B&G Union Gains New Agreement
by Jan Gimar

The service employees union chose to accept an administratively proposed contract last Wednesday. The contract, covering about $80,000 in wage increases and benefits, will be signed early this week, according to Harry G. Neele, left director of personnel, and William Cabot, salaried steward of the union.

All new or added positions, buildings and grounds, excluding those in supervisory, clerical, part-time, or personal positions, will be covered by the contract.

Wages will range from $10 to 60 cents per hour, although this figure could not be determined this week. Janitors will now receive a $1.00 in addition to the $3.20 demanded, groundsmen $2.25 instead of $4.25, laborers (carpenters, electricians, and laborers) $2.60 in $4.13 instead of $5.30. Maids will be paid $2.00 instead of $3.40 but still received one of the largest increases.

Benefits include expanded vacations, nine paid holidays, $500 death insurance for $100 per $1000 of earnings, and $500 benefits for dependents. Children of employees will receive the same benefits for four years.

Time and a half for work past eight hours a day, 40 hours a week, or for a sixth working day is granted. Compensated time off for personal business or a death in the family is allowed. Eight hours a day, 40 hours a week, or for a sixth working day is granted. Double time will be paid to those working a seventh day. Compensation will be made for a day worked in the manner of a modified union shop. Chabotte said that he was contracts the ombudsman is to direct a person to the exact place to get their problem resolved. Fuller said the ombudsman should be elected by the faculty with close consideration given to student opinion. In its report, the committee asked that the ombudsman be designated by the Faculty, the Senate, and one member of the Board of Trustees.

Salisch indicated that the present and future proposals as a constitutional amendment, replacing the non-voting dean as the official representative.

The Senate also passed a resolution calling for an open hearing on the Student Senate's proposal as a constitutional amendment, replacing the non-voting dean as the official representative.

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LETTERS TO THE EDITOR

SALISCH

Dear Tripod,

I couldn't help but notice a letter in the past issue of the Tripod which the writer was decrying the treatment which the males of Trinity College are receiving. This created a lot of talk among our female classmates, especially those who are coeds.

The following is a letter which was written to the Tripod.

The males of Trinity College are being treated unfairly. The females have always been given more leniency and have been able to get away with things that would never be allowed for the males. The administration is biased towards the females and it is time for this to stop. The males are just as good as the females and they deserve to be treated equally.

Sincerely,

[Signature]

— end —

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I agree with the letter that was written to the Tripod. The administration is biased towards the females and it is time for this to stop. The males are just as good as the females and they deserve to be treated equally.

Sincerely,

[Signature]
The two stories that follow are personal accounts of what this TRIPOD reporter saw in Washington last weekend, while covering the only two violent clashes which marked the anti-war demonstrations.

They are neither objective, nor representative of most people's experiences during the weekend. These stories cover what one person saw during approximately seven hours of a three day series of demonstrations.

Some of the information for the accounts was supplied by the TRIPOD photographer who accompanied me, Richard Markovitz.

The "marshalls" referred to were among over 3,300 organized and instructed by the New Mobilization Committee to control the three Mobe-sponsored demonstrations: the March Against Death, the mass march from the Capitol to the Washington Monument, and the rally at the base of the Monument.

Though recruited by Mobe, many marshalls were present at the violent demonstrations which Mobe had disavowed. In most cases they tried to calm the crowd, or prevent confrontations with the police.

Many helped those who had been tear gassed.

The Mobilization Committee also organized groups of lawyers and observers. The lawyers provided legal aid for those arrested and tried to get pertinent information, including a police officer's name and badge number, when they saw someone being arrested. There were 200 lawyers and 1,000 law students assisting them.

The observers, mostly clergymen, were assigned to positions along the line of march of the various demonstrations. Their reports will be the basis for "an instant Walker report," a Methodist minister said Friday night near DuPont circle.
The DuPont Circle rally and the attempted march to the South Vietnamese Embassy were the only large scale demonstrations in Washington last weekend for which no permit was issued.

The rally was supposed to begin at 8:30, by that time several thousand people had gathered in the small park at the center of the Circle. Demonstrators with megaphones were urging people to move toward the side of the park nearest the Embassy, which was about eight blocks away.

Demonstrators wearing white helmets and carrying Vietcong flags began to run down the street leading towards the Embassy. Most of those in the park began to follow slowly. Several people yelled for the marchers to start running, to move faster. They tried to build up a momentum in the crowd which would carry it up the four or five blocks to the police lines. We could see the police as a line of white helmets. They had spotlights arranged to light up the area.

As the front rows got near the police lines the cops threw a few canisters of tear gas. Most of the crowd stopped and began running back toward the circle. Those who had run stopped after a block and turned to face the police lines, again.

The police advanced, throwing tear gas grenades ahead of them. The crowd started running again. People called out for them to walk. Others told us not to rub our eyes if we got gas in them, some offered handkerchiefs to hold over your nose and mouth.

Every time some demonstrators began to regroup the police used gas to disperse them.

Some medical students had parked a car a few blocks from the Circle. They were passing out wet gauze bandages. The TRIPPOD photographer who had come to Washington with me, and I each took one.

We spoke to two official observers, a Methodist minister and an Episcopal priest. They had seen several police cars hit by rocks and bottles. As we talked to them a line of police cars raced down the street. A rock thrown at them from the other side of the street almost hit me.

We began to walk back to the park as the police threw more gas canisters.

About 500 demonstrators had gathered in the street opposite the park. Some windows in a drug store were broken. The demonstrators rolled trash cans into the street to block traffic. One driver abandoned his car.

