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The Daily Collegian

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Saturday Class Debate: The Negative

The University's provost, Adrian O. Morse, in an article appearing in the monthly faculty magazine, *Campuscope*, has given the pros and cons of Saturday classes.

Morse, in listing both the favorable and unfavorable aspects of Saturday classes, veritably listed more arguments against the five and one-half day work week than for it. All of the provost's arguments for the longer school week reverted to just two main factors—that students who go home consistently over the weekends tend to have lower grades than students who remain at the University, and that the University is in need of new buildings which can only be obtained by employing Saturday classes. The latter of the two arguments however, is the only plausible one.

Morse stated that Universities near urban centers are influenced by the urban civilization and their trend is toward the five day school week because of industry. It appears rather strange that industry affects only the large city universities and not a university such as Penn State, which is very comparable in size.

One of the most important points in favor of the shorter school week, which was mentioned by Morse, is that many students hold jobs on Saturdays in order to help pay their way through college. When Saturday classes are imposed upon these students they may be forced to drop out of the University. As two alternatives to this situation the provost suggests either the student borrow sufficient money to pay his way

through college or stay out of college until he earns enough money to pay for his education.

However, both of these suggestions are very unsatisfactory in respect to today's conditions. It is very doubtful a loan company will loan a high school student \$4000 to go to college on the security of the degree he will obtain. As for working until he has amassed the sum necessary to go to college, it is very doubtful he would last a year before the draft would take him.

Also in opposition to these suggestions is that colleges and universities today are stressing the fact that anyone can get a college education—not just the wealthy, as was the case heretofore. However, if the student is unable to work Saturdays, this theory is thrown out the window, and it appears the University is willing to satisfy only those who have the ready cash.

The provost's main argument for the five and one-half day school week is that the University is in need of expanded classroom and laboratory facilities. The legislators in Harrisburg who set the budget for the University will not grant the money when they see that present facilities are not being used to the fullest extent.

It appears from a summation of all these arguments that the factors in favor of the shorter week far outweigh those for the longer week. The question of Saturday classes is one to be considered very seriously by the University's administration—and not just passed off lightly. —Don Barlett

Saturday Class Debate: The Affirmative

Penn State's student population is growing—it's expected to reach 21,000 by 1970—and as long as this is the trend students will be setting alarm clocks on Friday nights. Saturday classes are here to stay.

The reason behind this is simple—and not unreasonable. While the number of students grows, the size of the University's classrooms does not. This creates a problem; only a given number of students will fit into a given classroom at a given time.

The solution appears to be simple; build more classrooms. This the University has tried. It would request of its bosses—the Legislature—that more buildings be constructed. Then, on the sixth day of the week, inspectors would come to see if the request was justified. Until recent years, they'd look around and find practically all classrooms empty.

They'd ask why and would be told the truth; Penn State students don't like to go to class Saturday mornings. They like to sleep.

This reason would make no big impression on legislators. Back in Harrisburg, thumbs would be turned down on more classroom buildings for the University.

So, if Penn State is going to get more classroom buildings—and it needs them—it's going

to have to make maximum use of present facilities. Thus, Saturday classes.

For several years, the University tried the five-day week. Except for a few, most students could sleep right up to the Saturday matinee.

But what was intended to be a five-day week developed into a three-day week. Students found themselves with a work-like-the-devil Monday-Wednesday-Friday schedule and a sleep-around-the-clock Tuesday-Thursday-Saturday void. This is far from beneficial academically. Education, like tapioca, goes down better smoothly than in lumps. Three lumps of learning a week is a poorer diet than six portions.

Educators have long ago determined that the fewer the students in a class, the more chance they have to learn. But at the University, the very minimum required to sign up for a course in order for it to be offered is often larger than what educators consider the efficient maximum.

Saturday classes cure this ill, too. If more classrooms are being used more of the time, the size of the class can be smaller.

Like them or not, Saturday classes are things of the present—and of the future. And—if they mean more classroom buildings, smaller classes, and more learning—they're worth the effort of getting out of bed come Saturday morning. —Mike Feinsilber

Safety Valve...

Objects to 'Army Justice'

TO THE EDITOR: What is the dean of men's office attempting to accomplish—make robots out of the students?

