Firehits Morrissey room destroyed

Two Morrissey hall residents were without a room and most of these belongings after a mattress caught fire yesterday afternoon. When smoke turned into a thick curtain in their room.

John Zachar and John Leino of 010 Morrissey had left the room minutes before the fire started. When they returned found their room unusable.

The Notre Dame fire department refused to comment on the cause of the fire, but Paul Jones, the basement Morrissey prefect, who lives next door to 010, said a fireman noticed a cigarette in an ashtray on top of the bed.

Chiaring, "Here Come the Irish," is feared Notre Dame students stormed the St. Mary's campus in the annual Spring panty raid last night.

Armied with a bullhorn, a small group went from hall to hall on the Notre Dame campus shouting to the residents to join the raiders. Running past the Administration building, the growing crowd of students received a wave from Father Hesburgh on their way to the road joining the two campuses.

The initial surge of the invaders was vented on LeMans. A window was broken in the side of LeMans as one student entered and opened the main door to the shouting raiders. Storming up the steps of LeMans, some of the girls stood silently watching the rampaging, chanting males. Reactions to the raid in LeMans varied from the curious smiles of the female onlookers to the frightened and enraged diat of residents who were vandalized and attacked.

"Come back room," I wish they had stayed longer," -best thing that happened in a long time," and some of the LeMans cords. Girls stood smiling in their nightgowns and curlers, shouting to friends, shaking hands, appeased on the unheralded night of hundreds of sweeping smoke throughout the halls.

Other girls suffered far more damaging consequences. One girl was reportedly molested. Records, record albums, purses, whole wardrobes of lingerie, and other items were stolen or destroyed. Residents absent from their rooms were mostly victimized by the Notre Dame men, who broke into their rooms in search of plunder.

After the raiding students left, a group of students from first-year men in the room divided, going to Regina, Holy Cross, and McCandless halls. Tethered at the front door of Holy Cross, the males circled to the rear of the hall, where they surged through an open rear door. There, the initial scene was largely repeated. The more daring girls stood outside in small groups as the invaders ran from floor to floor, pounding on closed doors, entering open rooms in groups of ten or more. At the fourth floor stairway, the way was temporarily blocked but one showed resident, who was soon cowed by the chant of "Up, up, up the stairs."

At McCandless Hall, male students pounded on the glass doors, demanding entrance until the security guard relented and opened the door to the crowd, fearing that the glass door would be broken. "I thought it was noisy and stupid," the security guard later related outside of McCandless said that the raid was "immature and out of date."

"They don't have them on other campuses," she said.

At LeMans, the raider cords were largely excited and (continued on page 3)

Robinson newsletter attacks ND finances

by Dave McCarty

On April 10, Professor James E. Robinson, chairman of the English Department issued a two page newsletter concerning the faculty's participation in University financial budgeting. The newsletter outlined steps and explained six recommendations which were unanimously approved by the English department on April 20. They were in response to Mr. Robinson's report of an April 10 meeting between Father Edmund P. Joyce, executive vice president of Notre Dame and the budgetary officers (deans and department chairmen) of the University.

The recommendations were:
1. Budgetary procedures should be planned so that the faculty will receive codicils for 1971-1972 no later than December 10, 1970.
2. Before future budget allocations are decided, deans and department chairmen shall be permitted to see faculty salary figures were screened in a darkened room making it (continued on page 3)

Sitting the Notre Dame and Saint Mary's College Committee

Carroll Hall pulls out of ND

Fifty-one residents of Carroll Hall, who reside on the campus yesterday, following two and a half months of fruitless negotiations with the University administrators over plans to turn Carroll into a graduate student dormitory, the university first revealed its intentions concerning Carroll in February, without consulting the hall's residents. After several letters were printed in The Observer calling for the retention of Carroll by Father Reilly, the residents decided that no progress had been made.

