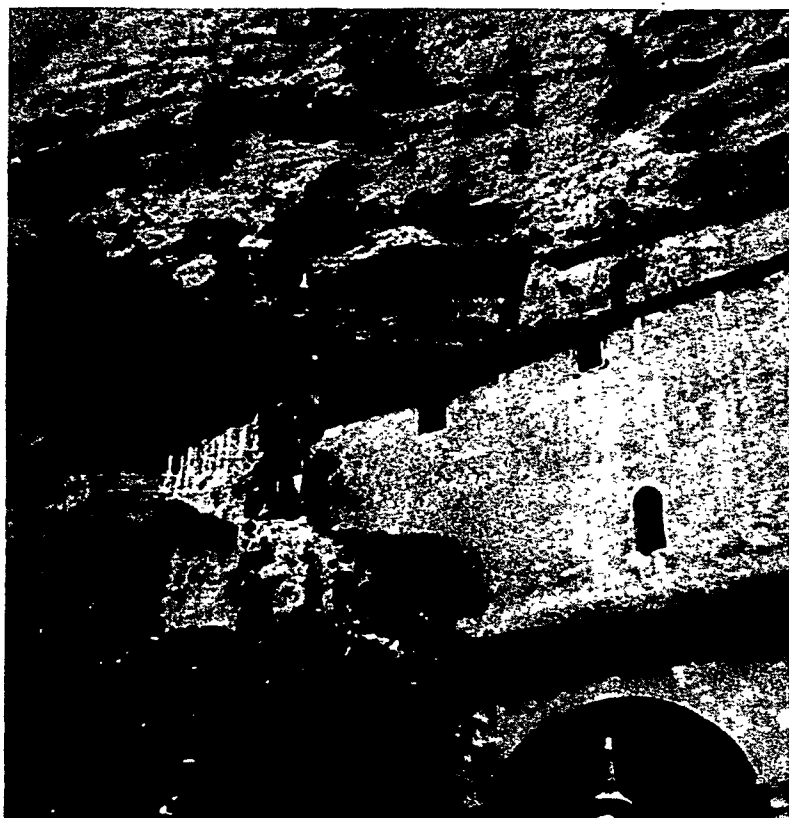
The program, though on the surface quite rigid with its academic criteria for admission, is actually far more flexible. An obvious and pressing desire to participate usually outweighs less serious academic deficiencies. This sort of attitude, its freedom and its flexibility, seem characteristic of the entire Innsbruck program.

The students leave in the middle of August for six weeks in Salzburg. Why Salzburg for the Innsbruck program? The choice was not an arbitrary one. At the end of September, Salzburg erupts to life in perhaps the most famous of all European festivals. The festival is dedicated primarily to Mozart, Salzburg's most famous resident. Appropriately, music plays a large part in the festival, with an emphasis on Mozart's works. This emphasis does not detract, though, from

the many plays, parades, operas, and other festivities that draw Europeans from hundreds of miles away.

The summer school is staffed by professors from the University of Vienna, and primarily serves as an intense introduction to European life and culture, and to the German language. During these six weeks, the students are living on the summer estates of Hermann Goering, head of the German Luftwaffe. More specifically, they live in the renovated stables of the estate, comparable in many ways, according to one of the students, to the facilities of the towers. The city has many historical landmarks; in fact, the Notre Dame students had a party in Hitler's personal underground bunker toward the end of last summer.

After the six weeks of summer school, the students are given a short vacation before beginning studies in





Innsbruck, where classes begin in mid-October. The first-semester courses consist of European Art, Philosophy, two levels of German, and, in English, Theology and American Literature. For students who wish, a course in German Literature is also offered. Two additional courses are offered in the second semester, International Law and Economics of European Integration.

The academic program is extremely flexible. Pressure is minimal, as is characteristic of the European educational system. Emphasis on academics is far more in proportion to the emphasis placed on the social and cultural aspects of education than is common in America. The flexibility of the academic program allows the student to tailor the program to his own priorities.

As a result of this philosophy of education the cultural and social aspects of European life become integral parts of the education for the Americans. Travel is encouraged, as well as participation in the local customs.

The European festivals seemed to leave an unforgettable impression on all the students. One can easily see why in their description of the St. Nicholas Day parade, with St. Nicholas driving black-painted and fire-breathing devils from the town. *Fasching*, the German "mardi gras," seemed equally memorable, with many costume balls and trips to the *Gasthauser*, similar to English pubs.

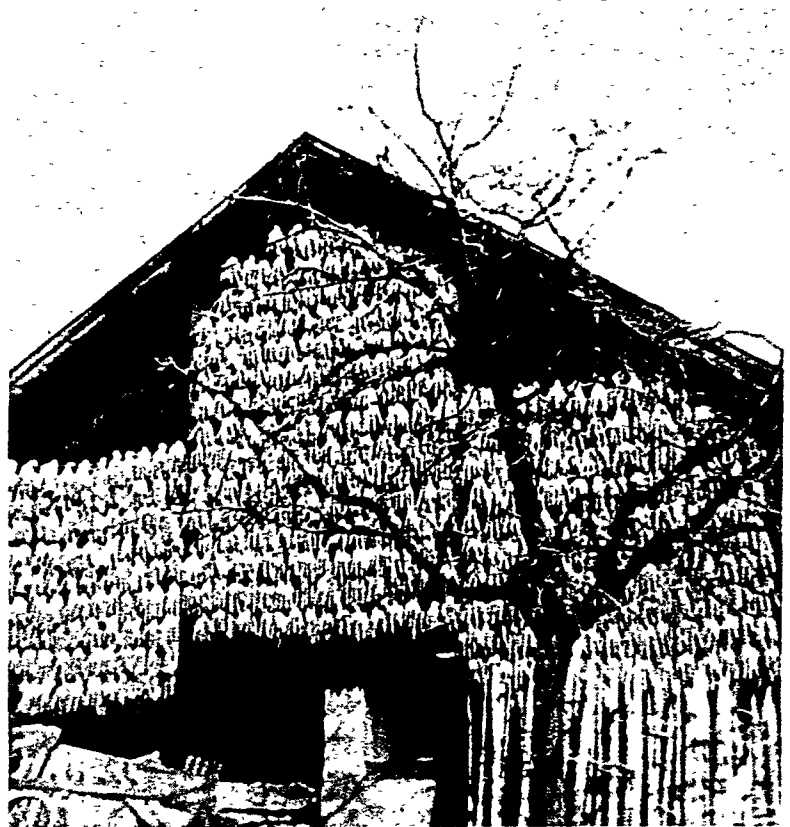
There are certainly problems within the program, as there are in any program. Most of the students agree that the second-semester courses are weak. This is due to a number of difficulties. The semester is shortened from 15 weeks to eight to get the students back into phase with the American academic calendar. The spring is also the time that most of the students travel.

Other complaints reflect difficulties in readjusting to American life upon return. Difficulties in the aca-

demic readjustments were most common, but some mention family-life problems and problems with the American way of life in general. More particular to the Notre Dame-St. Mary's situation is the fact that St. Mary's insists that the girls who participated in the program make up all requirements. A "re-entry" orientation program has been suggested to help with the readjustment difficulties, and last year Dean Waddick went to Innsbruck to help with scheduling.

Each year, many students seem to drop out of the program before actually going to Innsbruck. Their reasons are varied: increasing involvement in University life here, girl- or boyfriends who are not in the program, etc. But according to those who do actually go to Innsbruck, no excuse is adequate.