The highhanded way in which these officials recently placed a student, who lives off campus, on disciplinary probation because he committed and was fined for a minor traffic offense in the borough is one of the best examples of army justice I have ever seen. Army justice is the system used by the military to punish a serviceman for a crime he has committed off the military reservation and for which he has been punished by the civilian authorities.

However, this is not supposed to be a military installation although at times it seems like one. The dean of men has no legal right to punish a student living down town for a minor misdemeanor he has committed in the town's jurisdiction and which does not disgrace the University. A traffic violation is no disgrace to the University, and it is high time the dean of men's office stopped acting like the secret police. —Alastair Rutherford

EDITOR'S NOTE: Action against the student referred to was probably taken in accordance with Rule W-5 of the Senate Regulations for Undergraduate Students. This states that "any student whose conduct is found to be prejudicial to the good name of the University will be subject to disciplinary action. Such action may include the suspension or expulsion of individuals."

"Conduct prejudicial to the good name of the University" is not defined. This seems to be the catch-all for off-campus acts which result in poor publicity. We will get a definition from the dean of men's office.

Suspended Frosh Defended

TO THE EDITOR: Who can say, in an incident involving a large number of students, whether the persecution of three or four individuals as the instigators is justified. Perhaps in such an incident, the whole situation should be examined more closely.

The fact that the parties involved in the recent demonstration were all freshmen should be considered. In all truth, the rule outlawing "... any overt act, by any student which incites a demonstration ..." was not reviewed to my knowledge at any period prior to the outbreak. Ignorance of the law may not apply in some cases, but is there even a law making the display of flags from the windows or the raising of voices in the courtyards illegal? The discharging of a firecracker is certainly inexcusable to some extent, but should freshmen be suspended when even drinking in the dorms rates only a recommendation for disciplinary probation? Equal evaluation of facts is of utmost importance here.

One party is as guilty as another in this incident. The leadership can not be pinned down to one student, a freshman as the extreme example. It would be an interesting spectacle to see this student singlehandedly organize an army in the middle of the night to revive the demonstration, as part of the conviction charge was evidently stated.

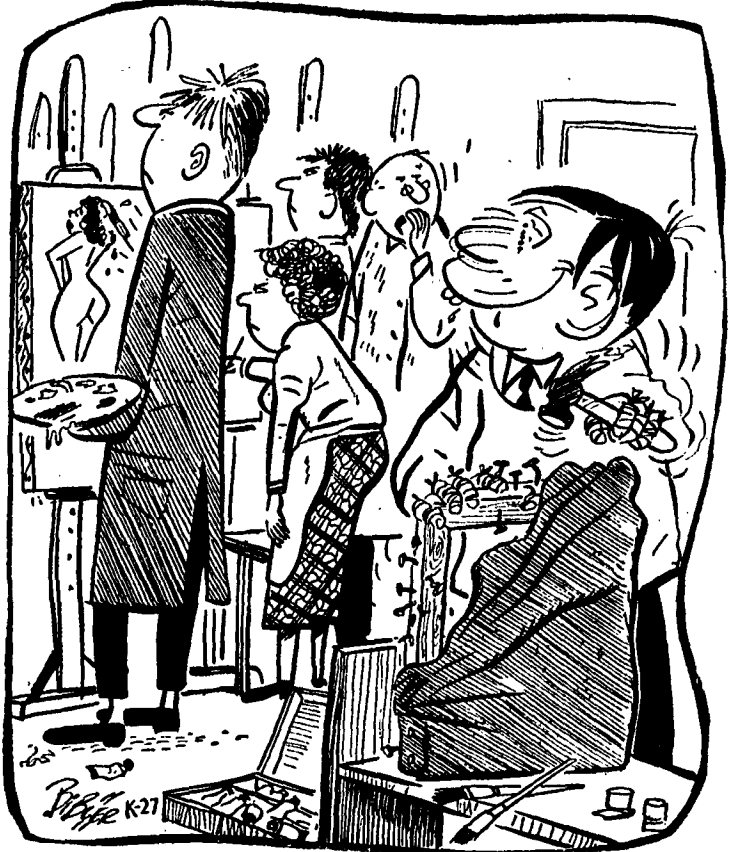
It seems it would be well to ask whether this action was really justified; or was it just that the students needed to be taken down a peg by this harsh example? —Frank Morris

EDITOR'S NOTE: Frank J. Simes, dean of men, said Monday that all students had been given sufficient warnings prior to the demonstrations and such incidents are "potentially" dangerous to University property and to students and bring harmful publicity to the University.

