The liberal Catholic and the liturgy
right of way

The “bourgeoisization” of the People’s Suit? Sound implausible? Well, it’s not. It’s already happening. Bloomington’s in New York has produced the People’s Suit (not to be confused with lesser varieties of same such as the menswear suit made for a cool, capitalist $25.00 each. With its simple Mandarin (or should I say Peking) style collar, a few pedestrian buttons down the tunic top’s front, and stove-pipe trousers, it just can’t rate. And in China it’s the one end only style, or at least it has been in Peking days. One just doesn’t know what style changes will take place as our humble President takes his leave from the land of Mao.

One shudders at the thought of two-hundred million Americans all gussied up in the latest and plainest lines of the People’s Suit. The shivers down one’s spine are just as chilling when envisioning a mass of Red Chinese suitors in the latest and fanciest creations of Givenchy, Balenciaga or Dior. Unthinkable horror. Maybe. But not so remote possibility, it could be.

PICTURE MR. Nixon in an ensemble of Chinese tailor-made clothing. That’s not a fair cultural exchange at all. Let me make it perfectly clear that I do not mean, and a whole bolt of others for the Presidential People’s Suit that you are tailoring for me will surely precipitate a whole flood of requests from my brethren across the continents for similar suits in a different material entirely, of course. We must reserve one specific kind of goods for the Presidential People’s Suit and a whole bolt of others for the American masses. So, in a sense, it is a publicity stunt for you, and I decide to wear the People’s Suit on any of my television gaffets aloud throughout the nation. That should be tribune enough, don’t you agree?

"Oh, sir, I could not leave any of my Western-made clothing. That’s not a fair cultural exchange at all. Let me make it perfectly clear that I do not mean, and a whole bolt of others for the Presidential People’s Suit that you are tailoring for me will surely precipitate a whole flood of requests from my brethren across the continents for similar suits in a different material entirely, of course. We must reserve one specific kind of goods for the Presidential People’s Suit and a whole bolt of others for the American masses. So, in a sense, it is a publicity stunt for you, and I decide to wear the People’s Suit on any of my television gaffets aloud throughout the nation. That should be tribune enough, don’t you agree?"

"Oh, yes most humbly sir."

Dear Sir:

Is it such a crime to agree with a reviewer? While it is true that Irwyn Applebaum happened to happen to see me don one of these monkey suits or Zoot suits) for a journey to the East, Miss Walters, she could not leave any of my Western-made clothing. That’s not a fair cultural exchange at all. Let me make it perfectly clear that I do not mean, and a whole bolt of others for the Presidential People’s Suit that you are tailoring for me will surely precipitate a whole flood of requests from my brethren across the continents for similar suits in a different material entirely, of course. We must reserve one specific kind of goods for the Presidential People’s Suit and a whole bolt of others for the American masses. So, in a sense, it is a publicity stunt for you, and I decide to wear the People’s Suit on any of my television gaffets aloud throughout the nation. That should be tribune enough, don’t you agree?

"Oh, yes most humbly sir."

Kind SIR: The fits as well into your suit as you did into him, then things seem most auspicious in this Year of the Rat." PERHAPPS WE WOULD do well to ask the opinion of one who knows more about taste in clothes than anyone else in the large group who have accompanied me on my journey to the East, Miss Barbara Walters. Miss Walters, could you ask Mr. Mao to step into the shop?

Miss Walters had been regaling the Chairman with small talk as he squeezed into her tightly conservative suit discarded by Mr. Nixon. She beckons him into the People’s Tailor’s Shop.

"You look just fine, Mr. Mao, that suit suits you fine, and that red tie is perfect," she said, with her tongue dipped in acid. "And you, Mr. Nixon, you have never looked better, never so well-suited. You may even be able to appeal to the radically chic, fashion-conscious elements of the population in the coming campaign, which may be a long march, however." AND THEN she bowed to the Chairman, or whom she imagined to be him, whose five o’clock shadow seemed to be past sixty-three, and added, "You seemed to have lost some weight. Must have been the chopsticks."

And then she smiled ruefully.

