How Can You Gain 485 Yards And Lose-Ara

BY TOM CONDON

Until this past Saturday, the spirit world had kept its distance from Indiana. It did not in West Lafayette on Saturday. The big names weren't really Phipps and Keyes, they were Cleo, the muse of history, and Clifton, Laclevis, and Atropos, the Fates.

This group sat in the Purdue section, and, for sixty minutes, conspired to thwart the valiant efforts of Notre Dame's Fighting Irish. The sniveling muse of history brought up 1965. The Irish weekenders recoiled. The muse inquired about 1950 and 1954, years when sophomore quarterbacks, Dale Samuel and Len Dawson had beaten Notre Dame. And the Fates conspired to bring the muse's thoughts into reality. Never had intangibles so much to do with the outcome of a football game.

Kevin Hardy was injured on the second play, something that happened in 1965. Hardy is the line's pass rusher.

If the Irish had been beaten by a superior team, the tale would be easier to tell. But they were beaten by the intangibles, the 'breaks', the important plays that went the wrong way. If they had given up, it would have made sense. But Bleier and his lads didn't give up. They never were beaten by the intangibles, were beaten by the intangibles, you knew they could do it. Phipps turned over from the one, and the afternoon looked beautiful. Azzaro's kick gave ND the lead, 7-4.

The defense next put on a virtual goal line stand, stopping the Boilermakers on the ND 8-yard line. Again the Irish marched, only to have a pass just miss, or a block not quite held long enough, and the drive, which covered fifty yards, was halted. Hanratty was passing with more and more frequency; before the thing had ended, he would have broken 5 school passing records.

The defense held once again, and the Irish this time marched 71 yards, but an incompleted pass stopped them cold on Purdue's four. Smithberger and Martin combined to hold the Lafayette Esquadro one more, but the Irish failed to score, and the half ended with ND in the lead, 7-6.

The Golden Girl strutted, and the third quarter began. The Irish could not move. But Purdue's sophomore Phipps could. "Now's boys charged 51 yards to take the lead, 14-7. A Notre Dame drive would barely get the Irish into Purdue territory. So the Irish moved 94 yards to tie the score. Hanratty had begun throwing to Ron Dusenbery over the middle, and it paid off. Another feature of this drive was a magnificent catch by George Kuntz, good for 41 yards. Phipps was held in check, and the third quarter ended with the score 14-14.

The final chapter began, and the outlook was like that of many Notre Dame games of the past. One thought of the 1935 Ohio State game, that Syracuse game and the 1964 Pitt game. You knew they could do it. Something had to give. It didn't. Phipps passed to Leroy Keyes, perhaps the best football player ND will face this season, and Purdue took the lead, 21-14. Keyes did everything, was everywhere and he was lucky.

The Irish came back again. Hanratty had a 27-yard touch-down pass to Paul Snow to tie the score. You knew we would win. The spirit has been slightly deficient this year, but you knew it would return to normal after this close win. It will, anyway.

Phipps passed to Bob Baltezr for a 31-yard touchdown, and this time the Irish couldn't retum. Two passes were dropped in the end zone. The Boilermakers took this gift from the Fates and hid it in the ground. And it was over.

"You must organize to survive," said Joyce. "You have a lot to say about what goes on, but you are not the leaders in the South Bend area. "Every time a leader is spotted he is made ineffective by the press," they said. "They get in the leader's way."

"The movement disintegrated because the Negroes and poor whites had looted side by side by side by side. "Black Power" has overtones. In Detroit blacks and poor whites had looted side by side. "Black Power" has overtones.

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The Action Student Party platform for the upcoming Student Senate elections was drafted by the ASP at a party meeting yesterday afternoon. The platform will be prefaced by statements concerning the nature of the Catholic university, student self-government and academic reform. The platform will also contain specific planks on the rights of students facing university discipline, student control of the Huddle and Halfway House, and the problem of "unfair practices" by the Huddle and the Bookstore.

Party co-chairman John Sherry outlined four factors that will be included in the definition of a Catholic university currently being drafted by a committee. A university, the ASP believes, is a community of scholars, has a universal quality, is open to the truth, and because it is Catholic, has a Christian character.

On the basis of this statement, the ASP believes that the students should have the right to govern themselves as a community just as the Administration governs the University. "...the laws that govern any community in the area of student affairs outside the classroom," the ASP platform says, "ought to be drawn from and be enforced by, the students."

The party's new vice-chairman, Murphy Flacks for SUMMA

When the Summa bandwagon goes from the city to the... Kwanians. Rotarian and Knights of Columbus will be Student Body President Chris Murphy who will attempt to explain how each objective will affect, help or hinder, the Notre Dame Student. Murphy feels this is a great change on the part of the Administration. "They are recognizing we're here," he said. "Previously the administration did everything and presented the student body with the finished product, now they are allowing the student body to help."

