

Support Mexican Student Strike

...The latest incident, in which trigger-happy troops left dozens dead and hundreds wounded, made the Chicago riots look like a tea party and resulted only in an uneasy calm that does not bode well for either the Olympics or Mexico.

— Ben, Oct. 4

During the last two months, over 500 Mexican students have been killed, over 2000 wounded, and more than 5000 jailed because of their participation in the National Student Strike. The strike was called to protest government interference with the autonomy of the National University and the National Polytechnic Institute. The students' only aim was to

protect their right to free speech. The strike was brutally suppressed by the government.

The first victims — high school students — were killed at the Alameda when riot police (the granaderos) smashed in their skulls with billy clubs; 26 high school students were killed when an army battalion bazooka'd the door of their school; students holding a non-violent vigil at the Zocalo were bayoneted and run over by army tanks. The next day, students fleeing from advancing army forces were machinegunned down on Madero St. In the latest confrontation, Wed., Oct. 2, over 27 persons (including bystanders) were killed by army

and police forces, hundreds were wounded, and 1000-1500 were arrested.

Throughout, the government has attempted to cover up the facts to the extent of denying, until recently, that any persons at all were killed. Bodies of dead students were either burned in the public crematorium or buried in unmarked graves; the wounded who could not escape were immediately picked up by army hospital ambulances and denied any other medical assistance; persons arrested were held incommunicado. Army troops and police deliberately destroyed equipment of reporters and photographers. Government officials effected press censorship by threatening

to withhold supplies of printing paper from offending newspapers. A typical example of army and police action is described by a Mexican soldier in a letter to a friend:

...what I thought would be a gang of snot-noised kids has become a revolt and maybe a revolution now that the famous order to destroy a door with a bazooka shell was given, and you know what force they have, caused many deaths and injuries. Of those that I could count there were 19, some of which were unrecognizable since they were blown to pieces.

One of them impressed me so much that I was sick at my stomach and wanted to throw up since his entire stomach was

destroyed, his leg was missing and he was screaming for his mother and said that he hadn't done anything and Lieutenant Reyes...gave the order to shoot him to finish him off.

This is only a brief account of what's happening in Mexico. Mexican students desperately need money for care of the wounded and for students in hiding who have been forced to leave their jobs. Since the government censorship of the press and radio grows worse as the Oct. 12 opening date of the Olympic Games approaches, the students need money to inform the public of the conditions of

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No Heart for Hardt

Republican Candidate for State Assembly Chet Hardt received a nominal number of supporters on Rosary Hill's Campus last Thursday. Of the fifteen present, three were supporters, four were friends of the political director of Rosary Hill College, and the rest were Birzon supporters, with the exception of one curious onlooker. Could this be a silent protest of his veto of a bill which would've enabled students under 21 to obtain more aid for continuing education?

Pass-Fail Policy Confirmed at C.I.T.

Amherst, Mass. (I.P.) — In its report on the status of pass-fail options at twenty-two colleges and universities, the Office of Institutional Studies at the University of Massachusetts includes as Appendix B a statement from the Committee on the Freshman Year at California Institute of Technology.

After a two-year experiment, the faculty at California Institute of Technology confirmed Pass-Fail for freshmen as permanent policy. Before voting, the faculty had spent nearly a month studying a report from the Committee on the Freshman Year which included the following items:

Pro. 1. Year-end freshman attrition was down from the average of recent graded years.

2. What attrition there was fell almost entirely in the bottom quarter of the class among those in academic difficulties, in contrast to previous years in which it had been spread over the entire class and had included departure by transfer of good students.

3. Voluntary participation in the Freshman Honors program had more than doubled under Pass-Fail.

4. The Institute psychologist reported: "It has been my impression, admittedly a highly subjective one, that the freshmen I have seen who had Pass-Fail grading were less deeply and frantically anxious about their academic situation than was characteristic of freshmen I saw in earlier classes."

5. The sophomore performance of the first Pass-Fail class of freshmen was

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VOL. XX NO. 4

Where Has Mr. Nixon Gone?

An impressively unorganized rally was held for Richard M. Nixon in Memorial Auditorium last Monday Night, October 7th. There was plenty of noise and cheering but actually who was being cheered and why was not discernable. Perhaps it was because one had to strain to listen to what was being said over the voices of the prompters.

Arriving late, as is expected, Richard M. Nixon made his grand entry down a center aisle amidst teenagers and twelve year olds. Governor Rockefeller introduced the presidential candidate to the boos and cheers of the "stallworn supporters."

Mr. Nixon's rhetorically fluent speech was spoiled by rash generalizations and repetition. Supporters for Humphrey heckled Nixon as he tore down previous Democratic administrations. He assured his supporters that he would not make the same mistakes and promised peace in Viet Nam. He stated that the United States should stop buying the world and earn its respect — People want change and through unity and justice, not evil disillusionment, he will bring them a new kind of leadership. Hecklers interrupted here and he called on his supporters to "sock-it-to-'em."

Although the cheers were loud, the crowd seemed eager to exit and began to do so in the remaining moments of his speech. As seen through the eyes of the observer, the rally was wasted time and effort on pomp and frivolity. Mr. Nixon might have made better use of his time if he had geared his speech to those of voting age.

Joyce Zongrone

Senator Makes Strong Bid for Votes:

Muskie at Polaski Fete

The Democratic Party, this past Sunday, again made a strong bid for the votes of the Buffalo area in the presence of Senator Edmund Muskie, their vice-presidential candidate. From all appearances, they were quite successful.

The Senator arrived an hour and a half late, in the Niagara Frontier shortly after 11 a.m. and was met by patient supporters at Niagara Falls airport. After attending Mass at St. John Kanty's Church in the heart of the Polish east-side, the Senator attended a brunch at Memorial Auditorium.

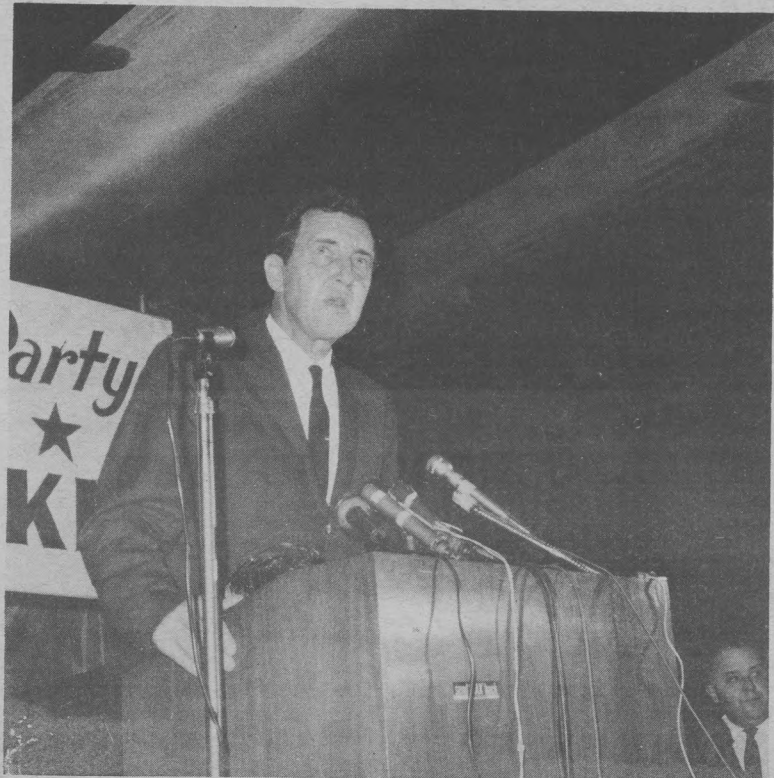
In introducing the Mayor, who in turn introduced the Senator, Erie County Democratic Leader Joseph Crangle promised that the Democrats would carry Erie County by 80,000 votes. The Mayor, Frank Sedita, described Muskie's counterpart, Spiro T. Agnew, as a "shallow" politician, and openly wondered about Agnew's famous slips-of-the-tongue on good-will missions around the world, should he be elected.

Senator Muskie appeared heartened by the obviously

partisan audience he had. He spoke of Adlai Stevenson's famous remark to a supporter who told him that all thinking Americans would vote for him. Stevenson replied: "That's fine, but I need a majority." Muskie's point was obvious. The Senator went on to castigate Nixon for refusing debate, raising a question in the audience's mind about Nixon's Madison-Avenue run campaign. Muskie said that the U.S. is the greatest force for good or evil in the world. He also cajoled the audience by emphasizing the contributions made by the immigrants and General Pulaski, in whose honor the celebration was taking place.

