Cooperation between Our Lady of Cincinnati, Edgecliff and Xavier University will take the form of shared course offerings in the 1968-69 academic year. The experimental program of sharing facilities was announced to the Edgecliff students and faculty by the college president, Sister Mary Honora, R.S.M., last week.

Sister Honora and the Very Rev. Paul L. O'Connor, S.J., president of Xavier U., emphasized that the proposed sharing does not destroy the autonomy and identity of each institution; in other words, it is not a preliminary to a merger. It is hoped that a consortia, or pooling of academic resources, can be reached by all area colleges in the future. The general purpose of the cooperative effort is the raising of the academic excellence of the institutions involved.

There are many practical implications for those who register this fall. An Edgecliff student at registration will be presented with the OLC course schedule and the schedule of those XU courses approved by XU and OLC department chairmen for the cooperative program. She may, for instance, register for a business course at Xavier, and will pay no additional tuition fee.

Similarly an XU student may desire to take advantage of Edgecliff's art facilities, and no additional tuition fee, except the usual art fee, will be required.

The problem of transportation has been dealt with for "commuters" between Edgecliff and Xavier. A shuttle bus or similar means of transportation will run during the day, with operating costs shared by both institutions.

The agreement between Xavier and Our Lady of Cincinnati was reached after months of conferences involving members of the faculty and administration. Xavier's chairman for the cooperative program was the Rev. John N. Felton, S.J., dean of the College of Arts and Science. Edgecliff's chairman was Dr. Daniel J. Steibie, chairman of the English department.

**Council Achieves Greater Autonomy**

Student Council is now operating under a new structure. Last Wednesday members ratified "The Constitution of the Student Council of Our Lady of Cincinnati College, Revised, 1968."

The major change amounts to a greater autonomy for the governing body. The former constitution provided for veto powers by the moderator, but the "Revised, 1968" version provides that Council shall act autonomously, with the advice of the moderator.

But, "if any action of Council should conflict with College policy or be inconsistent with the expressed policy of the Catholic Church in this community, such a judgment should be made known to the Council formally by the College President."

Another measure to increase Council's independence is the provision for a budget. Formerly, Council had been operating by using unspecified administrative funds obtained from student activity fees.

The constitution also stipulates that meetings shall be held two monthly when classes are in session.

The document removes from Council the positions occupied by the editor of the college paper, the president of the Catholic Students Mission Crusade, and the prefect of the Sol dality, since these offices are not actually representative ones.

Provisions for electing the prom queen and the May queen were dispensed with in the new constitution.

The constitution also provides for a Council Review Board to review infractions of student rules as outlined in the Student Handbook. Recommendations for sanctions will be made by this Board to the Dean of Students.

The body of the constitution was approved unanimously. The by-laws were approved with one dissenting vote.

**Credit Union Protects Citizens**

The FAMA Credit Union (sponsored by St. Francis de Sales, St. Andrew, St. Mark, and Assumption parishes) has invited students of Edgecliff to join and participate in its benefits. The credit union is a new money at 1% interest to those ordinarily considered "bad risks." Its funds are protected by the state. Membership fee is $2.25; investments are at $5 per share.

Those interested in joining may contact the credit union at these office hours: St. Mark's—6-8 p.m. Monday and after the 12 noon Mass Sunday; St. Francis de Sales — after the 8, 9:30, 11, and 12:30 Masses on Sunday; Assumption—12:15 p.m. Sunday; St. Andrew's—10-11:30 a.m. Sunday.

The FAMA Credit Union Protects Citizens

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**Behind the scenes . . . Constitution Committee work paved the way for ratification of the new constitution. Members are left to right, Jane Smith, Darlene Doellman, Cindy Mason and Kathy McCoy.**

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The agreement between Xavier and Our Lady of Cincinnati was reached after months of conferences involving members of the faculty and administration. Xavier's chairman for the cooperative program was the Rev. John N. Felton, S.J., dean of the College of Arts and Science. Edgecliff's chairman was Dr. Daniel J. Steibie, chairman of the English department.
Letters to the Editor

Vietnam Exposition Provokes Reader’s Criticism and Praise

Real Issue: Freedom
To the Editor:
In her article on “Civilian Atrocities” in the March 13 edition of The Edgecliff, Karen Wullenweber seems to be equating unjust treatment of Vietnamese civilians with the entire Vietnamese people, but to all of Asia and perhaps the world. An article which amounts to appeasement would only when the Communists’ appetite for further domination—the eternal story of policy under a dictator.

I have chosen to place some form of self-determination among the values which transcend the concrete. At times this choice can be agonizing, but we must search for something beyond physical well-being; my rationality assures me that man is made for intellectual questioning; it is up to us to keep the appropriate situation available—a land, and perhaps someday a world, free of totalitarian domination.

Betty Long ’69

Editorial Defended
To the Editor:
Thank you very much for the article on the Vietnam war. It has helped to convince me that we all need to be awakened to what this war—or any war actually means. The article has understandably provoked much discussion on campus—and, of course, much criticism.

I have heard it stated variously that the article was unrepresentative of the student body, in poor taste, sensational, unpatriotic, and, most often, that it showed a disregard for the “real issues” (whatever this nebulous term implies for them). On one point I will agree: that it expresses opinion which are generally unrepresentative of the student body; this is true, unfortunately so.

