

# The Aquinas

## Bullseye!

For the first time in the history of student unrest at this University, the central issue has been identified and hit squarely.

The item that spurred all the recent activity on campus was parietals. The issue of parietals is so far back in the list of objectives that it can scarcely be seen.

The focus of the forming task force is the very structure of the University. Issues such as mandatory ROTC, drugs and girls will naturally betaken care of when and if the structure is changed. This is not to say that these issues will be resolved. But it is safe to assume that they will be resolved. If students and faculty are given a say in the formation of policy of the University, then there will be at least four times as many workers to solve the problems facing us.

But once students and faculty decide that they want a voice in the shaping of the University's future, they must also decide to work extremely hard for the success of the project. The task force that is formed must be prepared to spend the rest of his year and much of the summer, not even considering the amount of time required next year working for change. A position on such an important body should be almost full time. Those selected will have to face up to the reality that they will be doing more head-to-wall pounding than is required in most other activities. It is clichéish to say that change is slow, but it is proverbial to say that change at this University is slowly slow.

The people charged with investigating what is wrong or right with this University will be faced with the enormous task of changing centuries of Jesuit thinking. The most important objective for them will be to keep centered on the target—the structure of the University. They have to decide its future before they can decide themans to reach that point. They can not be satisfied with half-measures as in the past. They can not reach out for sugar plums offered by those who are interested in continuing the out-moded visions that have brought us this far. Those visions have brought us to a point where we can see that these visions can take us no farther and we need new goals.

The rest of the community must have as much or even perhaps more patience than those on the task force. While those on the task force can see that they are making some headway, the rest of the University community will be looking for results. They will be demanding for concrete examples of the task forces effectiveness. This is not to say that we can not expect reports from the force, but we must be patient. The best way to put our minds at ease is to make sure that those working for change are persons of integrity and honesty. If this is done we can relax while they work for us. All they would require is our tacit support while they are working, and our strong support when they present their findings and suggestions.

Finally there seems to be some hope for real and essential change at this University. We hope that the Adimnistration will not foolishly cling to antiquated methods in the face of honest change, nor that students and faculty will use this opportunity to vent some long time frustrations. Reason is required on both sides.

## Last Draught

Spring is a time of growing leaves, the warm sun in the sky, a can of beer in your hand. But on Mulberry St. there is only sorrow. An age is passing. The word is out, confirmed, official: the "Polka Dot" is sold.

The leaves will continue to appear, the sun will continue to shine, but for the countless young men in Scranton, there will no longer be a can of beer within reach. The demise of "The Dot" is a tragedy on the same level as the passing of the Volstead Act signaling the start of Prohibition decades ago.

By the first of May, Helen and Pete and Stan will be gone, and with them will go memories of the good old days. Gone will be the former home of old Sarge at the corner of the bar. Gone will be the tenting ground of the once famous (or rather infamous) traveling Circus. Gone will be Helen's soothing words, "What'll it be?"

No one knows who will take over the Dot. Perhaps there will be no more beer, no more nickel records in the juke box, no more cheese steak hoagies. And now when the young men of the university feel like crying in their beer, they may have to wait a year or two to do it.

## The University Community

In recent weeks at the University the word community has been tossed about more than the deans at Harvard. One seems to wonder, however, if those using the word here are as sure of themselves at those who escorted the Administration from the ivied halls in Cambridge, Mass.

After listening to every faction speak about community, a clear concept of what is meant by University community can not be discerned. Evidently the idea of community exemplified by Father Galvin is not that of the students. Father Galvin feels that students, faculty and administrators should engage in dialogue, but that the ultimate burden of decision making rests with the President and the Board of Trustees. The other members of this community can make suggestions, but they will remain just that—suggestions.

A portion of the student-faculty faction feel that community is democracy. All factions should have a voice and vote in determining the future of the University. They think the University senate could handle all problems of the University, granted that more students and faculty be admitted.

Then there are some who feel that their particular group is the most important element in the community and thus should have the final say. Here we find students demanding total power, faculty stating that they are the heart of the University and should determine its future.

