



VOL. 5 Number 18

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WILSONS

One New College student and a mathematics tutor were named today as designates for graduate fellowships by the Woodrow Wilson National Fellowship Foundation.

Five other New College undergraduates received honorable mention by the foundation.

Selection as a designate by the foundation means a student is considered among the best future college teachers on the North American continent. Designates' names have been sent to all graduate school deans in the United States and Canada with recommendations that fellowship awards be made to them.

This is the third straight year that New College has had undergraduates selected for this honor.

Lawrence H. Dunlap Jr. of Lancaster, Pa., a student in chemistry, was selected as the undergraduate designate. Roger P. Peters, a tutor in mathematics who did his undergraduate work at the University of Chicago, also is a designate. Roger is the brother of John Peters, a member of the New College charter class who is now studying at Oxford University on a Fulbright fellowship.

Named to the honorable mention list were: Scott M. Baker, Wheaton, Ill., English; Claudia A. Blair, Skokie, Ill., Experimental Psychology; George A. Finkle, Kankakee, Ill., History; William D. Patterson,

Barberton, Ohio, Architecture; Eric P. Stauffer, Tucson, Ariz., Philosophy.

Those from New College were in competition with some 11,704 candidates as finalists in the competition. Only one out of 11 students who were selected as finalists were honored as designates.

Last year, foundation spokesmen said, 85% of the designates won fellowships from graduate schools while the remainder were given support by funds from the foundation, which has the assistance of the Ford Foundation.

Fifteen regional selection committees chose the Woodrow Wilson designates, all of whom were originally nominated by their college professors. After being nominated, candidates were invited to submit their credentials, including college transcripts, letters of recommendation, and a 1,000 words statement of their intellectual interests.

Committees next read the completed dossiers and selected the strongest candidates to be invited for interviews. After the interviews, the committees selected the Woodrow Wilson designates and those to be given honorable mention.

A total of 11 New College undergraduates have been awarded fellowships or were selected as designates. Another 13 have been selected for the honorable mention list.

SMITH & E.C. LTD

The SEC began with a warning about a certain four young negro visitors who, besides being wonderful additions to the NC scenes, are skilled at the art of theft. A certain number of articles are now at the OSP and may be claimed there.

Dr. Miller leaves Thursday for a conference on the First Year College Experience at Bard in N.Y.

back Tuesday.

There was a motion passed to entertain suggestions of the Student Court for nominations to the post of student prosecutor. The Present prosecutor was exhorted to make an appearance at SC meetings, and to bring the proctors report thereto

inasmuch as the Chairman of the SC wanted to see them.

The SEC ruled that the fraudulent Xeroxing of material by students was not at present a violation of the Student Code. A motion to make "fraudulent misuse" of college property an offense against the Student Code as an amendment to previous rules was passed.

selfrespect

Discussed, but not passed, were an amendment to the Guest Rule and one amendment to the SEC Modes of Procedure.

The SEC was asked to take action on the case of Max Reif. It was felt that Max was a contributing member of the college community by many, not only Student, but also some faculty members, with whom Max had sufficient involvement to allow them to form such an opinion. Max, whose letter of last week appears in this Catalyst, wished to pose a question, a challenge, perhaps, to the institution on his proposed status as a paying boarder, a non-degree, but not unintellectual, not uninvolved member of the community. (this last by testimony not his own) The SEC's action on this case seems more of a shame than the actions of Charles Harra, whom nobody expects to do more than take note of a red mark in his Ledger, in re a student, more of a shame than the faculty action, inflexible perhaps, but in keeping with their headfist headline on academic Requirements. The SEC, with professions of a desire for more "power" i.e. respon-

sibility in the fate of students here, had within its capability two means of supporting a decent, valid attempt, if untactful, of a student who represents, perhaps, more than just himself. Only one class remembers Tom Jarrell. Everybody knows David Pini. Case 1, a royal screw, Case 2. Tact and long-standing warm relationships lately rewarded a little bit jokingly, Cases 3. Financial dismissals en masse for as little as \$56 last year, censured by the SEC for lack of time, lack of motivation. Case 4.

Max. No tact. Not even the students care a nickel. One decent action, one timely one. No progress, no relation. Short memories, no memories of something, some spirit of change, apathy if Righteous Apathy. The SEC doesn't want to step on anybody's toes. The SEC doesn't see any use in examples. The SEC is afraid of confrontation. they call it DISCRETION. INNOVATE, but do it in little lumps. machiavelli.

No. just lazy fear of even saying aye to an idea, for the sake of preserving the no-risk situation, for quibbling legalistics, obfuscacies.

POINT OF ORDER!!!!!! Well, why just for one? Who's Max Reif, anyway? I'm bored. Let's go away. Moral Coward! I am not resent that everybody knows you get things done by being sugarsweet all the time. Let's keep hacking away at the dike with our trusty toothpicks. We don't want to be tied down to a possibly questionable statement that somebody might not like.

On the question whether to make Max Reif a Section VA "student" for sign in purposes only. Gesture. Not much given, but "maybe somebody like that will make troubles someday, if the SEC did that for everybody, if... if, if.

The issue? what was it? It had been presented, a moral commitment. I CALL THE QUESTION!!! All in favor mm mm. All in favor of the original... No confidence. SEC on student SPIRIT. A flop, slipshod, a disgrace. Nausea, lots of nausea. Bring back Alexander, Hickam ("You LIED to me, John El-mendorf"), Hendricks. Intervisitation Rule. "We will not be hypocrites." Self-respect. P.S. Remember the Mike Cassell Shrine in Palm Court.

ou Les Gnuges?

BOY EDITOR HITS THE BIG TOWN

A Big "A" for the Big Apple. All is swell. Book publishers are mostly insane. City is big, cold, & windy but I'll make it. Three hours after I got here, I saw Irene on Broadway & 122nd. Been drinking too much, Scotches for lunch, wine for dinner

Beer all night. All in all evaluation: flippy. Tell everyone hello. I hope to have a job and my own place w/in a week. Will write real letters before long.

