

5-24-1969

The Daily Egyptian, May 24, 1969

Daily Egyptian Staff

Follow this and additional works at: http://opensiuc.lib.siu.edu/de_May1969
Volume 50, Issue 147

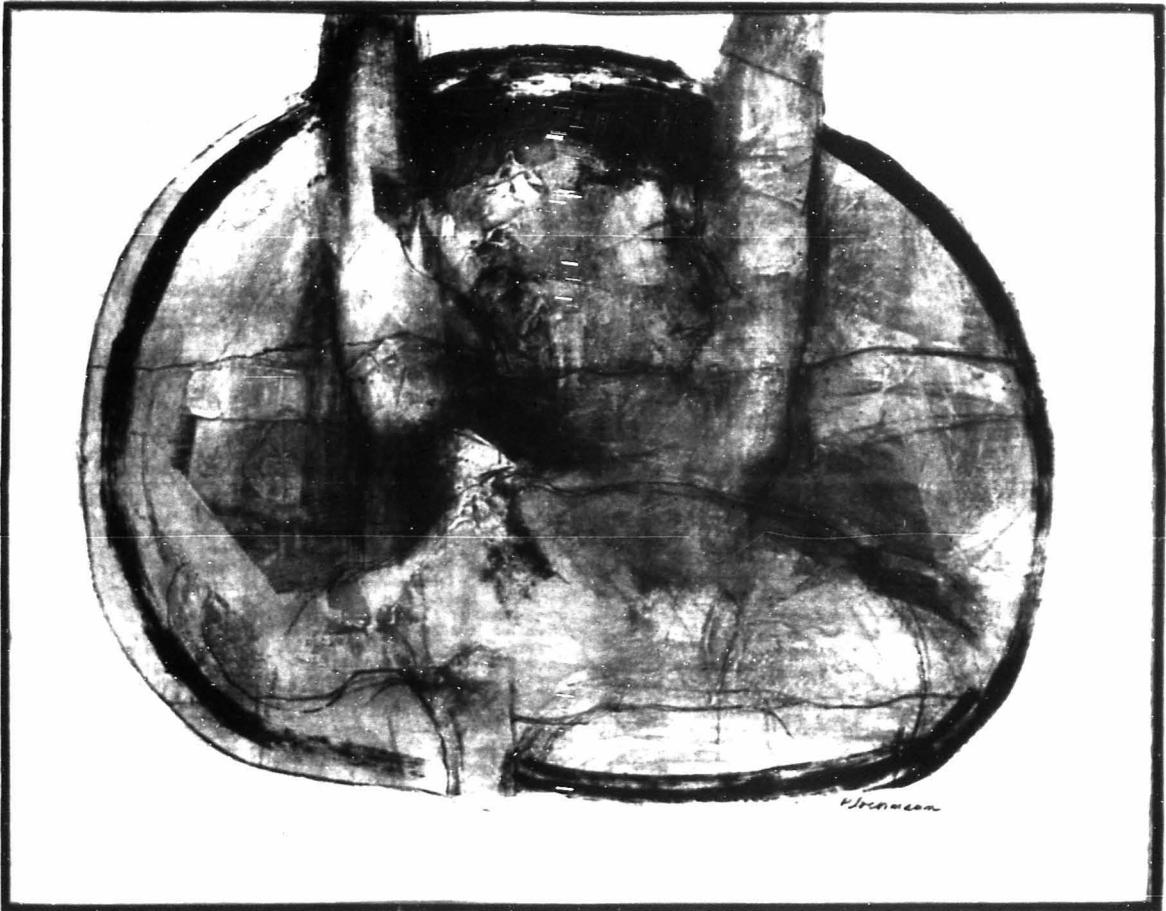
Recommended Citation

, . "The Daily Egyptian, May 24, 1969." (May 1969).

This Article is brought to you for free and open access by the Daily Egyptian 1969 at OpenSIUC. It has been accepted for inclusion in May 1969 by an authorized administrator of OpenSIUC. For more information, please contact opensiuc@lib.siu.edu.

Philosophy ...

questions of the ages



-painting by Carolyn Plochmann

"Is God Spherical?" - first a philosophical question posed by Aristotle and now the subject of a painting by Carolyn Plochmann, wife of George Kimball Plochmann, who is a philosophy professor at SIU.

This painting, done last year, is an example of the kinds of questions philosophers and thinkers have asked through the ages and introduces a special Daily Egyptian section which explores some of these questions as studied by personnel in SIU's Department of Philosophy. This is the last Saturday Arts Section of this academic year and is designed to close this volume of cultural writings with what we believe are some important thoughts of the past and of our times.

Mrs. Plochmann did this study in red, black and gray as a graphic representation of one of the questions men have asked about God. It is done in laquer paint and acrylics on white paper. Mrs. Plochmann is a professional artist whose work has been displayed in 15 states and Mexico and who is represented by seven major art galleries in the United States. She has won more than 30 awards for her work.

Daily Egyptian

Vol. 50

No. 147

May 24, 1969

The New Marxism

by S. Morris Eames

Since 1964 Professor Eames has visited the Soviet Union, Czechoslovakia, East Germany, and has made three trips to Yugoslavia. In August, 1967, his lecture on democracy at the Korcula Summer School, Yugoslavia was translated into Serbo-Croatian and broadcast over Radio Zagreb.

S. Morris Eames
Professor in Philosophy



We are witnessing in our times new developments in Marxist ideology, developments which have split the Marxist world generally into three camps. The old Stalinist interpretation of Marxism still persists both inside and outside the Soviet Union, but new developments in ideology and practice have originated on the Chinese mainland in the form of "Maoism," and in some East European countries in the form of "the new Marxism."

The struggle for power in the Soviet Union after Lenin's death is common knowledge to everyone. Trotsky was exiled, and Stalin emerged the strong man in the Soviet Union, dictator not only of its practical life, but of its ideological aspects as well. At the same time that Stalin was building his autocratic rule in the Soviet Union, Mao Tse-tung in China and Marshal Tito in Yugoslavia were developing their own brands of Marxist ideology. These three major interpretations of Marxism have now come to a crucial point in history; a crisis exists within the Marxist camp, and a gathering storm is imminent.

It is difficult to disengage the long and deep conflicts between China and Russia over boundary disputes, customs, and national aspirations from the genuine Marxist ideological differences which are apparent. These cultural conflicts undoubtedly play a part as causes for ideological differences, but how much, it is difficult to tell. At any rate, the Maoists and the Soviets differ greatly on almost every significant doctrine.

The Maoists claim that the Soviets distort Marx by developing a statehood of a communist society,

whereas there should be a widening away of the state. Mao calls the emphasis of the Soviets upon the working class "the proletarian myth," and claims that the social liberation revolutions of Asia, Africa, and Latin America are the most important blows to imperialism. When the Maoists look to a world-wide revolution of all subjugated peoples, the Soviet Marxists claim that they are being Trotsky-like and unrealistic in their views, for the latter claim that without a strong working class as the economic basis for reform, there can be no genuine revolution.

Views on the role of the communist party also divide them: the Soviets believe in a tightly organized, strong party organization, whereas the Maoists allow a non-communist group supporting the ideal of a communist reform to cooperate with them. When the Soviets put forth the idea of peaceful co-existence with all capitalist countries, the Maoists answered this policy with the criticism that such a practice "makes imperialists happy. These are just a few of the main differences, and there are many others; but most significant, perhaps, is the Chinese view that the Soviet Union puts forth a Western version of Marxism, and it has warned that the Eastern version belongs to Mao, and is to be applied to those nations with a different color of skin.

At present, Western scholars have been more concerned with what is developing in the Soviet Union and its Marxist neighbors, and developments in Chinese Marxism and its role in countries which make up the "third world" have not come to full

consciousness, particularly in America. There are trends developing within the Soviet Union and within the East European world which Richard T. de George calls *The New Marxism* (Progress, 1968), and these new developments have become apparent since Khrushchev's famous speech criticizing Stalin in 1956. The new Marxism begins much earlier, however, and one noticeable break it made with the Stalinist orthodoxy was in Yugoslavia when Tito decided that each country had to work out its own dialectical developments since each had different historical conditions with which to cope.

A group of young Yugoslav scholars began to look at Stalinist Marxism with a critical eye. Among these is Gajo Petrovic, who claims that he published the first article showing how Stalin had distorted Marx. From 1950 to the present, Petrovic has written several articles on this topic and some have appeared in this country under the title, *Marx in Mid-Twentieth Century* (Anchor Books, Doubleday, 1967). Petrovic says that Stalinism claims to be a complete system of "established dogmas"; this is wrong, for there are unsettled questions which need creative efforts to solve.

Stalinism looks with contempt upon all pre-Marxist philosophy, but it is absurd to claim that all non-Marxist philosophy is unscientific and reactionary. Stalinism makes philosophy a servant of politics, whereas philosophic discussion for Petrovic is an independent, creative activity. Stalinism has no place for logic or ethics or aesthetics as specific subjects, for these must be developed within the framework of historical materialism. Stalinism neglects the study of man as man, for it makes man an economic animal. These are a few of the major differences which Petrovic points up. The rejection of Stalinist elements in Marxism and the development of a freer, more liberal and democratic interpretation by the new Marxists has sometimes been called "creative Marxism."

Petrovic, along with other Yugoslav professors, launched a journal, *Praxis*, with both domestic and international editions in 1965. The Praxis group initiated a Summer School on the island of Korcula, and this conference, usually two weeks

(Continued on page 3)

The Library of Living Philosophers

by Elizabeth R. Eames

Elizabeth R. Eames
Assistant professor in Philosophy



Of all the remarkable projects for which SIU is a home, none is more unusual or more valuable than "The Library of Living Philosophers." Of all the scholars who direct such projects surely none is more lively or enlightening than Paul Arthur Schilpp. Schilpp is well known to undergraduates as a stimulating teacher of GSC 102; he is equally well known to philosophy students for his seminars in Kant and in contemporary philosophy. But to the learned world as a whole, and to the philosophical community in particular, Paul Arthur Schilpp is known as the initiator and editor of a series of books which bear the title "The Library of Living Philosophers," a series universally commended and widely used among students and scholars of contemporary thought.

Schilpp credits the original idea for these books to a lecture by F. S. C. Schiller, Oxford professor, who suggested that interminable controversies concerning the meaning of a philosopher's work might be avoided, if someone were to address a few sensible questions to him while he was alive and able to clarify his own meanings. In a young philosophy instructor at the then College of the Pacific, who chaired Schiller's lecture in Stockton, Calif., on March 8, 1933, this suggestion struck a responsive chord. And, because this young philosopher was Paul Schilpp, whose special gift is to translate ideas into action, six years later the first volume of the series inspired by Schiller's remarks came off the press.

A less persistent, persuasive or optimistic man might have found the obstacles too formidable to the

realization of his dream, the dream of a published confrontation between the greatest of living minds and their critics. In the first place, such an effort could be mounted only at a major university (such as Northwestern University, where Schilpp was appointed in 1936). A second obstacle consisted in the depression decade which was not a favorable time to seek money from an institution (a mere \$100 sent Schilpp to New York to seek aid from a foundation).

In addition, some foundation must be persuaded that this unorthodox project was worth an investment large enough to get it started (The Carnegie Foundation gave an initial grant to cover editorial expenses). Most vital of all, but not most difficult, was the task of talking a major philosopher and some competent critics into contributing considerable labors of love and hope to a new and untried dream. Finally, a means of publishing and paying for the printing of the books had to be found.

All of these difficulties were met in 1939 the first volume, "The Philosophy of John Dewey," came off the press on the 18th birthday of its subject. "This truly magnificent idea deserves a Pulitzer Prize," wrote the late Ernest Sutherland Bates in the New York Herald-Tribune.

This first volume established the successful pattern of subsequent volume: first, an authorized intellectual biography or, in most cases, autobiography of the philosopher, second, a series of analytic and critical essays on various phases of the work of the philoso-

pher; third, an extensive response to the critical essays by the philosopher himself; finally, a bibliography of the published works of the philosopher. Each volume runs from 772 to over 1100 pages.

From this brilliant beginning, the work went on until, 30 years late, 13 volumes have been published and two additional volumes are in preparation. The subjects of the volumes comprise a roster of the great minds of the 20th century: John Dewey, George Santayana, Alfred North Whitehead, G.E. Moore, Bertrand Russell, Ernest Cassirer, Albert Einstein, Sarvepalli Radhakrishnan, Karl Jaspers, D.C. Broad, Rudolf Carnap, Martin Buber, C.I. Lewis, Karl Popper, Gabriel Marcel.

What seems in retrospect a stunning success story has been lived as a long hard fight. There were continued publishing problems, but now Open Court Publishing Company publishes the volumes under a contract which ensures that past volumes be kept in print. There were problems of the choice of subjects, but now an advisory board of seven philosophers recommends the subjects of prospective volumes. There have been recurrent diplomatic problems of persuading philosophers to be the subjects of volumes.

Maintaining the editorial freedom necessary to the accomplishment of the scholarly purpose of the volumes without any censorship of who should be the contributors or what they should say has sometimes been difficult. Until 1947 the entire project was a personal effort of Schilpp, an effort involving an enormous investment of time, work, and money.

The "Library" now is incorporated and enjoys a tax exempt status. At present it is being supported by a grant from the National Endowment for the Humanities. In addition, SIU is proud to support it to the extent of giving it an office home and releasing time from teaching for its editor (who enjoys teaching too much to take full advantage of this).

The intellectual achievement of the "Library" is now beyond ques-

tion. The critical essays are of the highest quality. This reflects both the editor's wise selection and the realization of each author that the subject of his criticisms is looking over his shoulder and publishing his response in the pages to follow.

However, neither the essays nor the responses have ever degenerated into effusive and meaningless praise, or to vindictive abuse. Critics and subjects alike have approached their tasks with the utmost frankness and seriousness. Undoubtedly, this is what has made the series such a success, and it must reflect some editorial magic in the care and handling of authors.

It is interesting that these dialogues of living philosophers and their critics have not achieved their originally predicted purpose of putting an end to "interminable controversies," and Schilpp professes that, had he known in advance how few disputes were going to be avoided, he would never have undertaken the project. However, the universal acclaim that these volumes have received from philosophers testifies to the success with which the format of the living philosopher's idea has illuminated and clarified the work of those philosophers who were the subjects of the volumes.

This is why the volumes are invaluable to scholars, why students are fascinated by the fresh light cast on figures who to them were formerly dusty and book-encased; why there is a kind of personal involvement generated in the student who is present at a dialogue on issues of contemporary importance between a philosopher and his critics.

Despite Schilpp's professed disappointment, therefore, one cannot but suspect an editorial pride in bringing this kind of enlightenment to birth, in the tradition of the midwife Socrates.

Schilpp's dedication to this particular kind of pursuit of truth is very likely the reason for the universally serious response his subjects and authors have accorded his project.

in duration, attracts scholars with differing points of view from all over the world. The Praxis group is the most provocative and exciting in the development of the new Marxism.

A large number of these Yugoslav scholars have visited and studied in the United States, many on Ford Foundation fellowships. Professor Ivan Babić of the University of Zagreb visited the SIU campus in 1966, made use of the materials in the Dewey Project collection and later wrote a work on John Dewey. Professor Mihailo Marković of the University of Belgrade visited our campus last spring and delivered a lecture on the philosophy of alienation. Many scholars from various countries have been brought to the SIU campus by our East European Studies Program.

The new Marxism is not confined to Yugoslavia, however, and there are important names now becoming familiar to the Western nations. Leszek Kolakowski and Adam Schaff of Poland present new views of Marxism. Schaff, whose *A Philosophy of Man* (Monthly Review Press, 1963) is a humanistic interpretation of Marx, claims that alienation is still a problem in socialism. In Hungary Georg Lukacs has come to the front as a first-rate philosopher; his *Marxism or Existentialism* (Dell, 1966) is an attack on certain versions of existentialism which he thinks is the glorification of the individual and which has made man into an isolated human being opposed to social action. Among the many Czechoslovak scholars, mention must be made of Karel Kosík, who gained a reputation for his work on the dialectics of the concrete, a view which claims that each country must work from where it now stands in history to its humanist fulfillment.

The developments within the Soviet Union towards what is called the new Marxism remain a puzzle to analyze and to evaluate. After Khrushchev's denunciation of Stalin, a measure of freedom was granted. Soviet scholars were allowed to travel abroad; there was more open discussion on ideological issues; there was a toleration of critics of the regime. The rejection of Stalin did not come about as a whim of Khrushchev and some members of the Politburo, for there was extreme pressure upon the Party from scientists, engineers, lawyers and literary men and intel-

lectuals generally.

One report claims that the scientists refused to work for the Party if there were to be any more "blood baths." To the intellectual revolt should be added the revolt of the masses, those whose deep resentments and angers came from each family who had had some loved one liquidated or imprisoned in concentration camps. I talked with an individual in Moscow who told me that after the denunciation of Stalin, the Party sent letters of apology and regret to those families who had suffered such losses. This comment followed: "Of course, that does not bring our loved ones back."

There is a general dissatisfaction in the Soviet Union over the limitations on the consumer goods produced. One report tells of a fairly large town in which the people were so fed up with the shoddy goods, the clothing and the shoes, that they brought them into the town square and burned them. There is also the unrest of the youth, a generation which has not known the old Czarist regime and which has not directly experienced the bloody days of fighting for the ideals of the revolution. Sensitive to these unrests, the Party began to work on new economic reforms. In 1962 Yevsei Liberman proposed a new practice of allowing the local manager to make some decisions and of allowing the consumer to have some voice in the kinds of consumer goods which are produced. In January of 1967 about 700 enterprises in the Soviet Union were using this method.

At present there are two contradictory trends within the Soviet Union. One is in the direction of the championing of more freedom of expression; the other is a perpetuation of, and even a more drastic return to, the old Stalinist methods. The fate of Yuri Daniel is a case in point. Daniel and others risked their lives for more freedom of expression, but the old Stalinist partisans have silenced him.

I was in Germany last August when the Soviet "invasion" took place in Czechoslovakia, and a week later I was in Vienna attending the Fourteenth International Congress of Philosophy. I talked with many professors from the Soviet Union, from the East European countries, and from the rest of Europe. The Soviet philosophers, of course,

were silent, and when some of them appeared on the program of the Congress, they were hissed and booed. The Soviet-Czechoslovakian confrontation brought forth both fear and anger from the East European intellectuals. Many Marxists in Western Europe witnessed the resurgence of the old Stalinism in the Soviet move into Czechoslovakia, and they denounced it. I wandered into groups of students, many of whom were Marxists, in Göttingen, Munich, Nuremberg and Vienna, who were disillusioned and angry.

The resurgence of Stalinist Marxism has stifled many of the voices of the new Marxists, except, of course, the courageous ones. Czechoslovakia chose the path of passive resistance, and Rumania has asserted its right to independent development. In Yugoslavia there arose a firm commitment to withstand the Soviet advances, both ideologically and militarily. A few weeks ago, on February 11, the Yugoslav Parliament drafted a new law which provides for a territorial army from which potential guerrilla partisans will be organized. All men from 17 to 65 years of age and all women from 19 to 40 may be called into the service of this new army.

What concerns most of us in West Europe, in East Europe, and in America is whether the new Marxism outside the Soviet Union can prevail against the pressure which the Stalinists put upon it. In the last ten years this new Marxism made great strides toward a democratic interpretation of Marx. Assuredly, Western nations have a stake in which type of Marxism prevails. But the peoples in all East European countries and in the Soviet Union have a much greater stake, for the new Marxism gives a hope of self-development and the promise of democracy. If there is a forcible return to the dark days of Stalinist Marxism, these hopes and promises will go into eclipse.

