



YOUTHFUL DEMONSTRATORS supporting striking sanitation workers were joined last Saturday by Southwestern students in a youth rally and march through downtown Memphis.

They are picketing certain stores in protest to Mayor Loeb's refusal to give the workers union recognition.

Sanitation Strike Picks Up Campus

By Bill Casey
A large group of students met last night in the Sou'wester office to organize support for the large-scale anti-segregation drive that has grown out of the Memphis sanitation strike.

According to Susie Thornton, participation in the daily protest marches downtown was scheduled in shifts, so that as many students as possible could have time and transportation available.

"Many students have been taking part in the marches, but most of it was spontaneous. This effort means a great deal to the Negro community in Memphis, and it's got to succeed. This means more, and better organized, support," said Miss Thornton.

"Racial discrimination is a national problem; regional 'barriers' just don't count. Many students are ignoring the strike completely when they should be forming some sort of opinion. We don't care what this opinion is, as long as it comes from a genuine concern with the problems brought out by the demonstrations."

Dr. Carl Walters, Assistant Professor of Religion, echoed Miss Thornton's attitude, saying, "Each one who is a responsible citizen should obtain as many facts as he can, and even within the complexities of the situation, try to make a responsible decision on the basis of what he can do, and must do."

Speakers Sought
Dr. Walters, along with Dr. Darrel Doughty of the Religion Department and Dr. Charles Warren of the Biology Department, has been active in the protest. Part of their efforts this week were directed toward getting one of the Negro leaders to speak on campus today.

This is the fourth week of the strike, the sanitation workers are still holding out, the city is continuing to pick up garbage with skeleton crews, and no solution appears in sight at this time.

The strikers, members of the American Federation of State, County and Municipal Employees, are demanding recognition of their union, coupled with a payroll dues check-off. Mayor Henry Loeb and the City Council have declared that this is impossible.

Dues' Importance Noted
Dr. Walters explained the significance of union recognition and the dues check-off. "These men need articulate spokesmen. The union provides them. The dues check-off, which simply means

that dues, along with taxes and social security, are deducted before paychecks are issued, assures the continued existence of the union."

The primary concern of those involved with the strike is making sure that it does not end until these demands are met; economic assistance is of great importance, and a drive has been started on campus for food, clothing and money.

In addition, the strike leaders are urging a boycott of all downtown stores, and businesses connected with members of the City Council. The Loeb chain of laundries and restaurants, owned by the Mayor's brother, is also listed as a target.

The goals of the strike are set forth in a handbill issued to every marcher, and include:

"1. Justice — for the sanitation workers: union recognition, and adequate salary and decent benefits;

"2. An end to police brutality; no more cruel, indiscriminate use of force and brutal tactics on peaceful people;

"3. Fair and honest reporting of all the news and an end to hidden racism in terms of editorial policy, advertising and news.

"4. Fair treatment in employment opportunities, hiring and promotion.

"5. Racial balance in all kinds of jobs, at every level of public and private employment."

Top Soph Hailed

ODK Laurels Nine In Spring Tapping

The Spring Omicron Delta Kappa tapplings highlighted this week's convocations as the national honorary leadership fraternity picked five seniors and three juniors as the Wednesday assembly.

President Don Steele emphasized that all new members are active in areas other than those for which they were tapped. A minimum scholastic average of 2.4 is required for membership.

The Spring initiates and their areas of recognition are: Lorenzo Childress, Memphis, athletics; John Howell, Malden, Mo., student government, social affairs; Jim

49TH YEAR
SOUTHWESTERN AT MEMPHIS, MARCH 8, 1968

The Sou'wester

An All-American College Newspaper
SOUTHWESTERN AT MEMPHIS, MARCH 8, 1968

VOL. 49, NO. 17

Model Africans Moot Globe And Score In UN Assembly

Six Southwestern students have returned from the Midwest Model United Nations (MMUN) in St. Louis, Mo., where, from February 28 to March 2, they grappled with the world's social and diplomatic problems.

Charlie Schiffman, Ken Stanley, Randy Sunday, Sally Sutherland, Rick Thames and Mary Faith Grymes represented the Central African Republic in the Seventh Annual MMUN.

Their performance resulted in their being named the third-best delegation out of the 103 participating in the educational experiment.

Next year, according to Stanley, Southwestern will have the chance to represent the country of its choice. The probable choice will be the United Kingdom.

Picked By Interview
Preparation for the MMUN be-

gan in November when the delegation, chosen by interview, initiated study of their country and its policies on the eight basic questions to be discussed in the four General Assembly committees.

Of the three resolutions on these questions accepted for discussion by the MMUN staff, Sunday's resolution on Vietnam and Miss Sutherland's on the Portuguese Territories were passed with amendments by the General Assembly.

The Southwestern delegation was not an originator of any other resolutions passed but played important roles in their formulation and consideration.

Projection Required
A few incidents, such as the Security Council's approach to Vietnam, arose in which delegates were required to project their knowledge into hypothetical situations and decide what their country might do.

In the Security Council debate on China, Nationalist China was denied the right to vote due to parliamentary technicalities and the United States was forced to cast a veto, something that has not occurred as yet in the real UN.

In addition to the debate and discussion, past General Assembly President Abdul R. Pazhwak of Afghanistan and Dr. Zelmo

George, world famous sociologist and 1960 delegate from the U.S. to the United Nations, addressed the model UN beseeching the delegates to familiarize themselves as individuals with other cultures.

"It's hopeless to try to reason

Top Quartet Set Monday

By Mike Hunter
Southwestern's Fine Arts Series reaches for new heights next Monday evening as the universally lauded Guarneri String Quartet performs in Hardie.

The quartet's rise to international prominence has been meteoric, for the ensemble was formed only ten years ago.

Their union into a quartet was encouraged by the Budapest String Quartet. The Hungarian group has long been acknowledged as pre-eminent in the performance of the Beethoven quartets.

Each member of the organization is a celebrated artist in his own right. First violinist Arnold Steinhardt is the winner of two international competitions, and the other musicians have all appeared with major orchestras in Europe and in the United States.

with someone from the East or another unfamiliar culture, unless we first understand what conditions have molded his outlook," mused Miss Grymes.

While the convention demanded serious deliberation, a great deal of hard work and loss of sleep, there were many lighter moments. The Maldives Islands consistently explained their vote in terms of their major trade item, conch shells; Colombia emphasized its coffee.

Beliefs Key Future
"I began to understand the difficulties involved in communicating with others in an attempt to solve common problems," said Thames. "We must give serious personal thought to world problems before we can even begin to suggest answers."

"Our beliefs create the future so we had better be sure of what we want and believe because we're probably going to get it."

Council Hails Fresh Faces And A Rule

"There is a good deal of confusion regarding the relationship between the cafeteria and the Honor System," according to President Harmon Wray. He released the following statement of Honor Council policy on the matter:

"The policy of Saga Food Service is that no student shall eat anything (including others' seconds) for which he himself has not paid, either at the first of the semester if he is a dormitory student or at the cash register if he is a commuting student.

"No student who has paid, either in the board fee or in the line, should give any food (including his seconds) to anyone else.

"In the future the Honor Council will assume that all students have been duly informed of this policy. The Honor Council will uphold this policy and will enforce it."

The Elections Commission has announced the results of student balloting for class representatives to next year's Honor Council.

Elected from the rising Senior Class were John Howell, Jimmy Johnson and Courtland Mobley. Recently elected Council Vice-President Carol Caldwell is the class' fourth representative.

Mark Houston, Charlie Tuggle, Emily Scarbrough and Rosemary Wood were elected from the Class of 1970.

The rising sophomores picked Charlie Durham, Dan Hatzenbuehler, Kitti Johnson and Donna Fisher.

The twelve join incoming president Bill Michaelcheck, elected in campus-wide balloting two weeks ago.

Patton Lifts Board Reins As McGuire Drops Reign

By Judy McDonald
Michael Patton was elected Commissioner of Publications and Publicity at a joint session of the Senate and Executive Council Tuesday night, and Welfare Commissioner Don Steele announced recent action on the coat-and-tie rule.

Patton will serve for the remainder of David McGuire's 1967-68 term. McGuire resigned his office February 27, stating that he did not wish "to serve under a pro-Greek establishment."

McGuire had recommended that Patton succeed him, both as Commissioner and as editor of *Ginger* magazine.

Since taking office in March 1967, McGuire had supervised the construction of the publications darkroom, rewritten the Publications Board Constitution and in-

corporated the *Journal* and *Chronos* into *Ginger* magazine.

Quits For Coat-and-Tie
In other action, Welfare Commissioner Don Steele reported that the faculty subcommittee on student welfare had approved the abolition of the coat-and-tie rule with two additional provisions: "first, that the Student Senate acknowledge both the right and the responsibility of taking corrective action should this freedom of dress be abused; and second, that the faculty reserves the right to take such action should the Student Senate fail to act effectively." Dr. Robert Cooper heads the subcommittee.

The Community Life Committee, chaired by Dr. Fred Neal, passed the proposal Wednesday afternoon. The committee will report its action to the faculty next week.

Dilemma '68 Delivers Yet

Dilemma '68 opened a full throttle on its trip to understanding last weekend when ticket holders roared 3500 strong to the gates of Southwestern from North Carolina, Ohio, Kentucky and the Mid-South.

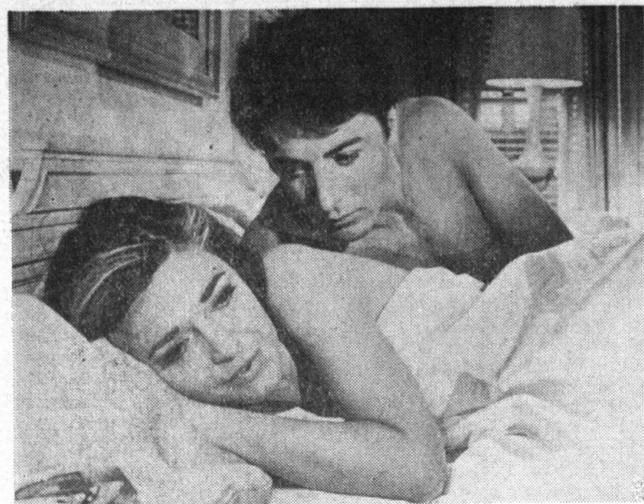
Chairman Betty Beall and Speakers Chairman Judy James agreed that this year's speakers were "diverse, much more balanced."