A further sign of the advancement, Murphy says, is that he has been granted permission to talk to the lay board of trustees. He plans to tell them Summa will "Either explode Notre Dame and take all catholic education with it or it will give this University a chance where it has never competed before."

He says he wants to be asked, "How is John Donnell doing?", not "How is Hynes?"

After talking to the Rotarians Chris Murphy will head to Rensselaer Polytechnic Institute to attend a meeting of international student leaders. The conference, called Identity 67, will be held October 18-21. Notre Dame is the only catholic school invited.

Don Hynes, explained that the ASP did not wish to tell the administration what to do in the area of student rights. Rather, the course of a formal hearing. In reaction to the Stephen Hargan case, the plank also asked that no University disciplinary action be taken against a student on a matter pending in civil or criminal court. The party is asking the Administration to let the students rule themselves.

The statement on academic reform asks the University to recognize that all the elements in the academic community, including the students, should have a voice in academic policy. The specific issues included in this plank are cut policy, pass/fail courses, and curriculum reform.

The ASP also adopted two resolutions aimed at insuring student rights when facing University discipline. One plank would have Student Government establish a service to provide counsel for accused students.

The second resolution was a Fair Discipline Code sponsored by Lenny Joyce. The plank "demands that no disciplinary action of the University bear evidence against any student in a manner repugnant to the principles of Anglo-Saxon jurisprudence." The important sections of this resolution ask that the accused student have the right to question witnesses against him in court.

The ASP also passed a resolution stating "that institutions for the good of students should be run by students." Included in this category are the Halfway House and the Student Center.

Finally, the ASP passed a Fair Economic Practices resolution. This measure called for an investigation by Student Government and the institution of measures designed to end "economic exploitations" by the Huddle, Cafe, etc.

About seventy students attended the ASP meeting. With the platform determined, Joe Sherry, party chairman, said, "Now we can work on the ball level of organization."

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A new girl for girl-watchers to watch...

Her name is Joan Parker, and she's the new Dodge Fever Girl. Watch her on television this season, dispensing Dodge Fever to a variety of unsuspecting souls. (Dodge's TV schedule is listed below.)

A new car for car-lovers to love...

Its name is Charger, and it's the best-looking Dodge ever built. Complete with disappearing headlights and sports-car styling that makes it a European-type spoiler on the rear deck. But side looks aren't everything, we made it exciting to drive, with a 318-cu.-in. V8, bucket seats and an airplane-type instrument panel. Even pockets in the doors for your shades and/or rally maps. With all this included, we've reduced Charger's list price by more than $100. Maybe you can't please everybody, but we sure try. See your Dodge Dealer right away.

both from Dodge.

You know, the people who build the cars that give you... Dodge Fever.

DODGE'S TV SCHEDULE FOR OCT., 1967

Oct. 6, 14, 22, 30

Oct. 5, 19, 26

Oct. 7, 14

Oct. 6, 13, 20, 27

Oct. 5, 8, 15, 22, 29

Oct. 5, 8, 15, 22

One look, and you've got... Dodge Fever.
Black Power

The Unitarian Church in South Bend is architecturally an odd building. Most of the structure is an old gray frame house circa 1920, but on the Michigan Avenue side is an addition in white 1960 brick. Some say that within its incongruous walls freedom beckons. Some say that within its incongruous walls freedom beckons. Some say that within its incongruous walls freedom beckons. Some say that within its incongruous walls freedom beckons.

Joyce had the floor and was talking about a black man's right to self-determination. He talked about a sense of pride in the color black, her tradition and culture. Joyce and I and maybe James Baldwin were up in the air at this point. The meeting proceeded and questions were asked by two, four, and maybe eight. The Negroes began to answer the questions. They talked about a need to have what I had, a need for the kind of school education. Then the question came and it bothered me that the black kids didn't ride like the Appalachian Mountains. The need was there. It has always been there and unfortunately will probably always be there in some form for another.

Someone asked a question about the differences between Civil Rights and Black Power. Lenny rose to speak. He spoke about Civil Rights as an anachronistic, a nationalist movement rooted only in the game and sensibility of a people, a movement dead due to in-action. Black Power was wider in scope, a "world wide rebellion". He talked of black against white, and of the exploited against the exploiter. It was good Karl Marx. He talked of the United States and how she would overextend herself as the black people of the world rose in rebellion. He talked of dissolution.