I am sure that any intelligent reader would be immediately aware that its author was presenting an interpretation, a personal (though widely and intelligently held) opinion and that she wished to provoke thought and investigation.

That the article was sensational and in poor taste are criticisms that betray a complete lack of realism. I have read Sartre’s genocide paper in Ramparts and can only conclude that Miss Wullenweber shows remarkable restraint. Whether the reader agrees with Sartre’s philosophy, whether he accepts any or all of Sartre’s analysis of the Vietnam situation, the facts about what is happening are horrifying, and in the midst of Sartre’s well-founded accusations, they have tremendous shock value. Perhaps such expositions are really not in very good taste, but then, neither are the outrages taking place in Vietnam.

To accuse any sincere professor of lacking patriotism is an unbelievably narrow-minded and hasty judgment. Those who say, “my country right or wrong,” or believe that we should support government actions because “only they know the true facts” and other such nonsense are ignoring the facts presented, disclaiming a very real responsibility that is theirs as citizens, and indirectly indicting our own free government and press. Those who protest, it must be realized, are generally sincere and patriotic in the sense that they do not want to see themselves or their country responsible for criminal acts. When a citizen sanctions inhuman and unjustifiable acts on the basis of a narrowly-conceived patriotism, he is negating a primary responsibility to his fellow human beings and to himself as a man.

(Continued on page 3)

In Touch

‘I’m Glad I Was Alive’
by B. J. Lyden

There is a unique kind of patriotism—better termed “patriotism to our time,” that has been building up in me in the last few years. It climaxed last week when I heard the announcement that Hanoi was willing to negotiate.

We are all quite aware of the multi-problems our 1968 world has—war, poverty, prejudice—the list could go on at great length. In spite of these formidable world problems, or perhaps because of them, I have been experiencing this unique form of patriotism. I wouldn’t change places with any other generation or era or set of problems in history.

When all is said and done, I will say, ‘I’m glad I was alive when the Beatles and Sergio Mendes were around. I’m glad I was alive when students were idealistic and realistic enough to stir up the country. I’m glad I was alive when our cities got so big they exploded. I’m glad I was alive during the efforts to negotiate peace in Vietnam. I’m glad I was alive when Huntley-Brinkley was the hottest thing on TV. I’m glad I was alive when the Church struggled to renew itself. I’m glad I was alive when kids wore bright colors and beards.’

Far from despair of the world of ’68, I feel all the more identified with it—for its hopes and disgusts and boredom, its atmosphere, are in some way mine. And in a special way, the aspirations and pains of my own country are mine.

I don’t think I would have ever experienced this feeling if it had not been for the “hoper” I have seen in our time. This world-wide community united by hope that transcends national, cultural and religious barriers is possible only in the latter half of the twentieth century. Likewise, the experience of “patriotism to our time,” I think, has only become possible in our time.

The Edgecliff’s Platform

A. Promotion of Academic Concerns
1. More honors courses: initiation of directed readings courses, seminars, etc.
2. Invitation of new and challenging speakers to campus.
3. Intercolligate cooperation through sharing of courses, lectures, social events.
4. More efficient registration procedure.

B. Promotion of better communication between faculty, students and administration.
1. Joint effort by faculty, students and administration to make the campus life more meaningful.
2. More opportunities for student-faculty coffee hours and discussions.

C. Improvement of College Government.
1. Open Student Council meetings.
2. Reversing of Council representation and open election campaigning.
3. Eventual community government.

The Edgecliff
is the student publication of Our Lady of Cincinnati College.
Another Letter—

Students Make Joint Rebuttal to Vietnam Article

The following letter appears as an insert in The Edgecliffe because it was received after deadline date. However, we feel that its timeliness warrants special treatment.

To the Editor:

We recognize that one of the purposes of The Edgecliffe is to provide a medium for the exchange of student ideas and opinions. We appreciate that The Edgecliffe is this type of student newspaper. Miss Karen Wullenweber's article, "Civilian Atrocities: Reality, Not Rhetoric" (March 13, '68), is a statement of her ideas and opinions. However, we found that a number of the opinions expressed and the conclusions implied were illogical and invalid presumptions.

Archaic Expression

Miss Wullenweber accused the American public of evaluating the present Vietnam conflict as merely "Keeping the world safe for democracy." This is an archaic expression resurrected from the American attitude preceding our involvement in World War I. With the conclusion of that war, American opinion was still one of an idealistic nature, so that Congress refused to permit U. S. entrance into the League of Nations. By the beginning of our involvement in World War II, however, it became apparent that America would not be allowed to remain aloof to promote only her own interests. She was, and is in fact, very much involved in world affairs by virtue of her impact on and nearness to Europe. Our attitudes have changed from idealistic non-involvement to realistic acceptance of our commitments and responsibilities. Therefore, it is just as smug and antiseptic, as well as fallacious, to say that the general American opinion is that which Miss Wullenweber proposes.

Cites Interview

Next, the author cited an interview in the Atlantic Monthly (Dec. 1967). We were unable to find any reference to the incident nor any article concerning Vietnam in this issue.