According to Mike McKee, hall senator, the university originally guaranteed the displaced residents that they (continued on page 2)
Stalemate in staff student talks

by Ann Therese Darin

SMC administrators met Fri.

day with representatives of the
cafeteria staff students to settle
differences in their new con-
tract, but the stalemate between
the two groups continued with
out a sign of let up.

According to the Monsignor
John J. McGrath, SMC presi-
dent, main difference in the
contract center on a discrepancy
between the amount of time the
girls do work and should do
work.

Staff students believe major
problems concern compensation for
time and sick time spent eating
their meals. Another problem is representation of staff students. They claim these
points constitute changes in the
program and not correction of
abuses.

"The whole problem", ex-
plained McGrath, "is what do
you mean when you say that
you will work for 30 hours? All

Carroll Hall secedes

(continued from page 1)

would be allowed to enter hall
picks in other dorms on the basis
of their classification. However,
the residents have been placed in
the general university-wide pick,
resulting in "seniors with high
averages who have lived in
Carroll for three years having to
start all over again," according to
Kale.

The secession resolution read

"Whereas the administration of
the University of Notre Dame
do not have to follow the dictates
of Carroll Hall in community and
denied us due process;

"We, the residents of Carroll
Hall, do hereby abolish all ties to
the University of Notre Dame du
Lac, Inc. and declare their
authority null and void west of
the B.O.T.C. building. We the
undersigned do hereby set our
own laws for Carroll Hall, and
we call this community, the
colony of a Christian
University:

- Whereas said administration
has failed to fulfill promises
and guarantees by the
administration and the
colonial goals of the
colonial organization.

- While the residents who
have lived in Carroll for
three years having to
start all over again."
Indian Conference brings benefits

by Pete Chapin

The "Conference on the Problems and Culture of the American Indian" has generated many worthwhile programs for the Indians, announced Bill Kurtz yesterday, the conference chairman.

Despite financial difficulties, the conference produced openings for twenty Indian students in Notre Dame's law school. There is a possibility that these students will receive scholarships and/or financial aid by the next fall semester, said Kurtz.

Also, research preparation has begun for establishing a Junior College on the Rosebud Reservation. Proposals for these college were discussed during the conference and are being used in the research.

A scholarship and exchange program was also organized and if funds are available will be the first school to adopt such a program.

Indian students will benefit from a special preparatory tutoring program before coming here. They will also receive assistance from professors who understand the Indian culture and its problems.

An exchange of professors will also take place with Notre Dame teachers going to the reservations and of the Indian University College.Father Heshburg has promised to help raise the money for this program, said Kurtz.

Many of the Indians who will attend Notre Dame Law School have expressed a desire to return to their reservations and fight for their rights.

The Indians have never had the knowledge or money before to carry on these court battles, according to Kurtz. When they are about to become a tribe, the Indians are often "taken" because of their lack of financial skill, he added.

To rectify this situation, and to prevent this from happening, Stanley Redbird and his people on the Rosebud Reservation, Doctor Dow of Notre Dame conducted a survey over Easter to determine the availability and affordability of Indian goods across the nation.

Dr. Dow has received help from many interested Business School students, and the program is beginning to move forward, according to Kurtz.

Also, Mr. Jess Sixkiller, the chairman of American Indians United, has offered the facilities of the Notre Dame Law School. Mr. Sixkiller is a former Chicago policeman and has a history of being distrustful of white people, Kurtz said. It appears that he will accept Notre Dame's invitation, however, because of the work done through the conference.

Although an Indian conference had run into financial difficulties, donations have just about wiped out the deficit, Kurtz said. The Kennedy Institute, founded last year at Notre Dame, has donated $700 to the conference.

Also, Mr. Jess Sixkiller said that the Indians want to become part of the University and have expressed a desire to return to their reservations and fight for treaty rights.

The Indians have never had many worthwhile programs for them, announced Bill Buttson yesterday, the conference chairman.

