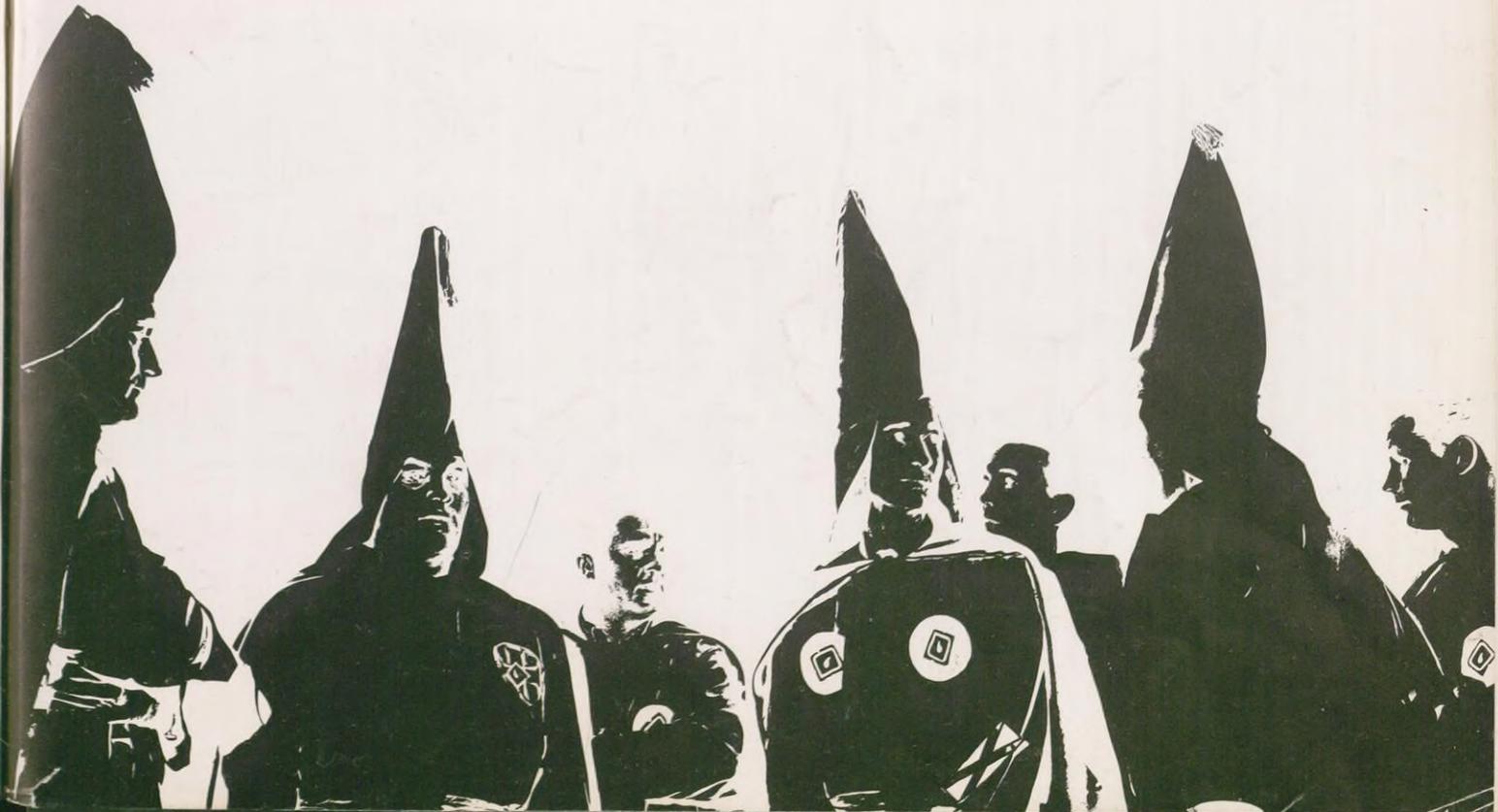


# Extra



Special  
LH  
H  
EJ

# EXtra

University of Houston  
Alumni Magazine

VOL. 3

NO. 3

**POVERTY AND POWER** ..... 7

by Dr. Saul Alinsky  
*A lecture on the nature of poverty programs*

**THE NEW MORALITY—A DEBATE**..... 8

by Dr. Joseph Fletcher and  
Rev. George Doherty, O.P.  
*A debate on situation ethics*

**IS THERE A SEXUAL REVOLUTION?**.....10

by Dr. Lester Kirkendall  
*A lecture on the need for constructive sex  
education.*

**BILLBOARD** .....18

*Alumni, campus, and association news.*



**Federation Officers / Staff**

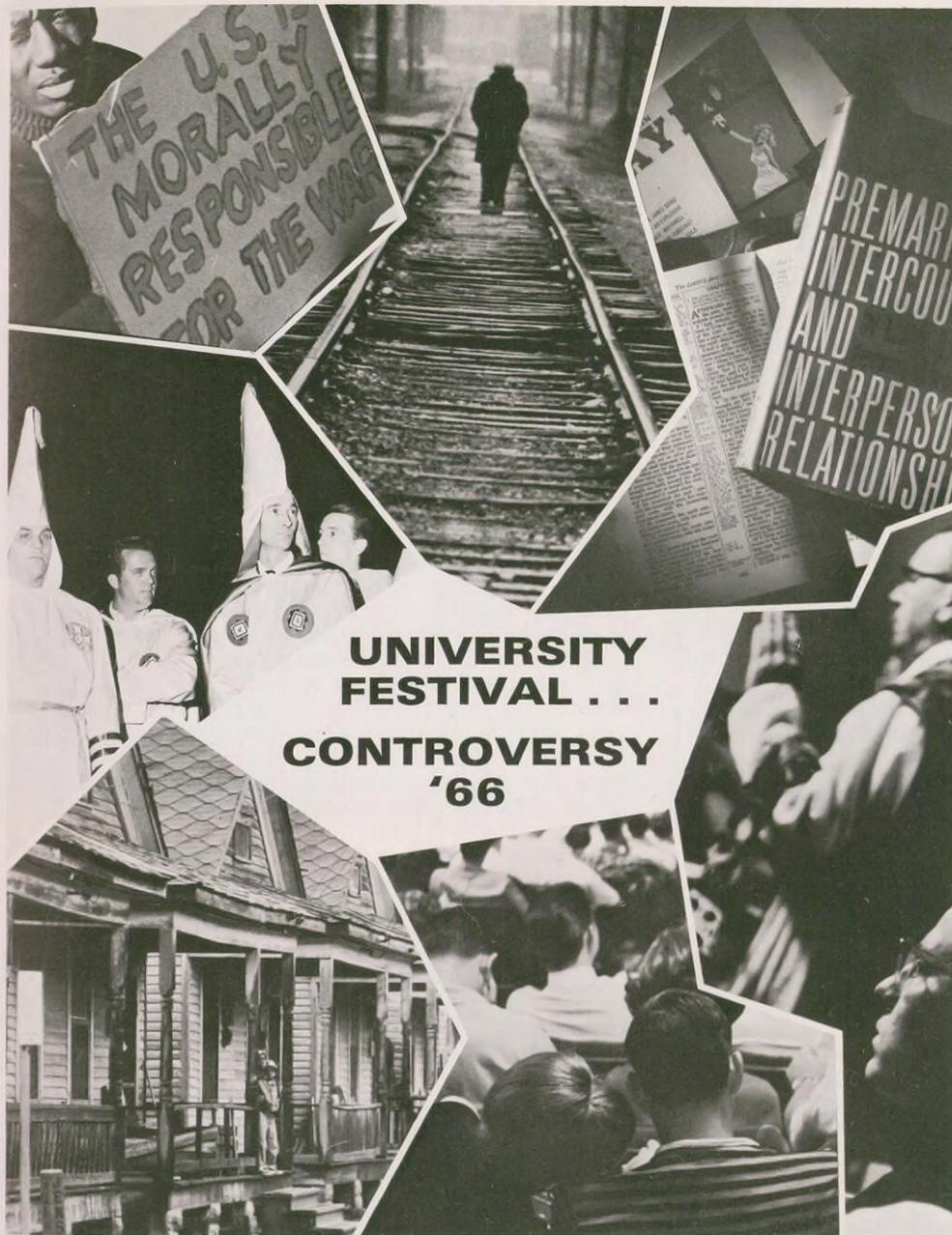
- Dr. Louis Green ..... president
- John Moncure ..... vice-president
- Leonard Lock ..... secretary
- Harry Hedges ..... past-president
- Charles H. Gray ..... executive director
- Glenda Fuller ..... editor
- Harry Bury, ECPS ..... graphics

EXtra is published five times a year in October, December, February, April and June by the University of Houston for the Alumni Federation, University of Houston, 3801 Cullen Blvd., Houston, Texas 77004. Office of publication 265 Texas Street, Fort Worth, Texas 76102.

Second-class postage paid at Fort Worth, Texas.

**Alumni Federation Directors**

**Architecture:** Dave Brooks, Edmund Furley, Charles McKim. **Arts and Sciences:** Mrs. John Kirby III, Dr. Louis Green, Harry H. Hedges, Jr. **Business:** Dwight G. Barnhart, Harley Eaker, John Moncure. **Education:** Dr. George S. Kadera, Dr. J. A. Strehle, Jr., Ely Day. **Engineering:** Ronald A. Anderson, Wayne Dessens, Leonard Lock. **Law:** David Gibson, Clarence F. Kendall, Judge Wendall Odom. **Optometry:** Dr. Abe Daily, Dr. Nelson J. Reber, Dr. John Tucker. **Pharmacy:** James T. McCarty, Robert L. Whittet, Bernard Dombrow.



Each spring the University of Houston sponsors a two-week series of lectures, debates, films, concerts, dramas, and various other events in an intellectual and cultural festival that is a feast indeed. This year its theme was "Controversy '66." Visiting lecturers included Madelyn Murray O'Hair, Dr. Lester Kirkendall, Dr. Saul Alinsky, Dr. Joseph Fletcher, and others. Topics ranged from Rhodesia to *Raisin in the Sun*. Poetry, jazz, and kinetic sculpture found eager patrons. Spontaneous "happenings" occurred. Students, faculty, and alumni participated in a mind-stretching two-week activity. *EXtra* publishes in this issue three of the lectures delivered during this campus-wide festival to share with alumni some of its flavor and excitement and to demonstrate that the University of Houston continues to be a crucible in which all varieties of truth must be tested.

# POVERTY AND POWER

The American revolutionary leaders who were extraordinarily literate men and who were familiar with the writings, philosophies, and observations of scholars, students, and political leaders knew very well that the democratic dream was a dream, that there was a vast difference between the world as it is and the world as they hoped to make it. The democratic society they knew depended almost entirely upon a fairly equitable diffusion of power and property. This can be seen in all of their activities and writings.

I do not mean a splitting up of property or anything of that sort. I say property because those were agricultural days. Today we would talk about economic opportunity and the need for economic income. But in those days in an agrarian society one thought in terms of farm ownership, of the land.

What I am suggesting is that they knew that there cannot be an undue polarization of either property or power. Every move they made was to try to diffuse both property and power throughout the population. It can be seen in the fact that they set up a bicameral government with two-year terms for representatives. They wanted the political representatives to be responding almost daily to the desires of their constituencies.