After Muskie had left the auditorium and was on his way down Main Street, one young woman summed up the feeling of the crowd which lined the streets: "You can't help but believe what he says when he speaks." Another pensively remarked: "I wonder how many thinking Americans there are today? I hope enough."

Junior Internship Meeting 2:30 Thursday 10/17/68. Duns Scotus 5 Summer Jobs.



Who's Who

"The basic concept of Who's Who Among Students in American Universities and Colleges is to provide a democratic, national basis for the recognition of outstanding campus leaders."

The nominees from Rosary Hill are chosen by the students-faculty-and administration together. Academic standing, service to the community, leadership in extra-curricular activities and future potential are the criteria for selection.

This year's nominees included:

Linda Brazill: 65-66 M.U.D. worker, member Falstaffian; 66-67 Chairman campus publicity, Carnival, M.U.D., Art Club; 67-68 Publicity Chairman-Week of the Arts, Staff of Yearbook, Cultural Committee, Member of Food Service Committee; 68-69 Cultural Director on Wick Board, Chairman of Week of the Arts, Photography Editor-Summit.

Katherine Britton: 65-66 Class Chairman, M.U.D., worked on campus play sets and publicity, Guest Weekend Participant; 66-67 Activities Board Recording Secretary, Social Director, Junior Representative to Intercollegiate Council; Member of Art Club, Falstaffian (all four years), M.U.D. Class Co-Chairman; 67-68 Class President, Chairman Senate Committee for Alcoholic Beverages on Campus, Member of Attire Committee, involved in "Store Front" tutoring program; 68-69 President of Student Association.

Maryanne Casey; 65-66 Member of Carnival, M.U.D. and History Club; 66-67 Resident

Representative to Resident Council; 67-68 Recording Secretary to Resident Council, Worked Mother-Daughter Weekend.

Judith Domagala: 66-67 Chairman of Luncheon Committee on Orientation, Chairman of Publicity for Carnival; Design Chairman for M. U. D., Art Club; 67-68 Student Senator, Chairman of Parking Committee, Art Club treasurer, Publicity Chairman for "Something Else" and Junior Weekend; 68-69 Senator-at-Large.

Kathleen Hegierski: 65-66 Glee Club, Resident Committees and M.U.D. Committees; 66-67 Same; 67-68 Resident Council Member, Installation Dinner Chairman of Glee Club, Senate Re-evaluation Committee, Admissions Assistant, worked on M.U.D.

Patricia Holden: 65-66 ASCENT, Falstaffian 66-67; Member of International Forum, Falstaffian; 67-68 Recording Secretary S.A., Columnist for ASCENT, Operation Storefront; 68-69 President of Sociology Club, Senator-at-Large during 68-69.

Mary Carol Madej: 65-66 Falstaffian; 66-67 Chairman of Sophomore Booths-Carnival, Chairman of Fashion Show-Orientation; 67-68 Chairman of Film Day-Week of the Arts, Chairman of Raffle Committee - "Something Else," Feature Editor-ASCENT, Chairman of Junior Parade Cars - M.U.D.; 68-69 Editor-in Chief - ASCENT, Member of S.A.F.

Mary Louise Marchioli 66-67 Co-Chairman Class Booths - Carnival, Chairman Big-Little Sister Committee on Orientation. M.U.D.

Ring Queen's Float Committee; 67-68 Resident Council, Layout Editor Yearbook, Ring Ceremony Committee, Liturgical Commission; 68-69 Co-Editor Yearbook.

Mary Kathleen O'Neill; 65-66 M.U.D. Publicity and Picnic Committee; 66-67 General Co-Chairman M.U.D., Christmas Assembly Co-Chairman, Cheerleader; 67-68 Junior Ring Ceremony Chairman, Christmas Assembly Chairman, Yearbook Staff, M.U.D. Convocation Chairman.

Antonia Pellegrino: 65-66 M.U.D. Design and Flower Committee; 66-67 Co-Chairman Frosh Orientation Committee, Co-Chairman M.U.D. Float, Co-Chairman Class Booth Carnival; 67-68 Class Secretary, Carnival Chairman, Junior Mixer Committee, M.U.D. Elections Chairman, Constitutional Revision Committee; 68-69 President of Senior Class.

Helenmarie Penatzer: 65-66 Lenten Series Publicity Co-Chairman, Resident Frosh Orientation Committee; 66-67 Carnival, Honor System Evaluation Committees, Chairman Christmas Assembly, Co-Chairman "Respond 34," Photography Committee Yearbook, Co-Chairman Queen's Float M.U.D.; 67-68 Junior Class Vice-President, Junior Prom Chairman, Photography Editor Yearbook, Snack Bar Committee Chairman, Recording Secretary Wick Board; 68-69 Co-Editor Yearbook.

Sarah Ryan: 65-66 Class Senator, Co-Chairman Lenten Series, S.A. Committees; 66-67 S.A. Treasurer, Honor System Evaluation Committee, 67-68 Resident Council Representative to Senate, Chairman Attire Committee; 68-69 Vice-President Resident Council, Resident Representative to Wick Board.

Patricia Stimets: 65-66 Falstaffian Club, M.U.D.; 66-67 Resident Cultural Committee, Frosh Orientation Committee, Treasurer Sociology Club, Resident Flower Committee, M.U.D., Secretary Falstaffian; 67-68 Cultural Director Wick Board, Chairman Week of the Arts; 68-69 Vice-President S.A., Chairman Wick Board.

Bella Tato: 65-66 M.U.D. Committee, Resident Committees; 66-67 Senator, Co-Chairman Senate-Resident Tea, M.U.D. Committee; 67-68 Senator, Chairman Senate Orientation, Member Judiciary Board; 68-69 Senator.

Janine Trapini: 65-66 Art Club, Falstaffian Club, Co-Chairman Class Float M.U.D.; 66-67 Class Chairman M.U.D., Activities Handbook Committee, Orientation Committee on campus publicity, Chairman for the Week of the Arts; 67-68 Junior Prom Chairman, M.U.D. General Chairman, "Store Front" Tutoring Program.

Carole Valois: 66-67 Hertel Apartment Tutoring, M.U.D. Float Committee, Honor System Evaluation Committee, Math Club; 67-68 Social Director on Wick Board, Intercollegiate Council, Chairman Constitution Revision Committee, Mother-Daughter Weekend Committee, Liquor License Committee.

Toni Ann Viggiano: 65-66 Resident Council Representative, Committee for Revision of Handbook, M.U.D. Committee, 66-67 Resident Council Representative, M.U.D. Committee, Chairman of Revision of Handbook, Chairman Student-Faculty Tea; 67-68 Resident Council Representative, Special Events Committee.

Joanne R. Watson: 65-66 Cheerleader, Staff member ASCENT, S.A. Elections Member; 66-67 Chairman Frosh Orientation, Chairman M.U.D. Concert, S.A. Delegate; 67-68 Chairman Junior Weekend, M.U.D. Publicity Committee, Estimate Chairman M.U.D. Queen's Float; 68-69: Senator from Sr. Class.



Joanne Watson, Carole Valois, Maryanne Casey, Patricia Stimets, Mary Louise Marchioli, Bella Tato, Kathrine Britton.



Paulette Di Tomaso, Patricia Holden, Mary Carol Madej, Sarah Ryan, Maureen Connoughton, Kathleen Hegierski, Elizabeth Martiny.

Dr. Lockman: An Experience In Christian Faith

By Mary Helen Carullo

Rosary Hill College was host recently to the Reverend Doctor Jan M. Lockman. An eminent Protestant theologian, he was born in northern Bohemia, Czechoslovakia. He studied in Scotland, and Switzerland, as well as in Czechoslovakia, where he is now professor of Theology and Philosophy at Prague University. Dr. Lockman is currently visiting professor at Union Theological Seminary under the H.E. Fosdick Professorship, which lasts for one year.

Dr. Lockman led a discussion on "The Church in a Socialist Country." He began by stating that in the last twenty years, social changes have altered the structure of Czechoslovakia. In the traditional European type of society, Dr. Lockman noted that the Christian Church had enjoyed a "Constantinian situation," that is, from the fourth century, the Church had been a leading ideological body of society. Today, however, the Christian Church has no power whatsoever. She has nothing to help her from without. She has suffered the loss of her institutions: Christian schools and social work.

It is possible that in the light of this powerless situation, the Christian Church may react in two undesirable ways. It may

attempt to assimilate, to compromise to survive. Dr. Lockman quoted one of his former teachers, Karl Barth, as saying that the most urgent temptation of theologians of the Nineteenth Century was "the subconscious adaptation of uncritically received traditions of bourgeois thinking." However, because of the atheistic basis in Czechoslovakia, the Church has not been so easily tempted to assimilate to the spirit of the times.