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The Indians have never had
Executive Editor: Dave Stauffer
Business Manager: Bruce Fleck
Advertising Mgr: Steve Barker
Campus Editor: Glen Corso
News Editor: Steve Hoffman
SMC News Editor: Jeannie Sintveny

A Forum
Campus Opinion
Edited by Glen Corso

The following is a position paper submitted by Tom Duffy, former S.U.H. Hall Senator, rebutting the view of the proposed Student Senate offered earlier in the week by Greece Senator Tom Mignanelli.

In the building of intra-hall communities and a student government based on the affiliation of hall governments, emphasis should be placed upon two factors: the building of small communities within the bounds of halls and the building of a "student community." In both cases, the interaction of individuals within hall and inter-hall communities is essential. Government, and especially inter-hall or "student government," must be structured so as to be flexible, fluid, and innovative, not one that gives way to rigidity, paralyzing parliamentary tactics and the games of the few, too often irrelevant and unresponsive to meet the challenges imposed on it by very complex affairs.

The problem of striking a balance between innovative capacities and the need for some structure for deliberation, administration and research is one that hall governments face. Unfortunately, critics of the proposed Student Forum emphasize the latter consideration in the detriment of the former.

The Student Forum as proposed in a new Constitution will fulfill both considerations. First, it will be the only consensual body. Every student will be involved in the Forum. As the Forum will not be "structured" to the point where parliamentary procedure and the sensibilities between liberals and conservatives dominate the activities of the Forum.

The Forum has also been structured to include those considerations necessary for the proper functioning of Student Government. It has been given the power "to pass necessary legislation for the proper and efficient functioning of the Student Government and the Student Union."

To those who claim that hall presidents will be unnecessarily burdened with research and administrative work (which will detract from a president's primary duties of building hall communities and supervising the concerns of hall government) the Forum has been given the power "to establish any advisory, administrative, or research bodies as it deems necessary." The Student Government Cabinet has been singled out to "direct or assist in fulfilling any of these functions."

The power was deemed necessary not only for the efficient operation of Student Government, but primarily in order that the Forum could remain an open, deliberative body. The emphasis then is placed upon a student government that is responsive to the problems of halls and hall communities, one which is innovative, and for once, practical as well as relevant.

Proponents of the Forum have claimed that it is not "representative." It is important that the Student Senate is theoretically more representative. The problem has been obscured by the theoretical discussion, however, which has been obvious of past experience.

The Student Senate has not been representative—regardless of theoretical discussion or the efforts of some senators. It has failed at exactly the point in which its defenders place one of its greatest strengths—parliamentary procedure. Unfortunately, procedure has been the tool to perpetrate the conservative-liberal battle to the point where students no longer doubt its relevance but are totally apathetic to it.

Some claim that the Senate will work if given enough time and re-structuring. The increasing number of resignations and senators "with excessive absence" however attests to the lack of faith of the representatives themselves.

The Senate has never been an important research body. Academic reform, policy, hall autonomy, the judicial code, and nearly every important student issue (yes, even senior and junior years) could be termed as questions the Senate failed to answer. All this blunt fact is that this hasn't been the case as the Senate has neither invested nor fully researched any major legislation on its own.

The Senate has been shown to no longer be taken seriously by the students. It is time for the Senate to dissolve and for Student Government to turn to its primary task—the building of hall communities and the successful creation of the Student Forum as a hall-based, consensual voice of the student body. Until that time, the oft-repeated cry of "hall autonomy are dim, unrealistic platitudes.

Thirteen years ago, the Jews in Germany believed that Hitler did not mean to exterminate them: "Nobody can be that stupid," they said. So they drifted to the gas chambers, finally going even without resistance. Now the nuclear powers continue stockpiling bombs and pouring new billions into new and improved missiles and anti-missile shields. And we will be the first to use them.