However, they were not so naive as to assume that formal political structures such as the legislative, judicial, and executive government would be sufficient. They knew very well that it was the relationship of citizens to citizens and citizens to government which is a determining factor and must not be corrupted and would be corrupted by an undue imbalance of property and power. They were quoting copiously from Montesquieu on this point; probably more of his philosophy is present in our Constitution than that of any other individual. Montesquieu uses the word corrupt in talk-

ing about a democratic way of life dependent upon the virtue of its citizens. He says that it is impossible for the poor who are denied equity and denied opportunity and denied the rights that others have to have any feeling of responsibility or any good feeling toward their neighbors.

This was the thing they were afraid of. This was the reason that the Tidewater Estates in Virginia were distributed in small farms to the people. It was for this reason that Hamilton moved to have the federal government assume all of the debts of the thirteen colonies so that there would be a financial relationship between government and its people. It was for this reason that Jefferson moved for opening up the West where one could get land just by settling on it. They tried to distribute land among the population.

What I'm suggesting is that because of vast changes that have occurred in our economy we constantly must work out new mechanisms whereby more and more people will be brought into the area of power in order for us to maintain our government, to maintain our way of life, to continue with the pursuit of not just happiness but of the democratic dream.

There is now a large sector of the American population which is out of the area of power and out of the area of economic opportunity. This is a menace, in the view of our founding fathers and in the eyes of those who have made any kind of an analytical study of the democratic way, the democratic process, the democratic hope.

Thus it becomes the white man's self interest, if he is concerned about the democratic way, to do something about that problem—aside from any moral issues involved.

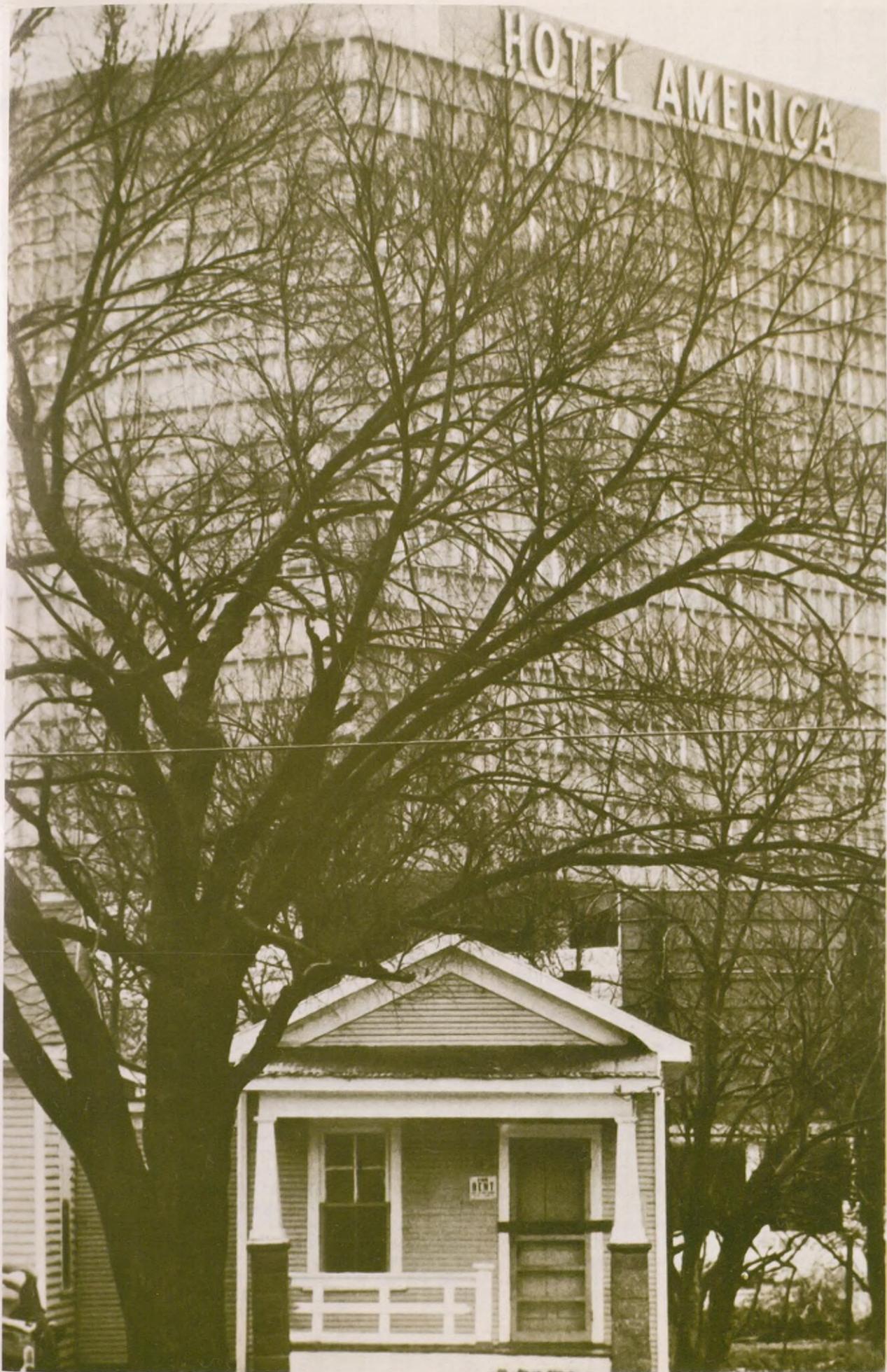
This is one of the things which de Tocqueville put his finger on in his classic study of democracy in America in 1865. Incidentally, he predicted that

---

*Dr. Saul Alinsky has organized political action programs among slum dwellers in many U.S. cities. When his plane was delayed in landing at Houston, more than 600 people waited until 10 p.m. at UH to hear his criticism of the War on Poverty. During his speech two groups—one a group of about 60 seated in the first rows of the audience and another group of about 20 Ku Klux Klanners—walked out. Another 60 or more remained until 4 a.m. to talk with Alinsky. Portions of his speech are transcribed here.*



J. D. FAGAN



## **"Large masses of the poor are beginning to regard the war on**

as the American Revolution moved on, the next stage was to come from the Negro population who at that time was in slavery to become part of the whole body politic.

*At this point, about 20 Klanners walked out.*

Well, I'll have to tell my friends in SNICK and CORE that the way you deal with them is by giving a talk on general principles! I am reminded of a story that appeared in the *New York Times* a few days ago. A motorist was driving through

Southern California and saw a large group of the Klan all in their extraordinary attire. The motorist stopped and was horrified because there were movie cameras all around. Then he was told that this was a movie that they were making. The kicker in the story was that when all of the extras threw back their Klan's hoods they were Negroes. So I was very curious when I was looking at them leave just now.

*At this point, he asked for questions from the floor, answering two of them in depth. Both concerned the poverty program.*

Poverty is a matter of poverty of power as well as poverty of economic wherewithal.

Let me pause for a moment to tell you that when I use the word power, I use it strictly in the sense of the definition of the word in Webster's *Dictionary*, which is "the ability to act." Without power, you do not have the ability to act; you cannot act. When I use the word power, I use it in the

sense of the power of my heartbeat which keeps me alive, the power of my brain as far as having any ideas or anything else. It is actually the life impulse. It is the reason why there are organizations. Basically it is the only reason for organizations.

When people are agreed on certain religious ideas, they organize together a religious organization in order to have power to propagate their faith. When people agree on certain political ideas, they organize a political organization in order to have the power to put those ideas into practice. Labor unions are brought into being for this reason. This, then, is the reason for organizations—to acquire the power to act.

So just dismiss all the negative connotations with which the word power is loaded and think of it in that strictly amoral sense. When we talk about power of citizens, we are talking about citizens having the ability to act as citizens, being able to have something to say and something to do about their problems.

From the beginning of time poverty has been recognized as having two faces that are the opposite sides of the same coin. It is a matter of power and, as I said before, of economic wherewithal. A Negro in Mississippi can have money, but he is poor. As long as he is denied any representation in his own government, as long as he is restricted in the ways and avenues of spending his money, as long as he can be murdered with impunity by one who has nothing more to fear than a possible conviction of violation of the civil rights of his murdered victim and getting a maximum sentence of ten years—as long as you have this kind of a situation, that man is poor. In the field of poverty, you cannot draw a dichotomy in any sense between the economic wherewithal and the powers of citizenry.

Now, when our government moves in a war against poverty, a war which interestingly enough was the first war in history that was declared with a balanced budget, a war whose total budget is something like \$340 million less than what GM paid in taxes, not profits but taxes, to the government in the last year, a war which is supposedly a war against poverty itself—

Now if we are going to have a war against poverty, and not just a huge welfare program, then it must target itself on the issue of power as well as the issue of economic opportunity. It at first appeared that those responsible for drafting the legislation recognized this. That is the reason for such sections as the Community Action Program. That is the reason for the phrase which has caused so much dispute, "maximum feasible representation of the poor," and of the local residents working out their own policies and programs.

Now, if the administrators had adhered to this, we could have said that this was going to be different. It would not be just a welfare program; it would have been a war against poverty. But they haven't. Such things as Community Action Programs are dead. The Syracuse Project, which was their little gem, had its water turned off the moment they turned against City Hall, the moment they expressed disapproval of the mayor. That was the finish of the Syracuse Project, and it was done.

As far as the press is concerned, I'm supposed to be the number one critic of the poverty pro-



## ***poverty as really a war against the poor."***

gram. That is because it is more than just a welfare program. I'm not opposed to a welfare program. I'm opposed to it when it begins to call itself a real war against poverty. I'm opposed to the kind of zoo-keeper mentality that leads to the kind of program which maintains the status quo, which is opposed to the whole American credo of challenge and change, and instead is for keeping things nice and quiet.

I'm opposed to the kind of testimony that Sargent Shriver gave before a Senate Committee about seven weeks ago when he stated that if there had been a poverty program in Watts there would never have been a riot. Now regardless of Shriver's judgment on whether there would have been or would not have been, I think that that is very secondary. What is important is that we have an administration which does not look at Watts in terms of being a segregated Negro ghetto, suffering every kind of indecency, inequity, degradation, and saying that this is wrong, this is immoral, this is completely against everything our country stands for, and this is the kind of poverty we're going to war on, and we're going to do something about it. No. That is not what he said. He said that if we had a program in there, we wouldn't have had any trouble.

This is what I mean by the zoo-keeper mentality. Keep the animals quiet. They are not concerned about doing something basic to change conditions.

Of course, there are certain pragmatic operating problems. Contradictions. To expect to funnel federal funds through local city administrations expecting them to permit the development of independent action groups is analogous to coming to an employer with a bundle of money expecting the employer to use that money to hire bona fide labor organizers to organize an actual, real, independent union in his own plant that might turn around and strike. It is quite unreal to expect an employer to do this. And basically, this was the contradiction that Shriver was being faced with.

This is why organizations, such as the Woodlawn Organization, the West Side Organization in Detroit, and large masses of the poor all across the country are beginning to regard the war on poverty as really a war against the poor.

Take Woodlawn. Here is a Negro ghetto, which was the first northern Negro ghetto organization on a mass power basis. It bargained its way onto the decision-making tables downtown at City Hall, and was accepted by City Hall as the bargaining agent for its community. They had the majority on a special committee set up to decide what kind of urban renewal they would have so that it would not be what it has been elsewhere in the north—Negro removal. So that urban renewal will not be used as a northern sophisticated form of continuing segregation. Where Negroes can have the kind of houses and the kind of neighborhoods built for themselves. Now this is quite revolutionary up there. But they did it. And Mayor Daley recognized them on issue after issue as the community spokesmen.