Paul

P. S. Is Moody there? I was sure I saw him sitting on a file cabinet at Bantam Books. Aarrghh.

WANTED DEAD OR ALIVE PAUL KRASSNER



\$5000 REWARD

For contributing to the delinquency of an entire generation and impersonating a journalist. Was last seen heading South in a Psychedelic Hearse.

CAMPUS CALENDAR

Thursday, Feb. 20
Coffee for visiting guidance counselors from New Jersey; 2:30 p.m. South Hall. By Invitation.

Forum: Dr. Dylvanus Duvall, former professor of social science and religion, George Williams College, will speak on "What Are We Going to do with the Church?" Advance registration through the OSP. 6 p.m., Private Dining Room, Hamilton Center.

Friday, Feb. 21
Ad Libitum for faculty and staff; 4:30-6:00 p.m., South Hall.

Forum: Paul Krassner, editor of *The Realist*; topic to be announced. Advance registration through the OSP. 6 p.m., Private Dining Room Hamilton Center.
Asolo Theater Festival Association opening night: George Bernard Shaw's "Arms and the Man," 8 p.m. Asolo Theater.

Saturday, Feb. 22
American Friends Service Committee; 1 p.m., main dining room, Hamilton Center.
Conference of the American Friend Service Committee; 1 p.m., Main Dining Room, Hamilton Center; workshops in classrooms H-1, H-2, H-3, H-5 and Teaching Auditorium.

Asolo Theater Festival Association opening night of Moliere's "The Misanthrope," 8 p.m. Asolo Theater.

Ladies of New College Annual Dance; buffet dinner, 8 p.m., dancing to orchestra, 9 p.m. to midnight. South Hall.

COMING FORUMS:

Tuesday, Feb. 25:
The Rev. Todd Taylor, Unitarian Church minister, will speak on abortion laws.

Friday, Feb. 28:
Dr. John Ott, director of the Environmental Health and Light Research Institute and time-lapse photographer, will speak and show films.

Friady, March 7:
"Eric (von Schmidt) and the Gompkin Carnival," Folk-singing and poetry reading.



New special summer vacation fares for students have just been announced by the Council on International Educational Exchange. The new fares apply to all round-trip bookings on the M/S Aurelia starting at \$334.00 (including port taxes). All combination sea/air round-trip bookings, M/S Aurelia and Icelandic Airlines, start at \$361.80, a special low fare made possible by a new 15% reduction of the one-way Aurelia fares, applicable only to round trips or combination round trips as indicated above.

For further information concerning these fares, or other travel/study information, see John Macbeth in the language lab.



A retired professor in the field of social sciences and religion will talk to members of the New College community Thursday evening (Feb. 20) on "What Are We Going To Do With the Church."

Dr. Sylvanus Duvall, for many years a professor at Sir George Williams College in Montreal, and now a resident of Plymouth Harbor, will speak at a college Forum meeting in Hamilton Center.

Dr. Duvall is a graduate of Syracuse University and Union Theological Seminary and has a masters' degree from Columbia University.

He began his teaching at Scarritt College before joining the Sir George Williams College faculty in 1934. During his long tenure in teaching, he was active in national and international religious and sociological groups. He was co-chairman of the Congress on Church and Family, chairman of the Council on Religion of the National Council on Family Relations, author of a syndicated newspaper feature "Let's Explore Your Mind," contributor to many national magazines, and the author or co-author of five books, mostly dealing with the church and family. He was a consultant to an East Asian Conference on Family Life in Manila and to a series of conferences on family life in Ceylon, India, Egypt and Lebanon.

che

continued from last week

At the end of the meeting my choices appeared to be: pay the money and stay in school don't pay, and re-apply as a Special Student (and maybe not get admitted); don't pay and get expelled, and stay until they try and make me leave, and then stay. I wasn't sure what to do, but by the next morning I wanted not to make a big deal of myself enough to tell Mr. Harra honestly that I intended to stay in school and pay the money I owed.

That evening, I found a letter in my mailbox. It said:

I understand that you raised several questions in today's College Council meeting and if I have a correct understanding of the questions, your position is inconsistent with our understanding at the time of your admission. If you will remember, I indicated that unless you wished to be a full time degree student and could finance your education, the Admissions Committee would not give serious consideration to your application.

Also, you should know that the Special Student category is rather narrowly defined at the moment, and since you have raised an issue publically without first talking about an interest in Special Student status, it may be a dead issue.

(signed)

Robert J. Norwine

For two reasons, the letter interested me. First, it honestly implies that I am an indentured servant here. And indeed, by the letter of the law, I am. What I have done has been to put in jeopardy that idea, that we are here as a privilege that can be taken away, on which the economic institution New College rests.

Because I raised an issue publicly, a situation to turn hassles into "pri-

ivate" ones, around which no mass support can build. What if all the people here on RAP, or up for academic review, or all the "private" individuals who don't like any requirements, were to find one another? Because of their common condition, they would become a "public" and a dangerous one. So again, Mr. Norwine has read the situation correctly and acted accordingly, be trying to isolate me. In response, I am making his private letter "public" because I think channels of communication should be public when the issue is public.

But that letter amused me more than it influenced my decision. Until yesterday, my birthday, I had intended to just pay Mr. Harra and shut up. It was the reading I got from sampling my life on my 21st birthday that made me realize that by paying, I would not be making a decision, just putting one off.

Thursday afternoon, walking with Kitty in the open fields behind the barracks, I looked down and found a piece of string. And wished it to be a kite. And pulled it. And lo and behold, a hundred feet down the field a kite jumped up in the air and rose like a genie way up. IT WAS A KITE BECAUSE WE WISHED IT!

Friday while the sun set, we had a picnic. Twenty-five of us, sitting on Dave Ross's parachute right by the bay with food and drink straight out of a French movie and waterbirds entertaining, and balloons.

Saturday, in the early morning mist, Jon Esak gave me a gift, a book of ancient philosophy which he treasured. As we stood in the courtyard, watching my illegal dog standing under a miniature tree eyeing a cat, the whole scene out of a Chinese painting.

