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# editorial

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## endorsement

The SCHOLASTIC has in past years, this year no exception, been an amalgam of personalities who have preferred to shun politics—at least the concept of politics that is connoted by the gerund form of the word, politicking. Last year the editors undertook the task of endorsing a student body presidential candidate strongly influenced by the previous year's display of student apathy and justifiably questioning the very validity of student government.

This year's editorial board approached the endorsement interviews with similar skepticism, but at the same time sensing a crying need for strong student leadership—not merely leadership that would be able to oil periodically the bureaucratic machinery and to mediate diplomatically between students and administrators, but a leadership that would lead through example, a leadership that was sensitive to the *underlying* problems of Notre Dame that are merely manifested in the usually publicized campaign issues. We held no illusions about the improbability of finding such rare qualities in any of the candidates and went into the interviews retaining the option of possibly endorsing no one.

Surprisingly, two of the tickets convinced the board that they would not have to elect that final option. Floyd Kezele and Milt Jones from Notre Dame and Eileen Fitzpatrick and Mary Orr from St. Mary's both seemed to demonstrate that sort of sensitivity more than the other candidates.

Kezele and Jones discussed at length questions of academic concerns within the University as well as the more commonly discussed campaign issues, observations perhaps not so important in themselves, but important in that they reflected a crucial and a unique orientation and awareness.

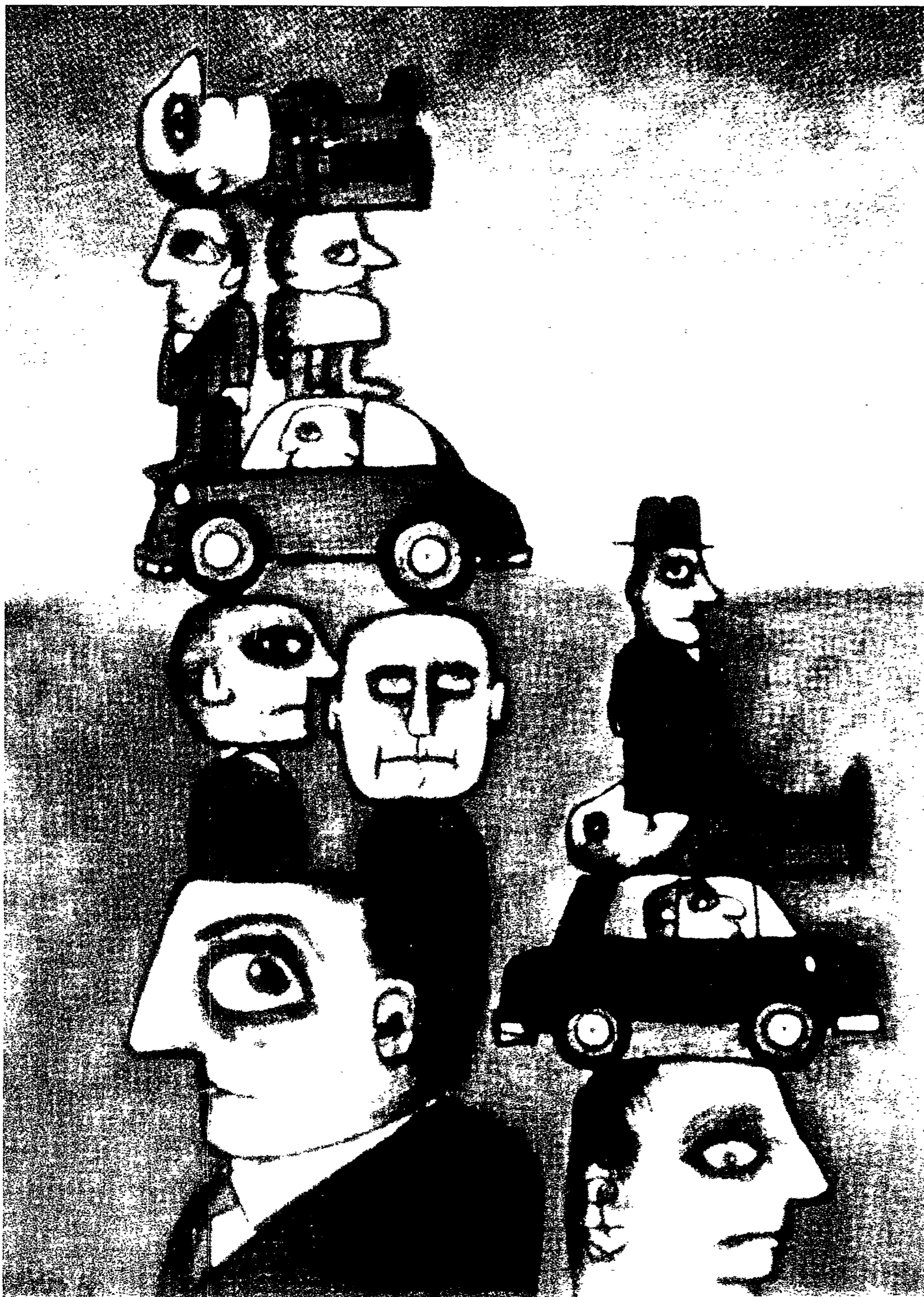
Both the Kezele-Jones and the Fitzpatrick-Orr tickets seemed to recognize the importance of maintaining a Notre Dame-St. Mary's community, even in light of Notre Dame's new co-educational status and the improbability of any form of merger in the near future. This is a consideration that the SCHOLASTIC is likewise compelled to acknowledge, not only from the standpoint of necessity but from that of desirability as well. At the same time, Misses Fitzpatrick and Orr seem particularly attuned to the problems peculiar to the St. Mary's community.

More important than all of these considerations is the sense both pairs give of being oriented to the problems of *living* together in the University community, of relating sensitively with the other members of that community. This was an orientation that did not seem to take such priority in the other candidates. Both pairs of candidates have concrete proposals that seemed both desirable and feasible. But the importance of these faded in the light of this underlying philosophy, which the editors feel, finally, to be the most important qualification for the offices of Student Body President and Vice President.

Perhaps this is, after all, what the editorial board was looking for in the interviews: someone who demonstrated a sensitivity to the establishment and maintenance of *community* within this University, in a time when we seem in danger of losing all sense of what that means.

With these considerations in mind, the SCHOLASTIC strongly urges Notre Dame students to support the Kezele-Jones ticket, and St. Mary's students the Fitzpatrick-Orr ticket.





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# greg stidham

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## bob

There's something about this Notre Dame, you know, that exposes itself every now and then to make you really glad you're here. Not too often, though; maybe once a semester, or twice if you're lucky. Last night, for instance, I left the library early to go with some friends to Kubiak's. No kidding, an honest Polish bar with wooden chairs and tables, a terribly scuffed dancing floor, a blaring 5-member polka band, and beer for \$1.50 a pitcher!

Actually, it takes more than a Polish bar to make up one of those transcendental moments of rejoicing to be at Notre Dame. I guess last night it was Bob. I met Bob early last semester when he stopped by my room. He wanted to know if he could help out with our grade-school tutoring group. I have come to know him much better since that evening.

Bob is pretty quiet. He isn't easily shaken and seems able to take things as they come with a healthy, carefree attitude. I have always liked that, probably because I wish I could be the same. It has always struck me as incredible that Bob decided to stay at Notre Dame a fifth year; he switched into pre-med as a senior and needed two more semesters to make up his science requirements. We have suffered through many problem sessions in organic chemistry.

When Bob heard that I was doing a lot of questioning about the military and considering applying for a CO, he made a point of stopping by again. He had been through that same sort of questioning and thought it important enough to offer his experiences and support, whatever I finally decided. We talked a lot about the draft, and other "serious" things.

\* \* \*

Last semester I spent many long evenings pondering the complexities of what has come to be known tritely as "human nature" — hours many would

claim better spent on my "education," like studying Organic. But then, maybe the questioning, the evaluation and reevaluation, is part of the Notre Dame education. At times I feel Notre Dame demanding that self-evaluation, often an ugly and lonely business. But, finally, it is necessary for any sort of growth. The growth that results is significant, but the price is high. And Notre Dame is capable of exacting the whole price of frustration and loneliness.

Academic questions seem so insignificant at times. At times they seem even an escape from confronting more crucial, painful questions.

\* \* \*

Yesterday was Bob's birthday. We were all a bit disappointed when we found that he wouldn't be able to go out with us last night. Cathy's parents had invited the two of them over for dinner. Of course, we understood. . . .

Bob just met Cathy this fall. They grew close very quickly. We saw less of Bob, and when we did see him he was with Cathy, oblivious to all else. Even when we would see him late in the evening, he would retain some of that oblivion. For anyone else it would have been all too maudlin to stomach without a slight case of nausea. But not so with Bob. He is too simple a person, and his feelings are too straightforward.

\* \* \*

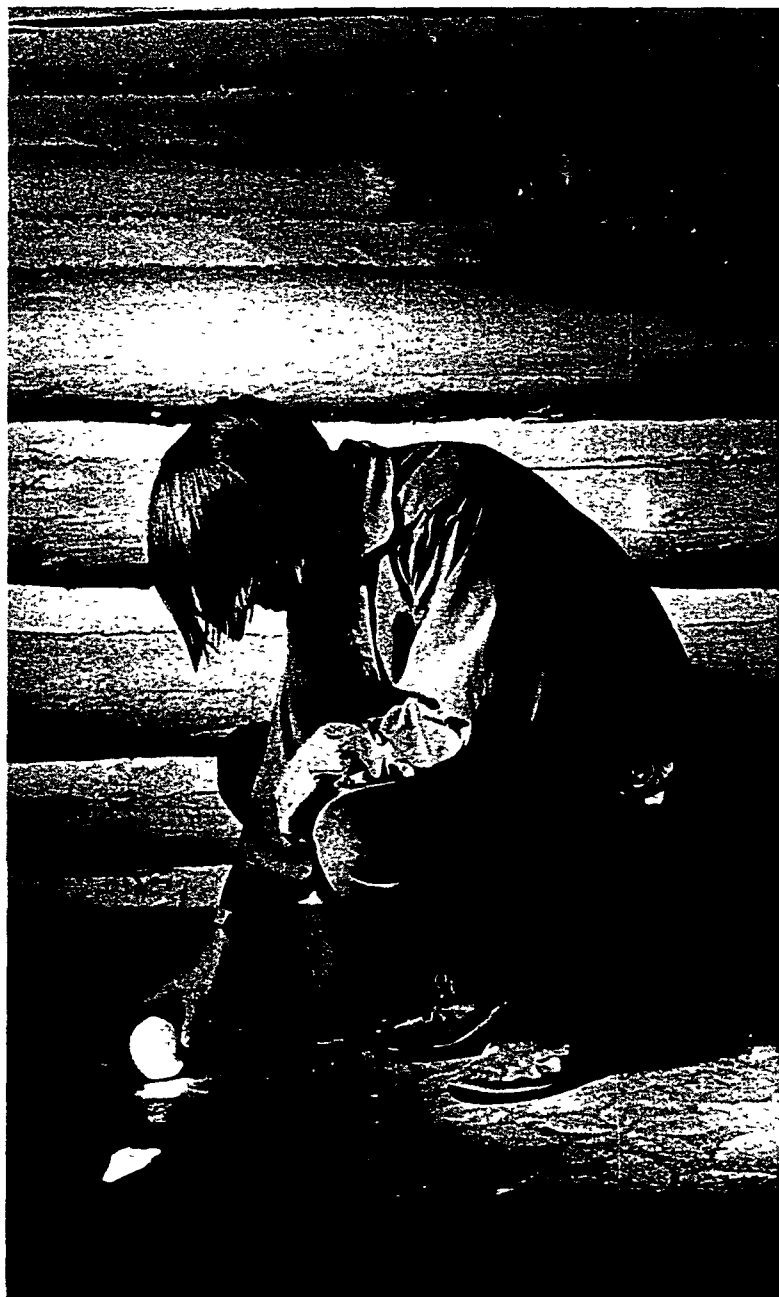
It is easy to become disillusioned when you examine things you would, perhaps, rather not examine so closely. When you think about war, and about racism and exploitation of other people, even other societies, the whole question becomes all too clear. When you strip the fleshy layers of man's pretensions and trivial activities, and his soul lies exposed and naked, the examination can easily father disillusion-

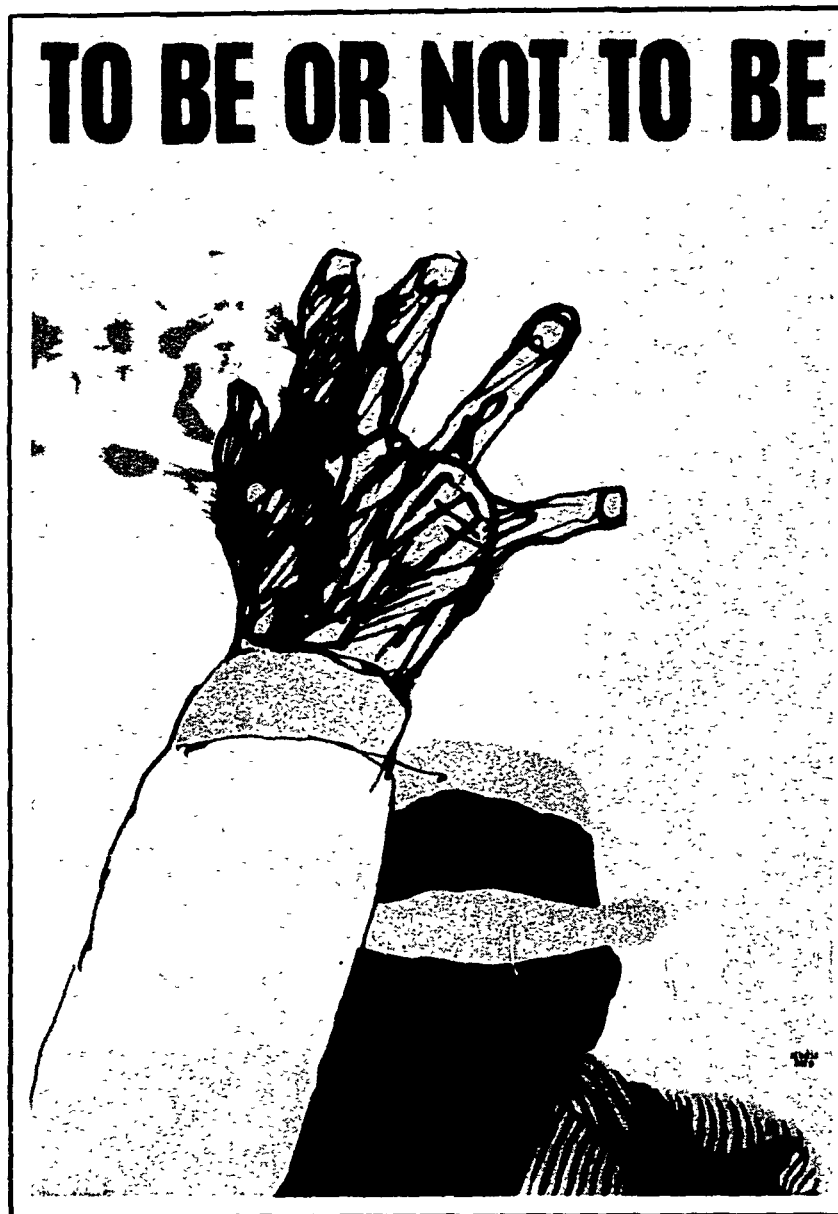
ment and cynicism if you find that soul to be, generally, selfish and calloused to all but self-interests. It is hard to admit that maybe man is, simply, incapable of relating with other men in a self-less way. And it becomes even harder when, perhaps, you look at yourself, too, and your own failures.