— ROBERT WEMISCHNER

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Lasagna, Veal Parmesan, Spaghetti, Pizza
By JOHN J. CONLEY

Less than ten years after progressive changes were ordained by the Council, the liberal American Catholic finds himself in a peculiar tension between nostalgia for the devout rituals of his once distinctive religious tradition and an intellectual commitment to further reform of Catholicism.

Confounded by the spiritual chaos which has characterized post-Vatican Council theology, the liberal Catholic simultaneoulsy eschews the often unintelligent conservatives who fill the nation's hierarchies and the radical theologians whose only bond appears to be their hatred of all institutionalized religion, whether Catholic or Protestant.

The progressive Catholic faces the near-impossible task of making his Church more thoroughly responsive to the secular world without secularizing the Church itself, of liberalizing the archaic by-laws of Catholicism without destroying its innate spirituality.

In the post-conciliar era, the liberals attempt to save the Church in both its morality and its external institutions, but their desire for traditionalism and an authoritarian nature of the Church's magisterium has often alienated American conservative Catholics, who form a large part of the laity.

The liberalization of Catholicism has generated extensive experimentation in liturgy and doctrine, but has yet to produce the effective spiritual and moral overthrow of the Renaissance which was the focus of the Vatican and post-conciliar reforms.

Raising in a cultural milieu punctuated by May processions, bonfires, and Holy Name Societies, the American Catholic until recently was heir to a peculiar religious tradition both traditionalist and non-Catholic. He possessed a strongly authoritarian concept of religion, and his subjugation to the veneration which bordered on sacrilege, as uncommonly stern moralism (specifically concerned with sexuality), and exhibited peculiar folklore such as the Friday fasts, the year-round meat and ascetic practices during Easter.

In church, he worshipped according to an alien language and suffered its rituals with increaing elaborate clothing, Gregorian choirs, and endless processions. His vocabulary was augmented by a series of Latinisms used by second-rate Thomistic scholars who desired to define and prescribe his religious experience.

In Catholic high school, he became acquainted with the teachings of conservative apologists for the Church. The writings of Catholic Reform popes (Pius XII was always a favorite), and the latest nuances of traditionalism and theology, and the more liberal institutions, he would be introduced to less orthodox writers like Charles and Newman, but the young Catholic's training remained a highly legalistic attempt to define the Christian's obligations in the earthly kingdom.

Before the onslaught of post-conciliar theology, the Catholic's world was a carefully ordered microcosm of ritual, profound and beautiful, but slightly statictic.

THE VATICAN Council, unexpectedly summoned by Pope John XXIII and concluded by Paul VI, was much more progressive in its reforms than most American Catholic liberals had expected.

The post-Vatican II Liturgy was all but demolished (to the dismay of High Church Anglicans and Churches of the Orthodox communion), greater sharing of papal powers was affirmed, devotions to the saints were virtually jettisoned, and serious movement towards eumenicism was accomplished. Catholic reformers predicted a spiritual upsurge in the Church which would instantly revitalize its clergy and provide Catholicism with a spiritual rebirth unknown since the remarkable days of the early Counter-Reformation.

Despite the omen of religious revival spurred by the Council and non-Catholics, alike, however, the post-Vatican Council provided Catholicism with a tumultuous era of chaos and disillusionment. Many influential liberal reformers rejected any appeal to Catholicism, preferring instead a pseudo-Unitarian "Catholic" in name only; Catholics, eclesiastical authority of any kind, rejected traditional Catholic doctrines of the Real Presence and private confession, reduced their concept of Catholicism to a type of pietism rather than from secular humanism.

Conservatives within the Church formed orthodox organizations (such as the Catholic Traditionalist Society, which sought to rescind the reforms instituted by Vatican II. Although the Church has given no formal support from much of the American hierarchy, the conservative organizations are primarily a grass-roots phenomenon of orthodox laity who find the altered ritual of the Church repugnant; the Church's involvement in the "sacralization" of the Gospel" is similarly decried.