All these disparate ideas go to prove that forming a community at the nUniversity will be very difficult. No one group can dominate or be eliminated. In a religious community, such as the Jesuits, there is no problem with having a power structure. The Rector of each house gets his power from his Provincial, and ultimately from God. He, the Rector, can dominate the other members of the community expect it. But in such a free association as a University, the problem of power becomes more difficult. Where does the power come from? Do the students give the Administration the power? Does the faculty posses the power? Or does the Administration inherit the power from some Spirit of Education?

The question of power and authority must be answered before any type of common community can happen. This should be one of the first steps of the task force—decide if a community is our goal, and if so what type of community.

If a community is desired then there are two pre-requisites—love and trust. Without these two no kind of communal relation can exist. Those who were opposed to "giving the Administration one more chance" did not have trust. They wanted some sort of sign that the task force idea would work before they committed themselves. They did not seek trust, they wanted proof. But the students must be able to trust the rest of the community. This they have done by placing their backing behind the Osterle proposal on Thursday night. It is hoped that those holding power in the present structure do not misuse this trust and destroy future hope of cooperation.

The other element of community has to be love. Those who have denounced Father Galvin for his action concerning the CRSA evidently are not capable of recognizing love. For Father Galvin the subject of girls in the dorms was a moral issue and really not open to question, especially in the light of his power source—God. He knew what his conscience told him to do and he could do nothing else but to keep the present policy in effect. He saw that all the work the CRSA would do would be in vain and he sought to relieve them of fruitless labor. If he had been more political and less loving, there would be no talk of task forces and the like. Even so Father Galvin is cooperating to his fullest to help students and faculty better the University. It seems that those crying for community could find an example of love in Father Galvin.

Again there are no easy answers to the problems of the University, but if community is the answer then all must be prepared for sacrifice and concessions. All for a common goal means living and working for the other. Unless all factions of the University work for each other, there is no need to look for new methods—they will be no better than the old.

## Letter

A MATTER OF TASTE  
I feel certain that sufficient repetition will convince you and your readers that you owe the University community an apology for an article which was in extremely bad taste.

The destruction of Father Rector's plants was an act of depravity committed by a cowardly psychopath.

To treat this matter in a humorous vein leaves little to your paper's credit. In charity, I feel that the

### BLACK & WHITE

## A Reply

This is an examination of the blacks and whites.

By way of introduction Mr. [Name] refers to break the tension of a racial situation nouncing the words "black mo heard that statement completely with the very same fervor. His issue he is discussing (whatever sampling from reality is miscom the pr to the reply given by the chairm the demand for a course in Afro-meratuu that "there was no Afro-American wonder what the context surrounde

At any rate, this dimly establi see: for his not so elaborate nose-dive under so charming about his categoric wor studies are there not Afro-American rather contradictory, if not paradox important without any context of this v has it not also been said about Amature ing of?"

Until the 1930's American has not body of knowledge in American and u Michener's experience in *The King* ( as evidence. At any event, I thal ba black literature of today and ye more sent American culture than the P ground leaf Whittier of Phillip Freneau. the aut ger knowledge of black literature Ame

Talking about "personal and I d symbols of "banjo Joe, Little B and signs of White Americans' condowards be offered by the writer as figurubutor (Would one find these manuscript Smith add that this also goes for chilibelon, white American "hang-ups." Whip anc tors were potato-pickers?" or "Mme ove One does hear, however of those wter on the Compact before landing at Plyr

Is it possible to find a better of whi snobbish statement: "Those of the hac so long and have therefore had the envirc discrimination." "Tasteful Discrim should ceive at least the following contrab writ the "pressure of a two-hundred-ye gemon arrived in 1619 and therefore the years must necessarily reesort to ex. tate-e it possible to exaggerate a value that exist negotiable?" to use the author's ter

Even as the author takes it self at dash away onto a target, so must am. ful lack of consistent logic. For whic tion in the identity of black is

(Continued 5)

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sible freedom of exp

# Letter to the Editor

Written without malice on the part of you, and your staff. Your report, however, that a manful fight is in order. Yours Truly, Edward Bartley, Chairman, Mathematics Department

**CHECK SYSTEM?**

Dear Sir:

After four years at the University, it seems to be a good time to get a

simple question answered. It has to do with commuters and the cashing of checks at the Treasurer's Office. Has the day-hop check less worth than that of the dormie? Obviously not! They will honor them for tuition payments, et. al. Yet, the commuter can't cash his personal check.