Professor de George ends his book with a paragraph containing a sentence which appears to put the matter in the proper perspective. He says of the new Marxism: "It is also clear that when compared to the Stalinist version of Marxism-Leninism, it has nowhere to go but up, and that in changing and developing it has nothing to lose but its dogmatic chains."

Co-operative Research on Dewey Publications

by Lewis E. Hahn

Lewis E. Hahn
Research Professor in Philosophy



The SIU Dewey Project is one of the most important research and publication undertakings in philosophy today. Among the factors contributing to its importance are John Dewey's distinguished position in American thought as this country's most influential philosopher and educator, the tremendous volume and significance of his writings and the consequent magnitude and scope of the project, the fact that it provides a central focus of interest in materials by and about Dewey, the innovative and pioneering features of the editorial work involved, and the fact that the project has enlisted the cooperation of Dewey scholars all over the world.

The project grew out of earlier individual research by George E. Axelle, who, in 1959, began work on a concordance, or index of terms used by Dewey; but after some time it became clear that the concordance would be far more useful if based on a uniform, collected edition.

Further reflection on the need

for making the total product of Dewey's thought available in complete and accurate form led the University to establish in July, 1961, the Co-operative Research on Dewey Publications Project. Since that time the project has been collecting, studying, organizing, analyzing, and editing all the previously published works, making use of such related materials as correspondence, manuscripts, tape recordings, oral history interviews and translations.

Few men in history have had careers as long, as active or as significant as Dewey. Every year for some 70 years he published from one to more than 30 items, some of these in periodicals which have long since ceased publishing. The bibliography of his writings makes a tidy volume in itself.

The previous lack of a collected edition of his works has made it difficult for students of philosophy, education, psychology, history, political science, Asian studies, sociology and the like to find the ma-

terials they need to trace the development of Dewey's thoughts and to gauge completely his contributions to these fields. The projected collected edition of his writings, arranged chronologically, will be composed of some 45 volumes. The SIU Press has launched the first stage of this publishing venture in a series of five volumes of "The Early Works of John Dewey, 1882-1898."

The John Dewey Publication Project is a pioneering venture in the editing and publishing of American philosophy. Though definitive editions making use of the techniques of modern textual criticism have been produced for such literary figures as Hawthorne, this is the first attempt to do this kind of thing for a major American philosopher; and already it has suggested to Frederick Burkhardt, president of the American Council of Learned Societies, the desirability of comparable editions for other American philosophers such as William James.

In recognition of the high standards of scholarship and textual criticism used in editing the first two volumes to appear of "The Early Works of John Dewey, 1882-1898," the Modern Language Association of American Center for Editions of American Authors has awarded its seal to these two volumes, which are the only non-literary works to achieve this recognition.

Jo Ann Boydston, director of Co-operative Research on Dewey Publications, is the textual editor for the Dewey series, and Fredson Bowers, professor and chairman of the Department of English at the University of Virginia and author of several standard works on textual editing, is the general textual consultant for the edition.

The general editorial board, which structures and supervises the publication, includes, in addition to Jo Ann Boydston, J. R. Burnett of the University of Illinois and the following SIU staff members from philosophy and education: George E. Axelle, S. Morris Eames, Lewis E. Hahn, Wayne A. R. Leys, William R. McKenzie and Francis T. Villerman. Willis Moore, chairman of the Department of Philosophy serves

as chairman of an advisory committee.

The Board has been assisted throughout the past years by an array of consultants, which includes most of the major Dewey scholars of the world; and the project offices receive a fairly steady stream of communications from Dewey scholars who have discoveries to report or queries on which they want help.

With the materials gathered by the Morris Library and the Dewey Project, SIU has built up the best collection of works by and about John Dewey to be found anywhere, and Carbondale is becoming a research center for people interested in his writings.

In addition to attracting students to the University's graduate programs, these materials have led to visits here by senior researchers and to requests for information and assistance from all parts of this country and Canada, as well as from such diverse places as Australia, Hong Kong, Yugoslavia, Japan, Germany, Tunisia, France and Italy.

The value of the Dewey holdings is greatly enhanced by the strong collection of other materials, from about 1850 on, which the SIU Library is building. The recently acquired Carus Archives give perhaps the most important philosophical research materials in America from about 1890 to 1920, with correspondence between Dr. Paul Carus and most of the leading philosophers of this country and Europe.

The Dewey Editorial Board has been delighted to find in the Carus Archives galley proof and other valuable material important for editing Dewey's writings. These materials are supplemented by the Henry N. Wieman Archives, the J. H. Tufts Papers and other special collections.

Another important part of the Dewey holdings is the program of oral history initiated by Kenneth W. Duckett, university archivist, who has taped interviews with Dewey's students, associates and family members. When the person interviewed permits, these transcriptions are made available for research.



Professor Paul A. Schlipp stands in the Philosophy Department's library. Schlipp has edited a series of books himself under the title "The Library of the Living Philosophers."

The Philosophy of Science

by D. S. Clarke Jr.

D.S. Clarke Jr.

Assistant professor in Philosophy



Most philosophers nowadays understand by "philosophy of science" the study of the logical structure of scientific theories and the methods by which these theories are formulated and tested by means of experiments. The philosopher's role in relation to science has in this way been significantly changed. Previously it was thought that philosophy was engaged in the same kind of activity as that of science, only at a more general level.

Philosophers asked such questions as: What is the nature of matter? What is space and time? Why does an embryo develop into an adult? Is there chance in the universe, or is nature governed exclusively by deterministic laws? But now we tend to regard such questions as either answerable by the special sciences, e.g. physics for the nature of matter, biology for organic development, or incapable of any answer at all. Instead of taking his domain to include phenomena of the natural world, the philosopher delegates himself a humbler role, restricting himself to human inquiry about the natural world. He studies the structures and methods of this inquiry, not what the inquiry is about.

Interest in scientific method is, of course, not simply a recent phenomenon. We find, for example, a discussion of scientific classification as early as Plato's Sophist. The basic features of the inductive procedure by which a generalization is inferred from particular observations were outlined by Aristotle. His account was developed and modified by Bacon in the 16th Century, and finally by Mill in the 19th with his famous methods of agreement and difference. But this interest

has intensified in the 20th Century, and this for what seems to be three basic reasons.

The first stems from the success of modern science in constructing theories by which we order, anticipate, and finally control through technology natural phenomena. Newton's great triumph in constructing his gravitational theory was followed in succession by Maxwell's theory of electromagnetism, thermodynamics, Einstein's special and general relativity theories, and quantum mechanics. What procedures were followed in constructing such theories? How did they relate to empirical evidence? What criteria could we point to for either confirming or rejecting them?

The answers to these questions were not available through the traditional accounts of induction from Aristotle to Mill. Such theories were not constructed by generalizing from observations according to the inductive method. They were instead, as Einstein said of them; "free creations of the human mind" which were only subsequently related to observations. Nor were the terms within the theories related to observations in the manner that the words "crow" and "black" in the generalization "All crows are black" are related to observed black crows.

The relationship of terms like "gravitational field" or "position" to observations is very much more indirect, and often difficult to determine. To refashion our conception of scientific method and analyze the structure of theories in such a way that these questions could be answered was the primary work of 20th Century philosophers of sci-

ence, men like Carnap, Reichenbach, Popper, and Hempel. The attempt to answer the questions is still a major preoccupation of present philosophy.

The second reason for recent interest in scientific method also stems from science's success. Philosophers very naturally began to contrast this success with what they took to be a major failure in their own field—the failure to resolve century-old metaphysical disputes about the relation between mind and body, whether man was free or determined in his actions, etc.

The conclusion reached by a group of philosophers known as the 'logical positivists' was that metaphysics was a futile affair. In their view the only statements that had any meaning were empirical statements like those of the sciences that can be tested by observations or 'analytic' statements, those like "2 plus 2 equals 4" and "All bachelors are unmarried" that are true by definition of the terms within them. Since the statements of metaphysics, e.g. "Man is free," "The mind is separate from the body," were neither empirical or analytic, they were meaningless.

Meaningless also were the questions of the metaphysicians, e.g. "Is man free?", "Is the mind separate from the body?" Like the questions, "Is Socrates a prime number?" or "Does virtue wear her dress above her knees?", they admit of no possible answers. No wonder the failure of the tradition to answer them!

As for philosophy, the positivists thought its task should be that of tracing logical or analytic relations between the statements of scientific theory. In this way it

could avoid the endless disputes of the tradition, and by investigating the logical structures of scientific theory help advance the cause of science in replacing superstition with well-grounded knowledge and promoting human welfare through the advance in technology it makes possible.

The positivists' contention that all meaningful statements are either empirical or analytic can be easily refuted. Consider the statement of the positivists, "All metaphysical statements are meaningless." This is surely not empirical; no observation could confirm or falsify it. But it is also not true by definition; if it were, it would be relatively uninteresting. There is, then, at least one meaningful statement that is neither empirical nor analytic. But if this one, why not others?

A final reason for interest in scientific method would seem to be the advance of empirical sciences into areas once the province of the so-called 'mental sciences.' The methods that had such success in physics, chemistry, and biology were extended in order to create the sciences of psychology, sociology, anthropology, political science, linguistics, economics, and even history. But this extension posed difficulties. The subject matter of these new sciences proved to be often resistant to the application of the scientific method in a way not found for physics and chemistry. There proved to be difficulties of impartial observation and finding measurable variables that simply do not arise in the 'hard' sciences. And furthermore, there arose very serious disagreements amongst scientists about what methods were to be used, whether (to take an example from psychology) verbal reports by a subject about his sensations or feelings were to be admitted as evidence or whether evidence was to be restricted to observed behavior. The philosopher's study of scientific method and logical structures seemed a particularly appropriate instrument for resolving, or at least clarifying, these disagreements. Hence the attention by present-day philosophy to the question of the applicability of the scientific method to various areas of human activity.

New Trends in the Studies of Oriental Philosophy

by Shu-hsien Liu

Shu-hsien Liu

Assistant professor in Philosophy



Clarence H. Hamilton, a pioneer scholar in Buddhism in this country, once told me that when he was a student at the University of Chicago, some fifty years ago, no one had heard much about an Asian Studies program. Today, however, a strong Asian Studies program seems to have become a measure for a major university. This evidence alone should be adequate to indicate how much progress Asian Studies have enjoyed in this in the past fifty years.

As can be expected, in the earlier stages Westerners were interested in Oriental studies for either practical or romantic motives. Political or military leaders wanted to learn about the ways of the Oriental people, because they had to understand the moves of their allies or enemies. Others expressed interest in things Oriental because they were yearning for something exotic, of which they understood little.

However, the tremendous growth of serious Asian Studies in recent years shows unmistakable signs that we are ready to enter into the stage of studying Asian cultures for their own sake. Since philosophy is one of the shaping forces of a civilization, so one can expect to achieve a profound understanding of a cer-

tain culture without also a profound understanding of its underlying philosophical principles. There is an urgent need today to promote serious studies in Oriental Philosophy.

As a matter of fact, even though today only a handful of people are interested in the subject, the movement is getting going. The East-West Philosophers' Conference, first organized by the late Professor Charles A. Moore, now under the direction of Professor Abraham Kaplan, will meet for the fifth time at the University of Hawaii (June 22-27, 1969), with "Alienation" as its general topic of discussion, scholars from different countries will participate in the Conference.

A brand new Society for Asian and Comparative Philosophy has recently been organized with Professor Karl Potter elected as its first president. The society now has regular program as a part of the Conference of Association for Asian Studies and will have one associated with the meetings of the American Philosophical Association. The main goal of the society is to study Oriental philosophy as philosophy, not just as a part of area studies. Today most Oriental philosophy courses are being offered by Asian Studies, with only a few Philosophy

departments such as University of Hawaii and our own Department, offering Oriental Philosophy in their program. But I do firmly believe that this will be the future trend.

As for content, conceivably, future studies in Oriental Philosophy will move rapidly along these lines:

(1) More translations of the original works, both ancient and contemporary, will be done.

(2) New interpretations of the Oriental philosophical traditions will be attempted. I think this is perhaps the most urgent task we have to take on today. Since the days of studying the East for merely practical or romantic purposes have passed, we ought to develop fresh outlooks on these philosophical traditions. Paradoxically speaking the need for reinterpretation is no less urgent for the Orientals themselves. In the past one hundred years, the Oriental intellectuals are either reactionaries who cling slavishly to the tradition, or revolutionaries who condemn the tradition altogether. Today it is high time for us to review these traditions and give them their due.

(3) Significant comparative studies will be conducted. Each culture, Eastern or Western, has its universal as well as its particular

aspect. Meaningful comparative studies will help people not only to understand the other cultures but also their own culture as well.

Moreover, studies in Oriental philosophy will eventually lead beyond Oriental Philosophy to the considerations of a universal philosophy. Therefore,

(4) Reflections upon universal as well as limited validity of different cultural presuppositions will be inevitable.

(5) Finally, new philosophical synthesis will be attempted, which hopefully will lead us beyond our present stage of ideological conflicts and confusions.

Mankind today is living in a single world. Philosophy, if it is not just a hobby or a profession of a small number of academic professors, has to cope with the needs of the time and the present situation. And the only way to do it is to renounce its provincial outlook. Only if philosophers are dedicated to the fostering of the valuable insights which they inherit from various philosophical traditions of the past, and developing new insights of the present and the future, can we hope to bring Philosophy up-to-date to face the challenges of the new global situation.

The Revival of the Philosophy of Law

by Wayne A. R. Leys

Wayne A. R. Leys
Professor in Philosophy

The Philosophy of Law has "come alive." Forty years ago it was a dead subject, neglected in American law schools, occasionally dug up in an archeological manner by professors of philosophy and government. Not a few writers looked back nostalgically to the "golden age" of Cicero—when Roman lawyers were puzzling over the legal practices of conquered peoples;—or they limited their attention to the six centuries from Thomas Aquinas to Jeremy Bentham, when tyrants were building new nation-states and destroying the laws of the church and of local communities.

The resurrection of legal philosophy cannot be attributed to any one miracle-worker, although—in their very different ways—Adolf Hitler and M. K. Gandhi helped to enliven the corpus that had been a corpse. Indeed, it was the simultaneous challenging of legal institutions by men of various persuasions that transformed dry old questions into live issues.

The burgeoning literature of legal philosophy is not at present very systematic, inspired as it is by many disturbing doubts rather than by a single well-defined problem. For that reason a brief survey of recent scholarship will not make much sense, unless the outstanding contributions are related to the attacks that have converged upon legal orthodoxy from various directions.

Hitler and Gandhi

(I.) In crediting Hitler with the revival of the Philosophy of Law, I am, of course, using that evil genius as a symbol of 20th Century Totalitarianisms. It was Hitler, though, who shook up the lawyers. Lawyers had held the comfortable belief that lawless dictatorships were possible only in backward or decadent nations. But it was the legal system of a highly educated and progressive country that Hitler destroyed. His violations of long-established rights were so savage and so well publicized that western lawmen could not ignore them. The first detailed account of the Nazis' unpredictable invasions of the courts was Ernst Fraenkel's *The Dual State* (Oxford, 1941).

The Hitlerian shock caused a number of American lawyers to ask long-neglected questions about the authority of law. Some (like the German lawyer, Radbruch) gave up the "modern" belief that legal authority is derived simply from political power.

There was a revival of belief in Natural Law, a moral order in the nature of the universe. But Natural Law theory, however refined, did not win general assent, for other proposals were being made to justify some measure of independence for legal institutions.

The debates that Hitler occasioned were intensified by the Nuremberg trials of the Nazi war criminals. In the eyes of certain lawyers the Nuremberg court was administering Natural Law and punishing men who had committed "crimes against humanity." From another point of view the Nuremberg convictions were a case of ex post facto law.

It was no accident that the American Society for Political and Legal Philosophy devoted its first meeting to the topic of "authority." Carl J. Friedrich, the Harvard Political Scientist, took the papers from that first symposium and published them as Volume One of the NOMOS series.

The NOMOS volumes, issued annually since 1958, have juxtaposed the thinking of philosophers, political scientists and lawyers on such themes as responsibility, representation, the public interest, and political and legal obligation. In nearly every book the reader is presented with some hard questions about the extent to which law can and should protect his rights.

(II.) A second revival of Legal Philosophy was Mahatma Gandhi. *Civil Disobedience* was not unknown in the West, but legal theorists had not taken Thoreau's famous essay on that subject seriously. Gandhi had to be taken seriously because his conscientious lawbreaking was a major factor in the British withdrawal from India.

Gandhi had studied law in London. He realized that laws typically do not tell the citizens to refrain from doing what the law-makers disapprove; typically, statutes tell the officials what penalties to impose upon citizens who do what is disapproved. Willingly accepting punishments and heeding his law-breaking with a sophisticated discipline, Gandhi invented a kind of non-violent revolution.

In the two decades since Gandhi's death his example has been "followed" by war-resisters,

racial minorities and other aggrieved groups. In the United States the Reverend Martin Luther King was in many respects a strict follower of Gandhi's discipline.

Many of the exponents of *Satyagraha* have misunderstood or ignored the finer points of Gandhi's discipline. The very misunderstanding of Gandhi's attitude toward the law has, however, created a lively interest in the relation of law to morality.

Civil disobedience is discussed more or less philosophically in the issues of many a Law Review, in books like *Concerning Dissent* and *Civil Disobedience* by Supreme Court Justice Fortas, in college textbooks and in religious magazines.

Attacks Upon Lawyers

(III.) A third cause for the revival of legal philosophy has been the emergence of new professions, whose members have gotten into bitter quarrels with lawyers and judges. During the Depression of the 1930s and during World War II, for example, economists locked horns with lawyers in governmental agencies.

There had been some economists in government before 1932; but it was in the Thirties that, for the first time, large numbers of economists occupied policy-making posts in the public service.

Lawyers, who had been prominent in administrative agencies for a long time, found themselves colliding with a point of view that seemed to them to be lacking in elemental legal sense.

A similar collision occurred in labor relations. Economists and psychologists began to challenge the lawyers in court battles, in contract bargaining and in grievance procedures. The most frequently recurring theme in the National Planning Association's case studies ("The Causes of Industrial Peace") is the inappropriateness of formal legal training and procedure in labor relations.

The collisions between lawyers and the newer professions caused some soul searching among lawmen and, in the leading law schools, considerable broadening of legal education. But, even among the more conciliatory law professors, there remained a respect for forms and procedures that did not impress people who had not been trained to "the legal point of view." Here, again, was something that set men to thinking deeply about their beliefs concerning "the law."

(IV.) Still another stimulus to legal philosophizing has been provided by the dramatic changes in American society (from rural to urban, from small-scale to large-scale, etc.)

Legislators and judges who have been sensitive to these changes have gone far beyond the 18th Century rights of life, liberty and property. To mention only two kinds of problems which have called for new rights, i.e., zoning and privacy, the law on those subjects is now very difficult to reconcile with traditional legal concepts.

One of our SIU Ph.D.'s, A.B. Crawford, wrote a dissertation on "The Ethics of Privacy." His empirical data were largely drawn from recent statutes and court cases; prior to this century neither the lawyers, nor the moral philosophers had much to say on the subject. The emergence of a new legal right is as exciting and disturbing as a "nova" in astronomy.

(V.) One other provocation to legal philosophy has been the work of Anglo-American philosophers who have turned away from speculative activity and concentrated on problems of logical analysis. In philosophical ethics this has involved careful study of the differences between descriptions and prescriptions, the proper use of definitions and rules, and the limits within which rational discussion is possible. This interest has brought many philosophers to the lawyer's casuistry (the application of rules to cases).

I am inclined to believe that philosophers move toward casuistry and away from casuistry in a long-term cycle; but, in any event, many first-rate philosophical minds are now concerned with casuistry, whereas two generations ago this could not be said.