Although basically concerned with the preservation of traditional Roman rite liturgy, the conservatives also champion the Church's Marian devotions, the need for the sacramental system, and papal infallibility. At present the reform of the laity in particular is the Church's dilemma; and especially the clergy is at its lowest ebb in the twentieth century, although the papacy is far more efficient than it was during the early Renaissance or during the beginnings of modern liberalism.

Papal infallibility, perhaps the biggest stumbling block to ecumenism for a century, has been jettisoned by Catholic liberals like Hans Kung and even laid aside by moderate apologists like Karl Rahner. Not only has papal infallibility been discarded; even the basic acknowledgment of the primacy of the bishop of Rome has been rejected by the more venturesome radicals among American Catholics.

Unfortunately this incessant denunciation of the papacy by Catholic radicals may well lead to a growing conservatism, rather than progressivism, upon the part of the American hierarchy and laity.

The liberal Catholic's dilemma

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Unfortunately this incessant denunciation of the papacy by Catholic radicals may well lead to a growing conservatism, rather than progressivism, upon the part of the American hierarchy and laity.

The power of the papacy is at its lowest ebb in the twentieth century.

Unlike regional synods of bishops or laymen who owe allegiance to both nation and Church, the papacy is provided with a group of international scholars and theologians through which a unique perspective on the Church's relations with sovereign nations can be viewed.

Pope Paul VI, for example, often castigated by liberals for his theological conservatism, has repeatedly denounced U.S. bombings in Vietnam since the mid-sixties. Due the weakened influence of the papacy, however, the conservative American

(holland, Germany, Austria, Belgium, and to some extent America) refuted the document out-of-hand.

The power of the papacy to influence decisions of the laity hierarchy was able to simply the denunciation of the war until much later, after the Vietnamese War had worn through its extensive damage.

SIMILARLY, ON the subject of war and conscientious objection, John XXIII's Pacem in Terris, an exceptionally specific encyclical on the nature of that chimera, "the just war," did not receive the appropriate respect among the Catholic laity and hierarchy which the document deserved.

In their fervent denunciation of the institutional Church, influential liberal Catholics preferred to ignore the progressive spirit which marked much of the writing of the two recent popes. Unless liberal Catholics are at least willing to seek direction in religious matters from the pontiff, the probability of preserving unity among Catholics is small.

It is not essential that Catholics come to uniform agreement on every dogmatic or doctrinal matter; it is important, however, that Catholics somehow find direction in spiritual matters provided by the man they have chosen to head their Church.

Liberals systematically appealed for greater power for the laity in the Church, casting the hierarchy and the current pope for being too reactionary. The problem with this stance is that the laity, at least in America, is far more reactionary than most conservatives would like to believe.

It would be difficult to imagine the laity accepting Paul's condemnation of U.S. bombing raids a few years ago.

Paul's liberal encyclical on social action and redistribution of wealth, On the Progress of Peoples, is similarly far more advanced than the consensus of American Catholic lay people regarding the doctrine of social justice. The Church radicals, continually expanding their denunciation of the papacy in church affairs, have yet to cope with the basic conservatism of the American Catholic.

The Church's uncompromising stand against World Federalism and Rhodesia, the determined desegregation of parochial schools in the American South (Continued on page 4)
religious orthodoxy, with its acceptance of ecclesiastical authority, and radical social activism, is not immediately compatible; rather, considering the tenor of recent encyclicals on social justice, they are complementory.

SHADOWING THE more serious debate between conservatives and liberals concerning the nature of the Church's authoritarian structure is the controversy about the nature of Catholic liturgy in churches of the Roman rite. For all practical purposes traditional Catholic liturgy has been discarded; high Masses are rarely celebrated, church choirs have been abandoned, supplementary devotions such as novenas and the rosary have become virtually non-existent. Latin is only used in a few well-to-do center city parishes where artistic experimenting for the preservation of tradition exists.

Before and during the Vatican Council II liturgical reformers had articulated sentiment for the rarefied aesthetic quality of the 'intimate simple communion host, bewildered Cake instead of the traditional bread.' Radical priests even wished to replace the Eucharist with 'a pot of mashed potatoes.'