A dozen police cars came toward the park. They stopped and began firing gas canisters around the park's perimeter. The crowd started retreating.

One mobilization legal aide said that the few arrests he saw had been “very orderly.”

As the park was cleared the police advanced, they fired a heavy volley of gas. We started running down a side street, away from the park. The photographer with me couldn’t see. I guided him until my own eyes began to sting badly. His vision cleared enough so that he could help me.

As the gas cleared away, a few demonstrators returned to the park. They called for those waiting across the street to join them. The police came again, and the gas again cleared the park.

Someone called for us to come into the lobby of a small apartment house near the park. Some one in their had more wet rags. We went into the basement as the gas filtered into the first floor.

When the gas disappeared we left the building. We saw a few more crowds broken up by gas. Most of the action was a repetition of the first assault; the police advanced on a crowd dispersing them with gas, if they regrouped the cops used more gas.

Newspaper reports said that small groups of demonstrators stayed in the area throughout much of the night.
OVER 30
DISRUPTION
& THE NEW ORDER
In many of the discussions I have been in which there are parents and their children present, I am constantly reminded of Harold Fiske's comment that people do not communicate badly, but rather that they join individualistic and expressed purpose of avoiding communication. Members of a family are so well known to each other that they are expert at avoiding communication with each other. In every instance, and there have been many, when a boy has written to his father prior to a visit he in specifically requesting a "talk," it has failed to come off. It is sadly predictable.

What does the college student find in his educational institution with respect to interpersonal relationships? The college is his relevant society. College is society for the student. Does he find the human oriented community so necessary for his evolving psychology?

An article written by Joseph Katz and Nevitt Sanford in December 1967 is still a relevant description of many colleges and universities today. In discussing the lack of sense of community in institutions of higher education they said: the faculty and administration rarely relate to the student as an individual. He is conceived rather as an aggregate of different functions, categorically separable from each other, for the management of which different sets of machinery are set up. Registering, advising, counseling, disciplining, lecturing, grading papers—all are handled by different people who attend strictly to the one given institutional matter rather than to the whole. Helen Nowlis in her recent book on college student drug problems observed: They want recognition that this search (for themselves) is an important, meaningful, and worthwhile endeavor and they want help, but help with the questions that have meaning for them at a particular stage in their search, not advice about where they should be.

There is little agreement as to the part which a college or university should play in this whole process, either among or within colleges. In pursuing excellence, many institutions seem to have diffused excellence in a way that parallels the definition of society; in terms of number of Ph.D.s on the faculty, quantity and quality of faculty scholarships and research, number of grants, number of Nobel Laureates and members of a National Academy, number of students who go on to graduate and professional study. These assets are not to be underestimated; they can contribute directly to important and relevant education. But is this all? For many institutions, the problem may be that they have not clearly thought through the implications of the distinction between education and training made by Sanford. "True education is liberating and differentiating. If it is success-We want recognition that this search (for themselves) is an important, meaningful, and worthwhile endeavor and they want help, but help with the questions that have meaning for them at a particular stage in their search, not advice about where they should be.

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A collection of functions

The college student is never looked upon as a whole person who is to be dealt with as an individual with dreams, ideals, fears, emotional feelings both positive and negative, but he is looked at as the separable collection of functions. He is something to register, to advise, to assign to a classroom, to house, to feed, and he has a variety of interests which are served by various and sundry organizations of special interest that have themselves become so impersonal and non-engaging that the amount of involvement in organized extracurricular activities is very low currently. Decisions concerning the activities of the students are made to manage the separable student problems which are frequently made with little reference to students' lives. They often are made more on the basis of internal administrative needs and conveniences. Thus, for example, the number of faculty made available for general freshman academic advising may depend more on current faculty research and committee and classroom commitments than on the amount and nature of the needs of the students for advice. "How many people do we have to advise here?" the College asks, rather than, "How many and what kind of people do we need to advise?"

No one single person is ever expected to be totally concerned with one student. There are only institutional exceptions, and then only in smaller institutions, are the psychological counsellors and chaplains. In larger institutions even this is not the case. The student finds this out when he is passed from person to person in an attempt to solve one particular problem of his separable functioning at any point.

Curricular constraints

Even in the curriculum he finds a similar situation. The question which curricular rules seem to ask are not what are you personally interested in and what do you want to study, but have you taken the following prerequisites, have you passed the following courses, have you obtained the following skills. Some students may allow practically no options for course selection at all. Such prescriptions of what a student ought to do may make very good chemists, very good musicians, very good psychologists, but John Smith, the college student wants, because of his psychology, to feel that someone knows he is John Smith who wants to be somebody or become somebody, not just that he is one of a replaceable number of potential chemists, musicians, or psychologists. Although this is the kind of approach to adolescence which feeds into their greatest anxieties and fears and may serve to increase these fears so much that they may ignore, reject, or be unable to concentrate on technological competence even if they want to.

There is one area where the fruits of increased impersonalness and its resulting undercutting of students' self-esteem and enthusiasm is becoming apparent, and it is becoming apparent among good, promising students. This is the increasing apathy toward getting into college and getting out of college. Many students will not apply to graduate school for not very well defined reasons and without any enthusiasm for another plan of action or any desire to return soon. They are strangely apathetic and quasi-depressed, with no pointed anxiety, but no ambition and no sense of thirst for adventure and excitement. They seem like directionless old men waiting to die.