The basic premise behind this process, and behind the military budget in general, is that more nuclear weapons will mean more security. Presently, the United States maintains a substantial edge over the Soviets in numbers of nuclear warheads. And our superiority is even greater than the figures indicate since our naval forces and tactical aircraft operating in the Mediterranean and Pacific can also threaten Soviet territory with nuclear weapons. The Soviet, except for their few submarines and the brief Cuban episode in 1962, keep their nuclear weapons on their own territory.

We spend over $10 billion a year to maintain and increase the number of nuclear weapons we can land on the Soviet Union. Emulating Detroit's ideal car purchaser, the Pentagon is very close to embracing the annual trade-in.

If the generals have their way again, American missiles will shortly be equipped with MIRVs (Multiple Independently Targeted Vehicles). This means that one missile will be capable of hurling several nuclear weapons at once in different pre-selected directions. When this program is completed, the U.S. will have more than 11,000 nuclear weapons targeted on the Soviet Union. Each submarine commander will have the power to wipe out 160 cities.

And America will be even less secure, the future infinitely bleaker than at present. We would possess a first strike capability—the ability to so utterly devastate our opponent as to preclude any retaliation on his part. The Soviets, using our logic, would match our development.

Finally, the pre-emptive first-strike theory—we have to get them before they get us—gains credence in both nations, resulting in mass annihilation, the self-destruction of the species.

All of the arguments concerning this issue might be found in a textbook on abnormal psychology. Paul Goodman classifies them under a chapter entitled "The Psychology of Being Powerless." The basic idea, as expressed by Goodman, is that "people believe that the great background conditions of modern life are beyond our power to influence, are inevitable tendencies of history ... history is out of control. It is no longer something we make but something that happens to us."

In relation to the problem at hand, how many times has it been said, "We don't want war. We want peace. But, if they make more bombs, we have to, too." Goodman adds, "In this fantasy, they employ a rhetoric of astonishing disassociation between idea and reality, far beyond customary campaign usage ... some of this, to be sure, is cynical, but that does not make it less mad; for, clever or not, they still avoid the glaring realities of world poverty, American urban costs, increasing anomic, and so forth. I do not think the slogan "The Great Society" is cynical, it is delusional."

Goodman goes on to discuss the "anomic middle class"—named man and woman of the year recently by Time magazine: "When none of its national solutions work out at home or abroad, its patience will wear thin, and then it could boldly support a policy of doom, just to have the problems over with, the way a man counts to three then blows his brains out."

And Paul Tillich wonders about "the possibility that it is the destiny of historical man to be annihilated not by a cosmic event but by the tensions in his own being and in his own history."

So it seems that the world is acting out the melancholy scenario of Orwell's 1984. Hopefully it is not too late. We must change, resource our maddened course, or be destroyed. Now...
A review by famous Jim Brogan

Cash concert well stocked

performer's excellence forges bond of joy between members of vast audience

Johnny really cashed in last Saturday night when the largest crowd the ASC has ever seen. He presented the exact same show that he did last week for President Nixon (a rather dubious distinction at best) and the largely middle-age, middle-class audience loved it.

The first half was much what we have come to expect—a warmup for the main attraction. This one differed a little bit in that rather than featuring one second rate act, it featured four Carl Perkins kicked the show off. You remember him he did Blue Suede Shoes way back in the mid-sixties before he died. It is in case you've been wondering what he's been doing since, he's been working with the Johnny Cash Show, and trying to make everyone remember him from way back when.

Next went was the Cater Family—Mama Maybelle, Helen, Anita, and June (Johnny's wife). They were tolerable, but had no conception of what it meant to play to an audience in the round. Their soft country sound pleased the audience no end. But please note though that this was not the usual Convoy 'ster crowd. It was not comprised of students, but by middle-aged, family-styled Country-Western fans.

The last portion was a member of the Cash Family, but not Johnny. Rather, it was his brother Tommy. If you think that Johnny has a discovery and the tragedies in the life of ()'Laughlin Auditorium at Memphis)—it was his brother rather than Johnny's.

