CRISIS IN THE CITIES

SPECIAL ISSUE
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FOR TOURISTS

By Bernard McCormick, '58
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Photography by Lawrence Kanevsky
Most white people won't go near the ghetto

O ne of the side affects of the violent developments in many urban slums these past summers has been the almost complete destruction of Negro ghetto slums as tourist attractions. True, there has been a predictable rush of holocaust buffs to view the remains of what once were neighborhoods in Detroit and Newark, but these are not tourists. These are the same people who stop to watch victims piled loose from engines in auto crashes and who will drive a good many miles to inspect the wreckage of an airplane.

But the good curious tourist, to whom the economies of the United States and some European countries are deeply in debt, does not come to the slums the way he used to. It is not safe.

"It used to be when you'd have somebody come to town you'd take them around to see the points of interest, and cap it off by running up to North Philly for a little tour of the slums," says a Delaware County resident. "But now you never know when you're going to get caught in the middle of an inferno. The modern slum lacks stability."

It is unfortunate but true. Today the distance between the ghetto people and the inhabitants of what Richardson Dilworth calls the "white noose" has become even greater than before. And it was never very close to begin with.

Before the riots, people merely did not care very much about slums. They might have resented them as the neighborhoods from which they or their parents had been forced to move by the influx of the black hordes some years before, but at least they still occasionally saw the slums once in a great while.

No longer. Now, perhaps subconsciously, most white people do not go anywhere near the worst sections of Philadelphia's immense black ghetto. The worst section is an emphasized element, because it is impossible to live around Philadelphia and not have some contact with some part of the ghetto. La Salle College, for instance, is rapidly being encircled by it. But there is a real and understandable fear connected to being white in the crowded, dangerous, littered, darkened streets of the place called The Jungle. There is the same fear in some parts of South Philadelphia. You feel it, too, in broad sections of West Philadelphia and even now on some of the smaller back streets of Germantown. It must resemble the feeling of being a westerner in China, a sense of isolation in a world in which all of your patterns of responsible behavior have no meaning to anyone else.

So now it is difficult even to see the heart of the ghetto, if you are white and afraid. And to the people in cities like Philadelphia the ghetto slum is becoming one enormous invisible burden. The price of the attitudes which made the slums what they are today is incalculably great. In Philadelphia, there is almost no function of the city government that is not made far more complex and much more costly by the existence of the ghetto.

Police. The ghetto breeds crime. We could probably get by with half the police force without it. The same for the courts and prisons. Welfare speaks for itself. So does health. The school problem in Philadelphia is basically a problem of trying to provide quality education in an environment which repels teachers who don't have the blood of a social worker. Licenses and Inspections cannot keep up with the slumdoss. One wonders what the city government would do with all the money if it were not for the drain of the ghetto and the problems of its people.

Perhaps their biggest problem is that very few people really understand the ghetto. It is a thing about which people have preconceived, unanswerable notions. The nature of the thing tempts generalization, both pro and con, and if there is anything that cannot be generalized about it is life on Columbia Avenue or any of the Columbia Avenues throughout America. The people are too varied. The only thing practically all of them have in common is their non-whiteness.

It is even inaccurate to call them black, as the militants are fond of doing. Very few Philadelphia Negroes are pure African. You have Stanley Branche on a street corner calling for black power, Stanley Branche with beige skin and green eyes, posing as a black man.

This illustrates the contradictions of the ghetto. You can find black people there. You can find almost anything there, including a few white people, although one night last month a two-hour, 20-square block tour of North Philadelphia uncovered not one white man, afoot or in a vehicle.

The point is that it is possible to make almost any statement about the ghetto and be right. You can say ghetto people are filthy and lazy, and thousands of them are. You can call them savages, and God knows how many come close to fitting the description. You can term them hopeless. Many of them are.

Angry? Increasingly they are. Revolutionary? No question about some of the young ones. They're ready to kill and get killed. You can justify them by saying as the sociologists do that most of them never had a chance. Most of them never did. But for every generalization you can make about the ghetto, there are thousands of people who defy it.

There are, believe it or not, people who grow up in the ghetto who never commit a crime. In an environment where wine and sex are sedatives, there are fanatically religious people. They are 20-year-old virgins, although not an abundance of them. There are people who have hope; there are people who are no more bitter than white people. There are happy, wonderful people, beautiful people. There are even to be found, in this massive pit of poverty, people who have more money than they know what to do with. It may not be perfectly legally gotten but it is there. In its complexity and variety, the ghetto is like the rest of the world. It has good and bad.

It was the dinner hour and at the corner of 23rd and Ridge Avenue good and bad brushed. Two old women, or middle aged women who looked old, argued across an intersection. They were both wretched looking specimens, with stick legs and James Baldwin faces, all lips and milky eyes, and they were speaking the vernacular of the ghetto, which consists of one salient obscenity spliced with an occasional verb to be and a few indefinite articles. They were both obviously drunk and it looked like they might come to blows, right there in the middle of Ridge Avenue, but they parted when they reached the other side, firing curses lustily as they went their separate ways.

They caused remarkably little commotion. People just looked at them and walked on, as if drunken old women cursing violently were an everyday occurrence in the neighborhood, which it is.

While the old women were arguing a young man came out of a side entrance to a corner store. He was neatly dressed. His suit jacket was off but he was wearing a tie. He glanced at the two women who were making the commotion, then, noticing an empty soda bottle standing along the wall of the
store, he picked it up and slowly walked about 20 feet down the street to a waste receptacle, where he dropped the bottle. One less bottle for the kids to break. Across the street men were unloading watermelons from a truck.

About five miles away, in another part of the ghetto, 19-year-old Lucy was coming home from work. She had stayed about 40 minutes late at her job in a center city office and then she took the elevated out to 52nd Street and was walking to her home a few blocks from Market Street. She was nervous, even though it was still very light on a summer night and the neighborhood is certainly not regarded as a slum. It is the neighborhood around West Catholic High School. But she was still a little nervous as she walked to her home because she is never really safe in her own neighborhood. She is a light Negro girl, quite pretty and very choice stuff, and she has been told for a long time they are out to get her.

Who is out to get her? The boys and girls who live in her neighborhood is who. In her senior year of high school she was jumped one afternoon by a gang of girls. She fought like hell and she wound up just a little bruised. She is not altogether popular in her neighborhood because she does not consort with the gang kids, date the gang guys and that sort of thing. She has too much class for her neighborhood. She has tried to be cool about it. She speaks to the gang leaders.