Along with this is a larger group who after receiving admission to graduate or professional schools try to have their matriculation postponed to go to the Peace Corps or VISTA for an interim. These are not eager young people who are impatient to make their mark on the world, so choose the Peace Corps or VISTA first to get on with it. Sadly, the vast majority of people applying to the Peace Corps and VISTA are doing so only to find a way out of routine. They are not dedicated activists, but people looking for a haven from social expectations and the route they are bound to in a hope that they will get into a position where somebody will finally value them as a person and their actions as personal actions rather than seeing them as just another faceless piece on the assembly-training line.

The fall of professionalism

The phenomenon students turning away from specialized training or eschewing rigorous standards of competence has been noted by many educators. In particular, Robert Brustein, director of the Yale Drama School, in a recent article entitled "The Case for Professionalism" pointed out the modern student's passion for "amateurism." Students do not seem to want to "follow through" on the preparation of skills and techniques. They seem rather to be urgently desiring to be in the real world with full status without acquiring training and skill. A Harvard assistant professor, himself of the class of 1950, is reported to have remarked in his day teacher called students not just to read books but him. Today it is just the opposite. Students now are ready to make pronouncements on complex issues without gathering facts. They are ready to perform plays or display art work without acquiring basic skills. "Do your own thing" is still the byword, and the fact of doing one's own thing is justification enough for its quality. Perhaps more alarmingly, it seems to me that students are tending toward the assumption that a passionate enough emotional conviction about a matter assures the truth value of the belief espoused. The fact simply is that many of the measures taken by colleges and universities to increase the competence of students have had exactly the opposite effect because they ignored the reality of the student's personality.

There are many reasons for this general drift of intellectual competence. A profound one seems to me to be the lack of being able to communicate in order to express oneself with conviction or exacting standards. The technological sophistication of professions all has leads the student to feel it is impossible for him to even gain that degree of competence which would enable him to assure students that they are potentially competent in these areas, perhaps first by assuring them that we feel they are adequate persons.

Fear of incompetence

This fear of the inability to become technologically competent plays right into all of the other fears. The student's desire for amateurism is akin to refrain from keeping more requirements and demands away from him so he will not feel any guilt for being what he is. If amateurism becomes the standard the student will gain competence immediately by default because he is already an amateur. Students are also capable of seeing quite clearly what areas they are competent in and demanding a role in these. Many of the areas of student
involvement in college governance are areas for which no special training or skills exist and are areas in which students, by virtue of being students, have as much, and in many cases certainly more, experience than anyone.

Above all, however, even above the individual fears of students in these areas, there is a broad based movement toward rejection of formal aspects of society which represent inhumaneness to students. Even considerate people occupying what students consider inhuman offices come under attack as the office itself and its supposed inhumanity is focused on. They are focusing on those aspects of college life which they feel are mechanical and unfeeling. Students may in fact be doing our civilization a great favor by beginning a movement which will save higher education rather than destroy it. This summer the poet Archibald MacLeish put the students' case most cogently when he wrote:

...however much or little we comprehend of the cause of our paradoxical diminishment in our own eyes at the moment of our greatest technological triumphs, we cannot help but understand a little of its consequences and particularly its relation to the crisis in the university. Without the belief in man, the university is a contradiction in terms. The business of the university is education at its highest possible level, and the business of education at its highest possible level is the relation of man to their lives. But how is the university to concern itself with the relation of men to their lives, to the living of their lives, to the world in which their lives are lived, without the bold assumption, the brave, improbable hypothesis, that these lives matter, that these men count—that Odysseus on his battered, drifting raft still stands for the reality we take for real?

Bullied by bureaucracy

There is a clear relationship between college culture and American society. In this case the similarity is in bureaucratic impersonality. Have you ever noticed in help columns in newspapers how frequently the cause of the difficulty that the person was having who wrote to the local helper was the company or government agency they were trying to deal with was computerized? I myself have written many letters to a computer over the last three years. I've never received a reply from a computer yet. I have had to expend undue and excessive effort to make myself heard by a person in the company. Any of you who have ever tried to have a computerized bill corrected know exactly what I mean. When you finally give up and pay the bill that you knew you didn't owe because the last computer cards said that a lawyer and several policemen were about to arrive at your door to arrest you for non-payment, within two weeks you get a very neat computer card telling you that they have credited your account with an overpayment of exactly the amount they've been suggesting they're going to arrest you for. Anyone who has tried simply to get a physician to talk to them knows the problem that you go through there. You have to find someone who will look at feet, skin, fingernails, or something or other and it usually takes the better part of a month to finally get around to seeing them. We are living in an increasingly impersonal world and this interacts disastrously with the fears of the college student because of his adolescent psychology.

Robert Lindner describes the resulting sense of such a society when he said:

"the college student is something to register, to advise, to assign to a class, to room, to house, to feed..."
Consequently, over 30 is indeed dead because his psychology is no longer viable in the culture. Don’t trust anyone over 30 and after 30 you’re nothing was simply the adolescent’s relatively insightful comment on his psychological state.

Turnover turned outward

The radical shift in adolescent psychology concerns the fact that the adolescent has traditionally been an individual whose period of turmoil was an internal one. It was a turmoil which took place within his personality and was exemplified by certain great internal emotional upheavals. The adolescent now, however, faced with the fact that he is going to have to last for 20 years, and he is instead going to change his culture. Anna Freud speaking in this country’s little over a year ago very perceptively pointed out that psychoanalysis has little to offer the student of today because the college student of today no longer seems interested in taking care of his internal problem but seems interested instead on changing his society. Adolescence is no longer a process of internal reorientation but a process of social change. Robert Lindner, in a book written 15 years ago, called this shock perfectly. He referred to “the rebel without a cause” and talked about a new psychology of rebellion and “downright active hostile mutiny.” He pointed out very clearly that this was beginning to take place then and surely the 15 years since Lindner wrote his book have proved his observations.