Until the poverty program came up. Now here is what happened. Those funds are being used by local political authorities to crush independent action groups. In Woodlawn we have this current gimmick (beware of it), a word called concensus. Concensus in the field of political action means, "If you agree with me, we've got concensus; if you don't, we've got controversy." This is basically how it works.

What Daley did—let me go back to the labor union-factory analogy again. If you can, envision



the organization of a factory that has 1000 workers. We organize 800. For some reason, we can't get the other 200. But on the basis of having a membership of 800 we get union recognition and a union contract. We are the spokesmen for the working body. Along comes a big chunk of dough—the poverty program—to the employer. What does he do? He takes the other 200, organizes them into 20 groups of 10 each, and he says, "Now we must have everybody involved, so all 21 of us will sit down and make policy." Can you see what that would do to a labor union? It's death.

This is what is happening in area after area. They have hired what they call community aides. They turn out to be sub-precinct captains that go around telling people, "If you have any problems, don't go to the Woodlawn organization. Come to us. We've got a direct pipeline up to City Hall. We can deliver a lot more." They are buying out the leaders all over the place.

There is a general observation that one must keep in mind. We work with the world as we know it, the world as it is, not the world as we would

***"The only thing that saves the poverty program from becoming one of the***

like it to be. Working with the world as it is does not mean that you are not constantly striving to change it into the kind of world you would like it to be. But you start with the world as it is. And in the world as it is, most good things that have been done unfortunately have come for the wrong reasons. This is the history of mankind. And many of the most evil things that have ever occurred have been moved in the beginning by very good reasons.

It's very difficult to pick out an exception through history. Even the Emancipation Proclamation came from a president who just a short time before had written a famous letter to Horace Greeley, "I have only one objective, and that is to preserve the Union. If I can do so by freeing some of the slaves, I will do so. If I can do so by freeing all of the slaves, I will do so. If I can do so by freeing none of the slaves, I will do so."

The dynamism of the Emancipation Proclamation was a war measure to the South—surrender or else. They did not surrender, and it was "or else." But history has a very interesting way of wrapping all these things up into a nice veil of goodness and morality.

If anybody in the Congress or the Senate prior to World War II had gotten up and proposed the spending of American dollars for aid to people outside our boundaries—to Africa, Asia, India, or any place else—he would have been rushed to Bellevue for a spinal test. This was just completely out of the question. It is true that every time there was an epidemic or a plague or some kind of holocaust, we did send Red Cross ships

***"According to the press, I'm supposed to be the number one critic of the poverty program."***

and doctors and medicine and food, but it was an emergency gift. But for us to do it on a tax dollar basis with the part of our budget which it does now occupy was just unthinkable.

So we came out of World War II. Suddenly the world had two major powers. There we were in what was known as the Cold War. Our first foreign aid program was the Marshall Program—"Save Europe from Communism." Then it was followed by the Greek Aid Program—"Save Greece from Communism." And then it spread.

I suggest to you that the only reason we are doing the right thing is for the negative reason, the threat. This is our response to the threat.

Over and over again during the days of the depression when we got social security, when we got one piece of legislation after another, it was always the status quo responding with some kind of a compromise alternative in order to stave off certain possibilities which they weren't quite sure of but which would be infinitely more undesirable than the concessions which were made.

Here in the poverty program we do not have the threat. Let's face it. In our total population 33 million poor is a lot of poor, but it is still a very distinct minority. Particularly since they are not

organized. Thirty-three million people organized becomes an extremely potent force and becomes a threat. But there was not that threat. There were not even organizations moving in to organize the poor or to do anything about it.

Now this poverty program came into being without the thrust of a threat. I suppose it came primarily on a political basis. You know, every president looks upon his place in history. Everybody has to have a trademark. FDR had the New Deal. Truman had the Fair Deal. Eisenhower—don't ask me; don't question me; I can't figure it out. Kennedy had the New Frontier. Johnson has the Great Society. And the Great Society looks a little bit crummy if it's lining is ragged. So he had to do something about it. This was the impulse behind the poverty program.

Now the thing is stinking up all over the country. The only thing that has saved the poverty program so far from becoming one of the biggest political scandals of the Johnson administration has been the fact that the spotlight is on Viet Nam. But even with that, I'd say that in another year and a half the White House will be compelled to move. The threat will be the coming election, and the fact that there is a mobilization starting in various sectors in which churches are playing very prominent parts of organization of the independent poor.

What can be done? I repeat again for the third time—I am not opposed to this whole program if you call it a welfare program. I oppose it when you call it a war against poverty, which in fact it is not. I oppose it also when it becomes a war against independent poor groups.

It fills our nostrils with the stench of hypocrisy. We recognize that many a program, either federal or state or local, doesn't go directly to its target. There will be a certain amount of corruption. But when a program comes adorned in all the moralistic trappings of goodness and sanctity, which the poverty program does—How shall I put it?

We don't mind if a minister is giving a sermon from the altar in which he is attacking adultery. After all, the targets of his attack are always somebody else and not us to begin with, and also that's his job. But when we know that the minister at the time he is giving the sermon is having an affair with the organist, then there's something of revulsion that comes into us. And this is the reaction that so many of us in these low income areas have because we see all these nobly mouthed statements which are utter and complete misrepresentations. I mean that.

The discrepancies are just horrendous. I don't know what's happening around the world in the Peace Corps, because I've never been in Nigeria; and if somebody tells me this is what is going on in Nigeria, I accept it. But if somebody tells me that this is what's going on in Chicago, this is what's going on in Detroit, this is what's going on in Rochester, this is what's going on in Syracuse, this is what's going on in Kansas City, and so forth, and I know that it is not, because I know that situation, then I begin to wonder about Nigeria.

Now, what kind of program can really be

## **biggest political scandals of the**

### **Johnson administration is that the spotlight is on the war in Viet Nam."**

done? Well, there are programs.

All of us have had experiences in life that have affected us deeply. And one which I had goes back now almost 28 years. We had a big welfare program in this country during the late years of the depression called WPA—Works Progress Administration. I remember as a kid at the time talking to a number of people in Chicago who were on WPA, making about \$29 a week, which was a very good salary; the cost of living and the worth of the dollar were vastly different in those days. But they were very defensive when you talked to them. And they always kept saying, "Pretty soon I'm gonna get a regular job." The word *regular* always kept coming up. Their foundry was going to open up or their factory.

During the same year, I found myself down in Tennessee. TVA was just being built. And WPA gangs were being used as auxiliary work gangs with union labor. They were only making \$16.90 because of the North/South differential. But when I asked them what they were doing, they stood up and I knew by the way they looked at me that here were people who had found their dignity. Then they pointed down to the Valley and said, "What am I doing? Well, Mister, just take a look down there. Imagine. There's gonna be this, gonna be that," and then they would say, "Ain't that wonderful?"

Now, what they were doing was important. What they were doing was important for the entire American scene, the entire nation, and in that they found their identity as individuals, as American citizens, as people. And this is of basic, fundamental importance.

The Mississippi is flooding again. An ice block. I can remember last spring on one side of the front page of a Chicago paper there was a statement about OEO, job corps, this or that. On the other side, there were all the horrors of a huge Mississippi flood of last spring. And I remember watching TV newscasts. They were strongly reminiscent of the '30's with the Minnesota farmer and his kids around him. In the background, you could see his house half underwater. This man, with his face haggard with defeat, turned to the TV news interviewer and said, "Mister, I've gone through this three times in my life, and that's just too much."

We have all kinds of problems. Our Great Lakes are polluted. It is becoming almost a national emergency. We have smog problems. We have water conservation problems. We have major things that are vital to the future and the welfare of this country. There can be huge government projects. Projects in which you can build communities, integrated communities, with real educational programs, and with the kind of people in them who can start reconstituting family life. At the same time, you can then start tearing down slums, because a good number of these people will be in these other communities. And people will find their dignity, just like the people in TVA. There are jobs that can be done. But big business won't like it.

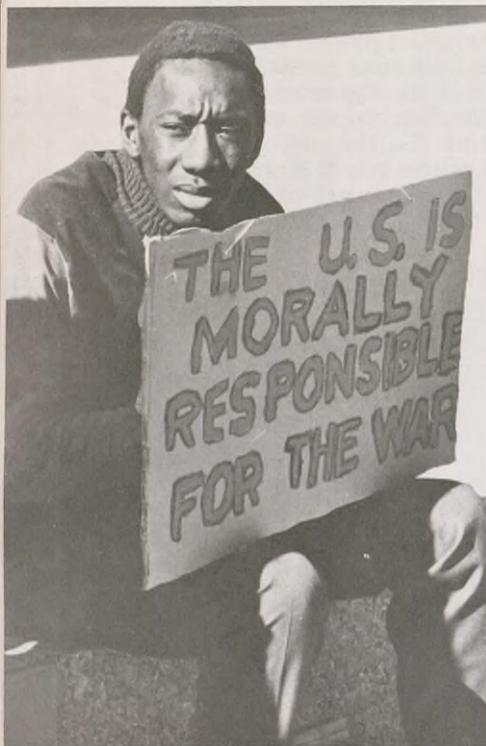
Now, I've been talking about power, and finding dignity. Let me suggest this to you. When

you start talking about people becoming people, and not just animals, you're talking morality. You've got to think in terms of power, the ability to act, and then acting, because getting power and not using it is to me about the most immoral action anybody can take. Let me get myself on the record clearly on this. To me, the nadir of immorality, the bottom of the pit, is doing nothing. I'm a firm believer in that remark of Edmund Burke's that evil only triumphs when good men do nothing.



# THE NEW MORALITY:

by Dr. Joseph Fletcher



There is a parable with which I may begin. A friend of mine, Charles Taft, a lawyer in Cincinnati, many years ago went up and down the country with Governor Alfred Landon of Kansas, who was seeking to be elected on the Republican ticket. One day Mr. Taft took a cab to his hotel in St. Louis and on the way over, because everybody was thinking about the campaign, the driver volunteered the statement that his great-grandfather and his father before had all voted a straight Republican ticket. Whereupon Charlie said, "Well, I take it, driver, that that means that you're going to vote for Governor Landon." But the driver, being a good situationalist, said, "No sir, I'm not. There comes a time

When a man has to put his principles aside and do the right thing."

Now, the theory or philosophy of ethical decision-making, which is known as situation ethics, or in the sidewalk debate as the new morality, has a broad relevance and significance.

Holden Caulfield is a prototypical figure in contemporary American literature. We all know how Holden, in Salinger's story *Catcher in the Rye*, went about in his skeptical and suspicious adolescent way,

**"We are commanded to love people, not principles."**

accusing almost everybody of being phoney. I think that the word phoney is a kind of culturally symptomatic word that we use a great deal.

It is my impression that young people nowadays tend to regard the ethics of the respectable "muddled class" leadership as highly legalistic and rigid. In its rigidity it refuses to take account of the rich variety of life and therefore encourages a great deal of hypocrisy and phoneyess.

Without trying to oversimplify the alternatives open to us, we have, as I see it, three paths we can follow in making value choices or moral decisions. At one end of the spectrum is what we call the legalistic strategy. The legalist enters into every decision-making situation whether it has to do with sex conduct, business management, political administration, foreign affairs, or whatever it might be—the legalist enters into his decision making situations armed, not to say bound, by a whole apparatus, a whole set of rules, laws, and directives. He tends to absolutize these general principles of morality and to assert that they are inherently and intrinsically valid, and that any given human act is either right or wrong, as the case may be, regardless of the relativities of the circumstances.

Now this doesn't mean that the legalist con-

science is altogether unmerciful. People with legalistic morality are often prepared to recognize that in some unusual sets of circumstances failure to obey the moral law or even a deliberate violation of the moral law might be excused. But always at most the legalist can only claim by way of extenuation that what has been done in such instance is an *excusably* evil thing.

