

New administrators believe in hard work...

By MAUREEN CONNORS
Assoc. News Editor

Over 200 people applied for the job of UI Administrative Services Vice-president, but the man who was hired wasn't among them.

Following recommendations from colleagues, William Shanhouse, an art collector, one-time newspaper columnist, Broadway investor, sailor, inventor and former New York City administrator was the choice of the selection committee and Pres. Willard Boyd as the UI professional manager.

In a central administration which packs in the PhD's, MA's and MBA's, Shanhouse (BS-electrical engineering) holds no advanced degrees. He said he doesn't see that as a problem unless he academically tries to equate himself with the academicians.

"I hope I'm judged on my ability to get things done rather than on my academic degree," the 48-year-old U.S. Naval Academy alumnus said.

"I fully admire those who have it, but in my life I feel the experiences I have had compensate for my lack of academic experience."

Prior to coming to Iowa in May, Shanhouse was assistant deputy administrator for management and planning in the Human Resources Administration for the city of New York. Previous to that he was director of special services for the mayor. From 1969 to 1971 he was vice-president for student affairs at Hofstra University in Hempstead, N.Y. Between 1953 and 1969 he was president of one New York engineering research company and

vice-president of two others.

Shanhouse has had some 20 designs patented, primarily educational devices, and is one of the few engineers in the U.S. to be awarded the title "general engineer," meaning he is skilled and can practice in three disciplines.

Though work and goal oriented, Shanhouse has interests other than running an administrative show. He is a partner in the Broadway show "Good Evening" and part owner of "Ulysses in Nighttown" which recently closed. He was skipper two years on the world famous international vessel "Yamarie," which set and still holds the elapsed time record for the Bermuda races and for two months under an anonymous name he wrote a syndicated newspaper column which appeared in 86 newspapers for King Syndicate.

"People who are the luckiest are those who work hardest at being lucky," the Rockford Ill. native said. "And I've worked hard all my life."

A family man ("Six kids," he said, "How can I help but be") and an outdoors person (skiing, sailing and tennis), Shanhouse cited the quality of the institution and the chance to return to an "atmosphere permeated with searching minds" as reasons for coming to the UI. However, he also gave another reason.

Shanhouse said working with New York City government in the Beame administration was much different than working during the Lindsay years of "innovative excitement."

He describes Beame's government as one of "constancy" in which the business of government is being done on a day to

day basis. In the Lindsay years, Shanhouse said he was able to bring in young, aggressive people who Lindsay called the "Shanhouse youth corps."

Not bad-mouthing Beame, whose autographed picture (good luck in the university) rests on a shelf in his office, Shanhouse alluded to a changeover from the innovative programs and exciting accomplishments he relates to the Lindsay administration.

The UI has an atmosphere of innovation, "otherwise I wouldn't be here," he said.

"My role as an administrator has been to promote support services for government and industrial functions," he said. At the UI his job is regulating the service functions which support the teaching, learning and research functions. That includes being responsible for personnel management, facilities planning and utilization, architectural services, residence halls and certain budgetary matters.

A major interest at the UI he said he is totally committed to is the pedestrian oriented campus.

Presently, he is working on a planned program to minimize the number of signs around the UI but at making those signs put up attractive, so people won't need "constant reminders of social behavior."

"An administrator needs both a sensitivity to human quality and the ability to identify and fulfill the needs of constituencies served," he said. The purpose of working at the excellence and delivery of services, he said, is to meet the needs of people so they can do their "academic thing."



William Shanhouse

...and involvement for UI

By CHUCK HAWKINS
News Editor

Like a hamster on a treadmill, the University of Iowa has to run fast just to stay in place, says May Brodbeck, new UI vice president for academic affairs, who returns to the university after an absence of 25 years.

A native of New Jersey, she earned master's and doctor's degrees in philosophy from the UI shortly after World War II. Since that time Brodbeck has been at the University of Minnesota, rising from instructor in philosophy to professor, department chairwoman and finally dean of the graduate college.