And Sunday the Swap-Meet, the idea Ed brought back with him from his travels (Ed whom we met in Washington DC and who came to see us because he liked us). The palm court crepe-papered in many colors and booths like an oriental bazaar, and people trading colorful things in the afternoon sun. Sunday, my birthday nobody knew about but everybody celebrated. When I gave out the pieces of the big cake my parents had stuck in my room.

I left in mid-swapmeet to call home. Once on the phone, I was dealing again with the "real world". After wishing me happy birthday, my father analyzed the economic situation. From his "real world" point of view, as well, I would be stupid to pay \$1100 for three months, if I'm only taking two courses. Again, it is of course the paper credit he's concerned with, he speaks often of a boy my age who takes

three courses and works full time. But I look at my past and remember that I've never taken a course "worth" anything to me, that I've done my growing in that space he's labelled "Time Wasted". And he asks me what I do with my time, and all those things that had been running through my mind a moment before are gone and there is only the thought that I wait for people to come near me and sometimes they do, but to him that is all "extracurricular" and so I mutter something about reading. And he asks if I've made much money selling bagels on Sunday mornings and I can just answer that no, I've been giving them away, and he can't answer for a minute and then says "well, you're a man now", and I'm thinking first that if there's nothing where I'm looking, then man I'm really gonna die young, and second that even by Real World standards I would be stupid to pay all that I owe the school. That means time ahead with no institutional shelter and no family shelter, and I wonder if I can make it? But there is no digging it, that's where it's at, being 21 and being a "man". And it's really much easier talking about radical theory in Jeff Wright's seminar than in a 24 hour-a-day Living Theater, but if you learn it and then don't do it, then you haven't really learned it.

And my mom gets on the phone and says don't always make a test case out of yourself, and I realize that because of her I've never made a test case out of myself, just almost, and it was always putting off a decision and the day I made the decision, that day I would be a "man", and hallelujah that day was now come. So though I love you, mother, and though so help me God I never want to see the inside of a jail, or make you sad thinking about me, or even leave school, I have first of all to live with myself instead of you. And though this might sound stupid because I don't have any kids yet, you should be living for yourself instead of for me.

When I hung up the phone I felt a little bigger and that made up for being a little more afraid. And then people kept giving me birthday presents all day (Thank you Malcolm, Andy, Kitty, Sal, Dave, Reed, Carlee, Woody, Bill, Jon, Ed, and others) and I felt that self that told me I was right and is still telling me. I hope it doesn't go away.

By the time this comes out, I might be expelled. I paid room and board and I'm staying around, and I think I want to stay around next term, too. It got to where I was tired of talking the same community shit that gives you a warm glow in seminars and meetings. I just had to do something and I hope people will stand behind me, or better yet, do their own things. I'm finally starting to feel Bar-Mitzvahed.

READ THIS 1st

Hi, in case you're wondering about the Kafkaesque appearance of the Catalyst I shall attempt to enlighten you. First, lest you make the intentional fallacy by assuming it is another insidious plot by Smarsden and vanisson to freak you, it was not our intention to have what happened happen. Like it is:

We took, K and I, our paper to the printer last Thursday morn and returned here to sleep and wait for others to pick it up. But something happened, namely that Trail National Bank messed up on the check we tried to pay the printer with and sent it back stamped UNAUTHORIZED SIGNATURE and the printer would not print it. To make a long story short, the signatures were valid but by the time the hassle was straightened out it was yesterday so we decided to do what you now hold in your hands.

One note or two: Max Reif's editorial is continued from page four of last week's issue, it's called "Age of Reason".

love and all like that thar moody

KNIGHT ECO

(In the teaching auditorium several weeks ago three movies that had been made by three New College students, Tom Jarrell, Byron White, and Dave Gersten, were shown. This article is an analysis of Gersten's production.)

Although the original objective, as stated by Gersten, was to explore and elucidate the nuances of a unique modality of loneliness, this theme evolved in the course of production into something considerably more complex than a phenomenology of one man's emotional experience. Rather, what resulted was a study of the Self's relationship to itself and to the world.

The outer drama unfolds in the first scene when the man rises from the ground to stand up facing the sun. One discerns in this symbolism the adventure of the Self asserting its power of liberty and taking measure of it. The womb-image is constructed by the aggregation of the four classical elements of earth, water, air, fire, creating the impression of an all-embracing Universe. There is a strain of existential nobility in the Self's pushing its way from the comfort of the matriarchal womb into the precariousness and insecurity of a free life. Indeed, in this slow rise, the history of human consciousness is implicit.

MCKAY REVO

There can be little doubt, I think, that the Revolution (if one may apply so optimistic a term) has taken a downward trend. Washington proved this. The media lords cut us off from coverage; like the Newtown riots, we were ignored to death; the police had instructions to give wrong directions to radicals looking for places of radical functions; and the possibility of effective confrontation was removed. The police stifled their cravings with mechanical efficiency.

There is, all over the country, a sense of rage and bitter frustration on the part of the radical movement, coupled with a sigh of relief after the storm from the Right and Middle--Tricky Dick, moving without grace and without style, with no commitment beyond efficiency in carrying out objectives set by his two predecessors, is putting the enormous national egg back together again.

The item that prompted this article was Jerry Rubin's "Letter to the Movement" in the New York Review of Books. Rubin's polemic is remarkable for its passion in advocacy of things that didn't work, of the almost defunct Joy through LSD scene, of continuing confrontation with a thing which has learned with brilliant technical style how to avoid being confronted. He is devoid of hope, and his personal plea for help in a legal battle is now completely devoid of all the personal passion and zealous martyrdom that earmarked Chicago. (I do not condemn personal despair--but I do object when it gets in the way of action.) Finally, the black militants, with whom we had some hopes of union, are proclaiming a "time for hate." Oh, well... this is the cry of the moment.

Those who find that a radical position is the only one in which they and their consciences can co-exist find themselves in something of a bind. There seems to be no alternative except destruction, no personal hope of liberation except in masochistic flagellation before an advancing holocaust.

As much as I sympathize--Angst, for better or worse, was the dominant emotion of the transitional period that freed us for radicalism--I cannot accept the utter despair that has come over the movement.