"I had a girl friend who would never even talk to them," she says, "and I used to tell her just talk to them, you don't have to go with them, just speak to them. And they told her they were gonna get her. And one night six of them grabbed her. She wound up in the hospital. The three that raped her went to jail. At least I always talk to them. y'know, 'how you doin', and they say 'leave her alone, she's our friend.' But some of them say they're laying for me, so whenever I go out I go with my dog."

Her dog looks like a bear and it does the job. The ones who resent her tell her they better not catch her without her dog, and they probably won't.

"Anybody who comes near me is gonna get bit is all," Lucy says.

Lucy lives in her neighborhood but she does not really live there at all. She spends much of her time inside her house and often gets picked up by her boy friend and they leave the neighborhood. When she has a party it is conducted with almost military secrecy to keep the hoods from crashing. She spends as much time away from home as she can. Most of her friends are married, as often as not under somewhat urgent circumstances, and she thinks some of the girls get married very young just to get away from the neighborhood and get a house of their own in a better one.

Lucy does not consider it worth getting married just to leave, but she does want out. She wants to move into an apartment downtown, but she's not sure it will be much better for her. She likes to think back to when she was a child and her family moved to West Philadelphia. They were among the first Negroes in their block and they remembers how quiet it seemed in comparison to the neighborhood where she was born, also in West Philadelphia but closer to center city.

"Quiet" is the word Negroes often use to describe a desirable neighborhood. They mean it quite literally. A quiet neighborhood is one where everybody pretty much minds his business, where a girl can walk the streets and not need a dog for protection, where drunks don't stagger into the hedges, where gang fights don't break out at parties, where people don't stand in the street and curse each other, where bottles do not splinter in the darkness, where people don't kill each other. Every so often somebody gets murdered in Lucy's neighborhood.

Her block was a quiet one when Lucy's family moved there. But then the whites left, all except two, and one of them runs a store. The store is a peculiar arrangement. The door is often locked but he opens it for customers he knows. Today many of the first Negro families who moved in with Lucy's family are long gone. It is safe to say that some of them have probably moved several more times. Negroes bent on uplift will not tolerate a bad environment anymore than whites will. They move for the kids, constantly on the fringe of the retreating white world, often renting because purchasing a home for two or three years is impractical. One family has moved four times in 15 years, and they still are only a few miles from where they started. It is a big price to pay for decent environment for their kids, but they pay it.

Lucy's case is revealing because she does not live in The Jungle. In the minds of most whites, her neighborhood is not
The very poor do not live like human beings

a very dangerous one. It is only dangerous if you live there and want to be left alone. Imagine, then, what life is like in the core of the ghetto. Lucy’s family is not poor. In North Philadelphia the very poor do not live like human beings, although they live better than most animals. They are crowded, crowded the way white Philadelphians only are on summer weekends at the shore when a half dozen people pile up in a single bedroom. Children are anybody’s ward and they grow up in enclosed sewers which resemble houses from the outside. It is an overpoweringly physical environment, a cave-man milieu, where strength of mind is no substitute for strength of body. Fighting is simply unavoidable and as the young grow older the fighting simply becomes more lethal. Most people as a matter of insurance, have knives handy. In a society of primitive values, to have injured someone physically is a mark of distinction. To serve time while still young is an admirable achievement; to conquer women sexually a feat which almost everyone worthy of the term man has performed by age 15. Many girls are mothers before they even understand what it is all about. In many families—for want of a better word to describe people who live together—parental guidance is minimal. Two-year-olds play in the streets at ten at night. For conscientious parents to raise several kids to be decent people in the core of the ghetto is just about impossible. The only way to really beat it is to get out, and that is what they do. Their places are taken by more primitive people. The ghetto consumes the city.

Lester got out, but he is the first to admit he was lucky. He was a bad kid, skinny but tough, and he got started early with the chicks. His family always had enough money and their block was one of the better ones. He did finish high school. It looked like he was headed for trouble, though. He got picked up for stealing suits in a department store, but was lucky because the chief of security knew his father and let him go. He spent a lot of time on the streets and might very well be in jail today were it not for unusually good fortune of getting very sick. That put him in a hospital for a few months and there he met a Negro woman, considerably older, who straightened him out. She got him a white collar job and he has kept it ever since. From a rebel he turned into an uplift Negro, bent on self improvement, struggling constantly to improve his vocabulary and take the dialect out of his speech. He got married and left North Philly, but he still goes back because his friends are there. He was right there on Columbia Avenue the night of the big riot.

—continued
ghettos, there is constant agitation for revolt from increasingly numerous Negro militants. But partly because of the tensions eased by the 1964 riot, and the changes it produced—such as sharply increased Negro ownership of Columbia Avenue stores—and partly through extremely high-pressure and effective police work, and a combined effort by parties inside and outside the ghetto to prevent trouble at any costs, and fortunately cool or rainy weather on crucial weekends, and just plain good luck, it did not happen. This does not mean it cannot happen. It can happen almost any time now. Every weekend is a crisis, every minor incident in which the deeply resented authority of the police touches the people is potentially explosive.

The urge toward violence beginning to dominate the Negro protest movement came ironically at a time when the white dislike of prejudice seemed to be crumbling. Employment opportunities have been improving rapidly, and fair housing has been taking hold somewhat faster despite the angry resistance of most whites. After a decade of shameful inaction, a sincere effort is being made to overcome the pathetic educational system of the ghetto. There is the poverty program, which despite its waste and political exploitation, is still putting money in the hands of people desperately earnest about destroying the enervating disease of overwhelming racial inequality in the innards of the richest society the world has ever known.

It may all be coming too late. Maybe after letting a fire burn for 400 years no amount of water can put it out. Perhaps it must simply burn itself out. It is a terrible thought but it just might be. There are certainly enough discouraging signs. Now illegitimate teenage girls are having their own illegitimate broods, the dehumanization infects more people than all the social surgeons can handle. Like a World War One field hospital, the wounded pile up outside the medical tent. Unquestionably, the voices that are coming through loudest in the ghetto are those of the Stokely Carmichaels and the Rap Browns, the angry, arrogant, defiant, irresponsible voices. But irresponsible is a white man's word. It is all perfectly mad and perfectly understandable.

"Do I buy that crap that Stokely Carmichael talks about?" asks Rip's friend, Rip, drinking beer in a bar a couple of blocks north of Columbia Avenue one night last month—a bar, incidentally, that has undergone substantial improvement in the last two years. "No, I don't, but I can tell you the young ones do. I'm old. Man, I'm 30 years old. I'm an old head. Their mummies and pappies don't buy it, but a lot of these young boys do. A lot of them do. I can't understand them, but I guess they can't get anything to lose. Man, I own a house and I don't care how bad everything is, if a man gets up and says man, burn your own house down, you gotta be crazy to do it. I'm not burning my own house down. But these boys, sixteen, seventeen years old, they don't own nothing and they don't care."