"There was not just one key-note speaker," Miss Beall pointed out, "but someone for everybody, for students, professors and adults."

The *Sou'wester* interviewed the diverse selection of speakers and reprints the sessions with Malcolm Boyd, Robert Short, Ashley Montagu and Vance Packard on pages three and four.



LYNX LOVELY... Ellen McElduff stands ready to lend moral support during the hoisting of the science center's earnestly misspelled name plate at right. She tabs Overton Park Zoo, located just south of the campus on Parkway Drive (dial 272-9201 for information), as her "favorite place," and religion as her favorite major. The angelically-named lass is a freshman, and Wynne, Ark. is home.



— Photo Courtesy National Screen Service

THE GRADUATE HERO, Benjamin Braddock (Dustin Hoffman), finds himself hopelessly separated from his parent generation. Even this eyeball-to-backbone encounter with Mrs. Robinson (Anne Bancroft) cannot provide him with the best of both worlds, so polarized is the estrangement.



David McGuire

Soapbox Dilemma Digs Gutsy Boyd-of-Paradise

Hey, wow! It was supergroovy-gabfest time again, with Dilemma '68 swinging in here, slogan: Tell It Like It Is. Gee whillikers, a great slogan like that could only have come from the pages of Superhero Comics. And The Eve of Understanding carries dear literary hints of the Eve of St. Agnes or maybe La Bell Dame Sands Mercy.

Peyton Rhodes' number one nemesis has turned into Southwestern's number one showpiece, including Betty Beall and her Suits and Bob Morris and his Mouth. Robert Short came and amazed everyone (who sat through

his lecture twice) by the way he repeated his spiel word-for-word both times the verysameidentical.

Each time the same care less asides and ad lib jokes won roars of approval as careful practice paid off again for Short in a display an Italian tour guide would envy. Next stop: the Koran according to Mary Worth.

Gerald Ford had the crowd in the palm of his hand by referring to Americanism, Mom, Apple Pie, the Constitution, etc. It would have done justice to a Commencement Exercise at Messick High School; it was too much. You can always rely on a politician to Tell It Like It Is.

Sylvia-Tongued Dupers

Everybody really grooved on the Malatchis, who did some great Ian and Sylvia songs almost as well as Ian and Sylvia themselves. And they even did one song which they said they'd created especially for Dilemma, even though Michael Patton said it was an old Gordon Lightfoot song. Not all the people all the time, eh, Mike?

Ashley Montagu was there with his name and his English accent and an honest-to-gosh Address. Boy, did he ever know lots of things, and he'd even been on the Johnny Carson Show, too. But Montagu got shut down by Papp at Alexander's house and only regained his cool by disappearing with four tipsy dowagers at the Rivermont.

Vance Packard showed how well-adjusted and in-the-know he was in an interview, where he said he thought 18-year-olds should persuade their parents to vote us out of Vietnam, or wait until they are 21 to vote. Well shucks, that just about solves all our problems, doesn't it? Of course, the seniors won't have to wait—they can vote already for the peace candidate of their choice: Nixon or Johnson.

Execrable Exegesis

Malcolm Boyd was the most controversial speaker. For one thing, many well-informed students couldn't understand how the Roman Catholic Church could tolerate Father Boyd. This is easy to explain: Boyd is Episcopalian.

Another thing about Boyd was his tremendous fixation on dirty words. Why, that's practically all anybody ever said about Boyd, "why does he have this hangup on dirty words?" Malcolm's shtick was gutter-language, that's quite clear. Dirt was his bag.

Some people thought Boyd was just a showman, because of his language, and his wearing a collar and putting on the big act of being completely honest. Boyd certainly got carried away, insulting The Good Life as we know it from Playboy.

Poohs Padded Pews

He attacked fraternities and sororities, not to mention The Church which we know and love with its padded pews, bazaars, women's circles, Sunday school, and wall-of-sound sermons. Boyd obviously fails to realize that we, as middle-class collegiates, need and deserve these familiar things. We are not ghetto Negroes, we don't need food, counseling, encouragement, or any of that jazz.

Boyd made the Dean feel a little guilty, while G. Davis thought Boyd was 80 per cent phoney. Boy Theologian Carl Walters drank beer with him at Gammon's,

which is almost as chic as Boyd's drinking beer there. Wow.

Boyd: SW Prototype

The whole, wacky, wonderful reaction to Malcolm Boyd was typical of Southwestern: clear-eyed, thoughtful, penetrating. We separated the wheat from the chaff, by golly; no wool was pulled over

our eyes. We fought through the whirling blizzard of Boyd's honey-eyed speech to the inner truth: his hangup on dirty words.

Now that Dilemma's over, and we got our "culture," let's get back to class. In the language of Superhero Comics, that's "where it's really at."

Michael Patton

Avant-Garde Papp Parries Old Guard

Joseph Papp was not getting through to Pristine Beauregarde's parents from Picayune, Mississippi, last weekend at Dilemma '68. Most probably, 20-year-old Pristine didn't soak up a helluva lot of culture either.

You see, Joseph of New Amsterdam came to Ol' Memphis in the style of the type-cast carpetbagger: by the light of the early dawn, clothed in a musty overcoat and carrying his every belonging on his back. Accompanied by a barrage of Brooklynese, firing forth endless erudition interspersed with traces of the Bard's best, Papp flashed napalmically beneath a McCartneyesque mane.

Papp socked it to Pristine's Momma and Daddy via the not-so-subtle Shakespearean mode. Mrs. Beauregarde, a high school English teacher, stood aghast: with a rustle of petticoats and by the perspiration of her brow, she rasped red-faced, "Foh, foh, and land-sakes, Mr. Papp. The dearest Bard is surely crying to the Muses to reckon with your unruly ways. Willy's honor is at stake, as is my own—you compel me to defend my heritage—I must speak out!"

"Please, Madame, I'm proud to retort that I have one foot planted irrevocably in the classical tradition. But if you are indeed compelled as you say, shuffle onward."

Pardoner's Tail

"Yes, well, thank you. I inspire my students with this diatribe and I offer it to you in the hope that

it might clear things up for you. I quote, 'The play's exceptional brevity, along with an abnormal number of broken lines, occasionally abrupt transitions, considerable mislineation, and mangling of metre, points to abridgement.

"For example, the second scene of the play, though perhaps not memorable, provides imperative exposition quite adequately; the irony of Lennox should not be missed, and the fact that his interlocutor is an anonymous Lord, who incidentally spoke that cute, homey little phrase, 'Out, out, damn spot!', is (as ye would say) the goddess of destiny."

"But Madame, I . . ."

"Noble patricians, patrons of my right, / Defend the justice of my cause with arms / And, countrymen, my loving followers, / Plead my successive title with your swords."

"Please, Mr. Beauregarde, I would like to say to your . . ."

"I think this upstart is old Talbot's ghost, / He speaks with such a proud commanding spirit. / For God's sake, let him have him. To keep them here, / They would but stink and putrify the air."

"I beg your pardon!"

Bowler Beauregarde

Joseph Papp is a human dynamo; a vital, creative individual. Possessed of an intense personal interest in those around him, he has acquired the ability to relate to almost anyone. Those who would sterilize, Bowlerize, or otherwise "Christianize" Shakespeare by placing him in the irreproachable sphere of "classical World Literature," do limit his universality, make him unrelatable, and remove him from vital human experience. Tortured in this manner for four hundred years, much of our literary heritage is burdened by the aggregate trappings and forms of the ages.

A Pertinent Perspective

Papp's objective is not to improve upon Shakespeare, but through fresh, creative, and often unconventional approaches to drama, to make the theatre arts intimately meaningful to the modern man.

In an age when the Arts are usually approached as being luxurious additives to a "Great Society" life-style, Papp is the creator, the driving force behind an often frustrating search for an interpretation of life through drama we can trust: a pertinent perspective in which we have faith.

Take heart, Mrs. Beauregarde, Joseph Papp cares enough to help you too.



Staff Photo

BONNIE MALATCHI messages, through her own medium, the spectators at an SRO folk concert — a highlight among highlights as Dilemma produced its third weekend.

Nichols' 'Graduate' Rockets To Head Of Filmdom Class

By Don Dillport

In "The Graduate" Mike Nichols has given us one of the two movies of the year that stand head and shoulders above the rest of the fare ("Bonnie and Clyde" is the other). This picture is pure cinema in form, and a graphic illustration of the potential of the medium.

Director Nichols strides forth to tell us about youth in today's society: not an entirely unheard of aspiration. The originality is in the

results: they are good.

"The Graduate" is fast-paced comedy, skillful satire, and a social statement with which anyone under thirty can identify. Dustin Hoffman as Ben Braddock is the epitome of the successful sheepskin snarer but, well, well, he has this problem about his future. He wants it to be "something, you know, special."

Ace Editing

Nichols' camera work and editing technique approach genius in

their effect and freshness. From the opening shot of Ben's face, framed by the white field of an airliner's plastic seat cover, we see Ben as alienated.

Deadpan wanders the hero through the picture. We are acutely aware that he is in, but not of, society, i.e., the materialistic society of his parents, and ours.

"Generation Gap, Communications Gap,"—"The Graduate" presents a great gulf fixed. There is a yawning abyss between Ben and his elders, and it is a terrifying chasm.

Even sex, hailed as the means of the most direct and vital communication, cannot bridge the gulf, cannot align the two worlds. Ben's affair with the wife of his father's partner is so devoid of meaning, content, and the potential for common ground, that the viewer's initial laughter yields to frightened awareness.