We are also informed that in Ramparts (Feb. 1968), Jean-Paul Sartre, a French philosopher, "... has accused the U. S. of genocide in Vietnam..." Even the most brief reading of this article leaves little doubt that Sartre is pointing an accusing finger at the United States. Before judging the validity of this accusation, we should consider Sartre's definition of genocide. He cites the examples of colonization, mass murder, terrorism, torture, and the indeliberate destruction of culture in world history as types of genocide. His use of the term "genocide" is so general that it leads to the conclusion that all war is genocide. It then follows that the U. S. should not have entered World War II; should not have opposed Hitler's armies; should not have put an end to the genocide of the Nazi regime. The conclusion which must be drawn is obviously absurd.

"All-Time Low"

The author of "Civilian..." goes on to say that American respect for civilian life in Vietnam has reached an "all-time low." It must be this same lack of respect for civilian life which has prompted the construction of hospitals and orphanages, the reconstruction of homes, the provision of medical services for the civilian population, and the donation of off-duty hours by the American military personnel in Vietnam.

"Sartre points out in his genocide paper, that in the vocabulary of the average G.I. the words 'Viet Cong' and 'Vietnamese' have come to mean one and the same thing—the enemy to be killed." On what authority does he make this generalized statement? When was he there? Sartre seems to ignore the fact that American soldiers are fighting side by side with Vietnamese soldiers, who together are fighting the Viet Cong. It is impractical to assume that the typical U. S. soldier would join forces with a Vietnamese person and at the same time equate him with his enemy—the Viet Cong.

"Copter Crews"

In discussing Frank Harvey's book, Air war: Vietnam, Miss Wullenweber cites the following situation as an example of brutality of helicopter crews: "One afternoon the author asked a chopper pilot his evaluation of his mission. He answered in disgust, 'Washout. Got me two water buffalo and a pregnant woman.'" This was pre-
sented as an example of a statement made by a crew member “who could hover over his targets and see exactly whom they were killing.” If we are to believe that this is his actual evaluation of the situation, it is not logical that a pilot with this position and vantage point would have occupied himself with shooting down two water buffalo, let alone a pregnant woman. And yet this comment was presented as his complete and rational evaluation of the situation. Off-hand comments such as this are not uncommon among men laboring under the stress of this war. Lt. Vic Whitehouse, U. S. Army, who served as a platoon leader in the Mekong Delta region and who was the recipient of the Bronze Star, the Vietnamese Cross of Gallantry, and the Purple Heart, made the following comment in a letter to an OLC student concerning these awards: “It goes to show you how important my job of volleyball-net-tender is.”

**Defense Mechanisms**

Both of the above comments were made by U. S. soldiers in Vietnam; one who evaluates his mission by saying he shoots down water buffalo and pregnant women; the other who evaluates his combatant position as being volleyball-net-tender. Such sarcasm and tainted humor are examples of the necessary defense mechanisms which take over when men live with the stress of war throughout the entire day, and are not statements of rational fact.

Later Harvey cites trying to invite a group of B52 pilots to visit a hospital near Can Tho. But he states, the pilots would not go, insisting they almost never hit any people.” After investigation of a review of Harvey’s book, as quoted by the author from the National Catholic Reporter (Feb. 7, 1965), we found no statement that these B52 pilots were actually responsible for the hospitalization of these people. Because B52 raids are made on positions in North Vietnam, it seems highly improbable that these North Vietnamese people would be in hospitals of South Vietnam for the pilots to visit. Even if this were the case, only the most sadistic soldier could view the unfortunate casualties of his own act of war. Mr. Harvey seems to have been offering these pilots a choice between sanity and insanity.

**Nazi Comparison?**

The NCR goes on to say that the world will say to us, just as we said to the Germans, “If you didn’t know about it, it was because you didn’t want to.” By whose authority and on what basis are we to be compared with Nazi Germany? Is the comparison made on the basis of individual atrocities such as rape or plunder, or on a much wider basis, such as mass execution?

If the comparison is to be made on the basis of individual atrocities, it must be remembered that armies are composed of men. In every large group of individual men, there are inevitably some who might take pleasure in intentional acts of violence. An entire army, as well as a nation, cannot be judged on the basis of actions committed by a few.

If the comparison is to be made on the broader basis of mass execution, then there is no comparison. Hitler’s armies were instructed to seek out the entire Jewish population with the premeditated goal of mass extermination of the race. The deaths of these people were totally unconnected with any war effort. The civilians who are being killed and injured in Vietnam today are not the objects of any premeditated desire to exterminate a race. They are the very unfortunate and unintended casualties of war.

**Invalid Conclusions**

In conclusion, we would like to restate our objectives in writing this article. We do not wish to condemn any point of view which might be expressed concerning the war in Vietnam. The freedom to express ideas and opinions is essential to the existence of a country such as ours. However, we believe that when illogical and invalid conclusions are drawn from ideas and factual statements, these discrepancies should be brought to the attention of the reading public. As Miss Wullenweber suggested, it is necessary that we look at Vietnam in the CONCRETE. But this will not be accomplished by abstracting individual incidents from the complex milieu of war; examining them in a sterile, non-war milieu; and, then, calling them the whole war.