To tell you the truth, I am tired of writing my checks to dorm students so that they can use their check cashing privilege to get the cash for me.

Discrimination—maybe? Can a faculty member (non-dorm resident) cash his personal check?

Please withhold my name '69

### DISTURBING NEWS

Patrick F. McGee  
Editor-in-Chief  
The AQUINAS  
University of Scranton  
Dear Mr. McGee:

Ever since I first subscribed to the AQUINAS in 1967 many, many articles have disturbed me particularly because of their lack of college loyalty, and pessimistic overtones, plus articles in poor taste.

Where is your school spirit? If you and your staff have any it is not coming across in the items you print. Rather I get the impression that you're quite a group of cry babies who are not subscribing to "the principal of responsible freedom of expression." And in my opinion of the U of S Administrators are liberal with the AQUINAS staff when you feel free to print what you do.

For instance: In the March 4, 1969 edition the first of a two-part "story." That it is!! What is he (Edward Mitchell) trying to say?

What I take issue with is how can a man who graduated from Scranton last year (and as SBP too!) be so brazen as to write such an article against his Alma Mater? He couldn't have any loyalty to Scranton and I question the same of you, Mr. McGee and your staff to have permitted it to be published.

Herein lies the trouble of many immature college students today. It is not the University.

Another item AQUINAS Essay—"Secularization of the University." Since there is no byline I'm assuming you, Mr. McGee wrote it. I also wonder if you are paying your way (tuition wise) at Scranton or are on scholarship. For all students on scholarship have a moral obligation to support the institution that has been so generous to them.

Why is it that students who prefer a "secularized" university attend a religious affiliated one, specifically a Catholic university and attempt to make it over? Too bad "formation of Character" and legalized morality bother you?!!!

(Continued on page 6)

MATTHEW FAIRBANKS, Ph.D.

# Faculty Guest Column

### GOOD-BYE HONORS—

### HELLO MEDIOCRITY

There is a great deal of discussion presently concerning the Honors Program here at the University. Since I have been directly involved in Honors work for seven years and have served as Director of the Program here for the past five years, I am happy to have this opportunity to communicate my views.

The current discussion was brought to a head for several reasons. The Honors Committee has been in the process of investigating the fundamental structure of the Program which is composed of special sections in philosophy and a fairly complex set of tutorials. The work of the Honors Student culminates in a senior thesis in his major field. The Committee felt that the results could be termed 'successful' only about 80% of the time. We wanted to see if we could raise this percentage of success. Also, Alpha Sigma Nu—led by Dr. Passon and senior Robert Hirsch—presented an excellent report on the Honors Program to the Honors Committee and the Dean of Arts and Sciences. In this report many fine but rather ideal and expensive suggestions were offered on how we might strengthen the Program. Basically, Alpha Sigma Nu requested that "full support" be given to the Honors Program by the Administration. The Administration decided to give no further support to the Program.

The Honors Committee on review of the Alpha Sigma Nu report felt that the Program could be strengthened substantially for a very small increase in cost. Consequently, the Committee modified its budgetary requests to bring them in line with

what the University could easily afford. If all the conditions requested by Alpha Sigma Nu were granted it would cost 30 to 40 thousand dollars. However, the fact is that the Honors Committee has actually requested \$6800. for the coming academic year. Most of this, \$6000, would go to the professors for their work in the tutorials. For some strange reason in a letter circulated to the faculty recently by the Dean of Arts and Sciences only the expensive conditions were stated, not the actual requests of the Honors Committee. In my own self defense I must add that I have not asked for a special office, I have not asked for more time, nor have I requested an Honors Lounge and Library. These additions would be nice but certainly are not essential. My only additional request as Director of Honors was for some part time secretarial help. One last point should be made on the budget. Because two out of three Honors Students actually pay for their tutorials, the extra cost of Honors work is further reduced.