A fight for liberation

The adolescent is backed against the wall psychologically. He sees a society which is becoming more impersonal and is continuing to cause him more psychological anguish. He has simply vowed to fight back.

College students, then, have declared war on society for spiritual liberation. They are simultaneously begging in a pathetic and poignant way to be treated as human beings with affection and with affirmation of their worthwhileness as individuals, and at the same time they are full of the anger and the rage which is so near the surface in a personality which has had to maintain the pre-adolescent and early adolescent parts in it. They feel rage, mainly because they are made to feel guilty and unworthy for simply being the way they must be, which is something they cannot help but because they are adolescents. We say to them, grow up, but we do not provide them with the ability to do so. Nothing, brings out more rage than a situation where one feels that he is prejudiced against because of something which he cannot alter.

Students are begging to be freed from their loneliness, but have great despair that this will ever happen. As many of you, I am sure have read, the suicide rate among college students is very, very much higher than the suicide rate in the general population. When the adolescent gives up, he can give up in a big way.

Their rage colors their begging and their plea. When their attempts at asking for affirmation and affection and being treated like whole human beings are frustrated, they finally act with a mixture of anger, petulance, frustration, and rage. They are told by adults when this happens that they are ungrateful, impossible, fascist, blackmailers, hoodlums, and last but not least, in our new cultural forest of social rejection, they are told that they are sick. All of these may indeed become the case if we as a society, and in particular for us educators, if our educational and religious institutions do not respond to what is underneath it all. Underneath it all is loneliness and a sense of paucity of human meaningfulness and personal affirmation. The clergyman and the educator who respond only with law and order and guild-creating prohibitions are simply failing to take the hand which is held out to us in lonely desperation. Is it any wonder, when after being rejected time and time again and having one’s problems increased with more guilt and more anguish and more sense of inadequacy each time one holds out a fist?•-

"A certain police system"

I think that when students begin to become angry they try to express their anger carefully. In most situations where students have taken "transgressive political action," as a colleague of mine has called it, they do so with care, form, and a certain politeness. When buildings began to be occupied by students, they were always carefully taken care of and left at the end of the occupation frequently cleaner than they were when the occupation began. There is evidence to indicate that this was the case in most early transgressive actions across the country. I would suggest that this was the case perhaps because some of our American ideals are still believed. This has not been the case in other countries where indeed the generation gap seems immense compared to ours. The Rome University, as many of you know, was disrupted for several months. When French Universities were disrupted, it was done with a tremendous bang and great destructiveness. When the students in Poland rebelled, the almost incredible response to this was that the border of Poland was absolutely and completely shut tight and closed for the duration of the student rebellion. Virtually no one was permitted to enter the country during the entire time. It became an event of national consequence and of such disruptive force that the entire government and the entire country was affected. The case was similar in Ethiopia and Japanese student rebellions have always made out our own tame.

The counselor as cop

In our educational and religious institutions even our companions is frequently given prejudicially. I always hate to make statements which are likely to do me out of a job, but as college administrations become aware of the fact that there are some emotional needs in them they set up yet another division of the administration of the college and hire a counselor professionally trained to take care of these problems. Once again the student is looked at as being functionally separable and all too frequently the underlying assumption is that the counselor is a healer who will heal the occasional sicknesses which are around in the institution. Too often the college counselor becomes a cultural cop. It has frequently been pointed out how the assignment of the word "sick" is really a fake to cover up, in a newly culturally acceptable way, a continuing and unchanged rejection of individuals whose behavior is very much different from the majority.

This was brought to a head very forcefully during the most recent French student disruptions. At the University of Strasbourg, in the midst of the disruption, the President of the University issued a statement in which he concluded that all of his students were simply sick and that they should all be sent to psychiatrists for treatment. The students, with impeccable logic said that they now saw that they had not closed down all of the police functions in the college, and simply and completely closed down the University's mental health service in its entirety. This is not restricted to France. The head of the largest student health service in this country has maintained in his book which tells how to set up good health services that the counselor's primary obligation is to the university and not to the students and that confidential communication between student and counselor may be broken for the good of the Institution. This is yet another example for the student of the fact that he, personally, as a human being, is of much less importance that the abstract and non-human institution of which he is a part.
Students are asking for cultural affirmation and an end to their desperate loneliness. The President of the United States' statement dated March 22, 1969 on the problem of college students was entirely responsive to this in principle. President Nixon said, "We have seen a depersonalization of the educational experience. Our institutions must redefine themselves lest this turns to total alienation." Students are desperate. Two alternatives are suicide or the so-called cop out, whether those two are taken physically or otherwise. It is possible to commit suicide without killing oneself simply by becoming so inert with drugs, or to do so badly academically that it ends one's academic career. Two other alternatives are to knuckle under and conform which simply increases their sense of alienation, confusion, and loneliness, or to fight for their life. I think that student unrest and disruption as we see it at this time is the gasping activity of a group of people who are psychologically drowning under for the third time." For them it is a matter of life or death. What they are asking for is nothing other than human personal responses. It is no accident that the Beatles' first great hit was entitled "I Want To Hold Your Hand." Listen to the music of current students. "Love, Love, Love," "Take My Hand My Son." And perhaps the most poignant of all, which I think may characterize my sense of the students of today entirely, "Sergeant Pepper's Lonely Hearts Club Band."