Rip does understand why people are fed up. He knows why they hate cops. For one thing, they get in a lot more trouble and they have more contact with the cops, cops who get nothing but smart talk and arrogance all day long and who learn to return it. And they see the corruption of the police, which is at its worst in the ghetto. But mostly it is an environmental distaste for "the man" or "the fuzz", white and Negro, the kind of resentment the cattle must feel for the cowboys who drive them.

"Y'know, I'm standing on the corner, talking to my friends." Rip says. "I'm just coming home from work. I'm in my working clothes. The cop can see that. He sees I'm no kid. He knows I ain't no winehead. And I stop to talk to my

Columbia Avenue on a weekend brings out the people. They call it the strip and it starts getting crowded late on Friday afternoons and it gets worse as the night goes on. Cops are everywhere but the bars are jammed and the streets are filled with drunks and there was a drive in everybody to do something exciting and that sloppy hot night in 1964, with previous riots in Harlem as an inspiration, this reckless zest for adventure exploded in the riot.

It was, for all the damage, essentially a convivial riot. It had little of the hatred that characterized more recent riots. The people just went wild and stole all they could and had a wonderful time doing it. Philadelphia was lucky because that big weekend got a lot out of North Philadelphia's system at a comparatively reasonable price.

If Philadelphia's riot had come this summer, North Philadelphia would have burned to the ground. There could have been a riot this summer. Now, in Philadelphia and in all
friends and he says, 'get moving.' It's that crap, man, all the time."

There has been much made of the unpopularity of Police Commissioner Rizzo in the ghetto and it is true. They resent him. To ghetto Negroes he is a white bigot cop. Ghetto people are gullible in their own prejudices, just as gullible as whites who believe every Negro seeking to move to a white neighborhood is a paid Communist blockbuster. The Negro press, gorgeously irresponsible, has spread the image. The impression of Rizzo on Columbia Avenue is a man with a long history of brutality against Negroes. There is a long history of Rizzo rough tactics, but not specifically against Negroes. He did knock Negroes around at Girard College and it is substantiated that he used the word nigger in public a few times, but even the publisher of a Negro weekly which headlined "Racist Rizzo" admitted recently that there was some question as to whether the commissioner was any rougher with Negroes than with anybody else. And yet he has the reputation as a racist in the ghetto and it is doubtful that anything will change it.

Nonetheless, back to the danger of generalizing, here is another of Lester's pals, Billy, in the same bar. Billy's quite a guy. Some college, friendly, very bright, articulate. He makes a hundred a week as a stock boy, but like a number of slick operators in the ghetto he manages to live as if he makes $300 a week.

"I'd describe Rizzo as a good cop," Billy says.

"Rip looks at him curiously. "He's a cop."

"Yes," says Billy, "But he's a good cop."

All kinds.

Outside the bar life in the ghetto goes on. In the little corner pool rooms, converted candy stores, young men with round heads green drab in the dim light, shoot pool. In this era other young men plot revolutions. One street, a street with a "This is a clean block" sign, will be just that, clean and nice, and it will not look so different from the way it looked when white people lived there. But the very next street is a hellhole, with windows boarded, and obscenities chalked on the bricks, and people hanging out windows and kids that are practically babies playing in the street. The forces of evil are at work and the forces of good struggle to hold them in check and fifteen year old girls walk around with their bellies swollen and not very concerned about it and the word will be spreading that a girl like Lucy is gonna get it one of these nights. And one of these nights it may all go up in flames. No place for tourists.

A white tourist sitting in the bar with Lester and his pals is concerned about his safety.

"Relax," says Lester, sitting there with a knife in his pocket, as always. "You're with Lester. Everybody there knows me and they won't mess with me. You're with me, you're safe. You see, I was a bad ass cat. I was as bad as they come and everybody knows it."

"Rip, I'm with Lester and Joe Frazier is afraid of him and you guys know me so I got nothing to worry about. But suppose I drove up here tonight all by myself and came in here alone."

Rip thought about that a minute.

"Then that would depend," Billy, who is listening, says.

"Yeah, that would depend," says Rip. "See, no white person ever comes in here."

Mr. McCormick, who has been an associate editor of The Philadelphia Magazine since 1964, is introduced in the "Vignettes" section of this issue.
The American View Of Adversity
Is The Basic Problem Of The Poor,
According To This Sociologist

The American Way

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MY PURPOSE IN writing this article is to 1) comment upon the condition of U.S. society today; 2) suggest some of the major causes for this condition, and 3) note what I think is needed if we are to alter our present condition.

Initially, however, and prior to noting the condition of U.S. society, permit me an analogy. Its purpose is to circumscribe—in limited space and time and in a manner that may facilitate communication—the bare outline of the sociological perspective of what society is.

The analogy involves a cat. Everyone knows the empirical referent for the word cat. For most, and in proper context for all, the word cat connotes a domesticated, furry, quadruped, noted for purring when content and howling when prowling. If asked to respond to the question, what is the structure of a cat? I assume that most of us could name some of its parts or structures. We would know that it has ears, a heart, kidneys, a tail, and so on. And we could readily recognize that all of the cat’s structures or parts are interdependent. That is, all its parts are related to one another and related in such ways that if one structure or part becomes diseased the whole cat is ill. Thus, we realize that the well being of the cat is dependent upon the proper functioning of each of its structural parts. And, since we readily recognize that some of a cat’s parts are more consequential for its well being than are others, we might not be too concerned about a pet cat’s scratched ear, but might indeed become concerned if its heart stopped pulsing.

Thus, determining the condition of a cat, at the level of symptom and at a given point in time, is a matter of simply observing the creature’s behavior. If it is losing weight and refuses to eat, if its hair is falling out in great patches, if it no longer howls and prowls, we assume that it is sick. And, generally, we realize that what we have observed in our cat’s behavior that has led us to the conclusion that he is ill, is not the cause of the illness, but rather the symptoms of that illness. With this realization, and assuming that we care enough for the cat, we take him to a veterinarian and it is up to him to locate the cause, that is, to locate the part that has gone awry, determine why, and to render therapy. If the veterinarian is correct in his diagnosis of the cat’s symptoms, he has established the condition of the cat at the level of cause. And, if his therapy is successful, the symptoms disappear and the kitten purrs and prowls again. He purrs and prowls again because his separate but interdependent parts are once again in balance.