—greg stidham



---

# perspectives

---

## back on the bus with hesburgh ---an interview

*All the emotional furor and physical violence over busing has been the cause of much concern over the state of racial stability our country has achieved. In its October 15, 1971 issue of the SCHOLASTIC published Fr. Hesburgh's initial statement on busing that had previously appeared in the New York Times. Unfortunately, the problem of busing remains to be solved.*

**Scholastic:** Given the negative position of President Nixon and his administration, how successful has busing been this year?

**Hesburgh:** Actually it's been much more successful than people could have imagined. The fact is there is an enormous amount of busing going on because that's the only way to solve the problem ultimately. There are many areas where the only way you're going to get the youngsters to a good school is to get them in a good school already established. To get there you have to be transported some way.

People generally think, "What's the value of integration?" There've been studies made on this, including the study our commission made for President Johnson, called "Racial Imbalance in the Public Schools." We found really two things happen with integration: the first, a black kid who moves from an all-black school into a formerly all-white school finds immediately that his education is upgraded, there are more expectations for him to achieve, he has to work harder, he is generally able to get into a better high school, and ultimately a better college or university or profession.

The second thing we found out was in a school that was formerly black into which white students were introduced, the parents of the white students immediately perceived that this was not a very good school. Our studies show that almost all black schools are not good schools; not that this has anything to do with the blacks, either the students or the teachers, but because the areas have a low tax base, there is not much

interest in them on the part of the majority white community that controls the political power and the money, and as a result they're just not generally very good schools.

The moment white youngsters come into them, you have the majority part of the population, namely the whites, taking an interest in the schools because their kids are there. Immediately the school starts getting upgraded: they get more allocations of money, they get better lunches, they get better science facilities, because the white parents, being in the majority and having the power, are not willing to stand for their kids being in an inferior school, and they have the clout to make it happen.

That's one of the effects of integration throughout the South, where they had before a dual school system, one part of which was pretty good and the other was pretty bad. Now with students being mixed in all schools, there's quite a difference in that all schools are being upgraded simultaneously which is the way it should be.

**Scholastic:** President Nixon's statements, then, have not greatly affected the implementation of busing?

**Hesburgh:** I was very much afraid that it would hurt it greatly. I think it brought out a lot of inner bad feeling that people were not expressing because they had decided they would go along with the law. It brought out people like Mr. Wallace who saw political advantage in latching onto what the President had said.

However, I have to say in retrospect that it did not do as much damage as I thought it was going to do, simply because people had worked so hard to achieve this law after 17 years since the *Brown* decision in 1954, that many of the plans were simply too far along to be simply scuttled. There has been a lot of foot-dragging going on. But I was talking recently with the office of the Secretary of Health, Education

and Welfare and they assured me that in all the plans they have approved throughout the South in the past month or so, there is only one school district that had an all-black school, every other school was at least partially integrated.

If you just take the code word and say "busing is bad and I'm against it," which is essentially what the President said, he's against busing without any qualification, then you don't really solve the problem, you just prolong it. We said through our commission that if the President had a better substitute for busing, we'd be delighted to hear about it because we've been looking for one for a long time.

**Scholastic:** The press has placed much emphasis on many minority groups' opposition to busing. What has been your experience regarding opposition to busing by minority groups?

**Hesburgh:** It's a mixed bag and I couldn't unequivocally say yes or no that there is or there isn't. Minorities are like everyone else. I have found blacks who were upper class who didn't want the lower class of their minority coming into their neighborhood. I think minorities act like other human beings, once they get up the ladder they're afraid of being dragged down a little bit.

We tend to focus on race, but the economic class distinctions in this country are in a sense more fundamental than race. A black manager and a white manager will be better disposed to be neighbors to each other because they respect each other's earning power and position in life, than are two blacks or two whites who are widely disparate in socioeconomic background.

There is only one approach to the answer, I think, that of better education for everyone. If we were committed to the goal of better education for everyone, irrespective of race or nationality, then we could move on to the ultimate solution of the problem. But as long as we start playing games with race or particular little groups here and there, and play to people's fear instead of this idea of better education, we're going to be in trouble.

**Scholastic:** There have been some complaints that busing destroys the concept of the neighborhood school. Do you expect this result?

**Hesburgh:** My own feeling is we should be concerned about neighborhood schools for elementary kids, but not all that concerned when it comes to junior high schools and senior high schools. The fact is you cannot economically build enough schools in each neighborhood to take care of the whole schooling operation. But you can have schools for the smaller kids that are reasonably nearby; I think that would take much of the steam out of the anti-busing argument.

The fact is that, educationally, you have a better junior and senior high if you consolidate a lot of small schools with poor libraries, poor science equipment, poor athletic fields, and put them into a larger setting. Say, if you accommodate the students from ten small schools into one large one with good labs, a good library and a good playing field. We've accepted this approach throughout rural America, the consolidated high school. We've accepted it in most large cities. I think the neighborhood school is a thing that in fact is more aimed at the elementary student than at the junior high or senior high kids.

**Scholastic:** Studies conducted in Berkeley and Hartford affirm that busing is usually beneficial educationally to the students involved. However, both reports were skeptical that busing would improve race relations in the long run. Is busing more than a stopgap measure?

**Hesburgh:** Busing, *per se*, isn't going to bring racial harmony. To the extent that it gets youngsters from various backgrounds together in the learning experience, busing is helpful toward an integrated society. But busing alone won't do it, it's purely a means, a mechanical means rather than a human means.

Busing is only a good educational technique if it's the only possible way of getting youngsters to a better school, which it is, I would say, in the great majority of the cases in which it's used. In some cases you can't avoid it; if they happen to live in the country, the students have to be bused to wherever the school is. Also in the case of kids in the ghetto being bused out to get to a decent school. The Supreme Court put it pretty well when they said that busing is a legitimate means of desegregation provided it doesn't harm the health of the child or work against the educational process.

I'm not saying that we should all be enthusiastic about busing, I'm saying we shouldn't eliminate it where it's the only way of achieving desegregation or of giving youngsters a better education. Our argument is what do you do about kids that don't have a decent school near their home; do you put them in an inferior school, or would it be better for them and their lives if they could get on a bus and go?

While we're on the subject of busing, I would say that when there's a reasonably long bus ride involved, then I think we ought to use our imagination to make that trip educative. I don't see why they can't pipe "Sesame Street" into the buses; they can put it on tape, buses can receive television and it might be a way of educating the kids on the way to school.

I think busing is going to be with us for quite a while and the only thing to do is make it as minimal as necessary to get the job done, and in the case of longer bus rides, to make the ride educational.

**Scholastic:** It would seem that busing, for all its advantages, treats a symptom of a symptom; that is, busing often tries to rectify a situation brought on by racist housing patterns which in turn are a reflection of racist attitudes.

**Hesburgh:** In almost every large city in America, the whites are fleeing to the suburbs and what few blacks there are in the suburbs are, through highway programs going through their areas or other such mechanisms, being pushed back into the central city. Jobs are also fleeing to the suburbs, in the sense that they're putting light manufacturing and white-collar operations of various kinds in the suburbs. You have the blacks being crammed into worse conditions in the city whereas their means of getting out of that mess and into a better house are crimped because the jobs as well as the whites are fleeing to the suburbs.

The same thing happens in schooling. As the schooling becomes more and more black, they have less and less political clout, they have less and less tax base behind them, as a result they tend to drift downward as well.

The conclusion we have come to out of all this is that we can no longer look at the solution of our social problem in a simply city-suburb situation. We must look at it as a metropolitan situation. We cannot say the suburbs will do their own business and leave the problems all to the central city.