The positions of vice president for academic affairs and vice president for administrative services were created in a 1973 administrative restructuring. William Shanhouse was appointed to the other vice presidency. The specific responsibilities of the vice president for academic affairs concern faculty welfare, appointments and promotions, and academic affairs.

The decision to come to the UI was a hard one, Brodbeck said, "but once I made up my mind, I didn't waste much time."

Brodbeck termed the UI "one of the best teaching and research universities in the country," but said "we will

have to run hard to keep it there."

With faculty salary increases lagging behind other universities, the UI could be hurt, she said. "Not only will it hurt us on the university wide level," she said, "but if we fall behind on salaries we face the possibility of losing our teams of scholars in the various departments."

"And once that happens, a university goes downhill fast," she added.

Severe economic problems facing universities—and the UI in particular—could become a matter of stark reality in the future, Brodbeck said. Although she said she had no specific plan in mind if dramatic academic belt-tightening is needed, she did discuss the possibility.

"We would have to look first at programs of duplication in the three state universities," she said, explaining where the first cuts in programs would come from if needed. "Next we would have to determine what programs are peripheral and which programs support other university programs in order to make our decision."

"But any cut we would make

now would be difficult," she said, "because there is not much left to cut."

Pres. Willard Boyd has said several times that for a university to continue as a dynamic learning institution new programs need to both evolve and be developed. Brodbeck said she agreed with this philosophy, noting the curriculum is not the same now as it was 25 years ago, and probably will be significantly changed 25 years in the future.

Brodbeck cited the expanding field in neuro-engineering, and the consequent interplay between the Colleges of Engineering and Medicine, as an example of this change.

But she said a new type of attitude will be needed by department heads when they come to her office with proposals for new programs. "We are going to have to ask the unit what it is willing to give up if it wants a new program," she said. "People have to get used to the idea that universities are no longer growing as fast as they used to, federal funds are dwindling and programs are costlier."

Brodbeck listed five factors she would consider in evaluating a proposed new academic program: cost, potential student demand, educational value, how the program fits in with the rest of the college or department and whether it will help the student in her or his post-graduate career.

To a certain extent she will miss the cultural advantages of living in a metropolitan area, Brodbeck said. But she added that even though there were more cultural events to see in the Twin Cities, you could only see one event a day and she said she considered the cultural opportunities in Iowa City impressive.

Before leaving the University of Minnesota, Brodbeck was quoted as saying her position here at the UI would be satisfying because it would involve helping shape the future of a great university. After three weeks on the job, Brodbeck said she has been very busy but very hopeful because of the people she is working with.



May Brodbeck

Photos by Steve Carson

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Edited by WILL WENG

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 - 6 Sault — Marie
 - 9 Month: Abbr.
 - 12 Clayey rock
 - 13 Toothsome
 - 16 Concise
 - 17 Antiseptic base
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 - 20 French possessive
 - 21 U. S. playwright
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 - 30 Hawaiian porch
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 - 42 "... the eating thereof"
 - 43 — Moines
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ANSWER TO PREVIOUS PUZZLE

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The 1970 Ford

Back before he became Vice President Jerry Ford used to have some rather firm stands on certain issues. It was as recently as 1970 that Ford expressed some rather outspoken opinions on the presently sensitive topic of impeachment.

Outraged with the politics and morals of Supreme Court Justice William O. Douglas, Ford spoke before the Senate proposing Douglas' impeachment. The interesting part about this was Ford's conception of the scope of impeachable offenses. Ford stated in his attack on Douglas that "an impeachable offense is whatever a majority of the House of Representatives considers it to be at a given moment in history."

Since the criteria for impeachment of the President of the United States is the same as that for a Supreme Court Justice, i.e., "treason, bribery, and other high crimes and misdemeanors" Ford, if he is to be consistent at all, must grant the same wide latitude of power to the Congress in the present impeachment proceedings against President Nixon.