Within the context of the Self expressing itself there is an excursion into the corollary that necessarily follows from this primary act; namely, that of the Self becoming a unified whole. The relationship between the man and woman is analogical to the correspondence between conscious and unconscious, or, more appropriately, between ego and anima. In Jungian psychology the anima is an unconscious archetype which bears a compensatory feminine relation to the ego of the male. We now have, then, not only attractive forces between opposites but the anxiety of sexual tension. The play of opposites in the movie, between black and white, male and female, living and dead, is essential to the fullness of the symbology.

Yet what is made evident in the film is that although there is an a priori attraction there must also be an a priori rejection. The opposites can never conjoin but must be resigned to a continual state of disequilibrium. This is why, just as the hero and heroine run toward each other and are about to meet, he finds her lifeless. In reality she had always been dead--it was his dreams that animated her. His illusion and his hope disintegrate under the unrelenting determinations of Truth. A following scene, in

which his hand grasps to touch hers has the same meaning. As close as he may get he cannot meet; he does nothing more than frustrate himself by grasping at the air.

Then, with nothing left to desire his only recourse is to bury her--and so put her out of his mind altogether. And this action implies that he can never exist as a complete man. Wounded in his optimism, he sinks back into the womb. The message that could be taken from this is that life and consciousness are unstable because they destroy the oneness and unity one has with Self. The hero realizes that the only way to be whole is to reside in non-Being. I see the rising of the pole at the end as a cynical comment on the fruitless efforts of the Self to be alive, unified, and thus, God-like.

If readers will forgive me for abstracting a moral consistent with my own philosophic leanings I would say that the failure of the hero lies in his not making sufficient use of desire and expectation. His tragedy is that he prostituted himself, rationally enough, to reality; he never forced his dreams to come true. The Self, if it is to exist, must transcend reality--in point of fact, transform it with imagination--

(continued page 4 col. 5)

purely Eastern ones (which I shall gleefully avoid), religious ones (be a radical Catholic--kill a cop for Christ--heh, heh), orgasmic ones (which I shall also avoid as too exhausting).

The rewards of community life are, I think, known to all of us who have had the opportunity to experience it. This fact gives us a hold on the middle majority. The ghettos of the Nixon supporters are just as costly in psychological terms as the ones which ensconce the dispossessed. Keep that in mind.

We will have to make some sacrifices. We will have to develop a historical/biological view, a la Chardin, which will mean giving up a revolutionary violence. We will have to look inward--become mystics in the best sense of the word--in order to change ourselves into being worthy of living in community. (Face it folks, the majority of us are bastards.) We will, in short, have to become rational human beings. This has always been hard. Revolution is a cop-out.

Now, as to why I see this as the only viable alternative--in every previous revolutionary situation there has always been a small intellectual cortege ready to lead a revolution and a dispossessed majority ready to rebel once it had. Revolution of the classic model (the only one we know) cannot succeed here. The dispossessed majority is not around. Ever try to radicalize a G.I. wage slave who makes \$160 per week? The Establishment will not hesitate, if violence comes, to bomb the ghettos. It is a function of a military state that it can turn its violence upon itself. (We were right in our moral judgments there.)

Further, we are guilty of appallingly bad history and economics. The position of the human being now--with the exception of the third world--is better than ever before. In Russia, in China, the position could only be bettered. We run the risk of destroying a delicate and complex productive apparatus before we ever have a chance to humanize it. Starvation and civilization--the joy for which we rebel--are mutual opposites. Remember that. We must also give up the

(continued page 4 col. 5)

LOOK WHAT
They did
to me →
LAST WEEK'S
Catalyst
e.

NO THANKS,

I'M TRYING TO QUIT



JOURNAL OF CIVILIZATION

Collaged by vanisson

Thanx to Mike Krueger
For "Student as Nigger"

& the L. A. Freep

The house of the wicked
is disintegrating... What
future would we have
with them? This is the
time of the fall of the
power

4

SEC REVIEWS 14 POINTS

by JERRY FARBER

Students are niggers. When you get that straight, our schools begin to make sense. It's more important though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge on to a new generation, and into the nitty-gritty of human needs and hang-ups. And from there we can go on to consider whether it might ever be possible for students to come up from slavery.

First, let's see what's happening now. Look at the role students play in what we like to call education.

At Cal State where I teach, the students have separate and unequal dining facilities. If I take them into the faculty dining room, my colleagues get uncomfortable, as though there was a bad smell. If I eat in the student cafeteria, I become known as the educational equivalent of a niggerlover.

In at least one building there are even rest rooms which students may not enter. At Cal State, also, there is an unwritten law barring student-faculty lovemaking. Fortunately, this anti-miscegenation law, like it's Southern counterpart, is not 100 per cent effective.

Students at Cal State are politically disenfranchised. They are in an academic Lowndes County. Most of them can vote in national elections—there average age is about 26—but they have no voice in the decisions which affect their academic lives. The students are, it is true, allowed to have a toy government run for the most part by Uncle Toms and concerned principally with trivia.

The faculty and administrators decide what courses will be offered; the students get to choose their own Homecoming Queen. Occasionally when student leaders get uppity and rebellious, they're either ignored, put off with trivial concession, or maneuvered expertly out of position.

A student at Cal State is expected to know his place. He calls a faculty member "Sir" or "Doctor" or "Professor"—and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter.

The faculty tell him what courses to take (in my department, English, even electives have to be approved by a faculty member); they tell him what to read, what to write, and, frequently, where to set the margins on his typewriter. They tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear or he'll fail your ass out of the course.

When a teacher says "jump", students jump. I know of one professor who refused to take up class time for exams and required students to show up for tests at 6:30 in the morning. And they did, by God!

Another, at exam time, provides answer cards to be filled out—each one enclosed in a paper bag with a hole cut in the top to see through. Students stick their writing hands in the bags while taking the test. The teacher isn't a pro; I wish he were. He does it to prevent cheating.

Another colleague once caught a student reading during one of his lectures and threw her book against the wall. Still another lectures his students into a stupor and then screams at them in a rage when they fall asleep.