I should state here it is absolutely essential that we keep the main issue in focus, namely, should we keep an Honors Program or not. My answer is definitely yes. It would be an educational disaster to let Honors work slip. At a time when most Universities are expanding their Honors Programs it seems odd that we should even consider dropping ours. If anything we should be expanding the Honors Program and attempt to start up more diversified and experimental programs. Honors is the one area that allows for some flexibility and experimentation. And these are areas that need much development here at the University. Further, an Honors Program is often great help in the recruiting of new faculty and students. Also, it is no accident that our number of graduate scholarships has risen

sharply since Honors work began at the University. Doubters are asked to check with Prof. B. Williams of the History Department and Fr. E. Gannon of the Philosophy Department. Both have labored tirelessly in the Honors Program and in the area of graduate school aid.

It should be stressed that this debate should not become a personality conflict between a few faculty members and one or two administrators. This issue should not be viewed primarily as a contest over faculty authority versus administrative authority. That issue has been decided for centuries. It seems to me an obvious truism that the administrators work for the faculty and not the reverse. Consequently, if the faculty wants an Honors program, we will have one, period. It has been clearly established for two thousand years that the faculty is the heart of the University. The University of Scranton should not be an exception. The sole function of the Administration is to help the faculty advance human knowledge through research and teaching. Unfortunately, all too many members of the faculty seem unaware of their own importance. We must understand that statements from the Administration are suggestions, not commands. We are not accredited because of our administrators. We are accredited as a University primarily because of the professional credentials of the faculty. I would be embarrassed to state such obvious truths except for the fact that it is the obvious truths that are so often overlooked. I hasten to state that the Administration has been honest and usually quite open in its dealings with the Honors Committee. My position is that the Dean of Arts and Sciences and the Academic Vice President are

(Continued on page 6)

RICHARD PASSON

# A.A.U.P. Report...

**EDITOR'S NOTE:** The University Chapter of the A.A.U.P. met on April 18 to discuss the following resolutions. Chapter Secretary Dr. Richard Passon, stated that the Chapter had its "largest attendance at a meeting this year." By a vote of 45-1, both resolutions were passed.

### A Resolution

The University chapter of the American Association of University Professors supports the student request that April 25th be declared a "Day of University Concern," during which students, faculty members, and administrators can discuss the structures and goals of the University. We also endorse the formation of a fully representative task force to study the

questions raised and then present proposals to the Board of Trustees and the University Senate. We do not commit ourselves to any preconceived plan for changing University structures, and we do not subscribe to any particular evaluation of recent incidents on the campus, but we do feel that the procedures proposed above could contribute meaningfully to the creation of better understanding and more harmonious, fruitful relationships among all members of the University.

### Resolution #2

(To be considered in addition and/or taken in conjunction with proposal #1.)

We propose that, in accordance with the AAUP's consistent national

policy, which stresses the need for careful investigation and intelligent analysis, and in the light of the atmosphere produced by the incident involving the resignation of many student leaders, an ad hoc subcommittee of the standing committee on University Affairs be appointed to consider the facts of the matter in detail, and to examine these in the framework of the established policies of the AAUP with respect to the issues of student academic freedom and self-governance. We suggest that this ad hoc subcommittee be composed of Rev. Edward Jarvis, S.J. and Dr. Stephen Ryan, Co-chairmen, Dr. John Earl, Dr. Charles Keffer, and a student liaison member to be appointed by David Blake, the resigned SBP.


by Dr. Edward J. Capestany

black thereof) of a recent article in the all-too pervasive issue of

Mr. refers to a Brandeis co-ed trying to make a point. She did that by promoting a reaction was quick since they did not. Mr. McDonald did the same. His incident does not bear on the event (be). The second introductory comment in the previous citation. He refers to the English department at Cal State to "from literature. He does so by quoting Eric's worth speaking of." (I do so roundly statement really was.)

statement seems to be the diving-board under what Mr. McDonald finds wrong that "however important black literature worth speaking of." I find it paradoxical could black studies be important this very studies? By the way, the literature that it is "not worth speaking of."

has not even taught as a separate subject in and universities. I offer James P. (quite biographical indeed) [the] background portrayed in the more representative of the pre-1960s background displayed by John Green. The author shows not only a measure of American literature as a whole. I do not comprehend that the "Blacks and Amos and Andy"—definite nod towards Black Americans—should contribute to the American culture. (Smithsonian Institute?) I might utilize the word "boy" and other words and claims "my Celtic ancestors" over as indentured servants?" the power on the Mayflower and signed by white arrogance than willfully force had comfort and security for the environment that breeds *tasteful* criticism should allow the writer to perpetrate the writer says that a people under the yoke (the first African slaves in 1619) is three hundred and fifty years to re-establish identity. How is it to exist? Are black studies "non-existent" at this juncture to suddenly appear in order to follow the pain of a white who has admitted the exaggeration is astonishing to grant that (page 5)



## Aquinas

Patrick F. McGee

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but are the responsibility of the editor and the editorial board. The University subscribes to the principal of responsible student editors.