\* \* \*

We did share Bob's birthday after all, and more. On our way to Kubiak's we made a long detour past Cathy's house. As our group, a good dozen of us, trudged through the snowdrift in the driveway, there were a few brief moments of concern about the imposition we would become when we rang the doorbell in the middle of a quiet meal. Cathy's mother didn't look at it that way at all; with a broad smile she insisted that we all come in and join them for cake. Cathy's father immediately broke out the beer and whipped up a delicious—and potent—punch, and Bob's birthday cake lasted a good five minutes. After a while we were all quite noisy, Cathy's parents included, all of which made us the more surprised when Bob suddenly called for quiet. Stuttering and crimson, in a barely audible voice, he told us that he and Cathy had decided to be married.

Those of us who were closest to Bob were slightly stunned; so were Cathy's parents. As I sat on their living-room carpet, I couldn't prevent brief but frightening thoughts of divorce statistics, of claims that marriage is now an archaic institution, of the many unhappy married couples I have known. For a moment I wanted to wish them good luck. Not just wish them well, but *good luck*, because they will need it. Had it been anyone else, perhaps I *would* have said something. But not Bob. He is too simple, and his feelings are too straightforward.





# It Can't Happen Here?

## mike mooney

*Whoever commits the abominable and detestable crime against nature with mankind or beast; or who ever enters, allures, instigates or aids any person under the age of twenty-one [21] years to commit masturbation or self-pollution, shall be deemed guilty of sodomy, and, on conviction, shall be fined not less than one hundred dollars [\$100] nor more than one thousand dollars [\$1000] to which may be added imprisonment in the state prison not less than two [2] years nor more than fourteen [14] years.*

*(Burns' Indiana Statutes, 10-4221)*

*In the absence of valid evidence to the contrary, the Matachine Society of New York maintains that homosexuality is not a sickness, disturbance or other pathol-*

*ogy in any sense, but is merely a preference, orientation or propensity.*

*(from a Matachine Society newsletter)*

Reaction to homosexuality traditionally has fallen within a narrow range: one ignored it, one ridiculed it, one hated it, but most of all, one feared it. It could be said that there are homosexual tendencies in all of us, peculiarly unfaceable characteristics in our barely confrontable sexual identity.

This reluctance to face the fact of homosexuality within society apparently has altered in recent months; if the *Reader's Guide to Periodical Literature* is any barometer, media interest, at least, in homosexuality has increased dramatically over the past ten years. In



the period of January to December of 1961, the *Guide* lists, by rough count, two articles concerning homosexuality; in the same period in 1966, 13 such articles are indexed; in 1971, 21 articles appeared regarding homosexuality. The trend is a rise in coverage, certainly, but perhaps not a rise in public opinion. For example, of the four members of the South Bend Gay Alliance the SCHOLASTIC interviewed, only two were willing to be identified.

Certainly, the other pair's reticence is understandable. As Father Ralph Dunn of Notre Dame's Psychological observes,

This is a funny place. It isn't a place like the University of Chicago or Northwestern or the University of Minnesota. There are all kinds of traditions, religious and moralistic feelings about the place which I think would not be receptive to a highly visible homosexual community or sub-community. There isn't anything that can mobilize people faster, in their fear initially, then their anger, than a group of assertive homosexuals.

It is expecting too much to suggest that an increase in press coverage signals a growing acceptance of homosexuality; if gay liberation is to have any continued life, it soon somehow must make the transition from "hot copy" to practical reality.

Perhaps the key to this transition lies in education—consciousness raising—both of the homosexual himself and of the surrounding heterosexual society. Proponents of women's liberation and gay liberation argue that the liberation includes not only women and homosexuals, but also their male chauvinist oppressors.

One member of the South Bend Gay Alliance points out, "Most Notre Dame students, whether they realize it or not, when they get out into the real world will have to live and work with gay people and they've got to understand what's going on in the gay person's head. It [the education] is to raise consciousness, to destroy prejudice. To allow people to reach out into things a little less common."

THE counter-argument runs that simply because homosexual behavior is a minority characteristic—"the abominable and detestable crime against nature," in the words of the Indiana statute—it should not be considered at all, much less "liberated." Homosexual behavior, however, is not as uncommon as this argument would contend; indeed, if Kinsey's results are accurate, the incidence of some form of homosexual

experience among males is, as one writer observed, "as frequent as the common cold."

Says Father Dunn, "The national statistics that I know about suggest that the rate of homosexuality is somewhere between 5% and 10%. I know of no selectivity factor here at Notre Dame that would make the rate any different than it is nationally." Faubion Bowers, writing in the *Saturday Review* (2/12/72), notes, "Depending upon whose estimate you accept and the calculation of how many homoerotic experiences constitute homosexuality, just how large [the number of American male homosexuals is] remains shadowy. For example, *The Sex Book* and *Playboy* magazine put the figure of those so impelled at 37% of U.S. men, or roughly more than a third of their gender. "To date, the S.B.G.A. has received approximately 60 contacts since forming last November."

But figures can be misleading. As Fr. Dunn is quick to point out, all such approximations are only estimates; there is no method to prove or disprove them. Additionally, such figures include not only overt, practicing homosexuals but also those men who have had a single homosexual experience "leading to orgasm" by the time of maturity—indeed a broad and shadowy category.

The numerical questions characteristically cloud the real question: how is the minority of gay people to adjust to a society at this point largely heterosexual if not anti-homosexual. The homosexual's first step to adjustment is not a confrontation with society, *per se*, but with self. The first step of the two-step process of "coming-out" is the admission that one is homosexual; only then can he decide how to face the heterosexual world honestly. But the heterosexual has a "coming out" of his own, his own coming to grips with sexuality. The heterosexual's problem is usually more easily solved. But perhaps the importance for straight society of the emergence of a highly visible gay organization is not as an alternative to the heterosexual mode but as a method of exploring that heterosexual mode, permitting a critical judgment of it, perhaps pointing out its shallowness. Heterosexual behavior, after all, technically runs the gamut from backseat petting to boot fetish; can one say that sado-masochism between opposite sexes is intrinsically superior to a truly loving homosexual relationship simply because the former is heterosexual? One member of the Gay Alliance, speaking of sexual roles, says,

All men suffer from this kind of oppression. The entire social code of body language is so rigidly enforced. When I became subtly aware of this

# analysis

## making bummers better

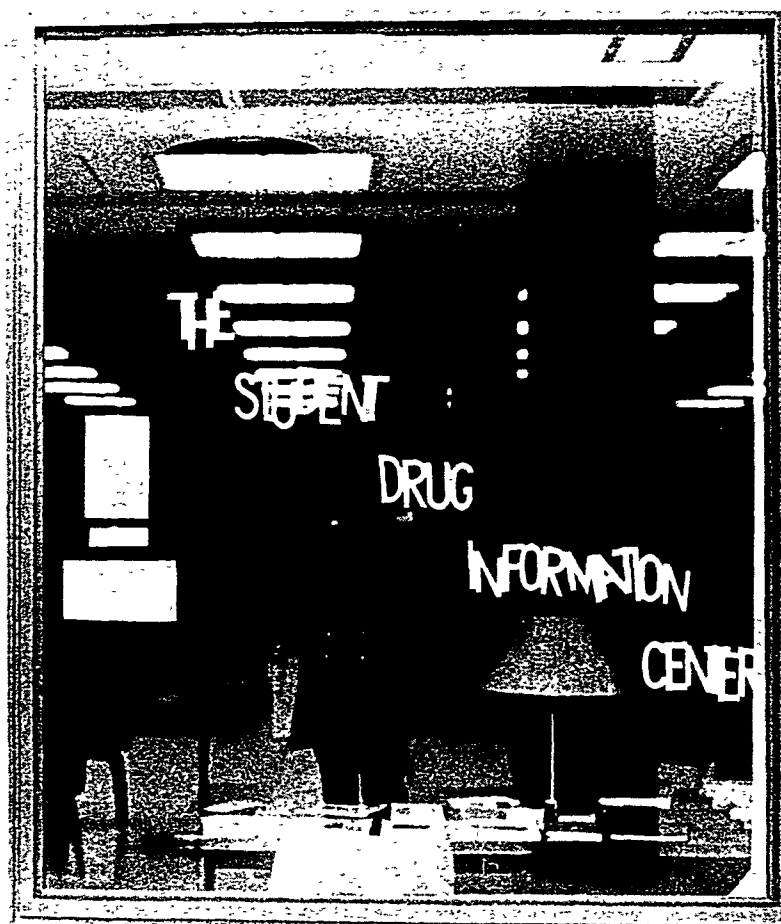
The number of anti-dope commercials on television attests to the rapid and widespread increase of drug use in the United States during the past four years. Smokables (*i.e.*, grass and hash) have accounted for most of the statistics forwarded by government agencies in their efforts to get more money to combat the "dope menace."

Notre Dame is no further behind the rest of the country in drug use and abuse than it is in most other categories of student activity. In the last year especially, campus residents have been able to shed the paranoia over an impending bust which was so typical two years ago; the University is only slightly less than conveniently blind concerning marijuana than it is concerning alcohol. It seems nearly any activity can be carried on as long as it doesn't "interfere with the good order of the community."

The situation at St. Mary's is quite different. The few campus residents who do smoke do it underground; the percentage of users is higher off-campus than in the dorms (the same also holds true for Notre Dame).

Almost three years ago, several Keenan Hall students, including then president Tim Mahoney, Tom Tollaksen and the rector, Fr. Robert Griffin, noted that the increasing use of drugs in the hall was largely due to curiosity. They felt that the experimenters would find information concerning the effects of various drugs and the quality of drugs bought "on the street" helpful. No then existing service provided such information. When Tollaksen received two hundred requests for reprints of an article about drugs taken from *Esquire* magazine which he had shown to some friends, he realized that there was indeed a desire for information on the part of students.

The Student Drug Information Center is the result of the response to that desire. Last year in six months of operation, the Center handled over six hundred requests for information and counseling in its office in room 109 of the library. Since the beginning of the fall semester,



the number of contacts with students has dropped; counseling is beginning to predominate over requests for information. For this reason Tollaksen, now director of the Center, feels a more secluded office is needed in order to preserve the anonymity of students who come to the Center.

In addition to problems involving illegal drugs, one of the most insidious problems the Drug Center has encountered is that of football players who feel that they are becoming dependent on the painkillers so readily dispensed by their trainers.

Commenting on the extent and type of drug use on campus, Tollaksen had this to say:

There are probably between thirty and forty heroin and methedrine users on this campus. But the trend seems to be away from the harder hallucinogens, including acid and mescaline, and toward marijuana. In a few years it will probably be difficult to find a student who hasn't tried marijuana.

—michael merth &  
casey pocius

## COURSE EVALUATION QUESTIONNAIRE

The *Scholastic* editors would appreciate any comments or criticisms you might have concerning the "Course Evaluation Booklet." Please complete the following items and return to the *Scholastic* office (third floor LaFortune) or mail to:

Course Evaluation  
*The Scholastic*  
LaFortune Student Center  
Notre Dame, Ind. 46556

Did you use the booklet?      Yes.....      No.....

If "No" state reasons.

Would you like to see the booklet's publication continued?      Yes.....      No.....

If "No" state reasons.

Would you like to see the booklet changed in any way?

Yes.....      No.....

If "Yes" how should it be changed?

Thank you,  
The editors

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jim palenchar

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## kartoon karnivore

—Roasting children. Aren't you ashamed of yourself?  
—Call it a weakness.

If you were able to sit through the test patterns and the MUZAK with periodic references to the time and the temperature, which would entail rising at the unprintable hour of 6:30 a.m., you would then be insulted by this menagerie of animals that talk. Yes, these animals talk—*English!* Sure, their speech might be cluttered by banalities, hopelessly convoluted alliterations, and depressing regularities, but it is still New Standard American English. Leading this crowd of cuddly critters is one Bugs Bunny (Esq.). It is Saturday morning, and you are being introduced, or reintroduced, to the cruel and sickly sub-culture of cartoon "entertainment."

This is where you were about ten years ago, and it's appalling to be back there again. Somehow, belief in the coherence of your past has to be shattered by the realization that you, child that you were, sat completely enthralled, better yet autistic, while the talking animals paraded past your glassy eyes.

Saturday morning and now you are hopefully in bed. Back in the late 50's, when people were not rich enough to have television sets in every room, you were sprawled out in some sort of common room, on the floor, still in your pajamas, eating some sugared cereal out of the box—without milk. But you were always maintaining some semblance of celebration and ritual. It is Saturday. No school and it's probably too damn cold to go outside and make the first tracks in your neighborhood snow.

With the advantage of moral hindsight and the ability to recall how things were "back then," let us look at what is being done now in the world of Saturday morning cartoonery. We still have some of the old favorites: Bugs Bunny, Road Runner, Deputy Dawg, and Woody Woodpecker. And they are still doing the same stuff: violence, counter-violence, puns, and super-human feats of strength (and for a talking animal that's really saying something). Like a pornographic novel, the plots are always negligible. The only way that one can discriminate between one story and another is by comparison of the modes of violence. The variables here are only limited by the imagination of the creator, and sometimes this imagination can roam about with

unbelievable insensitivity. Example: as Tweetie Pie watches Sylvester fall from the top of a towering building, he chuckles, "Aw, duh poor puddy tat's pawachute didn't open." And that is really funny as far as cartoon standards go.