Just last week during the first meeting of a class, one girl got up to leave after about ten minutes had gone by. The teacher rushed over,

grabbed her by the arm, saying, "This class is NOT dismissed!" and led her back to her seat. On the same day another teacher began by informing his class that he does not like beards, mustaches, long hair on boys, or capri pants on girls, and will not tolerate any of that in his class. The class, incidentally, consisted mostly of high school teachers.

Even more discouraging than this Auschwitz approach to education is that the students take it. They haven't gone through twelve years of public high school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They're hopelessly vague about chemistry and physics. They've grown to fear the recent

literature. They write like they've been lobotomized.

But, Jesus, can they follow orders! Freshmen come up to me with an essay and ask if I want it folded, and whether their name should be in the upper right-hand corner. And I want to cry and kiss them and caress their poor tortured heads.

Students don't ask that orders make sense. They give up expecting things to make sense long before they leave elementary school. Things are true because the teacher says they're true. At a very early age we all learn to accept "two truths" as did certain medieval churchmen. Outside of class, things are true to your tongue, your fingers, your stomach, your heart. Inside class, things are true by reason of authority.

I think we are in a rats' alley
Where the dead men lost their bones.

—T.S. Eliot

by Michael Horowitz

Having adopted the pessimistic evaluation of modern culture advanced by his spiritual mentors T.S. Eliot, Ezra Pound, and Jacques Maritain, Marshall McLuhan—at some point in his career—altered his outlook. He came to realize that the direction of modern culture was toward rather than away from value: "In cars, in clothes, in paperback books," wrote McLuhan in 1964, "in beards, babies, and beehive hairdos, the American has declared for stress on touch, on participation, involvement, and sculptural values. America, once the land of an abstractly visual order, is profoundly 'in touch' again with European traditions of food and life and art. What was an avant-garde program for the 1924 expatriates is now the teenager's norm."

McLuhan cites two elements in the direction of social behavior:

- 1) "Involvement"—the dynamic of the individual being drawn into the community. Tribal man has returned and the world has contracted into a global village in which everyone is involved with everyone else... We have become irrevocably involved with each other.
- 2) "Depth of awareness"—the intense nature of the concern once focused. The aspiration of our time for wholeness, empathy, and depth of awareness is a natural adjunct of electric technology... We are suddenly eager to have things and people declare themselves totally.

Empirical manifestations of these abstract processes are never really formally enumerated by McLuhan; scattered references to consequent cultural artifacts are made, however. To name a few, dark glasses ("shades"), fishnet stockings, long hair, miniskirts, football, and movable walls are regarded as outward symptoms of involvement and depth. As a rule, McLuhan will refer to the intense sensory reactions we derive from these artifacts to explain why they are involving and deep.

It is not enough for Marshall McLuhan simply to state that communications media is changing modern culture. He is interested—as was Marx—in establishing a historical precedent for his dialectic.

McLuhan claims to find that precedent in the fifteenth century. Prior to the fifteenth century, McLuhan asserts, social behavior was tribal and emotionally deep. People received their information by word of mouth. In 1437, however, Johann Gutenberg invented the printing press thereby making textual communication to masses of individuals possible. This revolution in communications technology affected social behavior. The portable book enabled men to ingest information in private, leading to private outlooks. Private social behavior, "individualism," was the social result.

Moreover, the great accent on text produced Uni-Sensory Man whose sole sense awareness was high-definition sight. Emotional communication becomes shallow. The shallow individualist became the prototypical man of the Gutenberg Age. "The Gutenberg Galaxy" lasted until electronic media inaugurated the modern revolution in perception, beginning with the introduction of the telegraph in the mid-nineteenth century and increasing exponentially in the post-war television era.

Thus there emerge three distinct historical periods in the McLuhan over-

view: the Pre-Gutenberg Age of emotive tribalism, The Gutenberg Age of shallow individualism, and the Electric Age of Re-emotive Re-tribalism. The historical pattern is cyclical, not progressive. Electric communications media have brought upon a revival—rather than a reform—of a social behavior. The McLuhan paradox is that technical progress brings social regression. "The character of electric technology plays the disk of film of Western man backward into the heart of tribal darkness or into what Joseph Conrad called 'the Africa within'."

Technology is the agent of our Social Return.

The historical overview of Marshall McLuhan is based on historical fiction. It is assumed that the Gutenberg press determined individualist social behavior. The Gutenberg press was invented in 1437 and its first effects, in the form of the Mazarin Bible, could not have been felt until 1456. Yet there is evidence of the individualist outlook far before 1456.

Intellectually, the Italian humanist tradition had its origins in the fourteenth century with such figures as Petrarch and Boccaccio. By 1425 humanism was mature enough to found its own school in Mantua. The capitalist tradition, also a source of individualist bias, was producing famous finance figures such as Medici and Coeur well before the publication of the Gutenberg Bible. In theology as well, John Wycliff articulated individualist approaches to God as early as 1377.

All of which is not to say that printing technology did not have a great social and intellectual effect. "Printing was to hasten to Reformation," affirms one scholarly source. "The introduction of printing made criticism more widespread." But it was not the source of the New Thought and McLuhan is in error if he assumes so.

Similarly, it is highly unlikely that communications technology is the sole source of innovative social behavior in modern culture. "Surely it is too glib and simple," comments The Economist, "to attribute to the revolution in communications all the changes in the modern world." To be sure certain economic factors such as affluence, leisure, and the non-manual nature of modern labor also have a telling effect on modern social behavior.

While McLuhan's media theory may be his most significant contribution to sociology, it is not what is accounting for his significant influence on society. It is rather the implications of his spurious history that is rendering McLuhanism fashionable and popular.

McLuhan is claiming, after all, that much of the personal schisms and social estrangement of the last five hundred years is based solely on print technology; it follows that it is only a matter of time before electric media inaugurates Integrality and Community.

McLuhan's readiness to attribute the culture's psychological anxieties to Gutenberg technology rests, it will be remembered, on faulty historical evidence. Yet McLuhan's audience believes the attribution.

