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Special Symposium Coverage

Panel Hits Restricting Concepts

Two Decry Loss Of Freedom

By JIM MCCULLOUGH

The air in Page Auditorium sparkled with quip, barb, and insight as the participants of the first night of Symposium '66 set forth their "Concepts of a University."

President Douglas M. Knight gave the keynote address, speaking "as the Vice - Chancellor of New Castle College" to give a new perspective to American universities.

He took the position that the University is caught up in the problems of today and is subjected to the dual pressures of privilege, material, and opportunity, versus threats, burdens, and sudden violence.

President Knight noted the "happy circularity" with which American political groups dealt with such terms as "Constitutional" and "Democracy."

After decrying Robert Hutchins' view of universities as machines for "processing" the young for an industrial society, he stated that a university should be a community of scholars joining in research for understanding.

One significant achievement of universities today, he noted, was the relating of different fields in a meaningful way.

In a final bit of advice from across the Atlantic, he stated that "you must learn to see yourself with complex honesty and have a coherent vision of what you want society to do."

Goodman Opens Up

With a look of relief at getting a chance to talk, Dr. Paul Goodman blasted Dr. Knight for several of his thoughts and launched an attack of major proportions on today's university system.

He stated, in effect, that mass higher education was ridiculous, that degrees for many professions are useless, and that even high school and graded schools do little but stultify children and pick out the ones best at algebra.

"You should think about what you need to know to create the society we want, and demand to be taught it," he said.

Williamson and Muscatine

In a brief statement Dr. E.G. Williamson declared that he saw the university was the place where students should "come alive" through growth experiences.

"The quest for the good life is the essence of the lifelong collegiate way of living," he concluded.

Taking a completely different perspective, Dr. Charles Muscatine found the university to be a collection of people who approach life "questioningly, realistically, and humanely."

He also noted that practical arrangements may help create a way of doing things that becomes a moral force.

Mr. David Harris, President of the student body at Stanford, was not sure he could relate universities and education, but stated that education takes place in the mind of the individual.

"It is my fundamental assumption that the people in the community have the basic right to run their own lives," he said. The first evening ended with a question and answer period moderated by Dr. Anne Scott, doing in her words, "the best I can to run this circus."

With all the participants eager to talk, there was much interruption and straying from the subjects of the questions, which ranged the need for democracy to the incompetence to universities as agents of socialization, and oblique references to "murdering father."

By JAMES d'ALUIGNY

Major addresses by Dr. Goodman and Dr. Williamson highlighted the second night of Symposium '66.

Launching early into an attack on Dr. Muscatine's concept of a university, Dr. Goodman stated that the university today is not humane, is too embarrassed at itself to be questioning, and is not realistic, but abstract.

He then continued with this theme—the loss of professionalism in life today.

"The real professional is autonomous and has ethical obligations to a client," he stated. "Instead, today we have 'pro-

fessional personnel' who are oriented toward profits, not ethics," he said.

Turning his fire on a specific target, he blamed the emphasis on College Boards for the decline of professionalism in teaching.

Dr. Williamson began by pointing out his bias about the problem of the individual in the university. "I'm an aggressive administrator, and I exult in my job," he declared.

"I'm most excited about students like the SDS'ers who are the ones who care about the great unsolved problems of the 20th Century, though I don't agree with their means," he

noted.

In the second half of his discussion, Dr. Williamson offered twelve possible roles for students, ranging topically from "recipient of learning" (no. 3), to taking part in a "struggle for freedom within restraint," (no. 12).

With Dr. Thomas Langford moderating, the panel later locked horns on several tones. Dr. Muscatine said he felt that Mr. Harris' position concerning the right of students to be accepted as individuals was part of a massive loss of respect for faculty and administrators. "Universities are slow to adapt and merit some disrespect," he added.

Seminars Propose New Student Role

Goodman

By COURTNEY CALDWELL

"How can you teach sociology to someone who has never lived in society?"

Dr. Paul Goodman posed this problem in his seminar yesterday. His premise is that people learn by experiencing, not by methodizing. "Most things are not learned well academically. Universities think they can teach anything. This is ridiculous."

According to Goodman, the best way to learn is by apprenticeship, by working in a real situation under a master and learning the specifics only when the practical need arises.

When asked how he would run a university if he were the president, Goodman answered, "I would delegate authority rapidly to the student government on everything concerning the student, including their housing, food and private life. I would dismantle myself and give the faculty all academic authority, reducing myself to janitor, fund-raiser and protector from the cops. I would make sure that young people and parents wouldn't believe the hoax that colleges can do something they can't."

Goodman blames secondary schools for much of the inadequacy of American colleges. The child's natural interests, his only real motivation for learning, are stifled by stiff curriculum, he believes. "I don't think university reform is a possibility unless you have a change right up the academic ladder, starting at age four," he said.

Harris

By CHERYL KOHL

Sitting at the feet of James B. Duke, Dave Harris talked of education as a way of life to the concerned and curious yesterday afternoon.

Overflowing from Flowers onto the Quad, the seminar of the Stanford Student Body president involved his reflections and responses on the relationship of education to contemporary University activity.

"Some people would like to stretch life out on a line and break it up into pieces, making education one of those pieces," he

said. "I would rather look at education as a way of life, a view of how one is going to live." In later remarks Harris enlarged on his concept of education.

"We must get over being hung up on education as the function of University only," he said. Universities are very crippling places with specific acquired forms. One such form is the idea that students are not worth as much as the rest of the people there, that the students' role is secondary.

"University policy must be responsible to the people who have to live with it. The idea that students are transient and therefore should have no right to decide how they are to live is wrong." The only justifiable functions of administration Harris felt, are to run the buses and to collect the garbage.

To change the administration, Harris felt students must exercise their one power to refuse to accept decisions. He gave an example of such refusal in the organization of rent-strikes at Stanford in protest of housing conditions.

Muscatine

Dr. Charles Muscatine labeled college faculties, not their much maligned administrations, as the villain in holding up academic reform in yesterday's seminar.

Muscatine related the "four months of protest" at Berkeley and his work there to student-faculty-administration relations at the university.

