

TONITE IS THE KNIGHT FOR KNIGHTTIME FROLICS / VARIETY SHOW

The CARBON

Happy Thanksgiving!

ACTIVITIES

Friday, 21 Nov.--Homecoming floats will be judged at 5:30 p.m. this evening in front of Clare Hall...At 8:00 p.m. in the MH Auditorium, "Knighttime Frolics" Variety Show featuring alumni, faculty, Indianapolis talent, and school talent. Only 75¢ a head for this spectacle of spectacles...In association with Homecoming, URI sponsors a "Rock and Bop" Dance with the Stevie Mason Trio from 9 to 11 p.m. in the IM Gym, at which time Elaine Ransom will be crowned URI queen. Dressy attire please; 75¢ admission charge.

Saturday, 22 Nov.--MARIAN COLLEGE HOMECOMING DAY, 1969--parade at 12:00, followed by our homecoming game: Cleon's KNIGHTS vs. Greyhounds (IU at Fort Wayne) at 2:30 in the gym with the MC Pages entertaining during halftime...At 6:30 p.m., the Alumni Dinner-Dance held at the Atkinson Hotel...At 9:00 p.m., Homecoming Queen Anne Moriarity will reign at the Homecoming Ball, "Up, Up and Away," at the Westside K of C. Music by the Continentals, tickets \$4/couple.

Sunday, 23 Nov.--Clare Hall and Doyle Hall Open House today...Relive the old days--get a group together and enjoy "A Day of Comed"--2 different programs in the MH Auditorium; only 50¢ per person or both films for the special low price of 75¢. At 1:30 see the full length comedy feature "Robin and the Seven Hoods" starring everybody, then for an extra added attraction see Abbott and Costello and a Flash Gordon (remember him? He's before my time even) movie. Come back after dinner at 8:00 p.m. and see the second film series--Abbott and Costello in another flick "Riot on Ice," the Little Rascals (hoorah!!) in "Lazy Days," a Betty Boop cartoon, a sing-along movie, another A & C comedy, and Flash Gordon serials. Don't pass up this rare opportunity to see this great combination of fabulous flicks from way back when.

Monday, 24 Nov.--This is official recuperate-from-homecoming-weekend day, so take it easy.

Seven women sport gym. Poor gym!

Tuesday, 25 Nov.--Attention basketball fans!! KNIGHTS vs. Hanover at 8:00 p.m. in the gym. Come cheer our team on to victory. **GO KNIGHTS!!**

Wednesday, 26 Nov.--Sorry, gang, no classes after 11:30 a.m. due to Thanksgiving recess.

Thursday, 27 Nov.--Thanksgiving Day. Thank you for life, thank you for sunshine, thank you for not letting me be born a turkey.

Peace! --mtk

STUDENT GOVERNMENT: WHICH PHILOSOPHY?

Student government at MARIAN has often become the object of criticism within the college community on several issues in the recent past.

The issues at stake are not usually debated over whether they are right or wrong but whether they are good or bad for the community. Thus, there is not an ethical question but a question regarding effects. Two radically different philosophies seem to come into conflict in such instances which necessitate further explanation.

The administration-centered philosophy is usually characterized by two program implications. First, that the student government exists to perform certain functions for the institution that cannot be done as efficiently and cheaply by non-students. Therefore, the student government develops out of certain institutional needs which are defined by the administrators. (Although there are many examples of this theory placed into practice, the fact that the Student Board must finance and run freshman orientation without any voice in formulating or changing it is a classic.) Secondly, the aims of the student government should be expressed in terms of institutional aims. It is a rare occasion when a policy change effected by student government and concerning students is not questioned by certain members of the faculty and administration on this basis.

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A student-centered concept holds that the student government arises from certain student needs. That there are certain functions that can be fulfilled for students only by student government. Often these functions are to protect the student from interference by the administration in such areas as student press, dress, finances, and disciplinary problems. In this way the student government is the organized voice of the student community, not the institution.

Further, the necessity to put forth the student point of view is always constant, since no other group can speak for the students. Lastly, the aims of student government should be to achieve the best possible results for the student body. This implies that no single groups can speak for an institution, since it is made up of component parts. An institutional decision can only be made when all participating groups have had an equal voice and equal participation in formulating and passing the decision.