We should draw a ring at a radius of fifty miles around a city and say within this ring we're going to put all kinds of housing. We'll set up much better public transportation to take people where the jobs are. And for example, if a business wants to come in, and wants help from the Federal government to help set up the business, the first question we're going to ask is if that business will help to surround itself with housing at a reasonable distance for the people who desperately need the jobs it's going to create. If they say that's not our problem, we're just in business, then we'll say we're not interested in giving you all these goodies from the Federal government on the one program if you're not willing to cooperate on another program.

This is the point we've been trying to make in Washington with the heads of HEW, HUD and Transportation. I think we're gradually getting them to see the problem better. At our hearing in Washington, we brought in Mr. Mitchell, Mr. Romney, Mr. Volpe and we explained to them what we had found in our other hearings and asked them if they were going to do something about it. They all seemed to be convinced that they had a responsibility to do something about this problem.

Now I begin to see many more articles and expositions on this urban-suburban problem appearing in the public press; people are beginning to see that consciously or subconsciously we have painted ourselves into a corner from which we cannot emerge except by metropolitan planning.

**Scholastic:** Stewart Alsop, in a recent column in *Newsweek*, suggested that the poor whites were bearing more than their share of the burden of busing. Do you feel this is fair?

**Hesburgh:** No, I don't think it's fair. The poor always carry their extra share of the burden. They don't get equal justice in most cases; this has been true through the history of mankind. But this problem, in its inner depths, about the acceptance of people falls on all of us. I think we're all going to have to answer as human beings, as Christians, as to how we react to this problem individually.

—Mike Mooney



# What does "Thou shalt not kill" mean?

"The real issue is: How can we serve both love and war?"

"Yes, we violated the law. But the law is no absolute to us. I must say our intention was to destroy the files. But our motive was to illustrate genocide in Vietnam and corruption at home."

With these words, Father Berrigan gives a hint of the explosive nature of "The Trial of the Catonsville Nine."



## A Classic of Documentary Drama

Powerful, shocking, the very definition of relevance by the man who lived the event—Daniel Berrigan, S.J.

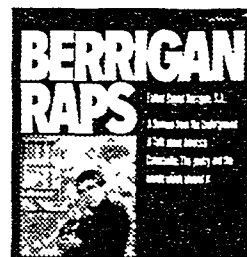
## Made into great drama

Clive Barnes of the New York Times said of "The Trial of the Catonsville Nine." "...Positively riveting...a new kind of play...wonderfully moving."

A brilliant and honest piece of modern theater specially staged for live recording in stereo. A forceful performance directed by Gordon Davidson, superbly captured in a two-record album.

Plus—The History Recording Society offers the new album "Berrigan Raps," free with the purchase of "The Trial of the Catonsville Nine" for \$13.00.

Act now: This is a limited-time offer so mail the coupon promptly. Offer restricted to members of the academic community.



### FREE:

"Berrigan Raps." Containing: a sermon from the underground; a talk about America and Catonsville; the poetry and the events which shaped it. Daniel Berrigan talks about himself, his beliefs, and his actions. An exciting album that presents an intimate portrait of Berrigan as a man and as a radical. Retail price: \$6.50. Yours free.

The History Recording Society  
505 Eighth Avenue  
New York, New York 10018

CNP

Please send me "Berrigan Raps" free with my purchase of "The Trial of the Catonsville Nine." I enclose a check or money order for \$13.00.

Name \_\_\_\_\_

College \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Add appropriate sales tax to albums shipped to New York State.

# education of a world society, or labor in the academic wasteland

*The supreme task of the universities is to work, with all the conscious, committed decision the thought implies, for a genuine world society. (Stephen D. Kertesz)*

*The Task of Universities in a Changing World*, edited by Notre Dame Professor of Government and International Studies, Stephen D. Kertesz, contains a series of essays concerned with the *universal* nature of the university.

Traditionally, the university was conceived as universal only in the sense that it was founded upon and endeavored in the humanitarian-philosophical interests of mankind. This thesis is basically a theoretical consideration. Through this comprehensive view, the university sought to make the world (mankind) better by the production of "better" men. The implied thesis of Mr. Kertesz's book is that this philosophical notion has been outmoded or, at least proved itself inadequate, in a world that turns upon technological advancement and political turmoil. The university must now be a place of action, not only of theory. The university can no longer be "secular" or aloof—it must participate in the religion of technocracy. The altruism of the liberally educated "good man" must be fructified with a definite sense of commitment to the solution of international problems. For the student this means the "psychosocial moratorium" of the university is a thing of the Newmanesque past.

The majority of contributors to the book are quick to caution that this involvement must remain apolitical. The university must come out of its self-perpetuated academic womb, but not with the intent of forcing issues, whether these issues reinforce the status quo or dissent from it. This position presents a dilemma: if the university is to be the reasoning force in times of world crisis, how can this force remain untainted by at least an institutional prejudice?

The result is a contradiction in terms. The essayists maintain a clear distinction between what is of human interest and what is of political interest. Surely, there is some distinction, but how far can this be carried? If the goal of the university is to align itself with the interests of humanity, then the university must speak out against the things of the world that violate these interests. Any distinctions that attempt to subdivide these interests are political distinctions. How can a uni-

versity preach the good of all, and tacitly support the interests of the ruling and sometimes oppressive majority? Vying for a democratic alternative is, in the end, a political alignment. There is no way for the university to avoid politicization and still achieve the goals that *The Task of the Universities* defines.

Perhaps the notion of the university as a place of rational discourse provides some solution to this dilemma. Agreed, the university should not become the intellectual wing of political movements. Rather, it should seek to depoliticize issues and define the solution of problems in human and not partisan terms. Political issues are, at root, human issues, and these issues should not be ignored. The university's goal of making the world more livable is, in itself, a moral goal. Without this moral goal, one that demands taking sides, Mr. Kertesz's idea of the university is only rhetoric.

*The Task of Universities* is centered on the concept of the university as institution. This concept of insti-





tutionalism is grounded in values of organization, efficiency, and progress. Indeed, a large majority of the contributors are known for their expertise in management of university affairs. With this expertise of management comes an implied sense of impersonalism. The job of the administrator becomes identified with the expeditious control of large numbers—numbers of dollars and numbers of students. The student is lost in this maze. Will the world be made better with an entire class of people entering the world with only a minimal amount of existential recognition? The environment of the individual is very important, but so is the individual.

It is perhaps revealing to note that none of the contributors to this book are students. The opinions of a peer would be most valuable in this context. Also, none of the contributors are women. This reinforces the notion that the world is for *men* to run—others are only to comply. A woman's view of education would be radically different, especially when one considers the male domination in education with which women have been made to live. Somewhere in the interests of "humanity" individuals have been disenfranchised.

*The Task of the Universities* represents an awareness of the complex madness of the world. The contributors believe that this madness may be cured through the proliferation of higher education. How the universities will implement this cure is much less of a certainty.

—jim palenchar

The American educational system is a failure. This, at least, is the opinion given by Professor Simon O'Toole in his book *Confessions of an American Scholar* (University of Minnesota Press, 1970). In the current re-evaluation of higher learning in the United States, this book takes the breast-beating approach that, at times, is the victim of the very things it criticizes.

For instance, Simon O'Toole is not the author's real name. This shows a lack of honesty, a virtue that the author stresses as integral to the educational system. Secondly, the publisher describes him as "a well-known literary scholar," and the author freely admits that his comments are directed *only* at literary scholars, thus ignoring others in the academic community, *i.e.*, historians, sociologists and scientists. The limited scope of the criticism makes one question the validity of general comments.