Typical of the recent analytical vogue is John Austin's *A Plea for Excuses*. Austin's curiosity was intrigued by the differences between a "justification" and an "excuse." Casting about for examples, Austin found many examples ready at hand in court decisions. The Oxford Professor of Jurisprudence, H. L. A. Hart, adopted Austin's technique. In numerous lectures and one solid book, *The Concept of Law*, Hart has upset a good many lawyers and also a good many moralists.

There now appears to be a fruitful interdiscipli-

nary dialogue, a dialogue which was the subject of another SIU doctoral dissertation, that of P. S. S. Rama Rao. It is a dialogue in which "penumbra," "defeasibility," "open-texture" and a lot of other phrases puzzle readers who are accustomed to the vocabularies of earlier times.

In emphasizing the mid-twentieth century incentives to legal philosophizing I do not wish to suggest that Aristotle, Locke, Grotius and other writers of by-gone times are not being read. But they are not being studied merely from an antiquarian point of view. They are being read for the light that they throw on some very contemporary difficulties. And the same can be said of earlier American writers, such as, O. W. Holmes Jr., Roscoe Pound, Morris Cohen and John Chipman Gray.

Instruction Today

Where is the Philosophy of Law being studied? It is being studied in many of the leading law schools, in graduate departments of philosophy, government and anthropology and in quite a few undergraduate colleges.

The law school teachers now active in the field include men on the faculties of the most prestigious institutions: Lon Fuller, Paul Freund, W. Friedmann, Julius Cohen, Harry Jones, etc.

These law professors are encouraging other kinds of specialists to help them to articulate the logical, moral and aesthetic standards by which to judge the limits of legal authority, the validity of legal reasoning, the wisdom of judicial discretion and the need for legislative reform.

The law schools' new concern with philosophy has an important effect on instruction in other parts of the university. Thirty years ago the American law schools were discouraging the study of law by non-lawyers. The study of legal philosophy was at that time almost inevitably what William James called "taking philosophy on an empty stomach." Students struggled with the arguments of natural law, positivism and legal realism, without knowing the most elementary facts about contracts, torts and the rules of evidence.

The situation today is still not very satisfactory, but it can no longer be said that the liberal arts college gives instruction in the literature of every institution except the courts.

There are a number of competent books that have been prepared especially for the non-law student. Berman and Greiner's *The Nature and Function of Law* is suitable for a full year's course, and there are countless articles on legal subjects that find their way into anthologies used in many departments.

Law for the Laymen

Outside of a law school almost any legal instruction will involve some exploration of philosophical issues, for the simple reason that the teacher and the student have opinions and attitudes that are not typically found among lawyers.

Nevertheless, at SIU (as is the case in other American universities today) there are many courses that can be called "law for the layman" and a few other courses that are primarily concerned with "the philosophy of law." Among the "law for the layman" courses are GSA 301, 302 and 304, Educational Administration 420 and 520, Finance 371-2-3 and 473, Government 315, 398, 475, 495-7 513 and 525, Sociology 472 and 537. Legal philosophy is the principal concern in Government 498 and a seminar in the Philosophy 590 series.

The SIU Library has an unusually good collection of books and reviews that serve these courses, surprisingly good for a university in which there has been no law school.

The study of law and legal philosophy is justified by the fact that nearly everyone sooner or later has an encounter with the law. A Bar Association survey some years ago showed that a great many citizens were so ignorant of legal processes that they did not even know when they needed the services of a lawyer. But, of even more general importance is the fact that "law and order" is a vital political issue in our time. The positions of many partisans are uninformed and half-baked.

As law assumes its rightful place in the university's instruction there should be fewer triumphs of unexamined prejudices concerning legal institutions. I should suppose that there would be a salutary effect upon the "left" as well as the "right," among the "long-hairs" as well as the squares.

Philosophy in American High Schools

by Willis Moore



Willis Moore
Professor in Philosophy

Only a few decades ago philosophy was generally considered properly to be the capstone of college education; and few schools offered it below the junior level. Successful experiments during the 1930's by the University of California and other schools in freshman and sophomore philosophy classes encouraged others to lower the level at which such courses were taught until by 1954 nearly every university in America had at least one freshman philosophy class.

Many philosophy teachers believed that the difference in maturity and general capability of high school seniors must be close enough to that of college freshmen that what goes well with the latter should go as well with the former. The American Philosophical Association in 1958 published a report of its "Committee on Philosophy in Education" recommending, on the strength of a survey of a dozen or so experiments in philosophy in the high schools, that under certain appropriate conditions "serious consideration may well be given

to offering at least some work in philosophy (in high schools)."

Since then many such experiments have been carried out with uniformly favorable results. One professor, Le Roy Garrett, now at Texas Women's University, Denton, Texas, has taught philosophy in three different high schools near colleges in which he has been located continuously since 1959. Others have taught similar courses for enough years to warrant their judgment that experience shows the proposal to be feasible.

For eight years I taught a course in ethics and logic at the University High School in Carbondale. At the end of the first three years of this experiment I made a questionnaire study of attitudes toward the course of the 69 students who had taken it. At the time the former students filled out the questionnaire, they had been graduated from the course from eight months to two years and eight months, long enough to lend some objectivity to their judgments. It was gratifying that 96% of the students re-

plying (54) said it had been a valuable course, 87% ranking it in the upper third of all their high school work in interest, and 89% holding that all high schools should offer it. Comments from the administrators of the high school and from other teachers and from parents were, without exception, quite favorable.

It had been assumed, by many educators without evidence, that philosophy is too difficult and too upsetting for persons in their "teens." Some had argued that the critical and evaluative type of thinking encouraged in philosophy classes would be carried into the homes of the students and cause trouble with the parents. Neither in my experience in Carbondale nor in that of any other reported experiment has any conflict with parents occurred.

It is difficult to discover just how many high schools in America now offer philosophic content in their curricula. We know that it is often an element in the new "humanities" courses. I have a list of several dozen American high schools where

the subject is being taught or where plans for the institution of such courses are on the drawing board. Just this academic year, with the aid of a grant from the Carnegie Corporation the Central States College Association, Evanston, Illinois, is beginning a three year experiment in the teaching of philosophy in a dozen high schools of the area.

There is widespread interest in the extension downward into the high schools of philosophy teaching, not just among college level high school teachers but among secondary education people. In the fall of 1965 *Spotlight Magazine*, a secondary school curriculum newsletter, Washington, D. C., published a short description of my high school course together with my offer to send a mimeographed report on it to anyone interested.

I prepared 50 copies for distribution but eventually had over 400 requests for it, some from curriculum officers of large city school systems. These requests poured in from 44 states, the District of Columbia, and seven foreign countries. I estimate that through this and other publicity outlets I have received well over 500 requests for this report. There is no doubt in my mind as to the spread and depth of this interest.

The big problem we have to solve before we can generally include philosophy work in the high school curriculum is that of teacher preparation. Right now there is a shortage of philosophy teachers in the colleges and universities of our country and, as yet, not enough graduate programs in the subject to meet the demand for qualified teachers. There are signs that the graduate departments in the country will begin to catch up in the next four years. Perhaps we can soon turn our attention to the preparation of adequate teachers without whom a program of this sort cannot succeed.

Daily Egyptian Book Section

Works of Ludwig Wittgenstein collected

Wittgenstein: The Philosophical Investigation, edited by George Pitcher, Garden City, N.Y.: Doubleday and Company, \$1.95, 1966.

One of the most stimulating and the same time withdrawn and enigmatic personalities in modern philosophy was Ludwig Wittgenstein. Born in Vienna almost 90 years ago, educated as an engineer in Berlin and later at the University of Manchester, he eventually settled at Cambridge University where, as a star pupil of Bertrand Russell, he absorbed and subsequently opposed the best of symbolic logic and mathematical theory that the formidable intellect of Russell had to offer him.

His effect upon other men bordered upon the hypnotic: highly distinguished philosophers older than himself dutifully took notes of his lectures, even dictation of his words, eventually published them, and virtually grovelled when their notes turned out to be in the slightest degree unclear or inaccurate. Others, men of real consequence, were loath to commit themselves to certain doctrines until Wittgenstein had pronounced upon these questions. But behind all this respect, adulation, and concern, Wittgenstein worked patiently alone, resenting to the point of fury any attempt to fix and codify his opinions, and eager repeatedly to go back and correct or cancel out his earlier formulations.

Two schools of philosophy grew up around his speculations, the Logical positivists of Vienna and else-

where taking many leads from the only book Wittgenstein ever published, called the *Tractatus Logico-Philosophicus*, the so-called Language Analysts of Oxford and Cambridge (and later the United States) pinning their attention upon lecture materials and notes published after Wittgenstein's death (in 1951) under the title *Philosophical Investigations*. There has been a cult in the latter group, and one of its characteristics has been an unpredictable grumpiness, remarked on over and over again in critical articles, displayed by Wittgenstein's disciples and satellites.

But not all Wittgensteinians have

Reviewed by

George K. Plochmann

copied his personal quirks, nor have they necessarily agreed with his many brilliant insights. The volume under review is confusingly titled, but well filled with critical studies not by Wittgenstein but about him. One of the commonplaces of journal reviewing is to say that not all such essays in an anthology meet the same exacting standards; but in this case they do manage to communicate, when taken together, something of the complex spirit and method informing the original work by Wittgenstein which carries the same title. The text by Wittgenstein is not, like older treatises, easily outlined with main doctrines and their subordinate appendages,

but is, as Wittgenstein himself admits, an album through which run certain themes treated in a peculiar fugal pattern.

Wittgenstein is a behaviorist in matters of language which are his leading concern; he thinks of a language as a set of signals to respond in certain ways, more or less fixed by convention. He is constantly puzzled by the lack of solid evidence that someone really understands a word, for if I say "Please hand me the chocolate," and you then present me with this confection, there is still a very real question whether internally you have grasped the meaning of the words, or whether you are not acting in an automatic and mechanical way. (Wittgenstein died before the great crescendo in the development of computers, but had he lived these would have been a constant puzzle to him.)

Language is of great utility to us, he thinks, but it can also get us into all manner of intellectual predicaments and practical quandaries. We say "I think when I write," but this means simply that the hand writes and, because thinking is the operating with signs, the hand thinks. To go on and say the mind thinks is, despite the superficial resemblance of this to the statement about the hand, at bottom a quite different sort of statement. The mind is not something we can touch or measure, and its connections with the brain or rest of the body are exceedingly difficult to describe.

Philosophy, according to Wittgenstein, is simply a way of curing

intellectual cramps that arise out of our failure to recognize that two sentences structurally similar do not have the same "depth grammar," as he terms it. The task of philosophy, as he says in a now-famous proposition, is to show the fly the way out of the fly-bottle. But once that happens, there is no philosophical problem remaining, and philosophy is essentially self-cancelling, self-destructive.

In Pitcher's collection of critical essays, three purport to be long reviews of the *Philosophical Investigations* more or less as a whole, while the other fifteen deal intensively with particular aspects. As with any such treatment by several hands unacquainted with each others' essays, the styles range from easy and informal to difficult and recondite: the review by Paul Feysabend in particular reads almost like a parody of all the crabbed expositions which certain authors of a linguistic turn of mind have used in the name of reforming language.

The authors are partly men who studied with the philosopher in Cambridge, partly those who in a sense have had to grasp his elusive meanings second hand. The entire book, the contributions to which are quite detailed and non-popular, is a commendable result of the effort to bring many types of minds together on a single set of problems, in this case a set furnished by one of the most strenuous, seemingly naive, actually sophisticated treatises of our time.

Methods and thoughts of Socrates related

The Philosophy of Socrates, by Norman Gulley (New York: St. Martin's Press, 1968).

This comprehensive study presents the method and thought of Socrates rather than an account of his life. It deals with the Socratic method, examining its main features and indicating its originality and its aims as compared to the methods of Socrates' contemporaries, especially the Sophists. Relying heavily on Aristotle's account in his *Metaphysics*, the author shows that Socrates' method made general definition a necessary feature of philosophical speculation and employed in a systematic way inductive arguments.

His method, in distinction from the approach of the Sophists, involved a procedure of refuting a false hypothesis and a way of employing an hypothesis that could lead to a reasonable affirmation. The author's clear statement of the form of Socrates' *elenchos*, or procedure of refutation should be noted.

"Socrates' respondent proposes a definition of some moral term. Socrates shows that this proposition (A) implies other propositions (B, C, D). He then gets the respondent to admit the truth of some further proposition (W) and hence of what is implied by that further proposition (Z) which contradicts what is implied by A (D). He is then able to argue that so long as the respondent believes Z to be true he must believe D to be false, and hence, since D follows from A, he must believe A to be false. So the respondent, if he is to be consistent in his views, must abandon A" (pages 37-39).

This skillful use of question-and-answer by Socrates (as Plato notes) serves as an aid to precise and consistent thinking on moral matters, discloses contradictions in the views of others, clarifies the meaning of common Greek moral terms, and elicits distinctions that are important for the understanding of moral problems.

After showing the originality of the Socratic method, the author gives careful attention to the group of three closely related paradoxes yielded by Socrates' use of his method in ethics—the paradoxes that virtue is knowledge, that no one does wrong willingly, and that all the virtues are one.

Consider the first two of these paradoxes. The notion that virtue is knowledge means that the possession of moral knowledge is a necessary and sufficient condition of being good and hence of doing good. It is a necessary condition of doing good because knowledge is a prerequisite of voluntary action and virtue has to do with voluntary action (rather than compulsory action). It is a sufficient condition because when one has a knowledge through definition of what goodness is he has the ability and the desire to achieve the "right aim." Now, since one's own good (*eudaimonia*) is the "right aim" in moral behavior, everyone naturally desires to achieve it. Socrates insists that it is simply not in human nature to desire to achieve what one conceives to be bad—that is, what appears not to be conducive to one's own good.

Consider, for example, how Socrates seeks knowledge of piety. He first seeks to know what piety itself is—that is, what its "essence," by means of a general definition. Then, after a person has this knowledge (that is, the general definition), he will have a pattern or paradigm to use in classifying particular actions as pious or impious. Hence, to know what piety is enables one to be pious and to practice piety.

The second paradox, "no one does wrong willingly," is a more general

thesis than the claim that no one knows what is right voluntarily does wrong. This is apparent since it asserts that no one, whether knowing what is right or not, willingly does wrong.

A person does not do what he

Reviewed by
John Howie

thinks is bad; rather, he does what is in fact bad only because he thinks it is good. For to do what one thinks is bad would be equivalent to doing what one thinks will have harmful consequences to himself, or doing what he thinks will make him miserable and unhappy. But no one desires to be unhappy or desires ill (bad) for himself. Yet without desire as well as ability there is not a sufficient condition for the action being taken. Therefore, since no one desires to do what he thinks to be bad, no one does wrong willingly.

If one makes a distinction between the "real" and the apparent good, then it can be argued that not only does one not desire what he knows to be bad but also he does not desire what he merely believes



Socrates

to be bad. If a person believes that an object of his desire is good (even though in fact it may be bad), he invariably acts in accordance with his desire, and hence invariably does what he believes to be good. Thus, no one does wrong

willingly means that no one does willingly what he either knows or believes to be wrong. This thesis is intended to deny that there are willing (voluntary) actions contrary to what the agent conceives to be good. It is not intended to deny that there are actions which are in "fact" wrong and at the same time voluntary.

In saying that no one does wrong willingly Socrates is asserting that any wrong action is involuntary. The only wrong actions are those done under external compulsion since such actions alone are not in accord with the agent's desire to do what he either knows to be good or believes to be good.

A final chapter of the book explores Socrates' conception of the good. As the author admits, the arguments of this chapter are more speculative than those of earlier chapters because the scholar has no guidance at all here from Aristotle. Socrates' political and religious views are examined in order to present a coherent theory of his moral ideals that bestows added significance to his moral paradoxes.

Gulley's book is a perceptive and illuminating presentation of the method and thought of this most famous early philosopher.

Female philosopher Eames writes about Russell's theory of knowledge

Bertrand Russell's Theory of Knowledge, by Elizabeth R. Eames, London, George Allen & Unwin, 1969, 237 pp.

Most faculty and students at SIU know that we boast one of the nation's few women professors of philosophy. But now the University can take new pride in the fact that Professor Elizabeth Eames is an even rarer specimen than an attractive lady teaching in a difficult discipline—for she is now the author of a book in philosophy which is bound to make its mark in the field.

Anyone who reads pages 25 to 28 of this book will recognize at once its ambitious aim. This is a serious, comprehensive, broadly based, yet also at one and the same time both sympathetic and critical, scholarly piece of solid work.

As a matter of fact, this is actually the first full-length book study of Russell's theory of knowledge. Nor is Professor Eames satisfied with merely taking on Russell himself. While undertaking an exhaustive critical analysis of Russell's epistemology, tracking it historically and treating it systematically, Mrs. Eames also manages to take Russell's epistemological interpreters and critics apart, showing where they have gone awry in misinterpreting the nonagenarian Sage of Penrhynedraeth (Wales). This does not mean that the author herself swallows Russell's epistemology hook, line and sinker.

All students of Russell's philosophy know that Russell has been endlessly taken to task for the (sup-

posed) fact that "he never seems to stay put;" no sooner has one grasped Russell's position in one book than one has to revise one's judgment from a perusal of the content of Russell's next treatise. Mrs. Eames successfully shows these almost universal judgments to be mistaken. Of course, this eminent 20th century thinker keeps on the move in his thinking. Nor does he permit anything he has said and published previously to enslave his constantly on-going examination and re-examination of his position.

But this process, in the first place, shows a steady continuity of

Reviewed by

Paul A. Schlipp

his thinking; and, secondly, demonstrates that, all the time, Russell is keeping intellectually alive. Let youthful philosophy instructors imagine that they have their philosophical system wholly worked out and neatly tucked away in their (philosophical) vest-pocket! Not so Russell.

At no point is he satisfied with the position he has outlined and reached. Rather any point reached for him is always a challenge to dig deeper and go further. Is this not the very essence of staying philosophically alive? Professor Eames' new book should put this particular criticism of Russell to rest for all time to come, since it illuminates the progressive nature of Russell's thought.

In a general university daily newspaper, read by far more persons than at home in technical philosophy than by philosophers, it would be wasting valuable space to outline Mrs. Eames' argument. I shall limit myself, therefore, to a few general comments and quotations. Despite all claims by critics of the contrary, the author clearly demonstrates that Russell, with all his interest in an contributions to logic and constructed languages, never really left the empiricist tradition. Throughout his career he insists that "whatever philosophical reasons might motivate us to a

suspense of judgment, we must accept the beliefs of common sense and of science as 'on the whole' reliable and formulate our philosophical problems in those terms." And "neither meaning, truth, nor knowledge is defined by the limits of our experience, but by the characteristics of what is there, whether it is known or not."

True enough, Russell does try to correct "the anti-logical bias of British empiricism by his method of analysis," and, at this point, Russell has come under serious criticism by a number of British analysts. But Professor Eames finds Russell's position more acceptable than that of his critics (and the present reviewer agrees with her).

The student who would like to know the precise difference between ordinary and symbolic (artificial) language and the significance and/or precision of their respective use could do no better than to read Eames' unusually lucid discussion in her chapter on "The Method of Analysis." And the author's comparison between Russell's and John Dewey's meaning of "experience," in her closing chapter, would in itself be worth the price of the book: it is broad, yet minute, specific, yet general, pointed, lucidly clear and shows the author's profound insight not only into the philosophy of Russell but into that of Dewey as well.

When Mrs. Eames calls Russell's philosophy "scientific realism," I would say that this is certainly a far more descriptively accurate term than to call it "logical atomism," nominalism, or anything else.