Basically, Ford's call for Douglas' impeachment was on the basis of three charges, inciting anarchy, conflict of interest, and alleged dealings with "known criminals," all of which Ford considered impeachable offenses.

As a matter of opinion, Ford could deny that Nixon's invasion in Cambodia, the general policy with regard to Vietnam and the resulting years of civil turmoil which took place in the U.S. may not be considered as incitement of anarchy. Likewise, Ford may assume that the milk producer's contribution, the I.T.T. affair and the income tax deceptions do not constitute a conflict of interest between Nixon's powers as president

and his personal and reelection finances. But one fact can not be denied, one thing is not a matter of opinion. For the first four and a half years of his administration President Nixon did, in fact, have dealings with "known criminals." From far removed lackeys such as the member's of the original break-in to Erlichman, one of the closest men to the president, Nixon has been dealing with "known criminals," men recognized as criminals for their efforts in Mr. Nixon's behalf.

The case against Nixon is no weaker than that against Douglas. But so far Ford has refrained from raising his voice in a cry for justice through impeachment. The difference is not justice or protection of the system, the difference is politics.

The true reason for the cry for Douglas' impeachment was guessed at in the April 27, 1970 issue of "Nation." "Last November, Mr. Ford said that if Judge Haynsworth was not confirmed, Justice Douglas should be impeached. The move has partisan politics-Nixon-Mitchell-Agnew politics-written all over it."

Ford's present stand has certain political tones to it. Protecting the Republican President is a necessary move for a man who believes that God is a registered Republican. However, a more important factor is Ford's plans for 1976. Not wanting to identify himself too strongly with a president doomed to disgrace, and cautious not to appear as a cut-throat grabbing for the boss' job, Ford is running a narrow political road. On one side of the road is his previous stand, on the other is the interest of the party. The interest of Jerry Ford lies in walking that thin line between the two.

Michael McCann

Backfire



Rod MacJohnson has indeed spent so much time in the library that he knows less than his readers whom he wants to educate. MacJohnson is trying to equate the justified cynicism of the "democratic" system as apathy when he exhorts people to "get rid of apathy and make institutions work."

The fact of the matter is that we cannot correct the system. So what he calls a "wait-in-the-shelter" attitude comes from a better understanding of how the system works.

It is true that students are not out in the streets in this country in the numbers that we were during the sixties, and it is true that we will not be again without the conditions which directly affect students enough to bring us out in the millions again.

But those times are coming when we will be there. The era of the Getty and Rockefeller empires is coming to an end. As they fight to survive, the American people will again be the ones who are forced to pay, with inflation, unemployment and increasingly repressive measures. Already this is beginning to happen and workers and students are beginning to fight back.

But when MacJohnson sees us actively working to correct those things which

are wrong in the world, his cry is "back to the library." What is apathy if it isn't being so caught up in your studies that you can't even bother to help yourself or anyone else?

This does not contradict MacJohnson's idea that you have to understand imperialism in order to fight it. Those of us who have been picketing, marching and demonstrating have that understanding of the system. This is why we are in the streets and not in the library.

We know that militancy without knowledge will not get you very far, but studying all the books in the world will not develop a person's understanding of imperialism to the highest degree or prepare a person to fight back against it, and it certainly does nothing to combat the oppression of people. Ideas are nothing until they are put into practice.

At the same time MacJohnson is attacking the student movement and

reinforcing the idea of student apathy, he is covering himself with the cloak of objectivity. The idea which is common, especially on campus, is that a person can sit and observe the world and thereby find the objective point of view. But the farm workers, the Attica brothers, the Palestinians and the Mozambiquian people know there are only two sides. The academicians may continue to read in the libraries, believing they are adopting an objective point of view, but when they have to do stoop labor in Gallo's fields, when they face solitary confinement, when their homes are being bombed or dynamited or napalmed, they will find that objectivity is only an escape from providing concrete support for people in these positions.