"The administration," he said, "has taken too much of the rap. He cited Berkeley as an example. 'Certainly,' he said, 'the stupidity of the administration in dealing with certain activist leaders started the Free Speech Movement. But the large number of students participating in it at its height, indicate the cause lay in the cumulative effect of insults at the dean's office, in class, waiting in line.'"

When asked about the University Administration's ignoring students, he alluded to his close relations with President Douglas Knight at Yale. "Knowing the type of leadership you have here," he said, "I suggest

you go in and talk with him (Knight) face-to-face."

He acknowledged that students should be drawn into more positions of responsibility than they presently are. At Berkeley, he pointed out, elected student leaders now sit in on faculty meetings with a voice and vote.

He did not seem to consider most student solutions to academic problems feasible, however. "Students at most places are better at telling what's wrong, not what to do about it," he felt the faculty should "listen and translate the students' concern into whatever can be done about it."

Williamson

By TUPP BLACKWELL

"In a good university, students ought to be very very important in the formation of the regulations affecting them," Dr. E. H. Williamson stated in his seminar yesterday. A primary point in his conception of a "bill of rights for students" is participation in establishing policy.

Student questions centered on means of achieving greater freedom and responsibility. Dr. Williamson's conception of student rights is that "you've got to earn them by the way you exercise them." As a pragmatist and realist, Dr. Williamson recommended an approach of "sweet reasonableness" in dealing with the power structure. Administrators, he felt, should be addressed as individuals and psychologized carefully to persuade, rather than force them into agreement.

Dr. Williamson's indicated his conception of the essence of a university as a healthy climate of opinion and of his role of dean as encouraging the widest possible discussion has influenced his handling of student movements. If such organizations as the W.E.B. DuBois Club did not exist on the Minnesota campus, he feels he would have to arrange to have them created.

His staff has, on occasion, helped to organize student demonstrations. Dr. Williamson stressed the value of his "benevolent paternalism" in promoting a "healthy climate of clash of opinion."

Frats May Take Faculty Fellows

The Faculty Fellows program, in which a faculty advisor works closely with a particular living group, will be extended to all fraternities who want to join, in addition to the freshmen and independent houses now participating.

The Campus Services Committee of the Student Union will meet with fraternities beginning Friday, November 18, to present a specific description of the program.

A recent study by the same

committee, which originated the project, found evidence that the program was thriving.

According to the study, the independent houses have an extensive program. Many faculty advisors eat lunch regularly with their house members. The advisor of one independent house, the

study pointed out, invites other faculty members to speak at house seminars.

The program in freshmen houses places a great emphasis on the initiative of the faculty advisor, who helped to accustom students to a new environment.

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The Duke Chronicle

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The Gauntlet

The participants in Symposium '66 have issued their challenge to the University. None of the four men are convinced that all is well in the groves of academe. They see the problems in varying degrees of seriousness. In part they are challenging us to recognize that something is wrong and to commit ourselves to doing something about it.

They are telling students to lead their own lives and lead them honorably. We must do the right things for the right reasons. We need to decide where we really belong, whether we are not at the University for the wrong reasons. We need to decide whether our total educational experience is relevant, whether it is directing us toward a life lived in the academic style. Professional students must decide whether their education is helping to make them a true professional rather than a practitioner. We must seek the right reforms for the right reasons — in recognition of the highly personal nature of education and as an affirmation of our right to be taken seriously and our responsibility in our own education.

The faculty must realize that some of the ills of today's universities are their fault. They are challenged to be true professionals in the sense that they will criticize the educational system and actively seek reform.

The challenge to do the right things for the right reasons is also made to Administrators. It has a responsibility to do or say not what society says is best, but what is consistent with its true educational purpose of initiating students into a questioning, realistic, humane life that extends beyond their formal schooling. It has a responsibility not simply to tolerate student individualism and activism, but to encourage individual expression and active participation in the University and larger community.

The gauntlet was thrown down to students the first night when it was noted by one of the speakers that there was reportedly "little hope for you." It remains to be seen whether very many *care* to take it up.

Last Chance

For those who missed the first two days of Symposium or who are still not convinced that there is something wrong with the way they are being educated, tonight is the last chance to have their complacency challenged by four experts.

Letters to the Editor

Nurses Face Real Dilemma

Editor, the Chronicle:

I really can't let your editorial on the Nursing School Christmas dance get by without comment. I think you were trying to say this: Despite the fact that the social committee was unaware of the Hope Valley Country Club's segregation policy when arrangements were made last spring, and despite the fact that there are no Negroes in the Nursing School for this policy to affect, NSGA has a moral obligation — once they have discovered the existence of such a policy — to indicate their objection to it by holding the dance elsewhere, or if that is not possible, by cancelling the dance.

The comment you made, however, was premature, unjust, and obviously the result of emotion rather than thought. It was premature because NSGA has had no opportunity to make a decision on the issue yet, and President Bette Futrell certainly cannot be expected to assume responsibility for the en-

tire nursing school by commenting prior to consideration by NSGA.

It was unjust to say, "The nurses claim they are not aware of the Club's policy until this week . . ." and further to say, "To those who can in good conscience accept that excuse . . ." It is unfair to imply in the word "claim" that the social committee did not make an honest mistake, that they made consciously immoral arrangements which the WSGA incident unexpectedly exposed. The use of the inclusive term "the nurses" falsely indicates some solid agreement among all the nurses and since the social committee was unaware of the Club's policy and since it was discovered so late, NSGA should go ahead with plans for the dance. On the contrary, there are many concerned and thinking nurses with many divergent opinions. Some agree with you. Others feel the responsibility for protest should be left up to the individual in his decision whether or not to attend the dance. Still others feel that since the policy will not affect anyone attending, a decision to have a dance at the Club as

planned would be purely a business transaction and not an endorsement of the Club's policy. And I'm sure there are those who want to go to the dance who are totally indifferent to moral considerations one way or the other.

The word "excuse" is uncalled for in describing the difficulties that must be dealt with in this complex situation. The nurses are confronted with a legitimate dilemma in which there are very real practical as well as moral problems that must be and are being conscientiously considered.

I would expect to find more fairness, tolerance, insight, perspective on the total problem, and intelligent thought in an editorial comment.