Over at the other end of the stick are the extemporists, the spontaneists, the existentialists. These people are unprincipled, whereas the legalists are utterly principled. The existentialists, the spontaneists, the extemporists say that there is no way to generalize the rights and the wrongs of human acts. Every moment of decision in life is a unique moment, without a yesterday and without a tomorrow. Therefore, it is only spontaneously within the situation itself that any kind of decision can be made, because there is no connective tissue between one moment of life and another. Quite logically, according to their theory, the existentialists refuse to adumbrate or to generalize any kind of principles whatsoever. Therefore, the extemporist or the existentialist is essentially unpredictable so far as his decision making goes.

Now, there is a third alternative. Situation ethics stands in between these two extreme views—the legalistic view with its merciless rigidity and punishing moralism, and the utterly open-ended, essentially irrational, unprincipled kind of spontaneity. In between them are those of us who are called situation moralists and we are the theorists for the so-called new morality.

We say to the existentialist, "You are wrong. There is enough coherence and meaningfulness and continuity in human life and experience to provide a logical basis or foundation for some kind of valid and verifiable generalization."

Then we switch and face in the other direction and say to the legalists, "But you people are idolaters who attempt to absolutize your maxims of conduct and direct them into rigid and unalterable laws. You should not do that."

Situationists don't all have to be Christians. But I am a Christian situationist. I would say that we are commanded to love people, not principles.

The new morality is as old as the teachings of Jesus and St. Paul. The encounter and the conflict between Jesus, as we can gather it from the gospel accounts, with the Pharisees who were the leading Jews of His day, was not a conflict over doctrine. It was a conflict over ethics. What we have to remember is that Jesus was a Jew. He wasn't taking issue with the religious theories and doctrines of these people. He was fighting with them about their morals. And he was saying, "Look, be just as situational, elastic, relativistic as love requires in any situation."

To drive the point home, we might translate one of his remarks from the language of Judaism in his day into the language of contemporary Christian Catholicism. He might have said, "Look, remember what Moses did. If you are wandering around somewhere and you are hungry and can't get any food any other way, don't hesitate to walk right up into the sanctuary and open the tabernacle on the altar and gobble the blessed reserve sacrament!"

He did not want to leave any doubt about how radically relativistic and situational he was. In the same way, the situationist today says that principles are to be treated as maxims and not as laws.

---

*Dr. Joseph Fletcher, professor of social ethics at the Episcopal Theological Seminary and Harvard University, is one of the foremost spokesmen for situation ethics or the new morality, as it is commonly called. His opening statement in a debate at UH appears on this page.*

---

# A DEBATE

by Rev. George Doherty, O.P.

The issue that we are discussing today should be cleared of any ecumenical tension. There are Catholics who hold Dr. Fletcher's position, and I am sure that there are Episcopalians who hold mine. We are discussing a philosophical question, and we must keep that in mind if we are to keep the focus correct.

We are speaking in a city in America which is perhaps the fastest growing city in the country and in a university which is expanding equally fast. We are at the center of the national space effort. We speak at a time when our country is at war. We are facing the Communists across an iron curtain. We are faced nationally with economic and social reform the extent of which man has never seen before. We are also faced with the explosion of knowledge. We have come suddenly upon insights into human personality and into the functioning of society in which man has not been understood before. So we are in a situation which is something fantastic.

***"We are looking for a way between the pillars of law and of love."***

The ethical question today is really a burning issue. The ethical question is situated in a strange position. It is a question located between a whole series of polarities. We are caught in the polarity between authority and autonomy. We do not like authority, and yet we cannot be truly autonomous unless we have some authority. We are fixed between fixity itself and freedom. We are looking for a path between security and responsibility. We are looking for a way between the pillars of law and of love. We are walking a narrow path between person and community. We are searching for self-possession and self-surrender. There is a polarity of content and attitude and morals, and ultimately of reason and revelation.

It seems to me that in this particular setting ethics

has a two-fold function. The first function is to delineate the boundaries of human life. It is to point out as a worthy arena of life the field of battle, so that people do not get lost from the stream of life and become destructive either of themselves or of society. In this way, ethics describe a kind of negative situation, a place where a man cannot live and grow or become creative and constructive, where he cannot be a member of a society which is dynamically evolving.

The second and more important function of ethics is to provide a positive direction within the greatest field of freedom allowable to the human personality, and within this area Dr. Fletcher and I are both agreed. There is no particular difficulty.

What we are disagreeing upon is whether or not, in examining men's contact with other men within the environment of the world, there can be discerned certain situations which of themselves have a mean-

ing, a meaning which cannot be violated without the destruction either of the human person himself or of the society.

We do not think that these particular situations are absolute in the sense that they are mathematically absolute, or metaphysically absolute. We are speaking of a reality discovered in the expression of human freedom in the empirical world. We are not talking about a morality or an ethic or a boundary drawn up in the room of some seminary professor.

This is the difficulty we are faced with at the present time. We are coming to a world which has radically changed within the last twenty years. We have come to realize that the boundaries of freedom are extensive beyond our dreams of the past.

This is especially apparent in the field of sexuality. Since the discoveries of Freud have really been taken seriously, the meaning of sexuality has expanded tremendously. Our understanding of it has expanded and is still expanding. We have a situation where the meaning of particular human actions is undergoing a reexamination, and so a principle of morality is being reexamined.

But nevertheless, there are certain aspects of sexuality which are so expressive of interpersonal meaning that they cannot be left to the arbitrary decision of the individuals concerned. There is something within the human person which expresses itself in personal sexual response to another person that can be discerned by the process of moral judgment.

Dr. Fletcher and I then disagree on the question of the existence of an objective order by which one can determine how one is to make the decision, here and now, in a given situation. I affirm the existence of such an objective order; I believe Dr. Fletcher denies it.

What we agree on very much is the importance of the situation. The situation is not just a very narrow kind of thing where we can say, "Thou shalt not kill," and then define a whole wide area of human life as killing. We must examine each situation in itself to discover what we are really dealing with. Secondly, we are agreed upon the importance of persons. Ultimately the decision which must be made in each moral judgment is a decision made face to face with other persons.

---

*Rev. George Doherty is professor of moral theology at Aquinas Institute and author and editor of a students' textbook series. He spoke at UH in opposition to situation ethics. His opening statement appears above.*

---



IS THE  
S  
R

ENTERTAINMENT FOR MEN

# PLAYBOY

INCLUDING IAN FLEMING'S JAMES BOND  
"NIGHTPOUSSY" • AN EXPLOSIVE  
"NEO-NAZI" ROCKWELL •  
"ON FORECAST GOLD"

## The LORD'S glory fills the temple

### CHAPTER 43

#### EZEKIEL, 43

separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred reeds broad, to make a separate place between the sanctuary and the outer place.

B.C. 574  
\* ver. 4.  
\* Lev. 6, 16.  
\* 20, 24, 9.  
\* Lev. 2, 3.  
\* 10, 6, 14, 17.  
\* 25, 29, 7, 11.  
\* 10, 18, 14.  
\* Num. 18, 9.  
\* 10.  
\* ch. 44, 19.  
\* Heb. kind.  
\* ch. 40, 5.  
\* ch. 45, 2.

\* ch. 10, 19.  
\* 44, 1, 46, 1.  
\* ch. 11, 23.

\* ch. 1, 24.  
\* Rev. 1, 13.  
\* 11, 2, 10, 1, 6.  
\* ch. 10, 4.  
\* Rev. 18, 1.  
\* ch. 1, 4, 29.  
\* 8, 4.  
\* Or, when I came to prophesy that the city should be destroyed: see ch. 9, 1.

\* So Jer. 1, 10.  
\* ch. 1, 3, 2, 3.  
\* 24.  
\* See ch. 10, 19; 44, 2.

\* ch. 3, 12.  
\* 14, 2, 3.  
\* 1 Kin. 8, 10, 11.  
\* ch. 44, 4.  
\* 1 ch. 40, 2.  
\* 1 Chr. 28, 2.  
\* Ps. 90, 5.  
\* Ec. 2, 45.  
\* He. 6, 16.  
\* Job. 5, 17.  
\* John 1, 16.  
\* 2 Cor. 9, 10.  
\* Lev. 2, 10.  
\* Jer. 17, 18.  
\* See 2 Kin. 10, 14; 21, 4.

\* ch. 3, 23.  
\* 39, 44, 7.  
\* \* Or, for there was but a wall between the outer and inner place.

\* ver. 7.  
\* ver. 1.  
\* ch. 45, 4.

\* Or, room, or chamber.

1 The glory of the LORD fills the temple. 10 The law of the house; 13 The measurements of the altar; 15 its ordinance.

AFTERWARD he brought me to the gate, even the gate that looketh toward the east:

2 And, behold, the glory of the LORD came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like a vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the gate whose prospect is toward the east.

5 So the spirit brought me into the house, and, behold, the glory of the LORD filled the house.

6 And I heard me out of the house, saying, 7 And I heard a voice, as the voice of a man, saying, Where is the spirit of the LORD?

8 In the old days, by my posturing between me and them, I have even defiled my name: and abominations that I committed: wherefore I have consumed them in mine anger. 9 Now let them put away their whoredom, and their whoredoms, far from their kings, far from the midst of them: and I will dwell in the midst of them.

10 Thou son of man, say to the house of Israel, they may be ashamed of their iniquities: and let them have a new pattern.

11 And if they be

the altar

that they

form

in their

vision

of the

city

that I

saw

by the

river

Chebar;

and I

fell

upon

my

face.

And

the

glory

of the

LORD

came

into

the

house

by

the

gate

PREMIA  
INTERCO  
AND  
INTERPER  
RELATIONS

# THERE A SEXUAL REVOLUTION ?

by Dr. Lester Kirkendall

Is there a sexual revolution? I have asked this question of a good many people and I have gotten varying replies. Quite a few people feel that there is. They seem to come to this conclusion by virtue of two different factors. One is the assumed prevalence of premarital sexual relations in our culture; it is assumed that there are more such experiences and more people involved now than formerly. Many also say that there is a greater degree of openness—that we are now able to talk about things which a generation or two ago it would not have been acceptable to speak about.

I have reservations about whether this constitutes a revolution. I think that there has always been fluctuation in the amount of nonmarital sexual relations and the number of people involved in these experiences. I have trouble feeling that a variation in these figures—assuming that we could prove that there is such a change—would constitute a revolution. If we do have more openness today, and I believe we do, I think it is a matter of degree rather than anything that is very sudden in its appearance. So I ask, does this constitute a revolution? From my point of view I would say no. I do not believe that it does. But I would say that I think we ought to have a sexual revolution and I can tell you what I think ought to constitute it.

There are two very obvious approaches to dealing with sex and sexual matters. There is the approach which has been obvious down through our history. It is the approach to our sexuality which is concerned with obtaining as much repression as possible of the expression of sexuality outside the marriage relationship. We might call this the puritanical or the Victorian point of view. The second point of view I would call sex-for-sex-sake. The object of this viewpoint is to insure the maximum participation, the maximum experience in sex.

So we have these two approaches. When you first look at them they seem poles apart, very different. Yet actually I think that you will find that they are very much alike. It seems to me that both of them are obsessed with sex—as an end in itself. They are both rigid—one rigid in that you don't; the other rigid in that you do. I think that both of them have forgotten the human situation—the problems, the needs, the interactions which are involved in human relationships. These are not spoken about in either one of these two approaches.