In all of their venturesome approaches to liturgical novelty, the liberals could find no substitute for the large congregations of which most Catholic parishes are composed. Even in small groups, however, the novelty of the intimate simple communion host was wanted.

The late sixties, entusiastic liturgical reformers devised clever little environmental arrangements which aimed at a communal, rather than the mystical, nature of the Mass would be emphasized. Radical priests attempted to demonstrate their creativity by using Sara Lee Cake instead of the traditional Communion host, bewildered Cake instead of the traditional bread. The liturgy, however, simply exterminated the aesthetic mysticism of the Latin High Mass and replaced it with austerely bland form of communal worship notable only for its dullness and lack of inspiration.

The experimental liturgy was never intended for the large congregations of which most Catholic parishes are composed. Even in small groups, however, the novelty of the intimate simple communion host was wanted.

The liberal Catholic must come to terms with the innate mysticism of Catholicism.

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Green upon White. Site of young laughter, young dreams, young life. Pretty people, healthy tans playing tennis, hopeful, and too-soft smiles of nubility. They are young Italians, young Italian Jews trying to live at the wrong time. In 1938, the rie of fascism

and Benito Mussolini makes it the wrong time.

The Garden of the Finzi-Continis, directed by Vittorio de Sica, is the gentle story of Jewish oppression in fascist Italy. Caught unaware, disbelieving, and unwilling to accept, the invidious reality probes and penetrates until it is too late to run.

Within the walls of the beautiful Finzi-Continis estate, Micol and Alberto attempt to continue their quiet privacy and existence. They invite their friends for tennis, chess and an evasion of the outside impending tragedy. Lovely Millo, played by Dominique Sanda, is working on her doctorate in psychology and desperately involved with childhood friend, Giorgio (Lino Capolicchio). Micol's and Alberto's childhood friend, Giorgio expresses his love for her, she tries to explain its impossibility, they are too much alike, and what counts for them is the remembrance of things past.

The future could be of no consequence.

The strength of the film does not lie in the juxtaposition of mood and scene, of the illusionary and fleeting peace and continuity of everyday life over the heightening threat of disaster. The film is soft and lush—shots of verdant countryside and flashbacks to Micol's and Giorgio's childhood. Closeup's of hands and eyes with great sensitivity and expression that sometimes stay with you more than anything verbalized. The emphasis on the dreams and inexistence of the young couple contrasts sharply with the malevolence growing and emer

Cassavetes' surface failure

By STEVEN WINN

Director John Cassavetes has a keen eye for the surfaces and textures of American life, but like the new Minnie and Moskowitz, his earlier films, Faces and Husbands, were characterized by the most flaccid formlessness. Although his films seem almost artless in Cassavetes' apparent oppression in fascist Italy. The fuming is soft and lush—shots of verdant countryside and flashbacks to Micol's and Giorgio's childhood. Closeup's of hands and eyes with great sensitivity and expression that sometimes stay with you more than anything verbalized. The emphasis on the dreams and inexistence of the young couple contrasts sharply with the malevolence growing and

his flat little characters with the old standard moral—sentimental love just don't cut it and the dialogue is just about as much the case with Cassavetes' faces and husbands, were characterized by the most flaccid formlessness. Although his films seem almost artless in Cassavetes' apparent oppression in fascist Italy. The fuming is soft and lush—shots of verdant countryside and flashbacks to Micol's and Giorgio's childhood. Closeup's of hands and eyes with great sensitivity and expression that sometimes stay with you more than anything verbalized. The emphasis on the dreams and inexistence of the young couple contrasts sharply with the malevolence growing and the malevolence growing and growing and growing and growing.

What counts is the remembrance of things past. The net grows quietly and insistently. Giorgio goes to visit his brother in Grenoble and meets a victim from a concentration camp. The reality is no longer an implication.

In Italy, his films are fascist rallies, fascist propaganda movies. The past is more and more difficult to grasp before the specter of the future.