Patti Shelton '69
Woman's College

Nurse Decries Editorial Policy

Editor, the Chronicle:

I would sincerely like to commend you upon your courage

and non-conformity in defying one of the most ridiculous precepts characteristic of the U. S. A. and of the U. S. courts in particular — that of "innocent-until-proven-guilty" — in last week's editorial about the Hanes' dance at Hope Valley. As a sophomore member in Hanes, I had heard nothing, either officially or unofficially, about any racial stipulations connected with this dance. I wish to thank you for informing us of this situation for future reference, crude though your tactics may have been. You obviously have all the delicacy and tact of a charging bull elephant. I cannot help but wonder why Hanes was singled out to be made an example of since we are not the first, nor will we be the last, Duke group to use the Hope Valley facilities. Perhaps you will at least have the guts to print this letter, or is the accused not allowed to present evidence in his behalf any more?

Ann Rogers

P.S.: Which Hanes girl shot you down? She must have 'done a really good job!

Washington Commentary

'Election Day'—1966

T. S. Eliot once observed that the great preponderance of history reflects man's passion for "unrealism," but that of all the peoples, Americans were the most unrealistic of all. Today's election and the disappointing, disjointed campaign which has preceded it seem to bear him out — if we can accept the stand that realism is the quality of looking behind the superficial or the convenient, of searching beyond the tired strains of the present, of facing up to the terrifying problems facing contemporary man.

The current mediocrity of politics is reflected in many quarters and not least of these is the impact it has on today's college generation. Last week at the quad flicks the movie was preceded by a news film showing the President and the First Lady beginning their Asian tour. The entire audience erupted with a collection of boos, hisses, and sarcastic laughter. One doesn't have to have much imagination to recognize the youthful disillusionment that exists towards the present Administration, towards the present politics.

After all, a frustrating and unpopular war is murdering hundreds of men in our age group each month and now it appears that we are really engaging in a "holding" action until we can figure out a smooth way to get out. The fact that we're "holding" with human lives — with the blood and promise of other young Americans doesn't seem to be terribly important to the Administration, but it is important to us. Especially

since tomorrow it may be our lives wasted for an unclear cause and for an unsure Administration. And domestically, the Administration chants the "liberal" chorus of social progress and civil rights — yet all seems to be connected, in varying degrees, to the political advantage that this chant will bring. So money and programs and bureaucracies strangely seem to be more important than the souls to be saved or the minds to be restored or the hope to be instilled.

And yet, the minority party, rather than addressing these considerations, jumps into the same bog and hides from the same issues. They cry that some official in Shantytown has mis-spent his poverty program budget when that's not the point at all. They blindly support, with rare exception, an Asian policy that just might be the most hypocritical of modern times. They fly Richard Nixon around — and who reflects yesterday as perfectly as he?

As Tom Wicker has observed, this is the year when no great or memorable speech has been given on anything, no issue was clarified, no questions were asked. Election Day 1966 will prove nothing because the politicians asked nothing and said little more. And this mediocrity is unrealistic — because the problems are still there and someone, sometime, is going to have to pay the price of our present unwillingness to tackle them.

The Main Point

Who's Exploitative?

Yes, Mr. Boyte, there are "evident, objective inequalities" in today's mixed economic system (do not call it a capitalistic system). As long as the system maintains a vestige of capitalism, there will remain inequalities. Which means that those who produce and create will have more money than those who do not produce and who do not create, or even than those who create to extend of a more limited ability. If Capitalism is to be defended at all, it must be defended because it does this.

If the present trend of gran-

diose welfare schemes is continued for much longer, then your desired goal will be achieved: we will have equality; the equality of cave men. After you have squeezed the producers dry, after the transition from a capitalistic economy to a mixed economy, you will have what you have worked to create: no economy. You will award inability as long as there are things for you to steal. You can make a living as thievery as long as trading is carried on. But, you Robin Hood, what will happen when there are no more persons of wealth and capital?

"Dog eat dog" does not apply to capitalism. But it does apply to societies of thieves and looters, where wealth is not created but is stolen. What kind of "human relationships" will we have then, Harry? Will they be "exploitative?"

I ask you, what does profit signify in a free society? Of course there can be no profit except from business investments, but what does money (while there is any left) signify in a looting economy? Who should have Hank Reardon's money? Hank Reardon or Orren Boyle?

Carlyle the Gargoyle

"MUCH MADNESS IS DIVINEST SENSE
TO A DISCERNING EYE;
MUCH SENSE THE STARKEST
TIS THE MAJORITY MADNESS.
IN THIS, AS ALL, PREVAILS
ASSENT, AND YOU ARE SAME
DEMUR, - YOU'RE STRAIGHTAWAY
DANGEROUS
AND HANDLED WITH A CHAIN."
- EMILY DICKINSON



Symposium '66—'Concepts Of A

Following are excerpts from the speeches Sunday evening, the first session of Symposium '66, "Concepts of a University." University President Douglas Knight delivered the keynote address.

Each of the four Symposium participants delivered introductory remarks.

DOUGLAS KNIGHT: . . . I'd like to speak not as the president of Duke, but as the Vice Chancellor of Newcastle College . . . I should like to talk with you about American universities and their meaning as someone who is responsible in another tradition than your own. Someone in that tradition would see the many burdens you face today, the many responsibilities you have laid on you, the unique promise your universities have and also the dilemmas they face . . .

Some of you may think that the responsibility of being properly active is denied to you as students. Some of the rest of you may assume that it is reserved too exclusively for students . . .

I don't believe as I look at individuals in today's university world that we can understand either that world or individuals in it without recognizing the forces that make for unrest in all of us . . .

Look at this simple and yet almost incredible duality that exists in the world each one of us inhabits, a world that has at one level at least in advanced society more in the way of privilege, more in the way of material of sorts, more in the way of opportunity, than any one of us could have imagined even 50 years ago. At the same time, more in the way of threats, more in the way of burdens, more in the way of sudden violence . . . We must not only identify this as part of the total world we live in but as part of the particular world of the university which if it was ever removed in the past from the most daily crisis and the most disturbing problems of our time, our culture, is removed from them no longer . . .