Someone interjected a question. Where will Black Power take us? Joyce rose again. The black man should completely control his black community, its schools and its people. It should be black and proud and most importantly powerful. And the white man could have his own society. What then? And then perhaps integration should the black man want it.

I sensed that many in the room were at times uneasy and they should have been. The Unitarian Church in South Bend was talking polarization and opposition. The Negro people with their culture, traditions, heritage and values cut off and separated from a world minority with theirs. The house divided speech kept flashing in my mind. But hear him out...hear him out...hear him out...

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SPORTS CARS ON CAMPUS

BY BETTY DOERR

St. Mary's students insist on wearing the parts in the Notre Dame family. St. Mary's Student Government Executive Board lat week had dictated times when St. Mary's students must be dresed, skirted, or shorted. The fifteen-member board passed the following regulations:

- Modesty and good grooming should always characterize the college woman.
- Skirts and dresses are to be worn in Moreau Hall, O'Laughlin Auditorium, and the Little Theatre. Washable skirts or belted slacks are required for theatre or lab work. Students are asked to enter and leave the building by the West entrance of the ground floor.
- Skirts and dresses are to be worn at mass and other religious ceremonies.
- Skirts and belted slacks may be worn on campus, in the coffee shop, and in the Social Center.
- Skirts and dresses are to be worn in the Regisbeaus, Holy Cross parlors, and McCandless reception area, except for the brief period when a student is signing in or out.
- Bedroom attire is not to be worn at any time when a student is going out to another place, even when using the hall.
- Swimwear should always be decently covered. Jumpsuits are not acceptable attire in place of dresses and skirts.

Further dress details for each cell can be worked out by the respective hall officials.

The second point of the regulations allows teachers to reco glad shorts and slacks for field trips and other scientific outings. The "decently covered" clause may be further defined if the problem sprouts in the spring.

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COMMUNITY POSTERS BUTTONS NEWS STAND

THE OBSERVER is published twice weekly during the college semester except vacation periods by the Student Government, University of Notre Dame, Notre Dame, Ind. 46556.

STUDENT BOARD: On Campus Students, Faculty, and Administration, St. Mary's Students, Faculty, and Administration, 82.50. Off-Campus 85.00 per year.

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AVAILABLE AT
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On October 21, pickets against the war in Vietnam will gather in Washington, D. C. to make known their resistance to the war. It is expected that half a million or more Americans will make the pilgrimage to the Pentagon.

What is particularly disappointing about an otherwise hopeful action is that so many will contrive to destroy its effect, dispersing its one cause into concerns meant for other times and other places. That so many feel the need to say "stop" to a nation pursuing a mad and maddening course should be encouraging, were it not that many will perform a political action in an apolitical costume. Many will come dressed as what America has chosen to ignore — the hippies.

Not that the hippie position, that America is a society beyond salvation and that personal salvation is found only in withdrawal, is altogether foolish. The philosophy derives from the frustration of those who have tried to change America, of those who have attempted to hold quicksand into something beautiful. But, still, Americans will not accept prophets from without and this is the inner contradiction involved in a combination of hippie dress and political action.

To act politically is in opposition to the hippie philosophy of withdrawal and it is an opposition which Americans inadvertently respect. Picketing is a political act, a public assertion that what is picketed against can be changed, that society is, in fact, worth saving.

Americans listen to the boy next door — or what they consider the boy next door — crewcut, apple-cheeked, and in a suit, and ignore the voices which profess to come from without. Since the essence of a picket is to influence those of an opposite or uncertain mind, the issues must be conveyed to one. To carry a sign saying "Stop" while clanging like a milk cow or stroking a beard or wearing Roy Roger's boots is to lose the Vietnam issue in the causes of free love, pot, and anarchy — not to mention godless Communism.

If the October 21 anti-war demonstration is to have any effect, crewcuts and buttondown collars should disguise the hippie hearts. To act politically in apolitical garb commands as much belief as the Ku Klux Klan distributing food baskets to widowed Negroes. The issue should be kept to one and that the most important because the object is, after all, to change minds, not to blow them.

"Know Thyself"?

In the last issue, we presented a news story detailing the purposes and procedures of the newly established psychological counselling service. The University is to be congratulated for taking these first steps towards the solution of a long-standing problem. But we feel there is a tradition of Catholic thought which may jeopardize the ultimate success of this service.

Catholic thought has traditionally offered a psychology based on concepts worked out by Aquinas. The intellect was viewed as a non-physical process, the work of a spiritual mind rather than of a physical brain. Man's reasoning power has been viewed as a straightforward syllogistic process which is ideally interfaced with very little by irrational factors.