The last performers of the first half and probably the most exciting were the Brothers. They swung through six quick numbers and tried to spice up their performance with some comedy material between and during numbers. Unfortunately, this comedy was on the level of the Three Stooges, but not quite as clever. It was their songs that saved them. Their choice of material was strong, and they came up with some interesting harmony (especially in Memphis) that is not usually found in Country and Western Music.

Two of their numbers were gospel tunes (they claimed that they started on gospel, although they must have for some comers have worked, but they were religious songs, and how could the audience not applaud them? It would be like not applauding for a song about apple pie and motherhood.

Everything I am 1 owe to one man—the first is Peggy, if that's any help.) For the pig-chasing contest: Terri Buck.

Tommy's. He performed three numbers, which were quite enough. Including in these was Merle Haggard's pseudo-patriotic Fighting Side of Me. He told us he sung it because he liked the lyrics, which amounted to condemning opposition to the Viet Nam War as "running down my country." This stereotyped, simplistic view could have been at least tolerated if he could have at least sung well. But he didn't.

But he was a relative of the famous Johnny Cash, so the audience embraced him so-well, as if he were their brother rather than Johnny's.

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There is only one performance, tonight at 8:00 pm, or in case of foul weather, tomorrow night, Tuesday, same time, same place. Anyone who needlesslyregunta would be like not applauding for the pig-chasing contest. Terri Buck.

Their Oh Happy Day wasn't bad, but it had the artificial waste-urgency of Dorothy Morrison and the Edwin Hawkins Singers were even the depth of feeling in the highly commercialized Glen Campbell version.

They finished with their highly successful Countrin' Flowers on the Wall and perhaps even deserved most of the applause they received.

After half-time and a short warm-up by the impeccable Tennessee Titans (the back-up band), Johnny Cash strode on stage, hair back, in his ruffled shirt and blue Edwardian suit. He was well worth the wait. In fact, he would have been worth loving in the back-up band or even sitting through the Grand Funk Railroad again to see. No amount of applause they received.

He zipped through twenty-one tunes and each one was a delight. His voice still

S 2

A playreview by Robert Carey

Solitaire Vertex

Solitaire Vertex, an original play to be performed this evening in the courtyard of O'Laughlin Auditorium at St. Mary's, is the creation of an imagination that animates the celebrations, the discoveries and the tragedies in the life of a young girl named Eileen. Written by John Pajor, whose wife Laura plays a lead part, the play has strength, the daring and cohesion of true authenticity. John, his wife and their ten month old son, Jeremiah, have recently returned from Nova Scotia to South Bend where the local draft board has been impatiently awaiting their arrival.

The play has no dialogue. The actors walk, dance, roll and run as the accompanying sound track matches their movements with every sort of music from Vivaldi's Four Seasons to the Rolling Stones Don't We Do It in The Road?”. Between these two possibilities, a frolic in the road and a final dirge, the characters vacillate and experiment.

No actor holds to any one role for long. A girl who plays aypsy queen at one moment may be a tree in a forest, a seductress, or a pregnant mother a scene later. Person and forms are mixed together, changing with the lyric sweep of the music and the action of the tension of the music.

By erasing strict character identity, the flow of the play becomes ritual, wherein each actor and each observer share one experience. The polarity is not between the stage and the audience but rather between the fears and hopes which are common to everyone. By using sprints, fire, gesture, spirals, chains and guns instead of spoken dialogue, the play depends on the body and the interaction to bring others into the happening.

There is only one performance, tonight and probably the best we've had in foul weather tomorrow night, Tuesday, same time, same place. Anyone who needlessly rruggs this experience should never forgive himself.

SV 2 is a rare play in itself. A loose interconnected mosaic of different plays produced by an amateur group of Notre Dame and St. Mary's students. It was written and directed by John Pajor, a young Notre Dame graduate, under whose tight direction the superficial surrealistic qualities are unmasked to expose neatly studied abstractions of interrelated themes.