We, the undersigned, agree with the above:

Nancy Read ’68, Jan Wadel ’70, Jill Kennedy ’69, Mary Reed ’69, Maryellen Morrison ’68, Cathy Gradel ’68, Patricia G. Humphrey ’68, Carol Broderick ’68, Kathy Mahoney ’68, Valerie Ondash ’68, Joeline Adams ’69, Katie Read ’71, Mary de Sostoa ’68, Patricia Humbert ’68, John Wolff, Jr., ’68, Mary C. Henry ’68.
Letters to the Editor, Continued

(Continued from page 2)

As for the "real issue," I will only say that, to me, reality in Vietnam means this: Not only are we interfering with the right of another country to self-determination, but we are also mercilessly and cruelly destroying the country and its people in a war that is unjust because it can only be won by a policy of attrition or one of total destruction. I will not digress into a discussion of "irreverence" and "domino theories" because I maintain primarily that we have no right to decide what is right for the world and just because the United States is one of the most powerful nations in the world, and that we may not destroy a nation to "protect" ourselves (or them, for that matter). Many say that such arguments are an appeal to humanitarian ideas and that they appeal to the emotions; this is not to be denied. This, in my opinion, does not deny the validity of such principles as justice and the Christian ethic of loving one's neighbor. They are just as valid as any others.

I will agree that there is something very emotional about arguments that appeal to matters which are very close to all our hearts: the right to life, the right of a nation to choose its own government, the realization that we may be totally wrong. I have become "emotional" when I consider the possibility of another nation's coming into this country and doing what we have done in Vietnam: I become just as emotionally upset when I realize the terrible things that have been done in Vietnam in the name of freedom.

I feel angry and guilty when I consider what I, as a citizen and a taxpayer, am responsible for; and I am furious when others refuse to consider or even investigate the validity of what we have done in Vietnam.

This is emotion, and I am only grateful that some, like Miss Wullenweber, still have the ability to feel and express such emotions.

Kathleen Vance '69

Why the Atrocities?

To the Editor:

The article "Civilian Atrocities: Reality, Not Rhetoric" in the last issue was interesting. Miss Wullenweber clearly brought out that the American G.I.'s are committing civilian atrocities. But there was not the slightest suggestion of why. Perhaps the G.I.'s or an innocent civilian because so many soldiers are disguised as civilians. Could it also be that not all the Vietnamese are innocent, reliable, and unbrainwashed?

And in the case of the pilots, can we criticize a man who is carrying out his orders? Surely in any war pilots have killed innocents.

And the remark which was quoted as being so disgusting, could this pilot have been resorting to irreverence to save his own life? Did he see how it feels to spend Christmas getting shot at when there is no hope of a cease-fire for the holidays? Did he see what a mother looks like after she finds out her son has been killed in action? Did he see what a marine looks like after thirteen months in Vietnam? Maybe he did, but he sure didn't tell you about it.

Why is this all being done? For our pride to give the South Vietnamese the freedom they never had and won't have unless we stay there and win.

You find it hard to accept this because you've never seen anything but freedom. If you still want to go out with your long-billed, pimpined face, no-gut boy friend after you read this letter, I would just hate to see the children you raise.

Cpl. Richard Marasco, U.S.M.C.

P.S.—I'll never be as I was before I went to war. I made a sacrifice for freedom. I'm not sorry for it and I never will be. I just hope that our president will not let the thousands of men who have died in Vietnam die in vain.

Chorus Says 'Thanks'

To the Editor:

On behalf of the OLC Choral Group, I would like to thank THE EDGECLIFF STAFF for the wonderful first page article on our March 8 concert with the Holy Cross Glee Club. The concert was a big success and I would publicly like to give a special note of thanks to those who worked so hard to make it so. First, to Mr. Helmut Rodel, because his exuberant spirit and capable hands brought life to our music; without him, we would have been just 34 voices. Next, to Sister Mary Dolores, Sister Mary Joeline, Sister Mary Robertine, Mr. Otto, Mrs. Biedendach, and Mrs. Doering for their long hours of work to insure our success. Last, but not least, to the Edgecliff student body for the tremendous support they gave us.

Thank you all!

Joeline Adams '69
President, Glee Club

Sorry!

There were two misprints in our March 13 article, "Civilian Atrocities: Reality, Not Rhetoric." The Atlantic Monthly article referred to was in the January, 1968, not the December, issue. The review of Harvey's War was from the New York Review of Books, not the New York Times Review of Books.
Pair of Dormies Bridge Four Years—Together!

by Nancy Myers

Seniors Mary Henry and Pat Humbert have lived in the dorm for all of its four-year history, and have been roommates— and with each other—for all four years.

Assigned to interview the pair on their experiences of rooming together for such an unequalled number of years, I found Mary and Pat embroiled in a hot bridge game up on the seventh floor.

Their first year together, Mary and Pat recalled, their relationship was much different than it is now. At first glance, they were both disillu­sioned with each other. Mary had wanted a short roommate and Pat a tall one!

Since then, they have observed many changes in each other. Pat said she noticed that Mary is not as shy as she was her freshman year and she has tremendous insight. Mary has watched Pat grow from a “lowly freshman” to be the president of the Dorm Council.