The university also has its continuing inescapable obligation to certain ideas which endure and persist, to certain types of intellectual exploration which endure and persist, to certain attitudes toward human beings which endure and persist . . . Our common activism in the university world, in the larger world, has along with its virtues, certain fascinating limits which are fascinating . . . because . . . Americans express the difficulties of our present position in the university world through a positive passion for new organization, new structures . . .

You have problems in your conversation around the country, because really American universities are astonishing universities . . . They're not all alike; nor should they be all alike, nor will they be all alike. They have certain things in common; they will have many things not in common and they would fail if those things were ever forced into some assumed, easy community. You have major problems, either of size or complexity . . . Size is not a question of numbers alone, but of diversity of purpose, diversity of function . . .

How do you protect the many obligations you have? You must see at the same time in yourselves not only this range of responsibilities but astonishing resources to meet them,

Photos—Steve Conaway

resources which you have an obligation in this country to use wisely, thoughtfully, humanely . . .

Now the very fact that you have, by the standards of the rest of the world, great resources to work with means that some among you feel that you are mere businesses, rather than centers of academic venture . . . Any American university of this size is obviously in one sense a financial venture . . . You are not businesses in any pejorative way at all . . . you are a deeply concerned institution, deeply concerned about your own future, deeply concerned about your students, about your obligations to faculty members, even about your



Goodman

obligation as deans and president . . .

I should like to remind you, if I may, of one or two other things that constitute particular pressures on the American university community . . . they are central ones to you because . . . you have the position except in two or three fields, of absolute academic leadership in the world today.

You have begun to relate to one another in a significant way the most different fields. You have begun to break down the traditional lines of knowledge . . . The problems to which all of us are addressing ourselves are not subject to wise understanding, unless we do exist as an intellectual community, not as disparate subjects . . . and really the social world, even in a time of radical change. You will have to learn something about this precarious balance or you will not be honest with yourselves . . .

As we look at your country . . . we feel that the real issue is the kind of society you yourselves want to help create, and the place that all of us in the intellectual community will have in that society . . . We understand that we can place an individual in a university and a university in a society only if we have some coherent vision of what we want the society to accomplish . . .

I would have to say that neither the far left nor far right will do . . . The reason is simply that neither honestly believes in the freedom of responsible dissent. It believes in its privilege to dissent, but it does not believe in dissent for those who are in disagreement with its dogmatic position . . .

Universities are devoted to something else; to the cause of freedom not as an innate privilege, not as something built into the genetic code, but as something we've groped our way towards, for several thousand years . . . It's something we exist to defend, and we can only defend it if we understand it and defend the right of others to disagree with us . . .

I'm suggesting to you that is difficult and has always been difficult

to separate the responsible freedom of the university from the basic political, social, religious definitions which any society has of itself. Amid the crisis of the American University, is really . . . the deep self-searching on the part of all major societies . . .

In that search and that definition I wish you every success. I wish I were wise enough to tell you how it could be done, but I am just wise enough to know that ultimately it is going to be done by each one of us existing in some genuine good will with his fellows . . .

PAUL GOODMAN: . . . When we ask about the concept of a university, the word concept has to be taken in two ways. On the one hand, you have the ideal . . . and then you have to talk about the actuality, where we are and what we're doing . . .

Now I'm no friend of the present school expansion, I think it's a lot of nonsense. I think that a university . . . is really a community of professionals . . . The notion that the great majority of bright kids ought to be in any such place seems to me simply a dilution. And except as a means of processing, of weeding out . . . this is not the best way to educate the great majority . . . Universities are in trouble . . . because we are using an institution which fitted a small percentage of the population and trying to make it fit a large percentage . . . We put the research in the university for no reason whatever . . . This is a hangover from the German university of the end of the 19th century . . .

Likewise, we require academic licenses for all kinds of false professions which aren't professions in any classical sense: like social workers . . . Academic degrees . . . are entirely irrelevant . . . The honorable concept therefore of a university on the part of administrators and chairmen of departments would be to go to the American people and say you've sold yourself on a delusion. This is not the way to educate the young. This is not the way to man most of the vocations of society. We are not competent to do it. We are wasting the kids' time. And the way to get rid of complexity and size . . . is to cut down on the size . . . by letting the smaller size fall into its natural parts and getting rid of the administration . . .

We have a situation unique in history that there are hundreds of communities of from five to twenty-five thousand young people gathered together . . . in this isolation and segregation together of vast numbers of bright young people . . . the academic art is purely incidental . . . About 70% of the students are simply trapped sheep. They are there because they haven't got anything else to do but go to school, they need to get a degree because there's no other way to get a job . . . there are no openings in the world for them at their age . . . and then a good many want to avoid the draft.

The only group we can put any hope in are the other group . . . which are either the radical kids or those with real professional interests . . . The radical kids have a good spirit . . . but don't know how to find a program for the reconstruction of society, which is the real problem, and the professional kids who know something have to be radicalized . . . Then most of these big universities will be cut down to size and the housing will be used as slum housing . . .

This is my concept of the actual university at present . . . Think,

however vaguely of what a good society would be, rather than this society. Then think, "What do I need to know in order to help make that society, to construct it?" And then demand of the people here who are learned . . . to teach you that . . .

E. G. WILLIAMSON: . . . I hold firmly to a teleological concept of the university. We talk about growth-producing experiences . . . Mastery of knowledge is virtuous, in and of itself, particularly in an academic community. Second, knowledge is also, that is to learn to know, is one of the important means of becoming one's whole potentiality, through striving to understand yourself and your cosmos. Thirdly, for us academic people, thoughtfulness as a type of living is one of the highest virtues: to avoid sloganizing, to learn to hypothesize, but to subject our hypotheses to rigorous and empirical testing. Fourthly, the collegiate years which are so crucially placed as an individual seeks to mature from dependency to one of rough independence, the collegiate years should aid students to come alive in their full potentiality . . . Finally, the quest for the good life as the ancient Greeks termed it, is the essence of the lifelong collegiate style of living.

CHARLES MUSCATINE: . . . The university is too many things and does too many things, some badly, some well, for us ever perhaps to decide what it is or what it will be with any degree of neatness or security . . .