The reasons that they do so need not concern this article; the fact that they do so, however, indicates that McLuhanism may be more technological legendry than academic theory. The London Times may have had this in mind when they relegated *Understanding Media* to the "post-Einsteinian/mythologies."

The mythology, moreover, is tainted with religious reference. In a section on computers, McLuhan declares:

The computer, in short, promises by technology a Pentecostal condition of universal understanding and unity.

Moreover, the Thomistic insistence on integrality and universality imbues the McLuhan telos with a distinct Catholic character. Comments Edwin Diamond: *McLuhan describes with obvious approval cool men in a tribal world of full sensory involvement and group participation. It is a situation that the Catholic McLuhan finds not unlike the rich liturgical services of his church.*

Indeed, the condemnation of the Gutenberg Galaxy can be seen as a variant in the Catholic refutations of the Protestant epoch.

Not that this should surprise us. McLuhan's ideals were gleaned, by his own admission, from Maritain, Gilson, and other "weighty Catholic writers" and while he eventually rejected their outlook he never abandoned their bias. Nations about the effects of technology enabled him to retain both Maritain and optimism.

Incorporating modern technological effect, buttressed by historical fiction, and crowned by Catholic idealism, McLuhanism is theology for the modern age. Aquinas revised Catholic dogma to incorporate Reason. McLuhan rewrote Catholic idealism to incorporate technology. Adaptation is an old theological device.

Historical evidence would seem to indicate that technical progress may be exploited by theological as well as secular elites. We should not now assume with the apparent collapse of the God rationale that theology is also dead. The obvious desire for new spiritual rationales in modern culture makes any such conclusion untenable.

If it is assumed that technology is the innovative mode of our age, it is not difficult to understand why all elites seem anxious to accommodate and incorporate it. Donald Schon and W.W. Rostow suggest that, with certain shifts in value, current secular elites may direct and profit from techno-innovative change. Marshall McLuhan has shown that technology and techno-innovative change can be incorporated into a Thomistic theological framework.

The relation between technology and secularism has been repeatedly asserted in the modern West. The equally plausible relation between technology and theology, on the other hand, is just beginning to be asserted. Not that it is a relation that is universally applicable. In order for a technological environment to potentially be a religious one, the technology should be advanced to the point where technological myths concerning abundance and leisure are credible. At that point, theology could easily be cued into the culture.

If it generally comes to be believed, for example, that the technological apparatus is capable of distributing unlimited goods in unlimited quantity, pressure is exerted on eco-political elites to inaugurate a State of Abundance. This is an aspiration thoroughly understood by ancient theology.

In order to create the illusion of Abundance, however, it would be necessary to impose a point of satiety. This is also a situation with which theology is familiar. Theological Abundance is never just

donated—it is always necessary to obey some rule of restraint before receiving it.

Both the imposition of satiety and the aura of Abundance are part of the theological tradition. Insofar as they are required by any temperate technological society, theology could conceivably serve as a viable rationale in the most advanced modern cultures.

A purely secular technological rationale would have great difficulties with this problem since it would tend to speak of satisfying wants just as quickly as they arise rather than imposing regulations. Thus the term "rising expectations" and the declared willingness to cope with it. Such a policy could lead to expectations that rise exponentially and a situation no less pressing than the contemporary one.

Assuming Abundance, the next consideration would be the collapse of the Work rationale and its suitable replacement. Theologians have always welcomed Leisure as the time for Meditation. Technological mythology is not altogether prepared for this development. It has tended to speak of infinite technological goals, such as space exploration, but whether it could be as inspiring as theology in this regard is not at all clear.

Herbert Marcuse's gnomic *Eros and Civilization* creates a technological theology that incorporates Abundance and Leisure. Marcuse begins by lending credence to the potential for Abundance: *The basis for scarcity is undermined by the progress of civilization.*

Reference is made to "the capabilities of this society" and "ever increasing productivity."

Absolute Gratification is thus a possibility, assuming wants are not unreasonable. Marcuse's mythology of satiety employs psychological determinism and philosophical certitude. First, Marcuse cites Freud's belief that desire, when confronted with gratification, subsides:

It is easy to show that the value the mind sets on erotic needs instantly sinks as soon as satisfaction becomes readily obtainable... Something in the nature of the sexual instinct is unfavorable to the achievement of absolute gratification.

Concludes Marcuse:

Is there perhaps in the instinct itself an inner barrier which "contains" its driving power? Is there perhaps a "natural" self-restraint...? Then there would be obstructions and limitations imposed not from outside but set and accepted by instinct itself.

Secondly, Marcuse asserts that desire as a matter of course will be tempered by reason:

... The question remains:... Who is entitled to establish and enforce the objective standards?... The facts are all too open and the individual consciousness would safely arrive at them if it were not methodically arrested and diverted...

That they cannot make this distinction now does not mean that they can—not learn to make it once they are given the opportunity to do so. Utopias are susceptible to unrealistic blueprints; the conditions for a free society are not. They are a matter of reason.

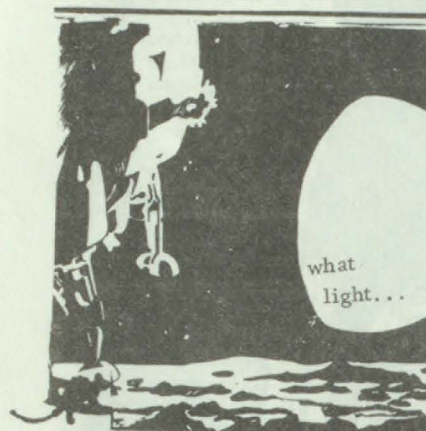
The dictums concerning Leisure follow a similar pattern. First, the assertion that the technology is sophisticated enough to underpin the consequent revolution in behavior:

Automation threatens to render possible
(Continued on Page 4)



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CINEMA



The Zefferelli interpretation of Shakespeare is a heavy, stylized fabric, bright, subtle, sometimes thick piece. The setting is a full experience. Verona city with its bright-crocheted courtiers and cathedral stepsitters is a vital set. Zefferelli uses it to advantage: Capulet's window-looking to his wife, the stark publicity of the piazza, the sobriety of Father Lawrence's cell. Color is a substance. Capulet is red-yellow. Montague is gloomy romance, is black. Marriage is a scene of soft warm brown with one muted splash of purple in Juliet, and farewell is bluish. The ball scene is a moving, framed Botticelli painting, a finer moment. If film is to be a hard-hitting, involving visual presentation in one of its facets, then the surface of Romeo and Juliet usually makes it, in a gutsy way. Not the headachy, harsh way of Red Desert, but sufficient to the earlier emotional state it speaks to.