Thus, when James and Freud began to point out the dominance of non-rational aspects in human behavior, many orthodox Catholic thinkers reacted by considering it an attack on the doctrine of free will. Freud's own writing lent some credence to the Catholic view of psychoanalysis as a sort of secular religion.

Pure Freudian psychology is seldom practiced by the clinical psychologists and psychiatrists of today but the opposition of most Catholic thinkers to psychology as a science has persisted almost to the present day.

That this stance is changing is obvious. At our own University, this change is reflected not only in the institution of a counselling service but also in the creation of a psychology department and the changed emphasis in the teaching of social psychology to a more scientific approach. It is the vestiges of the old attitude that we are conversant with. We ask that next rectors and others who are involved in student counselling recognize the psychological service as a valid and helpful approach to student problems.

The student himself should realize that to seek professional help does not amount to an admission of insanity. Rather it is an acknowledgement that various facets of the personality have somehow become out of phase with the environment. Professional help is for those emotionally disturbed students merely a strategy for a more efficient adjustment of the self to the environment of a kind that almost all of us have to make many times in our lives. It is not abandonment of the self to others but an attempt to fulfill the Socratic dictum: "Know thyself."

Bright White Picketts

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"Know Thyself"?
Angers: An Indictment

This morning's critique of Notre Dame's French speaking Angers program will be followed this Thursday by a more positive, but equally impressive consideration written by SMC student Suzanne Smithers.

BY DON BRIEL

The Angers program is considered to be "generally successful" by the administration, according to Dr. Thomas Stewart, Associate Vice President for Academic Affairs. This is probably the evaluation held by the majority of the first Angers group. The question arises however, as to whether the program itself has been responsible for this success.

In other words, has the Angers program increased the potential for maximum student benefit and growth in Europe? Might a comparable student gain more without the aid of the Notre Dame in-volvement? There are varied problems in Angers, many of which can probably be traced directly to the relatively recent formation of the European program in general, and the French program in particular. Nevertheless, there is a lack of clarity in the specific aims of the foreign programs - most particularly in the prescribed method for getting the most from the "European experience." The responsibility for the success of the program too often rested on individual efforts. The organized program too often worked against the interests of the students. The greatest contribution of the organized program was the transportation to Europe which it provided.

One of the most important problems lies in the transition into the French way of life. The present system of initial studies tends to entrench rather than to remove the ghetto atmosphere of the newly arrived Americans. It is natural that a certain reliance on familiar language and culture will exist for a period following arrival. However, the precaution of establishing classes specifically for the foreign students is unwise. The result is the removal of the American students from the regular French university life. The fact that we resided in French dorms in which even the French students have little or no contact only aggravated the problems thereby, in many cases, effectively closing the matter to further consideration.

Other problems such as the questionable meats and worm infestations could be eliminated if arrangements were made of students to have most of their meals with the families with whom they were staying. The situation last year, in which many students were little more than boarders in French homes could be eased if a more adequate preparation and investigation of potential families were arranged.

Probably the most valuable aspect of the Angers experience was a new perspective on world affairs, an international viewpoint, and the ability to understand or at least sympathize with a culture which has different values, and different criteria for analyzing the world situation. The European programs have a tremendous potential in the building of a new and dynamic Notre Dame, which aims to be a "crossroads" in our age.

The key to the future "failure or success" of the program lies in the policy decision which the University must make. It must decide whether it will attempt a decisive integration of American students, or whether it will be satisfied to maintain a ghetto for Americans. This ghetto will forever have only the facade of meaningful contact. We, on an individual basis will be strangers to the French and we will remain so.
This is a copy of a letter that I have recently sent the Dean of Students. If you find it useful, please feel free to use it in your publication.

Fr. Riethle:

As I sit now composing this letter, I regret that this enterprise, this whole undertaking, is futile. Yet, as fruitless as it may be, I feel that for the sake of justice what I have to say must be said. Nevertheless, from the outset it must be clearly understood that I speak for no group or organization, no council or body of persons. I speak for myself and myself alone.

The matter that has troubled me for so long is the now much publicized incident revolving about Steven Heagen and his supposed narcotics violation. Indeed, it is not his charged violation that concerns me but, instead, the seemingly rash and even summarily unjust treatment by this university that has been a consequence of his apprehension by the South Bend Police.

I am not writing at this time to quibble about whether the laws concerning the possession and use of marijuana are reasonable or warranted. This can hardly be the issue. Steven Heagen has been charged with an infraction of the law and must answer his charges according to the law. But, for him to be suspended from this university without having been convicted of his crime or even without ever having stood trial is unequivocally illogical, unjust, and absurd.