This brings me to a third point of view which, could we really grasp and put into effect, would genuinely constitute a revolution. It is not something that is midway between the two positions I have been describing. It is another position, a way of looking at this matter of sex and sexuality.

I would call it an integrative approach. It is a view which would be concerned with the incorporation of sexuality into a pattern of balanced and meaningful living. Holding this view would mean that we were concerned with handling sexuality in a way so that its expression and its denial—for there are both sides to it—would have meaning in terms of making sex a genuinely meaningful part of a life with balance and purpose.

This point of view has a philosophical base. The following, for example, is a quotation from my book on the subject:

---

*Dr. Kirkendall is a professor of family life at Oregon State University. He is a founder of the Sex Education and Information Commission of the United States. He is*

*currently doing special research at the University of Kansas Medical Center's division of preventive medicine. The following is one of two lectures he gave at the University.*

---

DICK KENYON

Whenever a decision or a choice is to be made concerning behavior, the moral decision should be one which works toward the creation of trust, confidence, and integrity in relationships. It should increase the capacity of individuals to cooperate and enhance the sense of self-respect in the individual. Acts which create distrust, suspicion, and misunderstanding, which build barriers and destroy integrity, are immoral. They decrease the individual's sense of self-respect and, rather than producing a capacity to work together, they separate people and break down the capacity for communication.

I think that if we could really put this into effect, it would turn things upside down. Many things would have to be viewed in a very different way than we now look at them. Human beings and their welfare would become the center of concern. Sex would become, rather than an act, an integral part of being related. One of the first things which would happen would be that this whole matter of sex would be put in context and perspective; we would have to see it in relation to other aspects of life and other parts of our nature.

Since I have been here on the campus, I have had several people say to me, "Why is it that when we talk about morality, we talk only about sex?" This is one of the tragic errors of our situation—that we see morality as confined very largely, if not entirely, to this area. If I happen to use the term *immorality* everyone assumes that it is sex about which I am speaking. But actually if we were concerned with the building of relationships having in them the qualities which I seek, then I think we would have to be concerned with all aspects of life. There would be nothing which would be separate, nothing which would be apart from our consideration.

I have come to believe that we haven't been shrewd enough to see even where our greatest problems of moral consideration lie. I have become less and less fearful that our society is going to be done in by sexual immorality. I am much more concerned by what I would call the immorality of the ways in which we handle our aggressive and hostile impulses, our hatreds and antagonisms. Our real threat, our real moral problem lies in this area. Yet it is astonishing how casually we take this side of things. We have a pornography of sex and concepts of obscenity relating to sex, but none relating to violence and hatred, and yet they flood around us.

Just a simple illustration. My wife and I spent Thanksgiving vacation this year in my brother-in-law's home in Kansas. There were five children on the street on which my brother-in-law lives and those children ambushed, murdered, and shot one another all Thanksgiving vacation. This was a perfectly acceptable and normal play procedure. Yet if one of the little boys, for example, had

*"I have become less and less fearful that our society is going to be done in by sexual immorality."*

zipped open his trousers, this would have been cause for neighborhood scandal. So the one thing we permit to flood over us, and the other thing frightens us to death.

I have another illustration of the same thing. I stopped some time ago in an amusement arcade and went around looking at the different machines. I found there, in view of the statement that I am making, three which interested me in

particular. In one of them you could put in your dime and gun down a group of soldiers who were rushing across a terrain toward you. In another one you could torpedo a ship, and in a third one you could practice your skill in dropping an atomic bomb on a city. Now this apparently is to be considered good clean fun.

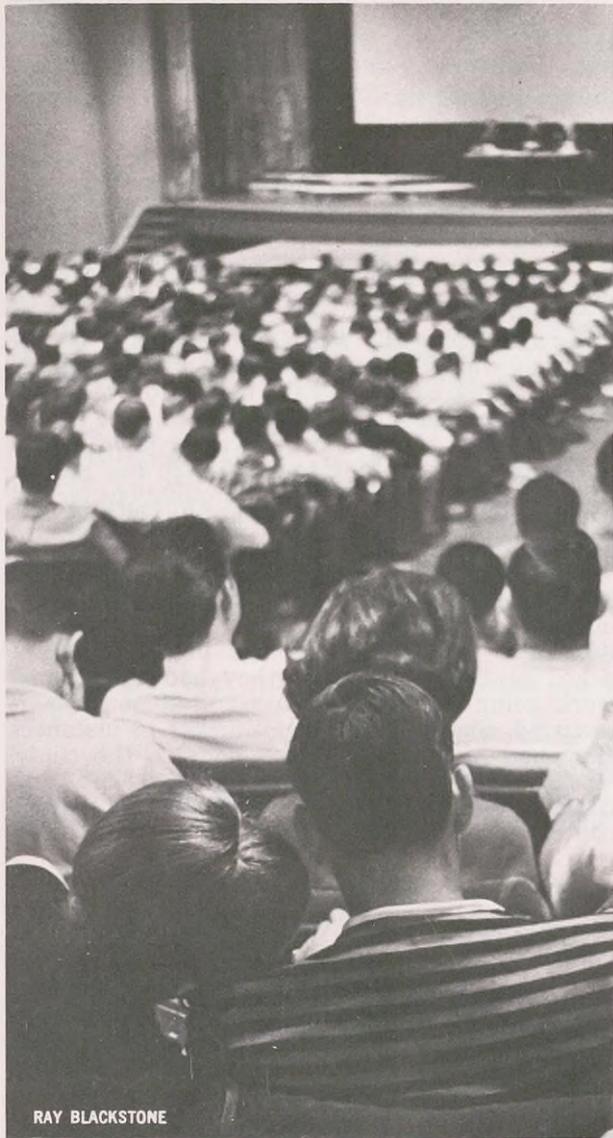
I think we have got some really serious thinking to do about what is morality and what is not. I am fully in accord with those people who feel that the making of sex as the only or even the most important issue of morality is wrong.

I would like to push this a little further and pick up one other aspect. I found a statement in a book that struck me as a really significant comment. It had to do with another phase of our cultural situation. It raised the question as to why the use of pinups is so popular and why Marilyn Monroe was so much sought after in that respect. It spoke about the fact that she was a passive individual in this matter and that her very passivity may have been the chief among her charms. Was this not the simplest and purest and least menacing relationship most of her admirers had known? Perfectly sexual, she was also absolutely silent. So long as she was only a picture on the wall, she could never outwit or outsmart her partner. She was always waiting and could never be stolen. A relationship with her was therefore effortless, without mess or obligation, totally uncomplicated. Above all, she provided that highest of all selfish pleasures—she demanded no equality of pleasure, no exchange, no collaboration, no mutuality.

This kind of success was not satisfying to Miss Monroe, however. One thing she didn't want was Twentieth Century's film, *How to be Very Very Popular*. She walked out, announcing the formation of an independent company to be known as Marilyn Monroe Productions. More money? Perhaps so. But in the words of her manager, she had been drowning in Hollywood. "I want to expand," said Miss Monroe, "to get into other fields, to broaden my scope. People have scope, you know, they really do." Then she declared herself with a remark which was to plague her. "I want to play strong dramatic roles like Grushenka."

This was an assertion which was to be hurled mockingly back at her quite as if her experience as waif and queen among peasants and lechers, rich and poor of Southern California deprived her of this outlook. Hollywood minimized her by laughing at her. Director Billy Wilder cynically reduced her new hope to the old focus and cheerfully said that he would be pleased to direct her not only in *The Brothers Karamazov*, but in a series of Karamazov sequels such as *The Brothers Karamazov Meet Abbott and Costello*. Disputing her claim that she needed training in acting, Wilder expressed the ruling conviction of both commercial Hollywood and an America gaping at pinup girls. He said, "God gave her everything. The first day a photographer took a picture of her she was a genius." Her employer summed it up more formally. "Twentieth Century Fox," said Twentieth Century Fox, "is very satisfied with the artistic and financial results of the pictures in which Miss Monroe has appeared."

Now if this can be taken as a fair representation of what happened to Marilyn Monroe, and I



RAY BLACKSTONE

*Enrollment in the marriage and family life class at UH has risen so steadily every semester that the number now exceeds 1,160 and the class must be held in Cullen Auditorium.*

rather think it can, then her death might well be considered more of a murder committed by the general public than a suicide. In assessing the nature of morality and immorality, can there be any doubt in this instance? For in the pursuit of our delusion that sex is the central moral issue and the end-all and be-all, I think we lost sight of the immorality beside which all others pale into insignificance—namely, the immorality of using people as objects, of making them symbols of materialism or lust. This, I think, is what happened to Marilyn Monroe. So again I say, we have a real job ahead of us in trying to figure out what is essentially the core of moral judgments.

Our concern with sexuality is centered on whether or not a particular act, commonly premarital intercourse, has occurred or not. This seems to tell us everything we need to know. I see this over and over again, but I thought it was really glibly expressed at Dakota Wesleyan in December. I had spent two and a half days on the campus and had spoken a number of times,

*"I hear that our society is sex saturated; but a more accurate statement might be that it is saturated with hypocrisy, with cant, with evasion."*

conducted discussion groups, and was just ready to make my final summary statement when a girl whom I had seen in the audience stepped up to me and in a voice which I recognized carried vexation and exasperation said, "You know, I have been going to every talk you have made and I have listened to all the discussions you have conducted and I still can't tell whether you are for or against."

I said to her, "Well, at my particular age I don't know that my personal position on this matter makes too much difference. What I am really here to do is not to take a personal position for or against, but to think with you in terms of what is involved in effective, meaningful decision making. I am trying to set the whole matter of sex in a broader and different context, so that instead of concentrating on whether or not I am for or against, we could see sex in a different way."

Instead of being so concerned with the omission or commission of a particular act, we might think of sex as being part of a touch-pressure relationship, a touch-embrace experience. Whenever we like anyone, whenever we enjoy or feel close to a particular person, we like to touch and be touched by that person. We see this in small children. Parents like to pick up their children and hug them and embrace them and hold them close physically. And the children like it. I can remember when my children were very small I would reach down and pick up one and the child, aware of what was about to happen, would say, "Squeeze me tight." Here is the communication, the joy and pleasure which comes with physical closeness. We see it in all aspects of life when people care for one another. We encourage children to express themselves in this way.

But when our young people reach adolescence and sexual maturity becomes a part of their physical condition, then we become scared to death and feel that any of this closeness, any of this intimacy, is going to be translated almost immediately into sexual experimentation, excesses, and indulgences.

I don't think this would be so if we had poise, assurance, calmness, or if we really practiced the philosophy that I am speaking of—that of interpersonal relationships. I think we would find that the sexual impulse could be dealt with like any of the other aspects of our character or makeup. Our problem when we reached adolescence would not be to fight sexuality but to understand where it fits in the total pattern and how to guide and direct it. I am sure this could be done, because I have seen it being done.

I think that we need to approach this whole matter of sex and sexuality in an open and straightforward manner. But I am afraid that what has happened, especially since the publication of the Kinsey reports, is that the mass media has used sex for selling, for attracting customers, or otherwise implementing personal interest, while those of us who are educators in our schools and universities and churches have not used the open-

ness for the kind of straightforward and constructive educational program which is needed.

A couple of years ago I gave an address at one of the divisions of the National Education Association in Seattle. In this particular discussion I had made the comment that there is a greater incidence of premarital intercourse. But I went ahead to say that I had no statistics to prove this and that this is not the central issue anyway. Regardless of incidence figures there is still an educational job to be done.