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MATTHEW FAIRBANKS

**FACULTY GUEST**

(Continued from page 5)

mistaken in their decision to 'phase out' the Honors Program. And, one of their biggest blunders was to attempt to do this without a proper faculty hearing. This cannot be tolerated. The faculty has worked too hard over the past five years with almost no compensation, to allow such a cavalier decision. In the simple language of dollars and cents, for a \$6800 budget we will receive a \$50,000 return.

Lest I be accused of being dictatorial and dogmatic in my interests, I am perfectly willing to have an open meeting wherein we might air all sides of the issue. After this discussion we can put the matter to a vote and abide by majority rule. Democracy has its weaknesses but it is much better than a dictatorship. Actually, just such an open meeting was planned. Then it was mysteriously cancelled. I am confused as to why. I hope such a meeting will be held soon. Too many students will suffer if the Honors Program is

**LETTERS. . .**

(Continued from page 5)

Finally the answer to the question that bothers me about your newspaper—Why so much pessimism within the writings of your editorial staff?—comes on page seven—"Return of Lena."

If the article was written by the pretty "lady?" pictured, I feel sorry for her.

When your staff considers Return of Lena good copy or good enough to publish—ugh! instead of what it really amounts to, embarrassing gutter talk—(most of the article)—it would serve society better to keep the AQUINAS within the confines of the campus.

Because the AQUINAS, I'm sorry to say is not the paper I expected when my subscription was solicited by one of your staff.

Here's hoping that before this semester is concluded, you fellows will let the subscribers in on some of the positive thinking of members of your staff.

There must be at least one happy writer among you to bolster up school spirit and morale of your subscribers. And please give us the real true image of Scranton University.

Critically yours,  
Mrs. George Oravez

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allowed to fade away. If enough people want such a meeting we will have one. And if enough demonstrate their desire to keep Honors here at the University, we will keep it. If you agree that Honors must stay, please state this in a brief note to Matthew Fairbanks—Box 27—and I will continue the fight. If nothing else works maybe it is time the University of Scranton had a *Faculty Demonstration!* After all, isn't academic excellence worth fighting for?

**BLACK & WHITE—**

(Continued from page 4)

ment out of which only "white fools" should be barred. However, it is interesting to note that the essence of foolishness is not established by the creation of this department but rather by the hurt and wound-licking feelings of exclusion. (Perhaps the author is now fully aware of how blacks have felt for so many years of separation and exclusion. It has not been precisely from the lack of black study demands, either.) Unfortunately, the only linkage between the reasoning of this paragraph—talking about logical connection—and the arm-waving approval of exaggeration in the previous paragraph on black identity is the mere act of exaggeration itself. (This is a very small connection, indeed.) Does it really mean that all of us have to participate "in the exaggerated search for blackness?"

Essentially, aside from the other multiples divorces from logic made by the author, could he be rightly realizing that the exaggerated demands of the violent white students who (according to Dr. S. I. Haiakawa, have destruction on their minds primarily and not building) have really used socially and economically legitimate demands of black to capitalize on.

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TIM CURTIS

**Look At Us**

Since I've given you a brief look into the racial situation as it exists here in Belgium, I'm going to turn the tables and tell you how the students here view the racial situation as it exists in the U. S.

First of all, the word "American," as some of you know, is a word that is not too well-liked by a good part of the student body here in Louvain. This is mainly due to the war in Vietnam and, to a lesser extent, to NATO. It is a word that is associated with capitalism, imperialism, and fascism, to name a few. However, the students here do make a distinction between the word "American" as it is applied to the policies of the U.S. government, and the word as it is applied to the American people themselves. There are some Americans who are very well liked here for what they have said and done. To name the four most acclaimed today: John Kennedy, Martin Luther King, Robert Kennedy, Eugene McCarthy.