Although O'Toole describes the book as a "cautionary tale" it lacks any sense of caution and is not narrative at all. It is, rather, a collection of essays, united in their criticism of the educational and scholastic system in this country. The topics of these essays range from, "Getting My Dissertation Done before My Hair Fell Out" to "Academic Bravery and How I Avoided the Vietnam War." There are sections that are certain to infuriate militant blacks and women's lib adherents. (Especially the latter when he writes, "I would try to discourage women from going to college at all. . . .") And finally he provides a solution, that by self-admission, isn't one. (This is in the last chapter entitled, "Of Course I Have a Solution and It Won't Work.")

One purpose the author has in writing the book is

to describe and criticize conditions in the educational system. Another purpose is the result of the first, because O'Toole sees his need for repentance called for by his evil-doing in the system. Here, he has much to confess. He confesses he obtained unmerited grants for research simply by knowing the right people. He confesses that as a teacher he stayed only a week ahead of some of his classes. He confesses that he passed other's work off as his own. But the crux of his *confiteor* is contained in one stunning sentence: "Yet I myself did a lot of scholarship in the name of truth, and it was all lies."

After having finished the "sackcloth and ashes" parts, we find some specific criticisms of higher education. The most prominent of these concerns the "publish or perish" bane that is prevalent in universities today. This critique is the most solid statement in the book. O'Toole writes that this system creates a proliferation of textbooks and obscure literary reviews, that are, for the most part, worthless. Further, he says dishonesty lies at the core of the system, because the department heads and deans who uphold the establishment are not themselves noted authors.

Although this criticism is justified, O'Toole, as he does throughout the book, overstates his case. There are many worthwhile textbooks, of course, and many more administrators that are not complete failures in scholarship. His major point concerning "publish or perish," however, must be considered. As he states, there should be less footnoting and more learning.

O'Toole's solutions—that aren't—comprise the entire last chapter. Mention must be made specifically of his ideas concerning the improvement of graduate learning. This solution should be taken as an example, because the "improvement" will hurt the system as a whole.

He believes, for instance, that candidates for Ph.D.'s need only two years of study. Further, O'Toole writes that the dissertation should not exceed one hundred and twenty-five pages. As for exams, he writes that only two should ever be given, one in English literature in general, and the other in the literature of a century of the student's choosing. Finally, O'Toole writes that a master's degree be given to anyone after a full year of study and satisfactory completion of a fifty-page paper.

As one can easily see, these limited requirements will create more Ph. D.' This is not undesirable in itself. The effect of such an increase in the numbers of new scholars, on an already crowded scene, will have a detrimental effect on scholarship in particular, and education in general. More people competing for the same amount of jobs would compel those untenured to publish more, to tell lies in the name of Truth.

Professor O'Toole does accomplish one thing, however. For more than a casual reader, it will become difficult to pick up a textbook, read a scholarly dissertation or a literary review, without thinking of the duplicity, the scholastic veneer, and the greed, that may have gone into the writing. The unsavory possibilities latent in the American educational system rise to haunt us.

—john moran



# green grass and richard brautigan

*Everything is reflected in the statue of mirrors if you stand there long enough and empty your mind of everything else but the mirrors, and you must be careful not to want anything from the mirrors. They just have to happen.*

—Richard Brautigan  
In Watermelon Sugar

This collection of short stories, Richard Brautigan's *Revenge of the Lawn*, is, like his novels, melancholy in its tone and profound in its simplicity. It is full, but not overburdened, with powerful passages that blend quietly into his simple images. His comparisons are simple yet thought-provoking; his descriptions, terse and effective; his style, frank while inoffensive. The reader wishes the book would just go on.

Brautigan's short stories are brief reflections which may or may not be true. It really doesn't matter; the images are clear and impressive though sometimes the reader has to "stand there long enough." To go on with the analogy, the reader can't want anything from the stories. "They just have to happen."

And things *do* happen. The first selection entitled 'Revenge of the Lawn' deals with my grandmother who in her own way shines like a beacon down the stormy American past." Brautigan goes on:

She was a bootlegger in a little county up in the state of Washington. She was a handsome woman close to six feet tall who carried 190 pounds in the grand operatic fashion of the early 1900s. And her specialty was bourbon, a little raw but a welcome refreshment in those Volstead Act days.

With this characterization, he sets the reader up for an enjoyable voyage into the past.

"The Scarlatti Tilt" earns the title "short story" for its length if nothing else. The story is two sentences (three printed lines) long. With this sentence my analysis is longer than the story.

Brautigan closes his book with a story called "The World War I Los Angeles Airplane." It is the biography of a father-in-law — maybe his own. It is written

for his wife. It is in 33 parts, and ends:

"33. Your father died this afternoon."

Reading this line, the reader wants to grieve. Not the man's death, but the end of the book. It has been all too brief a journey to a world of a desirable reality.

Like the mirrors in his earlier novel, Brautigan's stories reflect. The reader has to wipe everything from his mind and let them "happen." The experience is both profitable and enjoyable.

—Joe Runde

## Revenge of the Lawn Stories 1962-1970 by Richard Brautigan



# nice -- but so what

"Song Of Love And Hate" represents another chapter in the continuing tale of Leonard Cohen, poet turned novelist turned mystic turned singer. As a poet, Cohen's talent is redoubtable; his tender, erotic verse is almost a style unto itself. His musical status, however, remains somewhat of an enigma. His first album was mediocre and a bit overdone; his second — "Songs From A Room" — has become a minor classic. "Songs Of Love And Hate" embodies the best and worst of these previous efforts. Unfortunately, not enough of the trappings have been trimmed away and too little of the tight, intricate melodies have been retained, resulting in a nice-but-so-what kind of an album.

Not that this album will make you drowsy or leave you searching for a radio; far from it. It's the thought of what could have been that's frustrating. For one thing all of the selections are too long. Cohen's lovely but often frail melodies were never meant to last five and six minutes. Then there is the arrangement. It seems that Paul Buckmaster's feel for composition is sometimes negatively balanced by his tendency to overarrange, surrounding the artist with all sorts of horns and strings and things that are supposed to enhance his talents but end up just getting in the way. Witness Elton John's first album. The same applies here. Also, it is precisely Cohen's skill as a poet that hinders his ability as a composer. It is difficult to set poetry to music. It is just as artificial to write lyrics that fit a melody. Cohen has been both routes and must resolve the problem if he is to continue to grow as a lyricist/composer.