The next week the TV program *That Was the Week That Was* picked up my talk and had a little skit on it. The narrator said that Kirkendall had made this talk at the NEA and he had said that there was much more premarital intercourse now than formerly. In order to check out my assertion they had, he said, sent a scout to a campus to gather first hand information.

The skit opened with the scout moving across the campus. He immediately met a young man who was walking toward him with books under his arm. The scout stopped this chap and said, "I would like to ask you some personal questions." The young man drew back aghast, seeming very fearful and very uneasy with this approach; and the scout said, "Yes, I would like to ask you some questions about your sex life." The boy said, "Oh, I thought you wanted to ask me something personal."

Then the skit went on and at one point the scout asked him, "Do you believe in intercourse before the wedding?" He said, "Well, I don't think it ought to delay the ceremony."

There were about four or five minutes of this kind of banter and interchange. I thought they were very clever and I enjoyed the banter which took place. But also notice what was being done. The traditional standards and approaches are being left out in the openness which has developed, and those of us who ought to be doing a constructive educational job, who ought to be coming out in the open and laying our cards on the table and really working with our young people, are not doing it. The consequence is that the old is being laughed out of existence and nothing which is really constructive is taking its place.

So I think if we were to have a revolution, we would really have to look at how to use the openness which we have developed and which I hope we can keep. I think if we don't do that, we will lose the openness. As I go around I find a lot of reaction against the ultraliberal sex-for-sex-sake point of view. I think that in many instances people have sized it up very accurately and there is a reaction against it. What I am afraid of is that we will be thrown back into the repressive view rather than having a better point of view than either of the two. This is our real challenge.

If we were to have a revolution, we would have to be a lot more realistic and honest than we are. One of the things which is important for us educators to recognize is that today young people have a real choice to make in this area. At the time I was going to college, there were people who broke over the conventional bounds; but I think that in general this was regarded as a violation and a transgression. People felt that they had broken some rule, some convention, and really ought to be criticized sharply for it. Today we

*"The mass media has used sexual openness for selling, but educators have not used the openness to develop constructive educational programs."*

have come to a point with the changing social situation, the disappearance of chaperones, the more open society in which we live, the availability of contraceptive knowledge and devices, and so on, that young people in general think of this not as a violation, but recognize that they face instead a situation in which at some time they will make a choice. They will weigh and evaluate factors and they will decide whether they will participate in intercourse or not and the extent to which this may become part of their experience. One of the problems that we who are educators have is that we haven't been willing to face up to this matter of decision making. We haven't brought out factors which need to be considered in making choices and decisions.

Last summer I was in Stockholm and visited a family planning clinic. As I talked with the social worker who is in charge of the contraceptive education and dispensing side of the clinic, I asked her whether or not they had educational work going on in the clinic and if so, how it occurred. She said that in a number of instances they had high school classes sent to the clinic. The principal would call and ask that the class come down and that they be shown the various contraceptive devices, told about their effectiveness, their use, and so on. She added that occasionally parents ask that their children come down, or even come with them.

Then she said that not long before she had had a call from a father who said that his daughter, who was seventeen or eighteen, had come to him and talked with him about the relationship which she had with her boy friend. They had been dating for some time quite steadily, and they had been talking about whether they should enter intercourse. She asked her father what he would think about this and what factors ought to go into such a decision. The father said to the social worker that this rather took him aback and he didn't know quite what to say and wanted to make an appointment for himself, his wife, and their daughter to come down to talk the matter over. So the social worker made the appointment. Then she said that she was surprised and pleased that when the father and the mother and the daughter got there, the boy friend was along also. So she was in the position of talking to all of them about what should be the decision made with reference to this young couple having premarital sexual relations.

I gave this illustration in a talk at Topeka, Kansas, a couple of weeks ago. I had questions brought up by cards afterwards, and when I started looking through the cards, one of the first ones I came across was, "What did the social worker tell them?" And I was surprised to find that it hadn't even occurred to me to stop to find that out. I had been thinking about the situation as one that had been emphasizing the idea of communication in decision making. And so I wasn't able to answer it.

When I got home with my stack of cards and

leafed through them, I had five more—all of them, “What did the social worker tell them?” There wasn’t anybody who seemed to see that what I was trying to illustrate was the problem of coping with choice and decision making. But I think this is what we have to deal with.

I also got a card which asked if I would advocate giving contraceptive information to teenagers. What in the world do you think we’ve done already? What kind of a situation do you think we have? This is practically an accomplished fact in the sense that any teenager who wants to go downtown to a magazine stand or to a paperback bookstore or talk with his friends can pick up contraceptive information and devices. The information may not be very authentic nor the devices very reliable, but they are certainly available.

Now here you are. If we are realistic and honest, we will recognize that young people are getting this information. But I would like to see it put in the context of a genuinely integrative approach where we didn’t simply teach contraceptive information but where we looked at the use

*“One of the tragic errors of our situation is that we see morality as confined very largely to the area of sex.”*

of sex in total human relationships, where we were concerned with human beings, and this information could be linked with broader concepts.

A real difficulty and immorality in our society is that the way we handle things gets us so involved in hypocrisy and subterfuge and double-talk we are no longer able to communicate with one another or to understand one another. I read in magazines that our culture is sex saturated. Well, in certain ways, it is, but I would think that a more accurate statement would be that it is saturated with hypocrisy, with cant, with evasion, and that this is more the problem.

I want to point particularly at the double standard. I think that this is a factor in our culture which makes it extremely difficult for young people to understand and work together in an effective manner. The double standard, of course, is a standard which permits a pattern of freedom in sexual behavior for males but denies it for females.

When I was working with a group of students at Bridgeport, Connecticut, a couple of years ago, I met with a particular group three or four times. This was a mixed group of about twelve. At one point they got to discussing what boys tell boys and what girls say to girls—under the double standard. By the time they got it talked out, they had done a pretty good job of spotting what the situation was.

The girls said that in any group where sexual behavior and particularly premarital intercourse came up, there was usually no girl in the group who had had sexual intercourse. She only knew of friends who had had. But if it became obvious or known that a girl in the group had had such an experience, then she needed to make it appear that this happened only once, that she was practically forced into it, that she didn’t enjoy it, and that she would never do it again. The boys then said that in the male group any boy, whether he

had had such experience or not, had to make it appear to the rest that he had had quite a lot of experience, that he was unusually successful, that it was a tremendous experience, and that every other boy ought to be getting the same.

Then I thought that one of the girls really clinched it when she said, “Is it any wonder that as male and female we can’t get along with each other when we can’t be honest with each other or even with ourselves.” She was pinpointing the problem of honesty, genuineness, integrity. I think she had her finger on what is the central issue.

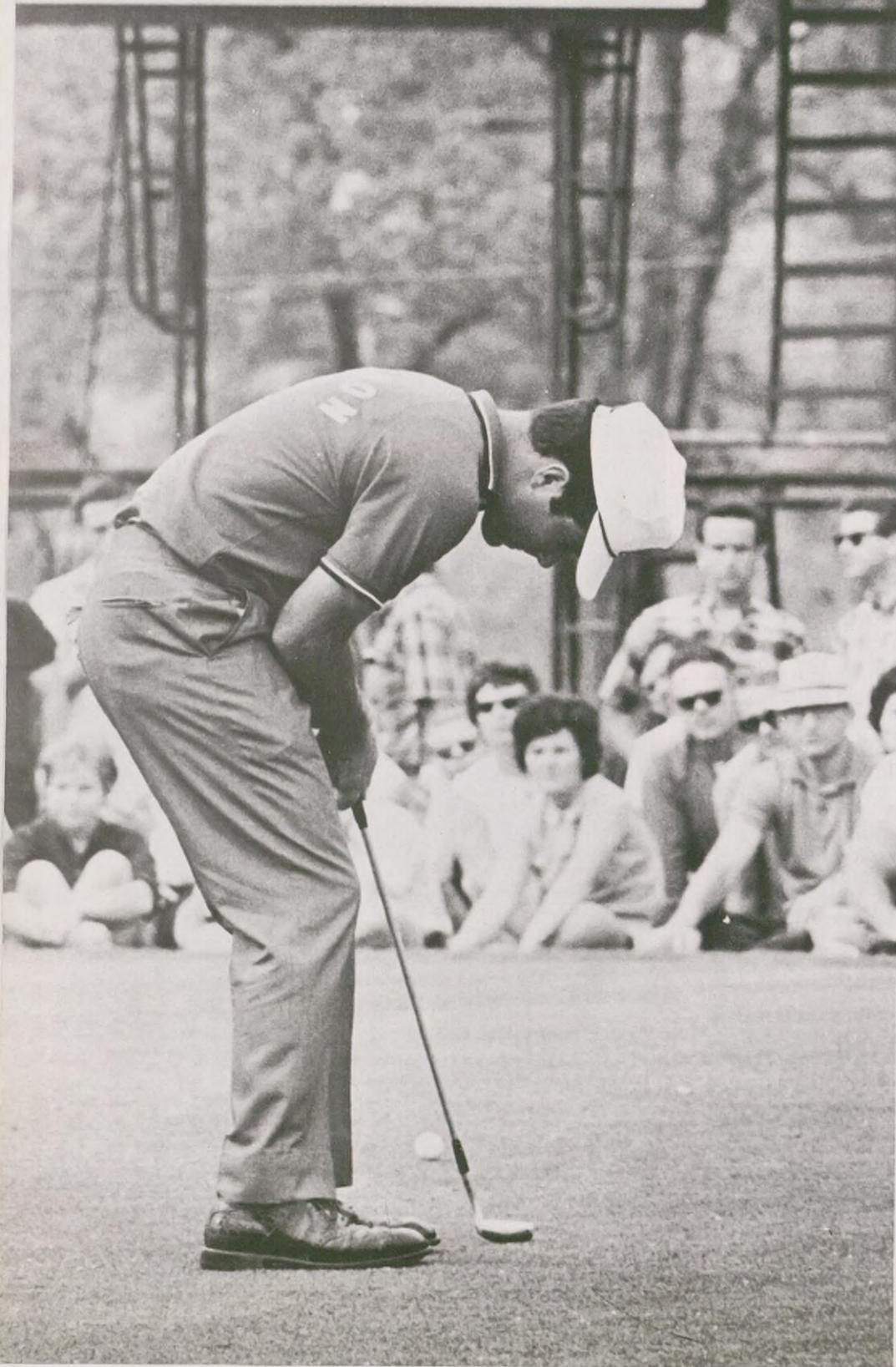
I have been trying to explain what is basic to the building of relationships. I think we need to have a great deal of probing about what makes a relationship grow and develop, what leads to its decline, how we handle relationships when they break, how we handle various aspects of relationships—not simply sexual aspects, but expression of hostility and aggression, and so on. This is what I was trying to do in my book *Premarital Intercourse and Interpersonal Relationships*. I was



*Dr. J. Bryan Henrie, far right, was recently a member of a panel discussion on abortion held at UH and attended by some 1,200 students. Dr. Henrie, from Oklahoma, has performed 5,000 abortions during his years as a doctor. Also pictured are Dr. James McCary, professor of psychology at UH, and Chaplain Armen D. Jorjorian, chaplain at St. Luke's-Texas Children's Hospital in Houston.*

trying to point out how the experience of premarital intercourse affected the relations of the people involved and, to the extent that I could project, I was trying to understand how it related to the society as a whole. I really think that we have to do this. I also think that if we are able to do it, many of the things which seem so perplexing and so hard to understand will become much clearer. If we could really accept this point of view, we would find it genuinely revolutionary.