Glory To Alienation

The "solution" offered by the film is not a means of reconciling or bridging the gap. Rather, Nichols seems to be maintaining that youth should embrace its alienation—sort of the "bride in the darkness" idea created by one of Britain's more cosmic playwrights.

This "Graduate" certainly rates high praise. Rhythm, for instance, plays an important part, with the exception of the driving scenes, which were slow and protracted. The use of the music of Simon and Garfunkel is tremendous.

This important combination of two media into an esthetic whole is a must for college students. It is hard to conceive of any of us who could fail to identify, to some degree, with Ben Braddock, The Graduate.

Peace Corps Kills 'Culture Blindness'

By Lucy Cunningham

Peace Corps service involves a two-year effort on the job—"and a lifetime of commitment," says experienced Lois Bradshaw. She addressed the Tuesday convocation and manned a recruiting booth in the student center during the week.

For two years, Miss Bradshaw was in Kerala, India; she and 25 other volunteers worked there in a poultry project. All of them were assigned to regional poultry farms, and worked directly under the animal husbandry department of Kerala.

Theirs was the task of revolutionizing the poultry industry of the state. This they did in two years. Some of their specific accomplishments were to upgrade breeding, acquire new machinery and have quality-controlled feed available to the public at reasonable prices.

They also convinced the villages that poultry farming was a productive business.

Meets With Success

Success of the programs in Kerala led to its implementation in the adjoining state of Mysore.

Kerala State has 25 million people in an area the size of Maryland and poverty conditions are severe. The Peace Corps volunteers had neither electricity nor plumbing. But Miss Bradshaw laughs and says: "We did have a swimming pool in the back yard. It was really a bath tank but we used it for everything — to bathe in, to wash in, to wash the dog in, to swim in, and it was a home for the snakes."

Miss Bradshaw believes that it

is worthwhile to go outside your own culture and see the problems of other cultures objectively, before trying to work in your own culture."

Involvement Is Key

"The whole idea," she continued, "is to come back and be aware of the problems of your own society and become involved in seeking solutions. The two key words in that statement are 'involved' and 'awareness.' One is no good without the other. It is not only helping the Negro people in their race problem, but the poor white people. They are the ones who are being forgotten."

Following her college tours, she will pursue a master's degree in public health and population studies.

She says that her work in birth and population control and family planning will probably take her back to India, for an extension of that two year commitment.

Campus Briefs

VISTA Recruiters Solicit Workers For Anti-Poverty

Representatives of VISTA (Volunteers In Service To America), the fast-growing national corps of anti-poverty workers, will recruit on the campus, March 11-13. The recruiters will be in the student center lobby, from 9:00 to 5:00, each day during the Recruiting Drive.

The Academy Award-winning VISTA documentary, "A Year Toward Tomorrow," will be shown

in room 310 of the center at 4:00 each day. * * *

An organizational meeting of Concerned Democrats Against Lyndon Johnson and for Eugene McCarthy will be held in Hardie Auditorium, March 12. Memphis and Shelby County citizens and students are invited to the meeting, which begins at 8:00 p.m.

Academic Affairs Committee

Stroupe's Group Clamors For Reform

By Natilee Duning

"Our main purpose is to act as a liaison between students and faculty. We try to find out what the students need — what would improve the academic climate of the school — and then we try to get it for them."

Thus does Nibs Stroupe define the Academic Affairs Committee, of which he is chairman. This year the committee of 13 has been active in three main areas: the question of compulsory chapel, revision of tutorial requirements and course evaluation.

The group worked in conjunction with the Honor Council to set up a chapel committee, which is presently investigating the various views on compulsory chapel.

The committee has also urged that students in tutorial classes not be required to fill out a report sheet and that the eight-hour reading requirement be dropped. Thus far the Administration has not officially instituted these recommendations, but professors have been given the option of allowing their senior students to drop them on a trial basis.

According to Chairman Stroupe, the most important task facing the committee is the annual course evaluation. This year, rather than having each student evaluate his classes, only seniors will be asked to make evaluations of their major fields.

Since difficulties arise when using the same evaluation form

for dissimilar subjects, the committee has made up questionnaires in three distinct categories: Social Sciences, the Humanities and Natural Sciences.

Questions are primarily of the subjective essay type.

The committee hopes to complete the evaluation by the first of April, so that the results can be published if the committee so decides. The expediency of publishing the results is not without controversy, noted Stroupe.

"We presume the faculty is against the publication of the evaluation results," he says. "Last semester out of the 70 questionnaires sent to faculty members, on the nature of the questionnaire and the advisability of its publication, only

19 came back.

"Most of those replying felt that in a community this small there is already adequate communication between professors and students, and public release of the evaluation results would only end in personal criticism."

According to Stroupe, the Academic Affairs Committee feels that publication would not only allow departments to compare themselves to other departments, but would also put more pressure on each department to change.

"Besides," the chairman noted, "many professors never even look at the results of the course evaluation. If we don't publish them, they'll very probably get pushed in the trash can."

THE SOUTHWESTER

ACP All-American

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The Sou'wester published weekly during the school year except during the weeks of school holidays and examination periods, at Southwestern at Memphis, 2000 N. Parkway, Memphis, Tenn. 38112.

Before 5 p.m. call 274-1800, ext. 218.

After 5 p.m. call 274-9935, or 275-7107 anytime.

Yearly subscription: \$5.00

Student activity fee, \$7.50, allocated for Sou'wester.

Second class postage paid at Memphis, Tenn.

Dilemma Speakers Interviewed

Boyd Skewers Traditional Church

On a subtle tip from a high Dilemma official, Sou'wester interviewers David Massey, Mike Patton and Dale Worsley wheeled frantically to counter and counsel with the Reverend Mr. Malcolm Boyd on his home ground at Gammon's immediately after his speech last Saturday night. Other participants in the taped discussion were Dr. Carl Walters, Dilemma Host Bruce Cook and Judi Morrow.

Massey: Could you be a little more explicit than what you said tonight in exactly how today's church can involve itself. . . . For instance, we have Evergreen Presbyterian Church across the street from the school that doesn't do any of the things you advocate. What do you do in a situation like that? What do I do in my church?

Boyd: What is your church?
Massey: Baptist. It's a corner property suburban church.

Boyd: I don't know. You either stay in and do nothing . . . and live a charade and are dishonest; or you stay in and you attempt to change the system from within—and obviously there are all sorts of strategies that are possible there. Or you get out because you've found something more realistic for you, but if you're going to find it you have to look for it. I don't know how else to answer it.

Massey: At our school we have a requirement for convocations and chapels—you know, so many per week. . . .

Boyd: I didn't know that.
Massey: Yes, and it includes various convocation speakers and everything, but it also includes a Thursday religious chapel.

Boyd: I didn't count as a credit for required chapel did I—tonight?

Massey: No, you didn't.

Boyd: Good.

Massey: But you know they'll have various people—usually professors—this semester ministers from Memphis—appearing there; and, of course, they have prayer, worship, liturgy and all that. If you don't go to so many of these chapels and convocations each semester you get an hour added to the number of hours required to graduate. The newspaper has taken a stand calling that quite ludicrous. What do you think?

Boyd: Well, I think it's perhaps a little more than ludicrous. It seems to me that it's immoral. I think it's making it impossible for a number of students to even approach church with any interest. It's turning off a great many students so that they would not wish to pursue any interest in Judaism or Christianity, which I think is unfortunate, because it is almost like putting a stumbling block in their way. This is equating religion with treating them as children, and they're not children and perhaps they're not fully adult. I don't know how exactly one would define this—but certainly not children.

I think part of the university's problem is that it tries just to take over for Mom and Dad in every area but isn't really succeeding. This is an area where, okay, ludicrous, among other things, fits it.

But when you get to the immorality question it's more significant because this is a denial of freedom. I don't see why somebody wouldn't want to make a chapel or convocation program so exciting that students would be knocking the door down to get in. It seems to me this is the more realistic approach, the more honest approach.

Massey: Would you consider the Kinney Program (in which approximately 130 Southwestern students help the mentally ill, elderly persons, young persons in the Memphis area) to be a sermon, a church in the sense that it is involvement with people?

Boyd: Well I mean if someone who is more interested in Camus than St. Paul were doing it, why do you have to drag religion into it at all? It's a secular humanist who would be involved in it quite aside from any religious connotations. I wouldn't want to label it. I don't think we have to put a category around it. In other words it could mean involvement or it could mean activism. It would depend very much upon the motivations of particular students.

Something I didn't get into tonight that I shall try to at 10 that I think is very serious is the difference between activism and involvement. It's been bothering me very much because I think the Protestant ethic has enslaved us. We say activism—that we're

doing something for Jesus, we're doing something for the homeland, we're doing something, doing something, doing something. We need to quit doing something and be able to accept an involvement that isn't this paternalistic, that isn't this self-fulfilling in terms of the Protestant ethic, which is justifying oneself. So I mean the motivation of some people in this program could be lousy, it could be good. We couldn't sit here and judge it.

Cook: It is true. Some peoples' motivation is lousy.

Boyd: Then, we couldn't sit here and judge the motivation. It's just that I think it's only fair to say that.

Massey: Then what is the difference between that and the involvement with the secular world in the church? Is it Christ? Is that the difference? The Christian impulse?

Boyd: If you're asking me what's the difference between a secular humanist and a Jew and a Christian's involvement. . . . The only difference would be the basic hypothesis underlying the involvement. In other words, the Christian presumably would have his involvement on the basis of his belief that God became man in Jesus. The Jew would draw his involvement very much from the Torah with the very strong sense that if anyone is suffering, everyone is responsible; and that one has an automatic involvement as a Jew in any suffering in the world and in social justice.

And the secular humanist, of course, with his very strong feeling of humanism without any religious earmarks. I mean here's your difference—just the hypothesis underlying a person's belief.

Walters: Why do you hang on to Jesus?

Boyd: I don't feel I'm hanging on to Jesus.

Walters: Okay, let me say it another way.