The world is divided between the oppressed masses of people and the handful of oppressors who hold the power. If the people are to be free to direct their own lives the power of the imperialists must be destroyed. So those of us who aren't working to actively support the struggles of the people are helping to maintain the world as it is, with its poverty, misery and injustice. This is why those who think that you can not ask "Which side are you on?" are objectively on the side of the oppressors.

Elizabeth Michael

BACKFIRE

Backfire is an open-ended column written by our readers. Backfire columns should be typed and signed. The length should be 250 to 400 words. THE DAILY IOWAN reserves the right to shorten and edit copy.

Transcriptions

john snyder



Guru Dicki Ji and Divine Right Mission

The Astrodome in Houston, Texas was the scene last weekend of a massive gathering to celebrate the coming of Guru Dicki Ji, the self-proclaimed Perfect Master of the Universe and Apostle of Truth.

The Guru appeared Saturday night before a chanting and cheering throng of 20,000 to address the assembly of the Divine Right Mission, an organization of the Guru's followers determined to establish the Guru in his rightful position as Moral Leader of the People (certain elements of the media, bent on destroying the Guru, have maliciously intimated that most of the cheering was in response to the 8 to 1 drubbing the Astros gave the Cubs during the rally).

Guru Dicki Ji, barefoot and clad in a queen-size fitted sheet, spoke from Aisle 3 of the centerfield bleachers during the Astro half of the eighth inning. In a brief but eloquent message, the Guru thanked the crowd for its attendance, then described the tenets of his faith with an inspiring parable, ending with the moral: "So, we could go on with that

other thing which (unintelligible), like, uh, like I was saying to that (expletive deleted), and we might just get on the hook. (Two minute pause). But that would be wrong."

The Holy Family, accompanying Guru Dicki Ji on his travels, smiled serenely during the speech. As the Guru turned to face the followers behind him, son-in-law David Ji playfully tugged at his garment, accidentally disrobing the Guru. An embarrassing incident was avoided, however, when the Cub centerfielder offered the Guru the use of his glove.

After allowing several followers (called patsies) to kiss his jeweled feet, Guru Dicki Ji and the Holy NS Eldorado amidst cries of "home run! Home run!" (one of the seven Words of Enlightenment, press secretary Ronald Ji later explained).

Guru Dicki Ji is the leader of a new religious cult which embraces traditional American values. His patsies have formed Divine Right Missions in every state and the District of Columbia (the D.C. chapter is among the most active), and