While I am sure that the word cat enjoys the status of non-ambiguity as a nominal referent, I am equally sure that the word society, which obviously is of far greater significance for mankind than is the cat, does not enjoy the same perceptual and definitional consensus. To some it means the individual, to others an aggregate of individuals, and to many, though they may not realize it, the concept is probably meaningless.

To the sociologist, the concept of society connotes many interrelated and interdependent social groups, noted for purring when content and on occasion howling when unhappy, some domesticated and some not. If asked to respond to the question, ‘what is the structure of society?’ he will name some of its parts: for example, social systems, social groups, status-role complexes, social institutionalized means, and so on. And, with the mildest prodding, he will elaborate on the fact that these parts (structures) are related to one another in such ways that if one structure is malfunctioning, it tends to have an adverse effect on the various other parts that compose the macro society.

How do we know that a society’s parts are in a state of imbalance, and how do we determine the severity of the imbalance? Just as with the cat, first, by observing symptoms and their severity and then trying to diagnose the meaning and causes of these symptoms.

From this perspective, the extent to which a society has been and is successful in maintaining a viable network of
systems, that is, a network of systems that permit the society to function at a relatively high efficiency, is the measure of that society's stability. And, a major criterion of efficiency in a democratic society is the extent to which the various parts of the society, that is, its systems, groups, status-role complexes, institutions, etc., are successful in meeting the economic, social, political, and other needs of the population. Thus, the major symptoms relating to the viability and stability of the macro society, and to the sub-system composing it, are those items that we commonly subsume under the rubric of social problems.

*What are the symptoms in our society?* In addition to statistical and other empirical information, a sure indicator of the extent and depth of the various forms of social disorganization, is the clear, angry, and demanding voice of those in the population who are, in one way or another, victims of given social arrangements. A cursory glance at the types of indicators noted suggests that our society is in a rather critical condition, for both the data of empirical science and the voices of major segments of the population clearly state that our society has all of the major social problems—and has them in abundance.

For example, we have one of the highest divorce rates in the Western world; one of the highest crime rates; one of the highest rates of mental illness; we rank high in infant mortality in the world; high in age-specific death rates, and, given our capabilities measured in terms of material resources, I dare hypothesize that we have one of the highest poverty rates in the world. Furthermore, and perhaps most telling of all, a contradiction of expressed ideals and purposes by actual behavior is a major symptom of social and cultural disorganization. And our society, through its national leaders, consistently and persistently expresses the ideal and purpose of relieving the oppressive burdens of the poor masses both domestically and internationally, but continues to expend the major portion of its administrative budget on items that do not relieve, and to spend very little indeed for items that would bring relief.

I need only note that the voice of significant segments of the population is raised in protest—for I am sure that I can safely assume that all of us read the daily press. For better or for worse the voice would be even louder if the thousands who are literally starving to death in our society had the physical energy to proclaim their devastation.

Recently, I inquired of a U.S. Senator's office for information about possible funding for a piece of research that we have in mind. I was told that though they thought the research idea a very good one, they were pessimistic about funding for the simple reason that they are channelling every penny they get from the Federal government into those parts of the urban complex that are already aflame.

I need not elaborate on these symptomatic conditions, but perhaps I can press home the gravity of the situation by reminding the reader of Bayard Rustin's recent claim that unless the environmental condition that presently suppresses and incapacitates millions of Americans is altered, and altered in such a way as to abolish suppression and to capacitate rather than incapacitate, the social fabric of America will be torn to bits. I would suggest that though many do not seem to perceive present domestic conditions as a national emergency, they are, in my view, precisely that. The symptoms are unmistakable: we have a very sick society on our hands.

Explanation of the symptoms and of their persistence leads us to the problem of how our society got into this condition and to a discussion of the condition of our society at the level of cause. The question is: How did a society that has nearly 50 percent of the developed material resources wealth of the entire world and only six percent of the world's population get into such a condition, and why do the symptoms persist? There are many reasons, but I would like to suggest two that are of major import. One is social change and the other has to do with ideology and perspective.

Change in our society in the past 50 to 100 years has been revolutionary. One hundred years ago in the U.S. there were few corporations and large businesses, labor unions were practically non-existent, and there were few organizations of any importance, no American Legion or Veterans of Foreign Wars, and, with the exception of the Masons, no fraternal organizations. Except for the government, the only organizations were churches, political parties, and a few philanthropic societies. Government itself touched only a few areas of social life. There were no Departments of Labor, Agriculture, Commerce, Defense, or Health, Education, and Welfare, no agencies regulating aviation or communications, no F.B.I., and none of the countless agencies, authorities, commissions, and boards of today. One hundred years ago, the population of the U.S. was one-third its present size, and most of the people—about 80 percent—lived on the farm or in relatively autonomous non-urban communities. Less than 50 years ago, the bulk of American Negroes lived in the rural South and a comparatively small percentage of our population was incapacitated by age.

Today, as the population approaches 200 million, nearly 70 percent of the people live in urban areas enjoying little autonomy, the bulk of American Negroes live in the urban non-Southern regions of our country, and the percentage of the population that is elderly has more than doubled. The few organizations which existed 100 years ago have taken their place among thousands of new ones. Every conceivable type of economic activity is represented by its own trade or occupational association. The corporation is dominant, nearly 18 million people belong to labor unions, and over half the farmers belong to one of three large farm organizations. Governmental agencies and departments have proliferated, and voluntary associations are created daily to aid distressed animals or investigate comic books. Veterans' organizations and fraternal orders have multiplied: clubs and charitable organizations have been created, and everywhere organizations are becoming larger, better organized, and more efficient.

**This litany** of characteristics, past and present, points to one thing, namely, a revolution in social and cultural organization—and a revolution that occurred in a short time span. Given the perspective of the social sciences, whose practitioners are to society what the veterinarian is to the cat, the evidence clearly points to social and cultural organizations as the major causes of the symptoms that denote balance and imbalance in society. And, given the foregoing litany, which could be greatly extended, and given the fact that most of these changes were unplanned, both in origin and consequence, present imbalances in our society and the consequent symptoms are understandable.

It is as if our cat has realized such a speed up in the evolutionary process that within the space of only a few years his whiskers had been replaced by his tail, his eyes were now embedded—one in his abdomen and one on his spinal column—and his brain was now expected to function to digest food and his digestive tract to function as a means of locomotion. Assuming such changes in the anatomy of a cat one would be foolish indeed to expect him to happily survive in his present ecological niche. Either the cat or his niche would have to be changed.
Fortunately, for the cat at any rate, neither his anatomy nor his survival niche have undergone drastic changes. Man's anatomy has experienced little change, and this may be fortunate or unfortunate for him. His survival niches, that is, the social systems, the groups, the status-role complexes, the social institutions, the structural parts of society and culture have experienced massive and unplanned change.