Boyd: No, but I mean . . . Okay, try. Put it another way and let me see if . . .

Walters: Well, I like the way you say Jesus is already there. I don't have to bring him in. I understand that, I dig that, I'm with that. But why even mention him at all? Why not just get involved in liberating man?

Boyd: Well I think it's fair if I'm going to be honest, that if I'm opening myself up, it seems to me that I ought to share what are the hypotheses in my life and what is motivating me, where am I at. This is so simple in my life it would almost seem unfair to me not to share this, do you see what I mean? Because I don't see anything that is very much a part of me. . . . You see, I frankly have a very intense involvement with the church. There is an irony here that I think some of us who are very critical of the church possibly are among the few bridges between the church and the entire student generation, which is an irony because I'm sure some people sitting back are thinking that we're destroying something. The irony is we might be saving

something, and maybe we shouldn't be saving it. . . .

Walters: Let's pick that up at that point then. Do you think the Church as an institution, as it is, ought to die?

Boyd: There are two kinds of renewal people at least, maybe more. One kind wants to salvage much of the church now and not

have the death. There is a certain fear in this, there's a certain pragmatism in this, and there's a certain love in this.

Then, there are people who are afraid of renewal in the sense that we are using it today, which is: keep giving the church injections. I think this is avoiding the death and therefore avoiding the

resurrection. So I'm more inclined to be a non-renewal person in terms of window dressing, folk mass, jazz mass, coffee houses, and so forth. Let's have the death, and let's let the resurrection be there. I think that faith requires this.

Walters: So that the body will rise in a new form, which form at

the present time we can't . . .

Boyd: We don't know.

Walters: . . . tell.

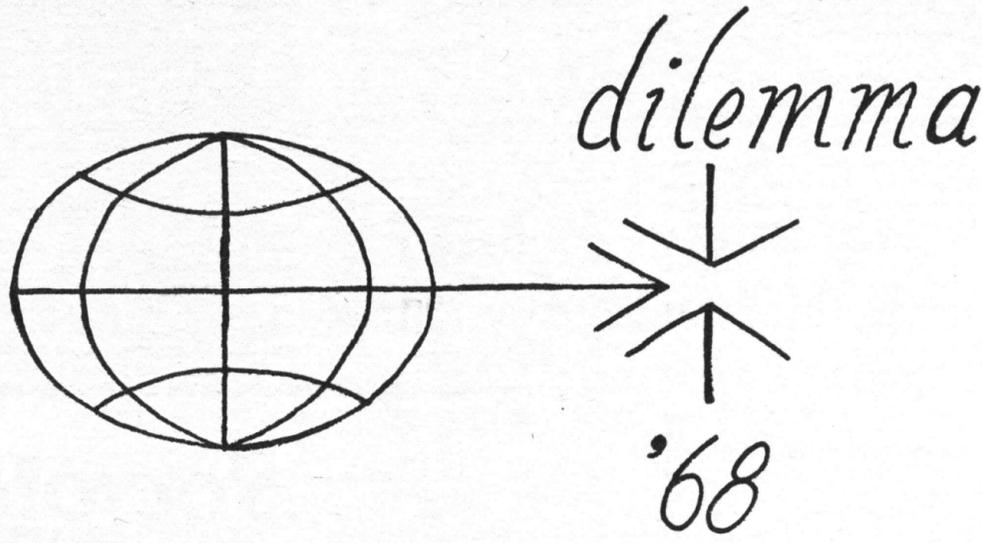
Boyd: No.

Patton: When will you determine it is dead?

Boyd: That's a good question. Probably it won't be death singular with a capital 'D'. Probably I'm talking about death plural with a small 'd', frankly . . .

Everywhere I go I see people who are desperate. Worship is no longer a meaningful experience for them. It's become something horrible, an hour in a building. I never go to church Sunday morning anymore—I can't stand it. I go to an underground service Tuesday night at eight in a living room. I can't do Sunday morning anymore, in terms of my conscience. I would have a nervous breakdown beyond a point. To me it's like the figures on the old German clock. A chime rings, and the figures keep marching around. The minister gets a phony voice, an unctuous religious voice, and we're into prayers that aren't prayers because nobody's praying, or into a sermon nobody's listening to. And it's all over. And we go out, and we hate niggers and we drop more napalm. . . .

Walters: Let's get back to Jesus just a minute, alright? What's the
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Gospel According To Short Blasts Hippies And Greeks

Sou'wester and Southwestern interviewers David Adcock, Michael Patton, Dr. Carl Walters and Professor F. M. McLain barraged Robert Short with an hour's worth of questions during Dilemma weekend.

Adcock: The cover notes for *The Gospel According To Peanuts* refers to your book as "a modern-day handbook for the Christian faith." Is your book merely a restatement of old ideas, or do you express a theological viewpoint of your own?

Short: Sure, I have a theological viewpoint.

My particular bent happens to be along the neo-orthodox lines, a la Karl Barth, Soren Kierkegaard, Dietrich Bonhoeffer—these three men would be closest to my own particular position.

But, at the same time, I find something very much like that expressed in "Peanuts." I don't think I have actually bent or twisted "Peanuts" in order to make Schulz say what I want him to say. I think that, in conversation with him and the things that I've seen that he's written, that his own theological point of departure is very similar to mine.

But that really isn't so much the point, of course, as that I'm attempting to say what the strip means to me. . . . And perhaps his intentions weren't what I have gotten out of the strip. Perhaps he

might show up at a program and say, "This isn't what I meant at all." But nevertheless, it's true, in a sense, that not only beauty, but also truth is in the eye of the beholder. . . .

When an artist produces a work of art, it's almost like giving birth to something that has a soul, and a mind all its own, and you can't be completely responsible for how it's used or what it does. And so it is with art, that the artist's job isn't to do, so much, the interpreting as simply to create the thing that can be interpreted in so many different ways. . . .

Adcock: Would you say that Schulz is more an artist than a propagandist; that he works with truth rather than social criticism?

Short: Yes, as a matter of fact, I have known people to criticize Schulz because he isn't more of a sociologist or a social critic like you find in Li'l Abner or Pogo.

One student asked him one time, "Why don't you put a Negro in 'Peanuts'?" and he said, "Well, it would be difficult to do for practical reasons. For instance, what if Lucy were to hit him?" So you get into all kinds of problems.

McLain: Bob, one of the current theological moods which is, paradoxically I think, anti-theological, suggests that the theologian ought to, perhaps, consider himself something more of an artist in our time. The one thing he ought not to do is to attempt to resuscitate dead theological language.

You are using a fairly traditional language to interpret *Peanuts*, and I wonder if you feel there's any danger of compromising the integrity of *Peanuts* itself. That is, perhaps, *Peanuts* ought to be left to speak for itself, and out of this would grow new theological forms, new theological language, and it would shatter the old mold.

Short: Quite obviously the kind of thing you're suggesting here would be ideal—if it were happening. But I don't see it happening. And, of course, the doctrine of original sin might have something to say about this, but the church really does need to be a ministry at this point; that is, to be more or less the midwife between the kind of birth that you want to see happening directly between the work of art and the general congregation.

But to get back to your original question of using traditional language, perhaps part of the difficulty here involves a theological difference. For me, the truth happens to be irrevocably connected to a particular event that occurred way back in the first century.

Now, this event is reported in language which we consider traditional, that is to say, the Bible. If you can put some meaning into some of these older terms, whether they be doctrinal terms like

"original sin," or perhaps a Biblical term, then one of the things you've done here is that you've pointed to the source of revelation as far as the church is concerned.

Walters: Along these same lines—perhaps it's the same question asked another way—or maybe it's a slightly different question. For example, you use the word "God" and even in your slide lecture you used (spatial) metaphorical movements. You pointed up—and you almost said God came down. God seems to be one of the biggest hangups of the college student . . .

Short: Or the modern theologian, for that matter . . .

Walters: Yes, indeed, for modern theology as a whole. Do you still find that this word has cash value? That it communicates meaning or that it turns off rather than turns on?

Short: Well, it has a tendency to turn people off if you simply use it in a very direct way, and this is part of the problem of the church, in that the church just wants to approach people with words from which meaning has gone, and therefore there's no possibility of any communication happening here.

But what I'm attempting to do through this contemporary idiom is to pour meaning back into these empty words, which are quite serviceable if you do talk about what you mean when you say "God"—

Walters: Yes, well, this is my point. I didn't hear much explanation about "God" in your lecture. I heard you use that word, and saw your movements, but it came across more as the traditional understanding of "God."

Short: Yeah, one of the things I attempt to do, especially in the *Peanuts* program, and especially in *The Gospel According To Peanuts*—and part of this is because of the nature of humor itself—is that what I am emphasizing more in the *Peanuts* program and book is really not so much the answer, but the business of the dilemma, the human situation, the predicament . . . Simply to perhaps give people the idea that the church might have some insight into what life is all about—the way it really is.

So really, I didn't talk very much about God, and I didn't want to do so much, except perhaps just to suggest, throw out the word from time to time.

Walters: You're familiar with what's called "new optimism"—it may not be new; it may simply be humanistic optimism—about the competence of man to solve all his problems now and in the future. That there is no "God-shaped blank" that needs to be filled.

Short: I was thinking about this the other day, and it seems to me

that the "God is dead" phenomenon, if you can call it that, is really a peculiarly American thing. And one of the reasons for this, is that Pelagianism is such a peculiarly American or Anglo-Saxon heresy—the business that, as Charlie Brown can put it, "I believe that people who want to change can do so, and I believe they should be given a chance to prove themselves." This is almost a paraphrase of Pelagius.

If we can really do it ourselves, finally we're going to be edging God out of the picture more and more, until we have no use for Him at all, since we can do it ourselves.

Of course—well, not of course, but I don't see it this way at all. I think that there is this new kind of optimism that perhaps grows out of the historical situation, but the pendulum will finally swing back to a neo-pessimism—perhaps the kind we saw right after the First World War and the depression and so on.