I must ask myself (in order to ask the question), which of the many things that the university does, are essential, which make it a university and not something else. I come up with an irreducible style. What you can call a university is a group of people of various ages and conditions who have in common as they approach experience three basic characteristics: questioningly, realistically, humanely . . . By realistically I mean that the university sets itself against illusion and deceit and self-delusion . . . Actually continuing to



Harris

apply realistic insight to humane ends is our only hope for survival.

If the existence of the university is a style of behavior, a stance toward the profession . . . it is made or destroyed by individuals . . .

I have some faith in the people who care . . . Our society is always producing a few people who care, and may even now be creating a chance through the proliferation of education, for all members to try out the role of a person who cares for a few years at an impressionable point of life.

Creating and perpetuating a uni-

versity is a matter of perpetuating a certain set of doing things that beguile a moral force. Practical ethics may be a help in the ethos by a kind of pump effect. You arrange behavior as a certain kind of per maybe you begin to be person.

But how can a univer attain to that magical which it has brought enough people which fit sity ethos . . . that I stand . . . Nor is it very change the ethos of a place goes wrong, when it becomes verity in the old sense b sense, when it becomes institute, or an employ or a church or a comfort sion camp . . .

DAVE HARRIS: I don't have a concept of a univer however, have a conception. Now it's an open der one can connect ed university. If one is to unication at all, one can that it takes place in (that education is the pr namic between people and understanding their It has nothing to do with knowledge. Education has to do with understanding is something that relates as opposed to one's ma one's society. Beginning vumption, I see the only sence a university can centered around the stud that are trying to learn. this, one can talk about learns to understand . . .

If understanding is to place it is going to take cause people are not im ple have some connectic things they are doing, al lives they are leading an given the right to lead as they see fit . . . I s the primary condition th in a place that talks abou is the fundamental ass community that those w munity have the basic ri their own lives, and the make decisions about the Responsible is a term w to decide what people will about. You'll find as a the deans are willing to your life, and between the decide how you're going to

There's a basic herd varieties have got to g they're going to talk abou and that is that universi as they see themselves where the right kind of to learn the right kind c to equip them for a so expects the same resp they'll always be what th which is not educational but basic instruments of s trination . . .

I also hear terms of sity like the obligation of sity to all parts of society to a university like Duk understand the university entity won't recognize th the people of the labor l gage in collective barg then I wonder where is sibility to the rest of soci

And then one can te manity in the universi ing class ranks, grades a ing those to a selectiv tem whose only purpose

A University: Sunday & Monday

nator of creating and certain ethics: a way that begins to acquire Practical arrangements in the formation of end of pump-priming of kind behavior as if you kind of person and then gin to be that kind of

n a university actually magical moment in s brought into itself which fit the univer- is it very clear how to s of a place when it then it becomes a uni- old sense but not in my t becomes a research in employment agency r a comfortable deten-

S: I don't know that I t of a university, I do, a concept of educa- an open debate wheth- onnect education and ne is to understand ed- one can basically say place in one's mind: is the process of dyn- n people taking hold ding their own mind. to do with training or ucation has something understanding. Education that relates to oneself one's many roles in Beginning with this as- e the only meaningful ty can take place is d the student: peopl- to learn. In light of alk about how one rding . . . iding is going to take ing to take place be- are not impotent. Peo- e connection with the e doing, and with the eading and should be to lead those lives t . . . I should think ondition that should be, talks about education ntal assumption of t those within the com- e basic right to lead s, and their right to s about their lives. . . a term which is used e people will talk to you find as a student that willing to talk about between the two of you e're going to live it.

Basic hurdle that uni- got to get over if to talk about education at universities as long themselves as places r kind of activity is ight kind of responses r for a society which ame responses, then e what they are now, educational institutions uments of social indoc-

terms of the univer- blication of the univer- s of society . . . I come y like Duke, where I university as a social recognize the right of the labor force to en- ctive bargaining and where is the respon- sibility of society. e can talk about hu- niversity . . . collect- s, grades and forward- selective service sys- ty purpose is destruc-

tion of humanity . . .

The universities have defined themselves as social institutions. Those social institutions have certain roles to preserve in our society. If that role is in the mainstream of that society as the accepted place for educating youth . . . then expect those universities as entities to offer criticisms of that society is perhaps illegitimate . . .

When the university gets to the point where it will allow the people within the university to lead their own lives and deal with the kind of subjects that are in the university on their own . . . then it is talking about education.



Muscatine

Dr. E. G. Williamson and Dr. Paul Goodman delivered the major addresses last night at the second session of Symposium '66.

E. G. WILLIAMSON: I'm one of those individuals who is lucky enough to enjoy his work. I exalt in my job, and I go to my office happy in anticipation of my relation with students. Perhaps the SDS'er, who represent a very interesting irritant in the body politic because of what they are facing, and I don't agree with them at all as to their solutions, are trying to face some of the great unsolved problems of the twentieth century urban culture. Particularly the grave danger that the individual will be debased by that culture. I am more concerned with the large number of students who couldn't care less about twentieth century problems. These are the ones that bother me, and I've been trying for all my professional life to find ways to stick pins in them and making them come alive, and I have not seen this. And I've added this to my list of things that I'm not going to solve before I retire.

Now as a backdrop to my remarks to the role of the students in the university, let me remind you that historically we have gone through a number of periods of devaluing the mission of the college. If you go back and reread the histories of colonial colleges, you find that many of them were chartered to regiment students as to behavior, and piety. . . And this was a pattern and it is still sometimes the pattern and the vestiges of regimentation is increasingly irritating to the modern student, and rightly so. We should have gotten rid of these things long ago, but it is not easy to get rid of tradition and history. . . It's an unsolved problem how to keep openness, without being dogmatic, to new evidence and formulate provisional answers subject to reexamination continuously. This is really a great problem: how to avoid rigidity. . .

I want to talk about twelve roles

of students. I've already mentioned the first one: that of being molded according to certain standards established by the faculty and the surrounding culture. . .

The second role of students . . . is that research is one of the best ways we know how to discover truth. To discover the new, to formulate the questions that are to be answered. . . The dedicated person is one who is constantly reexamining the great questions of life.