KTRK-TV  
CHANNEL 13



# GOLF

... another  
perfect  
season

by *Ted Nance, '56*

*Marty Fleckman, who paced the UH golfers in an undefeated season against 66 straight teams, also set NCAA records for low scoring.*

PHOTOS BY KING WONG

Before the University of Houston golf team left for Mesa, Arizona, to compete in the Sun Devil Invitation Golf Tournament, University of Houston golf coach Dave Williams gave his usual pre-tourney statement. He was worried. Four of the best collegiate golf teams in the nation were competing at Mesa. If the Cougars were lucky, they might at least get some good experience out of the tourney, if not a victory. The national collegiate matches will be played at Stanford University this summer and the greens at Mesa were bent grass, the same type as on the Stanford course in Palo Alto, California.

After the first day of golf, Williams was even more worried. The Cougars were behind by four strokes. As usual, the final round was the telling round. Paced by four players who had closing day scores of 69 or better, Houston won the tournament by 12 strokes.

"Dave the Great" and his determined golfers had done it again. The win in Arizona gave Houston another perfect season record. The Cougars finished with eight wins and no losses in tournament play, beating 66 straight teams on the way.

Only the national championship is left to win this season for the UH team, a team that even Williams admits is one of his best.

And, though Dave is usually reluctant to heap praise on an individual player, he can't say enough about senior Marty Fleckman of Port Arthur.

"Marty is one of the greatest boys I've ever known. He's a great competitor, a fine young man, a terrific representative of the University of Houston, both on and off the course. I don't think I've ever had a player who has worked as hard as Marty has."

Marty's hard work has paid off. The Port Arthur native won the national collegiate championship last summer as a junior. On his way to the

title, he set the NCAA record for the lowest score for 36, 54, and 72 holes. He was 10 shots ahead of his nearest teammate and the Cougars won the tournament by 10 shots.

"That gives you an idea of how valuable Marty was to us. He's better with the pressure on."

Marty and four Cougar teammates will defend their national championships June 21-25 at Stanford. Houston will be shooting for its ninth NCAA team title in the past 11 years, its third straight championship, and its ninth straight tourney win this season.

Fleckman will be trying to be the second player in the history of the tournament since the NCAA began running it in 1939 to win two consecutive individual titles.

The other one is, naturally, a former UH player, Richard Crawford. Crawford, now on the professional golfers' tour, won back-to-back tournaments in 1959 and 1960.

Fleckman reached the semi-finals as a sophomore in 1964 before losing to eventual champion Terry Small of San Jose State. Otherwise, he would be shooting for a record three straight titles.

There are 15 sports which have national championship tournaments under NCAA supervision. The University of Houston competes in seven of these sports. Only two universities in the United States have won more national championships in these seven sports than the University of Houston. They are Southern Cal and U.C.L.A. Houston's total of nine (eight in golf and one in cross-country) is five ahead of its nearest Southwest rival, North Texas, and seven in front of its nearest Southwest Conference rival, Texas.

Dave Williams has made a place for the University of Houston among the nation's athletic elite.

*President Philip G. Hoffman made the award of the All-America Intercollegiate Overall Championship to Marty Fleckman, who goes to Stanford this month to defend his national collegiate championship title.*



# BILLBOARD

## ALUMNI NEWS

### Arts and Sciences

Pete Gilpin, '50, has been named director of public relations at Asheville-Biltmore College in Asheville, North Carolina. Editor of *The Cougar* and *The Houstonian* at UH, Gilpin was on the staff of the *Houston Chronicle* for eight years before going to Asheville in 1958. He was city editor of the *Asheville Citizen* at the time of his recent appointment. In 1962, he received the Medical Press Award from the North Carolina Medical Society in recognition of excellence and accuracy of medical reporting.

James W. Gregg, Jr., B.A., has been commissioned a second lieutenant in the U.S. Air Force upon graduation from Officer Training School at Lackland AFB, Texas. Selected for OTS through competitive examination, Lt. Gregg is being assigned to Mather AFB, California, for navigator training.

Gaye Doehring, '62, was recently seen in Bill Roberts' *Houston Post* column at the Executive Health Club's first anniversary party. Mrs. Doehring contributed an article about UH alumna Vassar Miller for the April edition of *EXtra*.

James M. Brock, '65, has been commissioned a second lieutenant in the U.S. Air Force upon graduation from Officer Training School at Lackland AFB, Texas. Lt. Brock, selected for OTS through competitive examination, is being assigned to Keesler AFB, Mississippi, for training as a communications officer.

Marcus D. McAnally, '62, former U.S. Marine pilot and Korean combat veteran, was recently appointed chief of the housekeeping division of the 500-bed Charleston, South Carolina, Veterans Administration Hospital. McAnally transferred to Charleston from the VA Hospital in Houston where he served as assistant housekeeping officer. He received two Distinguished Flying Crosses and the Air Medal while flying support missions during the Korean War. Currently, McAnally is a member of the VFW Post 8928, in Houston.

Gerald Fred Stewart, '65, has been selected for career employment in the federal service as a computer systems analyst in Austin, Texas.

Peter McStravick, '51, has been appointed district chief engineer for Humble Oil and Refining Company in Abilene, Texas. McStravick has been with Humble for the past twelve years, five of which have been in Tomball, Texas.

Charles Longuet, Jr., '55, has been promoted to major in the U.S. Army, European Headquarters. Longuet is a member of Sigma Delta Chi fraternity.

James T. Dwyer, Jr., M.S., '58, has been appointed head of the operations analysis section of the Midwest Research Institute. Assistant dean in the College of Engineer-

ing at UH from 1955-1958, Dwyer has also served as a professional consultant. His industrial clients included companies in the food, oil, and airport industries. Dwyer is associated with the Operations Research Society and the Institute of Management Sciences. Dwyer not only taught operations research, engineering statistics, and mathematics, but also assisted in developing a strong graduate program in operations research at UH.

Lee Carl, M.A., '54, was recently presented the Pioneer ACE award by the American Association of Agricultural Editors for his work as director of the press service of the College of Agriculture at Cornell University. An assistant professor of journalism, Carl is a candidate for the doctor of philosophy degree in communications at Syracuse University. After his release from the Air Force, Carl became a reporter and feature writer, covering three townships for the *Bristol, Pennsylvania, Courier* and the *Levittown, Pennsylvania, Evening Press*. He was also assistant Sunday editor of the *Trenton, New Jersey, Times*. While doing graduate study at Syracuse University, he was on the public relations staff of the Carrier Air Conditioning Corporation in that city.

Bob Boddeker, '54, has gone into the employment agency business for himself after thirteen years in the personnel department at Foley's in Houston. The company is Boddeker Placement Service. Bob, his wife Barbara, and 6 year old "Rusty" are celebrating the arrival of Mary Beth, born March 25.

James C. Vick, M. A., '51, is among the contributors in the April issue of *The Instructor Magazine*. The contribution consists of a suggestion for a classroom art project. Vick is presently a teacher at Helms Elementary School in Houston.

### Law

Frederick Doehring, '62, was recently spotted in Bill Roberts' *Houston Post* column after attending the Executive Health Club's first anniversary party.

James O. Kelly III, '63, recently became a full partner in the firm Monteith, Baring and Monteith which is now Monteith, Baring and Kelly, Attorneys-at-Law.

Robert Lowry, '51, has become a judge of the newly created Juvenile Court of Harris County. Judge Lowry will handle all juvenile matters from probation to guardianship. Judge Lowry joins other Houston College of Law graduate judges: Judge Wendel A. Odom, Judge George Miller, Judge Bill Elliott, Judge Jack Treadway, Judge Dave Thompson, and others.

Richard W. Ewing, '57, assistant professor at UH, plans to go to Yale Law School to earn his LL.M. Professor Ewing plans to return to UH College of Law after completion of his degree.

Clyde Woody, '52, and Marion



DWYER



FRANKENY



MUSSELMAN



BILL and SUE SHERRILL



GREGG



BROCK

Darlhory Sirote Rosen recently gained national attention in their successful defense of Candace Mossler in Miami. Clyde Woody is also known for the Acquilar case which further defined states' responsibility in cases of search and seizure.

### Education

Nicholas A. Rohack, MED Sec., '65, is a vocational evaluator and counselor with the Rochester Rehabilitation Center in Rochester, New York. Rohack works with the physically, emotionally, and mentally handicapped patients who come to the Rehabilitation Center.

### Business

William W. Sherrill, '50, and his wife, Sue, B.S., '50, received a silver service at a reception in their honor recently at the Houston Club. Sherrill was recently named one of three commissioners of the Federal Deposit Insurance Corporation by President Johnson. He was previously president of the Homestead Bank and vice president of the Jamaica Corporation in Houston.

Richard Coke Battle, '55, has been appointed sales manager, New York region, for the Chicago firm of Signode Corporation. Battle served at the firm's Chicago headquarters from 1956 until his recent promotion.

Scott A. Musselman, '55, has been appointed vice president of manufacturing and general manager of Canadian Controllers Limited, a Clark Control Division subsidiary in Toronto, Canada. Prior to joining Clark in 1963, Musselman was purchasing agent for Glascote Products, Inc., Cleveland, an A.O. Smith subsidiary.

### Engineering

Julius L. Frankeny, '60, has been promoted to research leader in the Research and Development General Metallurgy department at the Dow Chemical Company's Rocky Flats Division. This division, located northwest of Denver, Colorado, is operated under contract to the United States Atomic Energy Commission as a major production facility in the nation's nuclear weapons development and production complex. Prior to his promotion, Frankeny was a senior research engineer.

James C. Pavlich, '62, will be supporting engineer for Dowell Inc., from Oklahoma to Bay City.

Don L. Davidson, has joined the staff of Dow Smith, Inc. in Houston. He will cover the territory involved in petroleum production and chemical processes in the Southwest. He was formerly a district sales engineer with the company.

## ASSOCIATION NEWS

### A Report on Your Investment

By ROSS SHEROHMAN

The first annual Alumni Fund of the University of Houston is beginning to grow from tax-deductible con-

tributions. The fund, created by the Alumni Federation Board of Directors on January 1, 1966, replaces the annual "dues" in the organization. Successful funds of Princeton and Harvard universities have consistently received over \$1½ million for university support from their alumni. Adoption of the Alumni Fund organization discards membership "dues" which have complicated and hampered adequate alumni funding programs at many institutions.

The Alumni Fund was initiated through a personal solicitation campaign launched to alumni in the Houston area. This approach has shown a fine initial response on a limited scale this first year. Two hundred alumni volunteer workers responded and devoted their time to personally contacting over 1,000 other alumni. The volunteers received \$12,000 in pledges and an equivalent amount in cash contributions to the new Alumni Fund.

However, the job is only partially completed. To continue, additional funds must be raised through other alumni. Contributions to the new Alumni Fund will help in meeting our 1966 goal of \$100,000.

An acute need for funds is always present, and there are many methods through which one may demonstrate his appreciation and make his investment. Of course dollar gifts are urgently needed to provide unrestricted support to University activities where the "state dollar" is not available. This is in the areas of scholarships, faculty salary supplements, research grants, library expansion, additional book purchases, visiting lecturers, travel expenses when faculty members make seminar presentations, and many other needs.

Pledged gifts to the Alumni Fund are honored for the calendar year in which they are made, or for longer periods if the contributor so desires. A fine example is being made through the *President's Club* members with their pledges of \$1,000 and above each year of a ten-year pledge. Many alumni are unable to make immediate cash investments in the Alumni Fund and must defer their contributions through a pledge payable to the Fund at regular intervals as defined by the donor.