Walters: In the midst of Vietnam and the national racial crises, it may be, in fact, swinging that way now.

Short: Yeah. We may see the new doctrine of man expressed in the next Presidential election, because the Democrats always have a liberal view of man, which as Bonhoeffer can point out, is very close to contempt of man. Because when you really feel that man is capable of doing this, like Johnson apparently thinks we are, and then he doesn't do it—all of your great societies, and so on, collapse on you, and they fail—then the next step is contempt of man, because he didn't do what you thought he could.

Adcock: Could I ask you what your reaction is to some of the newer religious forms of worship, from rock and roll masses in the Catholic Church, all the way to churches based on LSD and God through drugs. Are there values in them?

Short: Well, yeah, it just depends on who's doing them and for what reason. A church can do a lot of harm in doing a lot of these things in an amateurish way when it has a chance really of making far more relevant what it's attempting to say. But when it's done just as a gimmick, as it is often done, then it's going to make as many enemies as it does friends.

About the LSD kind of theology that seems to have grown up in the last couple of years, this is a manifestation of the need of students to find a dimension that's been lost in their lives, and that is the dimension of depth. The problem of the contemporary student is that he's caught between the
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REV. MALCOLM BOYD gesticulates in the passionate way that is his life in a concerted effort to communicate with the hordes of students that gathered at his invitation after the last scheduled event on last weekend's Dilemma agenda.

Montagu Plots Counterpoint For A Technological Society

Dr. Ashley Montagu's authoritative anthropological opinion was explored by Sou'wester representatives Dale Worsley and David Massey with Mrs. George Apperson, Dr. W. Donald Fattig and Joe Hebert, Dr. Montagu's host.

Apperson: About five years ago I was at a professional meeting of law professors, and the law deans were being urged by the then secretary Willard Wirtz to employ qualified Negro law professors — not to let the fact that they were Negroes in any way come between them and jobs on the law faculty (L.S.U. Law School).

He said the problem today for Negro law professors is so extreme that it's exceeded only by that of qualified women who would be law professors — that no matter how qualified they were, it wouldn't do them any good.

Montagu: Ah, I see. Well, that of course is frequently true, alas, in every other profession. And we, of course, have experienced the phenomenon of this inverse racism, in which many institutions, and even places of business, want to make themselves respectable by having a Negro on the faculty. And they often rationalize the situation by saying, "Well, we looked very hard and can't find any."

This may, of course, be true to some extent, because, denied opportunities in the numbers that they have been, Negroes frequently may not have any persons who are trained in one area or another — not because of any deficiencies they naturally have, but because they are denied the opportunities.

Fattig: It's very hard to find qualified Negro faculty members.

Montagu: It is.
Fattig: I know, because we've just interviewed two Negroes last week for two separate positions in the Biology Department, here, and they can do better elsewhere, is what it boils down to.

We tried to hire a Negro mathematician about a month ago, and he has to go on and finish his PhD. Well, by the time he finishes his PhD, your institution or somebody else will come along and offer him five thousand dollars more a year than he can make here.

We're just in the boat, where it's very hard. We would like to very much. I think it is a shame that this faculty is still a segregated faculty in essence.

Montagu: Of course, there's also the problem that one must face realistically, and that is that Negro educational institutions — as Negroes are the first to point out — are often very deficient in the quality of the training that is given there.

This is something that must be changed, because there's no doubt whatsoever that getting the correct schooling begins in the lower schools — elementary schools — where they're not on a par educationally with the level of the white schools. And then this gap goes on and is consolidated at the college level.

Furthermore, there is the background of degradation which the Negro child has suffered, in which the motivations are very low; the expectation levels are low. And all this constitutes a very handicapping series of conditions, so that when you do encounter a graduate of these institutions, it's usually after he's graduated that he begins to develop and acquire the competences which make him the equal of his white compeer.

Worsley: Mr. Montagu, would you expound on your ideas of American education for us?

Montagu: Well, we don't have anything like education in the Western world in the sense in which I understand it; namely, the training of the child in the fulfillment of his potentialities for being a warm, loving human being and relating himself cooperatively and creatively toward other human beings and to the whole world of animated and inanimate nature in which he lives, and who will conduct himself in such a manner that he not only confers survival benefits upon others and enables them to live, but enables them to live more fully realized than they would otherwise be.

Reading, writing and arithmetic and all the things that one is conventionally taught in school should be regarded as secondary to this main purpose instead of primary as they are regarded at the present time, in which the most highly

rewarded individual is he who possesses the greatest capacity for engorging large quantities of rote remembered facts and then, at certain rituals called examinations, to disgorge these onto blank sheets of paper. And he is considered to be the brightest and the worthiest, whereas he may be merely the possessor of the greatest ability for engorgement and disgorgement and be lacking entirely in creativity and imagination and so forth, and end up by becoming a purely knowledgeable man.

But a purely knowledgeable man can be not only the biggest bore but the most dangerous creature on earth unless he knows what his knowledge is for and this is not what we teach human beings. The function of being a human being is to be a humane being first, foremost, and finally, and everything else is secondary to the greater enlargement of his ability to be such a person.

It is to be the kind of person that behaves towards others in such a manner that he communicates to them his deep involvement in their welfare, that he communicates to them that he is aware that to be human is to be dangerous and in danger and therefore that he will never commit the supreme treason of letting you down when you most stand in need of him, that you will be standing by, giving him all the supports and sustenances that he requires for his own unique development and his own unique differences, which constitute his major contribution to being a human being and a part of the fellowship of life, not in other human beings, but all other living things, and also inanimate nature.

Worsley: In the industrial-military ideal and technical training that America is now undergoing and seems to be obsessed with, would you say that this is attached to what you are speaking of and also the American sickness that you mentioned in the seminar and the training in the home and so forth, and the perversion of the humanity of the child? Would you say all of these are interconnected?

Montagu: Indeed. This is what we are taught. In other words, we are taught to worship things, and to validate our success by things, by the things we can buy with the dollars with which we are rewarded. After all, if you are a computer engineer or an electronics engineer or a plastics engineer, you go right out of college into a job paying \$25,000 a year.

But if you are a humanist and teach Latin or Greek and the humanities through these subjects, or English literature, well, what are you? This isn't valued. What



Staff Photo
HOMESPUN SOCIOLOGIST Vance Packard cajoles a responsive audience during his Dilemma seminar.

is valued is: can you make bigger and better parts for the instruments which will destroy other human beings, either through television or through the ballistic missiles?

Massey: One of the criticisms of higher education is that it prepares people for society instead of producing people who can create and redirect society.

Montagu: Yes.

Massey: What do you think about it?

Montagu: I think that's very important. I mean, we need particularly to evaluate and re-evaluate and re-examine because we are growing organisms, and we grow in our knowledge and in our understandings. We have, therefore, constantly to relate our old ideas to the newer developments.

The improbability of man's ideas is no less great than the improbability of the things that we are capable of making, and so there must be a constant re-examination and re-evaluation. Absolute truths are the privileges of absolute fools. But there are no absolute truths.

Truth is merely the highest degree of probability, which attaches to a particular judgment at a particular time level, which means that it is innately perfectable, and, being aware of this, we must be constantly critical, particularly of those things that we take most for granted.

Massey: In that sense, then, what are your feelings about the selective service system?

Montagu: My feelings about the selective service system and the draft are that in the connection of the particular war that we are engaged in, that everyone must or should come to a conclusion on the basis of his own judgment, as measured by his knowledge of what is involved and as determined by his conscience.

Massey: Would you say that the conscience would override the idea of allegiance to one's country?

Montagu: I would say the conscience overrides everything. Allegiance, not to one's country, but to humanity, is the point at issue.

Hebert: In an article, William Sloan Coffin said that the conscientious objectors are very strong because the ultimate part of man will always be his conscience and never taking off in his mind or personal pursuits, always conscience. This is where man's identity comes.

Montagu: But certainly. You are your own severest judge. In that sense, those who have not been courageous enough to measure themselves by their own conscience carry their own hell around with them. Most people are, in my view, already dead because they are dead to what it is to be human.

The only thing that they are driven by is the system of false values by which they live, namely success in terms of these things that they so much worship, and which they end up belonging to.

Massey: Existing and living in that kind of society, don't you find it kind of depressing?

Montagu: I find it very depressing to see what they have done to the beauties of this country, to the trees, the wilderness, the grasslands, the meadows, and how we measure progress by the number of roads, the miles of roads, the concrete, asphalt jungles that they create over what was once the spot of scenic wonders of which America has more than any other land in the world, or did have more.

But now the streams and rivers are polluted, rendered uninhabitable by anything, even bacteria, let alone the fish; the air polluted, landscape devastated, mountains lacerated, terraced with developments, because of this irresponsible proliferation of people who have been diverted from the mainstream of human development.

Worsley: Because of the time factor, I would like to redirect the interview somewhat. In the seminar, you mentioned hope, and the fact that scientifically you can say there is very little hope, but then you said that the optimism in the person trying to redirect this, has to be present. I would like for you to comment on this, and then on the American sickness concerning race and interracial marriage.

Montagu: (To Fattig) And what question would you like to ask?
Fattig: I am curious as a bi-

ologist to know to what extent you think an understanding of man's biological nature is essential.

Montagu: I think understanding man's biological nature is quite essential, because his biological nature is the result of his unique evolutionary history. And if you understand this, it tells you a great deal about what man is for. And this contradicts, when you understand it, all those pseudo-writers on the subject of man's nature, who talk of him as born with aggressive instincts, when he is not born with any instincts at all. Everything that he becomes as a human being comes from other human beings, and he has no instincts.

Now, insofar as questions relating to race are concerned, the answer is very simple there. All the scientific findings have no relevance whatsoever to the main issue, which is, first, that this is an ethical problem and that the answer to this problem is an understanding that there doesn't exist a Negro problem or a race problem,
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Staff Photo
ACERBIC ANTHROPOLOGIST Ashley Montagu upbraids American society for what he sees as a devaluation of individual worth. Categorized as a humanist, Montagu diagnoses current social strife as "white sickness" rather than "Negro Problem."