It is absolutely true that some adolescents and some adults, and in fact probably many more adults than ought to, take advantage of student unrest for unscrupulous reasons of their own. However, the students' basic needs are clear, strong, desperate, and harsh. What I am arguing is that all of the behaviors that we are all so concerned about among students with respect to sex, drugs and political disruption are simply their ways of attempting to evolve an improvement in the human condition by extending, essential human concerns into the areas of all their personal relations and by enriching their human capacity as lovers of other humans. These behaviors are in every important way their religious activities. This conclusion concerning the religious nature of their activities has been reached by other observers, for example, by the poet Stephen Spender in an article in March, 1969 issue of The New York Times. Mr. Spender's conclusions were drawn after observing students and faculty of the University of Connecticut in the academic year 1968-1969 during their controversies with Dow Chemical Co. recruiters.

Clashing styles

Their basic ideal is personal human love and respect... Their style clashes violently with authority. It clashes hostilely and it engenders hatred, anger and rage in return. The unfortunate irony is that it frequently leaves students no closer to their goal. I am not ready to say that some of them have not been successful, but too frequently they remain lonely, isolated, and unloving.

In my view of the situation, although certainly not in the student's view, it would seem that society is trying to help the student. We are certainly a child-oriented society; whether out of self-protection or not is beside the point. This may have something to do with the fact that it is estimated that over half of our population is under 25. In any event, a great deal of attention is being paid to young people and to the problems which they exemplify; the problems of loneliness, isolation, and hate. The colossal, and I think not always terribly wise, rush to sensitivity training group methodology throughout education and religion as well as in the areas they were first designed for, industry and business, is an example of the tremendous potential readiness of our society to grasp at all possibilities which might lead to a more human and loving life. There are many attempts to establish some solution to the cultural problems of impersonal and cold personal relations.

The war of generations

However, unfortunately, even with the ideal of increasing human love, the two camps, the establishment and the young, are at war. It seems clear to me that these two groups are attempting to arrive at common goals. There are unscrupulous people on both sides of this battle who are using the battle for their own purposes, but by and large the major efforts seems to me to be in the direction of making some positive headway in these problems of our era. Perhaps the conflict is inevitable. Alfred North Whitehead said:

It is difficult even for acute thinkers to understand the analogies between ideas expressed in diverse phraseologies and illustrated by different sorts of examples. Desperate intellectual battles have been fought by philosophers who have expressed the same ideas in different ways... they can learn from each other, borrow from each other, and individuals can make imperceptible transitions. Above all, they can learn to understand each other and to love. Must 'religion' (or more appropriate for our case, "religious action") always remain as a synonym for 'hated'? The great social ideal for religion is that it should be the common basis for the unity of civilization. In that way it justifies its insight beyond the transient clash of brute forces.

The very actions which are taken on both sides of the struggle to ameliorate the problems of which almost everyone is at least aware
and willing to admit tend too often to increase hatred, anger, rage, and frustration. How frequently I have seen college administrators' attempts to make changes they have sincerely become convinced are necessary and which are humane and consonant hurled back viciously in their faces with contempt and soon as "tokenism" and "establishment rhetoric." One gets the impression at these times that the only acceptable response of an administrator would be the public commission of hara-kiri on the steps of the administration building. This would at least be in keeping with the new wave of student devotion to oriental philosophy. Similarly I have observed with pain the ingestion of critical student requests into the digestive apparatuses of administrative bureaucracies, committees (standing, sub, ad-hoc, special, blue ribbon and so on) where simple face to face, person to person action would seize the day. The student stands bewildered and feeling somewhat sick to his stomach as his proposals go the same direction that my letters to billing computers go. The hatreds increase.

"We are all afraid"

However, almost all of us are at least vaguely aware that we are standing on the edge of losing our humanness, and we are all afraid. We are vaguely aware of becoming, in Lindner's terms, "A slave mind and body, whose life signifies no more than an instrument of his master's power, a lost creature..." We are afraid on both sides of age 30. I have tried to make the fear of the student explicit because this is a speech about students. I shall not try to make as explicit the fear which I see in adults. However, I think a reasonable characterization of the adults about whom I talked in my last lecture who are not responding to their sons' and daughters' needs, is that they are also terrified, confused and lonely. If any word characterizes the many telephone calls I get from parents when they discover their children are using drugs, marching in protest parades, burning their draft cards, and the like, it is fear. They do not understand, and they are afraid. More parents cry in my office in desperation than do students, and the increase in tears in the past 6 years in both categories is impressive. Tears are the hallmark of our human reaction to our situation as viewed from my office.

Given this situation, how can we change to a new order based perhaps on humane love in an orderly fashion? How can we change quickly? I think it is clear that we can change neither in an orderly fashion, nor quickly. I do not mean to say that the only way we can change is for anarchy to prevail, but I would like to argue as persuasively as possible that we must not insist upon stringent high levels of complex order during the height of the change. Whitehead has comments that significant social change all but wrecks the civilizations in which it takes place. This was an empirical observation for him. The psychologist, Heinz Werner, has evolved a set of principles concerning developmental change which would predict theoretically that significant change is always going to be accompanied with a certain amount of disorder.