No student of Russell's epistemology can afford not to read this valuable contribution to Russelliana.

Our Reviewers

John Howie is an assistant professor in the Department of Philosophy.

George K. Plochmann is a professor in the Department of Philosophy.

Paul A. Schlipp is a professor in the Department of Philosophy.

by Douglas Allen

Douglas Allen
Instructor in Philosophy

"In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death." Schopenhauer's eulogy typified the reaction of many Westerners to the "discovery" of Hinduism and Buddhism.

This unexpected revelation of Indian philosophy and religion was compared to the rediscovery of classical Greece during the Renaissance. Many looked forward to a creative renewal of Western culture as a result of the confrontation with Indian philosophy.

This "second Renaissance" did not occur. In America we can detect Indian influence in a few areas such as the Transcendentalist movement, several academic disciplines, and various syncretistic and para-religious organizations. Nevertheless, it seems safe to conclude that Indian spirituality was almost completely nonexistent in the history of American culture.

Yet today Indian philosophy seems to have assumed a most elevated status. The current interest in Indian spirituality is reflected in the manifold terms familiar to American youths: Yoga, Nirvana, transcendental meditation, the-God-within consciousness or mind expansion, Hari Krishna and other mantras or chants, marijuana (illegal philosophy), sari (philosophical distaction), holy cow, Soul food, and a multitude of other American favorites.

One is aware of the remarkable appeal of Indian philosophy for university students throughout America. Let me propound what I believe to be the most important factors in this student motivation.

An increasing number of students, especially the most sensitive and creative, feel a profound sense of self-alienation. They react against what they take to be a mechanical, impersonal, dehumanized society; many find these same alienating

conditions reflected in the university as well.

They no longer desire the panacea of personal economic advancement and status offered by our modern capitalist system. Indeed, many of the youth believe that the values and goals of such a system are largely responsible for the modern dehumanization and alienation.

In their quest for a more meaningful existence, some students have sought to change their society and university. Several years ago student activists identified themselves with the philosophy of non-violence. Indian philosophy presented the most comprehensive and profound theories of nonviolence. However, today's student activists generally have become disillusioned with the failure of lofty nonviolent efforts to change a violent society.

There is a second diverse group of youths who respond differently to a modern society which they agree is oppressive and dehumanizing. They believe that the activist effort to restructure society is usually futile and rarely leads to a meaningful existence. Consequently, they seek different paths for overcoming their sense of meaninglessness and alienation. It is these youths, especially in their quest for a deeper realization of the self and its oneness with the world and with others, who have been most influenced by Indian philosophy.

Many Americans have become interested in Indian methods of meditation. Some youths have begun to practice Yoga seriously; they find that it brings them an inner peace and personal realization not possible in a chaotic modern society.

Indian philosophy has assumed increased status as a result of the comparatively recent, Western "discovery" of the world of the unconscious. If India has fallen behind the West in its insufficient emphasis upon technology, science, and knowledge of the external world,

it is equally true that India has been more preoccupied with knowledge of the internal world of the subconscious and unconscious.

Consequently, Americans who desire more than greater and greater control of the "outer world" often turn to Indian philosophy for greater understanding and control of the "inner universe." In this regard we might note the study of Indian philosophy by many leading exponents of psychoanalysis and psychotherapy.

One could delineate a number of recent cultural creations and show how American cultural creativity has been revitalized through its contact with Indian philosophy. This impact is clearly evident in recent American poetry. Now that some American composers and musicians are seriously studying the philosophical principles and theories underlying Indian music, it is fascinating to speculate upon the exciting possibilities for creative cultural synthesis.

It is my general view that more Americans are beginning to think in terms of global communication, world problems and solutions, and universal cultural creativity. As we overcome our egocentric barriers and cultural provincialism, Indian philosophy will play a significant role in our future modes of existence.

When we turn to philosophy "proper," the status of Indian philosophy in America does not seem considerable. Indian philosophy is usually dismissed as a stereotyped collection of uncritical, mystical experiences.

Unfortunately, Western philosophers rarely endeavor to study Indian philosophy on its own grounds. Even discounting the provincialism of contending that only something just like Western philosophy is worthy of the status of philosophy, it would surprise many American philosophers to learn that India has not been oblivious of the philosophical problems the West has considered significant.

It would be misleading to leave the impression that American philosophy has not begun to take a greater interest in Indian philosophy. In fact, most philosophy departments are offering or hope to offer courses in Indian philosophy.

We should not minimize the progressive attitude Southern Illinois University has taken in this area. Recently, visiting Professor N. A. Nikam remarked that Southern Il-

linois University has the most complete program of Indian philosophy of any American university he has seen.

In attempting to horne the potential status of Indian philosophy in America, we may conclude by discussing a central Western philosophical interest which may lead to a more intensive study of Indian thought.

It is possible to view the foremost concern of Continental European philosophy and of much of American philosophy as "the problem of the human condition," "being constituted by temporality and historicity." The central concern of much of existentialism and phenomenology has preoccupied Indian philosophy from its beginnings.

In the West this analysis of "the human condition" has tended to produce a profound malaise among most existentialists. The experience of man's "conditions" was the source of modern man's "existential anxiety" and "dread." To live an "authentic existence" usually meant the "tragic" recognition of the "absurdity of human existence."

Indian philosophy is in agreement with the modern existential analyses of the structures of conditioned human existence in the world. But Indian philosophers did not stop here. They looked for ways to get beyond the "commitment" to an absurd and meaningless existence, beyond the nihilism and pessimism so prevalent in contemporary philosophy.

The recognition of the problem of man's "conditioning" led to the problem of his "deconditioning." Could man "liberate" himself by realizing a consciousness freed from its "psycho-physiological structures," freed from its temporal and historical conditionings? What solution does Indian philosophy propose for the existential anxiety and despair that arises from man's experience of his temporality and historicity?

In the past few years one observes a growing reaction against the dominant cultural milieu of much philosophy since the Second World War. Various possible solutions are being presented as alternatives to the finality of an absurd, meaningless, alienated mode of existence. It is possible that some of American philosophy may become revitalized through an interaction with the solutions Indian philosophy offered to the problem of conditioned human existence.



John Hayward
Director of the Religious Studies Program

Religious Studies

by John Hayward

The right to put religious studies into the teaching program of any state university has been a long battle only recently won—a battle involving the United States Constitution and Supreme Court. It was originally thought that to provide any public support for instruction in religion was a breach of the First Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion." Numerous Supreme Court decisions have driven religious devotees and practitioners out of public education.

In 1963, however, the Supreme Court made a momentous decision in behalf of religious studies almost by chance. The Court had heard a case (Abington School District v. Schempp) in which it decreed that devotional Bible reading in public schools violated the First Amendment. The defense had argued that to forbid Bible reading, the school was really giving support to secularism, to a kind of anti-religious "religion." Therefore, the justices felt obliged to volunteer the additional opinion that one must distinguish between sectarian indoctrination and objective information about religious belief and practice.

The Court said that even in elementary school (and surely in the

university) you could teach about religion as long as you were not functioning as a sectarian advocate. Similarly, public institutions can and should teach about political beliefs and behavior without at the same time using public funds to propagandize for a particular political party. Thus the legal door that closed on devotional Bible reading opened for the objective and scholarly examination of human religious thought and behavior.

Religious studies has had to fight for a place in the university sun not only with the law but also with the churches. It is not uncommon for churchmen to think that religious truth is different from ordinary truth and that only men of faith can properly teach the faith. Religion has appeared too special and too precious to be risked among the acids of university criticism. Therefore the teaching of religion to college students has generally been undertaken by church foundations established near universities, each of which has tried to teach its own faith to as many students as it could attract.

This is clearly a legitimate function of the churches. But this function can hardly be a proper substitute for university scholarship in the field of religion. Pri-

vate promotion of religion and public scholarly analyses need to be kept separate and given independent roles. Most religious foundations honor this distinction and are glad that the legal barriers to the public study of religion have been cleared away.

What opportunities are now opening up to the modern university student through religious studies? He can learn about religion in its earliest phases at the dawn of culture. He can study the involvement of primitive law, medicine, technology, literature, art, and economics in religious taboo and behavior. The student can examine not only the sources of western religion in Israel, the Near East, Greece and Rome; he can also study the classic oriental traditions of Confucius, Lao-Tse, and the Buddha, as well as the many-branched trees of Hindu and Moslem faith.

College students can now hope to become sophisticated in contemporary religious developments in the religions of Africa and Asia. They can expect a religious analysis of some of the secular faiths of our day—in existentialism, Marxism, and in the many revolutionary movements occurring in America and around the world. The student can ask questions as to what are the

covert religious assumptions of the modern university; the assumptions underlying the various scientific methods, of liberal humanism, of the rising concern for "communication" and "sensitivity groups." Religious studies, while having a strong historical base, aims at studying basic human values and value systems, their rationales and symbolisms, wherever they occur in or out of organized religion.

The founding president of the Ohio State University once defined a university as "a place where any student can find instruction on any subject." The reference to "any subject" points to America's willingness to take up the burden and the challenge of mass education. "Any subject" will certainly include those attitudes and behaviors which men have regarded as their religion, that is, what is professedly or actually first in their lives.

In a day when the cry for more relevance in education is rising—and rightly so—religion is entering the scene barely in time. Considering the amount of time students consume in private conversation about religion or its functional alternatives, it is well that such conversation and the scholarship it demands have found their way into the classroom.

Existentialism and Phenomenology

by Don Ihde



Don Ihde
Associate Professor in Philosophy

Existentialism as a popular movement is now dying. But for that very reason it becomes possible to begin to assess its significance as a philosophical movement. Further, one now begins to hear a new terminology revolving around the word phenomenology. I wish here to make some comments about both the decline of "popular" existentialism and its philosophical re-birth in phenomenology.

It is certainly the case that few recent philosophies have made their ways into the streets. Two obvious ones come to mind: Marxism and its varied revisions remains the official ideology of a great part of the world's political machinery. Marxism gets into the streets and in a very distorted way into the press with amazing frequency. The second, Neo-Thomism, again an official ideology of an organized group, gets into the streets less but remains strongly influential upon a great deal of the Catholic world.

In recent times one might say that existentialism is a third philosophy which has found its way from the academy to the street—but in ways significantly different from Marxism or Neo-Thomism. Existentialism became the rallying cry of a youthful contingent of the avant-garde in the late 1940's and early 50's. But in this guise its acceptance was usually in the hands of the technically unphilosophical. Its very popularity gave birth to what may be called a "romantic" version of existentialism. Existentialism was pictured as being intensely individualistic, subjectivistic, overly concerned with the dark emotions of anxiety, guilt, alienation and a concern with death and absurdity. From this interpretation an extension was frequently made so that Jesus, Bob Dylan, the theatre of the absurd and Norman Mailer were thought of as "very existential."

Unfortunately this popularization of existentialism also blurred any possibility of understanding its philosophical significance. It became instead the battle-cry of a return to individualism, a protest against modern culture and a revival of irrationalism. Interestingly enough these issues are more easily characterized as the constants of cultic avant-gardism than they are of existentialism as philosophy. But existentialism as battle-cry is now passing from the scene and even Herzog in Bellow's novel claims, "We must get beyond Heidegger".

At the same time that the popular version of existentialism falls into decline its rise in connection with phenomenological philosophy may be noted. Camus and Sartre recede and Merleau-Ponty and Paul Ricoeur come to the fore.

On my interpretation, existentialism is the 20th century combination of the humanistic concerns of Soren Kierkegaard and Friedrich Nietzsche in the 19th century with the rigorous methodology of Edmund Husserl's phenomenology. Another way of saying this is to indicate that the issues raised by Kierkegaard and Nietzsche regarding man were linked to a type or form of investigation which claimed to lay a solid basis for understanding all phenomena. But the two sides of recent existentialism display different aspects.

From one side, Kierkegaard and Nietzsche independently set the stage for the rise of recent existentialism. Both these proto-existentialists issued a call for philosophy to turn from speculative systems to the concrete individual, from abstract to personal concerns. In this context the themes of human freedom and finitude began to capture the center of their philosophizing. Despite the fact that the direction each took was different they overlap in concern and strategy.

For Kierkegaard the context of the turn to the

human thinker was a religious question, "How may I become a Christian?" For him this called for a decision which commits one to a given mode of life—the famous "leap of faith." In working out this question Kierkegaard issued a direct attack upon the "official philosophy" of the day, Hegelianism, and upon the church and cultural Christendom.

Kierkegaard rejected any notion of a cultural Christianity. No one is a Christian unless he decides to be one, to commit himself with an infinite concern.

Against Hegel and philosophy in general Kierkegaard argued that the philosopher ought not to go about constructing a grand system to account for the world and man and then proceed to sit down outside it. Rather, truth in both the religious and philosophical senses is the quite concrete affair of the actual philosopher.

By this Kierkegaard meant not only that truth must be passionately pursued and called for commitment, but truth is always truth in relation to a concrete knower. He appealed to Socrates, "the" everlasting merit of the Socratic wisdom was to have become aware of the essential significance of existence, of the fact that the knower is an existing individual."

Thus truth, for Kierkegaard, does not exist separately, apart from the human knower, nor apart from the concerns and decisions of the human knower. For that reason not only reason counts in philosophy, but also an understanding of fear, dread, anxiety and, above all, decision. Man's experienced freedom constitutes a central concern.

Nietzsche, too, reacted negatively to the academic philosophy of the day and against Christendom as well. Philosophy, according to Nietzsche, despite its grandiose claims and rationalizations even in its greatest moments was ultimately the "unconscious autobiography" of the philosopher. But strangely enough this was not considered a debility by Nietzsche. To the contrary the philosopher ought to assert himself as a free-thinker who affirms and creates values out of his own life. Philosophy ought to move from "unconscious autobiography" to "conscious autobiography". Again, philosophy must arise from the concerns of the concrete and creative individual.

In the past, Western civilization was enslaved by the "slave morality" of Christianity. But now "God is dead" Nietzsche affirmed. This symbolic saying meant that all the values of Western civilization were crumbling and our systems of meaning were all headed toward destruction in a coming nihilism.

But just as philosophy as autobiography was not a negative discovery, neither was the death of God and the coming of nihilism a catastrophe for Nietzsche. For if man had killed God and thus unchained the world from its moorings, then must he not become worthy of the task and become as God himself? Must not man create his own values out of the nothing which is left of the past? Here is Nietzsche's superman, the creative hero who asserts his own value in spite of the lack of support of an absolute system.

With both Nietzsche and Kierkegaard it can be seen that the return of philosophy to a concern with the individual; to a concern over questions of value, responsibility, life meaning and, above all, freedom, took precedence over systems, science or metaphysics. The proto-existentialists announced a concern over man as the central theme for philosophizing. But they are only one

side of the past of recent existentialism. And if existentialism is read solely from this angle the issues of its popular and romantic themes are partly revealed. But since this is only half the combination which created philosophical existentialism such an interpretation remains a half-truth.

The other side of philosophical existentialism arises out of quite different sources and from quite different questions. In the late 19th century an academic philosophical movement began for a scientific reformation of philosophy. A young logician and mathematician, Edmund Husserl, soon took up the cause and dedicated himself to the project of making philosophy a rigorous science. It was he who developed the complex methods he called phenomenology.

This concern to make philosophy a rigorous science remained a constant in Husserl's life from his earliest works until his last book, "The Crisis in European Science and Transcendental Phenomenology." Husserl was not primarily interested in the question of philosophical anthropology and wrote at least one article dissociating phenomenology from this concern.

Husserl's aim in making philosophy a rigorous science was to discover the essential structures of all phenomena. Further, he wished to validate or confirm these insights at each step of the way. Phenomenology was to be a means of investigation which was based upon certain grounds, but at the same time was an open investigation in which, as he put it, "there is room for a 1000 geniuses."

During his lifetime, Husserl developed at least three separate, but related, ways to phenomenology. The first was through logic and mathematics as an adaptation from them. In this case, phenomenology was to be conceived of as an eidetic science, a science of universal possibilities. I shall not go into its details other than to indicate that for Husserl an eidetic or essential science was always considered to be prior to any factual or empirical science. Thus if an empirical physics is possible it is possible only upon the basis of a mathematics which it presupposes (mathematics and logic were both eidetic sciences.)

Husserl's second approach to phenomenology begins to show some affinities for an existentialist concern with man. The most striking way he put it is found in his "Cartesian Meditations," in which he said, "Anyone who seriously intends to become a philosopher must 'once in his life' withdraw into himself and attempt within himself, to overthrow and build anew all the sciences that, up to then, he has been accepting. Philosophy—wisdom—is the philosopher's quite personal affair. It must arise as his wisdom, as his self-acquired knowledge tending toward universality, a knowledge for which he can answer from the beginning, and at each step, by virtue of his own absolute insights." Out of this modification of cartesian doubt, Husserl constructed the notions of bracketing, the epoché, phenomenological reduction, etc.

Unfortunately, it would take too long here to clarify the method, but one may turn to the result of Husserl's thought, the analysis of consciousness (or experience and experiencing). Phenomenology yielded a way to analyze the structures of human experience in such a way that studies could be performed throughout the full range of such experiences.

In effect, philosophy in the phenomenological style did begin to look like a science in respect to its ever widening area of application. The aim was to understand the structural characteristics of all modes of experience.

Later some of the persons who became known as existentialists took up this type of analysis and applied it to areas not developed by Husserl himself. Husserl remained with the classic problems of philosophy: perception, reason, time and space. But Sartre did studies of the imagination and of the emotions. Heidegger applied the method to anxiety and fear; and so the story begins.

Existentialism, as we now know it, thus became the bond of the turn to the concrete person with the methods of phenomenological analysis to become a new attempt in intellectual history to understand man and his experience. And ever if some of the areas of investigation, often read superficially, seemed to repeat the concrete concerns of Kierkegaard and Nietzsche the analyses themselves were based upon grounds far more rigorous than those anticipated by Kierkegaard and Nietzsche.

The philosophical existentialist emerges as the patient, if somewhat less flamboyant, investigator of the whole range of human experience and seeks to probe even those seemingly dark and irrational aspects of human behavior for their structural roots, which is to say he aims to understand rationally even the irrational. In this pursuit he reaffirms the use of the ancient oracle, "Know Thyself," and its Socratic interpretation as human wisdom.

El 'botafumeiro'

En relación con las fiestas que anualmente se celebran en honor del apóstol Santiago, el 25 de julio, quedan todavía en España dos viejas costumbres, mantenidas desde la Edad Media. Es la una, la ofrenda nacional al patrón de España que en la batalla de Clavijo gana la Victoria para los cristianos; el jefe del estado, antes el rey, cuando lo había, hoy el dictador que se denomina modestamente en las monedas "caudillo de España por la gracia de Dios", acude en persona a ofrecer la nación al santo. Es una ceremonia más pintoresca que digna de respeto, llena de ringorringos ruidosos, de trompetas estridentes y de desfiles patrióticos, entreverados de cantos litúrgicos y campanillas, de alcaldes de orondo vientre y pechos llenos de cintas y de medallas; políticos, militares...

La otra costumbre, aun más vieja que la ofrenda, es el "botafumeiro". "Botafumeiro" es una palabra gallega que en castellano significa incensario, humacera, si queremos traducirla tan gráficamente como es la palabra gallega;

turiferario ritual y simbólico, que en el culto eclesiástico parece representar hoy el perfume de las oraciones piadosas elevadas al cielo por los fieles devotos.

El símbolo queda, pero sólo el símbolo. Como queda todavía el simbolismo de las abluciones, las zalemas orientales, la abstinencia de ciertas carnes y de bebidas alcohólicas; el ir y venir de los ministros del altar ya con los brazos en alto en ademán suplicante, ya con las manos juntas en actitud de humilde acatamiento.