Freshman year brought the “battle of the bulletin boards” which was a huge picture of Jimmy Brown on her board, so Mary retaliated with the very Beatle Pat couldn’t stand.

When they came to college, she was ultra­left, and Mary tended to be sloppy. After four years they have reached the happy compromise of “general disorganization.”

Their study habits have also changed during their college careers. Freshman year they pulled all­nighters, Mary studying and Pat napping on the steps while eight other people studied biology in her room. Sophomore year, Mary pulled no all­nighters, but Pat was still learning.

Seniors Pat Humbert and Mary Henry reminisce about four years in Sullivan — and wonder how they made it!

Junior year Mary had given up all­nighters completely, but Pat went 56 hours with no sleep, then played four hours of bridge (It’s a disease!), then went to bed. By senior year, they have both learned that study, believe it or not, is enhanced by sleep!

St. Patrick’s Day has always been a day of strife for Pat and Mary. The Irish Pat presents the fact that the English Mary insists on wearing orange and leaving her orange notes all day.

There are other good­humored gripes they have, too. Mary wore Pat’s hair dryer out—but Pat is still borrowing Mary’s black turtleneck sweater and her white blouse to serve Saga parties.

I left them reminiscing in a fit of giggles. The four years together haven’t done them any harm.

Holy Week: A Day at a Time

by Betty Lang

“Easter is coming”—this is a happily anticipated event, both in our religious and our secular lives. But the mood quickly changes if we are reminded—“Holy Week is coming.”

This can turn our holiday tunes into dirges out of key with life’s usual tempo. Mary seems to get nothing out of the prospect of hearing four Passions in one week or sitting for three hours in church on Friday. Perhaps this is because they have never penetrated deeply enough to find the true essence of Holy Week.

To me it seems that Easter proves Christ is God; Friday proves he is man—neither would be meaningful without the other. Placing ourselves in the same position as Barabbas, we might ask, “Why did Christ die for me?” If for only a few moments we really ponder this fact that Jesus died for us, we cannot help but return this love.

If you have experienced love of any kind, you know that besides bringing great joy it also brings responsibility—you must please, help, sympathize with the beloved; not as an anxious means to keep his love, but as a way of expressing yours, of making it a “more real” part of your own reality.

Especially with the renewed liturgy, Holy Week worship can express our appreciation of Christ’s gift of Self and lead to a deeper understanding of the mystery of our faith; it can fire our incentive to give even further of self, perhaps by befriending some lonely person or furthering the poverty program. These actions can also be a giving of self to God; after all, that’s all we have to give. Please the beloved is paramount in any relationship, and while doing this we realize Sunday inevitably follows Friday.

Spotlight on Elections

Realist Nixon Seeks Peace, Order

by Cindy Mason

In South Vietnam the Johnson Administration has led us in a war that is costing thousands in lives and billions in dollars and yet it is being fought without design or purpose. For years we have witnessed the abolition of administration that places more value on world opinion than on American lives. In Southeast Asia we are engrossed in a mirage that reeks with mishandling, corruption, waste and worst of all, policies required.

A reassessment of our actions and policies is required. If elected, Richard M. Nixon promises to “end the war and win the peace in the Pacific.”

This statement separates Nixon from other peace candidates because simply withdrawing, as they advocate, contrary would occur. The Saigon government would crumble and all of Southeast Asia would be lost to Communism.

INSTEAD, peace must be negotiated. In this vein, Johnson has neither been able or else has not desired to be effective. Nixon would be. To initiate action, he suggests bringing to bear strong pressures on the Soviet Union through economic and diplomatic channels to discourage its massive aid to North Vietnam. Militarily, economically and politically, our nation is the most powerful in the world. Here is one man who proposes that we realize and utilize more of its potential.

Except for the Vietnam war, the most pressing problem facing our nation today is racial unrest. Recently released was the report of the President’s National Advisory Commission on Civil Disorders. The commission criticized present policies, prognosticated an even hotter summer in 1968, indicted white racists, and warned that unless drastic measures are taken the country will become completely divided along racial lines. The measures, among others, are greatly accelerated federal spending, more federal programs and a guaranteed minimum income.

NIXON has criticized the commission for misplaced emphasis. He feels too much blame has been placed on white racists and not enough on the riot perpetrators....

“If we have order we can have no progress.” He further stated that “we’ve got to make it very clear to potential rioters that in the event something starts next summer that the law will move in with adequate force to put down rioting, and looting at the first indication of it.”

On a positive plane, Nixon favors some federal programs. More laws and more spending will do many things but “they seldom induce incentives or remove discrimination. The programs don’t mean anything unless you can promote a reconciliation between whites and Negroes, unless you get the whites to stop hating and fearing the Negro. But to get the reconciliation you have to talk to people, understand them, and sympathize with them. I can do that.”

For the removal of poverty, Nixon felt the commission relied too heavily on federal programs. Instead he recommended more imaginative approaches, including the adoption of tax and credit incentives to “enlist the resources of private enterprise” in the War on Poverty.