The second reaction would be that of total negativity on the part of the Church, binding itself to one concrete kind of society. Dr. Lockman cited Vatican II as a definite aid in proving that the Christian Church is not a sheer, inflexible negation.

Between these two extremes, a narrow way with limited possibilities exists.

From the losses which the Church has suffered, a new credibility of the Christian message has emerged in Czechoslovakian society. Dr. Lockman remarked that the "Credibility Gap," which arises when the Church pretends to be more than it is, has been considerably diminished. He pointed out that in the post-Constantinian situation in Czechoslovakia, the one power of the Church is that of the Holy Spirit. The new credibility appeals to those in secular

(Continued on Page 3)



Judith Domagala, Janine Trapini, Linda Brazill, Antonia Pellegrino, Toni Ann Viggiano, Helenmarie Penatzer, Anne Marie Montecucollo.

Council Member, M.U.D., and History Club; 67-68 Managing Editor of ASCENT, Chairman on Curfew Revision Committee, Placement Committee, S.A.F. Committee; 68-69 Resident Assistant.

Maureen Connaughton; 65-66 ASCENT Staff, member of M.F.L.C., Carnival and M.U.D. Committees; 66-67 News Editor of ASCENT, Tutor in Black Rock area, M.F.L.C. and Historical Society, Carnival: Chairman of Children's Day; 67-68 Editor of ASCENT, President of Historical Society, Junior Representative to Resident Council; 68-69 President of Resident Council.

Paulette Di Tommaso: 65-66 M.U.D., Resident-Senior Dinner, Parent's Weekend; 66-67 Chairman of Resident Frosh Orientation, Sophomore

Construction Committee Chairman; 67-68 S.A. Corresponding Secretary, Junior Mixer Committee, Cafeteria Committee, Senate Structure revision Committee.

Susan McGrath: 65-66 M.U.D.; 66-67 Activities Handbook, Estimate Committee for M.U.D.; 67-68 Class Treasurer, Class Co-Chairman for M.U.D. Float, Chairman of Sunday Social for M.U.D.

Ann Marie Montecucollo: 65-66 Publicity Chairman, Lenten Series, M.U.D. Committee Member; 66-67 Intercollegiate Chairman for Frosh Orientation, Carnival Publicity, Art Booth, Honor System Evaluation Committee, Respond 34 Co-Chairman, Layout Co-Editor Yearbook,

Editorial: Mud Debate Accomplishes Nothing

The M.U.D. debate of last Tuesday is an example of energy expanded over nothing, and gaining nothing as a result.

The whole purpose of the S.A. meeting was to tap the feelings of the student body and get a genuine response to the question of: M.U.D. Is it worth it?

The results, after the hour long discussion were inconclusive and for some, the question wasn't even clear.

The result of a show of hands vaguely indicated that the student body wanted M.U.D. as a social weekend (what kind of a social weekend was never really explained) but as the M.U.D.

question stands now, there is no committee or chairman. In other words, there is no M.U.D. planned for this year.

While we feel this is definitely a step in the right direction of rechanneling the M. U. D. effort, we feel it is only fair to warn those opposed to our thinking that a bill is being presented before Senate to re-establish M.U.D. If you want M.U.D. — get behind this bill and support it — and support all subsequent M.U.D. effort. Prove that M.U.D. can unite our community, because many people feel it's a nice tradition which cannot be afforded in "not-so-nice" a time in history.

VULGARITY AT WALLACE RALLY:

BASE AND PROFANE

The First Amendment to our Constitution guarantees Americans the right of free speech. But when so-called "free speech" becomes downright vulgarity and damnation of others, then it is carrying the misinterpretation of this phrase a bit too far.

I am referring, of course, to the extreme disrespect paid to Presidential candidate George C. Wallace by Buffalo students on October 4th. Signs condemning Wallace's war policy and bigotry were acceptable, but such vulgar expressions as "Join Mrs. Wallace in Hell" were

totally uncalled for and ethically unacceptable.

Rights by their very nature entail corresponding obligations; and along with the right of freedom of speech goes the duty to respect human life and dignity and, above all, to respect the dead.

There is no attack more base, more profane, more desecrating than an appeal to a man to join his deceased wife in everlasting damnation. Such shameful ignorance is indeed unforgivable, and yet inevitable; my only regret is that it happened here.

RMS

'LETTERS'...

Dear Editor,

I would like to comment about something that irritates me no end — namely, the forever unused fireplace that sits gaping in the Wick Lounge. Last year when I asked about this facility and its use I was told we were waiting for various screens, tools, etc. which would add to its safety. This year (as I freeze daily in the winter air-conditioned dining hall) I asked a number of Senators and officers about it, and they informed me that the screen has arrived. So why isn't it up?

There are also other matters to be considered. Does everyone know that one must "requisition" a fire, and that one of the reasons is the "high expense of wood?" I asked an administrator about this one, and she said these requisitions could only be approved for "special weekends," whatever

those may be (and however far apart).

Is the fireplace, which is a source of joy and beauty to so many of us, going to sit empty forever, enjoyed by a privileged few? What is the real reason we can't use it? I have a whole group of girls who have volunteered to collect wood for it, so lack of funds is a poor excuse. Also, the gas for the fire is of minimal cost (if we chose to use it...I prefer an old fashioned wood one, myself). Can't students be trusted to make a safe fire? Strange how all the State schools have fireplaces which are free to be used at any time. Or perhaps ours was meant to yawn there as a showpiece like so many other things on this campus (and I do mean the \$85 garbage cans in the snack bar).

Signed,
Pat Harris & Fellow
Little Match Girls

"Ro" Along with Progress --

PELLEGRINO

For President

Dr. Lockman

(Continued from Page 2)

society to develop the work of the Church.

Dr. Lockman concluded his introductory statements by attesting to the increase in the number of conscious Christians, of which the students of Czechoslovakia comprise a large part. Thus, the Church, living on the power of the Spirit behind it, is not lost; rather, it has new possibilities.

At this point, the audience joined into a dialogue with the Reverend Doctor. When asked about the direction the Church has taken in view of its institutional losses, Dr. Lockman replied that the Church must evolve, while relying upon methods of Christian witness. Although the Church develops a necessary interest in structure, it does not live by them. New institutional forms can develop. According to the traditional ideology, Marxists at first considered the Church as repressive. But when Christianity did not die out over the past twenty years, the Marxists saw that the Church was not attempting to subvert society. No Christian fifth-column developed to divert Marxism. Dr. Lockman reported a Marxist rethinking of the possible meaning of "Christian." As a result of this rethought, religion is now being taught in state schools.

Regarding the question of social pressures on the Church in the United States, Dr. Lockman replied that the traditional separation of Church and State is one advantage, since the Church will probably not suffer institutional losses here.

But the Church may experience a credibility gap, if it does not remain eccentric. He sees the basic issue as whether or not the Church will risk becoming a 'servant' church, resting fundamentally on the truth of the gospel and not merely on 'pious considerations.' Dr. Lockman envisioned this attitude in St. Paul's statement "To have as if we have not."

When asked what it is that is drawing Christians in Czechoslovakia, Dr. Lockman again cited students as those showing the greatest interest in Christian faith. He saw danger,

Falstaff
Would be
Proud!

A new "artsiness" will be on campus this year. Flash, flash. Falstaffian Club has changed! It has an "artsy" image. Flash, flash. Drink espresso while discussing poetry with a "real" poet. Listen to the jazz music of Boots Randolph or Dave Brubeck. Talk about pop art with a well-known artist. Flash, flash. Know what the nation's "in-group" are doing. First Falstaffian meeting — 1:30 p.m., Thursday, Oct. 17 in Wick 113 and 114.

Politically Minded? ... Look Here!

The Erie County Democratic Committee is sponsoring the formation of a Student and Youth Activities Committee. Composed of area college students, the group will do campaign and research work, as well as take part in high school seminars and a proposed trip to Washington, D.C.

The Democratic Committee hopes that the students who take part in this endeavor will not only become more knowledgeable citizens, but will be willing as well as able to take an active role in community affairs.

If any students are interested in participating in this exercise in citizenship, they may contact Noreen O'Hagan, Political Director.

in that the Church must not lose contact with all types of people.

Dr. Lockman was questioned as to what arguments against Christianity he encountered and how he answered them. Surprisingly, he replied that most students in his country today do not regard it as meaningful to attack Christianity, since it has persevered through its losses and can be seen to possess a positive nature. He reaffirmed the importance of Vatican II in revealing to the Marxist mind that the Church is not a body of "anti-modern man" people.