One of Werner's principles, simply stated, is that for any development to take place a regression must occur before progression. Werner was a psychologist and specifically and extensively studied the development of speech, cognition, motor behavior, and the like. He was enough of a philosopher, however, to be interested in such areas as development in history, art, and literature. What he saw, and I think saw clearly, was that at any given time there is a high level of organization and integration in a given static situation, before that situation can change, before that situation can change fundamentally, it must reorder itself vastly. Without a vast reorganization, all you can do is add further elaborations to an already existing structure, the structure itself not changing at all. It is in this sense of simple elaboration of an existing order that I understand the use of the word "tokenism" in contemporary criticism of social change.

"A little bit of chaos is good for everybody."

In other words, for a highly complex integrated organization to fundamentally change, it is necessary to first disorganize. Disorganization involves simplification, less order, more confusion, a less well articulated and differentiated situation. In a word, it means chaos. There is no way for fundamental change to take place without the issuing forth of some chaos. If, in anything that you want to change, you do not encounter at least a modicum of chaos in the change process, you may conclude that no fundamental change is taking place. There must be chaos for fundamental change. Men must be ready and willing to tolerate and live through the chaos of change if there is going to be significant alteration.

My argument is that the social situation which is causing the distress in the lives of our college students today is so fundamental and so great that the structures surrounding it are so vast in their scope and so highly differentiated and articulated and integrated that it is going to take a great deal of chaos before we wind our way out of this and reorganize into a different, but I must underline, not necessarily better solution. I underline the warning about "better" because I believe that...
there is no guarantee that any given new solution which arises out of
the imperatives of change has a necessary high quality assured to it. Only
the test of time will show the quality of a new organization and perhaps
even further change will have to take place with further chaos. My
belief is, however, that the organization of society as we know it now,
especially with regard to educational institutions and students' personal
development which I know more about than any other, no longer serves
a developmental purpose and instead is stifling and halting the progress of
personal development. Its issue is the question of highly undesirable
consequences in the area of the love of men for each other.

A decade of wrenching

Specifically one may predict that when colleges and universities
dedicate themselves to change, here will follow a period of chaos which
will practically wreck the existing institutional structures. I think this is
well and good, and probably necessary. Once the decision is made, then there is no alternative but to realize that there will ensue a period of
tenures or decades in which we will have to continue to grope our way
toward the evolution of new structures. It is inevitable. Those colleges
and universities which have avoided chaos have done so at the expense of
fundamental alteration. Those colleges who have avoided being destroyed while attempting to change, in my rather cursory
view of it, are those colleges and universities who are reacting to the
chaos which evolves in change in a measured and cautious way. I have
noted several recent situations around the country, of disruptions in the
form of seizing buildings, calling strikes, and so forth, in which the
institution responded as if it realized that chaos was simply part of the
fabric of their present institutional situation. The offenders have been
forgiven their activities, and the malas have gotten off scot-free. It
seems to me that these situations represent a readiness on the part of the
institutions to tolerate inevitable chaos at least for a period of time.
How long this period will be is unpredictable. How long we are
going to have to suffer disorder is unpredictable. Surely, it will be at
least a decade.

New structures

With respect to a number of issues such as student involvement
in college and university governance and the demands of black and
other minority students, many educators are shaking their heads and
saying no matter what they are given, no thanks will be received, and
then they hit us in the face and ask for more. Where is it all going to
end? I cannot say where it is all going to end, but I can say that since an
educational institution has made the decision to fundamentally alter
such things as institutional governance, the nature of the curriculum,
the role of the faculty with respect to a balance between teaching and
research, the nature of the students who are going to be taught with
toward social class, academic preparation, and other variables such as
these, there will simply be a period of time until a new integrated
organization evolves from the older one where new structures can be
tried and ultimately emerge into a yet new organization.

The problem Instances of students' lives as people we must
evolve a more fundamental criterion for acceptance as a human
person as technology competence. Students suggest respect and
evolve a more fundamental criterion for acceptance as a fully human
person than technological competence. Students suggest respect and
self-righteous indignation by society will solve none of this. We
must be university reform including new experimentation in
curricula such as ethnic studies, student involvement in decision-
making processes and a new emphasis in faculty
teaching.

A time for change

Certain inevitable and basic changes will have to take place.
They are going to cause chaos and uncertainty on the part of everyone
who now knows how to operate in the system that we have.
Specifically, such things as curricular decision will have to involve
students in a meaningful way (thus affirming their right to be personally
involved in choosing the subject in which they have found themselves
so frequently in which situations are they being presented and only need
being to listen to a few comments after which they will go off alone to make
the self-righteous indignation of the unknowing, naive group. It will be
necessary here to be very careful to avoid tokenism, defined as I have above as simply more elaborations on an already existing structure, and to avoid what I like to refer to as the "Vietnam blackmail.” What we ultimately say to students so often is, "Well, if you don't like the way things are here, you can go somewhere else." Of course the somewhere else that the students now have to go is the military service and into the war which they do not widely support.

We must further get out of our habit of double-binding our
students in a very vicious way. Practically any catalogue you can pick
up anywhere in any college or university says we assume that our
students are adults. You do not have to read very far to see what that
sentence means. It simply says that if you don't act according to the
way that we have decided adults act, we'll throw you out. It is usually
couched in some sort of euphemism such as if you want to act like a
child, we'll treat you like a child. It is very much the same status as
calling an activity which we once thought was an abomination or a sin a
sickness. We simply say if you don't act the way we have decided you
are going to act, then we call you non-adult and since we don't cater to
children at college, we will get rid of you. This is very much like the
Dean who publicly said any students who are stupid enough to try
dangerous drugs are too stupid to be at his university.