In one particularly moving scene, Giorgio goes to visit his brother in Grenoble and meets a victim from a concentration camp. The reality is no longer an implication.
The plight of the solo artist

By PETER BAUM

These days, rock groups only mention here, we have a case of yearly because each member of the band is working on his own solo LP. This is considerably more difficult to find a completely satisfying solo album than a successful group effort. Fine groups here: a mediocre vocalist, the overly overdubbed recording of his voice makes matters worse. His songs are just as lackluster. Perhaps Shepard realized this and hoped to liven things up with a large back-up band, and big, sweeping arrangements. The result is embarrassingly straight-forward portraiture that manages to retain an enticing humility.

The fulcrum of Shahn's iconography is the commanding eyes of his figure; regardless if these figures be animal, vegetable or mineral, they all speak to the viewer through their eyes. Black slants, crossed or wide-opened orbs are the eyes of his humanized and animal life; black-eyed Susans constitute the eyes of his flowers. The windows of his fire in the eyes of Shahn's mineral. Indeed, the art lover commuting with this watchful jury is virtually defrocked!

Shahn's theme of sensate life is continued in a simplistic rendering of two cadaverous limbs clasped in a handshake. These hands, moist as butter and honey, meet as in a sexual embrace. This uncanny sensitivity is also seen in a series of sleeping figures. Here, the reclining sleepers portray the lightness of sleep and the lightness of dream.

Remindful of tribal art is Shahn's use of truncated, schulpturesque forms and assertive contours. His evocative figures stand unabashedly leering, sometimes

The art of the solo artist

By PATRICIA L. BRYANT

Solo albums tend to fail in one of two basic ways. On one hand, the artist may try to make the the album work on pure individual style and talent alone, and this is where a James Taylor or Joni Mitchell will become tedious on Carroll's personal individual effort and personal individualism. Carroll is easily the best vocalist of the three in the same day, all for a lot less money than his humanoid and animal life; black-eyed Susans constitute the eyes of his flowers. The windows of his mineral. Indeed, the art lover commuting with this watchful jury is virtually defrocked!

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The disinterring of Poe's soul

By KEVIN McLEAN


"Poe was born to suffer, to thrill to the exquisite torment of Poe as much as they hate him. His poems and stories, both from a literary standpoint, and from the perspective of what Poe was trying to accomplish in them. This balance is reflected in his own view of Poe's psyche, that "Edgar Poe was both insane and sane, but sane mostly, especially when writing his poems, his criticism, and his tales." The book commences with an examination of Poe's poetry and proceeds through his tales. The tales are grouped in categories such as "Tales of Ratiocination & Detection," "Voyages," and "The Marriage Group," culminating in "The Fall of the House of Usher." We see these poems and tales not only in relation to those within each group, but also in relation to Poe's work as a whole. However, an attempt to discover how all of Poe's work strives toward a particular unity proves limited by Poe's own conception of the unity of the universe and of man. The major fault that some might find with this book is its critical style. It is a loosely organized, casually written work, in which the author allows his wit and his personal involvement with Poe to have free reign. However, I think the fascinating character of Edgarpo and Hopkins (as Prof. Hoffman calls Poe at different times) demands this type of interpretation. What emerges is a unity of effect and critical insight of major import in the study of Poe. Hoffman integrates many seemingly disparate poems and tales into Poe's beliefs, and many commonly held critical opinions are given new interpretations. Poe Poe Poe Poe Poe Poe Poe Poe has succeeded in transforming tedious critical analysis into a delightful adventure.

Labor

The medical student who's patting my hand
Feels somehow embarrassed. He can't understand
Why he should feel like he's witnessing rape.
(Though I'm here by force and cannot escape
He ought to know that.) The pain's underfoot
Brings a nurse with a kleenex to mop up the show.

I'm crying "I love you!" acknowledging he
Who has brought me here, and from the dark memory
Of conception I unearth the warmth of his hands.
The clay smells, the long hills and deep-moistured lands.

But Love is no dam. Pain crests in my hips.
My tears cause erosion, my cries scrape my lips.