Yesterday, and within the memory of most of us, a man walked down the street and greeted everyone, for he had known them all for most of his life. Today, he walks down the street and greets no one, for all are strangers. Yesterday, he stepped through his back door and began his day's work, and was seldom farther away than the 'back forty' and the ringing dinner bell. Today, his work is far removed, both socially and geographically, from his home and his family. Yesterday, he was supported on a sustained basis by a wide circle of kin and friends. Today, he is sporadically challenged and supported by a handful of colleagues and associates. Yesterday, he could depend upon the ways of the past to instruct him in an enduring vocation and to establish life goals that promised the measure of happiness and stability known to his parents. Today, no occupation is assured and life goals that hold the same promise are ambiguous.

It is as if our cat's world had suddenly become one in which mice, though still appearing in the same form and under the same title, were dogs, and catnip, without warning, had changed to marijuana. Thus, the notion of change helps us to understand both the symptoms and the underlying causes that compose the present urban condition.

But change does not help to explain the fact that the people of our society have, for the most part, concentrated their attention, their concern, on the symptoms rather than upon the causes. Put another way, it does not explain our loudly proclaimed concern for the victims and our hushed whispers about the causes of the victimization. It is much as if one's cat had various severe symptoms, but did little more than complain and gossip about the symptoms and on occasion stroked the cat's back.

Clearly, we have failed to concentrate our attention and our performance on the major causes of our society's present symptoms. There are many reasons for this, but permit me a brief elaboration on one that is crucial. It is in the general area of ideologies and perspectives and in the particular area of ideologies of and perspectives on the nature of society and men and the relationship between the two.

Social psychologists, for purposes of analysis, distinguish four phases in the human act: namely, perception, thought, affect, and performance. The individual decides what a thing is (perception), then decides what he should do about it (thought), then emotes about it (affect), and finally, he acts (performance). A long-standing social psychological principle states that the thought, affect, and performance aspects of the act are determined by the first noted aspect of the act, namely, perception.

Perception, how one defines reality, is crucial to whether one will think in problem-solving or autistic terms, to whether one's emotional reaction will be one of hate, of love, or of indifference, and to whether one will perform in a reasonably satisfactory manner. Thus, the way in which a person and a people perceive man, society and the relationship between the two, is crucial to and determines how he and/or they will think, emote, and perform in regard to man, society, and their interrelatedness. Or, more simply stated, if the individual perceives a thing as real, no matter how unreal it may be,
it is real for him and real in its consequences. The logical and reasonable explanation then of our people's failure to respond satisfactorily in regard to past, current and forthcoming, social imbalances is intimately related to their perception of that part of reality that is the subject of my remarks.

The initial and major difficulty is that the majority of Americans, and especially those who wield great influence, persist in perceiving man, society, and their interrelationship, in the context or frame of reference of an ideology that misleads, rather than informs. This ideology, which appears under various guises, can be traced to two major sources, namely, Adam Smith's classical theory of economics and to Herbert Spencer's social Darwinism. Let me comment briefly on the latter only. In 1859, Charles Darwin published his *Origin of Species*. His notions of natural selection, survival of the fittest, and progress, swept through the world academe like wild fire. They affected not only perspectives on the development of flora and fauna, but perspectives on the very nature of society itself.

Herbert Spencer, the renowned British philosopher, on studying Darwin's laws of biological evolution, arrived at what he thought were the laws of society. His formulation of social laws were identical to Darwin's formulation of biological laws. Which is to say that society is so organized, by nature, that those human individuals who enjoy a superior physical and mental endowment are selected by social laws to survive and those of less stature are selected to perish. Thus, society eternally adapts and progresses. Any attempt to relieve the sufferings of those segments of the population who are suffering from poverty, malnutrition, disease, or whatever, are defiances of the laws of nature. In other words, those segments of the population suffering noted and other maladies are not a problem for society. They are in the process of being culled out by inexorable social laws. And they become social problems only when and if misguided persons and groups attempt to assist them.

Today, such a theory may sound strange indeed, and one might think that both the theory and its influence, quite properly perished in the dim past. Certainly the theory, at least in its rawest form, has perished in those disciplines that address themselves to the study of society and men. And, according to Richard Hofstadter, the noted historian, its influence has diminished in general in our society. However, one need only note the performances, verbal and otherwise, of such luminaries as Messrs. Goldwater and Nixon, and thousands of others who are in varying positions of prestige and power, or to note the voice of the American people as expressed in the composition of the present federal congress, to realize that this perspective on man and society and their interrelationship is a powerful force in our society today.

The individual is perceived as the cause of his own supression and deprivation and of the factors that are outside the individual: that is, social and cultural factors, are largely and often completely ignored. In other words, the ideology has created a perceptual climate in which ills that are essentially social and cultural in origin, are attributed instead to the individual, and symptoms are mistaken for causes.

This perspective leads one to think that federal and other assistance, is interference, that it is to be detested, and to be fought with any and all devices. It need not mean, however, that one who is caught up in this perspective is utterly numb to the desperate state of those who are destitute. But it does mean that insofar as he is concerned for them he will, in terms of the real need, devote minimal attention and resources to their relief. And, it means, that while engaged in offering minimal attention and resources to their relief he will, at the same time, loudly proclaim the virtue if his own generosity and the glories of the system that produced those who are the beneficiaries of his imagined magnanimity.

I certainly have no argument with those who wish to devote our resources to relieving the burdens of those who are presently victimized. But implicit in my foregoing remarks is the proposition that in so doing one is dealing with symptoms only. And, though the relief of symptoms is a worthwhile goal—and one which I ardently wish that our government would take seriously—it does not touch the real culprit, namely, the social and cultural structures that produce the symptoms.

How are we to change both the causes, that is the social and cultural structures, and the symptoms, that is the deprived and suppressed conditions of millions of our people? And, more importantly, how are we to change them in such a manner that we negate the probability of recurring symptoms with future generations? Many things must be done but, in my view, one who hopes that the symptoms will receive adequate attention, hopes in vain, and one who enumerates and specifies plans for significantly restructuring our social-cultural environment, will realize minimal success. The reason for vain hope and small accomplishments is the same: namely, it seems that the American people and their leaders do not yet have a perspective that permits them to define the reality of society, culture, and man in such a way that one can expect them to think in problem-solving rather than in autistic terms, to emote in terms of constructive concern rather than demoralizing fear or apathy, and to perform in ways that are reasonably satisfactory.

The American people and their leaders do not seem to have such a perspective, but such a perspective does exist. At various points in my remarks I have explicitly stated parts of that perspective and at other points the perspective has been implicit. Let me be quite clear about a part of that perspective, which up to this point has been implicit.