During the dialogue, the question of Czechoslovakia's recent occupation and its possible effects on the church was raised. Dr. Lockman responded by observing the unity which has emerged from this difficult situation. For this first time in many years the Czechoslovakian government sent letters to representatives of the Christian Churches thanking them for their stand during the uneasy period.

Reminiscing about Prague, Dr. Lockman recalled that on a particular day soon before his departure for this country, Czechoslovakians devised a non-violent protest by joining all denominational Church bells and factories sirens in one terrible, unified noise. The unity of the experience has resulted in a new Christian solidarity.

A new solidarity has also emerged in inter-denominational relations. As a result of sharing the same losses and experiences, priests and ministers have joined together in helping the evolution of the Christian Church in Czechoslovakia.

Dr. Lockman's message is one of hope for the future of the

Christian Church and for the conscious Christian peoples of the world. His dedication to the cause of Christianity and his insight into the prophetic vision make him reminiscent of Paul Tillich. The dialogue enjoyed with Dr. Lockman on our campus can only be described as a unique unforgettable and truly a religious experience.

'If I Had My Way' - Student Power

On Saturday, October 19, there will be an open forum in the Wick Social Room. The topic will be Student Power.

It has not been limited to a specific area, such as the revolts at Columbia or the recent one in Chicago. So that a positive rather than negative attitude would prevail among the speakers, the topic was left open.

A panel of six, consisting of three faculty members and three students, will present their opinions on student power as it is being used today. Sr. Mary Frances Parisi, Dr. Cuddy, and Mr. Segmen are the faculty members; and Maureen Connaughton '69, Noreen O'Hagan '70, and Robert Ball '71 are the students.

Each speaker will be allowed five minutes and then discussion will be opened to the floor. Questions may be directed to a particular speaker or the entire panel.

It is hoped that this panel will give the parents an idea of the academic life on campus and show them how the faculty and students feel about various matters of national concern.

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THE ASCENT

The Ascent is a weekly publication of the students of Rosary Hill College, Buffalo, N.Y. The editorial staff reserves the right to publish any article it deems appropriate. The opinions expressed herein are solely those of the staff.

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Venerable brothers and beloved sons:

The most serious duty of transmitting human life, for which married persons are the free and responsible collaborators of God the Creator, has always been a source of great joy to them, even if sometimes accompanied by not a few difficulties and by distress.

At all times the fulfillment of this duty posed grave problems to the conscience of married persons. But with the recent evolution of society changes have taken place that give rise to new questions concerning a matter that so closely touches upon the life and happiness of men that the Church could not ignore them.

NEW ASPECTS OF THE PROBLEM AND THE COMPETENCY OF THE MAGISTERIUM — New Formulation of the Problem.

The changes that have taken place are in fact noteworthy and of various kinds. In the first place, there is rapid demographic development. Fear is shown by many that world population is growing more rapidly than available resources are, with growing distress to so many families and to developing countries, so that the temptation for authorities to counter this danger with radical measures is great. Moreover, working and housing conditions as well as increased exigencies both in the economic field and in that of education, often today make the adequate support of a large number of children difficult.

A change is also seen both in the manner of considering the person of woman and her place in society, and in the value to be attributed to conjugal love in marriage, and also in the appreciation to be made of the meaning of conjugal acts in relation to that love.

Finally and above all, man has made stupendous progress in the domination and rational organization of the forces of nature, so that he tends to extend this domination to his own total being: to the body, to psychic life, to social life and even to the laws that regulate the transmission of life.

This new state of things gives rise to new questions. Granted the conditions of life today, and granted the significance that conjugal relations have for the harmony between husband and wife and for their mutual fidelity, would not a revision of the ethical norms in force up to now be perhaps advisable, especially when it is considered that they cannot be observed without sacrifices, sometimes heroic sacrifices?

And again: by extending to this field the application of the so-called principle to totality, could it not be admitted that the intention of a less abundant but more rationalized fertility might transform a materially sterilizing intervention into a licit and wise control of birth? Could it not be admitted, that is, that the finality of procreation pertains to the ensemble of conjugal life, rather than to its single acts? It is also asked whether, in view of the increased sense of responsibility of modern man, the moment has not come for him to entrust to his reason and his will, more than to the biological rhythms of his organism, the task of regulating birth.

COMPETENCY OF THE MAGISTERIUM

Such questions require from the teaching authority of the Church a new and deeper reflection upon the principles of the moral teaching on marriage: a teaching founded on the natural law, illuminated and enriched by divine revelation.

No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral

law. It is, in fact, indisputable, as our predecessors have many times declared, that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach all nations His commandments, constituted them guardians and authentic interpreters of the whole moral law, not only, that is, of the law of the gospel, but also of the natural law, which is also an expression of the will of God, the fulfillment of which is equally necessary for salvation.

In conformity to this mission of hers, the Church has always provided — and more amply in recent times — a coherent teaching on the nature of marriage as well as on the correct use of conjugal rights and on the duties of husband and wife.

SPECIAL STUDIES

Awareness of that same mission induced us to confirm and enlarge the study commission that our predecessor John XXIII of venerated memory had instituted in March, 1963. That commission, which included, besides many experts in various pertinent disciplines, married couples, had as its purpose the gathering of opinions on the new questions regarding conjugal life, and in particular on birth regulation, and of furnishing opportune elements of information so that the magisterium could give an adequate reply to the expectation not only of the faithful but also of world public opinion.

The work of these experts, as well as the successive judgments and counsels spontaneously forward by or expressly requested from a good number of our brother in the episcopate, permitted us to measure more exactly all the aspects of this complex matter. Hence with all our heart we express to all of them our lively gratitude.

REPLY OF THE MAGISTERIUM

The conclusions at which the commission arrived could not, nevertheless, be considered by us as definitive, nor dispense us from a personal examination of this serious question; and this also because, within the commission itself, not full agreement of judgments concerning the moral norms to be proposed had been reached, and above all because certain criteria for solutions had emerged that departed from the moral teaching on marriage proposed with constant firmness by the teaching authority of the church.

Therefore, having attentively sifted the documentation laid before us, after mature reflection and assiduous prayers, we now intend, by virtue of the mandate entrusted to us by Christ, to give our reply to these grave questions.

II. DOCTRINAL PRINCIPLES A TOTAL VISION OF MAN

The problem of birth, like every other problem regarding human life is to be considered beyond partial perspectives — whether of the biological or psychological, demographic or sociological orders — in the light of an integral vision of man and of his vocation, not only natural and earthly, but also supernatural and eternal. And since, in attempt to justify artificial methods of birth control, many have appealed to the demands both of conjugal love and of "responsible parenthood," it is good to state very precisely the true concept of these two great realities of married life, referring principally to what was recently set forth in this regard in a highly authoritative form by the Second Vatican Council in the pastoral constitution *Gaudium et Spes* (On The Church in the Modern World).

BIRTH CONTROL HUMANANA

CONJUGAL LOVE

Conjugal love reveals its true nature and nobility when it is considered in its supreme origin, God, who is love, "the Father, from whom all fatherhood in heaven and on earth receives its name."

Marriage is not, then, the effect of chance or the product of the evolution of unconscious natural forces; it is the wise institution of the Creator to realize in mankind His design of love. By means of the reciprocal personal gift of self, proper and exclusive to them, husband and wife tend toward a communion of their beings in view of mutual personal perfection to collaborate with God in the generation and education of new lives.

For baptized persons, moreover, marriage takes on the dignity of a sacramental sign of grace, inasmuch as it represents the union of Christ and the Church.

ITS CHARACTERISTICS

In this light, there clearly appear the characteristic marks and demands of conjugal love, and it is of supreme importance to have an exact understanding of these.

This love is first of all fully human; that is to say, it is at the same time of the senses and of the spirit. It is not, then, a simple transport of instinct and sentiment, but also, and principally, an act of the free will, destined to endure and to grow by means of the joys and sorrows of daily life, in such a way that husband and wife become only one heart and only one soul, and together attain their human perfection.

Then this love is total; that is to say, it is a very special form of personal friendship, in which husband and wife generously share everything, without undue reservations or selfish calculations. Whoever truly loves his marriage partner loves not only for what he receives, but for the partner's sake, rejoicing that he can enrich his partner with the gift of himself.

Again, this love is faithful and exclusive until death. Thus in fact do bride and groom conceive it to be on the day when they freely and with full awareness assume the duty of the marriage bond. A fidelity, this, that can at times be difficult, but is always possible, always noble and meritorious, as no one can deny. The example of so many married persons down through the centuries shows not only that fidelity is according to the nature of marriage but also that it is a source of profound and lasting happiness.

Finally, this love is fruitful, for it is not exhausted by the communion between husband and wife, but is destined to continue, bringing new lives into existence. "Marriage and conjugal love are by their nature ordained toward the begetting and education of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents."