An even better example of this freewheeling gore is seen in "The Road Runner." This favorite is of more recent vintage, but its ties with the history of cartoon anti-intellectualism are unmistakable. No matter how calculating and shrewd the coyote is, the Road Runner ("mmbeep, mmbeep") is always shrewder with far less calculation. Ah ha, the triumph of the spontaneous imagination over sterile rationality. The true laurel of this triumph is found in the coyote's stupidity. No matter how hard he is crushed, he always bounces back with amazing resiliency. Our credulity is thanklessly assailed as the dumb, "rational" animal picks himself off the floor of a tremendously deep canyon for the *n*th time and starts scheming again. The cat and mouse archetype is played out over and over; in defiance of the laws of physics, in defiance of its tastelessness. The imagination is given free play, and still we are bored with the contrivances—as children we were seduced by the predictability, now we are simply bored.

While we may marvel at the wit of Mel Blanc and others, we must admit to ourselves, if we can conjure any posture of conscience on Saturday morning, that these men are charlatans. They are subsidized by the folks that bring you the wonderful breakfast foods composed of 85% carbohydrates and zilch% health. These are the wizards of the ad-world that give you vitamins that also turn into talking animals. These wizards have constructed an amazing psychology of child-spoilage that finds its roots in the pacification and stupefaction of cartoon watching. Sit the kid down, give him the vapid cereal, give him token health in the talking animal vitamins, and of course give him that wonderful body builder, milk, but only after the artificial chocolate flavoring is added to make the body building palatable to his jaded sensibilities.

Good morning! It's Saturday TV; presenting the charlatans and wizards chanting their litanies of seduction and boredom. Good morning! Time to go back to sleep; the day won't really start for about four hours.

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# analysis

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# positing no end

The Program for the Study and Practice of Non-Violence in Human Conflict Resolution has been in existence at Notre Dame for more than two and one half years. The present funding for the program expires at the end of the 1972 Spring Semester. At this time, a brief perspective on student and faculty involvement may offer a valuable insight into the nature of the program in relation to our community.

Almost 2000 students have received or are receiving academic credit in courses offered by the program. During this semester alone, approximately 730 students are enrolled in Non-Violence courses. Some of the courses offered are seminar discussion groups, lecture courses with speakers from various departments, and personal encounter groups. In the seminar and perspectives courses, the students have an opportunity to participate in the selection of reading material that will be discussed.

Service activities are considered a high priority in the program. The student is urged to give expression to the values he encounters in the classroom by moving into the community. This relates education directly to the problems of society. Arrangements are being discussed with the South Bend Human Relations Commission to construct task forces of students to assess the extent of violent practices in South Bend schools. It is to be emphasized that the program is not merely a three-credit, "interesting"

elective; instead, it is geared to orient the student to consider his role as an individual in helping to solve the problems which plague society. It may also be interesting to note that none of the instructors in the program teach nonviolence exclusively. Each teacher has duties to fulfill in other departments.

"The Conference on Conspiracy and Dissent" presented by the Program for Non-Violence last month received very good reviews from around the country. The address presented by Arthur Waskow on "American Capitalism and American Catholicism: On Collision Course?" was reprinted, in its entirety, in the *National Catholic Reporter*. On campus, Father Burrell, Chairman of the Theology Department, described the discussion which ensued following Richard Neuhaus' "Theological Reflections on Conspiracy" as "the best theological discussion of the issues involved that I ever heard." The participants in the discussion were Richard Neuhaus, Stanley Hauerwas, and John Yoder. The Conference was chaired by Mr. James Forest, Co-chairman of the Harrisburg Eight Defense Committee.

Most students have found the Non-Violence courses to be an integral part of their education at Notre Dame. In comparison with many other programs the country, which appear nakedly analytical, our Non-Violence program focuses a spirit of Christian responsibility for the disadvantaged. The well-motivated student of nonviolence at our university discovers an awareness of the self in relation to others that is complementary to any discipline which he may pursue. The student is able to transcend an academic exercise to find a pervasive experience in personal, humanitarian confrontation. Education is maximized because a bridge is constructed whereby the student can relate the tensions which shape our world to a viable alternative that fully incorporates the Christian concept of life in that world.

The Program for the Study and Practice of Non-Violence in Human Conflict Resolution is not an arm of any "leftist movement"; rather, it examines perplexing realities of fundamental human concern. The program posits no end—but it may offer a beginning.

—jack wenke



code, I would be concerned with my voice (was it too high?), my gestures, my mannerisms. I was very worried because I didn't know what other people were seeing in me. I think every human being has this problem. And I don't think this should be a problem. It's a problem, first, of believing there is a role to accept and, secondly, wondering how well you are participating in that role.

Notre Dame's Dr. Morton Kelsey writes in a recent article,

Why is there such a horror of homosexuality in the culture of today? It appears that the distaste for sexuality in general has been focused on this one expression of it. It appears that by repressing the bisexual nature of man our society has come to fear that men will be more attracted to the homosexual way of life than to the heterosexual.

It seems impossible, then, to speak of homosexuality at Notre Dame or at large without speaking of sexuality. As one gay states, "I think it [human sexuality] is a closed system. Homosexuality is not a system apart from the establishment: it's part of it." Both straights and gays must come to a critical acceptance of the fact of the variety of sexual experience if homosexuals and heterosexuals are to come out of their respective closets. Says one gay,

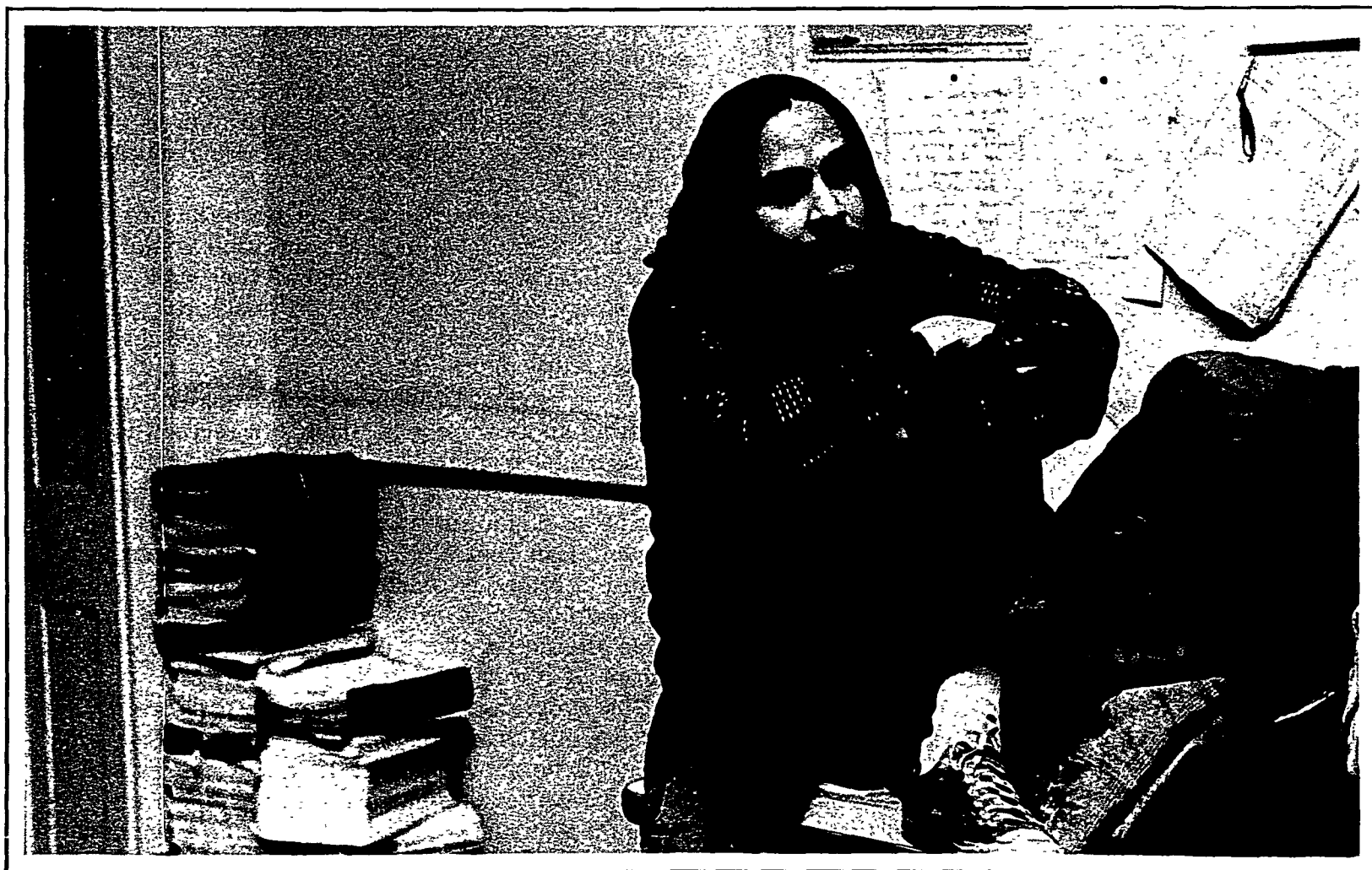
I look beyond the day when people will look upon homosexuality as "OK." I look to the day of a society that accepts complete flexibility. For

a person who basically identifies himself as a homosexual as I do, it will not be inferred that this person is incapable or does not want or should not be allowed a heterosexual relationship. The same would apply to a heterosexual. Any straight person could feel comfortable having sex with a person of the same sex. I see this kind of anarchy as very healthy. What I mean is that sexuality will not be ruled by roles.

Both practically and philosophically, this day is far off. Forty-five states currently have laws that are anti-homosexual in effect, that is, that prohibit certain private sexual relations between consenting adults. Such laws, in some cases, affect heterosexual behavior as well as homosexual behavior. For example, Indiana's anti-sodomy law quoted earlier has been interpreted to include cunnilingus, under the view that the law prohibits "any unnatural sexual gratification which tends to corrupt the morals." There is no hint that legal marriage between heterosexuals or mutual consent between hetero- or homosexuals at all mitigates the crime. Anti-sodomy laws, as long as they include consensual behavior between adults, are clearly crimes without victims.

ONE writer notes, "The law against homosexual acts suggests that the nation cares more about enforcing private morality than it does about preventing violent crime. (*America*, 11/14/70.)"

The stern legalistic position regarding homosexuality has precedents in both the Old and New Testaments. The Indiana statute, in fact, nearly seems drawn directly from Leviticus 18:22, "You shall not lie with a





male as with a woman; such a thing is an abomination." The Hoosier State is a little more contemporary in its penalty, however, as the Old Testament penalty is death (Lev. 20:13).

St. Paul in Romans 1:26ff summarizes the New Testament position: "That is why God has abandoned them to degrading passions: why their women have turned from natural intercourse to unnatural practices and why their menfolk have given up natural intercourse to be consumed with passion for each other, men doing shameless things with men and getting an appropriate reward for their perversion." Similar condemnations can be found in I Corinthians 6:9-10 and I Timothy 1:10.

*Christianity Today* (3/13/70) editorializes that forgiveness is possible for a homosexual; the corollary is forgiveness is also *necessary*. The magazine remarks, "Homosexuality is a sin but so is the attitude that looks upon other's sins as worse than one's own."

Joseph McCaffry, writing in *Catholic World* (July, 1971), points out, "In Aquinas, neither respite nor hope exists for the homosexual unless, of course, he is a celibate homosexual and/or mentally deranged."

There seems to be a dichotomy in this New Testament approach, a limitation on Christ's commandment to love all men. Certainly, Jesus did not intend that men love other men as men usually love women, but does this commandment preclude such homosexual affection? Dr. Kelsey observes,

There is nothing in the teachings of Christ to continue the violence of this rejection [of homosexuality]; yet it appears that the Christian Church took over a Jewish attitude without re-examination. The reason for this Jewish rejection

has been rationalized on the basis that it would deter the population growth if the male semen were not put to productive use. A more probable reason actually was the common practice of male homosexual prostitution in the Mother cult religions of the Near East and the fact that anything to do with these religions was rejected. . . .

Certainly, the Notre Dame Campus Ministry is aware of the dichotomy posed by the traditional Christian approach to homosexuality. Fr. William Toohey, Director of Campus Ministry, hopes that the priests under his office would encourage each student to develop to his full and most honest potential. Reservations appear, however, when that development means homosexual cohabitation and intimacy. Yet given the clergy's efforts at probity in encouraging honest loving relationships as opposed to promiscuity and given that such honesty and love are as possible between men as between men and women, it seems that a resolution of the contradiction is not impossible.

In the future, Campus Ministry will probably join with Psychological Services in counseling arrangements with the Gay Alliance. To date, the ministry's contact with the G.A. has been strictly informal and limited to a few visits with hall rectors. Fr. Dunn notes that his office receives roughly a dozen students per year who are overtly involved in homosexual behavior. Psych Services does treat many more students who are concerned about their sexual orientation, but of these, many only express doubts regarding their sexuality and prove not to be homosexual. Those active homosexuals who come to the Center often request counseling to



traumas of the confrontation between the liberated women and the hung-up chauvinistic males of Notre Dame?

A closely related theory, the Relevant Humanistic Illusion, assumes that women are basically unknown entities, who having sprung from man's side, possess that portion of knowledge which men lost when women were created. Hence, women are the missing link, that final key to knowledge and truth of which this university has for so long deprived the student, for women see the world through completely different eyes: they are sensitive, aware, humane and loving, while men are obviously hardened, pragmatic brutes responsible for all the evil in the world. Thus, by interacting with women, both academically and, especially, socially, men will become fit to live in the modern world, purged of their hate, and other personality disorders by the saving insight of women. Naturally the University would have to abolish any parietal regulations so that women would be available to men for late-hour discussions about their differences in world views. Complementing this change would be the initiations of many more seminar courses, and construction of a new student center which would enable students to interact

on a more meaningful basis by removing the bulk of the educational process from the classroom to the real world where it belongs.

Still another view of women is the *machismo* syndrome, in which women are not the highest moral good, but rather the necessary biological apparatus insuring the sexual sanity of men. This being a rather fragmented group, the various members express themselves in different ways depending on the degree of aggression in the male: some are lovers of forms, that is, they studiously apply their intellects and imaginations to the cultivation of sexual excellence while some discard this and define excellence by quantity rather than quality. Thus women will provide the one outlet that is now lacking in their lives, with alcohol being the other. Of course, the outgrowth of this male-dominant role is that professors would have to be instructed to deliberately grade women more harshly, though never informing them of this decision, for otherwise the ensuing traumas of the males, due to the destruction of their world view, would cause an epidemic of impotency. Or the administration could admit only less intelligent women.