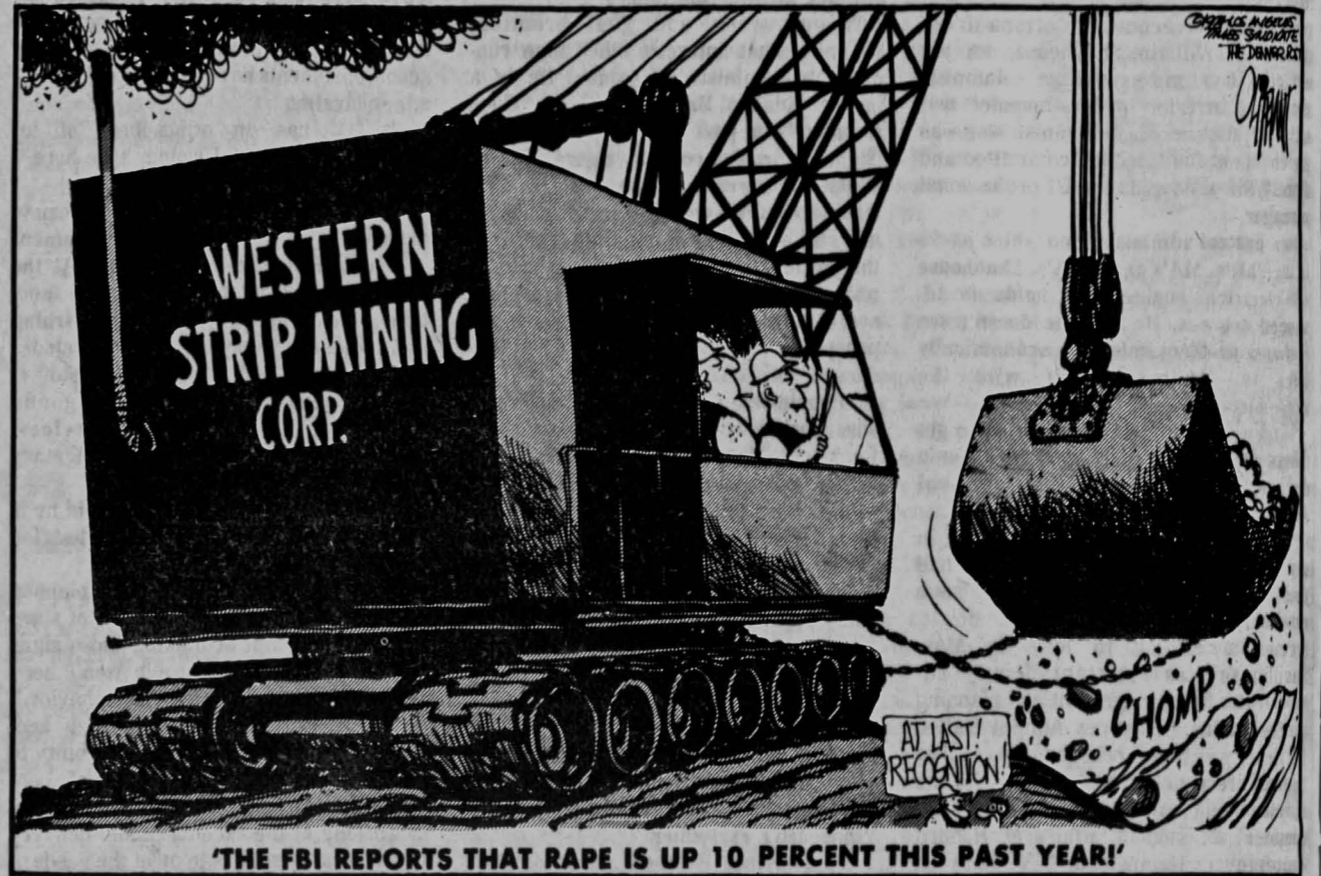
followers are estimated in the millions. Acceptance into the Mission is predicated upon reception of the Knowledge, which is contained in the Guru's private tape collection. Prospective patsies listen to the tapes while simultaneously reading edited transcripts of them. At the Moment of Enlightenment, when the tape and the transcript become one and inseparable in the mind, the patsy is said to have received the Knowledge, and is accepted into the Mission.

Critics of Guru Dicki Ji and the Divine Right Mission have accused the Holy Family of an extravagant life-style, citing the Guru's homes in Washington, Florida, and California, his private plane and yacht, and their frequent overseas trips, while the patsies are admonished to live frugally and contribute heavily to the Mission. "Nonsense," retorts Julie Ji. "Why, just the other night Daddy was saying how proud he was that the family had buckled its belts up a couple notches since Mr. Mills and his darned committee pulled that dirty trick on the Mission."

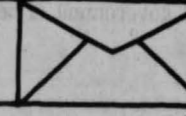
"That dirty trick" involved a substantial assessment for back taxes against Guru Dicki Ji. The Divine Right Mission seems not to have suffered, however, and appears as well-heeled as ever. The Mission is supported entirely by contributions from patsies, and solicitation is sophisticated and effective.

For example, a recent Mission newsletter reminded patsies that although Guru Dicki Ji has the body of an adult, he still possesses the mind of a child, and is particularly intrigued by shiny objects. A plea followed for items such as gold ingots, diamonds, and rubies to entertain the Guru in spare time.

While the outlook for the Divine Right Mission is rosy, and there is a definite aura of optimism in the Holy Family, an ominous cloud is shading the horizon. A growing group of ex-patsies is gaining public attention with accusations of fraud and deception against Guru Dicki Ji. Can the Guru survive this threat? "Absolutely," replies an enthusiastic patsy. "After all, he's the only Guru we have."