Personal pedagogy

The President's statement also referred to a dedication to
teaching. It seems to me that educational institutions are going to
have to look very carefully at whether or not they are going to continue
to be the kind of generators of knowledge in formal research and
publications as they have dedicated themselves to being in the past, or
whether they are going to change directionally towards institutions
which are dedicated primarily toward the personal transmission of
teaching to students. A dedication to teaching will mean bringing the full
resources of the institutions to bear on the problems which are relevant
to motivate and maximize the ability of students to learn. Many
universities have administrative divisions as large as the entire administrations of smaller colleges who only handle research and
grant contracts. Research and grant contracts, I might add, which supply the
institutions with a great deal of operating funds.

"A convenient excuse"

In my view, the objection that many students are raising on
campus is to defend contracts are not being raised only because
these contracts are aiding the war in Vietnam to which they object. This is only a convenient excuse. Students do not see that their
objections are that their faculty, that segment of adult society which is
selfishly hope that this would continue to be a practice, must not be
involved in the making of decisions for
sickness. We simply say if you don't act according to the
sentence means. It simply says that if you don't act according to the
way we have decided you are going to act, then we call you non-adult and since we don't cater to
children at college, we will get rid of you. This is very much like the
Dean who publicly said any students who are stupid enough to try
dangerous drugs are too stupid to be at his university.

There has to be a breakdown of the compartmentalization of
the institution’s response to the individual student. There must be
attempts to provide teachers for students who will become involved
with students on their ground in more than just a functional way, for
example a teacher of Latin grammar or an expert in chemical
equations, etc., and with whom, hopefully, a relationship of a more
broad human scope can be effected. Other curricular innovations have
great possibility for becoming responsive to individuals as for example
inter-departmental or cross-departmental majors, or a major which
could not even be expressed in a departmental of inter-departmental
way.

Psychological counselors provided by the school, and I would
self-righteously judge that this would continue to be a practice, must not be
viewed either as cultural cops by the university or as treaters of the
sick. Indeed, along this line of sickness, it seems to me we must realize
that the prolonged, sickening, sadistic, and cold society forced upon young people is not a sickness of the student.

Peer group relations have to undergo an alteration as well as
the personal relations between students and their faculty members.
Here I think we are going to need new concepts in dormitory living. We
must provide opportunities for the enrichment of the lives of our
students with respect to interpersonal relationships by providing
opportunities for quite different kinds of relationships to take place.
"our complacency and our order are going to be offended... they may be able to save the rest of us."

The offense of change

The middle road that an institution can take in these matters is to have difficulties. Unless an institution is coping with the student's difficulties with sex and with drug usage and with his educational problems, the institution is not with the student. If the institution's major goal is to keep things peaceful and operating beautifully, then they are simply not coping with the human problems but only coping with the abstract problems of inflow and output of organizational managements. If the public forces an institution into this position by legislation or public opinion it must stand culpable for the tragedy I repeat. The middle road is to be continually occupied with the problems of individual students as they actually exist. Even to be aware that young people are having difficulties with sex and drugs. It is even possible that ultimately some drugs which are stimulants rather than depressants will have to be added to the drugs which may be purchased and used legally. Hopefully, perhaps, if we could evolve a society of human relations which are rich enough in personal meaning, we could give them all up. That would be a happy day, but perhaps not one within our immediate environment.

Indeed our tastes are going to be offended. Our complacency and our order is going to be offended. In any event, an appeal to the rules of conscience, an attempt to evoke more guilt in order to keep the status quo is not going to do the job of aiding the student in the development of his personal life. Repression is always the dying gasp of an old order and can only lead to decay if it prevails entirely. We must at least try to evolve new models and endure chaos in the process. We must try to evolve new models which themselves will inevitably someday be transformed into ordered structures and will also fall. We must not be afraid to try to evolve new models. We must not be afraid to make mistakes and fail. We must, in Martin Luther's terms, be ready to "sin bravely." I would add, we must be ready to take noble risks and face noble failures.

A struggle for survival

I think that nothing less than the survival of humanness or the survival of man as a lover rather than an automaton depends upon our willingness to take such risks. Otherwise man may become very much a mechanical device in a society which has no responsiveness at all to his human need. Students are not the only people who are faced with the problems of an impersonal society treating people in a mechanical fashion. They are certainly causing the greatest agitation even if they are not the most articulate about it. They may, however, in their zeal for this ideal, be able to save the rest of us and get some.
Saturday Evening

When we arrived at the Justice Department at about 5:00 the demonstrators were massed in the street, on the steps of the Justice Department, and on the steps of a building across the street. A marshall told me "there's been no confrontation so far." The police were along the side of Pennsylvania Avenue opposite the Justice Department and in a group further down the street.

We paused a demonstrator being lifted onto a stretcher, he had been hit by a rock, probably intended for a cop.

The police lobbed a couple of gas grenades and moved to clear the sidewalk and building opposite Justice. Demonstrators on the Justice Department steps began to pound on the door, I heard some glass, either windows or thrown bottles, breaking.

Some more gas was used. The crowd left the Justice Department steps and retired down the street.

There were relatively few demonstrators in the crowd, many in helmets, some wearing gas masks, called for the crowd to "hold up," to stop retreating, to regroup. (Others, some wearing the armband of the Mobilization Parade marshalls who had controlled the parade and rally, called for the retreating demonstrators to keep moving back along the avenue to the Monument.) The crowd started moving back toward the corner past the Justice building. A few demonstrators began to move forward again, only a few followed, halfheartedly. Most seemed scared of the gas, which still drifted around the street in front of the building.