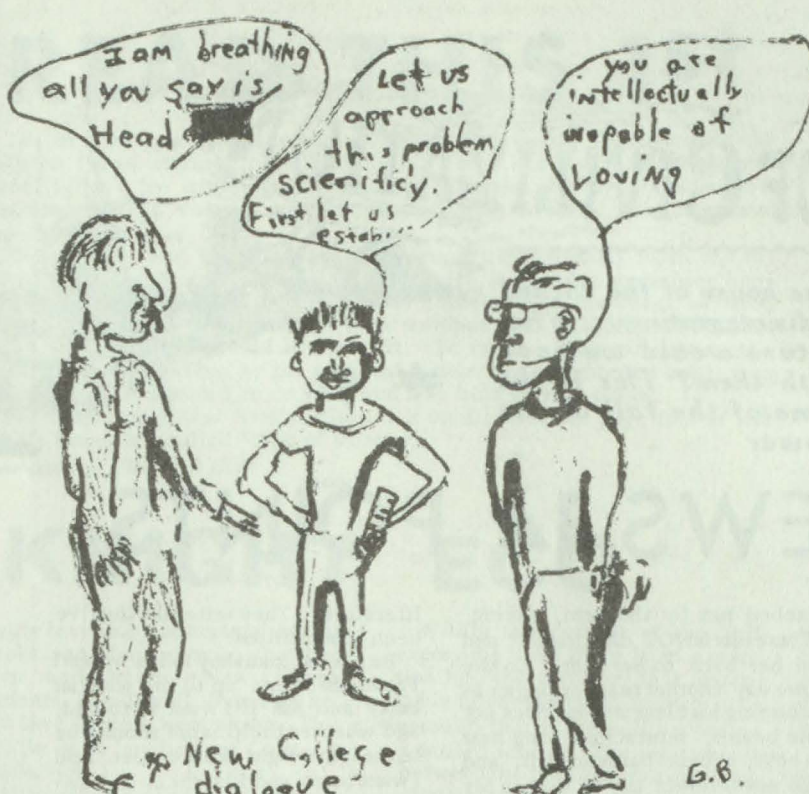
Mercutio comes on steeped in thick verse, a bit heavy but later so fine as to demand attention. The skull mask, some heavy symbolism, perhaps not integral enough, but there are no flaws to the death scene. Even the viewer scarcely believes that he is dying; the sight of blood is apprehensive but not dwelled upon, not anticlimactic, and the discomfiture of his jibing friends is hard to watch, to feel. Tybalt's loud yellow arrogance, his beautiful egotism carries him through all his lines. Fear and anger are well with him, as the command and furious energy (that Shakespeare denies him) are also.

Romeo, is good, sometimes slightly flat, but not dead by any means. To rob him of a quick kill with Tybalt and the entire scene with Paris is to make him something completely different, more pitiable than the antecedent. His joy is stylized some but nice, his hysterical sorrow is very good. Juliet is a curious, giggling girl, a bit petulant, a Veronese noble teenager innocent of the profounder hates and desires of her elders. She even dies somewhat naively with a scold to Romeo for leaving no poison; a scold, no rhetoric. This is very fine as well. That it is a game she plays strikes hard when its stake is shown.

There are worse things in the film, failings, but on the whole it seems to rate a physically "beautiful" and an emotionally "heavy," and as such, a film very worth seeing.

SHTAPHBOCHS

Me..... Ivan
Him..... Moody
Underhim... K
(where?)
Them.... Frank
Davidb
Headthem Jackdl
Posthum. Madden
Glyphiths. . Ross
K
IBMiths. . Marian
Cleary
Weislocher
Tatjana
Artith. . . Gregb
DerleebeeluvldSM
Martyr... Colleen
Undertaker. . Lee



KNIGHT (from page 2 col. 5)

make the world conform with the Self's own image. As Nietzsche's Zarathustra says, "On earth there is nothing greater than I; the ordering-finger of God am I." If one wishes to give a satanic twist to the allegory it could be said that the hero neither assimilates his devil or overcomes but rather, submits, to the cloak of nonexistence, which in my view is brother to evil. Perhaps it is sensible. Eminently rational. Tragedy of the rational man --condemned by it.

MCKAY (from page 2 col. 5)

whole Marxian game. The people whom we desire to reach are no longer excluded. The productive base of America never had it so good. They are, rather, excluded. Thus our task in their regard is both to humanize the system so that it will be ready to give what good it can, to build a viable communitarian alternative to the system so that it will be forced into humanity, and to reunite the excluded.

These are admittedly long-range goals. We will need a few decades, at least—perhaps as much as a century and a half. Saving the West from itself will not be easy. But for God's sake (literally) let's not kill in order to cure. We haven't got, as yet, the materials for resurrection.

Aw, C'mon, a PHOENIX??

Monday night Dr. Lyons presented a theoretical model for an educational environment that would be based on the actual needs and desires of students and whose mode of being, or presentation of "self," so to speak, would be developmental and progressive in expression i.e., an opportunity center. This has supposedly been the aim of all educational institutions, but recent events, both here at NC and elsewhere have demonstrated the inadequacy of present "opportunity centers" (specifically colleges and universities, not to mention the less obvious problems in elementary and secondary educational structures) to serve the needs of a growing and constantly present number of dissatisfied students. The hassle, in rough terms, centers around the unfulfilling nature of an academic structure which forcibly (both in an environmental and strictly administrative sense) pushes the student and his possible scope of learning experience into a narrow "compartmentalized box" unless, perchance, the box fits him perfectly. For most, it does not. Aspects of this would be Majors (or any arbitrary restrictions or blocks re: specialization), straight academic fare, and narrowly defined areas and modes for creative/productive expression (i.e., only papers, which must be bibliographic, and studio arts, are 'valid' products). According to the degree of liberalization the above 'boxes' are stretched in contemporary colleges, but none have either completely tried or succeeded in getting beyond a mere succeeding.