Sociologist Packard Urges Responsibility

Mr. Vance Packard's proclamations were pondered in profound laughter with Sou'wester interviewers Michael Patton, William Casey and David Massey with professors Lawrence Noble and Thomas G. Seabrook.

Casey: Do you think the mass aspect of the civil rights movement is resulting in a destruction of the present institutions in an attempt to integrate them? Is it producing intolerance of existing legitimate institutions, such as law . . .

Packard: You see much the same alienation among the Negroes as you see among the many modern views, a growing revulsion, a growing refusal to play within the system entirely. This is the big change in the Negroes, isn't it? That they don't want to be called Negroes now, they want to be called Blacks. This sort of startled me, because I had always accepted the concept that their hope for the future was through integration and that would mean an easing of color lines, but they want to be called blacks and this, maybe, is accepting the fact of life that they are black and can never do anything about it; so maybe it's helpful to start from there and be proud of it, at least they've invented a name themselves that isn't imposed upon them.

But the South always thought of the race problem as being its problem; but actually, of course, the race problem is primarily a problem of the great cities of the country, and most of them that have a large Negro population are north of Washington, D. C. — either Washington, D. C. or farther north.

The big southern cities don't have as high a proportion of Negro population as many of the northern cities do. And this also is partly because of the way we treat the situation, of the way we define our central cities. In the north central city, boundaries have been relatively inflexible, so that the exodus of the white middle classes has been over the boundaries to set up their own communities.

But in many of the cities down here in the South, I find, for example, that Oklahoma City and Jacksonville have vast areas in which to expand, within the city itself.

Seabrook: Is the problem one of government control or is it one basically of concentration and creation of a ghetto? And whether you have Atlanta, St. Louis, Memphis, Jacksonville, which have a method of annexing, you still have the Negro population located in that area of transition, defined by white. And they are forced to live within this area at tremendous densities and they cannot get out whether by political definition the Negro population is 70% within the central city or 40% in the total urban area.

Is this really the issue or is it the point of a ghetto and the effect of a ghetto in terms of the stereo-

typed image it creates with the white and the Negro in terms of each other and in terms of the social consequences of the ghetto or the total society?

Packard: The presence of the white noose around the central city would have the effect of accentuating frustrations and resentments; that is, assuming the situation remains—in the hired Negro population. And I think that open housing is inevitable in most of the cities in the country — very soon.

Patton: You speak of the Negro problem. Mr. Montagu, last night maintained that there wasn't a Negro problem at all, rather a white man's problem of changing attitude and acceptance.

Packard: That's what the Civil Rights Commission came up with, to some extent. It's an oversimplification and the commission probably made an oversimplification too in putting so much stress on the fact that it was just the white man's responsibility. It's always got to be a mutual responsibility.

Noble: Mr. Packard, a lot of your work in your main interest it seems to me, has been keyed to the individual and individual freedom, is that correct?

Packard: Yes.

Noble: In a word, what is the goal of this freedom? What are you supposed to do with it if you are ever cheated? How do you enjoy it, if you are supposed to?

Packard: Well, that concerns the individual achieving a freedom with responsibility, of course, and one of the things that distresses me so much in my interviewing with college students and so much of what you see in the statements of northern Negroes is that there is a great deal of clamor for freedom without an accompanying acceptance of an equal responsibility.

Noble: What does that actually mean when you say "responsibility?"

Packard: That depends on which context you are talking about. But, the Negroes make demands in terms of rights but are not willing to accept responsibilities for their own behavior. In college students the same, they simply are anti-rule, anti-norm, anti-anything. I conducted a survey on college campuses on their attitudes and this came through very strongly, that there was the tremendous emphasis on individualism and perfect freedom, and that no one but the individual himself should be concerned about the individual's behavior. Now obviously a lot of people are concerned. If you are going to have a functioning society, other people have to be concerned.

Casey: I'm a typical "student against rules," you might say. The thing that we rationalize our stand on seems to me that getting rid of rules (and this is probably based on the increase in availability of leisure time) in society today, gives you a chance to ac-

tually broaden your education; in another sense to do something you would do anyway without having to hush it up.

We're trying to knock down any sort of artificial difference, differences between people — make them see people only on a very individual basis, not with the aid of certain distinctions.

Packard: Yes, a fine ideal. It's true that with a group of large organizations in universities and with the whole new permissive environment that many of the rules were outmoded and it's become unrealistic for a school to try to enforce the rules and they have been winking at them; most societies do need rules to function efficiently, or to function at all, as a matter of fact. They need some rules, just like the understanding that you drive on the right-hand side of the street.

Patton: Many of our rules don't allow responsibility. A girl doesn't need any responsibility of the individual to be in the dorm by eleven.

Seabrook: Why is it in 1968, '67 or '64, whenever the new liberalism came along, our society produced in this generation a student body which is rebelling against established norms?

Packard: Wouldn't you think that it's, to some extent, demographic, the fact that all of these post-war babies are in one great big lump coming up into the late adolescence or early adulthood in such numbers and they are entering colleges in such increased numbers, over our time or any time before it, in '63, that by sheer numbers alone they are capable of attracting attention. And their sheer numbers alone make it increasingly difficult for the old rules to seem feasible in terms of being forceful, that they are opposed to them.

But you have the students in many universities wanting the right to have whatever they want sexually any time of the day or any time they want to. What they are saying is that "the administration has no business being concerned about our sex lives, that's a personal matter." At the same time, they turn around and demand that the administration supply them with contraceptives at the health service. I talked with students at the University of Wisconsin about this and they saw no contradiction.

Seabrook: Do you think it's connected to other variables such as our economic level, which has been constantly rising in the past 20 years?

Packard: The affluence gives them options about the style of life that we didn't have. We had to be achievement-oriented whether we wanted to or not, because we had to get out and hustle. There are more ways to not hustle in contemporary generations for college students and there is less fascination with the idea. (Continued on Page 5)

To Boyd, Jesus Represents God's Involvement In Man

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significance of Jesus? Is he the new humanity?

Boyd: I prefer to answer that in this way, and to leave it this way, really. And my reason is, I don't want to get in the ghetto of to me a fundamentalistic, literalistic statement. I would prefer to speak more in a poetical, spontaneous, free way. To me Jesus means that God isn't in a cloud over Las Vegas, but is radically sharing my humanness with me and our humanness with us, my brothers and myself. So God, then, is radically involved in the human condition, not aloof. This is basically what Jesus means to me.

Walters: Well it would seem to me that at that point, at least, it is possible to be also radically involved in the life of the brother or his humanity and in a sense à la Boyd or à la Hamilton be Jesus for the neighbor, without ever mentioning Jesus' name.

Boyd: Absolutely. It's also possible to do it without believing in Jesus. I mean here's your secu-

lar humanist in the Camus tradition. I am put off by some people who, it seems to me, go around talking about Jesus all the time; but then when I start examining their racial attitudes, their attitudes, toward nationalism and bombing, I'm quite shocked. I don't see a Jesus style of life. . . .

Bill Hamilton, incidentally, you mentioned Bill Hamilton. Bill is one of my favorite people in the country. We were just together at this Reader's Digest forum on the new religion, that was sort of interesting, in New York, interesting that both of us were at it. Bill and I sat up half the night. See Bill is supposed to be a death-of-God theologian.

Walters: He digs Jesus.
Boyd: I know he digs Jesus, but when I'm with Bill I feel Jesus. You feel holiness, you feel cleanliness, you feel leanness, you feel a surgical kind of honesty with him. I find him terribly impressive. I love him.

Dean: You have discussed birth and resurrection. In that sense are you dead and reborn?

Boyd: Well, look, that has to happen constantly. There was some member of some sect that believes in one death and one reborn, one conversion. He said to me in total sincerity, "Have you had that moment, the conversion?" And I said, "Hundreds of them," and I said, "I have three in a good day, and I can go four weeks without one." So we look at it somewhat differently.

Walters: It sounds to me like, I know this is not the only sphere in which it's happening, but it sounds to me like you're saying that this race thing is really where Christianity is having to hammer itself out. Is that it?

Boyd: I think so. I think, now, particularly after the report this week on civil disorder, the report saying that America faces the fact that there will be two societies, black and white and unequal. I think this, then, is now our equivalent of a Nazi-Jewish problem, and I don't say that in terms of someone being bad guys and good guys. That really isn't the point at all. There aren't bad guys and good guys; there are guys who are both good and bad.

But, it's the fact that it's not a regional question. It's a national question and if we don't solve it I think the cancer will completely destroy us. We'll be in, I should think, a very fascistic, hopelessly militaristic situation in which there is almost no opportunity to express anything.

Or, as I said tonight, I think we could move into an open society with an undreamed of kind of fulfillment. I'm holding my breath—I'm doing what I can. I think we all have to work at this very hard right now. See I'm so angry at the church for refusing to be moral or to lead and yet to call itself a moral leader. And I think the Church right now could mean something if it would really speak and act, because this will make or break us I think, as a people.

Walters: Put your body where your mouth is. . . . Do you conceive of yourself as kind of being the same thing (as William Stringfellow—My People, The Enemy)?

Boyd: No, I don't. I feel that I'm finding out who I am and so I'm becoming free and so I'm simply trying to be myself and to do what seems honest today that might not seem honest tomorrow. I hope that I change a great deal tomorrow. So I don't sort of compare myself with anybody.

Cook: Where's this going to lead if it leaves it all up to honesty, leaves it all up to being yourself within anything and not categorizing yourself? You think it'll be better? You think it'll really be better that way for everybody to be honest and to resist categorization?

Boyd: Well certainly I think it's better.

Cook: There's a fine line here between anarchy and between a

real definition or a sincere definition of themselves, you see what a mean?