Black Americans in general are liked here because the students are in sympathy with their constant struggle for equality in a so-called democratic society. And the U.S. racial picture is being more and more discussed. This is due to the excellent work done by the late Dr. Martin Luther King, and it has been given emphasis because of Vietnam and NATO. When a powerful nation becomes entangled in international affairs, its own internal disorders also begin to show more clearly. The students that I have talked to here view the U.S. racial problem as being unique and ridiculous. Unique, because, except for South Africa, it is the only type of racism in the world that based solely on color. Ridiculous, because such racism and inequality has existed for so long in a country whose base has always been freedom and democracy.

In late October, about a month after I first arrived here, I bumped into a play that was being performed at the University's foreign students' center. The play was staged by a group known as Les Jeunes Poetiques, and was entitled "Le Peuple du Blues." Since I was still getting accustomed to the French language, I missed much of the dialogue. However, I was able to follow the action as the themes dealt with things close to home. The play consisted of a series of short skits, each skit dealing with a particular aspect of the blatant racism that existed in the South during the early periods of the civil rights movement (Southern law enforcement, mob lynchings, the Ku Klux Klan, etc.). Some of the skits could be termed as humorous (in the sense of satire), others weren't.

There were only two actors; a South American played the part of the White, and Congolese the part of the Black. On the stage with the two actors were three props. Two of the props were cardboard miniatures of an elephant and a mule, our two political party symbols. The other prop was a typical picket sign. On the sign was written the following: "There is not a black problem in the U.S.A., there is only a white one."

In November, I was contacted by a group of young people who live in Brussels, and who are members of an organization quite similar in structure to the U.S. Catholic Youth Organization. This group comes together each month at a Youth Mass. Each Mass has a different theme. And the theme for the December Mass was "Black Power in the U.S.A." I was invited to attend. A Congolese friend of mine accompanied me since no one knew of any other black Americans in the area besides myself.

The affair was very well organized. It opened with a question-and-answer discussion period on the origin, meaning, and evolution of the term "black power," and also on the progress of the civil rights movement in the U.S. One of the conclusions drawn from this discussion was that non-violence was the "most Catholic approach" towards obtaining black rights, but that one can only be non-violent for so long before becoming impatient over lack of progress. The discussion period was followed by a "Soul" Mass. The liturgy consisted in the reading of news clippings taken from U.S. newspapers; for example, the story of the Birmingham, Alabama, church bombing one Sunday back in September of 1963 in which four black girls were killed while attending Sunday School. Music for the Mass was provided by a record player on which were played songs by two American black singers, Aretha Franklin and Otis Redding. The Mass ended with the singing in French of "We Shall Overcome," and the playing of the record "Amen" by Otis Redding.

Here at the University back in February, I attended a lecture sponsored by the Faculty of Law and given by a Mr. André Tunc, a law professor whom Louvain imported from the University of Paris. Mr. Tunc gave a two hour talk on the "Judicial Aspects of the Racial Problem in the U.S.A." Mr. Tunc spoke on the history of the civil rights movement (dating from the early 1950's on up through the Johnson era); and also on the important role that laws played in this movement. He stated that laws are a very effective means of transformation, unless they are not

fully obeyed. And he noted three basic problems that hindered white Americans, especially those in the South, in upholding civil rights legislation.

First was the problem of sociology. Since most whites had always considered the blacks as being sociologically inferior, they resented and fought against such Supreme Court orders as the desegregation of schools, the allowing of inter-racial marriages, and open housing.

Second was the political and economic problem. Mr. Tunc viewed the South as continuing the Civil War, that is, continuing the fight for the states' rights and against a federalist type of central government. Thus, the individual states could make their own laws and legally continue segregation.

The final problem was that of history. The imprint of slavery on the minds of every native American, black and white, will continue to bias progress in the civil rights field. Mr. Tunc noted that through the nineteenth century, the Supreme Court had remained against the black people; also, that the presidents up until Truman had been very limited in their outlook toward black Americans. And in naming the presidents, starting with Truman, who did begin to consider Black America, Mr. Tunc did not mention the name of Eisenhower. Thus, he implied that the Democratic Party has done more in this area than has the Republican.



Photo by Ewing Gallowsy.

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