Todas estas ceremonias debieron tener en otros tiempos un significado concreto. Algunas, la abstinencia de carnes y de alcoholes tal vez una intención sanitaria en los climas calurosos del país.

El "botafumeiro" parece que tuvo también en tiempos pasados una importancia extraordinaria en las fiestas religiosas de Santiago. Hoy es sólo un recuerdo inocente de lo que fue, y una poderosa atracción de turistas adinerados y de papanatas provincianos que siguen con ojos saltones el vaivén del enorme incensario, balanceándose de un lado

a otro de la enorme nave del templo y arrojando sus bocanadas de humo oloroso en todo el ámbito de la iglesia.

El día de Santiago, durante los cultos solemnes, se descuelga el "botafumeiro" de su argolla clavada en la pared, y se le deja colgarse a lo largo de la nave.

Dicen que en tiempos antiguos, el "botafumeiro" inocente de hoy era una necesidad higiénica para hacer posible la permanencia en la iglesia durante los servicios religiosos de tanto peregrino llegado de rincones apartados de Europa, sudorosos, llenos de polvo, faltos de baño, de ropa limpia. El olor del incienso ayudaba a soportar y hasta olvidar el de la masa humana.

Ya no hay peregrinos sucios llegados de tierras lejanas; ya hay baños en Santiago y en Europa toda; ya no hay peligro de epidemias ni masas sudorosas, con polvo de caminos y picazonas de cabeza y cuerpo. Pero el "botafumeiro" permanece como un recuerdo del pasado. Y todos los años se le libra de su percha y se le lanza al espacio del templo colgándose



Transportando el 'botafumeiro'

de extremo a extremo y enchando a volar alegremente sus humos perfumados... Todavía acuden allí los papanatas con la boca abierta y los movimientos de cuello y de ojos de acá para allá tras el incensario gigante; acuden los turistas, el jefe del estado, los alcaldes ventrudos y endomingados, los militares...

El "botafumeiro" desempeña hoy satisfactoriamente su único oficio: atraer forasteros y entretener a palurdos provincianos.

El 26 de julio, día de Santa Ana por cierto, vuelve el "botafumeiro" a su argolla y allí permanece mudo y desapercibido hasta el año siguiente.

Genaro Artiles

Jean Brodie seems silly, really fascinating, destructive

By Dennis Kuczajda

For many years, movies with a woman as the central character were a staple diet for moviegoers.

Stars like Bette Davis and Joan Crawford made their careers in female vehicles through most of the 30s and 40s, and the box office for these kinds of films usually was exceptionally strong. (One of my nostalgic tours through movie history might prove to be fun here, but it wouldn't be relevant to this review, so...)

One reoccurring theme or trait remained central through all the movies, and it's one that the makers of "The Prime of Miss Jean Brodie" have retained; the men in the lives of these heroines never really understood them.

They couldn't. Half the time the woman was an air-tight lunatic, laughable and helpless; the rest of the time she was mysterious, brilliant, incredibly desirable, unpredictably treacherous and usually bitchy.

That about sums up Jean Brodie. A lovely, looney spinster who teaches school in a fashionable Edinburgh, Scotland, school for girls (circa 1932). At first glance, we might believe we've encountered a comedy. Jean Brodie seems so silly. She's forever lecturing her "special" girls on the proprieties of womanhood, mouthing inanities about truth and beauty and art, and reminding us to distraction that these declining years of her spinsterhood are really her "prime."

Her lovers consist of a third rate painter forever trying to drag her back into the sack and a bumbling bachelor she has seduced and now spends weekends with in his castle on the coast.

On the face of it, this is all prime comedy stuff.

But before long we discover that Jean Brodie's influence is really a fascinating and destructive one. The artist turns out to be a rather sad case—all his portraits look like Jean, and finally he's reduced to taking one of her girls as a lover in her stead.

One of the girls is so influenced by Miss Brodie's pro-France oratory that she runs away to the Spanish Civil War and is promptly killed. Another is so disturbed at not being her favorite that she methodically sets out to get the teacher fired.

Eventually we see Jean Brodie as she really is: silly, substituting sex for love, self-deluding—yet so powerful that she is still able to control the destinies of others.

Put simply, the contradictions in Jean Brodie are those found in almost every woman worth getting involved with. They confuse us and make us wonder what we're doing here. But—just as that's why we sometimes stay interested in a woman long after it is smart to get out—maybe that's why we stay more or less interested in this movie. Of course, I may be wrong.

Doing my imitation of a movie critic; the performances by Maggie Smith as Jean and Robert Stephens as the artist are very good. Scotland is lovely and Rod McKuen's music is appropriately catchy. As an added treat, McKuen wheezes his way through the title song during the final credits.

Notes: Although by now his star appears to be in total eclipse, Marlon Brando remains one of our best and most talented screen actors. I'm forever getting into debates over this contention. Usually they toss out names like Rod Steiger, the king of the paranoid roles or Mr. Elizabeth Taylor, who yells nice. Then they try to nail me by alluding to all the bad movies Brando has made in the last 10 years. After that, we break down the argument to individual performances and, without fail, when I mention "Viva Zapata" (his best) I get a blank stare in response.

Many of Brando's early films are classics by now. "The Wild One," in which he played the leader of a motorcycle gang, contains one of the funniest exchanges between the Establishment and rebellious youths ever recorded:

Police chief: "What are you boys rebelling against?"
Brando (grinning): "What ya

got?"
And the car scene in "On The Waterfront" is one of the most famous in movie history. But "Viva Zapata," Brando's best movie and probably one of the best ever made, seems to have gotten lost.

Zapata was a real-life Mexican revolutionary, and he's the typical Brando character: too simple to be corrupted so he has to be destroyed. The credits are impressive. Supporting Brando are Anthony Quinn (as a sort of young Zorba—he won an Academy Award for his performance), the great Joseph Wiseman, Jean Peters and Frank Silvera. The original script is by John Steinbeck (Of Mice and Men, Grapes of Wrath); the direction

is by Elia Kazan. Anyway, the point of all this is that "Viva Zapata" has been scheduled by Channel 12 for 10:30 p.m. Wednesday. As patrons of the Channel 12 movie are well aware, there's no guarantee that the film will be on; but even in Southern Illinois we can hope.

A typographical error in my review of "Charly" destroyed the meaning of a comment I was making on the producers of "The Heart Is a Lonely Hunter." The line should have read: They gave us so much diffused misery (a cancer-ridden doctor, lost innocence, a man's inability to support his family, and more), they figured they'd get us somewhere.

TV for this week

SATURDAY
In a live telecast from West Springfield, Mass., champ Bob Foster battles Andy Kendall for the light heavyweight championship boxing crown. 4 p.m. channel 3.
Anne Bancroft and Patty Duke star in "The Miracle Worker," a movie based on the early life of Helen Keller. 8 p.m. channel 6.

SUNDAY
The St. Louis Cardinals challenge the Los Angeles Dodgers in an exciting game of baseball. 2:45 p.m. channel 6.

MONDAY
The Apollo 10 spacecraft returns from the moon and will splashdown in the Pacific Ocean near Pago Pago. 10:30 a.m. channels 6 and 12; 11 a.m. channel 3.
Dick Cavett returns to TV with a Monday, Tuesday and Friday talk-variety show. 9 p.m. channel 3.

TUESDAY
Barry Morse does a one-man tour de force spanning several centuries of theaetrics in "Mercy Players." 8 p.m. channel 8.

WEDNESDAY
NBC On Stage presents William Shatner and Elizabeth Ashley in "...the Skirts of Happy Chance" a play about an angry young woman who is chosen head of a small town anti-poverty program by lottery. 8 p.m. channel 6.

John Steinbeck wrote the script for "Viva Zapata," a film about the Mexican revolution starring Marlon Brando and Anthony Quinn. 10:30 p.m. channel 12.

THURSDAY
The Prisoner returns to TV. The series, starring Patrick McGeehan, is about the mysterious No. 6 who, after resigning his job with an intelligence agency, is kidnapped and placed in a village that nobody can escape from. 7 p.m. channel 12.

FRIDAY
John Davidson hosts a summer variety series from London starting this week. 7 p.m. channel 3.

The movie version of "White Fang," Jack London's story of two men who go to Alaska in search of gold, will be presented tonight, midnight channel 3.

Campus activities today, Sunday, Monday

TODAY

Movie Hour: "Cheyenne Autumn," 7:30 p.m., Davis Auditorium.
 Pulliam Hall Pool open, 1-10:30 p.m.
 Weight lifting for male students, 9 a.m.-10 p.m., Pulliam Hall, Room 17.
 Pulliam Hall Gym open for recreation, 9 a.m.-10:30 p.m.
 Alpha Zeta: Meeting, 4:30-6 p.m., Agriculture Seminar Room.
 Iranian Student Association: Social, 2-6 p.m., Home Economics Family Living Laboratory.
 Married Student Advisory Council: Buffalo Tro, 4-6 p.m., Evergreen Park; tickets, \$1.25 for adults, 75 cents for children.
 University Services and Environments: Dance, 5 p.m.-1 a.m., Muckelroy Auditorium.
 Southern Players: "Last Year's Happy Victim at Sky's Edge," 8 p.m., Experimental Theatre, Communications Building.

recreation, 1-10:30 p.m.
 Weight lifting for male students, 1-10:30 p.m., Pulliam Hall, Room 17.
 Women's gym open for recreation, 2-5 p.m.
 Southern Players: Meeting, 1-4 p.m., Communications Building Lounge and University Center, Room C.
 Southern Players: 8 p.m., "Last Year's Happy Victim at Sky's Edge," Experimental Theatre, Communications Building.

Special Convocation Program: Julian Bond, Black legislator in Georgia, 8 p.m., SIU Arena.

Alumni Inter-Fraternity Council: Meeting, 8 p.m., University Center, Ohio Rooms.

Department of Psychology: Luncheon, 12 noon, University Center, Kaskaskia Rooms.

International Relations Club: Meeting, 7:30 p.m., University Center, Room C.

SGAC Films Committee: Meeting, 8-9 p.m., University Center, Room D.

Young Socialist Alliance: 8 a.m.-5 p.m., University Center, Room H.

SIU Department of Forestry: Lecture, "Present Knowledge about Kraft Pulp and Recent Process Development in the Kraft Pulp Industry," Peder J. Kleppe, North Carolina State University, speaker, 11 a.m., Agriculture Building, Room 168.

Department of Music: Student recital, Nancy Nussbaum,

soprano, 8 p.m., Old Baptist Foundation Chapel.
 Weight lifting for male students, 5-10:30 p.m., Pulliam Hall, Room 17.

Pulliam Hall Gym open for recreation, 4-10:30 p.m.
 Rifle Club: Hours, 1-5 p.m., SIU Rifle Range, third floor, Old Main.

Individual study and academic counseling for students, contact, Mrs. Ramp, 8-11 a.m., Woody Hall Wing B, Room 135.

Hillel Foundation: Open for study, TV and stereo, 7-10:30 p.m., 803 S. Washington.

Alpha Phi Omega: Meeting, 8-11 p.m., Home Economics Family Living Laboratory; pledge meeting, 9-11 p.m., Home Economics, Room 120.

On-Going Orientation: Meeting, 10 a.m.-12 noon, Davis Auditorium.

Students for A Democratic Society: Meeting, 8-11 p.m., Agriculture Seminar Room.

Sailing Club: Meeting, 7:30-9:30 p.m., Wham Building, Room 201.

Department of Physics: Faculty meeting, 10 a.m.-12 noon, Physical Science, 410.
 Women's Judo Club: Practice, 7-9 p.m., Women's Gym, 208.

Alpha Kappa Psi: Meeting, 9-11 p.m., Wham, 208.
 Free School Classes: Working class, 7:30 p.m., Matrix; One Night Stands, 7:30 p.m., 212 E. Pearl; design class; Buckminster Fuller, 7 p.m., Department of Design; tape recording, 7:30 p.m., 2nd Floor Music Listening Room; educational anarchy, 7:30 p.m., Old Main 207; poetry, 7:30 p.m., Wham Building, Room 328; confabulation, 6 p.m., Wham Building Room 328; Harvard Experiment, 7:30 p.m., Home Economics, Room 203.

MONDAY

All Sports Banquet: Ralph Boston, Olympic track and field star, speaker, 6:30 p.m., University Center, Ballrooms.

Payroll Division: Student time cards distribution, 8:30 a.m.-4:30 p.m., University Center, Mississippi Room.

Rehabilitation Institute: Luncheon, 11 a.m.-1:30 p.m., University Center, Illinois Room.

Governance Committee: Luncheon, 12 noon, University Center, Wabash Room.

SGAC Current Events Committee: Dinner, 6 p.m., University Center, Renaissance Room.

SUNDAY

Department of Music: Bach Festival, Part II with Chamber Orchestra, Myron Kartman, conductor, 8 p.m., Lutheran center.

Department of Music: University Wind Ensemble, Melvin Stener, conductor, 3 p.m., University Center, Ballrooms.

Illinois Beta Association of Phi Beta Kappa: Annual Banquet, 6:30 p.m., University Center, Ballroom B.

Alpha Lambda Delta: Initiation-reception, 1:30-4:30 p.m., University Center, West Bank Room.

All-Ag Sports Day, 1 p.m., Pulliam Hall Playing Field.

Free School Classes: Jazz guitar, 3 p.m., Muckelroy Auditorium; intermediate guitar, 2 p.m., Agriculture Seminar Room; guitar, 2 p.m., Morris Library Lounge.

Movie Hour: "Phantom of the Opera," 7:30 p.m., Davis Auditorium.

Hillel Foundation: Open for study, TV and stereo, 7-10:30 p.m.; dinner, 6-8 p.m., 803 S. Washington.

Pulliam Hall Pool open, 1-5 and 7-10:30 p.m.
 Pulliam Hall Gym open for

Weather forecast

Southern Illinois - Considerable cloudiness and mild Saturday through Sunday with warmer temperatures. High Saturday in the 70s. Low Saturday night in the 50s.

Northern Illinois - Partly cloudy and warmer Saturday, chance of brief showers northwest during the afternoon. Highs 67 to 76. Partly cloudy Saturday night chance of showers north.

KUE & KAROM
 Billiards Center
 N. Illinois & Jackson

CAMPUS
 LAST NITE ONLY
 Open 7:00 - Start Dusk
 2 Adult Programs

HELL'S CHOSEN FEW

SPIDER BABY

No. 3 Hit Saturday Only
 "HOUSE OF 1000 DOLLS"

Starts Sunday For 3 Big Nights
 who holds the deadly key to the

HOUSE OF CARDS

GEORGE PEPPARD INGER RING STEVENS

PLUS: GENERAL audiences
 Action Hit No. 2
 Hugh O'Brian Barbara Rush COLON

STRATEGY OF TERROR

LAST DAY AT THE VARSITY
 SHOW TIMES: 2:00 - 4:10 - 6:20 - 8:30

20 CENTURY FOX presents
The Prime of Miss Jean Brodie
 Starring **Maggie Smith**

TOMORROW AT THE VARSITY

Omar Sharif Catherine Deneuve James Mason

No one woman could satisfy him... until he fell in love.

Starring Young's **Mayerling**

James Robertson-Justice Genevieve Page
 And As The Empress Elizabeth Ava Gardner

Terence Young

Open 7:00 - Start Dusk
RIVIERA
 AT THE HILKIN
LAST NITE ONLY
 ACADEMY AWARD SHOW

A MAN AND A WOMAN

ANNOR JEAN-LOUIS PIERRE ANNEE TERTIANTAN BARON
2ND ACADEMY AWARD HIT
 Best Supporting Actor Robert Morley
 Humphrey Bogart Katherine Hepburn

"AFRICAN QUEEN"
 No. 3 Hit Saturday Only
"CHAMPAGNE MURDER"

Starts Sunday For 3 Big Nights
Up With Davey!

SINFUL DAVEY
 No. 2 Action Hit

MICHAEL CAINE
BILLION DOLLAR BRAIN

COLON by DeLuxe

Senate demands end to double jeopardy

By Morris Jones
Staff Writer

The Student Senate Wednesday night demanded that the administration cease and desist from any sort of punitive action which would place the student in any form of double jeopardy.

James Faughn, west side non-dorm senator, submitted the bill saying "students are many times placed under social or disciplinary probation by the administration for offenses that take place not on campus and sometimes offenses not even remotely re-

lated to the functioning of this University."

This sort of action violates good moral sense and is not based on a substantial legal foundation, Faughn pointed out.

This is a formal request for the University to change its policy, Faughn said. "We need this before the administration can say no," he added.

After deciding to attach to the bill the American Association of University Professor's joint statement section dealing with institutional authority and civil penalties, the Senate passed the bill in a voice vote.

Upon learning of the

Senate's decision, Dean Zaleski, assistant dean of students, said the University's main purpose was to assist the person involved.

Although the student may feel the action taken is not beneficial at the time, many have come back and admitted that it was the best thing that could have happened to them, Zaleski said.

"Everybody will wake up after awhile," Zaleski said, and through counseling students with problems the time is sometimes shortened.

If one looks at the University's policy as punishment then the student has a gripe, but it is also a help. After committing an offense, the students are more receptive for assistance, he explained.

"The University also has a responsibility to the city," he said. It has created housing, traffic and law enforcement strains and the University must do all it can to aid, he added.

Tom Bevirt, administrative assistant, had aided a 21-year-old student the previous week who was put on three months disciplinary probation for drinking in off-campus living quarters. The person was charged for furnishing liquor to minors, Bevirt said.

After being fined \$70 by the Carbondale court, the University put him on probation because students are prohibited alcoholic beverages in off-campus dormitories.

The University assumes the right to regulate the lives of persons living off campus, Bevirt said. "I contend they have no right to do so."

Bevirt charged that the present University stand broke down respect for the law. Their punitive action is deadly wrong, the assistant said.

'Soapbox' debate scheduled Tuesday

The "soapbox" northeast of the University Center will be used at 10 a.m., Tuesday, May 27, for debate on the topic, "Establish a Voluntary Army."

Members of a speech class on argument and debate taught by Marvin Kleinman will conduct the debate.

Alan Ludwig, member of the speech class and chairman of the University Planning Committee, instrumental in establishing the soapbox, said the public is welcome to participate when the debaters are finished.

QUALITY FIRST. THEN SPEED

SETTLEMOIR'S



SHOE REPAIR

ALL WORK GUARANTEED
Across from the Varsity Theatre

EGGPOOD
DRIVE-IN THEATRE

Gate Opens At 7:30
Show Starts at Dusk

Ends Tuesday

SELMUR PICTURES in collaboration with ROBERTSON ASSOCIATES presents

CLIFF ROBERTSON...
CHARLY

by CLARE BLOOM
TECHNICOLOR TECHNISCOPE



Plus (Shown Second)
Yul Brynner
Robert Mitchum
"Villa Rides"

Peru bans Rocky's visit

LIMA (AP)—Peru slammed the door Friday on a visit by Gov. Nelson A. Rockefeller and declared that U.S. military advisers should leave the country.

The decision came after U.S. Ambassador John Wesley Jones formally notified the

government that Washington had suspended arms sales to Peru because of the seizures of American fishing boats.

Relations between the United States and Peru's military-controlled regime have been at a low ebb for months because of the expropriation of an American-owned oil company and the fishing vessel seizures.

Actually the arms sales had been suspended in February, but neither side openly acknowledged the fact while negotiations were under way to settle their dispute. Washington news reports broke the first word earlier this week.

Asked if the military government had set a time for departure of the U.S. Army, Navy and Air Force missions, an official spokesman said: "They may leave from this moment, whenever they like."