Letters



TO THE EDITOR:

Enclosed please find a copy of the letter I have sent to the F.T.C. regarding the sales practices of Sears of Iowa City. I think that this letter illustrates some valid points which may be of use to students at the University. If you concur you have my permission to reprint it.

Mr. Richard Lavine
Asst. Executive Director for Regional Operations, F.T.C.
Room 420 F.T.C.
Washington, D.C. 20580

Dear Mr. Lavine:

This letter is in regard to your pending investigation of the sales practices of Sears. The following is an example illustrating possible "bait-and-switch" and "nailed-to-the-floor" practices which happened to me.

I had noted a Sears ad for a 5000 b.t.u. air conditioner "on sale" for \$89.00. When I arrived at the Iowa City Sears an employee informed me that this unit was not adequate for my needs (cooling of an 8'x9' bedroom); hence I should graduate to a larger unit (more expensive). When I insisted that I wanted to purchase the smaller model in light of my needs and budget, the employee told me that he would have to check the backroom to see if he had the 5000 unit, but, he noted, it was doubtful. As predicted, he did not have the unit. I then offered to buy the floor model; this I was told was impossible, for the floor unit was "an incomplete model" and "these are not sold at Sears." Nevertheless, I said I would take the unit "as is" and Sears could order the missing side vents (not necessary for a functioning unit). Again I was refused. When I tried to order one, I was assured that Sears could not guarantee when they would arrive (if ever), hence if I wanted to "stay cool" I would have to buy the larger model.

What is particularly interesting about this experience is that I then went to a competitor of Sears to purchase a 5000 model and the employee selling such units was able to recount verbatim the conversation I had had at Sears.

Indeed, he noted that while selling for Sears he was almost fired for selling a washing machine which was "nailed-to-the-floor." Once more, approximately one week after the event, I talked to an individual at the university who claims that he trained salespeople for Sears to become competent in these techniques.

I will be more than happy to testify in any hearings and/or supply names of people I know that have had similar experiences with durables at the Iowa City Sears. In addition, I can supply names of people cited in this letter.

I congratulate you on your investigation and efforts to deal with alleged unfair trade practices of the Sears chain. Upon graduation from the College of Law, I plan to launch my own full-scale investigation of the Iowa City branch.

Marvin Hill, Jr.



TO THE EDITOR:

As an employee of the Admissions Office, I wish to make use of this more appropriate manner of expressing my views on last week's events. Friday's action was an emotional outburst by shocked individuals, who rallied to support of two men whose competence and integrity are unquestioned. Your office must have what it considers to be good reasons for Thursday's action. However, if you truly believe that the university is a market place of ideas, then you surely must realize that your silence seriously impedes the free-flow of such ideas by preventing the people in the two offices who are directly affected by the decision, and the University community in general from forming a rational opinion and judgment based on the facts. I hope you will reconsider your policy of silence

and let the facts be known. Thank you.
Melody Scherbel

To the Editor:

"As a matter of fact, the state is an organ of class rule, an instrument of force and persuasion used to compel one class to submit to the rule of another."

r.d. rucker, Daily Iowan

Which class rules in the Soviet Union? The working class? Then the American working class must rule even more firmly than the Russian one, since workers can get more of anything they want by working an hour in the U.S. than by working as long in the U.S.S.R.

Real states may serve many interests. Like all dictatorships, the Soviet government serves, and was designed to serve, the governors themselves, while oppressing everyone else. (This arrangement even oppresses the governors somewhat, in that one's position in government is threatened by any indiscretion.)

The United States government was designed to serve everyone's interest, by preventing the initiation of force against any citizen (fraud being an indirect use of force). This system permits entrepreneurs to thrive as does no other, since a businessman's business is to connect people who want something with other people willing (without being forced) to supply it. Our government interferes with this process of making people happy to the extent that it relies upon the showman ideas peddled so confidently by r.d. rucker.