These, then, are some of the basic philosophies

held by students regarding women, yet one should remember that any of these may be combined, yielding such hybrids as the liberated-*machismo* syndrome or the relevant-liberated-humanist. Yet given all these opinions on the part of students, what course should the administration take to prepare for these women? Students need not worry too greatly: no conclusion may be drawn from this enterprise, for nothing has been decided, either on the part of the students or the administration, nor can anything be decided. Save one important insight: considering that only 300 women are not capable of answering these questions, perhaps we need more, and that way all men at this University will be able to conduct an individual, though superfluous inquiry.

**jim sitzman**

FEBRUARY 25, 1972



# Cultivation of Sexual Excellence





It would seem best at the outset of any journalistic endeavor to clarify one's objectives, so that no unsuspecting reader is duped into absorbing any ideas which he would consider offensive. Hence it is honestly and openly admitted that this particular article makes absolutely no pretenses to edify anyone or criticize anything. We necessarily must speak of something totally intangible, something which lends itself to exhaustive analysis, yet is so vague as to yield nothing at the conclusion. The topic most eminently qualified, then, is current student opinions concerning the historic leap, as it were, into coeducation.

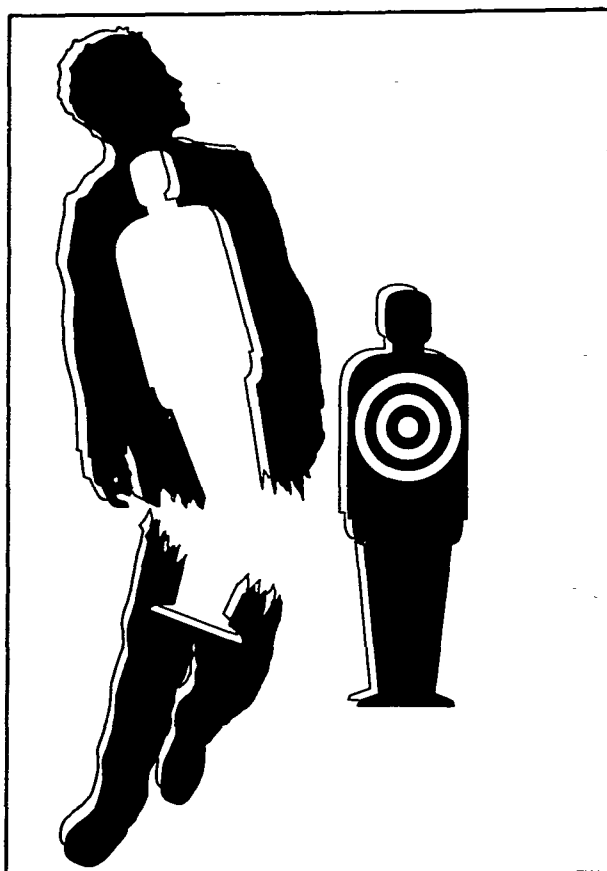
Considering that man has for some time attempted to define and stabilize his relationships with this particular gender which so boldly sprang from his ribs, it is only reasonable that men participating in a community dedicated to the eradication of all ignorance should, in answering this particular question, seek to study the actual source. Yet given that all men of this community readily claim that women are indeed needed, wanted, and sought for, not all employ the same explanations nor the same suggestions as to what should be done with them once they actually arrive. Some believe that women are mysterious beings whose nature is still unknown; others that women are not mysterious in themselves, but will mysteriously cure their existential problems; still others think that women are not mysterious, nor will they solve their problems, but that they are a moral good — indeed, the highest moral good.

Yet such immediate classification of attitudes is unjust, as ideas and preoccupations of one group are often accepted by another. Still, we can discover within this area a number of distinct theories on what women is, why students need them, and what is to be done about them. The first, and perhaps most quaint, hypothesis is known as the inorganic sculpture fantasy, in which members of this gender are described best by the "Song of Solomon" as having a "neck of ivory," "joints like jewels," and "a nose as the tower of Lebanon." Men indulging in this view are assured that women are to be prized above all other things on earth. Hence, their outrage at their being cursed to such decrepit halls as Badin and Walsh, as humiliating

to such divine creatures, forwarding such other choices as the construction of ivory towers in which to house them. Of course, the usual problems of hygiene facilities and medical services are quickly solved, to the economic delight of a financially burdened University, because women of this type do not defecate, urinate, or even bleed; indeed, women do not ever curse, swear, perspire, vomit, or burp; although it is true that the weaker ones do occasionally cry, laugh or converse with others. One problem for advocates of this theory concerns security, for the ivory towers must be carefully guarded in order to prevent the possible theft or vandalism of such beings.

Another problem concerns the fact of laundry, for although women are never dirty, the air sometimes deposits various residues on their persons, hence the need for clothes to be laundered. But, unfortunately, the laundry at Notre Dame is much too crude and harsh for their clothing; for it is assumed that the delicate items of their wardrobes would never be the same — the dresses would be coarse and heavy instead of soft and airy, the undergarments would no longer be pliable or elastic, all of which means that these extremely fragile creatures would be bruised and marred.

The theory directly antithetical to this is the Liberated Millenial Dream, the product of an intense spiritual journey by the truly aware modern man. According to this view, women are totally equal to men in all aspects save a few minor biological differences, yet are being crushed by the chauvinistic foot of the establishment. These men eagerly want to free the oppressed women who step onto campus, liberating them from all sterile, enslaving influences such as academics, administrative procedures, and dormitory regulations by establishing a true loving community. The problem of dormitory housing is easily solved, as the liberated woman will live with the liberated male or males in their halls; yet there is a need for many drastic changes: will the oppressive infirmary provide contraceptives for the liberated women, will the chauvinistic administration allow open parietales, and will the immoral psychological services provide sex education for all those liberated but ignorant souls; as well as female-oriented counseling for the inevitable



relieve depression brought on by being homosexual rather than a treatment of the homosexuality itself.

**M**OREOVER, Fr. Dunne does not perceive any factors in Notre Dame itself that would increase or decrease sexual tension. "As far as the basic development of the personality which would orient a person toward one sexual preference or another," he said, "that happens before he ever got here."

Gay Alliance itself is engaged in a form of counseling, and, to the extent that G.A. offers a refuge for homosexuals, Fr. Dunne would respect it. "I think very often homosexuals need and profit by support. One of the characteristics most typical of a homosexual is that he is an extremely lonely and depressed person." One member of Gay Alliance points out, "Besides education, one of the most important things is counseling. People who aren't sure of their own sexuality often just want somebody to talk to. Everything in society militates against someone knowing himself if this [homosexuality] is what there is to know."

G.A.'s intention to counsel complicates, perhaps, their purpose; when, for example, does counseling become proselytizing? The South Bend Gay Alliance asserts that they do not have conversion in mind, one homosexual noting, "When I think of conversion I think of coercion. It's denying him his human rights. When someone comes up to you and you push him in either direction, not allowing him to make his own decision, you're denying him his human right to his own life."

Yet the possibility remains that a highly visible, highly active gay organization could influence sexual persuasion, particularly in young people whose orienta-

tion progresses through subtle changes during puberty. There is a critical difference between posing homosexuality as an alternative and asserting gay as best.

Another problem emerges when the goal of sexual "anarchy" is regarded as very positive by one homosexual earlier in this article. Joseph Epstein suggests a different view of such liberality when he writes in *Harper's* (September, 1970),

... and in America, the *zeitgeist* has never been more encouraging of hedonism in all its forms, homosexuality among them. One takes one's kicks where they are to be had. The swinging Sixties offered a large selection. Smoke it, swallow it, eat it, wallow in it, screw it, kick it, stomp it to death and never mind what "it" is. . . .

In all matters of human relationships, certainly in matters of human sexuality, a sense of the importance—sacredness—of the person should be maintained. If a political or philosophic system somehow degrades that sense, it is a seriously defective system. Both women's liberation and gay liberation promise new and positive perspectives on human sexuality, a dissolution of archaic and enslaving archetypes—provided that the two movements do not substitute an archetype of their own formed from some universal stampede toward "relevance."

*For information concerning the South Bend Gay Alliance, call 272-8715.*



## GLOSSARY OF TERMS

- AC-DC — derogatory term for bisexuality
- Bi-sexual — to relate to men and women sexually
- buggery — another term for sodomy or crime against nature
- butch — female homosexual in masculine role
- camp — overemphasis of roles for humor or sarcasm
- closet queen — person who is known to be gay but won't admit it to anyone else
- coming out — acknowledging one's own gayness; has meant one's first homosexual experience
- cruise — to be seeking sexual partner
- cunnilingus — oral stimulation of woman's genitals
- Daughters of Bilitis — woman's homophile organization with main chapters in San Francisco and New York City; derivation from the quasi-historical lover of more obviously lesbian Sappho
- diesel dyke or bull dyke — derogatory term for woman homosexual in extreme masculine role
- drag queen — man dressed as woman (homosexual male)
- dyke — derogatory term for female homosexual in masculine role
- faggot — term for male homosexual, came from era of witch burnings when humans were used as kindling for the fires
- fairy — derogatory term for male homosexual
- fellatio — oral stimulation of man's genitals
- femme — homosexual in feminine role
- fruit flies — straight women who hang around gay men's bars
- gay — homosexual; 1879 definition "loving pleasure; especially forbidden pleasure; wanton . . ."; may be from old High German word 'gahi' meaning fast, sudden or impetuous
- gay bar — bar exclusively for gay people, usually for one sex
- gay marriage — any gay relationship that has lasted
- hermaphrodite — a person who has physical sexual organs and/or secondary physical sexual characteristics of both sexes to varying degrees, and was born as such
- homophile — favorable to homosexuals; usually used in reference to organizations
- homosexual — a person of either sex who is emotionally and/or sexually attracted to members of the same anatomical sex
- hustler — male selling himself sexually to other men
- "in the closet" — persons who won't acknowledge their gayness
- "latent" homosexuality — repressed homosexual feelings
- lesbian — female homosexual, inhabitants of isle of Lesbos off the southern coast of Greece who were homosexual, home of Sappho
- lesbian baiting — to call any woman a lesbian as a derogatory term whether she is a lesbian or not
- Mattachine Society — men's homophile organization; derivation from the Italian jester, acrobat, mimic who pleased crowds but kept his truer feelings out of sight
- Nellie — effeminate male homosexual
- rub off — method of achieving orgasm by rubbing genital against leg or other part of partner's body (usually male)
- role playing — a homosexual who plays male or female roles
- roommate, girl friend, friend — cover terms for lover
- Sappho — poetess of 6th century B.C. who was a homosexual and lived on isle of Lesbos
- "69" — mutual oral genital stimulation either for gay or straight couples
- sodomy — as defined in the Washington State Statutes: Every person who shall carnally know in any manner any animal or bird; or who shall carnally know any male or female person by the anus or with the mouth or tongue; or who shall voluntarily submit to such carnal knowledge; or who shall attempt sexual intercourse with a dead body, shall be guilty of sodomy and shall be punished as follows:
1. When such act is committed upon a child under the age of 15 years by imprisonment in the state penitentiary for not more than 20 years.
  2. In all other cases by imprisonment in the state penitentiary for not more than 10 years.
- straight — heterosexual
- tea-room — public toilet, often place for men to meet sexual partners
- transsex — a person of either sex who feels that he/she was born in the wrong sexual body in an anatomical sense. Transsexuals are also referred to as psychic hermaphrodites and changelings
- transvestite — person of either sex who wears the clothing of the opposite sex while retaining the anatomical gender identity, also called cross-dressers.
- trophy hunter — person trying to "make it" with new person (new in town or "newly out")

**Masculine—**



**Feminine**

**george block**

Women at Notre Dame. This soon-to-be reality brings with it all the pending doubts of an established institution facing great changes and a new form of life. Many people in the administration and in student government are spending a great deal of time and imagination thinking of and solving all the foreseeable problems of women at Notre Dame. For just a moment I would like to venture away from the mainstream of bureaucracy, and look at things from some women's points of view.

Right now, men are asking other men what it will be like to have women at male Notre Dame. Men have been speculating what it will be to have women as a part of life at an all-male university. Very soon the undergraduate body will no longer be all male, so perhaps the proposition of seeing life outside the classroom through a woman's eyes is not so distant.

In this venture, I face one very fundamental stumbling block. I am not a woman. What little of life I have experienced, I have experienced as a man, and granting the difference (which must be one valid point behind co-ed), there must be some difference in experience. I thank the twenty-two women that helped me put together the following train of thought.

"No, Notre Dame isn't ready for women. How could it be? For one hundred and twenty-five years it's been an all-male school. The environments and attitudes are already set up. You can't offer a course in womanology to get people 'ready,' so you just have to start bringing the numbers up to an equal ratio. However, right now, Notre Dame is a men's university accepting women for the first time.

"The numbers have to be about equal, so that the men won't treat the girls as novelties or something merely to be taken out. There will have to be some really significant improvements made on the student center, because without co-ed dorms, there'll be no way to meet guys informally. Right now, the place where most of the informal, deep and long-lasting friendships start is in the halls, so without some very good substitute, we won't be able to meet guys casually. If the student center isn't designed to be the center of activities and campus life, or if there aren't a lot more easily accessible ways to meet guys, the girls' dorms will become little 'St. Mary's.'

"It's hard to get to know guys through just the dating pattern. Call up Monday, get picked up, go to concert, back to his room. . . . That's not real. You don't know how he is in everyday situations. It's hard

to see how he thinks, how he lives.

"Knowing a man on a level much deeper than the dating thing is an important thing for a woman. Men really do have different ways of looking at things. It's good to be able to intellectually understand that. Right now, 'non-emotional' relationships with men that really get deep are not too frequent. Guys here are too pressured to talk. It's hard for a woman to have a bull session with a group of guys. Just imagine the eight guys and two girls scene and you'll understand. They (ND men) have an unreal pressure to date. If the ratio and the environment were better this wouldn't be so bad.

"Men do have an undeniably different way of approaching things. For instance, guys view girls totally different than other girls do. Men are much harder to fool. Girls can relate to each other on a very superficial level. In a dorm, it is quite acceptable for girls to be continually effervescing with emotion. You can go down and giggle, or scream, or cry with another girl, yet never have to get involved in any very deep communication, but this doesn't work with guys. It isn't quite so easy to hide behind the bubbles. This can't be done with a man, because the emotions aren't so superficial.