That man is a social animal apparently means many things to many people. From the sociological point of view it means that at birth man is nothing more or less than a physical organism with certain potentialities, that the potentiality of man is significant is that of becoming social, and that this potential cannot be realized, cannot develop, unless the physical organism we call man is embedded in a matrix of social groups. And that the social groups, acting as culture surrogates, teach the organism to take on those behaviors that are characteristically human. Put another way, the organism that we call man is made social by the culture and society into which he is born. Thus, from the perspective of the behavioral social sciences, principally social psychology, sociology, and cultural anthropology, the key to understanding the condition of man is not to be found inside the man himself, but in the nature of the society and culture that, through various social and cultural structures and processes, shapes and molds the protoplasm presented to society in the delivery rooms of the nation's hospitals. Put still another way, the behavior of the human individual is largely, if not totally, determined by his socio-cultural environment.

The basic proposition of the noted disciplines is that if one has sufficient information (data) on those properties of the physical organism that are socially and culturally relevant and on the social and cultural characteristics of the environment, one can predict modal patterns of behavior. And if, in addition, one has sufficient data on values, attitudes, motives, and frames of reference, one can predict, by name, both those who will conform to the mode and those who will be deviant. I am convinced that this model of the relationship of the
individual to society and culture and this proposition of the social disciplines is prerequisite to a viable statement of man's present condition. And, that it is essential to planning meaningful ameliorative steps. I am convinced of this, for I know of no other avenue that can possibly lead to answers, however tentative, to a wide range of significant questions, of which the following are a meager but representative sample.

Why is it that some segments of the population, though enjoying at birth the same range of basic potentials that are represented in the larger population, are in fact at the bottom of the heap? Or, to be more specific, why is it that though crime is found in all segments of the population, certain segments are much more susceptible to arrest, to conviction, and to incarceration than are others? Why is it that in crisis situations, such as war, in which all persons in certain age categories are eligible to participate directly, the most dangerous functions are relegated to some segments of the population far out of proportion to their numbers in the total population? Why is it that the unemployment rate in some segments of the employable population is two, three, four times that of the larger employable population? Why is it that rates of mental illness are much higher in some segments of the population than in others? Why is it that some persons in the population who have low IQ's are twice as likely to go to college as are some other persons who have high IQ's? Why is it that, in a society that has nearly 50 percent of the world's wealth and only six percent of the world's population, some 32 million individuals live in abject poverty—thousands of them literally starving to death? And so on and on one could continue. These behavioral phenomena simply cannot be explained by reference to the individual—for individual differences, in general are not that great, and even if they were, one would find it impossible, by reference to the psychological make up of individuals, to explain the simple fact that in many instances the superior specimen is found at the bottom of the heap!

I have proposed that the underlying reason for our failure to cope with the maladies brought on by rapid and massive change is a consequence of our outmoded perspective on the nature of society and man and their interrelationship. And, though drastically oversimplified, I have offered a perspective that in my view is more appropriate. In closing, I must suggest that while it is difficult to tear oneself away from an age-old and highly institutionalized perspective which says that the individual is the captain of his own destiny, that this is precisely what must be done if we are to view reality from a perspective that may motivate and help us to answer the types of questions I have noted.

To use the perspective does not require that one believe that it is completely reliable and valid. To use it requires only that one be capable of switching perspectives and, consequently, seeing reality in a new or different way. This may not seem much to ask, but I fear that it may be asking more than many influential and others who have vested interests in present social arrangements are willing or able to do.

Finally, if I am anywhere near the mark, the reality is that the traditional community is gone. And given present social arrangements, that is, presently operative social and cultural structures, it is being replaced by a hodge-podge in which the cleavage between those segments of the population that reap the material and other rewards of present arrangements and those who are its victims is widening. This portends a further intensification and elaboration of what we already have; namely, more degrading ghettos for the deprived and desperate, and more rigid and antiseptic palaces for the rest.

If, however, we can adopt the perspective that I have in part delineated, I think that though the traditional community may never return, we can build a society in which praiseworthy alternatives are available to everyone. The measure to which we are capable of doing this may well determine whether we shall remain a society in which most, including the haves and the have-nots, are slaves to the system that perpetuates their dilemma.

That we as a people have the material resources to make it possible for us to eliminate the symptoms of our day and at the same time to restructure our socio-cultural environment in ways that will assure minimal adverse symptoms in the future is, I think, beyond question. But will we do it? Have only one reservation and that reservation can be stated in the form of a question: Do we have the requisite intellectual and moral resources? Up to this point in our development as a society, it is obvious that either we have not had these resources or have had them but been unable or unwilling to use them. It is possible, though one should be reluctant to hold one's breath, that as the present crisis deepens and as the explosions representing that crisis increase in multitude and magnitude, that these requisite resources will emerge.

Dr. Coffee joined the La Salle staff last year after serving as an assistant professor of sociology at Holy Cross College and, previously, at St. John's University Graduate School. He holds advanced degrees from Emory and Notre Dame Universities.
KENSINGTON, U.S.A.

By Murray Friedman, Ph.D.
Lecturer in Sociology

A Social Scientist's Understanding Analysis
Of The Causes Of White 'Backlash'

SINCE 1964, the nation has been beset by Negro riots, with racial explosions in Detroit, Newark and other cities this summer the most destructive of all. Americans have begun—however inadequately—to attempt to understand the causes and deal with the consequences through crash efforts to provide employment for the jobless, recreational opportunities to school drop-outs, and other poverty programs.

But racial violence has not been limited to Negroes. In the same period, there have been a series of white racial explosions resulting from Negro move-ins in white neighborhoods or in response to Negro militancy. Over the long run, these can have as grave consequences as the more spectacular riots of the past summer. Rioting has taken place in Brooklyn, sections of Chicago, in Cicero, Illinois, in Folcroft near Philadelphia, in the Kensington section of Philadelphia and most recently in Milwaukee. In Kensington, white rioting raged for five days and nights. Only with great difficulty were the police able to bring the disturbances under control.

White rioting has been obscured because the explosions in Watts, Detroit and other cities have been more destructive in property damage and loss of life and the perpetrators are white urban ethnic groups who are generally ignored. These groups, however, like Negroes, are victims of certain deep seated urban pathologies. Yet while there has been much analysis of Negro rioting—and more are on the way—there has been little or no attempt to understand the underlying factors involved in white racial explosions.