RESPONSIBLE PARENTHOOD

Hence conjugal love requires in both husband and wife an awareness of mission of responsible parenthood, which

today is rightly insisted upon, and which also must be rightly understood. It must be considered under various aspects, which are legitimate and connected with one another.

In relation to the biological processes, responsible parenthood means the knowledge and respect for their functions; the intellect discover in the power of giving life biological laws that are part of the human person.

In relation to the tendencies of instinct and of the passions, responsible parenthood means the necessary dominion that reason and will must exercise over them.

In relation to physical, economic, psychological and social conditions, responsible parenthood is exercised either by the deliberate and generous decision to raise a large family, or by the decision, made for grave motives and with respect for the moral law, to avoid for the time being, or even for an indeterminate period, a new birth.

Responsible parenthood also and above all implies a more profound relationship to the moral order established by God, of which a right conscience is the faithful interpreter. The responsible exercise of parenthood implies, therefore, that husband and wife recognize fully their duties toward God, toward themselves, toward the family and toward society, in a correct hierarchy of values.

In the task of transmitting life, they are not free, therefore, to proceed completely at will, as if they could determine in a wholly autonomous way the upright paths to follow; but they must conform their activity to the creative intention of God, expressed in the very nature of marriage and of its acts, and manifested by the constant teaching of the Church.

RESPECT FOR THE NATURE AND PURPOSES OF THE MARRIAGE ACT

These acts, by which husband and wife are united in chaste intimacy and by means of which human life is transmitted, are, as the Council recalled, "noble and honorable," and they do not cease to be lawful if, for causes independent of the will of husband and wife, they are foreseen to be infertile, because they remain ordained to the expressing and consolidating of their union. In fact, as experience shows, not every conjugal act is followed by a new life. God has wisely disposed natural laws and rhythms of fertility that, of themselves, cause a separation in the succession of births. None the less the Church, calling men back to the observance of the norms of the natural law, as interpreted by her constant doctrine, teaches that each and every marriage act must remain open to the transmission of life.

TWO INSEPARABLE ASPECTS: UNION AND PROCREATION

That teaching, often set forth by the magisterium, is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two significations of the conjugal act: the unitive

CONTROL - PART I

IN THE NATURAL ORDER OF HUMAN LIFE

meaning and the procreative meaning.

Indeed, by its intimate structure, the conjugal act, while closely uniting husband and wife, capacitates them for the generation of new lives, according to laws inscribed in the very being of man and woman. By safeguarding both these essential aspects, the unitive and the procreative, the conjugal act preserves in its fullness the sense of true mutual love and its ordination toward man's most high calling to parenthood. We believe that men of our day are particularly capable of seizing the deeply reasonable and human character of this fundamental principle.

FAITHFULNESS TO GOD'S DESIGN

It is in fact justly observed that a conjugal act imposed upon one's partner without disregard for his or her condition and lawful desires is not a true act of love, and therefore denies an exigency of right moral order in the relationship between husband and wife. Hence, one who reflects well must also recognize that an act of mutual love that prejudices the openness to transmission of life that God the Creator, according to particular laws inserted therein, is in contradiction with the design constitutive of marriage, and with the will of the author to life. To use this divine gift, destroying, even if only partially, its meaning and its purpose, is to contradict the nature both of man and of woman and of their most intimate relationship, and therefore it is to contradict also the plan of God and His will. On the other hand, to make use of the gift of conjugal love while respecting the laws of the generative process means to acknowledge oneself to be not the arbiter of the sources of human life, but rather the minister of the design established by the Creator. In fact, just as man does not have unlimited dominion over his body in general, so also, with particular reason, he has no such dominion over his creative faculties as such, because of their intrinsic ordination to the bringing into being of life, of which God is the principle. "Human life is sacred," John XXIII recalled, "from it directly involves the creative action of God."

ILLICIT MEANS OF BIRTH REGULATION

In conformity with these key elements of the human and Christian vision of marriage, we must once again declare that the direct interruption of the generative process already begun, and above all, directly willed and procured abortion, even if for therapeutic reasons, are to be absolutely excluded as licit means of birth regulation.

Equally to be excluded, as the teaching authority of the Church has frequently declared, is direct sterilization, either perpetual or temporary, whether of the man or of the woman.

Similarly excluded is every action that, either in anticipation of the conjugal act or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible.

To justify conjugal acts made intentionally infertile one cannot invoke as valid reasons the lesser evil, or the fact that such acts would constitute a whole, together with the fertile acts already performed or to follow later, and hence would share in one and the same moral goodness. In truth, if it is sometimes licit to tolerate a lesser moral evil in order to avoid a greater evil or to promote a greater good, it is not licit, even for the gravest reasons, to do evil so that good may follow therefrom; that is, to make into the object of a positive act of the will something that is intrinsically disordered and hence unworthy of the human person, even when the intention is to safeguard or promote individual, family or social well-being. Consequently it is an error to think that a conjugal act that is deliberately made infertile and so is intrinsically improper could be made proper and right by the ensemble of a fertile conjugal life.

LICITNESS OF THERAPEUTIC MEANS

The Church, on the other hand, does not at all consider illicit the use of those therapeutic means truly necessary to cure diseased of the organism, even if an impediment to procreation, which may be foreseen, should result therefrom, provided such impediment is not, for whatever motive, directly willed.

We observed above, that it is the prerogative of the human intellect to dominate the energies offered by irrational nature and to orientate them toward an end that is in conformity with the good of man. Now, some ask: In the present case, is it not perhaps reasonable in many circumstances to have recourse to artificial birth control if thereby we secure the harmony and peace of the family, and better conditions for the education of the children already born? To this question it is necessary to reply with clarity: The Church is the first to praise and recommend the intervention of intelligence in a function that so closely associates the rational creature with his Creator; but she affirms that this must be done with respect for the order established by God.

If, then, there are serious motives to space out births, motives deriving from the physical or psychological conditions of husband and wife, or from external conditions, the Church teaches that it is then licit to take into account natural rhythms imminent in the generative functions, for the use of marriage only during the infertile periods, and in this way to regulate birth without offending the moral principles that we have just recalled.

The Church is consistent when she considers recourse to infertile periods to be licit, while at the same time condemning, as being always illicit, the use of means directly contrary to conception, even if such use is inspired by reasons that can appear upright and serious. In reality, there is an essential difference between the two cases: in the first case, the husband and wife legitimately avail themselves of a natural disposition; in the second case, they impede the working of

natural processes. It is true that, in the one and the other case, the married couples agree in the positive will of avoiding children for plausible reasons, seeking the certainty that offspring will not result; but it is likewise true that only in the first case are they able to abstain from the marital act during the fertile periods when for just motives procreation is not desirable and then make use of it during the infertile period to manifest affection and to safeguard mutual fidelity. By so doing, they give proof of a love that is truly and fully upright.

GRAVE CONSEQUENCES OF BIRTH CONTROL METHODS

Upright men can even better convince themselves of the solid grounds on which the teaching of the Church in this field is based, if they care to reflect upon the consequences of methods of artificial birth control. Let them consider, first of all, how wide and easy a road would thus be opened up to conjugal infidelity and the general lowering of morality. Not much experience is needed in order to know human weakness, and to understand that men — especially the young, who are so vulnerable on this point — have need of encouragement to be faithful to the moral law, and must not be offered easy means of eluding its observance. It can also be feared that the man, growing use to the employment of contraceptive practices, may finally lose respect for the woman and no longer caring about her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment, and no longer as his respected and beloved companion.

Let it be considered also that a dangerous weapon would thus be placed in the hands of these public authorities who take no heed of moral exigencies. Who could blame a government for applying to the solution of the problems of the community those means acknowledged to be licit for married couples in the solution of the family problem? Who will stop rulers from favoring and even imposing upon their peoples, if they should consider it necessary, the method of contraception that they judge to be most efficacious? In this way men, wishing to avoid individual, family or social difficulties encountered in the observance of the divine law, would reach the point of placing at the mercy of the intervention of public authorities the most personal and most reserved sector of conjugal intimacy.

Consequently, if the mission of generating life is not to be exposed to the arbitrary will of men, one must necessarily recognize certain absolute limits to the possibility of man's domination over his own body and its functions; limits that no man, whether a private individual or one invested with authority, may licitly go beyond. And such limits cannot be determined otherwise than by the respect owed to the integrity of the human organism and its functions, according to the principles recalled above and according to the correct understanding of the principle of totality illustrated by our predecessor Pius XII.