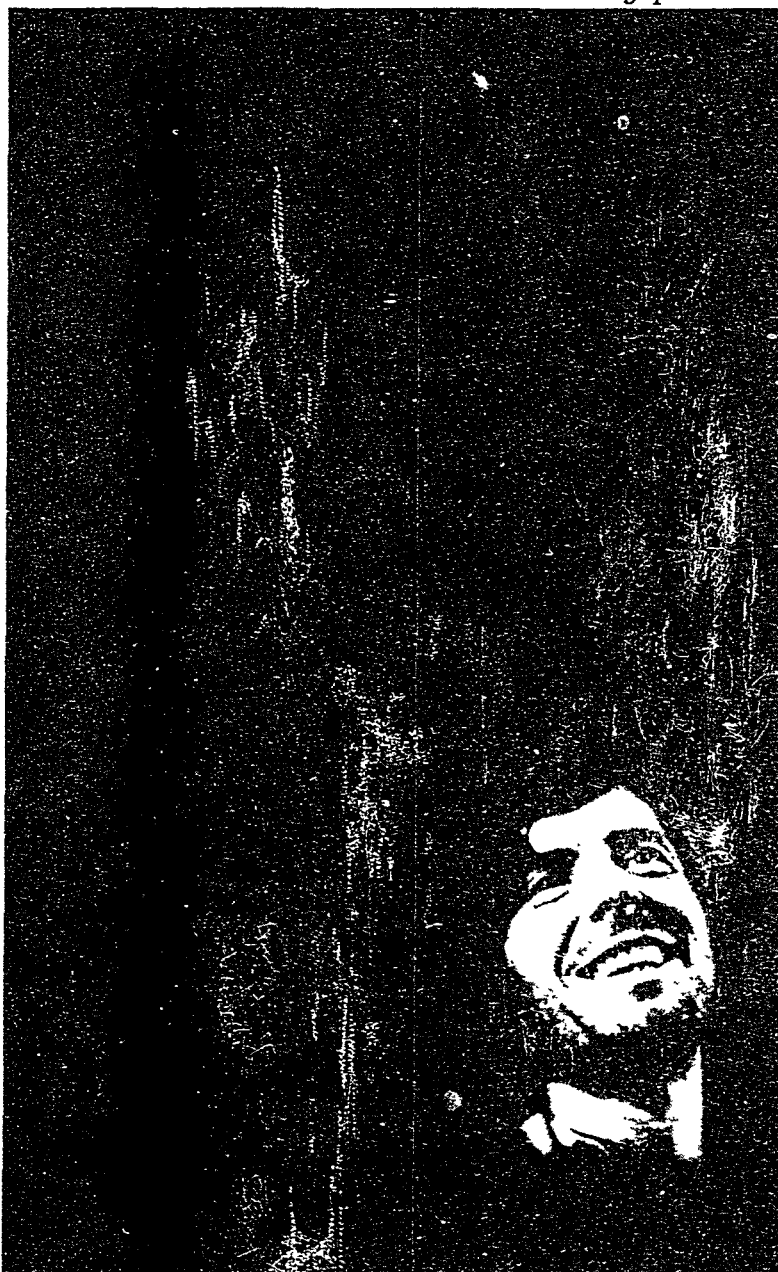
To get back to the matter, there are a couple of fine songs on this album. "Dress Rehearsal Rag" features a clean Cohen vocal and guitar plus some interesting, if morbid, lyrics:

*Now Santa Claus comes forward/  
That's a razor in his mitt/  
And he puts on his dark glasses/  
And he shows you where to hit/*

The chorus on this tune is reminiscent of the French

interlude on "The Partisans" from his second album and help make the song. The other highlight is "Joan of Arc." The melody here is a good one, perhaps the best on the album, and the lyrics work well when sung. Again, Cohen has set the music to fit the verse and gotten away with it. It seems to be a hit-or-miss proposition from song to song.

—casey pocius



# coming distractions

The American Scene, a cultural lecture series at SMC, will present **Merwyn S. Garbarino** from the University of Illinois and Chicago Circle Campus, Department of Anthropology, Nov. 3, 7:30 p.m. in Carroll Hall, Madeleva Memorial. His topic will be **American Indians, Traditional and Contemporary**.

The SMC Art Dept. presents **Sense and Insense: Genuine Fakes** and panel including Margo Hoff, William A. Pettit, Roman Rydecki, Harold Zisla, Nov. 10, 7:30 p.m. in Carroll Hall, Madeleva Memorial.

The ND-SMC Academic Commission will sponsor a **Chardin Exposition**, Nov. 10, 8:30 p.m. in the Library Auditorium. The topic will be "The Phenomenon of Man."

The Dept. of Architecture presents **George Fred Keck**, Nov. 10, 2:30 p.m. in the Architecture Building Auditorium. His topic, **The Design Climate of the '30's**, is concurrent with an exhibition of watercolor paintings and architectural photographs.

**Free University**, special focus series on the concept of the city with Dr. Robert Caponigri speaking on "Doxiadis and the Theory of Human Habitation" on Nov. 3, in the Library Lounge.

**Dr. Charles Poinsett** will speak on "Interpretations of Urban History" Nov. 8 in Flanner Lounge.

**Drs. Robert Farrow and John Santos** of the Psychology Department will speak on "Overpopulation and Its Effects" Nov. 11 in Grace Lounge.

All lectures take place at 8 p.m. with informal discussions and refreshments following each presentation.

ND-SMC Theatre will stage **My Sweet Charlie**, directed by Roger Kenvin, Nov. 5, 6, 7, in the SMC Little Theatre, Moreau Hall, 8:30 p.m. Noel Coward's **Blithe Spirit**, directed by Charles Ballinger, will be showing Nov. 12, Washington Hall, 8:30 p.m.

The Depts. of Modern and Classical Languages present **Le Bourgeois Gentilhomme** (The Would-be Gentleman) by Moliere, Oct. 31, 2 p.m., in the O'Laughlin Auditorium, a production in French by *Le Treteau De Paris*.

The Travelogue Series sponsored by the Scottish Rite of South Bend will show **Three Worlds of Peru** by Eric Pavel, Nov. 8, 8 p.m. in O'Laughlin Auditorium.

The Travelogue Series sponsored by the Lions Club of South Bend will show **Welcome New Zealand** by Bob O'Reilly, Oct. 29, 8 p.m., in O'Laughlin Auditorium.

The **Last Gasp Cinema** sponsored by the SMC English and Religious Studies Depts. will present a Mexican film, **Yanco**, a beautiful myth of the human spirit, Oct. 29. Kafka's horrific labyrinth, **The Trial**, filmed by Orson Welles, will be showing Nov. 5. Both films will be showing at 3:30, 7 & 9 p.m. Fridays in Carroll Hall of Madeleva Memorial at SMC. If you want to learn how to avoid finals, see **If**, Nov. 12, 3:30, 7 & 9 p.m. in the SMC Little Theatre.

The CAC Performing Arts Series will be showing **Genesis IV**, Oct. 30-31, 7 & 9:30 p.m. in the Engineering Auditorium. **No Place To Be Somebody** by Charles Gordone will be showing Nov. 6, 8:30 p.m. in SMC O'Laughlin Auditorium.

Cinema '72 presents **Le Depart**, Nov. 1-2, 7 & 9 p.m. in the Engineering Auditorium. **2001** will be shown Nov. 3-4, 7:30 & 9:30 p.m. in the Engineering Auditorium.

**A GEN-U-INE "50's" Sock Hop** will be sponsored by the Social Commission Oct. 29, 8-11:30 p.m. in Regina Hall. A greasy Disk Jockey strikes again!

A breath of fresh air with Cat Stevens, Nov. 5, and **The Fifth Dimension** Nov. 13, 8:30 p.m. in the Athletic & Convocation Center.

**Bobby Goldsboro and the Festival of Music** (featuring Chet Atkins, Boots Randolph and Floyd Cramer) will perform Oct. 30, in the Athletic & Convocation Center. The concert is a benefit for the Multiple Sclerosis Fund.

SMC Music Dept. will present **The Music of Brahms**, Nov. 7, 8 p.m. in O'Laughlin Auditorium.

**Indiana University Film Series** presents "Story of a Three-day Pass" Oct. 29, "The Dirty Dozen," Nov. 5, "Me, Natalie," Nov. 12, all showing in Rm. 126, Northside Hall, 9 p.m. Admission FREE! IUSB Music Dept. will present **The University Chorale Ensembles** performing in the IUSB Auditorium, Oct. 30, 8:15 p.m. Admission free.