Pajor's major theme is the growth of alienation in modern man. The overriding theme is one of impending doom, resolving into great optimism towards the end, much like the alienating angular movement which are predominant throughout the play eventually evolve a young boy, symbolizing the new man, who flirtishly stares at circular objects behind him. In between, he deals with the primary alienation of the individual and finally the alienation of the artist from his own work, as Science and Technology, with their confining logic, destroy man's rhythm with nature. Our concepts of progress demand individuality, even if only for functional reasons, hence these must be overcome.

Sexuality is treated in a metaphoric fashion. The traditional unifying role of sex offers no consolation to the man who sees it as the sole escape from alienation. In fact, dependence on sex destroys its unifying role. Sexuality is one of our few common characteristics with primitive man, an acceptance of violence possibly being the only other. So that in, perhaps an oversimplified fashion, our deep-rooted desires to return to the simple life are leading to orgies of sex and violence.

But the play states its themes in a new light. The boy, depicted as the sex symbol, and the girl, depicted as the seductress, are depicted in terms of what are relative truths are regimented by the logic of technological man. The shoe is stripped away from the foot only to find that the foot can be dissected, as well. Pajor teases the audience with his Set and Form symbolic. The angular movements of the players, and the angular design of the Set, are deliberately misaligned with the play evokes and are used to underline growth imagery, creativity imagery, and the male imagery. The cube which becomes part of the Set in the later scenes can be interpreted in basically conflicting ways, either as evolution towards the unifying circular imagery which appear at the end, or as reinforcement of the new man that emerges at the end, looks back on the symbolisms, because, in a sense, he has risen above it. The new man which Pajor presents is above our understanding.

 SV 2 is one of the most important plays to come out of Notre Dame. It’s fascinating and unusual, socio-historical study of the past and present, with some reference to the future, as such, it is well worth the hour you will spend seeing it.

It will be put on tonight in the courtyard across to the St. Mary's Coffee House. Don’t expect just another

amateur performance.

There was something for the voyeur in everyone at Saturday's An Tostal celebration. There was, though, a special irony in the winners of the two most publicized events. For the Kissing Contest: an athlete, J.T. Lyons, with a time of 6 hours thirty minutes, a new American record (the victory shared with a demure lass who declined to release her last name—the first is Peggy, if that's any help.) For the pig-chasing contest: Terri Buck.

THE OBSERVER

MONDAY, APRIL 27, 1970

PAGE 5
The Observer
Monday, April 27, 1970

UAC- participation creates total man

Part 1 in a three part series devoted to an examination of the University Arts Council and its relationship to the state of the arts at Notre Dame. Today's article deals with the philosophy behind the Arts Council.

"Everything the artist invents is true." - Proust

The post-war years have seen a tremendous growth in the scope of man's knowledge. The most visible result of these academic advances is the technocratic society that this country and this university operate from. Despite the advantages that accrue to this way of operating, the "compartmentalizing" aspect of modern society places the concept of "total man" in grave danger of extinction.

American universities serve as a marketplace for corporate enterprise. This is to some extent, unavoidable. However, regardless of societal pressures upon individual students to find a "job," the university must "educate" its members so that they can play an effective "role" in the formation of an American culture. They must therefore function as communities of creative endeavor.

The doctor or engineer of the '70's finds his formal academic career composed, almost entirely, of courses in his particular field of study. Notre Dame is falling far short of her goal to educate the "total man." This failure is not peculiar to Notre Dame, it is a national malaise that needs correction if we are to "revitalize" the substitution of "one-dimensional men" for cultural beings.

The rigid structure of today's academic programs leaves little or no time for exposure to the arts for non-arts majors, within the traditional academic framework. The solution, therefore, must combine the best aspects of traditional art studies, along with the creative benefits that only participation can bring, in a program freed from academic pressure for grades and "success."