REALISTIC SHIBBOLETHS such as “end the war in Vietnam,” “abolish discrimination,” or “enlist in the war against poverty” accomplish little or nothing unless followed by rational methods of solution. Nixon is the type of realist required to solve these problems. It is doubtful that any other man in American public life possesses his knowledge of government and policies required to achieve these goals.
**OLC Voters Face 'Crisis '68'**

**Percentages are not necessarily indicative of the opinions of the whole college, as only 37 of the 88 faculty voted; only 235 of 700 full-time students voted.**

In my opinion, the most important area of concern in government spending should be:

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<td>a) domestic (e.g. poverty, education, employment, urban development)</td>
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<td>84</td>
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<td>b) military (e.g. Vietnam, armaments)</td>
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<td>c) foreign (e.g. aid to underprivileged countries, investments abroad)</td>
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<td>d) I do not agree with any of the above.</td>
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In my opinion, the rate of government spending is:

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<td>a) excessive</td>
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<td>b) adequate and should continue at its present level</td>
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<td>c) inadequate and should be raised.</td>
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<td>d) I do not agree with any of the above.</td>
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<td>a) necessary and should be passed by the Congress</td>
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<td>21</td>
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<td>b) an unsatisfactory solution to our economic problem, and other means should be considered.</td>
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<td>44</td>
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<td>c) not necessary at this time and should be resisted by Congress.</td>
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<td>d) I do not agree with any of the above.</td>
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<td>e) I have no opinion on this matter.</td>
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The War on Poverty

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<tbody>
<tr>
<td>a) is too expensive, ineffective, and poorly administered to warrant its continuation.</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>b) should be revised but not abolished, as it offers a viable solution to the problem of poverty.</td>
<td>81</td>
<td>83</td>
</tr>
<tr>
<td>c) should be continued in its present form because in time its true effectiveness will be evidenced.</td>
<td>5.5</td>
<td>6</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>5.5</td>
<td>2</td>
</tr>
<tr>
<td>e) I have no opinion on this matter.</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The problem of crime in the streets could most effectively be eliminated by:

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) greater police control.</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>b) socio-economic improvements.</td>
<td>54</td>
<td>69</td>
</tr>
<tr>
<td>c) more stringent punitive measures.</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>27</td>
<td>12</td>
</tr>
<tr>
<td>e) I have no opinion on this matter.</td>
<td>8</td>
<td>1</td>
</tr>
</tbody>
</table>

Last summer's riots were mainly the result of:

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) inadequate socio-economic reforms.</td>
<td>43</td>
<td>40</td>
</tr>
<tr>
<td>b) black militant agitation.</td>
<td>24</td>
<td>30</td>
</tr>
<tr>
<td>c) communist influence.</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>27</td>
<td>19</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>3</td>
<td>2</td>
</tr>
</tbody>
</table>

Riot control should consist of:

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) a declaration of martial law and the use of the National Guard in all cases.</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>b) the use of local law enforcement agencies only.</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td>c) a combination of local and federal authorities as the individual situation dictates.</td>
<td>83</td>
<td>90</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

The Black Militant movement is:

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) a Communist-inspired agitation provoked by hoodlum elements.</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>b) an example of unnecessary violence to achieve ends that could be achieved through non-violent means.</td>
<td>49</td>
<td>47</td>
</tr>
<tr>
<td>c) an inevitable outgrowth of the Civil Rights movement.</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>24</td>
<td>17</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>

Open housing should be a matter of:

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) of personal prerogative.</td>
<td>27</td>
<td>36</td>
</tr>
<tr>
<td>b) for individual states to regulate.</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>c) federal legislation and jurisdiction.</td>
<td>42</td>
<td>40</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>22</td>
<td>9</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

In my opinion, strikes by public employees (teachers, police, firefighters, etc.)

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) are injurious to public welfare and should be federally outlawed.</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>b) should come under state and/or local jurisdiction.</td>
<td>41</td>
<td>40</td>
</tr>
<tr>
<td>c) are justified and should not be regulated by law.</td>
<td>27</td>
<td>18</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>16</td>
<td>18</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>0</td>
<td>2</td>
</tr>
</tbody>
</table>

In my opinion, the use of hallucinogenic drugs

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) is injurious to public welfare and should be banned completely.</td>
<td>41</td>
<td>36</td>
</tr>
<tr>
<td>b) can be dangerous, and should be permitted under controlled conditions.</td>
<td>37</td>
<td>48</td>
</tr>
<tr>
<td>c) is a matter of personal judgment and should not be prohibited by law.</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>

The Electoral College System in its present form

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) is representational and the most effective means of choosing the President.</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>b) should be retained but revised to insure true popular choice.</td>
<td>59</td>
<td>45</td>
</tr>
<tr>
<td>c) is outmoded, not representational, and should be abolished.</td>
<td>19</td>
<td>28</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>8</td>
<td>14</td>
</tr>
</tbody>
</table>

The present draft law

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) represents the most convenient and fair system and needs no revision.</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>b) is unfair in some aspects and should be revised.</td>
<td>76</td>
<td>77</td>
</tr>
<tr>
<td>c) should be abolished and replaced by voluntary enlistment.</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