There are, of course, essential differences between recent white and Negro racial revolts. The white revolt is aimed at maintaining the status quo, while the Negro seeks to upset it. Both, however, have much in common. To dismiss Kensington’s white rioters as a bunch of “misguided bigots” is as simplenminded as blaming “outside agitators” for Detroit. Kensington is a concrete example of what Eboni magazine recently called, “The White Problem in America.”

The problem lies deeper than the surface signs of bigotry. White Kensington looks, feels, thinks, and acts in many ways like a Negro ghetto. It is an older section of the city, cemented to the North Philadelphia Negro ghetto where a damaging riot occurred in the summer of 1964. Factory buildings are interspersed with red-brick, single-family homes. Many of the latter evidence a considerable degree of deterioration and there are a number of abandoned and boarded up residences.

Neighborhood facilities, such as schools, playgrounds, and pools, are run-down and—often—simply not functioning. The Kensington Hospital has reported in a survey of community resources “deteriorating plant and inadequate facilities to carry out full programs on our own.” The Kensington Christian Center notes in the same document, “lack of adequate funds is the sole reason why we are so understaffed. Also, our building is very old and in need of extreme repair. . . . This area will have to be developed if we are to really assist our community.”

In Kensington live 187,000 people—predominantly Catholic. Almost a third of the residents are persons of foreign stock backgrounds—first, second, and older-generation Irish, Poles, English, Germans, Italians, Russians, and, surprisingly enough, a small number of Puerto Ricans and Negroes. The latter have come in as the Negro ghetto east of Second St., in North Philadelphia expands into Kensington. Rioting has usually developed here among whites fearful of inundation by Negroes when the latter move in several streets beyond the invisible boundary separating the two areas.

As in the Negro neighborhoods of North Philadelphia, most Kensingtonians are semi-skilled or have no skills at all. The general median income for families ranges from between $300 to $1,600, below the city generally. In the Coral St. area, where the rioting against the Wright family took place, 800 of 5,000 families have incomes below the established poverty level of $3,000 annually.

Only a small number of Kensingtonians complete high school and go on to college. The Philadelphia School Board has reported that District Five, in which Kensington is located, and District Three, areas of concentration of poor whites in the city, scored lower than Negro districts in basic educational abilities, including reading and arithmetic.

The problems of Kensington and other areas that have experienced white rioting, however, cannot be laid completely at the door of poverty any more than the all-Negro riots. The homes, while inexpensive and aging, are often well kept-up. Though a step or two above most Negroes on the economic ladder—many have moved into the lower middle class—Kensingtonians are beset by economic problems and status anxieties. The process of upward movement has been slow and hard fought. Frequently, the gains made are endangered by the possibility of loss of jobs, slow-down in the economy, or are drained off by inflation. One senses a feeling of displacement among the people living here, an ebbing of the joys and pleasures that once characterized working-class life.

These anxieties are increased as they watch—in their opinion—the lawlessness of Negro violence in Watts and Detroit being rewarded by special federal and city efforts to aid the Negro. The news media inform them daily of new civil rights legislation and model city and other poverty programs such as VISTA and “Get Set,” pouring into seemingly-favored Negro areas of the city.

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Sister Catherine Newhart, of the Lutheran Settlement in the heart of Kensington, tells of a board meeting at the Settlement when board members, returning to their automobiles after the meeting, found their tires deflated. Asked why she had done this, one girl caught running away responded, “I know what you were doing in there. You were planning to build a community center for the niggers in Haverford (another branch).” As a young lawyer from a poor section of Boston told Harvard psychologist Robert Coles, “The ministers and the students come on Saturdays to tutor the Negro kids and take them to the park. They drive right by this neighborhood without blinking an eye... Who has ever cared about this neighborhood? White they may be, but they too feel as left out as any Harlem Negro.”

The unmet and insensitive handling of the needs of older and poor sections of white, urban, ethnic America by community officials and planners are as much a national scandal as similar failures in Negro ghetto areas. They are an important factor in the “white backlash” in Chicago, Boston, Philadelphia, and other cities. An examination of Philadelphia’s capital building program for 1966 to 1971 shows there is little in the way of parks, playgrounds, pools, libraries, and health centers being planned for Kensington. The only improvements involve $112,000 for the swimming pool on Montgomery Ave. and Moyer St.—noted, incidentally, as presently unusable—and $450,250 for the St. Mary’s Hospital urban-renewal area. The latter provides little direct benefit to Kensingtonians and will replace a small park. And while a new federally-funded licensing and inspection effort is getting under way in Kensington, the model-city program planned for Philadelphia will cover only Negro ghetto areas.

The failures of city government officials and planners in attending to Kensington’s needs are matched by certain internal weaknesses of residents which result in frustration and a high explosive level. These weaknesses grow, in part, out of a working-class, ethnic-style of the people living there.

The native Kensingtonian possesses a fierce parochialism and neighborhood pride. “Kensington against the world,” is the local motto. As recently as the Korean war, two young men told Larry Groth, deputy director of the Commission on Human Relations and a former resident of the area, they had never been out of Fishtown, a section of Kensington, until they were drafted into the army. Low economic achievement is due as much to certain group standards as lack of opportunity. The tradition has been for a young man to go into the factory or plant where his father works rather than to aspire to something better. Even if he did set his sights higher, he is likely to provoke the comment, “What’s the matter? Think you’re better than your old man?”

The white Kenngtonians of America also have a way of handling difficult situations with physical violence. “If you get hit by an automobile,” an irritated mother will tell her child, “I’ll break your arm.” In Chicago this past summer, white ethnic groups began to organize and arm themselves as a means of retaliating against Negro rioters. Alert action by the police in several cities prevented a full scale confrontation between angry whites and rampaging Negro rioters.

[There is a significant psychological difference in the origins of recent white and Negro violence. The white Kensingtonian seeks to maintain his identity by keeping the Negro, a group just below him on the social scale, from overtaking him. By violence and appeals to “blackness.”] Kenneth Clark and others have pointed out, Negroes are attempting to gain an identity and overcome their passiveness as well as the deprivation of the past.]

First, second, and older generations of Irish, Poles, and other nationality groups who give Kensington its special flavor, have been unable to develop adequate communal machinery for dealing with the social and personal problems they face. A resident will go to the local committeeman to fix a parking ticket or to seek help in getting a youngster out of trouble with the law. But Kensingtonians have rarely organized themselves to exert pressure on elected officials to obtain parks, playgrounds, adequate lighting, trash collection, and proper enforcement of the housing code. In this complex society, Kensingtonians, like ghetto Negroes, need a great deal of help from civic officials—which, ironically, they often refuse to accept—in dealing with their problems. They harbor an old-world or ethnic suspicion of authority, and hesitate to bring government into their lives.