These two separate approaches follow totally different program lines. A favorite word used by administrators in questioning any student proposal is "responsibility." Under the administration-centered concept, responsible action in student government expresses its interests in terms of institutional aims, favorable publicity, and community support. However, when "responsibility" is used in the student-centered concept, it means that the student board is responsible only when the

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SETTING THINGS STRAIGHT

Q.: Why is tape not allowed on Clare Hall doors this year? Will this new ruling squelch the traditional door decorating at Christmas? Why do the maintenance men have the authority to rip things off our doors?

A.: Tape on wooden surfaces is considered damaging because it sometimes stains or bleaches the spot where it is used and also because it leaves a residue which collects dirt thus affecting the surface. On metal doors or surfaces, tape takes paint off. Door decorating can be done at Christmas if the whole door is covered and tape is used only on the border edge of the door that is not seen when the door is closed. Already some students have creatively thought of other ways to decorate effectively without using the doors as was evidenced at the Clare Hall Open House on Nov. 15. Maintenance men have the authority to take care of anything which is damaging to school property.

Miss Whitman

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LETTERS TO THE EDITORS

Dear Editors:

Ambiguity in the phrasing of the petition to re-institute the dress code demonstrates the poor quality in which it was written. What do the signatories specifically mean in the petition by "at least in various places on campus?" What do they mean by "some regulations at least in the places where people gather to have a meal, to hear invited guest speakers, receptions, classes, etc.?" What are some regulations? What does etc. include? STATEMENTS SUCH AS THESE ARE LIKE BLANK CHECKS IN THE HANDS OF A THIEF!

Never, in the petition, is a limit set to which the signatories wish a dogmatic dress code re-established. Without these limits, signatories are being DUPED into a wholesale give-away of that which is their individual responsibility. They are being FOOLED into signing a document that in its strictest sense will result in despotic enforcement of a blindly absolute dress code. In the loosest interpretation, at best, the students can expect to be told what, where, when, and, how to wear their clothes, much as did the SOPHOMORIC code so recently abolished.

The petition relies on FALSE RHETORIC and SLY INNUENDOS by appealing to EMOTION not reason. What is meant by "hopefully all are interested in the same institutional goal?" Is that goal dress? Does this mean if one wears bermudas to class, all hope for education is suddenly lost? Direct yourself to page 6 of the present catalogue; see for yourself that accordingly dictated dress is not the goal of MARIAN College. Certainly if those students who signed the petition think dress is this goal, then MARIAN College is a FAILURE since one of its objectives is "to produce graduates who have mature, inquiring, and honest minds." Overemphasis of dress is immature, shortsighted, and a masquerade of honesty. Would these people throw St. Francis into the streets because he wore a funny garb?

The petition demonstrates a LACK OF FAITH and a desire to MECHANIZE RESPONSIBILITY through legislative standards. How easy life would be if man merely followed rules imposed from above. Man could become robot-idiots, having no need of CHRISTIAN INNER RESPONSIBILITY.

The signatories of the petition look for what they want, and upon finding it they

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cease looking. Unfortunately one can always find something wrong, but we should be FRANCISCAN and looking for the good. See around you that the overwhelming MAJORITY of students are as WELL DRESSED as ever! Why change the code since it is working so well? Why not give it a chance! Why remove responsibility from the individual to whom it belongs? How can a review of "present dress practices with an eye toward improvements," improve by NEGATIVE STEPS? Obviously these people refuse to realize that along with the individual responsibility for dress goes the individual responsibility of enforcement. These SINISTER TATTLE TALES can no longer COWARDLY HIDE BEHIND THE LAW but must realize that dress in itself is neither proper nor improper but that this judgment is solely in their own minds with no secure foundations outside of the self.

If you have signed the petition, run to the Information Office and RE-READ it.

Michael Izzo

CARBON Editors:

Why are students who do not support the moratorium called "silent fools?" Why are the people who back a President tossed into the middle of a situation called "Christian Cows?" I support President Nixon's present stand on the Vietnam Conflict but that doesn't make me a Boy Scout or a member of the American Legion. I feel that troop withdrawal can only be done gradually to make our past effort have any meaning. Does that make me a war monger?

Do I need to march to show my support of what I feel is the majority? I demonstrated my protest to the October Moratorium by attending all my classes. Was that noticed?

I do not feel we should be in Vietnam but we were involved before President Nixon's term and before I was aware of any world outside my own family. I feel President Nixon is doing his best to get the U.S. (which, by the way, spells us, the American People) out of the war the only way possible.