At needlepoint

They tried to teach me needlepoint at home,
Crewel work to occupy the idle.
My fingers itch; my mind is free to roam
Along the moors of thought without a bride.
And riderless, my head churns up a foam.
It races through dark nations without queens
And shakes its tangled mane that scorps the comb.
It plows the shifting sands and carries fiends.
My mind takes care to skirt the church's dome.
I want to eat the weeds along the border
Of Hell and Paradise: full-flowered loam
That's nothing like the garden I embroder.
I

Arts

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Oioia: A People Living in the

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Shahn. Mon. thru Fri. 12-6. See article

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From the story in the image:

**Wharton Expands Summer Govt. Internship Program**

In response to the need of increasing governmental involvement with academic programs, the Wharton Administration has developed a summer internship program which will allow undergraduate students to work in federal government

The Wharton Public Policy Fellowship, the University's first formal program involving student involvement in Washington, will be expanded this summer to include eight fellows, representing all Wharton student organizations.

The fellowship is open to Wharton students who wish to participate in the program. The fellowship is for the summer three-week period in Washington, D.C., and will culminate in a report and presentation at the University.

The fellowship program is the result of a collaborative effort between the Wharton School and the University's Washington Office.

The fellowship program is designed to provide students with an opportunity to gain firsthand experience in the federal government and to foster a greater understanding of the role of government in society.

The fellowship program will begin on June 1, 2023, and will conclude on June 18, 2023.

The fellowship program will be funded by a grant from the National Science Foundation, and will be managed by the Wharton School.

The program will be open to all Wharton students who are interested in public policy and government.

The fellowship program will provide a stipend of $3,000 and a round-trip airfare to Washington, D.C.

The fellowship program will include a week of orientation and training in Washington, D.C., and a week of research and project work.

The fellowship program will conclude with a final report and presentation at the University.

The fellowship program is designed to provide students with an opportunity to gain firsthand experience in the federal government and to foster a greater understanding of the role of government in society.
HARRISBURG TRIAL DELAYED

State's main witness in trial of the four women on criminal homicide charges in the case of a woman who died in May after being injured in a child-care center, died Monday, officials said. The woman's family and friends expressed shock and grief over the death, and many said they were angry that the trial had been delayed.

ASKEW HALTS EXECUTIONS

San Francisco - Gov. Reubin Askew, who voted as a trial judge in Florida, has halted executions in the state, pending a review of the constitutionality of the death penalty.

INTERESTED IN CHESS?

Recent court decisions and statistical studies have cast doubt upon the constitutionality and efficacy of the death penalty. A recent study from the University of Florida suggests that the death penalty is ineffective in deterring crime.

The Franklin Mercantile Co.

Pras*gn to sHnas

The Franklin Mercantile Company is interested in chess. They have recently conducted a study that suggests the death penalty may not be as effective as previously thought in deterring crime.

TALLAHASSEE - Gov. Reubin Askew, who voted as a trial judge in Florida, has halted executions in the state, pending a review of the constitutionality of the death penalty.
Wharton Internship Program

The Daily Pennsylvanian

Monday, February 29, 1972

Facult-Senate Meeting

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ONCE, A KNIGHT PREPARES TO WASTE A DRAGON.

WHEN HIS HAND WAS SEIZED BY AN OFFERING.

THAT PROMISE IN GREAT HEARTS AND THE ACCOMPLISHMENTS OF ALL...

ENTRANCED BECAUSE THE KNIGHT, AND HE PURCHASED IT FOR THE TWO SIX-PACKS OF SOMETHING BEFORE HE CARRIED...

THE PincBALL

is here.

Godfather

Of The Whole Earth Catalogue

Buckminster Fuller

TELLS

"How To Make The World Work"

SUNDAY, FEBRUARY 27

2:30 P.M.

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Admission Free

The Daily Pennsylvania is published Tuesday through Friday at Philadelphia, Pa. Monday is an advertising issue. All other issues are staff-written. Permission to reprint any part of this issue must be obtained in writing. Written requests for permission should be addressed to the Managing Editor. The opinion section and other areas of the newspaper not specifically identified with the staff of the Daily Pennsylvania are the personal views of the authors and are not necessarily the views of the Daily Pennsylvania. The Daily Pennsylvania does not accept unsolicited advertising in any form.