"Emotional relationships with a man are important, too. Being involved with a man brings the woman in you to a fullness, and this makes you unafraid of the masculine side of yourself. When the emotional relationship becomes a sexual relationship, the sexual involvement makes you feel totally womanly. It makes you a total woman, and as a total woman, you are able to understand the man much better. It's like the man contributes his 'maleness' to make the woman more womanly.

"That's what is so bad when you find out that you have been sexually manipulated. It's a really negative process. Things that you have developed inside yourself are destroyed totally. All the communication is destroyed. You're no longer sure of yourself. You just go way back. Things that you felt and experienced are made invalid, so the next time you approach these feelings you fear them and try to subdue them. That is why it is so bad for a virgin, because the totality of her sexual experience is a negative one.

"To be a woman is to have a capacity to love and to see things in a really beautiful way. It means to be open to let people love you, and for you to love them in return. You experience things in a really unique



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## perspectives

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# women at notre dame

**T**O try to describe all the problems Notre Dame will face as it becomes a co-educational institution is a game many might enjoy playing. To try to solve them, however, is not so appealing. But solutions must be found—quickly—if Notre Dame's commitment to co-education is the full one we all expect it to be.

Where do we begin? For starters, why not have an orientation session over the summer for all staff and faculty members and administrators to alert them to the difficulties other schools have encountered upon admitting women? Talk about bias against women in the classroom or in certain majors. Talk about discrimination. Talk about womanhood vis-à-vis Notre Dame. The "bastion of male supremacy," as it was once described. Are all the services ready? Has the campus ministry looked itself over in view of co-education? How about the Counseling Center? And the Placement Bureau? Make everyone aware that these women will be trail-blazers, in a sense, and the path they take could set the tone for the future of co-education at Notre Dame. Such an orientation should eliminate comments such as the one made by a Notre Dame Security Guard to a female Law Student after she asked him to walk her to Lewis Hall on a particularly dark night: "We never had problems with rape on campus until you girls came!" And if it doesn't eliminate them, perhaps it will start people thinking in the right direction.

How many women faculty members are there? I would guess less than 1% of the professors and associate professors at Notre Dame are women. How many women faculty members are tenured? How many women are in administrative positions here? To quote from *Coeducation 1970-71*, a progress report on co-education at Yale after two years:

*Women educated in an environment in which teaching and administration are male preserves will find it difficult to aspire to positions of responsibility and leadership themselves. Men educated in such an environment will find it difficult to accept women as fully equal co-workers. Although there are now over 1600 women students enrolled in the University, there are few female "role models" in the Yale community.*

*With only two tenured women on the Yale College faculty, absence of women from many major faculty committees is virtually assured. Many students never meet a woman faculty member during their years*

*at Yale, and must rely on male faculty for counseling. The situation in the professional schools is similar. In many cases male faculty members serve as excellent counselors for women, but men cannot effectively advise students about career problems which are unique to women. Academic and professional women encounter many problems for which they need advice, support and guidance from mature women who have found ways to resolve similar problems. Obviously the best counselors for women students will be members of the faculty or other women actively engaged in the work of the University, but the number of such women currently is inadequate for the task at hand. Unless women are appointed to senior administrative posts throughout the various offices of the University, and to the faculty in significant numbers, Yale's pervasively male ethos will continue to prevail. Women should not be forced to fit into an environment created for men. The environment must adapt so that it becomes comfortable for all its members.*

Let's look at the health services. Yale reported that the absence of gynecological services on the campus was a big complaint during its first year of co-education. Have any provisions been made at Notre Dame to secure a gynecologist if such a complaint is lodged here? The admissions procedure into the infirmary has received a poor grade from some of the women presently at Notre Dame. A degree of privacy should be guaranteed to any student with health service needs when he or she enters the infirmary.

Security is another area to look at. Is the lighting on campus adequate? How about establishing an escort patrol of students who can be reached by a phone call on a 24-hour basis? And if the comment made by the officer above is any indication, perhaps we should carefully consider a special orientation program for the department.

**C**OUNSELING should be a critical concern at the co-educated Notre Dame. Three hundred and twenty-five women are going to be surrounded by forty-eight hundred men. They will be a novelty at first. Once the aura wears off, they will be scrutinized closely by faculty and students alike to see how they react to the deplorable competition existing in the academic and social milieu here. The pressures on a Notre Dame woman will be

## ---john barkett

great and the constant reminders of "maleness" in Badin and Walsh Halls will not ease these pressures. And, to repeat again, these women will be crusaders, and the odds of success they face seem to me to be just a little better than the children in that disastrous crusade. Counseling is, therefore, a crucial need.

There are many levels of counseling. The hall directors in Badin and Walsh share the center arena with their 325 residents. They must be qualified counselors and competent administrators. They must be "young enough" to earn the love and respect of the women, but "old enough" to fight the N.D. bureaucracy that creates the terrific time lags from approval to initiation of action to completion of action here. They must be cognizant of the maleness of Notre Dame and of the precedent-setting role all Notre Dame women share. And like all rectors, they must be allowed a reasonable flexibility in helping the students run their halls.

In another arena are the resident assistants. The criteria for selection should be the same for all resident assistants, but those chosen for the women's dorms must be *fully* aware of the situation they are in. Perhaps an effort could be made to find women with more counseling experience than usual in a resident assistant.

Of course, there is academic counseling, referred to above, but there is room for improvement in that field with or without co-education. And career advising takes on added significance now. To quote from the Yale report,

*If equal employment opportunity for women is to be given anything more than lip service, their career counseling must be undertaken seriously and sensitively. It is important that women should be appointed to the staff.*

*Students of both sexes will readily agree that education is not something which may be confined within the walls of any campus; with encouragement, they will view summer jobs, internships and leave of absence occupations as a chance to test tentative career or professional commitments. Without this encouragement, many tend to leave planning until their senior year. At this late date, they first succumb to panic, then may seize on the first job they manage to hear of; or, belatedly and without strong motivation, they may apply to a succession of graduate schools in the effort to postpone the issue.*

WITH more and more students in search of non-traditional occupations, a serious effort should be made to provide them with leads. Barnard College Placement and Counseling Service has pioneered in this endeavor. The Cambridge Institute directs a wide program of "action for social change"; both the Boston regional office of the Friends' Service Committee and a group in New York City issue periodic listings of "Vocations for Social Change," and try to match applicants with openings. Yale students could profit from a systematic attempt to keep in touch with all phases of this growing-edge of activities.

The needs of women in the residence halls is another area we must look at. How much closet space has been allowed? Will the mirrors in the halls be lowered? Will full-length mirrors be installed? Will shelves be installed in the bathrooms? How about shower curtains? Will laundromats be provided? If so, how many?

Who is going to handle Freshman Orientation for women in Badin and Walsh? The first few days here could be the most profitable ones the women will enjoy at Notre Dame if they are oriented honestly to the agony and promise of the co-educated Notre Dame. To underestimate this period of time would be a grave mistake by all of us so vitally concerned with making the transition to co-education at N.D. as "problemless" and healthy as possible.

What about rules and regulations? Visitation hours seems to be the "controversial" one at issue here and I would hope the hall directors and resident assistants and all women residents will tackle that question and all hall regulations within existing limits, of course, during or immediately after orientation. We have the opportunity of a lifetime here: to put all the theories about an ideal hall community to work in two new communities. I hope we take advantage of it.

What type of hall government should be established? The Hall Presidents' Council and Student Government certainly can be of invaluable service in this regard. Is there a model constitution that could be provided the women?

There are other questions students should look at:

What arrangements can be made for interhall sports competition?

Should an escort system be established?

What type of interaction with St. Mary's women will

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## perspectives

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# re-thinking the political

We have witnessed in modern times and in recent years the corruption and trivialization of the public realm and the consequent withdrawal into privacy and intimacy. Martin Heidegger has expressed the altogether pervasive modern perception of public life when he claims that the light of the public darkens everything. This withdrawal is understandable although unfortunate; it means that we generally ask too little, indeed almost nothing, from public life and expect too much, indeed almost everything, from private life. Such is surely the movement, whatever its pace and progress, a movement which may leave political life to the corrupt and the quixotic and consume private life with unqualified demands for meaning and fullness beyond its scope. What is at stake in such a movement is not a particular political issue but the political dimension itself.

One might ask whether serious, long-term engagement in political life is already irrevocably passé and if not, what the sources and aims of such engagement might be. One might wonder what would have to enter the public realm, what would have to be held up and hoped for, for the approaching presidential election to be challenging and compelling for what is best rather than for what is worst in our common lives. As matters stand, five or six million newly enfranchised youth may only widen, rather than fill, the gaps left by their disillusioned and spiritually disenfranchised fellow-voters. That one or other party and candidate will win is predictable; whereas it is quite possible that our country will know only unyielding night for still another four years regardless. It is this darkness of long-settled moral fatigue and confusion which calls into sheer questionableness the peculiar claims of any likely candidate and which formulates *the* political issue: engagement in or disengagement from the concerns and responsibilities of political life.

It is to this decay of the public realm and the consequent withdrawal from political life into private life, or to the same problem variously formulated, that public debate ought to address itself. What this suggests is the location and scale of the problem, the range of the crisis—i.e., that it encompasses the whole of political life rather than a part or dimension of it. The question for many is not a specific malfunction or misdemeanor which complicates involvement in political concerns, but

instead a general collapse or pervasive misconception of political life which precludes or at least questions the integrity and significance of any involvement at all.

Further, I might suggest that not only engagement in political life, but also the character and quality of that engagement is a critical matter during the remaining months prior to the primaries, conventions, and the election itself. The public realm and political life have been periodically renewed and illumined by the play of false lights and the shouts of empty voices. Apathy and despair are occasionally vulnerable to brief amusement and curious excitement, which is to say that garish political spectacles always have their captive audiences. Perhaps words of caution in this regard would be appropriate. One might ask, quite generally, what form and degree of integrity is proper and necessary to a political campaign, a summons to political life. One might ask whether there might not occasionally be greater defeats than losing.

Whether unfortunate or not, it is descriptively accurate, I think, to say that for all but a small fraction of citizens, political life is cyclical and approaches a significant level at best once every four years. In an election year, involvement in political life, at least to the point of attention and discussion, is ordinarily widened and intensified. However, it is questionable whether that attention and discussion are illuminating, edifying, and enriching, or even any longer interesting. What are the appropriate, as distinct from the actual, concerns of contemporary political life? What would have to be discussed and resolved upon to allow for intelligent and moral participation in public life? It is my perception that it is particularly in an election year that the appropriate concerns of political life are trivialized and perverted. Caution, strategy, theater, and divisive pressure replace honest, serious debate. With an illusion of clarity and decisiveness—which is merely an imposed confusion of issues and reduction of options—each voter is encouraged and left no alternative but to calculate his immediate self-interest. For there are many whose hopes and expectations have been reduced from public to private, or from common to personal, dimensions. Can one any longer speak of or hope for national decency, honor, integrity, justice, meaning, or peace? Or have these become necessarily private concerns able to be raised and resolved at best within the confines of

## — robert meagher

an individual life or of a small communal nucleus?

It is perhaps surprising and surely unsettling how common is this sense that American life has in some pervasive way broken down and ceased to function with minimal adequacy. One might argue that a decent, hopeful private life is still possible though impoverished, while others would deny this and suggest that private and public life, the life of the part and the life of the whole, are so inseparable that the individual life is necessarily cast into the darkness, confusion, and polluting stagnation of the streams of our common life—which have ceased to flow.

Men surely differ in the formulations they would offer for the distinction between the public and the private and for the appropriate relationship between the two. However, most generally, all would assume, I think, that in a sound, vigorous nation there would be a harmony between public and private concerns, a well-suitedness of the one to the other. National well-being and unity would seem to require that the life of the individual find his bearings, support, recognition, and even completion in the life of the community. Our own national experience, quite to the contrary, points at least for the moment to a radical disharmony between the public and the private. Public concerns appear at worst antithetical and at best indifferent to private concerns, to the individual's concern for a lighted space in which to live a decent, full life. It is this quite available, in fact unavoidable, experience of the sundering of the public and the private to the point where it seems that one must opt between them (unless, by chance, one's own most personal leanings are in the direction of public life or unless, by design, public life is diverted to personal gain) that occasions these reflections upon *the political*—that point or space where public and private converge and converse.

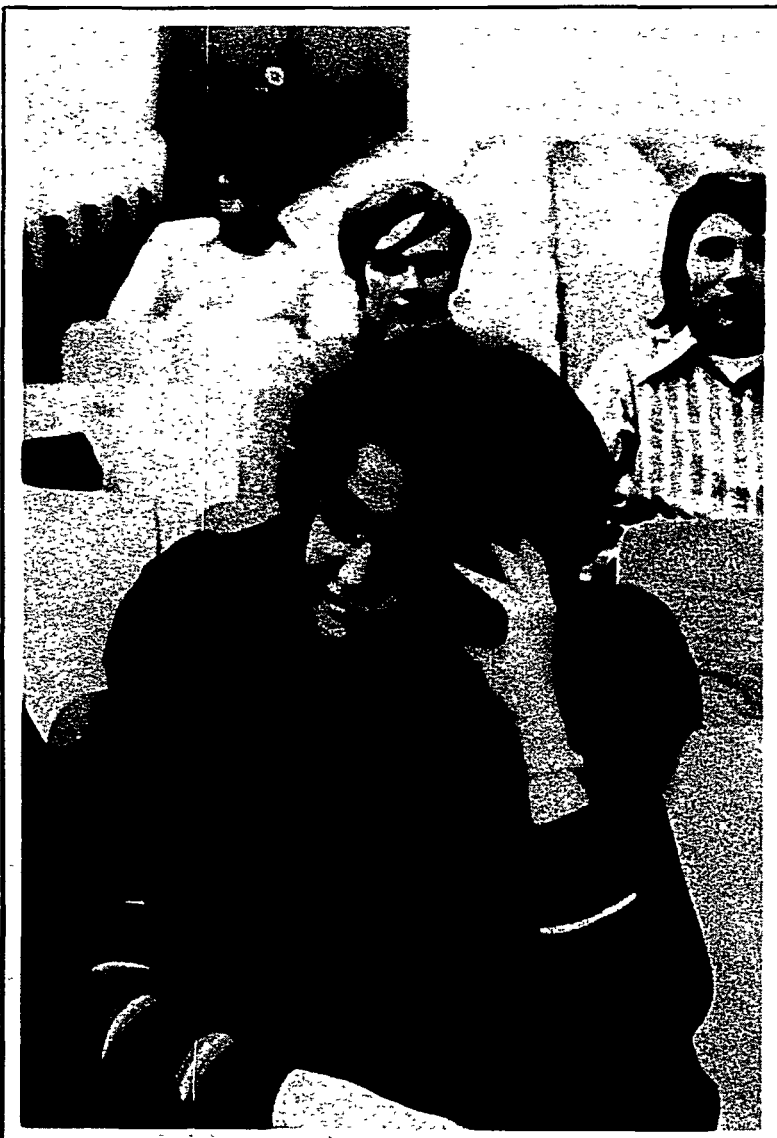
In one of the most brilliant reflections upon the political in our tradition, Sir Thomas More presents Utopia as a state in which all things are common and nothing is private. (Contrastingly, it might be argued that in America all things are private and nothing is public.) In Utopia, what is central to and effectively constitutive of its political life is shared deliberation regarding *the pre-eminently public thing*, the comprehensive good which is most properly common and thus most properly the concern of the common or public life

of all Utopians, namely, happiness, fullness, or well-being (all attempts at the Greek *eudaimonia*). *The political activity*, then, is seen as the essentially communal endeavor to understand and articulate human well-being which is presumed to be *the public thing*, the *res publica*. (Again, in clear contrast to this, is the American, not to say exclusively American, consecration to the essentially private character of happiness in conception, articulation, and realization.)