Boyd: Oh certainly, I do. But I mean, you see, nothing is ever solved is the point. As I said tonight, I would be very happy to have people listening to me spend their life tearing down out of conviction what I have spent my life building up. I think this is fine. We're not on the kind of upward grab. That's not the meaning of life. We're not building structures. We're just trying to respond to each other and to be as honest as we can and to find as much about each other and the whole bag we're in together. Isn't that what we are doing?

Patton: In other words, you're not dogmatically right.

Boyd: Oh, no. Dogmatically right or wrong is so silly isn't it?

Walters: You're not! We thought Malcolm had the word.

Cook: Can we really get it now without the Church? Can we get in the life that you're talking about in a secular way, and find the Church there?

Boyd: I think that's the whole point. See, this is where underground church people are finding each other. And, for a long time, we've been aware that to come into a building with 1200 people would be utterly lonely; and nothing effects you, and then you go out and go home, and turn on the T.V., and you search for reality and nothing's happened.

But underground people. Let's say you find that people who are like you in terms of occupation, or feeling . . . I don't know . . . but a small group of 20 people who can open up to each other. And so, you have the makings for something right there, don't you? . . .

Walters: What do you think about the movement for equality, justice, a place . . . an authentic place in American life . . . for the Negro people. . . . Do you think this change will take place non-violently? In other words, is non-violence still the way?

Boyd: I'm not non-violent . . . exactly. I don't want to take on non-violence as a gimmick unless it's a style of life. I would kill under certain circumstances. I don't want to get into the phrase "situational ethics" here, either . . . but it's just that in Mississippi and Alabama I found out in a couple of very tough instances . . . that, you know, to protect someone's family I would probably kill someone who was going to kill someone else. I mention this only because I've been through this.

Walters: I know you can't generalize, but what about aggressive violence in order to . . .

Boyd: I think it's very bad. I think it's sort of unfortunate up to now that most of the aggressive violence has been white. What is known as "black violence" has

sort of been a "Deacons for Defense" type of thing which says, "You've gang-raped my sister, wrecked my mother's life, my father's life, you're threatening my wife and children; and if you attack me, I will defend them."

I think the white segregated church, that wouldn't let my brothers and me worship, is violence, you see.

Worsley: Could I ask a question about civil disobedience? Is it justified, for instance, when a person wants to smoke pot and he finds it a beautiful experience? Do you think he is justified in breaking the law?

Boyd: Your bringing that question up in regard to civil disobedience intrigues me, because I'm more prone to think of civil disobedience in terms of draft resistance and race. See, I'm in favor of legalizing pot. I think it's ridiculous at this point that there is this kind of punitive law about pot, because . . . well, "ban gin or legalize pot." And then, of course, people who don't know anything about what I'm talking about scream and jump to all sorts of generalizations.

I'm not saying LSD doesn't have all kinds of ambiguities, and isn't dangerous. And I'm not talking about heroin. You can no longer talk about "drugs" in some kind of general way. The New York Times did an excellent series on drugs recently, pointing out that 80 million Americans use the principal drug, alcohol.

So, I happen to feel that pot certainly can be misused, as religion can, and gin can . . . and anything else can, including sex. And I think a great many people are using pot in a very cool way now . . . a great many lawyers, educators. Your "elites" are beginning now increasingly to make use of pot. . . . It seems so tragic to me that there is any legal question involved about it. I think we ought to be honest enough to face this and to legalize it.

Worsley: Well, as long as it's not legal, are you justified in using it, if you find it beautiful?

Boyd: Well, I have used pot, and a great many people I know have used pot. I mean, evidently, it's something that you have to really come to yourself about, don't you? I mean, how important is it to you, and what does it mean to you?

I do see a concern about chaos. That's why I would like to see law change when law should change. You don't have to get into a massive—what could be a nihilistic—opposition to law, you see?

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Staff Photo

JOSEPH PAPP EMPHASIZES his controversial views on the theatre at last Saturday's Dilemma '68 seminar. The originator of "new Shakespeare" and five other notables wowed the campus for 33 white-hot hours last weekend as the symposium bent the ears of 3500 ticket holders, finished in the black and turned Southwestern into a veritable portable agora, the finest forum of its kind in the South.

Opposes Low Voting Age

Packard Praises Increased Student Power Momentum

(Continued from Page 4)
know they can hang out in graduate school long enough and get money from their folks up until they are 28 years old. This is a whole new pattern in itself.

Noble: Is the society less hypocritical now? We were talking about rules. Is this "Tell It Like It Is" theme a revolt against phoniness?

Packard: This is certainly a major self-description of the younger generation — that they are against phoniness. I don't think that necessarily means that they are against phoniness, but they talk it. You certainly saw an awful lot of phoniness in most of the "theme" movements. The description of themselves that pleases themselves is that they are against phoniness. It does represent an alienation against the world that we are handing over to them, and possibly this is good. I think it is. They are perceptive enough to see that the rosy world that we like to describe as having created for them through the marvels of technology is not as rosy as we, the older generation, think it is.

Casey: Could some of this problem of freedom and responsibility be handled by actually providing the students with the vote? Now you can be pulled into the army and not have any say whatever.

Packard: You've got to have a society that presumably inducts people into the service only because the nation's security is at

stake. So we turn over to society certain rights in times of emergency. A good many college students are affronted by the description of this thing in Vietnam as a war where national security's at stake.

Massey: Yes, but can you say that to the 18 year old who has no way of expressing himself in society — who gets drafted?

If a student, who is drafted and is not able to vote, feels like going against this illegally — irresponsibly—is the only way out, how do you resolve that?

Noble: Illegally might not mean irresponsibly.

Packard: If you say he's only 18 years old but presumably he's got a father and a mother who are, quote, adults, who can vote, who have permitted this situation to develop by their election of congressmen who approved the Tonkin Resolution which makes the Vietnam thing a functional equivalent of war.

You've got to accept the fact that the national government does have the power to draft. The only thing that can be done is by protest to impress upon the national government that they are going to have a hornet's nest if they do start drafting every college student.

Casey: Not drafting college students but drafting people who cannot vote particularly. Our parents aren't having to fight this thing, and we personally feel that it's not doing any good to fight it anyway.

Packard: It comes down to when you have a national policy, though, that accepts the draft and a Congress that accepts the war by refusing to denounce the war, and the Congress is our representation. I don't see how you can take the law into your hands and say you won't fight. I think you need to accept the consequences of being put in jail.

Casey: Why shouldn't we change the law?

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Packard: Well, you should, and when you get to be 21 you can vote. You're going to have four million people turning 21 next year. This may be influential.

Massey: Then why shouldn't the draft be put at 21?

Patton: Or the voting age at 18? The people who are supporting your national policy have no way of ratifying it.

Packard: I don't approve of the whole situation at all, but the decision that young men are more malleable in terms of military discipline than other men are . . . that's just why they're going to have their hands full when next year they start taking all these graduate students.

Seabrook: I'll bet you never thought you'd be defending the institutions, did you?

Packard: No, I'm not defending the institutions, all I'm doing is defending the fact that there has to be a semblance of order in a society.

I sympathize enormously with students who resent being drafted for a war they think is either unjustifiable or morally obscene. You could very well conclude that this is an obscene war.

But at the same time we do have to have rules and face up to the fact that we did permit this thing to develop and Congress permitted it to develop, Congress being our elected representatives. Maybe you didn't elect them, but your folks did. If General Hershey decides that 18 year olds are better material for indoctrination than 21 year olds, again that's a decision Congress should have opposed.

Nobel: That seems like a big price to pay, though, with your individual freedom. You give it up maybe for a few years until you can change the rules.

Casey: The war seems to us to be a responsibility without a freedom.

Packard: That's right. But I do criticize our country for going along and accepting this war and permitting it to escalate at each phase, deploring it but still letting it go on and get worse.

In 1972 I predict we'll still be deploring the escalation. By that time we'll be in Tibet and maybe Mongolia, who knows?

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Short Knocks Drugs; Uncertain On Draft

(Continued from Page 3)

United States and Soviet Russia in the arms, and missile, and outer space race, so that more and more work is given to him.

As a consequence, he has to work faster and faster, with very little time for reflection about what all of this information that he is being forced to assimilate means. He just doesn't have time to sit down and think about it.

He's got to keep going because the draft is breathing down his neck, and everybody in the university wants a larger and larger piece of the student's mind.

The hippie, it seems to me, is the person who has dropped out of this kind of rat race and said "To hell with it. I know there's something lacking in my life, and that is, that I don't know what any of this means. I'm just gonna sit down here on the sidewalk exactly where I am, and let flowers grow out of my hair and just enjoy life. And I'm gonna get me instant revelation with drugs."

Of course, I think he's barking

up the wrong tree. I think the revelation that comes from drugs is a synthetic thing, a very precarious thing.

Adcock: You mentioned the draft breathing down our necks—where do you think the student's duty lies . . .

Short: O-h-h-h-h.

Adcock: I know that's a bad question . . .

Short: No, it's a good question!

McLain: Does Peanuts have a view on that?

Short: If he does, I don't know. I haven't managed to discern what it would be . . . Gosh, I don't know, I have a tendency to be — when it comes to the draft — a little more traditional and hawkish because it seems to me that there's a lot of selfishness here, in that they only protest at this point where it involves them personally.

If they were protesting in other ways, if they were writing to their congressmen, and doing this kind of thing along with a refusal to sign up for the draft, I think that

it would be a much more valid protest.

Patton: Yes, I think you're always going to have that, but I think also that the whole system is a vicious circle. Because, if you're going to protest in other ways besides demonstration against the draft, this takes time, and you were saying that we don't have that much time, because the draft will get you.

Short: Yeah, well, this is the dilemma, or one of the dilemmas you happen to be caught in. But at the same time, you've got to realize that from the outsider's point of view this does look like a self-considering kind of activity, when the student is protesting something that is a threat only to him, or immediately only to him, anyway.

I don't know, if I were up against this situation again, I don't know what I would do. It's a mess.

Adcock: Were you a fraternity member in college?

Short: Yes, I was, but if I had it to do over again, I don't think I'd do it.