Let us examine the facts. Mr. Heagen was arrested by the South Bend authorities in August. Now, if being suspended merely involves being suspected of a felony which is all that it seems to involve why was he not suspended at the time of his arrest and spared all of the unfavorable and perhaps humiliating publicity. Next, Mr. Heagen has pleaded "not guilty" to the charges of narcotics violation; and truly, under the law and its definition of just what it is and is not a narcotic, the case against Mr. Heagen for possessing uncut and unried marijuana may very well be dismissed. Finally, and more importantly still, is the fact that Steven Heagen is innocent until proven guilty, not just presumed guilty.

Thus, Steven Heagen is, right now, legally an innocent man who is merely suspected of a crime but who has, by some quirk of justice, been suspended from a university that seems to be more concerned about its public image than the welfare of its students.

Sincerely,
Douglas A. Salem
Those Sorry Totals

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1. What’s a math major doing with “The Complete Guide to the Framing of the Breadfruit Tree”? It was a terrible buy.
2. That’s what you said about the spelunking outfit you bought last week.
3. And the condor eggs?
4. No wonder you’re always broke.
5. If you want a good buy, why don’t you look into Living Insurance from Equitable? At one time a nice coat cost a lot, and you got less protection than that continues to cover your family later when you get married. Plus a nice next egg when you return.

Catholic Confab Slated Here

Sometime in February the National Steering Committee for Catholic Colleges and Student Leaders will convene here at Notre Dame to discuss the present and future of Catholic education and the student involvement in it.

The fact that the conference is to be held here at Notre Dame does not imply that it is a Notre Dame conference. The choice was geographical. Nor, according to the Public Relations Officer, Mike McCuskey, does it have anything to do with the NSA, although he did admit they would use NSA material.

Chris Murphy explained there would be two sessions of the committee, one in February and the other in April. The purpose would be for the student leaders to go back home and “waken” the students. Once this was done and enthusiasm was generated, they could finalize their statements.

Chris Murphy admitted it would be a bit difficult to generate this at Notre Dame because the student body is too close to the student government.

Since the Catholic colleges have discussed their problems among themselves they will do the same with all American colleges.

The Student Union Academic Commission’s lecture by Kenneth P. O’Donnell will begin at 7:30 p.m. in the library auditorium, Tuesday evening, Mr. O’Donnell, John F. Kennedy’s closest political advisor, will speak on the “Kennedy Years.”

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LADIES INVITED
BY TOM FIGEL

Last week Michigan State, Alabama, and Miami took it on the chin. Last Saturday Notre Dame joined the group. It's a topsy-turvy world and last Saturday Notre Dame tumbled with it.

For some at Notre Dame, it will be the end of the world, cause for suicide or too much beer. For them, it's finding that the world has no Santa Claus or that cotton candy causes bad breath. They're the ones who come to Notre Dame because of football and will love it as long as its team is big time and winning. They're the ones who don't know about the university attached to the football stadium.

For others, it's a surprise - and a starting point. The team did well against a surprisingly tough team. They never gave up, although they never went ahead.

There was something to be proud of last Saturday - Terry Hanratty's impressive records, the come-back and give 'em hell Irish attitude present during four quarters, the champion who went for it all the way.

Not that Notre Dame's year is nipped in the bud, that it's time to hang up the spikes and claim academic excellence alone. The '65 season began the same way and still Notre Dame almost lived it down. Saturday's game was close and the statistics were impressive. The breaks went the other way.

Purdue's game could have been a single effort, could have been played by a team ten miles over its head. Purdue could have been a David armed. It's hard to count Notre Dame out. It would be foolish to try.

You've got to feel sorry for Iowa next Saturday, or Southern Cal, or Illinois, or Miami. Saturday made the struggle more difficult but it didn't make it impossible.

Part of being Number 1 is the ability to lose and come back. It's more than being a consistent winner. It's never giving up when you're down, instead being the constant threat which gives the top dog gray hairs and extra practice sessions. At Notre Dame, it's a bond between the team and the school it repesents, a personal knowledge that no other school could send finer men onto its field.

If football to Notre Dame meant only winning and only money, you could count the '67 squad out and begin remembering. But at Notre Dame football is a game and part of the game is sometimes coming back. It's enough for Notre Dame to know it's the best, even if luck sometimes keeps the world from knowing.

Saturday's loss would have disqualified a lesser team, but not the Irish. They have a school behind them and a school which knows its team is better than any other.

For the Irish, that adds up to a lot. It adds up to a team which still has a chance. You can bet that the Field House is jammed next Friday and you can already feel for Iowa.

THE IRISH EYE

David Armed

PHOTOS BY JIM CONESTAGO