The task, it seems, of responsible candidates and political spokesmen, particularly in an election year, is to attempt to expand the meaning of the political to its appropriate scope and to inquire into the properly political, to inquire into the *res publica*, the common thing or things the possession or anticipation of which constitutes and nourishes our common lives.

*Robert Meagher is an Instructor of Theology. He received his undergraduate degree from the University of Notre Dame and a Master's from the University of Chicago.*





way. It's a feeling. A woman has a very special part in the creation of another human being. A man can, but only for a moment, everything else is the woman. You can physically create as well as intellectually or artistically. Knowing that is a very powerful and frightening awareness. Someday there will be little people—from you, what else can you say?"

"To be a woman. . . ." This seems to capture the spirit of the new Notre Dame. I guess that is what this whole place is all about. The question that needs to be asked with the 'new era' of Notre Dame education is probably the same question that started it all 125 years ago. What it is to be a human being?"

Maybe along with improved security and new plumbing can come the old awareness of an old question that is too seldom asked. Possibly the school should add a few more semesters of Philosophy and Theology, and maybe a few more seminars, and then we can all talk about the problems that must inevitably shape our lives. If perhaps, at Notre Dame, we can all discover what it means to be a person, then we can answer what it means to be a woman, what it means to be a man.

It would be impossible for this or any other article to pretend to present an accurate appraisal of the feelings of women who will be entering Notre Dame. The women quoted above offer varying perspectives, but there are many other opinions which remain unvoiced. It is essential both to probe and question the ideas which have been expressed and to search out the voices now silent.



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there be?

What will St. Mary's students' attitudes be toward Notre Dame women?

What social arrangements will be made for St. Mary's and Notre Dame women and men in the hall orientation programs?

What will the attitudes be toward women in inter-collegiate sports competition?

**P**ERHAPS the most important questions confronting students particularly are: what is the Notre Dame man's attitude toward womanhood, toward femininity? What should it be? Don't many men consider them objects, instead of persons—an outgrowth of the pervasive male-ness that exists here? And will the myth that all women from St. Mary's are stuck-up be applied to the Notre Dame "woman"? It seems to me that just as orientation will be an important time for the women, it will be so, too, for the men—freshmen *and* upperclassmen—if these questions are to be answered. Rectors, resident assistants, and hall orientation chairmen might provide an invaluable service if they would force their hall residents to forget all the myths and the complaints about the social atmosphere and to face the very real presence of women—a new form of human being to some—on this campus. Campus ministry, student government, and the counseling center might want to help the hall staffs in this task. Present the men with the difficulties the women will *not* encounter if very thoughtful soul-searching precedes the assaults on Badin and Walsh.

Before I conclude, I would like to suggest the creation of a Co-education Office under the Provost or President. The head of the office can be an ombuds-woman, helping to resolve problems or investigating complaints. She could be someone to talk to, someone who will listen and act, someone to show that women are wanted at Notre Dame.

**T**HERE are many projects she could initiate, too. Starting simply, she could tip off the tailor shop and shoe shop that women will be living on the campus in September. She could be in charge of the ongoing evaluation of co-education at Notre Dame, preparing periodic reports for the Provost and President and maintaining contact for comparative purposes with other recently co-educated institutions (Princeton, Yale, Wesleyan, Vassar, Connecticut College, for examples). She could meet with women students from both halls,

all classes, and all colleges who could serve her in an advisory capacity. Certainly, the persons most knowledgeable about the problems and needs of the women are the women themselves. With the cooperation of the Student Union Academic Commission (unless funds could be found elsewhere), she could initiate a seminar program similar to the one at Yale which appears to have met much success this year with its four goals:

*... to support the aspirations of Yale undergraduate women in regard to their careers or occupations after college; where goals are unclear, to stimulate thinking which will help clarify them; to counteract to some extent the scarcity of female role models on this campus by importing distinguished women speakers from outside; and to bring Yale women out of their isolation from each other and into a fruitful exchange with their peers and with the women invited to talk with them.*

The fourth goal would probably not apply so much here, since the women will be concentrated in two halls.

One last quote from the author of the Yale report, who incidentally heads their Co-education Office:

*At a time of budget cutting and staff reduction, particularly, it is easy to rationalize that nothing special needs to be done for women students. Provided the President and Provost impress the University community with the fact that Yale has a serious commitment to its women students, faculty, and staff, I believe that existing inadequacies can be overcome. Support from the central administration is particularly necessary in the absence of substantial numbers of women faculty and administrators.*

I have not exhausted the questions and needs and problems that must be looked at in a co-educated Notre Dame. Nor have I adequately elaborated the many topics I discussed above. I hope, however, that I have enlightened you to the point that you—all of us—will begin preparing immediately for co-education at Notre Dame.

John Barkett is a senior Government major and is presently the Notre Dame Student Body President.

The Scholastic offers this space each issue to any member of the University Community. The opinions expressed herein do not necessarily reflect the opinions of the Scholastic.

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# perspectives

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## just past puberty

On a dark, cold February, in itself like many others, a Notre Dame man proposed marriage to a young woman. Recognizing a primitive sincerity, she politely, but insistently, demurred. All was lost; the devouring cold rushed in. Desperately, pleadingly, he grasped her hand and placed it on his loins. Confused, uncertain, she hurriedly left the room and the Notre Dame man was alone.

"Groin me, blow me, ream me, did you get any?" Such at times is our common discourse. Granted, strange as it may seem to our elders, these terms are often bantered among friends; yet their constant repetition suggests more. Perhaps, such discourse, if we think about it, reveals more of our character than we might be willing to profess publicly.

One frequently hears the complaint that Notre Dame is the home of male chauvinism and sexual immaturity. Every floor in each hall probably has its own incredulous examples. Yet, is this surprising? In the residence halls, old age and its respective wisdom consist of a mere twenty-one years. In most cases, the immediate experience of manliness is the one that has just passed: puberty. Everyone is at least implicitly aware of the fact that the men are divided from the boys in terms of the length and thickness of their penis. "Mine's bigger than yours" seems to be the essential indicator of manly virtue. Yet, there is a further step. To be a real man, you must not only have the world's greatest prick, but also you must use it. "Did you get any, get your rocks off, get laid." Our common vocabulary in this area betrays us. Most of our words imply a strong element of manipulation and refer to a private, singular pleasure. Does anyone ask if the woman achieved orgasm, or even if it made a difference if the object were a woman or an animal, let alone if the particular woman mattered? The essential thing often seems to be "getting one's rocks off." Such is the extent of our objectification of

women in our individual, lonely searches for the perfect piece.

Ironically, violence is defined in the Non-Violence Program as the objectification of an individual. "Make love not war" rings somewhat insincerely in context. Could it be, if we think about it, that many of us have personal Viet Nams? Yet, perhaps this is not really strange. Would it be different on other campuses? When old men are twenty-one and the immediate experience of manliness is puberty, what can one really expect? If our common discourse does in a way betray us then we—all of us—have a problem. While calling ourselves men and masquerading in men's bodies, perhaps we don't really know the first thing about what it means to be a man. Ironically again, perhaps some of our friends have died men's deaths in Viet Nam while sharing our predicament. Perhaps we can raise this question in some of our seminar classes—Freshman Seminar, Collegiate Seminar, Theology and Philosophy. In our collective ignorance to whom can we turn?

It might be wise to ask the older men among us what it means to be a man. Those that have truly made love could possibly teach us that all the heavy breathing and technical manipulation is for the one moment of pre-creationlike stillness, when two friends that are a unity cling together in the embrace of wholeness. The new Notre Dame women could possibly teach us the same thing. Yet the answer that would come closest to the truth could just as well come from a CSC. It is somewhat tragic that we don't understand them: who in his right mind would live without sex and money? Real men don't live that way. . . .

*The author is a Resident Assistant in one of Notre Dame's dorms; he agreed to withhold his name at the suggestion of the editors.*

On February 17, 18, 24, 25, 26, the ND-SMC Theatre is producing *Judas Christ*, the first full-length play of a young writer, Michael Rehak (whom some may remember from his five-month run playing the bartender at Nickie's). The production of an established play, the sort of event usually offered at collegiate theatres, is rather like moving a ten-year-old child to a new school; the main idea is to discover new virtues to enhance while protecting the essential victories of the past. But attending the premiere of a new work is an event of heightened promise, it is watching a real birth. And attending the production of the premiere work by a new playwright is watching the birth of a first son.

Any theatrical production is an act of hope, but at such a dual debut, the possibilities of renewal are tripled. However, the avenues of appreciation become significantly tripled as well and the only way for the audience to avoid premature rejoicing or unnecessary dismay is to recall the three styles of victory which can occur singly or in consort at such a debut.

The first question is the playwright. Can he really be what the name implies, a maker and shaper of plays? This is largely a question of the techniques of the theatrical form. In the present age of fluid conventions the precise name and number of these techniques are not easy to delineate, but basically it is a question of speaking through scenes; taking some set of people and conditions as premises and then proceeding through some regular style of demonstration to portray a conclusion. The clearest examples of this type of mimetic argument appear, almost in slow motion, on afternoon television. Objections can be made to the intellectual implications of *Secret Storm* et al, but not to the elementary grasp of the techniques of dramatic argument which they display. It is no accident that such fine modern playwrights as Harold Pinter and Tom Stoppard have a lengthy list of "soaps" associated with their early careers. Learning to write in scenes, even soap opera scenes, is learning the playwright's alphabet.

The playwright must not only speak in scenes, but the scenes he chooses must be practically theatrical. They must be designed to speak effectively in the rather narrow confines of time and space available in the living theatre. Removing a protagonist in flaming midair between two 747's or cataloguing 24 hours in the history of the Statue of Liberty may be options available to a moviemaker but they are denied to the playwright by the rigid demands of his medium.

A simple statement of the elementary requirements for real play-making tends to make the task appear ridiculously easy. In reality, however, the ability to speak in tight, fluid scenes is as rare and promising a gift as a gentle, rapid touch in a pianist or a wide range and good ear in a singer. To find it at a premiere is to find a child with strong, supple muscles and bones.

The next question is the matter of the play itself. Any play which offers, as this one does, to deal with Jesus' last days, takes up a myth which has become embedded consciousness of a culture for over twenty centuries. It is unavoidably dealing in images whose

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inherent power is enormous. The entertaining sleight of hand which is farce is almost impossible with such strong images. The shallowest interpretation they will bear is probably the grim farce of a detective piece. If the play chooses to do more than fit together the causal links of a deadly puzzle, it must face the serious questions about the meaning of death, hope, and love which are tied up in the crucifixion myth. The audience has a right to expect that the play will clearly and honestly display the dreams which move men to publicly live and die. It must pointedly ask and answer questions about the motives of some of the most enigmatic men in history: about fishermen-conquerors and carpenter-gods.

The number of plays which seem to capture the essence of the human psyche can be set out on a short list. The number which firmly catch some main portion of our dreams can be gathered in a list only a few times longer. Any sign that *Judas Christ* might evolve into a candidate for either list is a victory for a dramatic culture slowly dying of malnutrition. No play, of course, is likely to premiere polished and finalized. All that is really necessary is that the child have sharp vision and accurate ears.

The third aspect of a double-debut is the production itself. This certainly is the theatre which the audience is most accustomed to examining. It involves all the questions an audience asks itself when it leaves the theatre. Did the costuming, the lighting, the setting, the movement, the line readings fairly and imaginatively reflect the possibilities which the author seems to have suggested in the text? A play survives from day to day only in skeletal form, in sketches and plans and texts. The art of incarnating those outlines is what occupies most of the workers in the theatre. At a debut it is especially important to differentiate their work from the work of the author. Is there imagistic chaos (or order) because of a clumsy (or incisive) directoral hand or because of a muddled (or enlightened) authorial imagination? Do critical objections to characters arise from artless representation by an actor or from the banal things he is asked to present? In an art as communal as theatre it is often difficult to tell where the primary causes really lie, but careful attention to the spoken text (which is the author's primary contribution) can provide some useful hints.

One of the most exciting things about the art of drama is that no production is actually definitive for a particular work, and certainly no first production should be expected to offer a definitive view of a play. The most we should hope is that a premiere production can highlight a script's best and most promising features.

The ND-SMC Theatre, by producing *Judas Christ*, is creating theatre in the fullest, most accurate sense of the word. Such attempts are all too rare in contemporary collegiate theatres, probably because they involve the chance for many more kinds of failure than simple production of "reputable" works. But they involve the opportunity for many fore kinds of success as well. And most important, they offer a sign that drama on this campus is still alive and fertile.

—mark o'connell

## "play loud," it says

Before B.B. Blunder, life had settled into the dull drone of everyday existence. My car was on the fuzz; I couldn't get a date for the big concert; the cat had just run away. Having heard B.B. Blunder, things have changed immeasurably. I cruise around town in my new sports car, dine with beautiful women and throw the best cocktail parties in town.

By now you must be wondering: who the hell is B.B. Blunder? Well, a couple of nights ago my housemate staggered in with this new album he'd just won. A quick look at the cover and we suspected that it couldn't possibly sound as schlocky as it looked. It didn't. The cover and inside cover are generally reminiscent of the Airplane's "Volunteers" album of a few years ago.

B.B. Blunder, the band, is composed of Kevin Westlake, drums; Brian Belshaw, bass; and Brian Godding, guitar and lead vocals. As B.B. Blunder the musical entity, they are a very tight, competent group that plays a kind of lyric rock that has at its roots basic rhythm and blues.