THE CHURCH GUARANTORS TRUE HUMAN VALUES

It can be foreseen that this teaching will perhaps not be easily received by all: too numerous are those voices — amplified by the modern communications media — that are contrary to the voice of the Church. To tell the truth, the Church is not surprised to be made, like her divine Founder, a

"sign of contradiction"; yet she does not because of this cease to proclaim with humble firmness the entire moral law, both natural and evangelical. Of this law the Church was not the author, nor consequently can she be its arbiter; she is only its depository and its interpreter, without ever being able to declare licit that which is not so by reason of its intimate and unchangeable opposition to the true good of man.

In defending conjugal morality in its entirety the Church knows that she contributes toward the establishment of a truly human civilization; she thus urges man not to renounce his own responsibility by putting his trust in technical means; by this very fact she defends the dignity of husband and wife. Faithful to both the teaching and the example of the Savior, she shows herself to be the sincere and disinterested friend of men, whom she wishes to help, even during their earthly sojourn, "to share as sons in the life of the living God, the Father of all men."



Toppling a Dynasty

Paul Birzon, candidate for the New York State Assembly spoke to an informal group here in the Wick Main Lounge Wed. Oct. 9. This being Birzon's first adventure into the world of politics, his campaign is being done on the local level, which at times becomes very frustrating due to the lack of funds and communication with the public directly. He feels this should be done to enable the people to justly decide on their own vote. He thinks there should be a better way or ways to allow people to make a judgment and vote, such as; the League of Women Voters who begin early

to introduce the candidates and also through educational television.

Birzon relates that for one and a half centuries this district has never been represented by a minority party and that they have had a "power dynasty" for too long due to the overwhelming majority of registered Republicans. Birzon is attempting to run a more "candid" campaign than his opponent.

As a former professor at U.B., Birzon is often asked as so many candidates are these days: "Why is he running for office?" His answer reinforces the statement concerning the "power dynasty." It has led to many abuses and a lack of responsive representation.

Mexican strike

(continued from Page 1)

increasing government repression.

We are trying to raise funds to send to the National Student Strike Council (Consejo Nacional de Huelga). If you can help us, please send Donations, checks or money, checks made payable to Mrs. Darel Swan of the Committee for Support to Mexican Students. (Checks made out to the Consejo Nacional de Huelga are not negotiable, since the government considers the organization illegal). All money we receive will be forwarded immediately to the leaders and medical corps of the Student Strike (CNH).

We also need people to help make this into a nation-wide appeal — fund-raising, gathering and publishing information, and generally organizing support for the Mexican Student Strike.

IF YOU WOULD LIKE MORE INFORMATION PLEASE CONTACT THE ASCENT OFFICE. ALSO, ANY DONATIONS MAY BE MADE TO THE ASCENT OFFICE AND WE'LL FORWARD THEM TO THE PROPER SOURCES.

Policy confirmed

(continued from Page 1)

better than that of previous sophomore classes, and it is expected that sophomore attrition will be significantly less than in previous years.

6. Faculty who had experience with freshman classes extending over several years reported that under Pass-Fail there was a significantly improved attitude toward learning for reasons other than grades. From a humanities instructor: "They're reading books again!"

7. This same improvement carried over into the sophomore year. "I would like to report that the morale of the sophomores in this class (a second-year course) was distinctly higher than in previous years. Their interest and spirit and general zest in scientific inquiry and concepts were noticeably greater."

8. A very large majority of the undergraduates were strongly in favor of Pass-Fail:

a. A majority of the

upperclassmen observed that the freshmen made constructive use of the freedom they were given under Pass-Fail.

b. Almost all the freshmen said Pass-Fail significantly reduced competitive pressure among them.

c. A large majority of both freshmen and sophomores believed Pass-Fail had made their adjustment from high school to Caltech much easier than they had anticipated.

Con 1. Freshman substitute their own judgment, which is based on too limited an experience, in deciding what is worth working at. Thus they cut corners in laboratory work to the point it is clear that they are not acquiring the skills embryo scientists should develop. A significant number of freshmen, with high 700 scores in CEEB Math and a presumed strong interest in math as a central feature of their science training, gave so little attention to the theory, the conceptual aspects, of the required calculus course that they failed the final examination.

They made the mistake of assuming that Pass-Fail gave them freedom to ignore all but the problem-solving technique in the course.

2. Many freshman clearly worked less and accomplished less than they would have under the stress of competition; some carried this to the point of a "just get by" attitude.

3. Some of the freshmen with the greatest potential had so conditioned themselves to the top awards of competition that they suffered a real psychological shock when these awards, in the form of grades, were not obtainable.

Although some of the statements above are buttressed by numbers and tabulations from questionnaires (circulated to both faculty and students), almost the entire discussion in the faculty revolved around subjective judgments and evaluations.

Many had expected that this faculty, composed largely of working scientists, would conduct this experiment on a

"scientific" basis and would produce a significant publication filled with statistics and their related reliability checks.

However, what the faculty wanted was a change in a subjective property — student attitude — and they felt this change could best be evaluated by sympathetic, perceptive, qualitative observations.

Facts: The "Pass" or "Fail" grade refers only to the final grade in a course as recorded by the Registrar. Homework continues to be assigned and evaluated, tests and examinations are given as before. All student work is numerically graded as before; in fact, instructors have made a very real (and successful) effort to increase the amount of evaluating information given to freshmen.

The students are told in very clear terms that this grading is for their use as information and for self-evaluation. In the humanities courses, instructors' written comments on student papers are believed to be far more useful to the students than grades ever were.

There is no secret grading. Instructors' records contain only the same information as is given to the student. In addition, senior faculty members have taken on the job of acting as advisers to ten freshmen each; these advisers receive extensive reports from the instructors of their advisees at least twice a term.

This information, when integrated by the adviser and discussed with the advisee, gives the student a much better measure of his performance than he ever got from grades.

Comments: The side effects of the discussions about Pass-Fail have been as constructive as the grade change itself. Once the question of pressure from grades was raised, it was inevitable that questions would arise about the pressures from the curriculum — the quality of content is concerned — with the question of pressure, quantity of content has become a major concern and will be the principal item on the agenda for continuing meetings of the Committee on the Freshman year.

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'Trojan Women' Presented by RHC

A recreation of the lamentation of four tragic women will be portrayed when Rosary Hill's Theatre Arts Concentration presents "The Trojan Women" in Daeman Little Theatre October 18-26.

The Greek tragedy by Euripedes shows the aftermath of the Trojan War in all its brutality and savagery through the eyes of Hecuba, Helen of Troy, Andromache, and Cassandra. In a very stylized setting in which the characteristic Greek chorus will move against black drapes and black platforms, the four women will portray their sorrow at

being torn from their homeland and their families.

"Perhaps the most touching scene," said Sister M. Francis Peters, director and concentration chairman, "is Andromache's farewell to her son who, at the demands of the Greeks, is to be hurled from the towers of Troy because he is Hector's son and heir to the throne of Troy."

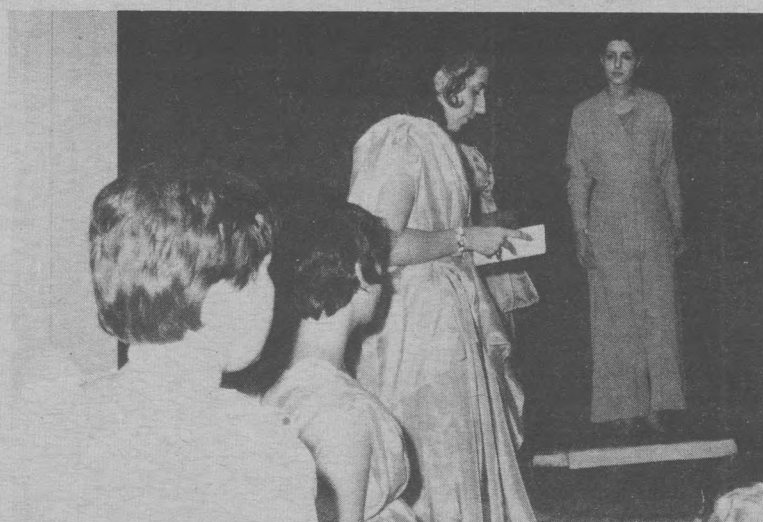
To help create the overall somber tones, all the costuming will be done in tones of grey, except that of the god and goddess. The costumes will vary from oyster white on Cassandra to nearly black on Hecuba, with

the exception of a sooty red mantle on Helen to accent her sensuousness.

"Judy Greenman, who is also acting coach, has the tour de force role of Hecuba who stays on stage from the beginning to end," said Sister M. Francis.

The cast includes Rev. Robert Smyth as Poseidon; Bonnie Marki as Athena; Judy Greenman as Hecuba; Sue Tuttle as Cassandra; Paula Kregg as Andromache; Colin Mostiller, a student at St. Nicholas grade school, as Astyanax; Bob Ball as Menelaus; Sheila McCarthy as Helen; Jonathan Wilson as Talthylus.