The credibility gap is

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) non-existent.</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>b) a recognized defect in our political system.</td>
<td>30</td>
<td>22</td>
</tr>
<tr>
<td>c) a serious problem reflecting current administrative policies.</td>
<td>43</td>
<td>35</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>16</td>
<td>11</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>11</td>
<td>30</td>
</tr>
</tbody>
</table>

Our original commitment in Vietnam

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) is totally justified and must be honored at all costs.</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>b) may or may not be justified, but should be honored since it has been made.</td>
<td>27</td>
<td>52</td>
</tr>
<tr>
<td>c) cannot be justified and therefore is not binding.</td>
<td>22</td>
<td>14</td>
</tr>
<tr>
<td>d) I do not agree with any of the above.</td>
<td>38</td>
<td>16</td>
</tr>
<tr>
<td>e) I have no opinion.</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Participants in acts of civil disobedience (e.g. sit-ins, burning draft cards)

<table>
<thead>
<tr>
<th>Option</th>
<th>F&amp;A</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) are liable to prosecution to the full extent of the law.</td>
<td>35</td>
<td>56</td>
</tr>
</tbody>
</table>

(Continued on page 7)
Is Math Beyond the Female Nature?

by Mary Lynn Yancy

In general the opinion is that the female of the species has neither the power nor desire to understand the intricacies of mathematical operations. But by nature they say the female has an intuitively and emotionally controlled psyche; she has mathematical encounters. Her definition of "plane" might get an abstract as comments that it is something with wings, that flies, that is owned by companies like TWA, Pan Am, etc.

During her academic development the female is nurtured with excuses for her lack of completion process. In general, she has accepted with passivity that an "act of nature" designates to her stupidity.

However, any one of the women who attended the lecture, "The Dynamic Beauty of Geometric Forms," given by Dr. Hermann von Baravalle, might be persuaded to re-evaluate her acceptance of this "insecurity" in things mathematical.

The sounds of wonder that punctuated each new display of geometric movement, the occasional "awe" of insight concerning the principles explained by Dr. Baravalle are all evidence of enjoyment.

This heterogeneous group of art, education, English, math, psychology, science, philosophy, history and language majors appreciated the subject. Perhaps provide a heightened awareness of enjoyment.

The students most fundamentally involved, the math majors, could perhaps provide a heightened understanding of the general attitudes toward mathematics.

A senior math major, Collette Brehm, commented: "You can't say we will be able to reform the world. Math may not be an immediately human endeavor—to help people directly like sociology or medicine. But, we can help people indirectly. There is a great involvement in the intrigue itself."

Noting the training necessary to be a good mathematician, another student commented that "most people are impatient with the fundamentals. They believe that they are all there is to it. Formulas, and exercises. They don't get far enough to understand the use of creativity in mathematics."

Sue Voelmecke is "attracted to the logic:" to her it is "a thrilling use of the mind."

Mary Lynn Yancy, another senior math major, said, "I can't say exactly 'why' I decided to major in math. Most people think I did it for practical purposes. But if I wanted technical, strictly computer training, there are special schools for that.

"Human minds don't work that way."

Thus commented Dr. Hermann von Baravalle on the traditional American school day.

Dr. Baravalle, who participated in the founding of the 50-year-old Waldorf School Movement, explained that children's minds do not easily follow six consecutive periods of academic subjects, yet this is the structure that most school systems have imposed on young students.

The distinguished mathematician, educator, lecturer and author elaborated that, in contrast to the American public school day, the Waldorf Schools attempt to adapt the curriculum to the mind habits of the students.

The comprehensive pre-school to college plan includes a unique curriculum. One academic subject replaces it for another three weeks. The double period allows great flexibility in method, and this emphasis on method is one of the strongest points of the Waldorf system, Dr. Baravalle commented.

The rest of the school day consists of a group activity, such as the conversational learning of French, German or Spanish; arts and crafts such as lab, painting, wood carving or instrumental music ("Working with your hands makes you human"); and physical education ("to get your whole body into swing").

Another important aspect of the Waldorf system is that teachers may, and often do, remain with a particular class from its first grade to eighth grade. Dr. Baravalle noted that this heightens the personal contact so lacking in today's bureaucratic educational structures, yet so necessary to a child's growth. Surprisingly, Waldorf students and teachers rarely grow tired of each other after eight years together.

Dr. Baravalle now teaches methods in mathematics at Los Angeles Waldorf Teacher's Training Center. He sees many links between geometry and art, perspective, and architecture, which the teacher of math should consider in their students. The ingenuity, more than the abstraction of math, is most appealing to Dr. Baravalle, as was evidenced in the recent lecture-demonstration he gave at Edgecliff.

"The Dynamic Beauty of Geometric Forms."

The Waldorf system is second only to Montessori as a world-wide, independent educational movement. There are presently nine Waldorf schools in the U.S. A new teacher's training center recently opened in Detroit.

See Your Local Rep

Student Council representatives are now more easily accessible to the student body. Council has inaugurated a program to insure students an opportunity to suggest ideas to their representatives and hopefully see their suggestions discussed and/or implemented at a later meeting of Council.

Representatives are regularly scheduled to be in the Garden Room from 11 a.m. to 1 p.m. every Tuesday and Wednesday. The representatives' table is identified by a large sign.