Wharton Internship Program

Kusher said at a University dinner recently that his administration had "the unenviable task of providing a viewpoint to our office," and made a point of saying that the program would involve the students as well as the faculty. He indicated that the program would include internships in departmental offices and he said that the University would try to "make things..."

Mary Ann King, who also interested in the program, reported that she had been told that the program would be "very successful." She added that she was "very interested in the program." Mr. King also noted that he had been told that the program would be "very successful." She added that she was "very interested in the program." Mr. King also noted that he had been told that the program would be "very successful." She added that she was "very interested in the program." Mr. King also noted that he had been told that the program would be "very successful." She added that she was "very interested in the program." Mr. King also noted that he had been told that the program would be "very successful." She added that she was "very interested in the program." Mr. King also noted that he had been told that the program would be "very successful." She added that she was "very interested in the program."

The program was named for the major University for the first time in the last year of the two-year program the program before their initiation, and it is "highly desirable to have the Fellows return to the community in order to disseminate their practical knowledge and understanding of the workings of government to professors and other students." MIP students Harvey, Jean, and

Tenure

(Continued from page 2)

"If the records substantiate the affirmative action position, I have no reservations. It is my reason to believe that the University will not really the situation since it is not the Record that it is a big problem," she indicated.

Mrs. King, who is also handling the Committee's sex equality campaign for WHUP, added, "I have great confidence in their desire to eliminate discrimination, and I am aware that the University is presently compiling an Affirmative Action Plan."

Presto Brott was unavailable for comment Wednesday night on the electrifying developments.

The Commission is investigating, at the request of Dr. Rackin, the possibility of sex bias in her denial of tenure in the English department. Dr. Rackin, who has been teaching at the University since 1962, was denied tenure in February, 1972, by the University's Full Faculty Senate, which in 1962 to 10 to three favorable votes.

The Commission has initiated a second departmental investigation of the Rackin matter in order to determine whether the Rackin case has "impact on the affirmative action plan."" (Continued from page 1)
Black Studies Program I

ECONOMY

The Black College and the Black Community. A Federal Government analysis of the impact of lag in the economic development of the black community.

Comprehensive analysis of the current situation of economic development and the relative economic conditions of the black community. This document examines the basic economic conditions of the black community and the factors contributing to these conditions. It also discusses the role of the government in addressing these conditions.

Passing the Dope

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Thursday, February 24, 1972

Faculty Senate Meeting

(Continued from page 3)

that he believes "they would be pleased to have new members.

Physicist professor Herbert Rieber, chairman of the humanities, also criticized Meyerson for including in his report the Faculty Senate's suggestions for specific areas in which the University could specialize. "The areas in the report suggest that selective strengthening for specific areas in which the University could specialize. "I deplore the fact that some initial list for specific areas in which the University could specialize. "I criticize Meyerson for including in a past president of the Faculty Senate, "I am pleased to have new members." "He believes "they would be pleased to have new members."

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Poker Anyone?
ECAC Votes For Freshman Eligibility

By PHIL SHIMKIN

Although the ECAC season ended on Saturday, the conference's annual meeting begins on Monday. The agenda for the meeting includes a proposal in which ECAC schools would be allowed to allow freshmen to play football and basketball.

The vote was held and the ECAC schools approved the proposal by a 37-1 margin. The one school that voted against it was Cornell, and no reason was given for its action. Penn, which had 21 members on its board of directors, voted in favor of the proposal.

CUTTING DOWN THE ANGLE - RPI goalie Don Cutts

By DAVE CHANDLER

The game was over in the first half as RPI and Vermont played to a 3-3 tie for the second straight year. The game was played in front of a record crowd of 3,000 at the Coliseum.

The first half was controlled by RPI, which outshot Vermont 30-17 and held a 2-1 lead at the half. The game started slowly, with both teams missing several chances. But in the second half, RPI took over and scored five unanswered goals to win.

The game was played in front of a record crowd of 3,000 at the Coliseum.