I gather that the group is British and for all I know they might be a smash on the continent. At least they should be. Although their album is on a level with the best of the year (somewhere between The Who and the Moody Blues, if you're into comparisons), it's not hard to see why they haven't had much success in the States. While there are many fine tunes on this album, there aren't any that would fit the daily AM play lists. For an established band this isn't anything to worry about, but few new bands can make it without sufficient radio air time, especially in the early stages of their careers. It keeps them in the public ear until they're finally noticed. So much for the drivel that goes down as music over the AM waves; back to the aforementioned fine tunes.

There are more of them on the second side than the first, which is no putdown of side one. All of them are very good. "Seed" (Play loud, it says. We did. They did. That did it.) features some excellent harmony by Brian Godding and Julie Driscoll as well as

the generally fine playing of the rest of the group. "Put Your Money Where Your Mouth Is" (Right Between The Cheeks) is an old-fashioned rocker that reveals a new side of the band. "Rise" is the best song on the album as far as I'm concerned. It opens with Godding's gently strumming electric lead, accelerates slightly as the rest of the band comes in, singing, then winding round and round into a long instrumental where all three trade off some great solos. Belshaw is a perfect complement on bass and Westlake drives them all from behind his drum kit. Just about everyone gets in on "New Day," subtitled "A Philosorock Special." The Stones' Mick Taylor plays slide guitar, Brian Auger at the piano and everybody—I mean old ladies, friends, relatives, children, roadies, technicians, cohorts, accomplices and office boys—joins in for the chorus. A lyric, joyous song done in the best beltin' gospel tradition.

Side One has some pretty decent cuts on it though it is generally not as consistent as the flip side. "You're So Young" and "Rocky Yagbag" (An Irish Sex Thriller) are outstanding with Westlake doing some interesting percussion on the latter. When this band cooks, which is most of the time, their music is always excellent and sometimes innovative. The weaker cuts are largely the result of overproduction, such as the addition of the horns on "Sticky Living," rather than any weakness within the band itself. They are at their best as a hard-driving trio, although it should be noted that Julie Driscoll's vocals add much to the songs that she is on.

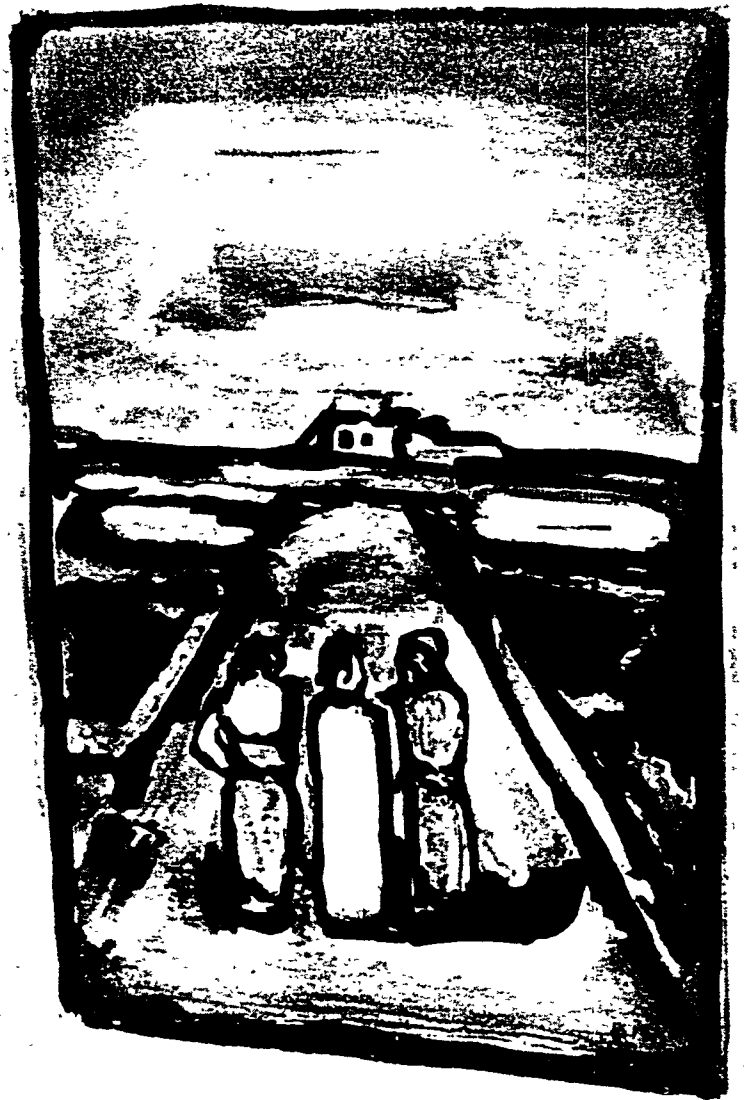
So now you know all about B.B. Blunder. Except that you've never heard the album and aren't likely to unless you get out and order it. So here's an unsolicited plug: they record for Polydor, 1700 Broadway, New York. Your local record store (even the, ugh, Bookstore) should be able to handle it. So much for the promo. So long, and bless you, Blunder, wherever you are.

—casey pocius

# captive despair

At the command of Pope Julius II, Michelangelo began carving what was to be the greatest tomb since the time of Hadrian. The intensity with which he threw himself into the work can be known only to those with artistic passion. But when Julius took him from his work prematurely, to paint the Sistine Chapel, his talent was again transformed into an exploitable affliction. He left behind, however, an unfinished piece that articulates his deepest troubles: the Captive. The male figure is struggling to free himself from the virgin rock that covers more than half his body. The creative vocation that promised to free Michelangelo's soul, but was crippled by the caprices around him, led him to image this battle in marble.

This same captive despair is reasserted, over 400 years late, in the graphics of Georges Rouault. The centuries have worn the Captive's energy, and in these new figures we see tempered disillusionment. Rouault's vision may have been a little less metaphysical than



Michelangelo's, and his talent less glorious, but his religious zeal was as intense. In the passionate simplicity of his almost caricatured subjects, he despairs for the lonely and abused, and celebrates that which binds men together. The figures emerge from a shroud of darkness, either to reflect the cold light of an inhumane world, or to radiate the subtle peace of a divine grace. Those subjects of degradation have heads tilted violently upward, as though gasping for air. They are cloaked in shadow. Those with a noticeable hope in the midst of the gloom are in humble contemplation, their faces illuminated.

Our response to the ugliness he portrays is a sympathetic one. In his studies of the Crucified Christ, we are moved to pity those who sustain a faith in the goodness of men. In his later etchings using aquatint color, his people are ironic in their festive moods. Presented at the beginning of this century, when world wars had not yet tarnished the gleam of aestheticism, his works are unique in the moralistic import they contain.

Perhaps Michelangelo dreamed of a day when his captive soul would be free. Perhaps Georges Rouault spent the night in the same way. It makes no difference. Such creations of art are reminders of our daytime nightmares.

—p. christopher krieg





# the eye akin to the ear

Robert Duncan, while calling himself a derivative writer, is one of the most imaginative and complete poets in America today. Duncan openly acknowledges that he draws his art from the resources of Stein, Williams, and Pound; borrowing also from Zukofsky, Olson, Creeley, and Levertov. Possessed with an exquisite imagination and a very personal mystique, Duncan has published 23 books of poetry and prose, and can afford to acknowledge his credits.

Duncan is a personal poet, using anything as inspiration for his craft. However, it is this magnanimity which makes Duncan a poet for our time.

Working in words I am an escapist; as if I could step out of my clothes and move naked as the wind in a world of words. But I want every part of the actual world involved in my escape.

Instead of concluding in the orthodox sense, Duncan's poems unfold in gradations seeming to reach toward the end of a natural arc.

I enter the poem as I entered my own life, moving between an initiation and a terminus I cannot name.

For Duncan a poem is not a stream of consciousness but a place where after entering, the poet can obey and record a kind of automatic imagination. What inspires Duncan is the specific process of becoming inspired and making a poem. His method of composition is gathered to him and his poetic scholarship and inextensibility are quite admirable in an age of scrappy creativity.

Duncan is master of the music of poetry. As sound changes so does poetry. It is the celebration of an event in process. He celebrates it in an open-series poem, "Structures of Rime"

The Fire Master waits always for me to recall him from a place in my heart that is burn'd or is burning. He comes to my mind where, immediate to the thought of him, his rimes flicker and would blaze forth and take over

In his vehicle of words Duncan has revamped the language, making the eye's focus akin to the ear's. He has summoned modernity and antiquity to the call of meter. Duncan's metrics are extremely various, extending from tight lyrics to looping paragraphic structures; yet the ear detects in them all the *ostinato* of the standard iambic, and the falling intonation of liturgy; the masculine and feminine of our poetic tradition.

My mind a shuttle among  
set strings of the music  
lets a waft of dream grow in the daytime,

an increment of associations  
luminous soft threads

the thrown glamour, crossing and recrossing,  
the twisted sinews underlying the work.

Duncan, although not a protestor, emerges from his literary Eden to comment on social disorganization. He manages to merge protest and art: a difficult marriage. He writes of the possible horrors of modern warfare in "The Uprising" . . .

And men wake to see that they are used like things spent in a great potlatch, this Texas barbecue of Asia, Africa, and all the Americas, And the professional military behind him, thinking to use him as they thought to use Hitler without losing control of their business of war

Duncan also comments on student unrest in his poem "The Multiversity"—specifically on the Berkeley riots. In these two poems Duncan is writing for the people. I don't mean to say that just because they are more contemporary and accessible they must be better poems. The failure of readers of poetry to come to terms with all of Duncan's art is shameful and lazy; as Duncan has said in "Roots and Branches":

Foremost we admire the outlaw  
law  
who has the strength of his  
own lawfulness.

Robert Duncan has nurtured and cultivated his work that it may bloom with the endless chaos and variety of nature.

—eileen dungan



# a separate reality

*A Separate Reality: Further Conversations with don Juan* by Carlos Castaneda  
Simon & Schuster

The question, "What is reality?" has indeed become a most irritating cliché and excuse for cynicism in a directionless age. Yet it remains perhaps the most intriguing facet of any existential query. A particular emphasis of the question runs a new and exciting path through the writings of Carlos Castaneda.

Castaneda, a (former?) graduate student in anthropology at UCLA, published his first work, *The Teachings of don Juan: A Yaqui Way of Knowledge*, in 1968, and the book has found its way onto the required reading lists of various departments on this and many other campuses. Now Castaneda's second book, *A Separate Reality: Further Conversations with don Juan*, has emerged, and it continues the first work in a way that will probably exist as the closest and most extensive study of the mind of a sorcerer ever written.

At the base of the two works is the bittersweet joy that, two hundred years too late, someone has recognized the American Indian as one of the most metaphysically involved races in the history of man. The total schema of Indian knowledge, however, involves many regional and tribal variations, and Castaneda explores a very intricate and involved one in the apprenticeship of Juan Matus, a *brujo*, or sorcerer, of the Yaqui tribe in northern Mexico.

The first book deals with Castaneda's induction into apprenticeship and the events which mark it: the "meetings" between himself and the "non-ordinary reality" induced by the hallucinogenic preparations of peyote, jimson weed and a species of the *Psylocebe* mushroom. It ends with his withdrawal from the association due to his terror of the world into which he had stepped.

The second book portrays the reintroduction of Castaneda into the apprenticeship, following a three-year absence. This volume deals with more extensive concepts of Yaqui knowledge, the most important of which is the ability to *see*. Although inseparably integrated with all the other aspects of becoming a "man of knowledge," *seeing* is the method of knowing. As an isolated concept, *seeing* is differentiated from *looking* in the Yaqui sense much as it is in the metaphysics of Kant (*Prolegomena to Any Future Metaphysics*), in which *looking* involves perception of the appearance of things and serves as a shield from the existence of things, the perception of which, according to Kant, is limited to God, as God is not bound by space or time. By the same token, in the Yaqui concept, *seeing* is the ability to "tell things apart. You can see them for what they really are . . . a thing is never the same every time you see it, and yet it is the same."

Don Juan goes on to state: "The world, when you

*see*, . . . is a fleeting world that moves and changes. One may perhaps learn to apprehend the fleeting world by oneself, but it won't do any good, because the body decays with the stress." Such a property of perception, in the Yaqui sense, necessitates the ingestion of "the little smoke," a preparation of the *Psylocebe* species. The "smoke gives the necessary speed to grasp the fleeting movement of the world and at the same time it keeps the body and its strength intact."

However, the ability to *see* involves the ultimate realization that the life of a man of knowledge "will be over altogether too soon; he knows that he, as well as everybody else, is not going anywhere; he knows, because he *sees*, that nothing is more important than anything else." The man himself, "upon learning to *see* . . . becomes everything by becoming nothing. . . . *Seeing* has already detached him from absolutely everything he knew before . . . then you'll know that there is no end to the new worlds for our vision."

This can only serve as a glimpse of a system of knowledge, for, as stated, this and the other concepts of the system are interrelated. *A Separate Reality* does indeed introduce the units of the knowledge and explains much of their interrelation, and it does it well and interestingly. However, the greater importance of *A Separate Reality* is Castaneda himself.

In *The Teachings of don Juan*, Castaneda is the educated social scientist, concerned with the structural analysis of don Juan's methods in an attempt to corroborate the knowledge into his own method of rationality and thought. The inability to accomplish this appears to be the primary reason he terminated his apprenticeship.

In *A Separate Reality*, Castaneda slowly realizes the truth of don Juan's assertion that "trying to become a sorcerer by taking notes is as ludicrous as standing on one's head." However, don Juan is determined to teach Castaneda as a result of the concern shown for him by "Mescalito" (the "person" of the peyote plant). The work presents Castaneda's transition from the reality which all of us take for granted into the world of the man of knowledge. It is, for Castaneda, and imaginably for anyone, a difficult and perhaps impossible task to assume the life of a "warrior"; a man not shielded by the actions of other men, but who must choose his own shields and abandon reflective thought of his actions.

Castaneda does not accomplish this before he ends his reportage, but he states, "the events that took place on that occasion (the time of his last entry) marked a transition. They not only closed a cycle of instruction, but they also opened a new one . . ." One can only feel that Castaneda has been successful in becoming unchained from his reason and has returned to learning the ways of a man of knowledge, because, in the words of don Juan, "there is no other way to live."

—john moore

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# coming distractions

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## FILMS

Share in **The Loneliness of the Long-Distance Runner**. Misery loves company, February 25 at 3:30, 7, and 9 p.m., in Carroll Hall.