**The University Orchestra** will perform Nov. 6-7, 8:15 p.m. in the IUSB Auditorium, admission free. The **University Wind Ensemble** will perform Nov. 10, 8:15



p.m. in the IUSB Auditorium, admission free. A **faculty recital** will present Madeline Schatz, violin, and Robert Hamilton, piano, Nov. 12, 8:15 p.m. in the IUSB Auditorium, admission free. The **South Bend Youth Symphony** will present their fall concert Nov. 14, 4 p.m. in the IUSB Auditorium.

Bethel College presents the **United States Marine Band**, directed by Lt. Col. Albert Schoepper, at the Morris Civic Auditorium, Nov. 5. Known as "The President's Own," the band has played for every inauguration since that of Thomas Jefferson, and at one time was directed by John Philip Sousa.

The South Bend Art Center, 121 Lafayette, will present a lecture on **Rembrandt** by Harold Zisla, Nov. 10, 3 p.m. in the Main Gallery of the Art Center. The Women's Art League will give an auction of art Nov. 6, in the Main Gallery. The Local Artist Gallery will exhibit **New Works by Thomas Fern**, Oct. 17-Nov. 14.

The **SMC Moreau-Hammes Galleries** will exhibit drawings and paintings by Sister Blanche Marie from Mundelein College through November.

The **ND Art Gallery** in O'Shaughnessy Hall will be showing "An Impressionist View on Paper"—19th-Century graphics from the Lessing Rosenwald Collection of the National Gallery, Washington, D.C., until Dec. 12.

The **ND Architecture Gallery**, open daily 8-5 p.m., will display a Total Environment House, a cantilevered, four-level structure designed to float among the redwood trees which surround it, Oct. 14-Nov. 5.

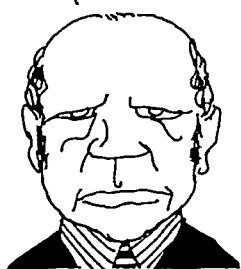
The junior class of **General Program** will open five "Environments" that they have created for their art class to the public. All friends and interested people are invited to attend this experience in art on Wednesday, Nov. 3, 3:00-6:00 p.m. in the downstairs rooms inside the Fieldhouse (southeast corner).

**Vespers** in the Lady Chapel, Sacred Heart, every Sunday through Thursday at 7 p.m.

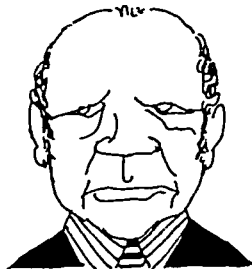
The **Fighting Irish** meet Navy Oct. 30 on home territory. Nov. 16 the team travels to **Pittsburgh**, and Nov. 13 returns home to battle **Tulane**.

—Cheri Weismantel

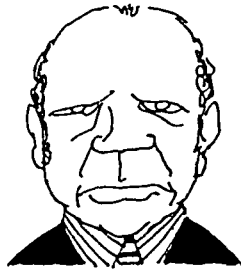
YOU GO SHOP-  
PING IN  
CANADA -



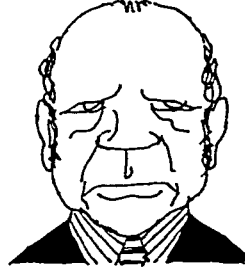
EVERYTHING'S  
MADE IN  
AMERICA.



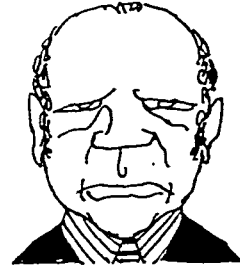
YOU GO SHOP-  
PING IN  
ENGLAND -



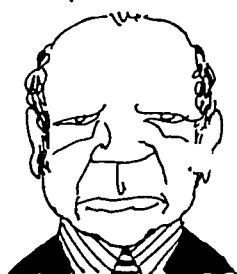
EVERYTHING'S  
MADE IN  
AMERICA.



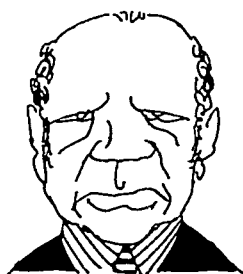
YOU GO SHOP-  
PING IN FRANCE -



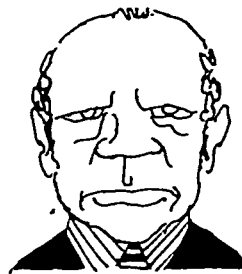
EVERYTHING'S  
MADE IN  
AMERICA.



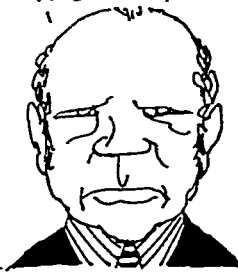
YOU GO SHOP-  
PING IN  
AMERICA -



EVERYTHING'S  
MADE IN  
JAPAN.



IF MORE OF US WOULD  
BUY OUR OWN JUNK  
I COULD HAVE HAD MY  
RAISE THIS YEAR.