Washington's decision was contained in a note delivered to Foreign Minister Edgardo Mercado Friday morning by Ambassador John Wesley Jones.

An embassy spokesman said there has been no official notification that the missions must leave.

The spokesman suggested it would be up to Peru to officially declare it was breaking the bilateral military aid pact signed by the two countries in 1952. The pact provides for the presence of U.S. military advisers.

The United States has about 50 officers and enlisted men in Peru as advisers to the respective branches of the Peruvian armed forces. There are about 120 military dependents here too.

Broadcast logs

Radio features

Programs featured Sunday and Monday on WSIU(FM), 91.9, include:

Sunday

- 10:30 a.m. Concert Encore
- 12:30 p.m. News Report
- 1 p.m. Church at Work
- 5:30 p.m. Music in the Air
- 7:30 p.m. This Shrinking World
- 8 p.m. Special of the Week—"Teach-in on Racism at Montreal," Part II
- 10:30 p.m. News Report
- 11 p.m. Nocturne

Monday

- 6:30 p.m. News Report
- 8 p.m. Outlook
- 10:30 p.m. News Report
- 11 p.m. Moonlight Serenade

TV highlights

Programs featured Sunday and Monday on WSIU-TV, Channel 8, include:

Sunday

- 4:30 p.m. Film Feature
- 5 p.m. The David Susskind Show
- 9 p.m. NET Playhouse—Let Me Hear You Whisper
- 10:30 p.m. Special: In Service Dental Program

Monday

- 4:30 p.m. What's New?
- 5:30 p.m. Misterogers
- 6:30 p.m. International Cookbook
- 8 p.m. NET Journal
- 9 p.m. Observation
- 10 p.m. Monday Film Classic

NOW! THRU SAT.

"Buona Sera, Mrs. Campbell"

SHE SAID "NO" BUT SHE REALLY MEANT "YES"

THE PUMPKIN EATER

ADULTS ONLY

"HOW MANY OTHERS...SIX...A DOZEN... WHAT DOES THE NUMBER REALLY MATTER?"

Starring ANNE BANCROFT - PETER FINCH
SHELLY WINTERS - JAMES MASON

SPECIAL LATE SHOW!
FRI. & SAT. 11:00
All Seats \$1.00

FOX Eastgate
PL 457-5685

FOX Eastgate
PL 457-5685

LAST DAY!
Buona Sera
Mrs. Campbell

SUN. MON. TUES.

His name is Jim Killian...
...and he can kill as fast as a snake can strike!



GLENN FORD
"HEAVEN WITH A GUN"

THE GHOST DOESN'T STAND A GHOST OF A CHANCE WITH HER!

SOPHIA LOREN
VITTORIO GASSMAN
"GHOSTS-ITALIAN STYLE"

MARIO ADORF

LATE SHOW TONITE VARSITY

Box Office Opens 10:15 Show Starts 11:00 pm
All Seats \$1.00

SHE HAD TO EXPERIENCE EVERYTHING AND DIE



That Woman

PAUL HENREID - GAILLARD - LEPAGE - GARDNER - BROWN - AND OTHERS

Resigns business post

Douglas draws Congressional fire

WASHINGTON (AP)—Supreme Court Justice William O. Douglas resigned Friday as the paid president of the Albert Parvin Foundation under fresh fire from Congress over its links with Las Vegas gambling casinos.

Congressmen pushed ahead with demands for a probe of Douglas's outside income, and

Rep. H. R. Gross, R-Iowa, said the justice should have resigned from the Supreme Court instead.

Douglas refused to comment, but a court official confirmed he had cut his ties with the foundation which has paid him \$85,000 over the past seven years.

The foundation—whose

stated purpose is advancing democracy vs communism—disclosed earlier this week it had sold its stock in a firm owning three Las Vegas casinos for \$2 million.

Douglas's decision was disclosed a week after Justice Abe Fortas resigned from the Supreme Court under attack because of a \$20,000 check from the family foundation of jailed financier Louis E. Wolfson.

Gross called Douglas incompetent to serve on the Supreme Court because of the controversy and said, "His resignation from the court forthwith is the announcement he should have made."

Sen. Paul Fannin, R-Ariz., hailed the resignation but said, "This does not lift the cloud surrounding the justice's relations with the foundation or his other business dealings. No doubt the investigations... will go forward."

The foundation said in Los Angeles that Douglas resigned as its president Wednesday at a meeting in Santa Barbara, Calif. The statement said the

Supreme Court member had planned to step down for more than a month.

Harvey Silbert, secretary and treasurer of the foundation, said Douglas told other board members he could not keep up with the increasing workload because of his health.

The 70-year-old justice underwent heart surgery last year and had an appendectomy in March.

Tax records show Douglas received \$12,000 a year from the foundation until 1967 when the payments were boosted to \$12,765. The Internal Revenue Service has been unable to find the foundation's tax return for last year even though it was mailed a week ago.

The Parvin Foundation has had its largest stock holdings in the Parvin-Dohrmann Co., which owns the Stardust, Fremont and Aladdin casinos. The foundation also has received interest income from the Flamingo, another plush casino on the Las Vegas strip.

Albert Parvin, who sold his

stock in Parvin-Dohrmann last fall, remains as vice president of his namesake foundation.

The chairman of the American Bar Association's ethics committee, Walter P. Armstrong Jr. of Memphis, Tenn., said he doesn't know whether the resignation will deflate the pending requests for a ruling on Douglas's conduct.

The committee has declared Fortas violated the canons of ethics in his relationship with Wolfson.

Parvin was named by the government in 1967 as an alleged co-conspirator in stock charges against Wolfson.

In Los Angeles, the foundation said the justice would have resigned at an April 9 meeting, but the session was postponed when Douglas had to undergo emergency surgery for appendicitis.

The foundation's board named Fred Warner Neal, a government professor at Claremont Graduate School near Los Angeles, to succeed Douglas.

Teachers to vote Sunday in Chicago school strike

CHICAGO (AP)—The Chicago Teachers Union will vote Sunday on the Board of Education's latest proposals to end the first public school teachers strike in Chicago history.

John E. Desmond, president of the 19,000-member union which struck the city's 523 schools Thursday, told newsmen that the CTU House of Representatives would receive the board's proposals Saturday.

Desmond said he could not reveal the contents of the agreement until the House of Representatives has a chance to see it.

Mayor Richard J. Daley said at an earlier conference that the teachers were offered a \$100-a-month pay hike, promises that no cutbacks or layoffs would be implemented and a guarantee that full time basis substitute teachers would be certified without written or oral examinations after three years service.

The teachers sought \$150-a-month raises and certification after two years for the substitutes.

The agreement which Desmond took back to his members was hammered out at the insistence of Mayor Daley who has had a hand in settling the previous disputes between the board and the union which gained recognition in 1967.

Desmond did not comment when asked by a reporter if he was happy with the proposal. He said later, "It was the best we could get."

He also declined to comment on what action the rank and file members would take. The members will vote from 1 p.m. to 4 p.m., Sunday and the results will be announced at 6 p.m.

Desmond said this will give teachers and pupils ample time to prepare for school Monday if the contract is ratified.

The total member vote will decide the issue no matter what action the 360 representatives take Saturday.

Desmond declined to say whether the money offer made by the board was contingent on the state legislature raising the public school support level, or on the passage of Gov. Richard B. Ogilvie's four per cent income tax proposal.

Mayor Daley said: "Everyone knows all Illinois schools need more money. I don't know whether this would mean an income tax, but this is the program that has been supported by the governor."

Gov. Ogilvie also requested the legislature to raise the \$400 a pupil school support level to \$520. Supt. James F. Redmond of Chicago contended this figure would not give Chicago schools sufficient funds to raise salaries or maintain certain programs.

The strike idled 600,000 pupils and, if the contract is rejected by the members, threatens to prevent seniors from graduating because of insufficient days in school for the year.

Late bulletin

Sit-in statement issued

A group of 20 students, including nine student senators, met late Friday evening to draft a statement concerning a proposed sit-in on the women's hours controversy on the lawn of President Delyte Morris' home Monday.

The statement, released

Hours controversy is radio feature

A discussion on campus unrest, with special reference to the women's hours controversy, will be broadcast at 7:30 p.m. Sunday over WSU (FM), 91.9.

The program, "This Shrinking World," will feature Chancellor Robert W. MacVicar, who will be questioned by student panelists I. J. Hudson IV of Mound City, and Mitchel E. Farris Jr. of Oak Park, and Charles T. Lynch, assistant professor in the Department of Radio-Television,

about 9:30 p.m. Friday, called primarily for the abolishment of women's hours and amnesty for all women students violating the hours regulations.

"Further, we call for an adoption of the AAUP statement on students' rights by the administration," said the statement. "Perhaps just as important, the sit-in will be an open forum for the discussion and formulation of other specific programs relating to all segments of the student body," it continued.

Among the signers of the statement were Pat Handlin, of the Women's Liberation Front, Dwight Campbell, president-elect of the student body, and Carl Courtner, small group housing senator.

LOVE

To make money? It's easy! Sell old furniture with Daily Egyptian Classified Action Ads.

Cannonball Adderley Bill Evans George Russell Charlie Byrd Mongo Santamaria



Planet Earth Cannonball Adderley RS-3041



Peace Pieces Bill Evans RS-3042



George Russell featuring Don Ellis & Eric Dolphy RS-3043



Bird Man Charlie Byrd RS-3044



Mongo Santamaria RS-3045

at their greatest on



Muriel Fitzjohn

Sierra Leone educator studying at SIU

By Cecil Blake

A senior coed carrying 17 quarter hours may not seem unusual. But when she is Muriel Fitzjohn, 44, from Freetown, Sierra Leone, majoring in education, a mother of seven children and wife of a former ambassador, then it is different.

What led this woman to come back to school?

"When I was in England, I noticed that the trends in education were changing. Various experiments were being tried to see how best education could be developed. Among other people who par-

ticipated in the projects were United States Education and State Department officials. These officials in fact organized projects in Sierra Leone in collaboration with the Sierra Leone government," she said.

Asked why she decided to come to SIU, she said:

"The answer is simple. The oldest of our seven children, now a senior at North Central College, Naperville, Ill., had spent her first Christmas with some good friends who were engaged in the off-campus ministry at SIU. She saw SIU then as the school where her mother should con-

tinue her education."

However, this is not the first time Mrs. Fitzjohn had been to college. She had her teacher training course at Cambridge, England, from 1943 to 1945, and had taught in high schools in Sierra Leone for a total of 16 years.

Mrs. Fitzjohn has a major interest in the teaching of math and English in high schools. Six quarters at SIU has been worthwhile for her.

"I must say that the experience has been rewarding academically and in other aspects of human relationships," she said.

Being a diplomat's wife is something that every woman does not experience. This is how Mrs. Fitzjohn feels about being the wife of an ambassador:

"I found life as a diplomat's wife exciting and exacting. Our primary task was to look into the welfare of Sierra Leone students in the United States and to establish the embassy prior to independence.

"Life in England was not strange to me as I had received my previous teacher training in Cambridge. Our responsibility extended to all Sierra Leonean nationals in England."

Her husband, William Fitzjohn, represented Sierra Leone in the United States from 1959 to 1961 and was High Commissioner in England for Sierra Leone from 1961 to 1964. He is now principal of a high school in Sierra Leone. Having seven children and staying away from home for over 20 months is hard, said Mrs. Fitzjohn.

"I miss my larger family but my daughter (at North Central College) and I get together often and I do not get too lonesome," she said.

The other children are in Sierra Leone. Four are at boarding homes and the two youngest, a boy and a girl, are with her husband.

Mrs. Fitzjohn comes from a small country in West Africa with a population of a little over two-and-a-half million. Educational advancement in

Sierra Leone is of primary concern as in all developing nations.

To the young people of that country, Mrs. Fitzjohn has this to say:

"No one is too old to learn. People must make use of the opportunities that exist to further their training and education. The old notion that one is too old to learn must be wiped out."

Mrs. Fitzjohn is a fourth avenue scholarship holder from the Rotary International Club, District 651. The fourth avenue scholarship is usually given to international students by the Rotary International.

She said she had enjoyed her stay in America and had made many friends. But, as might be expected, she is looking forward to joining her family again in September.

Longergan's career 'rocky'

By Alice Martin

They're here. They're there. They're everywhere.

They're alive with fungus. If you move them, they can be killers of grass. If you turn them, you might find worms.

What are they? SIU's rocks.

Selecting rocks for the Carbondale campus is the job of John Longergan, assistant University architect. Longergan said the basis for selecting various rocks depends on their purpose—which can be for aesthetics, improving the land, creating a retaining wall or simply for seating.

"Brown sandstone is the most common type of rock found around the campus,"

Longergan said. This type of rock has a long life expectancy, it is not easily broken and it collects moss or fungus which beautifies the rocks.

Limestone is the second most common type of rock, although it cannot withstand the weather as well as sandstone.

"The rock behind the Wham Education Building is limestone and was found south of Little Grassy Lake," Longergan said.

The rocks used most by students are the sandstone rocks on the north side of Morris Library, he said.

Rocks are not splashed often with paint by students. He said splashing paint was a problem when the rocks were first put on the campus. But when the students get used to the rocks, they refrain from painting them. When rocks are splashed with paint, it is usually done by upperclassmen who sometimes do not like to see new rocks on the campus, he said.

Longergan said he has no idea as to how many rocks are on the campus.

According to Longergan, all of the rocks come from within a 50-mile radius of the

campus. He said he gets the rocks from farmers, usually for 50 cents a ton. He added that in most cases, farmers are glad to have the rocks taken from their property.

Local moving firms and SIU's Physical Plant transport the rocks from the places where they were found to various areas on campus. "The 150-ton rock south of the Arena was the most difficult rock to move," Longergan said. The equipment used for transporting the rocks was large hauling trucks and cranes.

Longergan said for aesthetic purposes, rocks were used because they were less expensive than concrete or sculptures.

WLF backs Senate's sit-in

Responding to the Student Senate's sit-in decision during a special Thursday night session, the Women's Liberation Front issued a statement endorsing the action.

The WLF asked all students to unite behind the senators who will sit-in on the lawn of President Delyte W. Morris' office at 4 p.m. Monday until such time as the administration agrees to abolish women's hours and grant amnesty to all girls involved or until the members of the Senate are expelled.

The Senate is also going to conduct an open forum adjacent to the University Center from 8 a.m. to 4 p.m. Monday in order to open a dialogue with the student body on this matter.

In its statement, the WLF made a plea to the entire Carbondale campus, faculty and students, to unite behind the Student Senate.

"We would also like to state again that any girl involved in the walkouts who has received any threat of disciplinary action or actual disciplinary action, contact the student government office."

Mao wolt problem

MOSCOW (AP)—The Literary Gazette said this problem appears in children's textbooks in Red China's Sinkiang Province: "Under the guidance of the great leader Mao, Sinkiang livestock raisers killed two wolves on the first day and three on the second. How many wolves were killed altogether under the guidance of the great leader Mao?"

PORTRAIT of the Month



Mr. & Mrs. Steve Willoughby

The Perfect Gift—Your PORTRAIT

Phone for an appointment today 457-5715

NEUNLIST STUDIO 213 W. Main

Spring & summer terms only, Univ. approved, Clearance (1 block), Private mortgage, fac., \$155 term, Mgr #17 or Ph. 457-5340, 2185E

Men's (made contract for spring, Discount apr. 110 Ph. 457-741)

Make apr. contract with gr. 510 S. Bever, 4075

Spring com. Call 457-5715

Daily Egyptian Classifieds the second most looked at features around.

(you just can't compete with Bikinis)

Fill out handy form on page 18

LITTLE MAN ON CAMPUS



Summer Music Theater to feature Broadway musicals

The 1969 Summer Music Theater will feature four Broadway musicals in repertoire. Performances of "Bye Bye Birdie," "Gypsy," "The Unsinkable Molly Brown" and "Kismet" are scheduled every weekend. Performances begin at 8 p.m. in Muckelroy Auditorium. The schedule is:

June 20, 21, 22—Bye Bye Birdie
 June 27, 28, 29—Bye Bye Birdie
 July 4, 5, 6—Gypsy
 July 18, 19, 20—Unsinkable Molly Brown
 July 25, 26, 27—Unsinkable Molly Brown
 August 1, 2, 3—Kismet
 August 8, 9, 10—Kismet
 August 14, 15—Bye Bye Birdie
 August 16, 17—Gypsy
 August 21, 22—Molly Brown
 August 23, 24—Kismet

Season ticket sales will begin with the acceptance of mail orders June 2, or at the box office, located at the University Center Information Desk, beginning June 12. Ticket orders for individual performances will not be accepted until June 12.

Send mail orders to: Summer Music Theater, Department of Music, SIU. Include a stamped, self-addressed return envelope, indicating which performance you wish to attend and dates of performances. State student or adult; season ticket or individual show. Make checks payable to SIU Music Productions.

Prices are: Adult \$2.75 per show; season ticket \$9. Students \$2.25 per show; season ticket \$7.

Dietetic internships announced

Seven June candidates for graduation from the School of Home Economics at SIU have received appointments as dietetic interns. Three will serve in the U.S. Army Medical Specialist Corps, three in other hospitals and the seventh in food research.

Mrs. JoAnn Juszkowiak Hathaway of Cartersville, who has been enrolled in the Army Medical Specialist Corps training program at SIU, will be commissioned as a second lieutenant on receipt of her degree. She has been assigned to the Fitzsimons General Hospital at Denver, Colo.

The other two accepted in the Army dietetic program will receive their commissions after a period of basic training. They are Rita Wolf

of Joliet, assigned to Walter Reed General Hospital, Washington, D.C., and Elizabeth Yehling of Carbondale, to Letterman General Hospital, San Francisco.

Kristi Barthimer of Indianapolis, Ind. received an internship at the Institute of Food Research and Services, Pennsylvania State College.

Laurie Kuljis of Two Rivers, Wis., and Mrs. Karen Metzroth Little of Springfield have internships at St. Louis University Hospital, and Sec Dickey of Benton will intern at Veterans Administration Hospital, Hines.

Miss Dickey, because of her high academic record, was given a two-level internship at Hines, with higher rating and compensation than usual.

SIU courses train patrolmen

Carbondale probationary police patrolmen are currently taking courses at SIU as part of their training program.

The program, which is in the Adult Education Department, "covers all phases of police work," Jack Hazel, Carbondale chief of police, said, "and is required of all new patrolmen on the force."

Hazel said that these courses are required by the

Illinois Local Government Law Enforcement Training Board. If probationary officers do not take these courses, the city does not get reimbursed for training funds, Hazel explained.

The program is four weeks long and requires 140 hours of class time. The patrolmen are tested weekly, and also have a final examination. The courses are given twice a year.

SIU fish story

Aquarium breeds interest

By Dave Quirfield

Cheers rose and hearts sank as one of the fighters appeared to be injured.

From the excited crowd came shouts of "don't let up, go after him" and "hit him, you coward."

After a savage exchange, the injured fighter was bleeding profusely and the bout appeared to be drawing to a finish. To protect the now defenseless contestant, the referee stopped the fight and crowned a new champion.

A heavyweight bout at Madison Square Garden?

No, the scene was Room 210 at Ivy Hall. The referee was Joseph Vavra, 20, a sophomore majoring in geography. The ring was a one-gallon fish bowl; the fighters, full-grown male Siamese fighting fish; the crowd consisted of other residents of Ivy Hall, a dormitory at 708 W. Mill St. In this bout, Vavra's fish was declared the winner and he victoriously placed him back in the large tank in his room.