Take a lesson in anatomy February 25 and 26. **Claire's Knee** will be surveyed in the Engineering Auditorium at 8 and 10 p.m. Bring your lenses.

Cinema '72 scorches the screen with **Barren Lives** February 27 and 28. The emptiness begins at 8 and 10 p.m. in the Engineering Auditorium.

The CAC cries **Gimme Shelter**. Washington Hall provides cover on March 2 and 3 at 7 and 9 p.m.

**Tristana** comes to town March 3. Meet her in Carroll Hall at 3:30, 7 and 9 p.m.

**Ashes and Diamonds** will be all that's left March 4.

The CAC continues its Cinema 72 Series with a March 4 and 5 showing of **Media** at 8 and 10 p.m. in the Engineering Auditorium.

Go to the Engineering Auditorium and spend a **Night at the Opera**. Shows start at 7 and 9:30 p.m. on March 7.

## LECTURES

Law Dean **Thomas Shaffer** queries: "**Is the Christian lawyer a contradiction in terms?** Interrogatives declare themselves at 9:30 a.m., February 26 in the Law Building.

Question: What's the intersection of AC and CRS?

Answer: U and the **Civil Rights Symposium**, February 27, at 8 p.m., 28 at 3 p.m., and 29 at 8 p.m.

**Stanley Hauerwas** says, **Love is not enough**. What is then? Maybe your presence in the Donor's Room of the Morris Inn at 8 p.m. on February 27 will suffice.

**Ezra Stoller** takes a peek at **Architectural Photography** March 1. The door snaps shut and the lecture develops at 2:30 p.m. in the Architecture Auditorium.

Fathom a new angle of the dead and the dying March 2. **W. F. May** drops his lines on **Sacral Power of Death in Contemporary Experience** in the Library Auditorium. Pick them up on March 2 at 8 p.m.

The **Regional Mock Law Office Competition** will be in session March 4 in the CCE. Law students from University of Iowa, Washington University in St. Louis, IU at Indianapolis, and Notre Dame cross and examine at 12:30 p.m.

**Modal Thought in Literature** will be the mode of thought for Boston University Professor **W. Arrow-**

**smith** in his following Ward-Phillips Lectures:

March 6—"The Nature of Modal Thought: A Glance at Gilgamesh and Achilles (*Iliad*: xxviii)"

March 7—"The Modal Nature of Character and Action in Drama: Euripides' *Alcestis*"

March 8—"A Modal Critique of Culture and Politics: Aristophanes' *Birds*"

March 9—"White Men and Red Men: An American Modal Encounter"

Thoughts become words at 4 p.m. in the Library Auditorium.

**Professor Franklin Long's** recipe for the **P. C. Reilly Lecture Series**: First, take the "Proton Transfer from Cyano Carbon Acid: Both Kinetics and Isotope Effects"; second, stir in a pinch of "Chemistry and Society"; and third, add a spice—"Arms Control and Disarmament," whether it be "An International Problem or a National One." Boil and let the pot cool in room 123 of Nieuwland. It will be ready at 4:30 p.m. on March 6, 8, and 10.

Delve into a Qumran Lecture on the **Study of Exegetical Techniques, Especially Midrash, in Judaism Around the Turn of the Era**. Professor **L. Silberman** takes all comers into the Library Auditorium, March 6 at 8 p.m.

Brush up on **Art Works and Real Things** with Columbia Professor **A. Danto**. Step into the reality of the New Biology Auditorium March 7 at 8 p.m.

**Professor J. Snell** journeys back into time March 7 to take a closer look at **Science and Politics in Germany, 1815-1918**. The time machine will be in the University Club Lounge. Takeoff is scheduled for 8 p.m.

**Black Studies** sheds light on the **Socio-Political Conditions and Liberation Movements of the Chicanos**. With power supplied by the American Minorities Lecture Series, **Doctor R. Gusman** flicks the switch in the Engineering Auditorium at 7:30 p.m. on March 8.

The Haynes Forum would like to introduce into evidence the following: first, **Thomas Singer**, as exhibit A; second, his weapon, **Demonstrative Evidence in Trials**, as exhibit B; and third, March 9, room 104 in the Law Building, and 11:15 as exhibits (for) U.

**Doctor Robert Berg** digs up the **Identification of Sedimentary Environments in Reservoir Sandstones** in room 101 of the Geology Building. The excavation begins on March 10 at 4 p.m.

View **The architecture of William Wurster** now



through March 13 in the Architecture Gallery. Also in the AG, March unveils **The class of 1974**—a showing of the work of the current third-year architecture students—and **The Rome studio**—sketches, plans, and details by the students spending a year in the Notre Dame studio in Rome.

The O'Shaughnessy Gallery displays **The graphic work of Georges Rouault**, until February 27, and selections of **Robert Leader's** paintings and drawings until April 19.

Sculptures by **Harold Langland** and **Konstantin Milonadis** interiorly decorate the South Bend Art Gallery and the Local Artist Gallery, March 5-26.

## SPORTS

**Northern Illinois** and Notre Dame make waves in the Rockne Pool, February 25 at 7:30 p.m.

Pins and holds will break my bones, but **Cincinnati** will never hurt me? This answer to this ND grappler's question lies on the ACC mats, February 25 at 7:30 p.m.

The **University of Michigan** icemen cometh. The Wolverines invade Notre Dame ice February 25 and 26 at 7:45 p.m.

**Western Michigan** and Notre Dame kick up the dirt on the ACC track February 26 at 1 p.m.

**Marshall University** and Notre Dame match strokes in the Rockne Pool February 26 at 2 p.m.

**Villanova** and Notre Dame clash on the ACC hardwood March 1 at 8 p.m.

**Michigan State** and Notre Dame draw sticks and skates March 3 and 4 on the ACC ice at 7:45 p.m.

## SPECIALS

A Travelogue, **Wheels Across America**, will roll with Julian Gromer and the South Bend Lions Club. Rev up your motors in O'Laughlin Auditorium at 8 p.m. on February 25.

February 25 and 26 will be the last days to view the last days of Christ with his apostles. **Judas Christ** and company walk onto the O'Laughlin stage at 8:30 p.m.

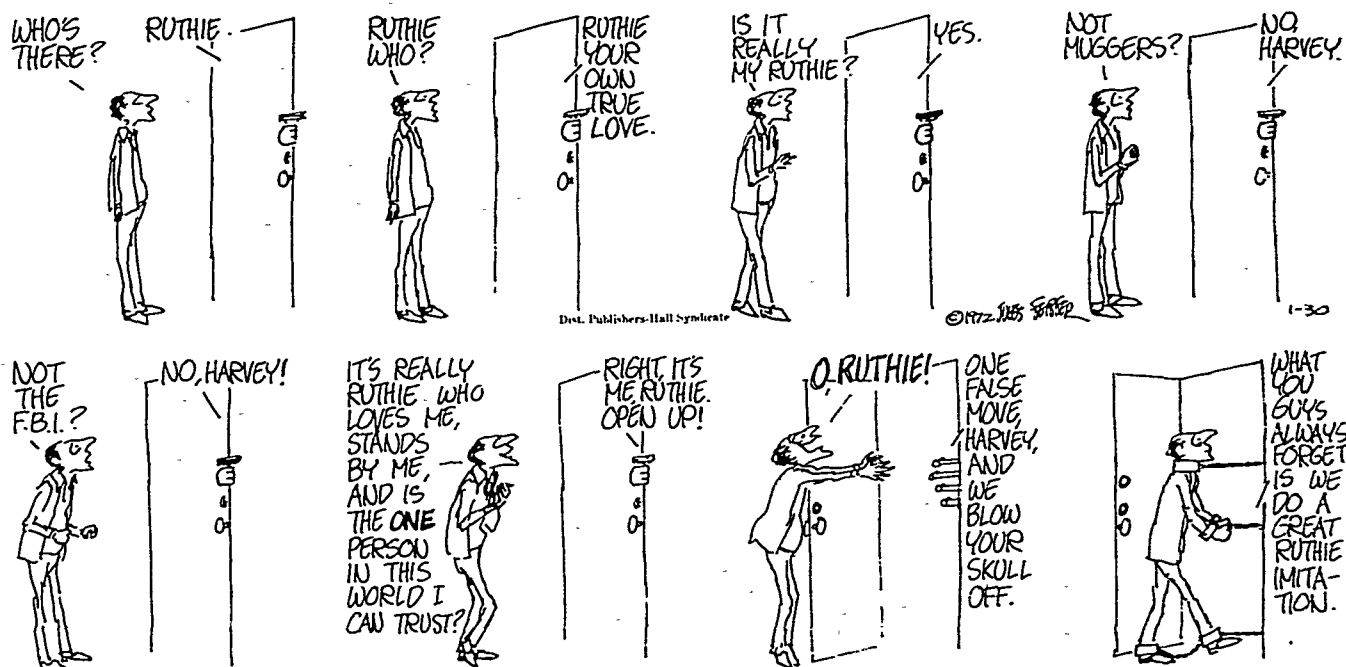
**Roller Derby** bangs and bumps its way in to the ACC. Watch the skaters knock elbows, heads, arms, legs, and anything else they can think of, February 28 at 8 p.m.

Plan to be, not not to be, at **Hamlet, A Planned Happening** in the Little Theater at 8 p.m. on March 3, 4, and 5.

**Andy William** and **Henry Mancini** make beautiful music together in the ACC on March 5 at 8 p.m.

The **Vienna Symphony Orchestra**, with Conductor **Josef Krips**, makes an elevated pit stop in O'Laughlin Auditorium at 8 p.m. on March 8.

—kevin cassidy



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now being accepted for:

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If interested or if  
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or Joe Hotz at 232-1913.

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# the last word

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Within this issue the SCHOLASTIC has attempted to explore a subject which most people at Notre Dame really would rather not talk or think about — the public assertion of homosexuality among men. Reading the recent letters in the *Observer* from so-called "Gay" sympathizers, I was struck by the common signatures: "one who cares." The idea of caring seems to be a confusing one. Often caring involves the pitying of others — I care for someone because I pity him; he is weaker in some respects than I. Yet clearly that isn't the intention of those who signed these letters. To them caring seems to involve a real feeling of empathy and love for other men who are suffering because men are not supposed to be erotically attracted to other men. These letters and the whole presence of Gay Liberation raise the question of manliness.

What does it mean to be a man for those of us at Notre Dame? Some critics cite Notre Dame as a "bastion of male chauvinism." We are often accosted with that assertion and most of us would offer a quick refutation. For me, the phrase itself has become devoid of meaning, but has brought me to wonder what society wants and expects in a man. The first person that comes to mind when I think of the epitomy of manliness in our society is John Wayne. The "Duke" is the type of man who is strong and firm; nothing can penetrate or hurt such a man. He exudes the confidence and self-assuredness society likes to see. He is a *man* in that his strength makes him stand and be unique from all others. Though it certainly would be pretentious and naive to say that all men want to be like John Wayne, it does seem expected of a true man that he be strong and that his strength makes him self-certain.

I am pulled back to the phrase, "one who cares." If one is the man our society seeks to create, then it is hard for such a man to give of himself to others.

Such a giving is a sapping of one's own strength which seems to make one less a man. To such men caring is a form of pity because it acknowledges that others are less strong.

The authors of these letters to other men are clearly talking of a different notion of caring. Their caring seems to involve an empathy and giving of oneself to another who is suffering from a social (conventional) stigma. Such a caring seems to acknowledge that I can give of myself and that I am not so self-certain. Yet how many of us *men* ever consider such a caring to be a manly quality to have in life. More essentially, how many of us are sensitive enough to be aware of others. When we casually gross out a "friend" do we ever consider the possibility that our words might inflict pain in others or can't we even cope with that possibility of pain? When we pass a woman up in the stadium do we ever sense that this girl might really be hurt? Such events happen every day and they seem to be of little significance. Surely, such actions were never intended as being "personal." Why should I as a man be concerned with a person who is hurt by such an insignificant event?

To many at Notre Dame, a member of Gay Liberation isn't really a man and, as such, he can only be seen as abnormal. It may be a very valid criticism that sexual relationships between men are somehow inappropriate to the nature of man, but is their caring for other men, their sensitivity to others, such an affront to manliness? Is it so sexually inappropriate that men acknowledge that they can offer themselves to others? Or is it that one can't be compassionate and truly be a man?

I wonder whether the men of Gay Liberation couldn't teach us a lot about being a man.

—joe hotz





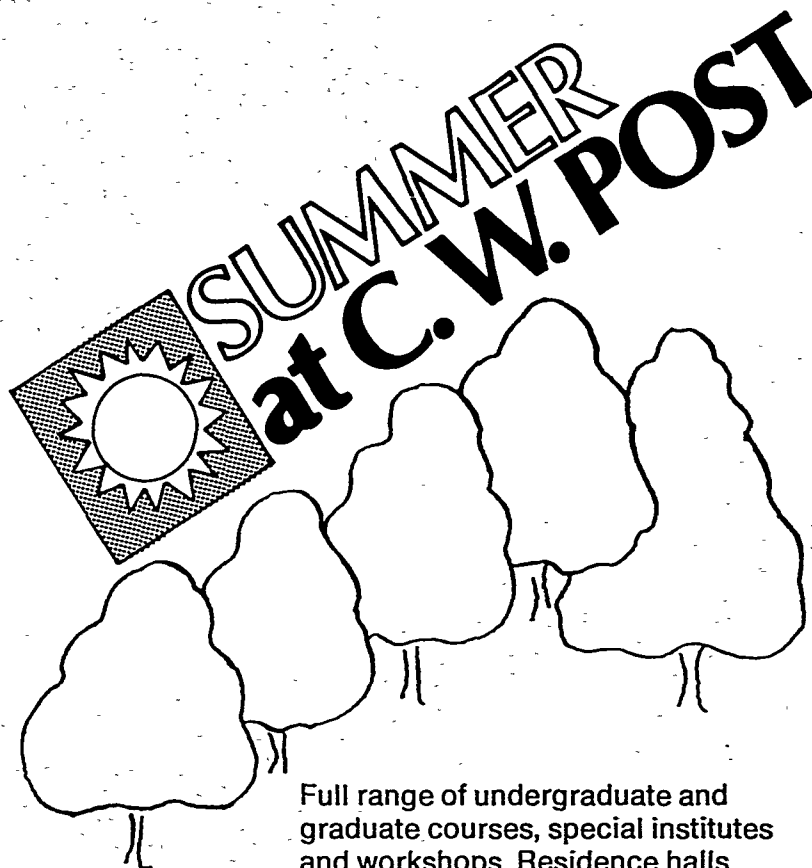
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