(continued on page 8)



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En Garde ... Anyone?

Would you believe a Fencing Club for Rosary Hill College? Well it just may happen.

As we all know, Rosary Hill desperately needs a unifying factor, some one activity which will instill pride in the students of this school. Looking around at other colleges, we see the enthusiasm with which the students rally behind their basketball and football teams. But we have on campus one athletic event, namely, the annual Rosary Hill-D'Youville Basketball Game. And the lack of vigorous support to this event is as obvious as it is for M.U.D. and other annual affairs.

There was then, as the psychologists say, a felt need, but no one had any concrete ideas of how to fulfill this need. To many, it seemed that an athletic club was the answer, but

no one took any definite action. Then last year, Gary Goodeliunas conceived the idea of a Fencing Club.

The proposal was discussed and studied, everywhere being received with passive enthusiasm. The idea faded with the end of the school year, but Gary revived interest in it again this year. And finally some action is being taken. The Fencing Club has the approval of Sister Paula and the support of individual students — both fellows and girls.

When the club does become a reality, it will be laying a foundation, planting something permanent in Rosary Hill College that will create for the first time a feeling of unity. From the club, there will be formed a competitive team to perform against other area

colleges. If possible, there will be both male and female teams. This outgoing competitiveness will act in itself as a nucleus to draw students closer together than they've been in the past.

In addition to unifying the school, the club will be another important step in the direction of the school emerging from its academic shell and becoming a part of the social, political, and athletic community without. And it will represent Rosary Hill in this community.

As of now, the Fencing Club still exists only as an idea, because a Constitution has not yet been submitted to the Wick Board. But it has Administration encouragement and student interest and enthusiasm, and it will, with a little more work, become a reality.

Book Review:

The Immoral War in Vietnam

By TRAN VAN DINH
College Press Service

In the last three years, I have been lecturing and traveling in all states of the United States. I visited big cities and small towns. I addressed campus radicals and Rotary Club members. I do not need Dr. Gallup to tell me how the American people feel about the war in Vietnam. I can say that at least 99 per cent of the people I met and talked to hated it and wanted the killing to end.

Depending on why the people oppose this war, the solution I offer (unconditional cessation of the bombing of the territory of the Democratic Republic of Vietnam, withdrawal of the American troops from South Vietnam, acceptance of the principle that the affairs of South Vietnam must be left to the Vietnamese to decide, recognition of the National Liberation Front at least as a political reality and to deal with it) is received warmly or coldly.

The people who accept my solution are those (especially the youth) who are convinced that the war is immoral and that therefore it has to end — period. The people who receive my solution without enthusiasm are those who called themselves "liberal" and who look at the war in Vietnam as a political and military blunder and who think the U.S. therefore has to extricate itself from the "mess" by negotiations with "the enemy."

Some practical souls think that the war in Vietnam is "bad business" and say that the U.S., being a country of good businessmen, should not continue a bankrupted venture. Some so-called "sophisticated students of human affairs" think that in principle the U.S. "can win the war" but "the people in Washington are so unintelligent that they have brought us to a quagmire from which the U.S. has to get out." A few say the U.S. government has not used its power and has a no-win policy, otherwise it could easily "defeat the little Vietnamese." They do not know that the U.S. has all its power, short of the A and H bombs. These are the frustrated hawks who now support George Wallace for President.

But all the hawks I met agree now that the negotiations in Paris must continue. They even agree that the fact that Johnson

retires from office without a fight is evidence that even Johnson himself realizes the war is unpopular. But if Americans are to learn something from this disastrous war, they have to look more deeply in its moral aspects. After all, it is the moral aspect of the war that creates so much questioning and agony.

American people conclude that the war is immoral several ways, depending on their background, education, class and interests. The usual way which is widely accepted is the impassionate, reasoned way by Senator Hartke: "The extensive loss of civilian life in the South, the ruthlessness toward civilian possessions and ancestral property, the destruction of a way of life and the abysmal treatment of the refugees and the sick all belie the rationalization of the administration and reveal the disgraceful immorality of the American impact on Vietnam. Yet, he continues, "the common American soldier, like his civilian counterpart back home, honestly desires to do good for the South Vietnamese. It is not the individuals but the policy which is causing the terrible consequences.

"Senator Hartke (D-Indiana) reaches this conclusion after the most careful evaluation and the most profound analysis of all facts and all aspects of the problem: legal, diplomatic, political, military, human." I marvel at his ability to cover so many areas with such accuracy, such precision and clarity, in so few pages. His is the best book for anyone who wants to argue about this war and easily win an argument.

But I sense that at this stage, many Americans do not want to argue about the war. They want to retreat into the consolation that despite all blunders, maybe some good could be done and is being done with their money. This is only a natural feeling. Rare are those who can accept the fact that over 200,000 U.S. casualties are just a waste. To these people, William J. Lederer ("Our Own Worst Enemy") will be a source of shock and enlightenment.

This book is the most detailed expose of the corruption in Saigon and the failures of the U.S. aid program in Vietnam. The reader will be shocked to know about the stealing and grafts. But these revelations do


not surprise the Vietnamese, who knew about it all along and who told it to Lederer like it is.

I wonder why the U.S. Congress has not yet started an Investigation Commission based on Mr. Lederer's findings. The cases he presents are not unfamiliar to me or to any other Vietnamese, yet I am amazed at his talent to write about them in such a clear way. After all, Mr. Lederer is an old hand at this kind of writing being the author of "A Nation of Sheep" and co-author of "The Ugly American." To money-minded Americans, his "Our Own Worst Enemy" is the best testimony to the immorality of the Vietnamese War, the betrayal of all American principles.

To me, however, the problem of morality is man's conscience. And only when the conscience of the Americans is aroused do they realize the depth of the immorality of the war. And only when Americans act according to their consciences is a return to American ideals and the re-structuring of American society possible. Theories and arguments may lose value with time and clever rationalizations, but when a man acts on the call of his conscience, he not only commits his own life to this act but generates a moral power which humanizes his fellow men.

In this sense, Alice Lynd ("We Won't Go") is necessary reading for all truly patriotic and truly human Americans. To me true patriotism (not to be confused with chauvinistic nationalism) and deep humanism (not to be

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Dear B.O.C.S.,

I kicked the habit. What do I do if I'm asked for a date.

Signed,
But still a nun

Dear But,
Rehabilitate!

Dear Sirs,
How do you make the juke box play louder?

Sincerely,
Wild in the Streets

Dear Wild,
Try shutting your mouth.

Dear Sirs,
My boyfriend has a moustache. When he kisses me it tickles. How can I get him to shave it off without getting him mad at me?

Itched

Dear Itched,
Before going out try chewing some bubble gum and then...! Well, it was an accident.

Dear Sirs,
We were recently up at a Niagara social where a group called "The Disciples" played. Why don't we ever invite them to play at Rosary Hill.

Sincerely,
The Buns '71

Dear Buns,
Because they don't have any followers here.

Dear Sirs,
I am a freshman. I keep hearing about College weekends. Please tell me what goes on the Bona weekends?

Eager


Dear Eager,
We ain't gonna tell ya!

confused with do-good-ism) are the basic essences of any authentic revolution.

"We Won't Go" is a collection of accounts by men "confronted with the dilemma of conscience which military service poses." These men have challenged the laws of their country, bearing the consequences of their decision in order to live with the higher law of their conscience. In addition to these accounts, the book contains all important documents for those who are faced with the problem of the draft. When I finish reading this book, I feel it easier for me, a Vietnamese who opposes the war temporarily living among Americans, to look straight in their eyes and to warmly shake their hands. Perhaps I should weep with them: a tear drop often cements the brotherhood of man more than speeches and rhetorics.

Without these war resisters, it would be difficult (if not impossible) for Americans to face the Vietnamese if and when peace returns to my tortured land. Without them it is only arrogance to talk now about the reconstruction of Vietnam and war reparations.

I have now in my personal library over 100 books on Vietnam. Some of them are indeed excellent such as George McT Kahin's "The U.S. in Vietnam." If I am now asked as I often was, to recommend not more than 4 books for Americans to read and know the full dimensions of the Vietnamese war, I would suggest the 3 books I just presented in addition to Kahin's. I say "presented" because these books cannot be reviewed, they must be read and meditated over. The exercise will be painful but it will be a healthy one, politically, intellectually and morally.



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The Tender Touch

by John Razulis

At the beginning of each of our lives, a life and death struggle took place. The fact of our conception, the fertilization of the maternal ovum by the paternal sperm, was a victory for the force of life contained within both ovum and sperm over the force of death which was likewise present.