This is but one facet of Vavra's hobby of maintaining a tropical aquarium. "It is a very small part, and fights like this are few, due to the \$2 value of each fish," he explained. In addition to the deep-purple colored Siamese fighters in the 15-gallon tank, Vavra has five other species or brilliantly colored tropical fish. These species include swordtails, black mollies, angels, eels and catfish.

Vavra has been interested in aquariums since he was 12. Because of his great interest, he maintains an aquarium in his room on campus in addition to several others in his home in Valley View Acres near Giant City.

"Actually it was my uncle who started me in the hobby," Vavra explained. His uncle, Dick Vavra, once owned a pet shop in Three Oaks, Mich., a small town near Michigan City, Ind. Each time the uncle visited Carbondale he brought gifts of fish and equipment to his nephew.

The first gift eight years ago was a bowl of goldfish,

Next came guppies and larger tanks. "The goldfish were very successful," Vavra said. In an experiment he placed several in a large pond in his back yard. Today there are at least 25 in the clear waters of the pond, some one foot in length and weighing one to two pounds.

Vavra really didn't get started with the exotic tropical fish until last year when he was given several angel fish. These died in a short time because of a fungus in the water, and prompted Vavra to do extensive reading on the subject. "Since then I haven't had a single fish die."

The paraphernalia in which Vavra has invested dispels any notion that maintaining an aquarium is simple. He has an overhead light above the rectangularly shaped tank, a thermostatic heater to maintain the temperature at a constant 84 degrees and a pump operated filter which removes dissolved matter in two processes.

Vavra finds two big problems in maintaining an aquarium in a residence hall. First, "you almost have to be a chemist to keep the water safe for the fish." If the fish were to be placed directly into Carbondale water, there would be little chance for their survival, he explained. To condition the water, Vavra adds three teaspoons of salt, a solution to counter excess acidity, tablets to eliminate chlorine and an antifungus solution.

In a month, a second problem is encountered. The tank must be emptied and every piece of equipment thoroughly

cleaned. At his dormitory, Vavra has no choice but to use the washroom on his floor. Other residents say it isn't unusual to see Vavra in the shower, scrubbing his tank and the slinks loaded with gravel and weeds.

This hobby is not all work and Vavra said he enjoys many hours of watching his fish. They help in taking his mind off the problems of the day, he added.

He has some important advice for future enthusiasts: "be sure you cover your tank." Upon awakening one morning, he found that during the night one of his more active fish jumped from the tank and landed three feet away on his blanket. The fish died but a lesson was learned.



The VW with the way out top is in

EPPS MOTORS

Highway 13—East
Ph. 457-2184

Overseas Delivery



Whether you are a member of the Milk Brigade or the Coffee Klatch

Spudnuts are THE Thing!

After school — nourishing, vitamin-packed SPUDNUTS are delicious and energy building. INCLUDE FUN FOOD USA in your plans

the SPUDNUT Shop

OPEN 24 HOURS PHONE CAMPUS SHOPPING CENTER 549-2835

Looking for elegance, comfort and modern living in a Mature Environment?

With

- *Wall to wall carpeting
- *Air conditioning
- *Full kitchens and baths
- *Spacious bedrooms
- *On bus route
- *Swimming pool

For the academic year of 1969-70

If you are looking, stop by the Wall Street Quadrangles and Compare!

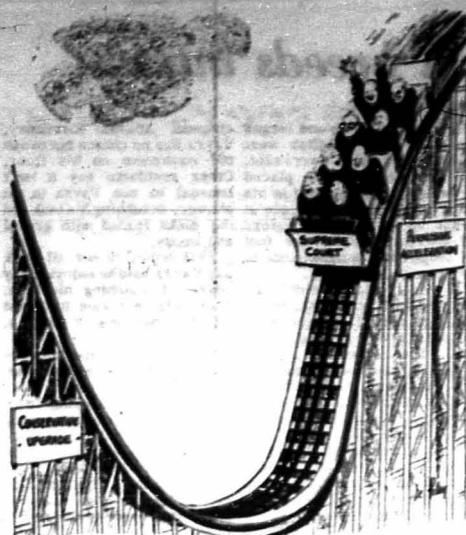
Limited Space Available

WALL STREET QUADRANGLES

Stop by T207 S. Wall St



Call 457-4123



Room 105 holds new mini-library for SIU

By Jodie LeVine

In the east wing lobby of Schneider Hall is an inconspicuous door marked 105. If you should open it, you would find yourself in a miniature library.

It is one of four such libraries on the SIU campus. The other three are located in Lentz Hall, Neely Hall and at VTI.

These libraries consist of paperback book collections, magazines and current newspapers. The reading materials are paid for by individual dorm executive council funds and Morris Library funds.

Because Schneider Hall's library is the newest of the dorm libraries, it has some unique problems.

According to Paula Novak, supervisor of the Schneider Hall Library, "Students are not aware of this library so it is not getting maximum use. This is due to a lack of publicity."

Broadcasters hear Stewart

Frank Stewart, owner of WLRW-FM and WKID radio stations in Champaign-Urbana, told student broadcasters from SIU Sunday that there is still a place in broadcasting for the small businessman. Stewart spoke to the Beta Kappa chapter of Alpha Epsilon Rho in Murphysboro.

Stewart told members of the honorary fraternity that locally owned stations can provide better local service than stations owned by broadcasting groups. "You can change your plans from one moment to another to help someone," he said, "without getting caught in the bureaucracy."

Stewart related one example

of how his station was able to fight a proposed utility rate increase. Through editorials on the station, he said, enough public clamor was raised to force the company to withdraw the proposed rate hike.

Stewart warned the future broadcasters that owning a business requires a great deal of work. "You have to work more hours than anyone else," he said. He pointed out that his own work day averages 12-14 hours. "In other words," he remarked, "you work more than the guy who works for you do."

Stewart owns two completely automated radio stations in Champaign-Urbana as well as an electronics company.

Stewart related one example of how his station was able to fight a proposed utility rate increase. Through editorials on the station, he said, enough public clamor was raised to force the company to withdraw the proposed rate hike.

Stewart warned the future broadcasters that owning a business requires a great deal of work. "You have to work more hours than anyone else," he said. He pointed out that his own work day averages 12-14 hours. "In other words," he remarked, "you work more than the guy who works for you do."

Stewart owns two completely automated radio stations in Champaign-Urbana as well as an electronics company.

Still flying high

'Revolutionist' just flag man

By Janis Scheffer

Engaging in his hobby once led to extensive questioning and considerable loss of time for John W. Andresen, chairman of the SIU Department of Forestry.

Andresen collects flags. While in Guatemala he decided to add the Guatemalan flag to his collection. So he bought one.

On his return through Mexico he was stopped at the border. The Mexican officials refused to let Andresen enter Mexico with the Guatemalan flag, suspecting that he was a revolutionist trying to get to Mexico City to cause trouble.

After extensive questioning Andresen was finally able to convince the guards that he was merely a tourist. However, the guards refused to allow him to keep the flag. It was returned to the border

SIU organization will help the needy

A new campus organization, "Students for the Benefit of People," has been formed to undertake projects that will help the needy.

Currently the group is conducting a drive to collect empty cigarette packages.

"The cigarette companies have offered to pay the medical expenses for one week of a child with muscular dystrophy for each 1000 packages collected," Doug Askew, spokesman, said.

Because of a lack of help only 1600 packages have been collected, Askew explained. Help is needed to collect them.

Membership in the organization is entirely voluntary with no membership requirements or dues.

Students wishing to help can call Askew, 3-4967, Wright 1 312; Chris Baker, 3-4955, Wright 1 212; or Jeff Ayers, 3-4147, Boomer 1 313.

SEX sells. But Daily Egyptian Classified Action Ads are a close second.

guards on the Guatemalan side.

Andresen, who has been at SIU for the past four years, said he became interested in collecting flags about six years ago when he received a flag from Congressman Charles Chamberlain of Michigan. Andresen explained that any person wishing to fly a flag over the Capitol could request his congressman to arrange this, and for a fee of \$6.50 the flag would be flown for approximately one minute and then sent to the donor. It was because of this that he became interested in collecting flags.

Today Andresen has 30 flags, 15 of them state flags and 15 flags of foreign nations. Some of his foreign flags include those of Taiwan, Hong Kong, West Germany, Switzerland and Nepal. Andresen tries to secure the flags either from natives of the countries or from people who will be visiting the countries.

Andresen considers the Nepalese flag as his most interesting. This flag, dating back a thousand years, is made of two inverted pennants with the moon and sun depicted as faces. The Nepalese believe there are spirits in objects of nature, and the sun and moon are the primary gods, Andresen explained. Andresen

obtained this flag from Herbert Portz, who is a member of SIU's educational team.

Andresen's hobby also includes flying the flags he collects at his home at 2005 Dave Drive in Carbondale. Andresen receives a monthly newsletter from the SIU International Student Center which lists the national holidays for the countries of the world. From this bulletin Andresen is able to fly the flag of the country on the day it celebrates a national holiday. Andresen explained that often natives of foreign countries will stop and visit him when they see the flying of their native country flag beneath the American flag.

An unusual aspect of the flags he collects is that they are often manufactured in England or the United States and then sent to the respective countries. This is particularly true of the African nations.

Andresen explained that anyone could contact a clearing house which could obtain flags from any country of the world. However, part of the fun of the hobby is to obtain the flags through personal friends or business acquaintances. Andresen's collection is still continuing to grow and he hopes to receive flags from Kenya, Zambia and Texas in the near future.



Expert Eyewear

A THOROUGH EYE EXAMINATION WILL BRING YOU

1. Correct Prescriptions
2. Correct Fitting
3. Correct Appearance

Service available for most eyewear while you wait

Sun Glasses
Contact Lenses

Reasonable Prices

CONRAD OPTICAL

411 S. Illinois-Dr. Lee H. Jetro Optometrist 457-4919
16th and Monroe- Herrin-Dr. Conrad, Optometrist 942-5500

THE MEN OF
WILSON HALL
SUPPORT

Winged
Wheels

Are Mutual Funds For You?

Mutual Funds are one of the most popular means of investing for the non-expert securities investor.

Frank Janello, Representative of the

Metropolitan Securities Corporation

Located in Franklin Insurance & Realty Co. Bldg.
703 S. Illinois Phone 549-2022

In Ball State doubleheader

Five Salukis end home careers today

By Barb Leeman
Staff Writer

For five SIU baseball players the Ball State-Southern doubleheader today at 1 p.m. will be their last performance in a Saluki uniform.

Making their final appearance before area fans will be Bob Ash, Terry Brumfield, Randy Coker, Barry O'Sullivan and Skip Pitlock.

"I've really enjoyed my four years here at SIU. I've learned a lot and it's been a wonderful experience," said O'Sullivan, the Salukis cap-

tain this past season. "But you have to keep looking ahead for the new experiences to come."

This past season O'Sullivan has made some noticeable improvements. He hit .284 in 1967, .298 in 1968 and is presently hitting at a .354 pace.

This season, O'Sullivan has broken one Saluki all-time record and tied three others. The first baseman erased the three-year-mark of seven RBIs in one game set by Paul Pavesich in 1966 when he drove in eight runs in the Saluki 21-6 slaughter of Wash-

ington University.

Also against Washington, O'Sullivan tied the mark of three home runs in one game and five hits at six times at bat. Against Northern Illinois, the East St. Louis native tied the record of 44 RBIs for one season set by Walt Westbrook in 1961.

At second base, Brumfield, a native of Miami, Fla., completes his second year at Southern and his final year of collegiate eligibility.

Last season Brumfield batted .275 for the runner-up Salukis in the College World Series. For the fourth-ranked Salukis, Brumfield maintains a .242 average.

"It's been a honor for me to play with a great ball club like this. I hope that I've brought some recognition to the school and administration," Brumfield replied.

"I've learned quite a bit about baseball from Coach Lutz and hope to apply it when I begin coaching."

Wrapping up their final season on the mound are hurlers Ash and Pitlock.

"This program has gotten better and better each year," Ash said, "and with it I feel that I've gotten better and better each year."

For both pitchers, the 1969 season with the Salukis has been an outstanding one. Ash pitched 47 2/3 innings in 1967 posted a 3.96 ERA. In 1968 Ash posted a 6-2 record and earned a 2.38 ERA. Thus far this season, Ash holds the team's best ERA at .99 has won eight games and lost one.

As a sophomore, Pitlock, a native of Ellis Grove, had a 7-1 record and a 2.96 ERA. In his junior year Pitlock upped his ERA to 4.45 while

winning four and dropping three. This season Pitlock, a left handed hurler, has a 6-2 record and an ERA of 1.63.

"This is the best team that we've had, and I think that I can add that it is the closest knit group, too," Pitlock added. "I've had my ups and downs, but this season I've put to better use what Coach Lutz had taught me."

Coker, a native of Buena Park, Calif., at the catcher position batted .227 as a sophomore. He raised it to .247 his junior year, and presently is hitting an impressive .345.

"The SIU baseball program rates with the best programs this country has to offer. I'm glad that I had an opportunity to represent Southern," Coker said. "And a funny thing, I think I'm going to miss it when I'm gone."

Foyt favored for pole at Indy speed trials

INDIANAPOLIS, Ind. (AP)—A. J. Foyt Jr. drove a car of his own design past the 170-mile-an-hour mark in practice Friday and remained the favorite to win the pole position Saturday in opening time trials for the 53rd Indianapolis 500.

The Houston, Tex., veteran, driving for an unprecedented fourth victory in the May 30 race, turned a practice lap at 170.261.

Foyt was running about two miles an hour faster than Mario Andretti of Nazareth, Pa., in the cool early hours Friday.

The Italian-born Andretti, twice winner of the Indianapolis pole, had been up to 171.789 m.p.h. in a four-wheel drive Lotus-Ford which crashed and burned Wednesday.

He escaped with minor facial burns, but has been unable to reach his previous speeds with his backup car, a lighter two-wheel drive Hawk-Ford in which he won a U.S. Auto Club championship race at Hanford, Calif., last month.

A fan, one of many who think Foyt is saving some speed for Saturday's 10-mile trials, yelled, "Take out another sandbag," when Foyt started out for his 170 m.p.h. lap.

Foyt grinned and said, "That's a new one."

Bobby Unser, last year's 500 winner and USAC national champion, was running almost 168 m.p.h. Friday in his Lola-Offenhauser. Roger McCluskey, Foyt's teammate in the Coyote Fords, was running strong at almost 169. He had done 170 earlier in the week.

Netmen end season in dual meet today

The SIU tennis team will close its regular season today with a dual meet against Principia College at Elsah.

The 14-2 Salukis will have a long layoff following today's meet until the NCAA Tennis Championships begin at Princeton, N.J., June 16-21.

SIU has been idle for more than a week because its scheduled match against Mississippi State last weekend was canceled due to rain.

include Gordon Johncock, practicing at more than 167 in a Gerhardt-Offenhauser, and Denis Hulme, Grand Prix driver from New Zealand, who was running over 166 in an Eagle-Ford.

Arnie Knepper of Belleville, Ill., will get the first qualifying chance Saturday at 11 a.m., EDT, in a Morris-Ford.

Thirty-three cars, in line when last weekend's schedules were rained out, will keep their positions for Saturday's 10-mile runs. Foyt will be the third in line, following Johncock, and Andretti will be No. 8.

About 250,000 speed fans, holding rain checks from last weekend, were promised sunny and mild weather Saturday. There may be some cloudiness Sunday, when the field probably will be filled.

Boston speaks Monday

Ralph Boston will be the featured speaker at SIU's annual all-sports banquet at 6:30 p.m. Monday.

The one-time world record-holder and three-time Olympic medal winner in the long jump will speak on "Politics in Athletics."

Three sign letters of intent

Three high school athletes, two wrestlers and one swimmer, have signed national letters of intent to attend SIU next fall.

Linn Long, SIU wrestling coach, announced the signing of wrestlers Rusty Cunningham and Peter Engles.

A 5-6, 112 pound grappler, Cunningham has only lost three matches in three years of high school. He placed second as a junior in state competition and third as a senior.

Engles, a 6-1, 154 pound wrestler, compiled a 25-1 record this season and captured third place in the Illinois State Championships this year.

SIU swimming coach Ray Essick announced he has signed three-time high school All-American, Bill Tingley, from Louisville, Ky.

A 6-5, 175 pound senior, Tingley already has swum a

100-yard backstroke that tops the SIU varsity record by two seconds, according to Essick.

Tingley swims the freestyle and backstroke, but has the potential to swim five events for SIU next season, Coach Essick says.

NOW HIRING

College men 18-27 years of age to fill positions in all major cities. Applications from all fields of study will be accepted. A "C" grade average is required. A variety of positions are available, paying from \$1,000 to \$3,000 for the summer. Fifteen \$1,000 scholarships will be awarded September 1. Part time positions will be available for the school term.

For personal interview...call 314-421-6570 or 436-3656 9AM-2PM St. Louis, Mo.

PHOTOGRAPHER
GEORGE VRINER
call for appointment

Weddings
Dances
Senior Pictures
Portraits
Passport & Application
Photos



504 S. University
457-7953

NEED to rent an apartment?
It's easy! Use Daily Egyptian
Classified Action Ads.

WANTED: NEW STUDENT ORIENTATION LEADERS

Summer & Fall

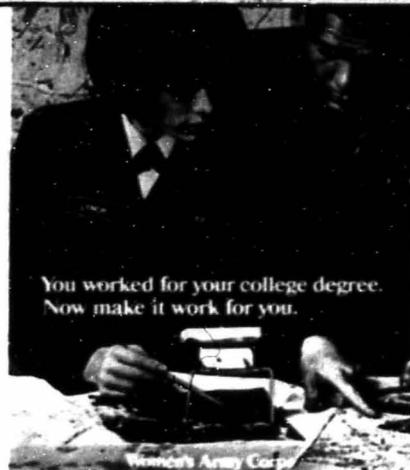
Apply or Pick up Application
at Student Activities Office

U. Center

See: Sharon Naylor

or

Alan Ader



You worked for your college degree.
Now make it work for you.

Women's Army Corps Counselor
U.S. Army Main Station
12th and Spruce Streets
St. Louis, Mo. 63102

Send me more information on executive opportunities as a WAC officer.

Name _____
Address _____
City _____ County _____
State _____ Zip _____
College _____ Age _____
Date Graduated _____

Daily Egyptian Classified Action Ads

The Daily Egyptian reserves the right to reject any advertising copy. No refunds on cancelled ads.