The third role of students is more traditional. They are the recipients of instruction. This is the old concept of the transmission of knowledge, . . . which is still relevant as long as the knowledge is not what Whitehead calls 'inert knowledge.'

The fourth role, that I mentioned last night, education, is one of the best ways we know of facilitating maturity of thought and action. . . To the intellectual maturity we've added social and emotional maturity as objectives of education.

My fifth role is not stuffing yourself with inert knowledge, but it is making thoughtfulness the academic style of living. You hope that students will so enjoy thoughtfulness as a style, that they will want to continue to learn throughout their lives . . .

My sixth role of students has come alive recently. William James coined the phrase 'the moral equivalent of war' and searched diligently for idealistic causes to substitute for the kind of patriotism which has caused people to murder each other. And it is wonderful to see the response of this generation in so many ways. This is the mission of learning compassion for others and I think it is a mark of an educated person. . .

The seventh role of students in a university is learning the academic style of controversy about the great unsolved problems of life. Controversy is the conflict of ideas, not the debasing of those with whom you disagree. . .

The eighth role of the students is even harder to learn: how to live with unsolved problems. . .

My ninth role of students is . . . the kind that puts blinders on people. Parochialism and provincialism is the curse of human being. We must always keep nudging students so that they rise out of their provincial backrooms. . .

My tenth role of students is Jefferson's concept of the obligation of the educated person to fulfill his obligation to his society. . .

My eleventh point is going to jar. I'm afraid some students concentrate on the role of cosmic triviality. . . Apparently sex and alcohol are considered by many students to be inalienable rights. At the time of the Harvard expose, one student was quoted as saying that sex was a private matter. How silly can you be! I think we need constantly to be aware of Jacksonian concepts of democracy as the equality of all men. . . Surely there's a hierarchy of values in our culture.

Let me end with my twelfth point. It's puzzling to many students today, as they struggle with the paradox of freedom within restraint. For many students the only tenable condition is freedom from all restraints. I say to them, 'your concept of heaven is a dean-less campus.' But actually if you read deeply and converse intelligently freedom from restraint is not freedom at all; it is license and anarchy. And it's a great learning that I cherish for all my students that they learn to balance internal with external restraints, so they are will-

ing to pay for the loss of certain freedoms for the great advantages they receive for being members of the human race.

PAUL GOODMAN:

I'm not sure I'm happy about the topic assigned me tonight: the individual in the university. The word individual, the concept of the individual, it seems to me is a kind of social pathology. I doubt very much the person who is an individual would ever regard himself as an individual. . . One has one's individuality, not by feeling like an individual, but by losing oneself into some objective enterprise. . . Now that can be some vocation, some profession, some sexual activity, community, family, all of the things which constitute the action in the world. . .

Then the problem is what individuality means in the academic setting. Now for most people. . . the academic environment—and I mean by that the most familiar thing; a place where there are courses, books, specialist people called teachers, generally isolated in geographical area, in other words a set of abstractions from the real world—doesn't seem to me the best environment for most people to realize themselves, to attain their individuality, or in fact to learn anything.

Last night Professor Muscatine gave us three qualities which he attributed to the academic style. I think to be questioning, realistic, and being humane about people is very good. I doubt whether the academic environment one would think of as being realistic. When we say the question is academic, we mean precisely that, that it is not for real. By the time a subject becomes academic, that means it has been abstracted from the real. . . To be concerned for people is hardly the trait one would expect to find best conveyed in an academic environment. . . I have the feeling that the academic community isn't even the best place for questioning, because it's embarrassing to the Academy to have people involved in, you know, labor prob-



Williamson

lems, peace problems and, in fact, the questioning attitude in conflict with sexual problems.

Now, with regard to the professions, however, the academic environment, the place you learn by courses, books and professors, is pretty good. Traditionally, this is the way to get into certain professions. . . In all such cases' however, the learning must be intrinsic. . . If this intrinsic motivation on the part of the student is absent from learning you will never get a professional in the sense that I want to discuss a professional. What is a profession? A real profes-

sional . . . is autonomous and sets the rules for his practice. Now he has an ethical concern, often embodied in a code of ethics. He has an ethical obligation with his client, with whom he has a one to one relationship, a personal relationship anyway, though it need not be one to one, it can be a community relationship. He can have an ethical obligation to the community, or to his client, which he alone is responsible for. And he is answerable only to his peers. . .

But in the U. S. this concept has quite vanished, except in medicine and a little bit in law. What we have instead of professionals are professional personnel. People who work for the corporation, who are not directly responsible to the client, but are carrying out the goals of the organization. So working in that setup it becomes fairly difficult for the professional to come on like a professional.

Now my view of the university, as I say, is that it's really a community of professionals. . . In any case a part of the characteristics of these people who have a personal and ethical responsibility is that they have a human well-roundedness, and the way to get that, and the only way we know, is by humane communication, you know, with other people who know something, other kinds of things from what you know.

Therefore, the community of professionals, as the medieval community of scholars. . . is probably the best thing for that kind of training. This is what tends to distinguish a professional university, a university from a trade school. Another distinction is that the trade school teaches you how to do it, the know-how whereas the university, being a community, a humane community of this sort, tends to elevate its teachers so that they're giving you a more noble apprenticeship. The teaching is entirely apprenticeship, it's how to introduce you into their professions.

(Goodman here gives several examples of the responsibility of professionals "to come on like professionals, instead of professional personnel," to be critical of what they are supposed to do, rather than just doing it.)

The whole quality of life would change if the humanist were coming on really like the humanists. . . This is what I mean by finding oneself as an individual in a profession when you're acting in this way. The alternative to that is being professional personnel in which you play a role. . . In that case you'll never be an individual. You're a role player. Just the way college presidents all have a certain hat, they all use a certain kind of double talk. There is no such function in life as being a college president, therefore, it is only a role. But there is such a thing as being a role playing engineer or a real engineer. In a regimented kind of role-playing setup as we have in our society . . . we suddenly find that earnest people begin to seem like "individuals." They're eccentric, they're rebellious that is if the structure of a society and its professions become extrinsic, inauthentic, then the man who tries to be authentic and feels he has an intrinsic vocation looks like a nut.