NOVENA, 7 p.m., church; Choir Practice, after Novena, church
PERSHING RIFLES, 1900 hours, Class C Uniform, Armory
PLAYERS, Advertising Crew Meeting, 6:45 p.m., Schwab
RIDING CLUB, elections, 7 p.m., 217 Willard

Little Man on Campus

By Bibler



"I better help that new student stretch his canvas—he seems pretty anxious to get started."

How Free?

Adam's Other Rib

By PEGGY McCLAIN

When the words "academic freedom" are mentioned, reactions are as varied as the many sides of the phrase itself.

Some interpret it (from a student's viewpoint) as freedom within curriculums, to select one's courses of study as one sees fit and to study and absorb knowledge according to personal tastes.

Others consider it equality of education, from grade school through college. Still others think of it as a lack of any government regulation of the schools.

But perhaps the most frequent reaction to the words "academic freedom" is a negative one. We think of it in terms of "loss" of academic freedom, associating this loss with the words communism and subversion and censorship, school board firings because of eccentric or non-conforming beliefs, and loyalty oaths.

In its broadest sense academic freedom involves all of these things, and more. It raises questions—many of these unanswerable in modern society—and it engulfs aspects of college living, teaching, and learning which often involuntarily are excluded from the common definition of education.

And to answer the questions in our own minds of whether academic freedom is a "must" so far as free expression and study of political and economic beliefs are concerned, we must also realize the full content and implications of the term.

A committee of the American Civil Liberties Union has defined academic freedom and academic responsibility under three categories: the student, the teacher, and the administrator.

For all of these groups, the committee emphasizes the rights to compete in the "market place of ideas."

"The democratic way of life neither fears nor avoids competition in the marketplace of ideas. Its health depends upon the encouragement of such competition," the committee states.

To go further, discussions of academic freedom seldom fail to make a distinction between a man's thoughts and beliefs, and his actions. To quote Maxwell professor T. V. Smith of Syracuse University (in an article published in 1949), "... Man is free to believe what he wishes and be responsible to no one in a democracy. What he does ... is another matter."

It is in this realm of "belief versus actions" that some of our greatest controversies arise. Where does belief end and where does action begin? Is it "action" to believe a doctrine "out loud" in the presence of a class of students?

And what beliefs will be tolerated in our schools and what ones condemned as "dangerous" to our democracy? Is a democracy not already teeter-

ing slightly when it must steel itself against ideas and beliefs? The question of academic freedom becomes somewhat of an unanswerable "sociological" problem when carried far enough. It involves the role of the university in society. If the university's purpose is to train its students to be competent and adjusted members of their society, perhaps the university is failing its trust if it exposes its students to ideas and beliefs which, if adopted, will subject them to the condemnation of their contemporaries.

On the other hand, if the university's purpose is to provide its students with a maximum of opportunity for research and study, with unlimited freedom to question and form opinions, then there is no room in a university for prefabricated, regulated methods of teaching and learning.

It is difficult to define the role of a university in this decade. Many of them have made the study of the classics subservient to technical fields of study. They have opened their doors to the masses, and the masses are not seeking truth so much as adjustable techniques and technical training.

The library has taken second place to the test tube and the slide rule. Erroneous judgments or manipulations of these latter two are tolerated—they can be remedied and they seldom invoke society's wrath.

It is a different matter entirely to make a mistake in the less technical fields—in political judgment or economic decisions. It is individualistic opinions in these areas that frighten society, and it is this fear of the unproven or the unknown that fathers the resulting censorship.

Academic freedom involves much more than these aspects. To define and evaluate it demands scrutiny of one's entire system of values, and a correlation of these with the values of society.

But even these values cannot be decided honestly unless one is thinking under the existence of academic freedom. So be it.

Tonight on WDFM

91.1 MEGACYCLES

7:25	Sign On
7:30	Stand By
8:00	Open to Question
8:30	Masterworks from France
9:00	Call Card
9:15	News
9:30	Light Classical Jukebox
10:30	Thought for the Day

Gazette...

Today
CABIN and TRAVEL, 10:00 a.m., of the PENN STATE OUT-
ING CLUB, 7:00 p.m., Willard
LAKON DEB, 7:00 p.m., SEA Room in White Hall
NEWMAN CLUB, DAILY ROSARY, 4:30 p.m., church;