My feeling is that they're an expensive way of wasting a lot of time, really. And this was my experience with a fraternity; it does not have to be that way, it can be something else than that. But this is the way it turned out for me and the way it turns out for the great majority of fraternity and sorority people.

I think the same kind of things they attempt to do and that they can do can be done much less expensively, as far as the student's time and money are concerned, if they're done in other ways. It's a way of prolonging immaturity, in a sense.

If I had a son I was sending off to college today, I don't think I would counsel him to join a fraternity. I wouldn't care if he became a member of my fraternity, or any fraternity for that matter. As a matter of fact, I'm sure I'd counsel him just the opposite — forget it.

Patton: Do you think the fraternity was a limiting factor to you as a person — in your outlook?

Short: Was a limiting factor? Well, in a way, yes, in that it limited my time and energy because of all of these requirements of time and energy in the fraternity.

All of my activities and all of my thought processes were very carefully — it seems as I look back now — controlled by the fraternity. And I think, perhaps, I could have been a broader person in outlook, if I'd just been able to be on my own — bang around, make my own mistakes, and not have my big brother tell me what to do.

Again, it's difficult to say that this is all bad or all good. I'm just giving you my general feelings about it. Two years from now I may feel differently about it.

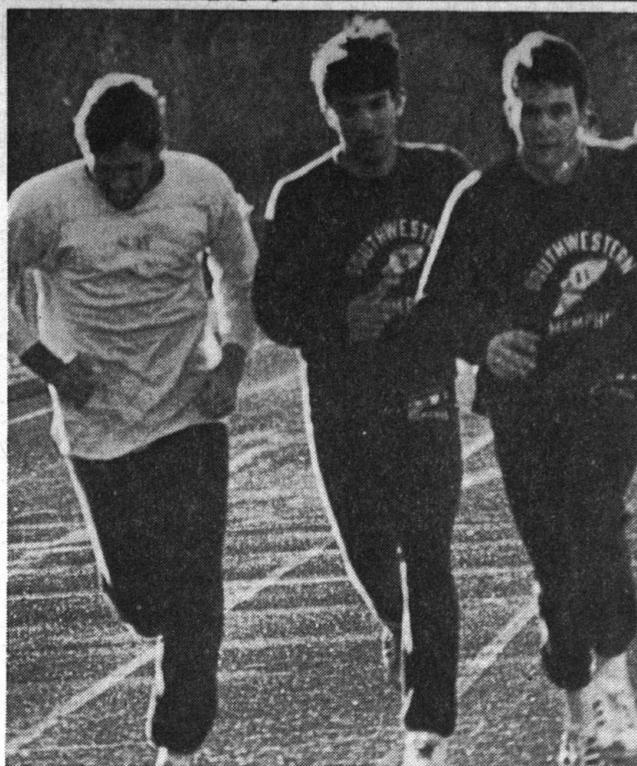


Photo by Dave Garber

SINGLEMINDED CINDERMEN (l. to r.) Mike Maybry, Rick Hollingsworth and Bob Henry thunder along, prepping for the 1968 season. Twelve lettermen return and the team's success will be a key factor in the Lynx' run for the CAC Bell. The opening gun fires on March 16. CBC will provide the targets.

Charles Frame

Pause For Spring Pushes To Sports

The sports scene seems to be a little bare this week. Basketball season ended two weeks ago and a lull has set in except for the flurry of golf action last weekend.

However, like a theatre right before opening, things may look a little deserted, but there is considerable activity going on backstage. According to Coach Bill Maybry this is the busiest time of the year, and anyone who cares to saunter past Mallory Gym and Fargason Field in the late afternoon will see why.

Coach Jesse Johnson is whipping the core of next year's football team into shape on Fargason Field; Bill Mayo has the tracksters picking up speed for the first meet, CBC here on March 16; candidates for the Lynx baseball team are working out in the gym; tennis has started its first week of workouts; and the golf team is continuing eliminations. Add to these a well-contested racketball tournament and the athletic agenda is rather full.

Johnson had his charges working inside on a weight program until March presented itself like a lamb and activities were moved outside. The team has been hitting since the first day and the knocks will continue for twelve grueling days. Johnson is working on his offensive strategy for next fall and keeping a watchful eye on the receivers, because he is faced with filling the gaps left by All CAC end Scott Arnold and flankerback Bubba Clark.

Runners Grind
Coach Bill Mayo has had the thinclads working out since the beginning of February. This week the work has begun in earnest in preparation for the upcoming CBC clash.

Mayo said he is especially pleased with the freshman turnout, which includes cross country stalwarts Neil McElroy and Mike Ripski. However, the team will be well-stocked with experience. Scott Arnold, a question mark early this year, will be competing in the quarter mile dash and adds more than a dash of hope to track fortunes.

Ten tennis hopefuls are vying for Coach Derrick Barton's squad. Among them are returning lettermen Hayes McCarty, Nick Ramsey, C. W. Stacks and David Lloyd.

On the golf scene, 18 candidates are battling for berths on the 12-man team: the first time that there have been more competi-

tors than openings.

View From The Bridge

As a supporter of all underdeveloped sports on this campus, this week, in order to stir up a little controversy (which seems to have been lacking in the last week or so), I am going to push bridge.

Again we are faced with the problem of a small but dedicated group.

However, their game has some decided advantages. As well as being a mental stimulant, it can well stimulate some other motor senses of the body. Then too, it is a game that is conducted in physical comfort.

If you are tired of soccer, and ping pong is decidedly too much of a contest sport, or if you are a new independent, look into bridge.

Bad Breezes Hinder Golf

Blustery winds and freezing temperatures hampered Lynx linksters at the Southern Mississippi Invitational Golf Tournament last weekend at Hattiesburg.

Heavy winds up to 25 miles per hour mixed with snow flurries and 36 degree weather slowed play for 22 teams involved in the two-day tourney. First-day scores reflected the bad weather, as the individual leader turned in a four over par.

Lynx Are Eleventh

The Southwestern team placed eleventh against some of the roughest competition in the South. The Tigers of LSU took the tournament. However, the Lynx came out ahead of teams from Tulane, the University of Missouri, Centenary and Louisiana Tech.

Bill Ellis and David Capes paced the Lynx, each posting 161's for the two rounds. Jim Paschal fired a 163. Team captains Whit Deacon and Eric Wilson each had a 170, and Bill Stepp had a 193.

Chuck Rea of Ole Miss took individual honors with a 148, while last year's champ Jimmy Day fired a 162.

1968 Golf Schedule

March 29—CBC—	Delta State	Home
April 1—Memphis Navy	Away*	
April 2—Washington U.	Home	
April 4—Northwest	Miss. Jr. College	Home*
April 5—Harding College—	Illinois Wesleyan	Home
April 8—Lakeland	College	Home
April 9—Lakeland	College	Home
April 11-12—Southwest	Missouri Invit.	Springfield
April 15—Arkansas	State-Hendrix	Home
April 16—Harding	College	Away
April 17—Memphis Navy	Away*	
April 19-20—Tenn Inter-	collegiate	Sewanee
April 24—Northwest	Miss. Jr. College	Away*
	Millsaps College	Home**
May 2—Delta State	College	Away
May 3—CBC		Home
May 9-11—CAC	Lexington, Va.	

*Junior Varsity match
**Date to be announced.

Montagu Deplores Racist Reasoning

(Continued from Page 4)

but a sick white man problem, and that unless we cure that sick white man of his sickness we won't solve this problem.

Second, that there isn't any such thing as race in the sense in which most people understand it, namely that physical traits are associated with behavioral traits. They are not related to one another and certainly you can't therefore conclude from the appearance of an individual what his behavioral potentialities are or what his capacity as an individual is, or what his group is capable of by way of cultural achievement.

Different groups have achieved different degrees of cultural development in relation to the differences in the kind of history of experiences which they have undergone as groups. So the Australian

aboriginal never developed the wheel or submarine or skyscraper or boat because he lived in a desert and didn't have any necessity for these things. But he did invent the boomerang which was a very useful tool for bringing down animals at a distance — very, very important — and to move around in a food-bearing, hunting economy.

So, insofar as dealing with this problem is concerned, as I have said, all the scientific data in the world is useless if it is not related to the simple question of this person, a human being.

Worsley: As for interracial marriage . . .

Montagu: There is no reason why persons can't interracially marry, except that in the present climate of opinion this is inadvisable for quite a large number of persons because they are going to suffer the consequences of the prejudices which are so widespread and their children will be made to suffer. So, I would not, in general, recommend this as a good idea, in the present.

But insofar as the biological effects are concerned, if any, they are likely to be desirable and certainly never undesirable. But insofar as the social consequences in the society are concerned, the effects are likely to be very seriously undesirable.

However, in an environment in which human beings are treated as human beings and no prejudices exist, of course there would be no question on the subject at all. People would be free to marry whom-ever they chose.

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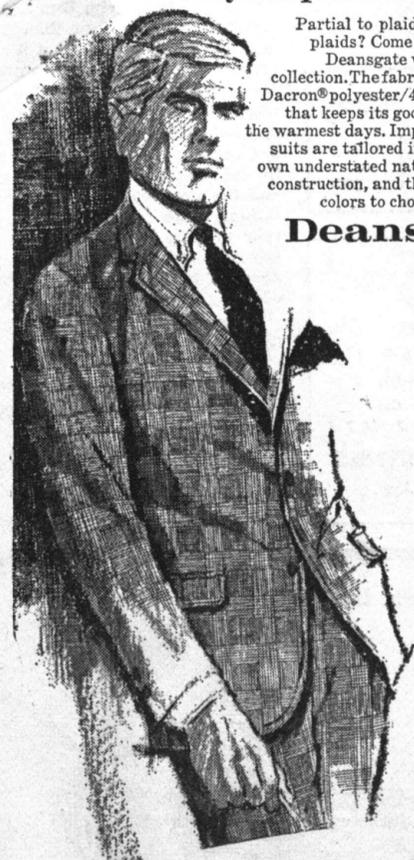
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