The preceding is a brief overview of the problem. The basic assumption is that creative endeavor is a major step in rejuvenating higher education. The reasoning behind this statement leads us once again to our increased scope of knowledge. All of us are confronted by a veritable deluge of facts, in varying fields, often conflicting, that lead some to rage and frustration, others to resignation and apathy. For modern man must realize that he is incapable of "conquering knowledge." He must do this in spite of the fact that many of his crucial decisions will be, at best, only partly his own. In an attempt to "catch up" with the facts, contemporary higher education emphasizes the need to specialize. Scientists and engineers of tomorrow must necessarily devote inordinate amounts of time to their fields if they are to be at all competent. What is lacking in this university is an environment conducive to development as "total man," rather than to training as "an English major," "an architect," or "a lawyer." It is this interdisciplinarian growth that stands at the foundation of the University Arts Council's philosophy. For UAC maintains that it is through creative endeavor that the student can best fill this void and play a constructive role in modern society. The artistic syntheses in writing, theatre, music, painting, dance, etc. will re-open man to his freedom of consciousness and thereby offset the anaesthetizing effects of specialization.

The anaesthesia of depersonalized society makes creative endeavor a necessity rather than a luxury. At the present time this university still considers artistic training a luxury. But interest in the arts at Notre Dame is growing. This can be attributed to another post-war phenomenon, i.e. the breaking down of the so-called centers of art (e.g. New York) and the resultant migration and dissemination of art from coast to coast. The opportunities are there, the interest (e.g. 2000 at the Student Arts Festival) is spreading, the time to provide assistance and direction for creative endeavor is now.

Samuel Beckett is said to have termed James Joyce a genius because "while others write about something, he is writing something." Herein lies the true meaning of artistic creation. And here is a chance.

SUAC to sponsor an education symposium

The Student Union Academic Commission will launch a three day Symposium on Higher Education beginning with keynote addresses scheduled for Wednesday, April 29th, at 8 pm, in the Library Auditorium. Following the keynote addresses, the Symposium will then spotlight five areas for panel discussions: 1) What is Liberal Education? 2) Christianity, Community and Intellectual Life 3) Teacher: Scholar, Mid-wife, Gadfly, Salesman or Fellow Student? 4) Knowledge, Power and Wisdom 5) Competition in the University.

Each panel member will be asked by a student moderator to take ten minutes to express their views on one of the particular issues. This will be followed by a general discussion which hopefully will include the audience and the panel. Dr. Willis Nutting has consented to elucidate his much publicized ideas concerning "Free City" education in one of the keynote speeches.

Philadelphia Club

Nominations are now being accepted for offices for the Philadelphia Club.

Contact: Pete Shalvoy
411 Walsh Hall
283-8147

Philando Club

Tickets on sale now at Gilbert's Bookstore

Presented by Student Union Social Commission

SLY & The Family Stone

Saturday, May 2
8:00 PM
A.C.C.
Letters to the Editor

Students are people

Editor:

I read with great interest the recent reports that Father Burtchell and Mr. Meckle at the SMC have been engaged for work at "SMC vfTalks". However, program needs have changed.

During the Depression, it would like to suggest the following questions which might be of help in understanding the problem of "community" at Notre Dame. Why do people go to college in the United States? Do the people who come to Notre Dame care to participate in and build Christian "community"? In attempting to eradicate the image of the University as an impersonal corporation, are students obsessed with the fear that there is some form of democracy? Do students want as much of this democracy as student leaders seem to believe? Does a 20 year old who cannot vote obey laws any more than a 21 year old who can? Are the human types who are involved in any more virtuous than the society in general? Are the various types of governments based on the assumption that students will be more committed and politically involved than other groups in society?