©1971 JULES FAYER

Dist. Publisher-Itall Syndicate

The Scholastic needs

## BUSINESS MANAGER

sophomore or junior business student  
position is salaried, plus commission

### *Contact*

Howie Sutton — 233-4981

Mary Ellen Stoltz — 288-9855

Joe Hotz — 232-1913

R. K. MUELLER, INC.

Genuine Registered  
**KEEPSAKE**  
diamond rings

---

Downtown  
233-4200

218 S. Michigan St.

the  
wars  
continue

over  
54,000  
Americans are dead

over  
124,000  
South Vietnamese are dead

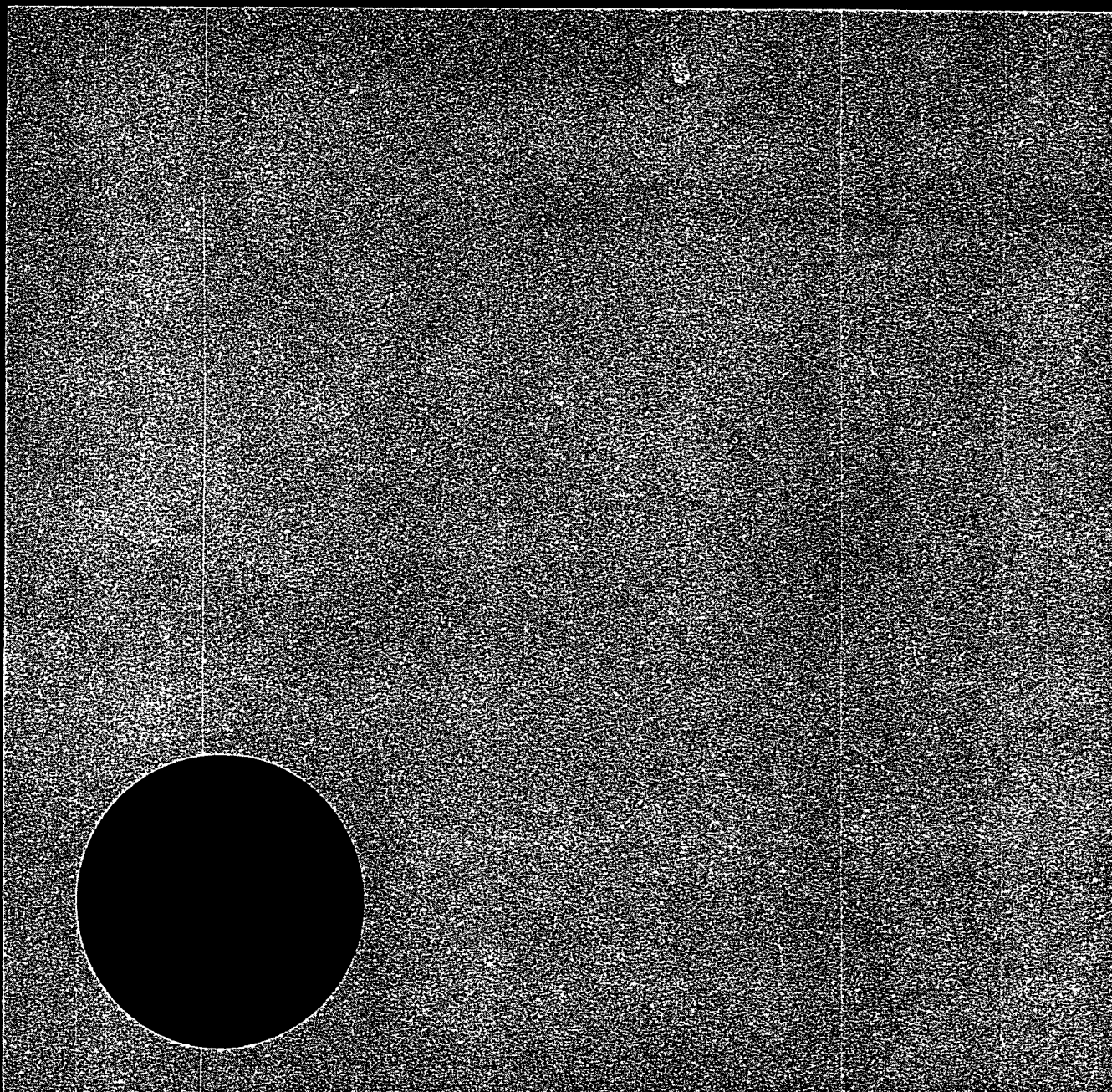
over  
704,000  
N.I.F. and North Vietnamese  
are dead

## Louie's

the fastest, the friendliest service  
the best, the most delicious pizza  
we would not kid you

744 N. Notre Dame Ave.  
233-0380

Help with your actions  
and prayers



# Juggler

*First Issue Soon!*

*i have thought  
how with our words  
like spiders  
we spin out from ourselves the  
airy structures*

— john hessler

Subscription: 3 issues only \$2.00  
mailed off campus and out of town  
delivered on campus.

Make check payable to:

Juggler  
Box 583  
Notre Dame, Ind.

Name \_\_\_\_\_

Address \_\_\_\_\_



---

# sports

---

## giving up,

This article was planned last week as a preview of possible match-ups for Notre Dame in postseason bowl games. However, something happened in between the article's beginnings and the publication date. Notre Dame lost to USC.

Notre Dame didn't simply "lose" to the Trojans. They were beaten by them. And the sad part about it isn't so much the fact that the Irish have been unable to handle John McKay's boys since 1966, but that the Trojans made it look all too easy in extending their jinx over the Irish. The Trojan QB duo of Jimmy Jones and Mike Rae made a mockery of the "invincible" Notre Dame defense. And the Irish offense (I use that word loosely) just couldn't get the job done.

It all happened so fast. Too fast. Notre Dame simply did not have enough time to adjust and, even when they did make a minor change in the defensive secondary, the result was another touchdown for Edesel Garrison. The crowd, it seemed, never gave up hope. But with SC ahead, 28-7, at the half, the echoes of the Fight Song and the pleas of the student body all seemed very hollow. Defeat was imminent, and even the most loyal and staunch defender of the Irish cause couldn't escape that fact.

There are a lot of things that can be said about last Saturday's game and most of it was being mulled over in the halls and the bars a few moments after the final gun had sounded the death-knell for Notre Dame. A lot of what was being said was pure gibberish; the typical comments that follow an Irish loss. What really happened was all very basic.

Notre Dame's defense played right into the hands of the Trojan game plan. Perhaps the coaching staff had so much confidence in the defense that they felt that man-to-man coverage would be sufficient to stop the Trojan passing game. The coaches can't be blamed for their estimation of the Irish defense. Hadn't they been practically invulnerable in the past five outings? And surely they never expected USC to pick

up the Irish rush as well as they did. Basically, the Irish defense appeared to be geared around the central idea that, even though SC's ends may have gotten open deep, the Trojan quarterbacks would never have the time to get the ball to them.

Well, a capacity crowd that had paid upwards of \$75 a ticket to be a part of the supposed festivities all saw what happened. Jones and Rae had enough time to mix a martini back there (dry, of course) and their ends ruined the man-to-man defense. Trojan Coach John McKay couldn't have said more simply: "We were really glad to see Notre Dame come out in the man-to-man. We were hoping that Garrison would draw single coverage. All week long we practiced going deep to him, and we were confident that he could beat Ellis or Crotty deep. He's got tremendous speed. I think he runs the 440 in something like 44.5 seconds. Our protection was phenomenal. All Jones and Rae had to do was to wait for him to get open and then get the ball to him. And that's exactly what they did."

Garrison gave his own view about what was going on in the secondary: "On the first touchdown play I simply beat Ellis to the corner. The second time I ran deep against him, he beat me to the corner, only I moved underneath him and caught the ball. I think he was playing to stop a touchdown instead of stopping the pass. The other touchdown (against Crotty) was the same type of play as the first, only I gave him an outside move and turned him around. When he turned, I went by him. After a while we had their secondary guessing deep patterns, and it was easy to pull up for a short pass underneath them."

Notre Dame did try to adjust after Garrison beat Ellis for the first Trojan touchdown. Crotty was moved up to play Garrison man-to-man and Ellis dropped back into a free safety position. But by the time Rae had unloaded the bomb to Garrison, Ellis was too far removed from the play to be effective. He got there just as Garrison was gathering in the pass



---

# don kennedy

---

## sport fans?

and eyeing the end zone. Nice try, but no cigar.

Every long pass that USC completed was run off a play-action pass. The Trojan quarterback would fake to one of his backs and then drop back to pick up his receivers. Unexplainably, the Irish defense was duped by this move on every key play. In defense of them, however, it must be noted that in the second half the play-action pass didn't work that effectively. However, it worked when it had to. Strange, isn't it, how the Trojans needed only four big plays to burst the Irish bubble. The defense made three lapses and each of them resulted in a Trojan touchdown. And then there was that interception return by Bruce Dyer.

McKay, again, explains what happened on the interception: "We were playing a rotating defense in our secondary. It just so happened that Brown threw into our rotation at that time. We were loaded to that side and Dyer came up with the ball. He sure made one heckuva run to the end zone."

Here, and on other plays throughout the afternoon, is where Brown's inexperience at quarterback hurt the Irish cause. He can't be blamed for his inexperience. It takes time to mold a good quarterback who is capable of reading the opposition's defense and picking up his secondary receivers. Face it, a quarterback is going to make mistakes until he learns how to do things right. It just so happens that Brown's mistakes came at a very critical time, and they cost Notre Dame dearly. A team that is built around its defense can't expect to win when its key unit makes a few costly errors. If the offense doesn't pick up the slack where the defense fails, this type of team is going to be in big trouble. And that's exactly what happened last Saturday, to the tune of a 28-14 defeat.