In regard to New College, the structural hassle is reflected environmentally as apathy, the molding of attitudes such that the conception and follow-through of personal student interests is present only as an adaptation to the 'givens' of having a major field of some defined content (so one can pass pre-lims.) The only thing beyond this is to be lucky enough to grab a tu-

torial (which is very hard unless one's major falls in the field of that faculty) or declare a well-defined major and kind of on the sly slip in learning things 'outside' it that you are interested in (this minimizes the course content/major/pre-lim content hassle). In administrative terms the 'pushing' is present as a structure based on an illusion. The illusion is that there is a conflict of personal development vs. personal needs ('necessary' as opposed to desired skills) when dealing with students' relations to a course or 'plan of study.' The belief in this illusion at NC has resulted, at best, in an academic structure that satisfies few, faculty or students. The arbitrary conception of needs (necessary skills) is present in a planning of course material and orienting this material toward a list of majors with the concomitant 'necessity' of periodic examinations and requirements. A compromise is effected in regard to personal development (desired skills) by the vague influence of 'student' trends in course planning, a lesser degree of grading, and the hypothetical possibility of creating a major that is not necessarily adapted to the given orientation of course listings toward certain majors. Not only does this give the student's personal development and desires the short end of the stick, but with the presence of periodic definitive examinations, and the fact that this structure operates intangibly (and is therefore next to impossible to detect concretely), it makes its status a self-perpetuating one.

To return to Dr. Lyons model which would dispense with these inadequacies, it begins with the total absence of structure so as to help overcome the inhibitory learning attitudes that damn near everyone is set in (via 11-12 years of the contemporary elementary-secondary educational stricture/structure). From this point, the learning experience would be generally

differentiated into three fields of experience would be conceived as areas of development (active progress toward clarification and discovery of personal desires in a non-directed way (without imposition of exterior values; values entirely self-generated.) Achieved by voluntary contact with faculty and materials whose concepts and context appear to be of interest.) academics (active engagement of a student having a clarified desire/with the in-depth information that relates to his desire. Achieved by voluntary total (total being a relative term) intellectual encounter of faculty member and student regarding the information desired) and studio arts and production (perhaps better called area of creation/expression/production (which would be the active 'making concrete' of personal desires, whether they originate from areas of development or academics or some combination of the two. Achieved by a voluntary decision to express, create and/or produce one's desires in time and space). Faculty would naturally align themselves within the three areas by reason of their own desires and talents regarding development, academics, and creation/expression/production. Also, there would be no necessity for any faculty to align himself with any one area exclusively. Likewise, for the student, the relation between them three areas are entirely open to whatever connections he chooses--there is no progression: each area is equally valid and the exclusion of one or two does not constitute a moral sin legally, morally, socially or financially. Thus, everyone would proceed from the point of 'chaos' to learning relationships that (for the purposes of coherence and comprehension) constitute the above fields of experience.

To gain this point of origin from which the New College community might begin anew, in other words, to return to a completely unorthodox

isticated state (not naive, since naivete does not allow for goals and desires, which are possible only in the light of experience. Sophistication is just the arbitrary superstructure of experience which, being arbitrary, hinders the spontaneity of learning through experience. It's an arbitrary filter on life/repeat: learning occurs through experience, dig?) in order to learn more thoroughly, coherently (read: less schizophrenically), and comprehensively, some very serious consideration might be given to the encounter group techniques of Esalen Institute which so many people condescendingly put-off as irrelevant or merely incidental to "the educational process here". Certainly, encounter techniques are extraneous to the self-perpetuating inadequacy of the present learning structure of New College, but they most certainly are not extraneous to the educational process. They are of proven value in establishing a genuine experimental base for human interaction. New College supposedly exists by reason of a greater value placed on learning which occurs in the direct experience of human interaction; i.e. drop out the arbitrary and meandoo approach the base and goal of the New College experience--"the active confrontation of two minds."

I suspect that the pooh-poohing of encounter groups by people is either a defensive reaction that simply reflects the intangible (yet real) constrictions placed on the form of the learning experience by our present structure or an expression of ignorance. Anyway, such techniques might be the means of regaining a non-inhibited learning state (and it really is necessary if the educational process at this college is to be reborn: the process is people, not just a structural pattern). This might also be supplemented by the use of synectics theory as an added creative push. --To be continued next week--

TECHO

(Continued from Page 3)
the reversal of the relation between free time and working time on which the established civilization rests: the possibility of working time becoming marginal and free time becoming full time.

Having affirmed the possibility of Leisure, Marcuse schemes its enactment. Work is to be transformed into play. Effort is to be retained because it is pleasing physio-psychologically:

To be sure, there is work that yields pleasure in skillful performance.

But effort is not to be objective-oriented; it is to be aimless effort:

Play is unproductive and useless... it 'just plays' with the reality... Play expresses objectless autoeroticism.

In place of Work, Marcuse proposes aesthetic and erotic effort.

The answers are all there. And, like McLuhan's, they have the double attraction of seeming idyllic and yet technologically aware. One could presume to be

visionary and yet "realistic" while asserting them.

That they lack systematic proof should be obvious from the manner in which they are presented. Yet this is hardly the crucial issue.

What is paramount is the fact that technologically-induced change, made possible, after all, by scientific practice, offers opportunities in the currently, supposedly post-theocratic age, for prospective theologia.

The reason for this irony is that certain elements of technologically-induced change resemble certain elements in theologically-predicted change. Theology is thus familiar with and prepared for the oncoming situation.

It is perhaps premature to speculate on whether or not technology is to catapult us back to theocracy. Yet to ignore the possibility is to underestimate the cultural impact of Marshall McLuhan and Herbert Marcuse.