Roberta Donahue

Dear CARBON:

Fantastic! Phenomenal! Groovy! Hip! Out of Sight! Extraordinary! Unreal! Beyond highest dreams we have a black queen. All glory and honor be yours, divine black woman. We, your men, praise you. It is indeed with profound and deep admiration do I pay homage to you, our queen. Hail to

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"I pledge allegiance to the flag of the United States of America

And to the Republic for which it stands
One nation
Under God..."

Most of us at MARIAN have reverently made that pledge hundreds of times. We can all remember the morning bell of our childhood summoning us to make our loyalty known. And we can all remember jokes about mothers finding out that their child thinks our country is "invisible" stemming from an inability to use the word "indivisible." But the question is now, what common idea of national loyalty is being proposed by our society in the midst of an unpopular war and civil rebellion.

The idea of "love of country" is being tossed back and forth. Americans with differing opinions are calling the "other" sides Un-American and unpatriotic. "The majority, silent or not, the snobs, effete or not, are all screaming that their way of thinking and acting is true love of country."

When will we ask, "What is the meaning of love in relation to a country?" and "Why should I love this country?"

Why respect the flag or say "America is Life?" Why do I get uptight because American lives have been lost in Vietnam? Why do I pledge allegiance to a certain republic? Why do I owe my country loyalty?

America has made you free. America has given you life, education, economic well-being, political voice and much, much more. However, am I supposed to try to repay a society and give my loyalty to a government structure because they give me certain opportunities. Have I sold my self or soul for even one second for what is given to me? Is this a reciprocal contract which binds me to live and die for a certain system? Why wasn't I given a choice in this contract? If my rights are so damn "inalienable" why am I required to pay dues for them? And if I owe this country dues for giving and protecting my rights, do I any longer have inalienable rights or just privileges given to me by the state? In that case how could I dare ask for more than what is given by this country? The state is the source of my humanity and therefore a godhead of some sort.

Is not this country asking me for dues when a draft is in effect? Is not this country asking dues when it asks that we all agree with a President no matter what our viewpoint? Does this country not pressure for that unification of opinion by calling dissenters "traitors," "Communists," "Peace Dusers," "Idealistic Intellectuals," etc. And does not the minority opinion as a hard rock? Why did we wave the American flag so proudly in Washington and say we are the truly concerned Americans?

If one answers these questions and finds no use for nationalism as a primary concern should one not leave that nation? To say, "Yes, America, Love it or Leave it" is leaving no room
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The days of apathy are behind. The conservatives among us are rising. Welcome to the mat and typewriter.

The CARBON is elated and thrilled at the prospect of a new campus newspaper. Rumor has it that Sr. Rose of the Chemical-education dept. has laid preliminary plans for a newspaper to counteract the slant of CARBON editorials. Admittedly, we are liberal. We are to a great extent "anti."

We are responsible citizens.

I am also tired of reading the CARBON and Phoenix every week. I'm anxious to read and delve into the depths of conservative literature. For too long the CARBON has ruled.

But is it only a rumor? Is it untrue? I sincerely hope not and as Editor with a small desk, I would only like to say that I shall share my red pencil with you anytime.

Michael Miller

for the possibility that a person is concerned for people unless he also believes in blind nationalism. At that time should we not affirm our belief in a new state religion and quit saying we are theistic or Christian or Jewish, in almost any sense of the word? How can we say our actions and what is right and wrong stem from the loyalty we owe to a specific country, regardless of whether that country is good or bad, capitalistic or communistic, better or worse, richer or poorer than any other country on the face of the earth.

John Mahoney

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student point of view has been vigorously pursued. Thus, responsible aims often include: participation in college policy formation, student-determined regulations and due process.

A conflict seems to be unavoidable when these two concepts are employed by their respective parties in order to justify any policy change with the college community. Some members of our student board are forced to adopt the student-centered philosophy when certain faculty members and administrators rationalize their position in terms of what is best for the institution without considering the students who make up the majority of that institution. All of us, faculty, students, and administration, have varied interests in this community. Until we all have an equal voice in governing this community we must be prepared to justify dissent, not oppress it.

Tom Hanrahan

ATTENTION SENIORS:

The Federal Service Entrance Examination will be administered on campus December 6, 1969 (Saturday). The test will last approximately 2½ hours so resident students should be through in time for lunch. Will interested seniors please come sign up in advance in the Placement Office? Mrs. Myers, Placement Office

LETTERS TO THE EDITORS continued...