The establishment of proper channels of communication is essential in all areas of the college and will further student responsibility," commented one of the representatives.

Start Writing Today!

Letters to the Editor and separate signed articles for THE EDGECLIFF are due April 22.

Waldorf Schools Adapt to Human Minds

"Waldorf schools are companies like TWA, Pan Am, etc.

This ad has been paid for and sponsored by the above students and faculty of Our Lady of Cincinnati College and Xavier University.
Faculty, Student 'Poll-In'
(Continued from page 6)

In my opinion, the U.S. involvement in Vietnam is

F & A % S %

32 44

b) aimed at containing Communist aggression.

19 11

c) aimed solely at honoring an American commitment.

22 21

d) I do not agree with any of the above.

27 31

e) I have no opinion.

0 3

In my opinion, the U.S. should bring about an end to the

Vietnam conflict by

a) escalating substantially.

19 24

b) continuing at the present level, while seeking peace

talks.

35 18

c) de-escalating with negotiation and/or withdrawal.

37 31

d) I do not agree with any of the above.

36 14

e) I have no opinion.

0 3

The American self-image (i.e. how we look at ourselves as a

nation) has come under close scrutiny during the past decade.

a) is still highly regarded by world opinion.

3 5

b) vacillates according to the world situation in the

same manner as does the prestige of any nation.

56 45

c) has deteriorated greatly in the eyes of the world.

35 45

d) I do not agree with any of the above.

3 3

e) I have no opinion.

5 2

Is Jewish-Christian
Brotherhood for Real?

"The Brotherhood of Christians
and Jews: Myth or Reality?" is the
subject of a Public Forum to be held
April 28 at 8 p.m. in the Isaac M.
Wise Temple.

The discussion is under the ecu-
menical sponsorship of Xavier Uni-
versity, the Anti-Defamation League
of B'nai B'rith, the Archdiocesan
Jewish Community Relations Com-
Ecumenical Commission, and the
mittee.

The audience is invited to partici-
pate in the Forum by submitting
written questions. The Isaac M. Wise
Temple is located at 3771 Reading
Rd. at N. Crescent.

Have you noticed that it's spring at Edgecliff? Rosalind Shartle has.

That group really gives you the cold shoulder.

Coca-Cola

So fight ice with ice. Bribe them with a bottle of ice-cold Coca-Cola. For Coke has the refreshing taste you never get tired of. That's why things go better with Coke, after Coke, after Coke.
**Purposes Poll Reveals Student Opinion**

"Results of the Purpose Committee poll will be considered in a restatement of the aims of the college;" this was the main reason for the student poll taken during February, according to Jane Smith, committee member.

Although it is not yet clear how the opinions will be put into action, each member—administration, faculty, alumnas and students—is currently reworking his own statement of Edgecliff's goals, using the poll as a stimulus to incorporate student viewpoints into his own thoughts.

A large majority of those polled (an attempt was made to reach all students) favored Edgecliff's remaining a Catholic, liberal arts college; 39% believed it should be coeducational. Most think Edgecliff is oriented to the middle class girl of average intelligence. About half feel classes are intellectually stimulating and that campus life enhances development of the social graces. A slight majority think the student body is sufficiently diversified and that one can express his individuality at OLC.

Many students believe business courses should be offered, and 59% feel there are outlets for community service through the college environment. A large majority believes Edgecliff is accessible to the student and that research improves their teaching skills.

A very close majority voted that philosophy and theology courses should not be mandatory, but many qualified this by saying the number of presently required hours should be cut.

According to Jane, who assisted

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**EXAMINATION SCHEDULE**

**May 24-31, 1968**

**FRIDAY**

<table>
<thead>
<tr>
<th>201 Biology, Sc.</th>
<th>8:00-10:00</th>
</tr>
</thead>
<tbody>
<tr>
<td>202 Chemistry, Sc.</td>
<td>8:00-10:00</td>
</tr>
<tr>
<td>203 Physics</td>
<td>11:30-1:00</td>
</tr>
<tr>
<td>204 Sociology</td>
<td>11:30-1:00</td>
</tr>
<tr>
<td>205 Spanish</td>
<td>11:30-1:00</td>
</tr>
<tr>
<td>206 Speech</td>
<td>11:30-1:00</td>
</tr>
</tbody>
</table>

**PLEASE NOTE:** When for an unavoidable cause, a student cannot take an examination at the scheduled time, the instructor may, with the permission of the Dean, administer to the student a private examination. Absence from a semester examination without serious reason is counted as a failure. If a student misses a scheduled test for illness or any other reason, she must obtain written permission from her instructor to take a special test.

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**U. S. Export—Progress**

Two Edgecliff seniors attended the International Home Economics Seminar, March 15-17, at Camp Swoneky, sponsored by the Cincinnati Rotary Club. They were Andrea Kong, of Jamaica, a philosophy major, and Lily Mendesola, of Peru, a biology major, who joined 35 international students from five area institutions.

The seminar attempted to provide students with the opportunity to exchange viewpoints with others, recap their U.S. experiences, ease the transition from U.S. economic progress to existing conditions in the students' own countries, and ultimately enable them to develop social improvements gradually in their own countries.