FOR SALE

63 Volvo, new brakes, good tires, runs well, \$400 or best offer. BA152A

1966 Honda Sport 65, reasonable, 457-5211 after 5 pm, or Sat. BA166A

South-Corona typewriter excel. condition. Call 549-8374. BA174A

Three large lots. Beautiful view in country with city convenience. Good road, city water, gas and electricity. On Cedar Creek Road. Call L. Smalley. 457-8049. BA184A

1960 Buick coupe, full power, buck's new tires, \$295. Honda 90, \$65. 549-5294. BA194A

1960 Chevy Bel Air, 4 cylinder, nice, \$600. W. Hernandez, 457-5504. BA195A

New LP records for sale, priced from 59¢ to \$1.00. Call 549-3755. BA196A

Hand-crafted El Trolco sandals from Oaxaca, Mex. Much leather and rubber, pl. 457-6662, 403 W. 42nd St. BA197A

4/6x2, 2-bedroom trailer, furnished, shed & extra, \$2000. Reasonable, also. Call 549-1122 anytime. BA198A

Honda 160 Scrambler, 1966, pl. cond., dependable. Ph. John, 549-5454. BA199A

1963 Richardson Municipal 1030, new furnace & carpet & other extras, 18 Univ. Triv. Cl., 457-2054 after 5 pm. BA199A

Gold clubs, close out, name brands, full sets \$49, \$59, \$69. Starter sets, \$29, \$39, \$49. Golf balls \$1.30 ea. Bags, odd clubs etc. Ph. 457-4334. BA2022

Rollaway bed, dinette set, couch & chair. Good cond. Reasonable, 549-4474. BA2049

'63 Sprint, glass & soft tops, ex. cond. new tires, radio. Call Al, 549-8966. BA176A

'62 Ford Falcon, 4 dr, auto good, owner protecting. Best offer. 549-1535. BA179A

12x60 Richardson Trailer, '66, \$5000. See after 5:30, Town & Country #2, 2 miles on rt. 91, or call 549-1822. BA180A

'63 Ford V8, in good condition, \$275 or best. 457-9968 after 8 pm. BA181A

1965 Oldsmobile, 2 bedrooms, air 10x64 canopy, underpin, ottoman. Shady lot near VTI. Call 968-1817. BA182A

Nikon F, new, f2, 50mm auto Nibber wood body. Ex. cond. \$200. Hand camera. Call Chet Coe, 549-3076 after 8 pm. BA183A

1966 Chevy Super Sport Convert, 325 hp, 4-speed trans. Only 10,000 miles. Call 457-6353. BA2478

300cc Kawasaki, 1967, Arava, excel. cond. \$550. Ph. Lancy an, 3-2022. BA 2479

'63 Tempest Coupe, V8, 3 speed, very good condition. \$550, 457-7465. BA2480

Mobile home, 10x30, 2 bedrooms, air 2 bathrooms, carp., furn. Excellent condition. Call 549-0267. BA183A

Stereo with Garrard changer and Jensen speakers, \$150. price includes 25 new jazz and classical albums. Call 549-4245. BA184A

Motorcycle: Ducati 250 with windshield and helmet, 2500 actual miles. \$495 or best offer. Call 549-6265 at 8000 or between 5 & 6 pm. BA185A

Furniture. Would like to sell apartment full of furniture to someone at low price. There is living room, bedroom, study and kitchen furniture. Call 549-6355. BA186A

Nikon Sp camera w/1.4 lens & 1/3.5 28mm wide angle. Best offer. Write P.A. Crove, PO Box 344 C. 457-8174. BA187A

'65 Buick, Conv, \$750 or best. Call 549-3085, Tom or Dave. BA188A

'66 Mustang, air-cond, V8, automatic new tires, radio, excellent, \$1495. Mrs. Jerry Sood 3-2407 or 7-8251. BA189A

Honda sport, nice, \$100. Good condition. Call 549-5223. BA190A

1967 Chrysler Simca good cond. \$800. Phone 549-2824 after 5 pm. BA191A

1966 VW sedan excellent condition. Ph. 549-2824 after 5:00 pm. BA192A

1964 Ford Galaxy 300 convertible new top, tires. Best offer 457-3053, 3/15/68. BA193A

1967 Triumph TR6 excellent condition actual 14800 miles. Call after 5:30. 549-5555. BA194A

'67 BSA650 has tach, and other accessories, low miles perfect condition. 457-4611. BA195A

10x30' General w/ all the extras. See at Midline #30. Ph. 549-3572. BA196A

63 TB Spiffle, new engine, clutch & battery \$750, offer. Call 637-6574. BA197A

1966 Honda CL 160 \$300, 601 S. University #1 after 6. BA198A

1967 New Moon trailer, 12x37, air-cond., with large storage shed, \$4200. Call 549-6330. BA2489

Gibson Electric deal pickup, cherry red, good sound \$100 or best offer. 453-5921. BA204A

Photo-typer brand new cost \$40. Sell for \$30. Call 453-5921, 3205A

J.R. Macklin with posters and photo. 453-5921. BA205A

1960 Delmar SP250, Conv, V8, hard, \$700. Call Mike 549-8002. BA207A

2-piece sofa, double bed, dinette set, sewing machine, and tables, w/office table, lamps, large pictures, 9612 new girls bike, fan heater, Ph. 457-7945. BA208A

Enclosed freight just arrived. 3 more new spring sewing machines to be sold for freight charge. \$44.75 each. No minimums needed to make items sold, give us business. Has been, monogram, etc. Easyway makes available. As low as \$5/mo. Call Finance manager 549-4666 or see Mr. McCall, 520 W. 42nd St. Monroe, La. Hertz. Open until 10:30 Monday & Friday.

Reasonable student car. Air-cond., complete with 3 track tape player AM, FM, solid state stereo-radio. No subject to show me. Mike and guitar jack-in for use and (up-grad). Discounted LP - with 4-speed Garrard turntable. Contact Cole Williams Real Estate, 10745 mobile homes, No. Highway 51, Call 457-4422. BA244A

FOR RENT

University apartment complex with single independent units. See in Appendix Living Campus, a sign-up sheet for more info. See ad with the OH-Campus Housing Office.

Student rentals. Apartments, dorms, and trailers. All air-cond., contact Cole Williams Real Estate, 10745 mobile homes, No. Highway 51, Call 457-4422. BA244A

Room - summer only, for students, air-conditioning, kitchen privileges. Near campus, 304 S. University, 457-7923. BA2403

4 apartments for summer, 2 bdrm, air-conditioned, furnished. Located in Carverville. For details, visit Edna homes of America, West of Gardens Restaurant. West on Route 13, Ph. 549-4612. BA2457

2 bdrm, has, carpeted, furn. air cond, 1005 Cham. \$140/mo. Summer & fall. Married or Graduate. Only. Ph. 457-7268. BA2458

2 bdrm, has, furn., summer, only. 2059 1260/mo. Air-cond. 512 S. Wall, 457-7830. BA246C

4 rm, apt. 405-5, Washington, air-cond, furn. \$100/mo. Ph. 457-7268. BA2461

Appt. housing, both male & female. Avail. 4/20/68, \$277, full \$320. Best service to all classes, swim, pool air-cond, compare our lowest price, 5-U-city, 602 E. College. 549-3936. BA2464

Furn. home, Marjorie, concave, June 15 to Sept. 15, \$75. 997-1419, 10-11 pm. BA180

3 bedroom apt., now available for summer, air-cond, fully carpeted. Full kitchen and bathroom, outdoor swimming pool and recreation area \$155/week. Call 7-4523, Wall St. 457-5288. BA244A

Shipping room, part-time, also apt. for 4-arrivable area m.e.r. 457-5288. BA2445

Imperial West, summer, 2 men, 5 room furn., air-cond., kitchen, bath, carpeting, visitation. Avail. 9 June. 536-1594. BA199B

Converted school house, 17 mi. from C'dale; Studio, large living area, kitchen, bdrm., bath, \$100/mo, plus utilities. Begin fall quarter. Call 549-3831 after 7 pm. BA249C

Marrieds only, pleasant air-cond, modern home close to campus, Summer only, \$140/mo, and utilities. 549-2085. BA2491

Men, summer w/cooking priv., \$110, no cooking \$90/qr. 457-4849. BA2492

Trailers for rent, 1 or 2 persons, summer and fall, 684-6558. BA2493

Double rooms for men, summer & fall qtrs. Cooking priv. 549-1742. BA2495

House for rent, summer quarter only, 3 bedroom. Call 549-5529. BA2496

House 2-3 upperclass girls, 2 bed. For summer term, inquire. 457-4540. BA2497

Trailer for 4 men or women, 12x50, 7 ft. R. tip-out. \$200/qr. util. pl. 549-4638. BA2498

Grad students & marrieds-apt. & rooms-from Now on. 457-6223. BA2411

Carrothers apt. area, summer. Contracts available for Jr. & Sr. men only. Air-cond., kitchen, private entrances, 1 block from campus, 601 S. Washington St. Contact Mgr. at 457-5340 or 4013 in Ellville. BA2501

House, summer term, 4 men (Grade Only) Call 549-3849 after 5 pm. BA2502

Furn. 2 bdrm, apt, 2 mt. S, C'dale, rt. 51, \$95/mo, Sun, only, Married pref. Call Steve Corrine 453-3144. BA2503

Male to share large ranch home in C'dale for summer. Near campus, air cond, porch, \$50/mo. Furn. PO Box 1274, C'dale. BA2504

Be20 trailer, air-cond, good location. See at Town & Country tr. ct. #64. BA2505

Grad, stud. or Vet. to share air-conditioned apt. 2 miles from campus. Ph. 549-7410 after 5 pm. BA2511

Area rentals. Jrs., Sr., Grad men & married. 2 bdrm, 2 bedroom apt. and mobile homes. No pets. Low summer rates. Raven's Room. Call 457-8676. Allow long time to answer. BA2512

HELP WANTED

Housekeeper, male or female. Permanent. Full-time position. Age 20-45. Duties-cleaning, laundry, & simple meals for 2 adults. Live in, Private living quarters w/bath & board \$300 monthly. Drivers license required. Reply PO Box 247, Hertz (15 miles from campus.) BA2586

Does the opportunity to earn \$600-\$1000 per month interest you? We deal primarily in investments and pay on a commission basis. Selling 12 by appointment only. For further details call 549-6265. BA2587

Wheelchair student needs personal attendant to aid daily living, start fall '69. Bon Brown, 453-4749. BA2588

Girl to exchange light housework for air-cond. room & board. Summer or Summer & Fall. 549-2942 at 5 pm. BA2575

Cocktail waitress needed, \$100/wk. Apply Blue Flame, 525, E. Main, Ph. 549-4731. BA2580

Mother's helper, light housework, 1 day a week, 549-4617. BA2582

Grad student speaking English, German, French, Dutch, wants quarter term job in town for summer. Call Mike, 453-2450 office hours. BA2583

Opportunity for the better student. Want to proficiency out of a language? Learn a second language? Why not consider Portuguese? Small class starting for summer. For info. Call Mr. Harvey, 457-3155. BA2584

Keep it cool! Water skiing at Crab Orchard Lake. Just bring your bathing suit. Ph. 549-1630. Lessons given. BA2585

SERVICES OFFERED

Typing term papers, theses, experienced. Call 549-6603. BA2586

Opportunity for the better student. Want to proficiency out of a language? Learn a second language? Why not consider Portuguese? Small class starting for summer. For info. Call Mr. Harvey, 457-3155. BA2584

Keep it cool! Water skiing at Crab Orchard Lake. Just bring your bathing suit. Ph. 549-1630. Lessons given. BA2585

Typing theses, term papers, fast, dependable, experienced, 549-2426. BA2476

Sevel "Obtain your thesis." Shop & Compare! Lowest price anywhere. \$-3850. BA2438

Child care, prefer infant, my home. Ph. 457-6268. BA2487

European & Asian car specialists? reasonable. Appr. only 457-8296. BA2516

Typing-IBM, 4 yrs. exp. with theses. Perfect work guar. Post. Ph. 459-3858. BA2519

Dress up term papers, theses w/quality printing. Typing guaranteed per-centage. Call 549-6603. The Author's Office, 114 1/2 So. Ill. 549-6931. BA2566

Nursery school notice-Fall & Summer registration will continue only until income limit is reached. Registration daily now. Visit required now in am for all who phoned last fall reserving a space. Open house Wed, night 7-10 pm, or visit to see. A Child's World Pre-school, 549-5021. BA2504

Home painting-experienced painter offers you an excellent job at a reasonable price. 549-8534. BA244E

Topcopy for quality theses, dissertations. Type tension and werry free on plastic masters. 457-3757. BA 2204

WANTED

Grad student needs air-cond. room or apt. for summer. Call David 549-1798. BA2021

We buy and sell used furniture. The Spader Web, 549-1782. BA2446

Urgent need female roommate summer only. Beautiful apt. 549-6160. BA222F

Personal attendant to assist handicapped student in daily living activities. Entering 1st qtr. 1968, salary to be arranged. Contact Richard Cron, 209 Franklin, Barrington, Ill. Ph. (312) 381-5260. BA244F

Wanted: 1 girl to share SBU-approved furnished house. Summer only. 312 E. Heister. Ph. 457-2863. BA2500

Someone to babysit with 21 mo old child, afternoons and Friday evenings. Call 549-1558. BA2505

Drafted grad student & bride seek furnished house to babysit in each, for maintenance & custodial work. Mid-June-Mid July. Reply Box 119 Daily Egyptian SBU. BA245F

LOST

Half grown German Shepherd, S. Oakland. Reward 457-2222. BA2488

Female kitten 10 wks. old black and gray with white markings. Needs about sentimental value. Victim of Carrothers Area. Ph. 549-1501. 209 E. Freeman Rqrd #10. BA203C

Two rings Sat. May 17, Little Caesars, worthless except to me, high sentimental value, reward, on questions asked. Debby, 549-4694. BA223C

Low class ring silver, blue stone. UK 1965 w/inside L.H.V. 453-3271. BA224C

Child's Admiral 14" TV set. Left in large shelter at Evergreen Park Sat. Night at 7:00 pm. Will pay person who took care of it please call to rehabilitation, 612 Grand av. Ph. 453-2879 or 549-2928. G 2308

FOUND

Found at Grand road, w/inside. Contact Carl Oredoff, TKE 816661

ANNOUNCEMENT

Topology offers new multihit service. Your choice of paper. Reserve kits now. Call 457-5757 for info. BA2205

Like dining in a home like atmosphere, window-furnished home-cooked food served just like Mom does at the family table? That's what's like at Crab Orchard Cafe. You get all you want to eat for \$1.30 on weekdays, \$1.75 on weekends. We have special prices for children. Located 3 miles East of C'dale on Old Route 13. Just follow the signs. For the special of the day, Ph. 457-8211. Closed Monday. BA2494

Crab Orchard Cafeteria now open under new management. Ride our beautiful trails. Open 7 days a week. \$1.00 per person. \$2.50/yr. Evening, trail rides for organized groups. Located near to Crab Orchard Cafe. Ph. 457-7996. BA2257

Daily

EGYPTIAN

Southern Illinois University

Carbondale, Illinois

Volume 50 Saturday, May 24, 1969 Number 147

Search continues for ombudsman; June target date

By Terry Peters
Staff Writer

The office of ombudsman, designed to aid students in dealing with the administration, may be filled by summer quarter, according to Tom Bevirt, executive administrative assistant to Sam Panayotovich, student body president.

"The person we have in mind for the job is tied up," Bevirt said. "But if he's able to work this summer, the ombudsman will be established then.

"If not, it will definitely be set up by fall," he said. The concept of the ombudsman, which originated in Scandinavia, has been discussed as a possible way of helping citizens with the growing bureaucratic structure in the United States.

The idea was advanced last year as a method of bridging the gap between students with legitimate gripes and the administration.

Bevirt said last November the administration, the Student Senate and Panayotovich's executive cabinet agreed to implement the suggestion.

He said the ombudsman would be an individual, with a secretarial staff, whose sphere of concern is confined to campus problems.

Bevirt said questions about dealing with the administration through approved channels could be handled by the ombudsman's secretarial help.

The ombudsman himself will be primarily concerned with serious complaints about "inconsistent, harsh, impolite or rigid administration of a particular rule or policy," as stated in the proposal passed by the Student Senate Jan. 15.

Bevirt said the ombudsman's office would likely be located in the barracks north of the University Center which house the Information and Scheduling Center.

The office was not set up this quarter, as had been hoped, because "we wanted to get someone familiar with the campus and its operation," Bevirt said.

"We want someone who is broadminded," he continued. "The students have to think they'll get a fair deal."

Bevirt said the ombudsman would take a lot of work off the back of the executive cabinet.

"The purpose of the ombudsman is to put ointment on the sores," Bevirt said. "Student government's job is to get rid of the source of the sores."

Late problems fail to mar Apollo flight

SPACE CENTER, Houston (AP)—A short-circuit in a cooling pump system has sidled one of Apollo 10's electric generating units but poses no threat to the moon-orbiting astronauts, officials said Friday.

Air Force Col. Thomas P. Stafford and Navy Cmdrs. John W. Young and Eugene A. Cernan were reported able to continue normal operations on the moon-orbiting flight with the spaceship's two remaining electric units—called fuel cells.

Stafford asked and got permission to move the planned 40-minute television show—Apollo 10's last from around the moon—from 7:09 p.m., EDT, to 12:45 a.m., EDT, Saturday.

Stafford said the five-hour, 40-minute delay would permit the astronauts to beam to earth more spectacular views of the moon's austere landscape.

The astronauts, who are to blast out of moon orbit and start for home early Saturday morning, spent their final moon-orbiting hours Friday solving lunar navigation mysteries that will help the Apollo 11 crew land there in July.

Stafford also revealed for the first time Friday that he and his crewmates have been coughing, sneezing and itching for three days because their spacecraft atmosphere was polluted by floating fibers of glass wool insulation.



Plan sit-in

Senators and interested students met Friday afternoon to discuss plans for the sit-in which is scheduled to be held in front of President Delyte W. Morris' home. The sit-in is in protest of women's hours. (Photo by Nathan Jones)

Preliminary hearing held in Big Muddy Gazette lawsuit

By Dan Van Atta
Staff Writer

SIU Chancellor Robert MacVicar and Dean of Students Wilbur Moulton testified in a preliminary hearing at U.S. District Court, East St. Louis, Friday.

The hearing was called in connection with a petition for a civil suit against members of the SIU administration, filed by attorneys for the American Civil Liberties Union (ACLU) on May 12.

A motion for dismissal of the charges, made by the defendants, was denied by the judge.

Also testifying at the hearing was Kevin McGary, SIU student and a plaintiff in the petition, and Thomas Davis, SIU professor and representative of the ACLU.

The petition for suit alleges that the plaintiff's constitutional guarantees of the First and Fourteenth Amendments were violated when the solicitation permit for the Big Muddy Gazette was revoked. It requests that the court issue a temporary injunction

against the University's refusal to reissue the permit without prior inspection of the publication.

Thomas S. Mefford, clerk of the East St. Louis U.S. District Court, said the plaintiffs have 10 days—from the date they receive the transcript of Friday's hearing—to file a brief.

When the brief is filed, the defendants will then have 10 days to file an answer brief. Following this, the plaintiffs will be given five days to file a reply brief.

After all the briefs are filed, the judge will probably decide whether or not to take the case under advisement, according to the clerk.

Contacted at President Morris' office on the Edwardsville campus Friday afternoon, Moulton said the testimony dealt with a presentation of the facts regarding the matter.

The purpose of the brief will be to provide legal authority, or precedent, to support an oral motion or allegations.

Courtroom battle?

Attorney studies hours issue

By Nathan Jones
Staff Writer

A Carbondale attorney acknowledged Friday that he is investigating the possibility of a court case to test the legality of current University policy regarding women's hours.

Ted Lorek, contacted at his attorney's office, said that the issue was only in its investigative stage and that he had not decided whether to take it to court or not.

The University, according to Lorek, is in a puzzling situation in that the requirements placed on women at SIU

are in conflict with Illinois state law.

The Illinois statutes consider women to be grown up at age 18, Lorek remarked, while for the men it's 21.

It is strange that the University regulations view men as being able to take care of their own welfare before they reach their legal age and view women as not being able to take care of themselves, Lorek continued.

Besides this violation in the Illinois statutes the requirements also could be in violation of the federal civil rights laws, Lorek added.

Lorek, who is former part-

time legal counsel for SIU, is investigating the women's hours policy for the Women's Liberation Front.

Chris Robertson, University Park senator, told the Student Senate during a special meeting concerning women's hours that the issue was seriously being considered by a local lawyer and that it would be taken to court.



Gus says the Apollo astronauts are really "out of this world."

Bond to speak at SIU Arena

The SIU Arena program featuring Julian Bond, controversial black Georgia legislator, will be held at 8 p.m. Monday.

The program, which is

free and open to the public, will count as convocation credit.

A reception will be held afterwards at Grinnell Hall in Brush Towers.