Never the less I would urge the professors at Duke, or any other school, to at least test the limits a little more, because they could push their earnestness and their authenticity a lot further than they do without the roof falling down. I would urge the students to urge their professors to be a little more manly.



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The PRESS BOX



By DICK MILLER

The victory with which Duke's football team left Annapolis last Saturday was an impressive thing.

Playing in the Academy's Navy-Marine Corps Memorial Stadium, where the Middies had lost only one previous game (ever), the Blue Devils shrugged off the memory of four consecutive defeats, the handicap of having numerous injured personnel, and a 7-0 half-time deficit. The win was produced by a Duke defense that insisted on making the big play and by an offense that refused to believe its quarterback (Larry Davis) was anything but a regular first stringer (which he may be — now).

Sure, we got some breaks, but isn't it about time? We'll take this aspect of the game and chalk it up against the deficit that was accumulated in the Clemson and Maryland losses.

Duke fans can now reasonably expect at least a .500 season in the first year of Tom Harp's regime. Carolina lost again Saturday (27-3, to Clemson) and hasn't scored a touchdown since beating Michigan. Notre Dame didn't lose, of course, but the arithmetic doesn't require us to beat them for an even record. And such a record would be no small achievement for a new man wrestling with the problems left from Bill Murray's uninspired last two seasons.

The immediate prospects are therefore good for a respectable closing to Duke's '66 grid campaign. Looking further ahead, though, and with the idea of more than big-time football "respectability" in mind, this column sees real trouble. Get the big perspective for a moment:

In 1960 the Blue Devils beat Arkansas in the Cotton Bowl, compiled an 8-3 season mark and last beat Georgia Tech. Sixty-one brought a 7-3 won-lost record and sixty-two an 8-2 mark.

In 1963 began the gridiron frustration that extends into the current campaign. The season records in that period have been, successively, 5-4-1, 4-5-1, and 6-4. With this fall's results to date added, the cumulative won-lost-tied mark becomes 19-17-2.

Even more significant is the remarkably similar manner in which the '63-'65 seasons progressed. In each case, Duke reached midseason with four wins and a loss or a tie, and then collapsed into repeated defeats. This year "midseason" came early.

Consider also the similar character of the Blue Devils' four consecutive losses of the current campaign. Against Maryland the Devils took an early 12-0 lead and then succumbed 21-19 under a Terp counterattack. In the Clemson game it was a very late score by the Tigers that stole the victory from Harp's boys.

Back home against State, after injuries had begun to aggravate severely Duke's serious depth problem, the Wolfpack was held at bay for three periods before a fourth-quarter avalanche buried the Big Blue under the rubble of another defeat. Then, for Homecoming, we got off to an auspicious start against Tech, a genuine national powerhouse, and even led the Yellow Jackets in yardage gained at halftime. The second half, however, was a difficult time for Duke fans.

The picture that your writer fits together from all this shows a college that asks its football team to compete academically in one league while requiring it to compete athletically in another quite different one. Exactly how well would you expect one of the Ivies to fare against Georgia Tech?

No excuses for Duke's gridiron problems are meant to be offered here, but simply an explanation of football's decline that seems highly credible. It is my view that there is disturbingly convincing evidence to indicate that the Duke Athletic Association can no longer turn out a football team commensurate with the traditional ambitions of its schedule makers.

What I'm saying is that, within the framework of the University's increasing academic demands on its student athletes, it may not be possible not to recruit and to train a football squad which is big enough and skilled enough to compete successfully in the big-time college game.

How else do we explain the fact that football's misfortunes here in the last four seasons

sharpness to late-night preparations for mid-term hourlies. Does anyone believe that Bobby Dodd (or Frank Howard or Ara Parseghian) has to tolerate such harassment to the proper conduct of football?

In a similar vein, it is interesting to speculate on how many other schools with subsidized football programs run practice sessions at night because afternoon practices would conflict with players' labs. Track Coach Al Buehler, a scholarship runner at Maryland in the fifties, reports that at College Park athletes' class schedules are determining on a priority basis so that no such conflicts can exist. First things first at Maryland!

We at Duke, quite reasonably, don't operate in this manner. The unfortunate result of our independence is, though, if my hypothesis explaining our difficulties in football is correct, that we cannot compete successfully against schools that do.

Duke may thus be faced at this time with the agonizing choice of (a) making some academic compromise to accommodate its football ambitions or (b) "de-emphasizing" football, or (c) preparing itself to accept repeated bad to mediocre seasons.

This is, admittedly, a grim prospect. If I am wrong, however, in supposing that the currently low ebb of Duke's football fortunes is explained by an inherent incompatibility of the University's academic aspirations with big-time football, then it is no real danger.

Tom Harp believes I'm wrong; he is certain he can build a power here. I hope he's right. This fall's freshman team is one impressive argument for his case.

The most convincing argument of all, however, is simply the incredible success of one Vic Bubas. It is difficult to theorize any reason why, if Bubas can beat the academic squeeze in basketball, Harp cannot do it in football. And, believe me, Bubas has done it in basketball. Good luck, Tom.

Stenberg

By BRUCE ROBERTS

Friday afternoon at Calloway Gardens, Georgia, Duke's Ed Stenberg added an impressive win to his list of victories. The sophomore harrier outdistanced the best runners in the Southeast to win the NCAA Region Three Meet.

The event, sanctioned by the National Collegiate Athletic Association, is held annually for the purpose of qualifying teams for competition in a national meet. The entire country is divided into six regions, of which the Southeast is number three.

Represented Friday were teams from Auburn, Tennessee, Florida, Florida State, Vanderbilt, Georgia, Alabama, and William and Mary. Stenberg was the only entry from Duke.

Stenberg took command of the race at about the three-mile mark and led the parade in the remaining two miles of the course. At the finish line he was 150 yards ahead of second-placed Vic Kelley of Auburn. The winning time was 24:49.0.

The Record

	Won	Lost
Football	4	4
Frosh F-ball	1	3
Cross Country	5	4
Frosh X-Country	6	2
Rugby	3	0
Soccer	4	3

Football Movie

A movie of Duke's Navy victory will be shown in the auditorium of the Biological Sciences Building tomorrow at 7:30 p.m. Narration will be by a member of the coaching staff.