Mike Lenker

LETTERS TO THE EDITOR

Letters should be typed and signed. The Daily Iowan reserves the right to shorten and edit the copy. Longer letters will be run in the Backfire column. The length of the letters should be no more than 200 to 250 words.

the Daily Iowan

Friday, July 19, 1974 Vol. 107, No. 33

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'God is not talked about'

UI students seek practical, relevant religion

By PAUL LANAGHAN
Staff Writer

Religious leaders are reluctant to make generalizations about the students that attend their services. If you push a bit and ask again and again, you find out interesting things. In most student congregations there is a slightly higher ratio of females to males; they are more likely to be career-oriented—majors

such as business, pre-med, nursing are common. You also find out that a high number of the regular attenders are from rural areas, which is true of the general student body at the UI.

A study by the Wesley House Foundation in 1970 states that 82.2 per cent of the students surveyed claim to be uninvolved in religious activity. In that study of 300 random students, 5.4 per cent said that

religious activity is their most important extracurricular activity. This fares very poorly compared to sports, music and university committees.

There's no debate necessary; religion is a small-time affair.

The services in the "religious" part of town, northeast of the Pentacrest, seemed to attract the students who jived with the ministers' descriptions—with a few dif-

ferences. At St. Mark's Lutheran Church they were dressed in department-store permanent press, with most of the men wearing ties; heads erect and eyes following the sermon with a stoic obedience.

The minister, Rev. Bill Eckhardt, has a strong, commanding voice that makes him sound like one of the few ministers left who still believes in sin.

The group at Center East was different. Clean levis and dress shirts, hair touching collars—this was typical of the men. There were many slacks among the women, but there were many more wearing summer shifts.

I looked in at the Unitarian service for a short half-hour to hear the elders talk about their student members with a modest pride. They said their students might be a little brighter than the average student. They said it with a slightly pained expression so you had to believe them. After a while their students came in, several young couples dressed in their everyday slacks and shirts. No blue jeans, but very informal. Mostly graduate students and very plain-looking.

The question of why people attend religious services will be quibbled about by amateur and professional theorists right down to the end. In the UI population, the Wesley study reported the largest reason for attending services was "to seek a personal experience with God." This was in 1970.

This was surprising to me because in my conversations with students and ministers no one mentioned the word "God"

except on my initiative. Dave Leachman of Wesley House said, "God is not talked about because of ambiguous connotations. Spiritual values are getting a bad name today."

Students seem fearful of being associated with the old-fashioned, un-intellectual notions of religion. None that I talked to mentioned anything that sounded mystical or superstitious. The most common reason for going to church was to "experience the sense of community within the church." (This sounds like a line from a psychology textbook; but just as hazy to the secular mind as the "personal relationship with God.")

The "sense of community" that lures people to church is really nothing more unfathomable than the amiable atmosphere that attracts people to a neighborhood bar. Here you find people with similar ideas, concerns, dress and occupations—to name a few. Missing from the amiable bar or church is hostility, snobishness or anything more unfriendly than light disagreement. In a large and sometimes cruel university it is not hard to see how this sense of community would be attractive.

Another frequent answer for attending services is to "gain meaning to my life." Roger Simpson of Campus Ministry calls this approach to religion existential. "As one proceeds through life he becomes more involved with the processes of the world of ideas and actions."

Father Dick Leonard voices a similar opinion. He says that students want a religion that is practical and related to the

problems of their lives. Another priest from Center East, Father Jack Smith, remarked, "Many students come to us seeking help with their problems on intellectual levels. We try to deal with them on these levels as equals, supporting their goals and purposes within the University."

The discussions within the services, as well as the emphasis on contemporary music and literature, seem directed towards the students' need for meaningful activity. The meaningful activity in turn seems directed to critics who say that religion is hypocritical and meaningless.

The style of the services as well as the attitudes of the participants could be called a

protection from the unbelievers. One way of confirming this is to ask someone why they attend the particular church that they do.