Our existence today is testimony not only to that initial victory of life over death, but also to similar victories that we have won since that first moment. We have learned to feed ourselves, dress ourselves, use language, and obey commands.

When we were children, it was appropriate that we should devote our energies to these necessary means of survival. At that time the meaning of our life was that we should learn to eat, dress, speak, and obey — all of this was necessary for our own good. To be concerned about following the directions of those who are bigger (and presumably wiser) than he is, for the child an affirmation of life.

But if it is appropriate for the child to see others as bigger than himself and therefore worthy of awe and obedience, it seems inappropriate that the human being who is seventeen years of age or older should still perceive other human beings in the same way. For one who is

chronologically an adult to continue to behave in a psychologically infantile manner cannot be called an affirmation of life. The psychological life appropriate to the chronological adult includes, at the very least, a healthy autonomy. If this autonomy is not present, then the life appropriate to the adult is being refused.

Just as the individual sperm which "fathered" each of us had to overcome inertia within ourselves if we are to affirm life and survive as human adults. The powerful pull of inertia — the weakness of our will to live — might become more obvious if we were to consider that of the hundreds of millions of other would-be creators in the particular tide of seminal fluid that contributed to our conception, all but one perished at the very threshold of life. Only one of these potential "fathers" said "yes" to life strongly enough to survive.

This same struggle is carried on within us every day. Presently, it might be most helpful to direct our attention to the life and death struggle for adulthood at this college.

How many of us are possessed of a healthy sense of self, a healthy autonomy? Infantile behavior and arrested

development seems to be indicated in the case of students who do reading assignments and find that they have read passively, asking no questions; students who do the minimum "to get by"; students who are awed by the teacher and hang on his every word; teachers who keep their students at a distance by confusing them unnecessarily with technical language so that the students will not discover that their teachers are also ignorant (i.e. human beings); administrators who are more concerned about law and order than life; anyone who operates seriously on the assumption that no discussion is worthwhile or to be taken seriously and that no action can be effective for social change at Rosary Hill College unless said discussion and action originates in an "officially-sponsored" committee or at least is approved by some official body; students who think of themselves (and faculty and administrators who think of students) as "boys and girls" rather than men and women.

You can probably think of many more examples of infantile behavior. That's not the problem now. The problem now is what you will do with this new awareness, the new life that is possible for you now. Will you say "yes" or "no?"

Educational Opportunity Bank Awaits New Administration

WASHINGTON (CPS) — The idea that the federal government establish a novel loan program called the Educational Opportunity Bank is not dead — just dormant until after the November elections.

The plan was recommended last September by the President's Panel on Educational Innovation. It calls for establishment of a fund from which any student could borrow money for his education with repayment contingent on future income.

The idea met strong opposition from two powerful college associations and got only lukewarm support from federal officials.

Proponents of the Ed Op Bank have been biding their time, not wanting to spark partisan debate over the controversial idea, and knowing that working with the lame-duck Johnson Administration would be futile.

An avid supporter of the plan is Dr. Jerrold R. Zacharias, a Massachusetts Institute of Technology physicist who headed the now-defunct presidential panel.

He expects "a lot of support to come out of the woodwork" after the election is settled, including some from a Carnegie Commission on Higher Education headed by Clark Kerr.

Dr. Zacharias and other supporters recognize that the plan could drastically alter the present system of financing higher education. "It's a big change, with unpredictable repercussions," says Andrew M. Gleason, another panel member who teaches math at Harvard.

Because of the significant implications, Gleason and Dr. Zacharias would like to see implemented a pilot program involving only medical students. Medicine was chosen because of high cost for students, and the high income after practice is started.

The major roadblock to setting up the experimental program has been lack of federal money because of Vietnam spending, Gleason said.

The total Ed. Op Bank program is designed to make it easier for schools to raise tuition and to provide money for students to attend any college for which they qualify. With students able to borrow all the money they need, colleges and universities would no longer feel obligated to keep charges low, according to the plan.

The bank also would help increase the number of students from low-income families, the proponents say.

The most vocal opposition to the plan has come from the National Association of State Universities and Land-Grant Colleges and the Association of State Colleges and Universities. Their joint statement called the panel recommendation "a Pandora's Box of ill-considered,

Meeting...

A Candidates' Night Meeting sponsored by the League of Women Voters will be held on Tuesday, October 29, at 8:00 p.m. at the Maple East Elementary School on Maple Street east of Hopkins. The public is cordially invited to attend.

obsolete and contradictory ideas..."

Dr. Edgar F. Shannon Jr., chairman of NASULGC's executive committee and University of Virginia president, said, "Our fundamental concern is that this proposal would shift the responsibility of financing higher education to the student. Education is essential for society's own self-interest and should be the responsibility of society."

Dr. Zacharias of the panel discounts such criticism, saying the real concern of public educators is that the students with the ability to pay might choose private institutions over public ones. Gleason said there is fear of transferring such buying power to students.

The two associations charged that the Ed Op Bank would "on one hand destroy the whole concept of public higher education, and on the other, if successful, destroy the whole basis of voluntary support for private higher education."

Their statement called the program a "life indenture" that would discriminate against the less-affluent and create elitism.

It also expressed the fear that all of higher education might eventually become dependent on the bank's solvency for its continued existence.

Dr. Fred H. Harrington, president of the University of Wisconsin, feels the plan would not be fair to students who do not want to borrow money for their education. "This proposal," he says, "is a threat to a system of higher education which has been very successful."

The Ed Op Bank is not designed to replace other forms of federal financial assistance. It does offer three principal advantages over current fixed-repayment programs, according to its supporters.

First, no student would have to worry about a large debt he might not be able to repay. If his work after graduation did not pay well, his repayment obligation would decrease proportionate to his income.

Second, individuals could borrow more money than at present because repayment would be spread over 30 or 40 years instead of the current 10. The ceiling on present loan programs is \$5,000 over four years, which will not cover costs at most schools. The Ed Op Bank proposes a maximum total loan of \$15,000, rising in later years as charges soar.

And, the panel says the availability of loans would not be directly affected by the state of the money market.

"This nation needs the Educational Opportunity Bank like mad," said Dr. Zacharias. "We just have to bide our time." He thinks Vice President Humphrey would support the proposal if elected president and that Richard Nixon would probably listen to his advisers.

The strategy of Dr. Zacharias and the others committed to the Ed Op Bank idea depends on the outcome of the election. "We're laying low until then," he said.

Trojan Women

(continued from page 6)

The chorus includes Leanne Bonley, Katherine Butler, Phyllis Consiglio, Diane Labori, Mary Lowry, Mary Ann Murphy, Dianalynn Phennig, Valerie Velardo, Christine Wos, Sister Christine Stevens, Sister Judith Wognowski.

Play times are 8:30 p.m. on Oct. 18, 19, 20, 25, 26; 3 p.m., Oct. 20; 8 p.m., Oct. 27. Free tickets for both students and those parents here for Parents Weekend can be ordered and picked up at Wick Desk.

Rinkedy-Dink Weekend

October 24, Thursday
Junior Ring ceremony: WSR 8:00 p.m. Father Smythe will bless rings.

Reception immediately following: Wick Lounge for parents, faculty and friends.

October 25, Friday
Dinner Dance (formal): Buffalo Athletic Club.
Tickets: \$15.00 per couple.
Bill Licata
Cocktails at 7:30 p.m.: Ellicott Room.
Dinner: Main Dining Room

October 26, Saturday
Studio Arena: "You're a Good Man, Charlie Brown!"
Tickets: \$4.00 and \$5.00
Post Theatre Party:
The Old Red Mill Inn (Rathskellar)
Main Street, Clarence
All invited.

October 27, Sunday
Old Fashioned Picnic at Akron Falls Park



No admission: 1-6 p.m.
Residents can obtain box lunches from Food Service Systems, Inc.
Door prize!!

*Ticket Sales: Studio Arena tickets must be bought by October 16th.
Dance tickets on sale until October 23rd.

Committees
Nancy Kelly, Chairman
Nora Wren, Co-Chairman

Ring Ceremony and Reception:
Karen Kordasiewicz, Chairman
Anne Devine, Co-Chairman

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Queen Elections:
Kathleen Maroney, Chairman
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Theatre Party:
Catherine Carden, Chairman

Post-Theatre Party:
Kathleen Kennedy, Chairman

Picnic:
Nancy Henry, Chairman
Judy Povelaites, Co-Chairman

Publicity:
Mary Jo LaVilla, Chairman
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Queen Candidates:
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Susan Jakub
Nancy Kelly
Sharon Mendola
Jo Anne Miller
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