Corporate recognition of the University of Houston is demonstrated many times through the corporate matching gift program previously reported in the January issue of *Reflections*. The desire of corporations to match dollar for dollar, and in some cases at a 2:1 ratio, has made corporate gifts to higher education dependent upon participation of their alumni employees.

Other methods for making contributions are available, briefly including bequests, insurance assignment, gifts-in-kind, and trust agreements. Additional information about any phase of making contributions is available to the alumnus upon request.

The basic concept in creating the Alumni Fund was to provide a capital fund through which the alumni of the University of Houston are able to make sizable contributions to the alma mater. Until recently the limited scope of alumni "dues" had severely limited active alumni investments in the University of Houston. With the impetus of the tax-assistance from our state, alumni contributions are of key importance and necessary to meet the balance of funds needed for current operating expenses that cannot be predicted in a budgeting operation.

## CAMPUS NEWS

### Grant for Recordings For Blind Students Received

UH has been awarded a \$10,000 grant from Schlumberger Foundation for recording tapes for the blind and visually handicapped. The grant will be paid over a five-year period to finance the taping of textbooks and literature for blind students.

In a letter to University President Philip G. Hoffman, T. W. Gregory, Jr., a Schlumberger Foundation manager, said that the grant was made for furthering "the wonderful work being accomplished in the education of the blind."

Recording of reading matter is done through the facilities of the University's Audio-Visual Center. Members of Delta Kappa Gamma sorority and announcers of KUHF, UH's TV and radio station, assist in preparation of the tapes. The gift, according to Audio-Visual technician George Adams, is the largest contribution to the taping program yet received.

### Football Season Tickets Available for 1966

A 55-6 win over the Alumni All-Stars and a 34-0 win over the second unit in the final scrimmage closed spring football drills on a high note for a letterman-loaded UH varsity football squad.

Coach Bill Yeoman will start his fifth season at UH with a solid nucleus of returning offensive and defensive players on the starting units.

Houston will have 23 of 36 lettermen returning, including nine of 11 offensive starters and seven of 11 defensive starters.

Size and speed appear to be the team's strong points. Depth is below average. The schedule is tough, as usual. However, seven of the ten games will be played on the turf of the Astrodome.

UH Athletic Business Manager Ned Thompson is expecting the biggest rush in UH history for season tickets, so he warns to make plans now to get tickets in advance.

Each member of the UH Alumni Federation will be mailed a season ticket order form. Previous season ticket holders will be given first pri-

ority, with members of the Alumni Federation in the next priority group.

The 1966 University of Houston Varsity Football Schedule is as follows:

- Sept. 17—Florida State University at Tallahassee, Florida, 8 p.m. (E.S.T.)
- Sept. 23—Washington State at Houston, Astrodome, 7:30 p.m. (Friday)
- Oct. 1—Oklahoma State at Houston, Astrodome, 7:30 p.m.
- Oct. 8—OPEN
- Oct. 15—Mississippi State at Houston, Astrodome, 7:30 p.m.
- Oct. 22—Mississippi at Memphis, Tenn., 1:30 p.m. (C.S.T.)
- Oct. 29—Tampa University at Houston, Astrodome, 7:30 p.m.
- Nov. 5—Tulsa University at Houston, Astrodome, 7:30 p.m.
- Nov. 12—Kentucky at Lexington, Ky., 2 p.m., (E.S.T.)
- Nov. 19—OPEN
- Nov. 26—Memphis State at Houston, Astrodome, 7:30 p.m.
- Dec. 3—University of Utah at Houston, Astrodome, 7:30 p.m.

### *The Tempest* Is Presented at UH

William Shakespeare's last known work, which was written at the height of his career, was presented by the University of Houston drama department on May 5—May 7 in Cullen Auditorium.

This adaptation of *The Tempest*, directed by Dr. David J. Larson,



drama department chairman, was a little out of the ordinary. Special music was composed by Aubrey Tucker and Ronald MacKay, two members of the music department. This music provided the background effect for the play. The costumes were designed especially for this presentation by Miss Irene Pieper, costume instructor at San Francisco State University, California.

*The Tempest*, a departure from all Shakespeare's other plays, is considered to be allegorical by many scholars. Prospero—who rules an enchanted island, is opposed by many enemies, finally triumphs, returns to civilization, and relinquishes his magic—is believed to represent Shakespeare himself and his theatri-

cal experiences. After writing this play, he retired to Stratford-on-Avon and was never known to write again.

The cast included Bob Peeples as Prospero, the magician; Lorelei Baum as Ariel, the sprite; Larry Handel as Caliban, the monster; Carol Anne Baass as Miranda, Prospero's daughter; and Ron Ballenger as Ferdinand. Dr. Larson was aided in the direction of the play by Sharon Levine.

### *Supreme Court Justice* Visits College of Law



U.S. Supreme Court Justice Tom Clark came to Houston Saturday, March 12, as featured speaker for the annual Spring Honors Banquet, held this year in the Warwick Hotel. Since tickets for the banquet were sold out on Monday preceding the affair, plans are now being made for larger banquet facilities for next year.

Justice Clark spoke to UH law students, as well as to top local and state officials, attorneys and jurists. His speech, "The Importance of Oral Advocacy," reflected his belief that far too many schools, professors, and practicing attorneys seem to forget the importance of an attorney's ability to speak. Justice Clark expressed an opinion that even at the Supreme Court level cases are lost due to poor delivery. The ability to speak as well as to write is of instrumental importance in the law profession.

While he was in Houston, Justice Clark taped a television show (*Ideas in Focus*) with UH law students. He also dedicated the Houston Legal Aid Program, which aids the indigent who would otherwise have no legal counsel. Judge Sam Johnson is the director of the program.

As a justice in Phi Alpha Delta, a national legal fraternity, Justice Clark attended a luncheon at the Sheraton-Lincoln Hotel with alumni of the fraternity and representatives of the two local chapters—UH and South Texas Law School.

### *Psychologist to Join* *Management Faculty* In September

A noted psychologist, Dr. Robert Scofield, will join the faculty of the UH department of management in the College of Business in September. Dr. Scofield has for several years been chairman of the department of

psychology at Oklahoma State University, a department noted for its graduate program and quality research.

In addition to his regular classes, which include a course beginning in September in human behavior, Dr. Scofield has agreed to offer a seminar in human behavior for faculty members of the College of Business. He is a specialist in the areas of motivation and learning theory, and will make a significant contribution to the establishment of the human behavior aspect of the new curriculum designed for the College of Business.

Dr. Scofield did research for his Ph.D. at the University of Chicago, where he worked with Dr. Lloyd Warner, who is noted for his *Democracy in Jonesville* studies. Dr. Scofield has for several years been consulting psychologist for the El Reno Prison in El Reno, Oklahoma, and has had considerable success with motivational theory in carrying out rehabilitation of criminal elements in society.

### *Professorship of Law* Established

The Maurice Frankel Foundation has established the Maurice Frankel professorship in law at the University of Houston with an initial grant of \$70,000. This grant will also underwrite operating deficits of the University's *Law Review* for the next five years at an annual rate not to exceed \$7,000.

Directors of the foundation are providing the professorship as a memorial to the late Mr. Frankel, a Houston businessman and oil operator.

President Philip G. Hoffman, in acknowledging the gift, pointed to "the great importance which attaches to this splendid support of a University component that is in the midst of crucial strides forward."

"The creation of a major professorship within the College of Law," he added, "and assurance of the continued operation of the young but highly successful *Law Review* will, in my opinion, do much to sustain the notable progress in recent years of this College."

The University of Houston is proceeding rapidly with planning of a unique new home for the College of Law, which will be located near the intersection of Calhoun and Elgin. The \$3,000,000 facility will be based on a series of "subcolleges" for approximately 500 students and 25 faculty members each, built around a central library, administrative offices, and large lecture halls.

### *Deans' and Employers'* *Conclave Held at UH*

The Regional Deans' and Employers' Conclave was attended by approximately 150 Texas and national leaders in business, industry, and education at the University of Houston on Tuesday, May 10. The conclave, coordinated by Miss Lou Russell, Placement Center director at the University, and sponsored by the University of Houston Colleges of Arts and Sciences, Business Administration, Education, Engineering, and Technology, had as its theme

"Higher Education for What—Can the Employer and Educator Agree?"

Key speaker at a 12:30 luncheon in Oberholtzer Hall Ballroom was Captain William S. Paoe, USN, Public Information Office, National Headquarters Selective Service System, Washington, D.C., discussing "The College Student and Selective Service."

There were various seminars and discussions held by the different colleges, where those attending were able to ask questions. At the end of the sessions, recommendations were drawn up for future use. This will hopefully spark interest in more meetings of this kind which can better relations between the institutions of higher learning and the business world.

*State Attorney of Israel Speaks at UH*



"Conflict of Interest and the Law of Israel" was the topic of a speech delivered by Zvi Bar-Niv, the state attorney of Israel, who was on campus Tuesday, May 10. Bar-Niv, who is touring the United States under the auspices of the Foreign Ministry of Israel, spoke in M.D. Anderson Library Auditorium before University of Houston law students and the public. His tour to UH was arranged by the Consulate of Israel in Houston and the UH College of Law.

Bar-Niv, born in Poland in 1916, immigrated to Palestine in 1936. He became a member of the Haganah, the Jewish liberation army, and was placed in charge of liaison with the Haganah prisoners in the Central Prison in Jerusalem. During the Israel War of Independence he was chief of staff of the Haganah forces in the Katamon Quarter of Jerusalem.

A graduate of the Hebrew University in Jerusalem, Bar-Niv received his law degree from the Jerusalem School of Law in 1942. After a period of private practice, he became legal advisor to the Israel Ministry of Labor until 1962, and was in charge of planning and drafting the labor law and the social security act.

The speaker is a member of the Israel Bar Association, the International Society for Labor Law and Social Legislation, and the International Society for Criminology.



*Men's Dorm Council Queen Named*

Bianca Olin, German born UH student who now considers Long Island, New York, her home, has recently been selected as the Men's Dormitory

Council Queen at UH. Nineteen-year-old Bianca is majoring in physical education and minoring in German at the University.

*Would You Believe A "Bod" Race . . .*



Overall winners in the Dormitory Field Day held Saturday, April 23 and sponsored by the Men's Dormitory Government were the entries from Bates and Taub Halls.

Participating in events from sack and kissing relays to a "bod" race, the members of the men and women's dormitories turned out in large numbers to try out their new track shoes for spring.

After a long, hard day of water balloon throws and three-legged races, the kissing race added a little bit of flavor to the events.

Shades of Soupy Sales! A pie throwing contest was the last straw of the day. Bianca Olin, queen of the Field Day, awarded trophies to the overall winners and ribbons to the individual winners.



Recognizing American industry's continuing responsibility to higher education, the Halliburton Education Foundation, Inc., is announcing a five year grants program designed to foster excellence in the teaching of the sciences. □ The University of Houston is one of the educational centers selected for this purpose. □ In addition, the Foundation is continuing its established policy of matching contributions made by the employees of the Foundation's contributors to accredited colleges and universities in the U. S. Any employee giving up to a thousand dollars a year has his gift matched by the Foundation. □ The Halliburton Education Foundation is supported by the Halliburton Company and its subsidiaries and divisions. These include Brown & Root, Inc., Otis Engineering Corp., Life Insurance Company of the Southwest, Jet Research Center, Inc., Highlands Insurance Co., Southwestern Pipe, Inc., Joe D. Hughes, Inc., Mid-Valley, Inc., and the Welex, Welex Electronics, Elcor and FreightMaster divisions.