SPORTS

Mrs. Elaine Ransom and her court, Miss Valerie Geaither and Miss Domini Chatmon.

For years the black woman has had to settle for second best in a society which dictates that the beautiful is blue eyes, blond hair and fair skin. The black woman has for years had to scrape and hustle to raise her own while getting little for raising "the man's" children. And she raised them well. The black woman has been a symbol of strength, courage and fortitude. For any greatness that we as males may have we owe you. We humbly thank you and we show our appreciation by crowning one of your progeny our queen.

On this Homecoming weekend, UBI takes pride in presenting Mrs. Ransom and her court as symbolic figures in MARIAN's greatest Homecoming. Hail to you, MARIAN and Miss Moriarity! Our participation is whole and unseparate. But our participation is our own--black, proud, and beautiful.

MARIAN, seat of wisdom (sedes sapientiae), has come a long way. We challenge you to come further. Join in with us as we proudly crown our queen Friday evening. We invite you, the MARIAN College community, to participate wholly in the Homecoming festivities as we are. All Power to the People! Black Power to UBI! KNIGHT Power to MARIAN! Right on, brothers and sisters!

A very proud black man,
Kenneth Rogers

INTRAMURAL FOOTBALL...The championship game last Sunday was forfeited by the "Big Ten" to the "Lost Souls."

INTRAMURAL JUGERBALL...Several jugerball teams have been formed so the possibility of intramural jugerball seems to be a reality. The rules and practices are now out for everyone to read, and anyone interested in forming a team should contact Don Merrill in Doyle Hall. If you have nothing better to do, get a team together and join the fun.

KNIGHTS VS. I.U. OF SOUTH BEND...The MARIAN KNIGHTS, coached by Cleon Reynolds, defeated an inferior Indiana U. of South Bend. Although the IU team offered no real competition and therefore no threat throughout the game, it gave Cleon an opportunity to play all of his players and see who could play under fire. Several players were outstanding, both on defense and offense.

On defense, two guards displayed very much talent. In the first half Ted Canfield played an outstanding defensive game, causing many turnovers and stolen balls. In the second half Mike Komlanc took up the slack where Ted left off by stealing the ball several times while also leading the fast break for several easy MARIAN baskets with his accurate passing.

On offense, Pat McKenney stood out over the rest hitting for 19 pts. In the first half, when MARIAN had a hard time finding the basket, McKenney hit for several corner shots keeping MARIAN on top at half time by a score of 38-33.

The rest of the team played good basketball also but the team will have to play some real competition before we can say what type of season the KNIGHTS will end up with. Both Kato and Red Fox agreed that it was a good game though.

The cheerleaders and the fans should also be recognized for being good sports. The cheerleaders did an excellent job and the MARIAN fans responded accordingly.

Next game is the Homecoming game between MARIAN and IU-Purdue of Fort Wayne at 2:30 on Saturday afternoon.

DB

VARIETY SHOW

TONITE

MARIAN HALL AUDITORIUM
8:00 P.M. 75¢
NOV. 21ST.

CARE APPLAUDS:

- Elimination of Dress Code
- Homecoming Queens Anne and Elaine
- Never 55
- Barry's Birthday
- Indians (CLEVELAND?)

CARE CRITICIZES:

- Indiana State Code of Decency
- Psychosis
- Barry's Birthday
- Cowboys (DALLAS?)
- effete impudent snobs

Political and Religious Freedom in South Vietnam is the title of a free public lecture to be presented by Bishop James Armstrong on Monday, December 1, 7:30 p.m. at Broadway United Methodist Church, 60 East 29th St., Indianapolis.

Bishop Armstrong, youngest Methodist Bishop in the United States, was formerly senior minister of Broadway United Methodist Church in Indianapolis. He was a member of a study team and went to Vietnam specifically to study treatment of those religious and political forces in South Vietnam who urge an end to hostilities. This team's findings should be of major interest to everyone concerned about the question of continued United States presence there. Bishop Armstrong has also recently returned from a trip to Paris, where he conferred with other members of a thirty-man committee appointed by the World Council of Churches to begin to plan for the reconstruction of Vietnam after the hostilities have ended. You won't want to miss this opportunity to be better informed on this issue.

A DAY OF CAMP

SUNDAY NOV. 23 -
1830 - ABBOT + COSTELLO
8:00 - " " "
50¢ / BOTH for 75¢