In attempting to get at these causes, I would like to suggest the following questions which might be of help in understanding the problem of "community" at Notre Dame. Why do people go to college in the United States? Do the people who come to Notre Dame care to participate in and build Christian "community"? In attempting to eradicate the image of the University as an impersonal corporation, are students obsessed with the fear that there is some form of democracy? Do students want as much of this democracy as student leaders seem to believe? Does a 20 year old who cannot vote obey laws any more than a 21 year old who can? Are the human types who are involved in any more virtuous than the society in general? Are the various types of governments based on the assumption that students will be more committed and politically involved than other groups in society?

Talks stalemate

Editor:

In his criticisms of Professor George Williams' article "Can We Talk?" in The Observer, April 23, I disagree with the charge that "you are denying the capacity of students to act in the best interest of the hall." However, my guilt is deeper than that of the majority of students are like the majority of people in our society, if, "they act in their selfish interests most of the time, and they are prevented from harming and are compelled to contribute to the common good by rules and regulations backed by the armed force of society. To view students as some type of specially virtuous element in our society and to establish hall life and government on this premise is, in my opinion, folly.

Sincerely,

C. Shortell
305 Morrissey

World's moral pervertivity?

Editor:

In his criticisms of Professor George Williams' article "Can We Talk?" in The Observer, April 23, I disagree with the charge that "you are denying the capacity of students to act in the best interest of the hall." However, my guilt is deeper than that of the majority of students are like the majority of people in our society, if, "they act in their selfish interests most of the time, and they are prevented from harming and are compelled to contribute to the common good by rules and regulations backed by the armed force of society. To view students as some type of specially virtuous element in our society and to establish hall life and government on this premise is, in my opinion, folly.

Sincerely,

C. Shortell
305 Morrissey

Who's moral pervertivity?

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In his criticisms of Professor George Williams' article "Can We Talk?" in The Observer, April 23, I disagree with the charge that "you are denying the capacity of students to act in the best interest of the hall." However, my guilt is deeper than that of the majority of students are like the majority of people in our society, if, "they act in their selfish interests most of the time, and they are prevented from harming and are compelled to contribute to the common good by rules and regulations backed by the armed force of society. To view students as some type of specially virtuous element in our society and to establish hall life and government on this premise is, in my opinion, folly.

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Another matter. Perhaps I, like the Board of Trustees, stand guilty of the same thought. However, My guilt is deeper than that of the majority of students are like the majority of people in our society, if, "they act in their selfish interests most of the time, and they are prevented from harming and are compelled to contribute to the common good by rules and regulations backed by the armed force of society. To view students as some type of specially virtuous element in our society and to establish hall life and government on this premise is, in my opinion, folly.

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Burtchell and Mr. Meckle at the SMC have been engaged for work at "SMC vfTalks". However, program needs have changed.

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The Irish jumped into an early 4-0 lead in the second inning of the 1970 Drake Relays, held in Des Moines, Iowa. Unofficially this contest counted on seven of nine including a 61 yard screen pass to the fleet Seaver. This play started the second inning of the game, with a single followed by a double and a walk to score the second run. The Irish then added another run on a sacrifice fly and a single by Kenner. The final score was 10-2, with a five run lead in the sixth inning.

In addition to Horan, who had two other hits besides his homer, the Irish were led at the plate by the second game. In this game, Horan had five big hits over the weekend. His big stick was instrumental in the three Irish wins over Toledo. Votier is now stepping up to the plate with a .311 batting average.

The Irish are in action again on Carter Field Wednesday at 3 p.m. when they entertain the Michigan Wolverines. The series was at 7-3 in favor of the Irish. The game was postponed to 3:30 p.m. due to weather conditions.

Drake Relays set record

The Irish eye to the Drake Relays, held in Des Moines Iowa last Thursday and Friday. The Irish jumped to the plate at the top of the third inning, with a three-run lead over Toledo. The Irish are in action again on Carter Field Wednesday at 3 p.m. when they entertain the Michigan Wolverines. The series was at 7-3 in favor of the Irish. The game was postponed to 3:30 p.m. due to weather conditions.