The police began to advance again, almost the same tactics as they had followed near the beginning of the Dupont circle march. They came forward about halfway to the corner and stopped. They were facing the first line of demonstrators 15 feet away. The police had managed to push the demonstrators back enough so that those who had not retreated very far were again in a tight group.

The demonstrators began to shout at the police, and militant protestors wearing white helmets faced them. The cops were standing side by side stretching across the street. The front line of police were holding their clubs in both hands, behind them were others, holding gas grenades.

As the two groups faced each other, marshalls suddenly began to fill the distance between them. Many of the more marshalls who had been in Washington for the March against Death, the parade and the mass rally had come down Constitution Avenue with those headed for the Justice Department, even though the New Mobilization Committee had spawned the Justice demonstration and decreed the possibility of violence the day before.

The marshalls linked arms, they faced the militant protestors, their backs to the lines of police. The marshalls began chanting peace, peace, and they asked the crowd to move back down the street.

There was a shout behind me, when I turned I saw a Viet Cong flag halfway up the Monument steps. At that moment a man in a helmet began to shout "they have pulled down the American flag." I couldn't see whether an American flag had been pulled down and burned.

The police began to move forward toward the flag pole, and the marshalls began to push the demonstrators back as the police advanced. Other demonstrators, began to link their arms with the marshalls as the front row of the demonstrators resisted.

The police stopped 25 feet past the flag pole. A second and third line of police reinforced their ranks, and some police spread down the sides of the street.

The crowd, at least the first few lines, had gotten rougher after the police advance had forced the marshalls to urge them back.

More people joined the marshalls, and in some places they formed a double line.

The front lines of the demonstrators tried seriously to break through the marshalls' lines.

Both sides argued, the marshalls were asked "whose side are you on. Let us through you're helping the pigs." Some marshalls and others holding the cops and militants apart were called pigs. One demonstrator put a fist in my face.

"revolution. We're trying to keep your heads from being busted," the marshalls said.

In back of the marshalls and the others who helped them the police were reinforced. They stood in 4 lines across the width of the street and along the sidewalk opposite the Justice Department. The marshalls could here the sound of the machine which the police had used the night before to spread CS.

The police and militants were kept apart for what the papers said were twenty minutes. Some bottles were thrown during the time, and firecrackers exploded within the police lines.

Near the center of the marshalls' line I saw what looked like a breakthrough by the demonstrators. Later I found out that the marshalls there had been told to draw back to the sidewalk. The police told a marshall that they would start using gas if the crowd wasn't dispersed in five minutes. When the time was up someone yelled "all right marshalls, move to the side."

The other side of the marshalls' line started pushing back a few seconds later. We had not heard the police warning. "We did the best we could!" one marshall said. He shook my hand and put his arm around my shoulders.

As we reached the sidewalk the police began throwing the gas canisters. One landed a few feet away from me. The gas was much denser than the night before in Dupont Circle. In film clips later it appeared that the police had thrown dozens of canisters in the first volley.

A few seconds after the canisters landed I couldn't see. With tear gas your eyes water and burn, you close them. I let the crowd push me along down the avenue for a block, then I opened one eye, and stumbled forward. It was very hard to breathe. I wanted to sit down, to stop where I was and wait for someone to help me. I kept going because of the feeling that the police were advancing behind me, and because I wanted to get away from the damned gas.

Canisters had been thrown over the heads of the front line of demonstrators, so as they retreated they ran into repeated clouds of CS.

When I got near the monument grounds someone with a canteen poured water over my eye, it stopped hurting somewhat I could see better.

Some people had already started fires in warse baskets on the monument grounds. A few were calling for people to regroup and march back to the Justice Department, few followed them. Most were trying to find their buses or where they had parked their cars. I left.
Is Football Really Worth It?

by Dick Vane

As the rugged tackle crashed into
his post on the left side he met the
bellblock just as he was breaking
the tackle lowered his
shoulder; hit the ball carrier and
won the point as if opposing him
during the game it's
value and whoer the
of those personal areas usually de-
determines the winner of the
team. That's what life
about football — it's so
more than just a game, it teaches you
igneous things you just can't
anywhere else.

For Dan Nichols football is more
just than just a pastime — it is a
profession. It will be a profession
for Nick not in the playing even
but in the teaching of it; coaching.

"I become a coach," says Nick,"I
will try to instill in my play-
ers the spirit not to give up and
to bring out the desire within them.
The key to football is desire, how
much willingness to give him-
selves in playing the game. You've
got to have the mental attitude to
play that game. That's why I get
so much satisfaction out of playing
While I'm still hurt, you gain much
more satisfaction in conquering a
few. Dan Nichols is one of those
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people are in the middle of the
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Cardinals Nip Trinity In Homecoming Thriller

Upset Bid Dashed By Late Scores

by Shawn O'Donnell

Trailing 13-10 in the third quarter, Wesleyan put on a patented late game surge to overtake Trinity and win 13-12. The victory gave the Cardinals their first unbeaten season in 11 years. The last team to beat Don Russell's Middlecoast was the Bantams, last year's season's final. The Bantams nipped Wesleyan 19-17 in a game that was reminiscent of last year's. The defeat ended Trinity's three game winning streak against Wesleyan.

Trinity's vaunted offense seemed to have the advantage throughout the first 35-37 toss to Ambler. Quarterback and captain Byron Bernardoni, playing his last game, directed the perfectly-balanced attacking offense. He passed for a total of 340 yards.

Trinity's total offense was the other running backs that department. Because he is the best Bantam players. Defense-...