The answer is invariably "because it's different than all the rest." Usually it is different because you can wear blue jeans, hear music you like and talk about things that are on your mind. No hypocrisy, no ritual and no dullness.



Bubble your Troubles at the **DEADWOOD** CLINTON STREET MALL BY WHITEWAY

the opera *La Boheme*

Giacomo Puccini half-starved to death as a music student in Milan in his early twenties. He used the experience later when he decided to create an opera from Henri Murger's *Scenes de la vie de Boheme*, set in the Quartier Latin in Paris around 1839. Murger moved in a circle of artists and writers, several of whom later became famous, such as Courbet, Baudelaire, Banville, Gautier, Champfleury and Gerard de Nerval; all of them formed a composite background for his four Bohemian protagonists.

Herald Stark and Cosmo Catalano's production of *Boheme*, presented by the Thirty-Sixth Annual Fine Arts Festival at Hancher, is a beautifully crafted opera experience. The parts are big, rewarding, and demanding on the actors; Puccini's sense of what worked theatrically was so acute that he wrote for singers-cum-actors, and both levels of performance are very good in the Hancher production.

The radius of the action is so small; the ordinary erotic plane of sentimental opera. The first act opens on a Paris garret on Christmas Eve, with Rodolfo, a poet, and Marcello, a painter, hard at work in cold so bitter that Rodolfo burns his latest work, a five-act tragedy, for a moment's warmth. Marcello, Colline, and Schaunard depart for the cafe, leaving Rodolfo to finish an article. A knock at the door announces Mimi, the neighboring seamstress, whose candle has blown out. She faints, dropping her key—and later, when the two are searching for the key in the dark, Rodolfo seizes her hand, beginning the celebrated aria "Che gelida manina" ("Your tiny hand so cold"). They leave to join the others at the cafe thoroughly smitten with each other.

Act II exists primarily to introduce Musetta, a free-spirit of the 1830's, who joins her intermittent lover Marcello after ridding herself of Alcindo, an aging Parisian dandy.

By Act III, Mimi and Rodolfo are breaking up, because of his jealousy and her consumption.

Act IV returns to the garret, with Rodolfo and Marcello more or less deserted by their lovers. Neither can work from desolation, and they sing the duet, "O Mimi, tu piu non torni" ("O Mimi, gone, never to return"). Schaunard and Colline enter, and some of the gaiety of Act I is recaptured. But Musetta suddenly enters, announcing that Mimi is deathly ill. Mimi enters the room, reunited with Rodolfo.

Finally she dies, Rodolfo at first thinking her only asleep; the opera ends with his realization of her death, as he cries out, "Mimi! Mimi!"

Puccini composed two levels of music. One the naturalistic portrayal of a situation, and the other the passionate lyricism inherent in that situation. His arias are ardent, spontaneous, full of morbidity, especially in the expression of mental pain, suffering, emotional fatigue which constantly underlies the buffoonery and romanticism of *Boheme*. The Hancher production emphasizes the contrast, with the immense, desolate set for the garret, a study in gray dust and garret lightings, and then with the frenetically gay scene at the Cafe Momus in Act II, complete with slightly inappropriate Christmas lights framing the cafe. Katherine Hammond gives a beautifully phrased and marvelously acted Mimi, somehow creating a complex and engaging characterization from a fairly traditional version of the consumptive 19th century heroine. Cheryl Hinman as Musetta is little, but she's mighty; not only her seductiveness, but her street-wise furies are completely believable. Wayne Mitchell's baritone as Marcello sustains the quartet in Act III, and James McDonald's Rodolfo, an uneven performance in the acting, sometimes hot-blooded, sometimes positively wooden, is still a delight in some of the arias—"O soave fanciulla" at the end of Act I in particular.

The performance as a whole is consistently very controlled, very right. And the music—what else?—is glorious.

La Boheme will be presented one last time July 20 at 8 p.m. at Hancher.

—Christine Brim

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