It would be ridiculously unfair for the student body to desert their team at a time when that team needs a rejuvenation in its confidence the most. Alright, they didn't beat SC, they made the big mistakes, they were everything you said they were in

Frankie's or Corby's last Saturday night. But just remember this: they knew they made the mistakes and they know they lost the game. They didn't particularly like losing to the Trojans. For some of them it was their last chance to beat SC, and don't think that they don't know they'll never get that chance again. It's about time the student body stopped being fair-weather fans and started to show some of that true Notre Dame spirit they're supposed to be famous for. This may sound like a lot of horseshit propaganda, but it just ain't, sports fans. Admit it to yourselves. You're all guilty of turning your backs on the team. You're all a bunch of Saturday-night quarterbacks. Sure you're disappointed. But you're only upset because your team isn't going to win a National Championship. But remember, it's still your team, win or lose, and if you're not out there tomorrow pulling for those guys then you've missed a lot in your years at Notre Dame.

Just remember one last item, and I think USC's John McKay said it best: "Notre Dame is every team's biggest game. We're always up for that game if for none other. It's strange, but my boys always play their best against them." Remember that the next time you decide to dump on your football team. Every time Notre Dame takes the field they know that their opposition is going all out to beat them. No other team in the country can make that claim. There's nothing that any team in the country would like more than beating Notre Dame. Just ask John McKay. His mediocre season is complete, simply because his team beat Notre Dame. But McKay also left South Bend with one statement that can't be denied. "When you beat Notre Dame," he said, "you know that you've beaten the best in the country."

---

# the last word

---



Now that the dust has settled, I think it is time we look at the recent Student Senate financial deliberations before everyone forgets exactly what the Senate purports to be. Certainly they were faced with the unenviable task of allocating money to the various student concerns and projects. The SCHOLASTIC had requested \$2000 in funding to make possible the publication of the Course Evaluation Book, but our request was denied. Certainly the staff could find less arduous ways to spend their Thanksgiving holiday than putting together a Course Evaluation, but that is not the point. Our objective was simply to provide a service to the community — a service which in the past seemed to be well received. After a week of consideration, I think there are several important questions which arise from the Senate's action.

My first question concerns the responsibility of the Senate to its constituency. A body which was conceived in order to represent student viewpoints seems to be totally insensitive to those viewpoints. The Course Evaluation is a service vehicle. It has not been perfect in format and certainly not in coverage. We had planned to have student advisors from each college to help us find qualified evaluators and to include the elective courses of all four colleges. But the Senate did not even seem to be concerned with the merits of the Book. Not only did they refuse our request, but they even refused to give the effort a vote of confidence. Rather their discussions centered on

some flimsy notion of our direction as a magazine. Never did their debate touch on the value of the Book to students. To ignore such a consideration was to ignore their responsibility to the students they represent.

Such a failure to respond to student priorities brings the Senate's purpose into question. The poor turnout for Senate elections certainly was less than a mandate for representation. Now that budgetary considerations have been concluded, bodies like the Student Life Council and its subcommittees have the only real authority which affects student lives. Hence, with the exception of budget allocations, there is little justification for the Senate's continued existence.

The Senate must not have considered the wide use of the Book over the past three years. Was it not important to them that the Book has greatly aided students in facing the plethora of courses at registration time?

I recently heard the comment, "it doesn't really matter what the Senate does because it really doesn't affect me." I question that type of logic. As the SCHOLASTIC attempts to raise money for the Course Evaluation Book from other sources, I wonder if it is really wanted by the students. I think it is, but the representatives in the Student Senate certainly were not expressing that desire.

— joe hotz

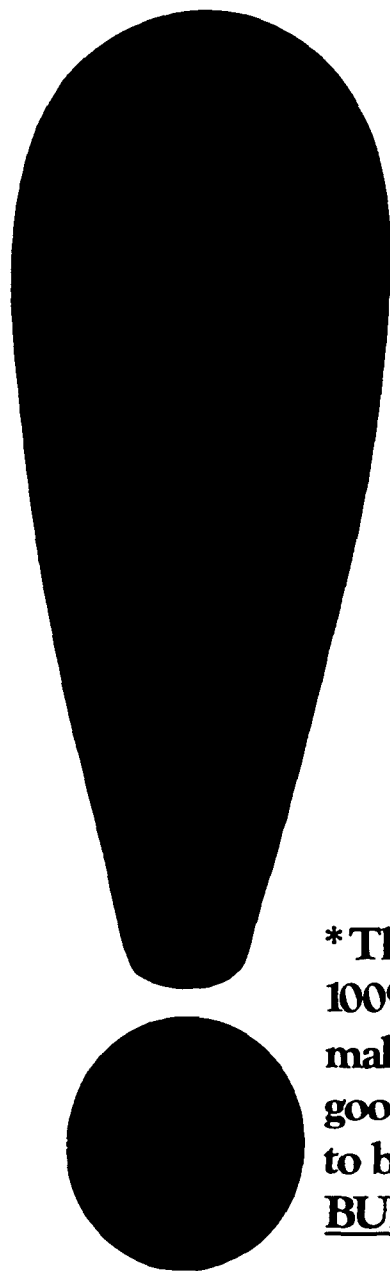
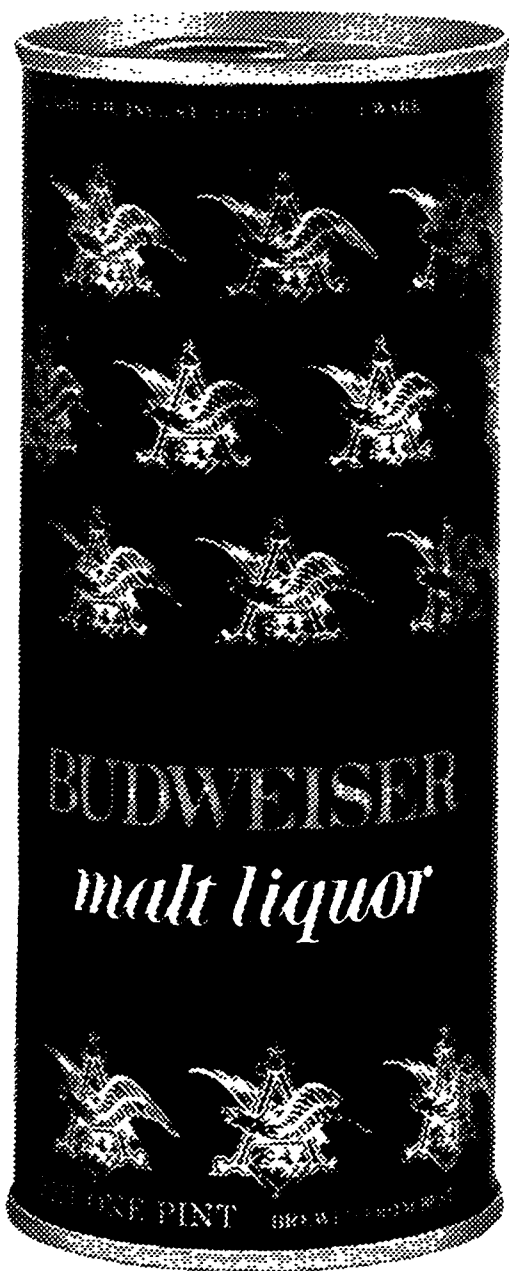
# A big love affair.



Stroh's...From one beer lover to another.

THE STROH BREWERY COMPANY, DETROIT, MICHIGAN 48226

# 100%\*



\*The  
100% malt  
malt liquor...  
good enough  
to be called  
**BUDWEISER®**