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Lord Halewyn Reading Not Fully Satisfying

By TOM ATTERIDGE

LORD HALEWYN, by Michel de Ghelderode. A dramatic reading by 4823 D. S., directed by Aden Field. With Molly Steitz '67, Richard Meisner '70, Phil Shore '69, Sally Berg '70, Steve Tice '67, Jay Rock '68, Larry Kelly and Connie Kelly. At the Dividing Line last Thursday night.

The reading of Ghelderode's *Lord Halewyn* last Thursday night at the Dividing Line was not an entirely satisfying experience. The play itself is bizarre, intense, and strangely moving. The reading, conveying the first of these qualities and rising often to the right level of unnatural emotional intensity, failed to involve the auditors in a meaningful event. It was not even a wholly comprehensible one.

Quite naturally so. The play is demanding, the translation less than ideal, the performers relatively inexperienced and newly organized. Yet there was much to praise in the performance. Richard Meisner as Halewyn and Molly Steitz as Purnelende gave sound and convincing portrayals. Meisner was the only member of the cast who appeared absolutely natural in his role and was nearly perfect in his first scene. Though possibly less successful in her interpretation, Miss Steitz sensitively managed a more demanding role. Halewyn is merely possessed; Purnelende is sixteen, savage and feminine, possessed and entranced, at once.

Most of the other roles were well - handled, and only one was absolutely mismanaged. Phil Shore read two fairly important parts with skill. He seemed a little uncomfortable, however, with his dual personality. Connie Kelly, apparently less bothered by her double role, confused practically everyone else with two adjacent speeches in different roles. Her characterization of Barbara, lady - in - waiting to Purnelende, was sensible and consistent but perhaps too shrewish. Likewise saddled with two roles, Jay Rock seemed somewhat hesitant in each.

With such a small cast some actors will have to read two parts, but Larry Kelly should never have read the Duke of Ostrelande and another part besides. The Duke, a strong - though old - lion, may be the most important character in the play. Certainly the way he handles the final scene is crucial. In Kelly's hands the Duke was a sequence of independent, uncertain speeches.

Yet these individual weaknesses are minor and should not have produced something relatively empty and insignificant. The major error lies, I believe, in the director's conception of his play. Aden Field, though not a miracle worker, is a highly sensitive and skilled player and director. Thursday night proved that, if any doubts remained. But, visualizing the characters and events of *Lord Halewyn* as essentially real, he failed to develop the full potential of the play's spirit and power.

Many things lead me to a different understanding of the nature of this play. The two main characters, as I have already noted, are possessed - by what is not entirely clear. If the others are not also possessed to some degree, they are still forced to live at the mercy of Halewyn's hellish passions in a hostile and sterile world.

Purnelende is driven by insatiable lust - hers or Halewyn's - but she seems to have her real existence on another level. What we see is only a dream she is having. Others, too, sleep and dream, or live on the verge of sleep. The guard must blow his horn lest he fall asleep on duty (though in this land "no men close their eyes except in death"); Halewyn's companions sleep while they wait for his return.

And mingled with these unreal aspects is a strong element of ritual. Speech rises into incantation; characters assume the various roles in a religious ceremony. The challenge on the ramparts, repeated more than six times, is only the most obvious of several repetitious, highly stylized speeches and dialogues. Some actions suggest ritual; some acts are ritual.

In any case, a realistic reading of the play distorts certain important intangible elements. The characters, however conceived, are remote and unreal. As people they cannot move us; as figures in a rite they may.

Tom Atteridge is a doctoral candidate in the Department of English.

SPECTRUM

Gambling To Hit Campus

Gambling will take place on the University campus Friday night, and - it's all legal.

The occasion is the annual Las Vegas night presented under the auspices of the Student Union Special Activities Committee. It will be held in the Ark on East Campus, and the dice starts rolling at 7:30 p.m.

There is no admission fee. Prospective Gamblers must shell out the amount of money they wish to spend for a correspon-

ding supply of paper gambling money.

An added feature to this year's casino activities is a new band, the Horde, which will supply dancing sounds for those couples who are either tired or "wiped out".

Among the vices permitted at Las Vegas night are poker, blackjack, bridge and different crap games. Private tables will be furnished for those who want to play their own specialties. The winners will get free tickets to various Student Union functions and "hot spots" in Durham.

Campus Calendar

TUESDAY

7 p.m. The Engineering Student Council will meet in the Engineering Auditorium. The public is invited. Cost and tie.

WEDNESDAY

7 p.m. The Duplicate Bridge Club will hold a full master point game in the Green Room of the East Duke Building. All interested bridge players are invited.

7 p.m. The Experimental College Committee will meet in 204 Flow-ers.

THURSDAY

4:45 p.m. Dr. John F. Oates, assistant professor of ancient history at Yale will speak on "Alexander the Great: the Historical Tradition," in room 130 of the Psychology Building.

7 p.m. Tryouts will be held for the production of the Family Reunion at the Episcopal Center. Dr. Jennings is director. All interested are invited.

Duke Radio Log

The schedule for WDBS, the Duke Broadcasting System, 560 AM is:

SUNDAY
SYMPOSIUM '66, "CONCEPTS OF A UNIVERSITY" 7:30-9 p.m.
Formal Program, including introductory remarks by all four participants and Dr. Knight's Key-note Address, live from Page.

FOLKFEET with GERRET WARNER 9:00-12 a.m.
THE LATE SHOW (POPULAR MUSIC) 12:00-2 a.m.

MONDAY
SYMPOSIUM '66, MAJOR ADDRESSES BY DR. GOODMAN AND WILLIAMSON 8:00-10 p.m.
Continuing live coverage of "Concepts of a University."
THE LATE SHOW (POPULAR AND FOLK MUSIC) 10:00-1 a.m.

TUESDAY
SYMPOSIUM '66, ADDRESSES BY DR. MUSCATINE, MR. HARRIS 8:00-10 p.m.
Conclusion of "Concepts of a University," live from Page.
THE LATE SHOW (UP! ELECTION RESULTS; POPULAR, FOLK MUSIC) 10:00-1 a.m.

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