It is important to understand why first and second-generation ethnic and working-class whites have been so ineffective in developing leadership and machinery for dealing with their massive problems. William I. Thomas and Florian Znaniecki, in their classic study, The Polish Peasant in Europe and America, point out that those who migrated to this country were people who no longer were adequately controlled by
And Negroes are both Americans in trouble

tradition but had not yet learned how to organize their lives independent of tradition. They had come out of a world where things change very slowly and there was sufficient time to adjust to change. "Persons from peasant backgrounds," Thomas and Znaniecki reported, "are members of a politically and culturally passive class. They have no tradition of participation in the impersonal institutions of a society."

These group styles and cultural patterns continue to lock-in the people who live in the Kensingtons of this country. Some observers also attribute their difficulties to what Father John J. Kane, the noted sociologist, refers to as a lower-class orientation found among some Catholics. Father Kane argues there is among them an attitude to education and work that anchors them to jobs that have less prestige and income. "It seems that Catholics creep forward rather than stride forward in American society," he writes, "and the position of American Catholics in the mid-twentieth century is better, but not so much better than it was a century ago."

In all fairness to the Catholic Church in Kensington, priests from the local Diocese took to the streets in an effort to quell the rioting. However, many residents are annoyed at the increasingly pro-civil rights position of the Church. This is, to many of the people of Kensington, another source of irritation and frustration.

One is struck by one basic element found also in studies of explosions by Negroes in Watts and other parts of the country. Beyond their aggressive and seemingly self-confident behavior is an underlying feeling of powerlessness. Here are people with severe problems they are unable to deal with, that the community is overlooking, and who find it difficult to take their place in an increasingly middle-class American society. In short, while white Kensingtonians differ from ghetto Negroes in the kinds and causes of their difficulties and how they view the racial status quo, both groups are Americans in trouble.

If this analysis is correct, it provides a clue to shaping a strategy to help the Kensingtons of America. We must look up somewhat from our concentration on the problems of Negroes. Irving Levine, director of the American Jewish Committee's urban affairs department, has pointed out that liberals, until now, have been transfixed by the Negroes—to the disadvantage of the Negro. It is necessary to develop programs aimed at meeting the needs of working class and foreign stock white groups in our society, as well as for Negroes. It is apparent that civil rights gains have been stalemated in many parts of the North and West because the groups who are resisting have been so vigorously left out.

A strategy that calls for working with people—many of them first or second generation and older nationality groups—in rebuilding their neighborhoods and communal institutions through rehabilitation of housing, obtaining better schools, parks, and swimming areas, a more sensitive handling of urban renewal as well as other community supports, is more likely to have success than simply dismissing white rioters as "a bunch of bigots." Such an approach is likely to develop more acceptable racial adjustments than abstract appeals to brotherhood or "proving" to them how neighborhoods need not decline in value when Negroes move in.

There is still another reason for attempting to deal more effectively with the problems of first, second, and older generation, white nationality groups in our communities. They are far greater in number than most people realize. The 1960 census reports that there were 1.1 million in the Philadelphia metropolitan area as compared to 680,000 non-whites. The figures for Chicago were 2 million to 900,000; Los Angeles, 1.7 million to 590,000; and New York 4.7 million to 1.3 million. Many of these people, of course, have risen economically and moved out of the older sections of our cities. Those who have not made it, however, represent the same social and political dynamite as the forces that make for a Watts or Detroit.

We have seen evidence of this not only in white rioting against Negroes but in the defeat of Proposition 14 and the success of Ronald Reagan in California, the defeat of the civilian police review board in New York City, the attention former governor George C. Wallace has received in many parts of the country and the growth of groups like the John Birch Society. The lack of community analysis and programs dealing with the present social condition of other ethnic groups, Levine points out, has led to a broadening of the kind of sentiment on the part of these groups that starts with an anti-Negro posture but ends with political allegiance to a broader form of organized reaction. The Kensingtons of America are natural targets for ultra-conservative movements.

Civil rights progress and social welfare gains, generally, have resulted during the past three and a half decades from a coalition of working class-ethnic groups with liberals, intellectuals, church groups, and Negroes. The cement that held together these diverse elements was the depression and economic gains scored by the New Deal and its political successors.

The race revolution has shattered this coalition. While it cannot be restored in its old form, there is a need to develop a new political alliance that will include the economically disadvantaged of all races and the forces pressing for inclusion of the Negro into all areas of American life. This will be impossible to bring about, however, until the community becomes more sensitive to the values, attitudes and problems of white urban ethnic America. It is clear that additional energy, thought and money must be found and expended on these passed-over groups, while we step up the war to eliminate the causes of Negro rioting.

Dr. Friedman joined the La Salle staff as a lecturer on Minority Groups last spring. He is also the area chairman of the American Jewish Committee, oldest intergroup relations agency in the U.S. He holds a Ph.D. in political and social history from Georgetown University.

La Salle, Fall, 1967
All that is necessary for the triumph of evil is that good men do nothing.

There exists no better illustration of the wisdom of Edmund Burke's epigram than the present state of U.S. race relations in general and the chaotic condition of the American city, in particular.

The American black man has been the object of white scorn in the South and North alike, but his present condition of poverty and emotional turmoil is perhaps more a result of the indulgence of the large majority of U.S. Caucasians who never hated the black man but—even worse—seldom if ever acknowledged his existence.

Moreover, on the rare occasions when white Americans have noted the Negro's plight, the reaction has more often than not been one of disdain and condescension—an attitude quite well described by Dr. Thomas Coffee's article in this issue.

Colleges and universities, even those in the large urban centers, responded pretty much the same way until the urban malignancy had spread to the edge of the campus. Their sociology departments had told them so.

By the mid-Fifties, the big universities—spurred to action by growing federal funds—launched study upon study of the black man's debilitated condition. Dennis Clark, the distinguished sociologist, followed by urbanologist Daniel Moynihan, warned of ominous consequences if the sickness of the black ghetto was not soon acknowledged.

Then the volcano erupted. Harlem and Philadelphia were its first sparks. barely hinting at future holocausts in Watts, Newark and Detroit. Guerrilla warfare on Main Street, USA! The sociologists had told them so.

Today, the problem of the poor in the festering "inner core" of U.S. cities has become a central concern of nearly every American. Many react in old ways, but they are concerned. The Negro has been noticed, but it may be too late. Ask Rap Brown. Or Stokely Carmichael. Or even George Romney.

It was into this smoldering environment that LaSalle's urban studies and community services center was born earlier this year. It took an optimist to tackle the job.
Fortunately, La Salle—despite its past and present adversities—has more than its share of optimists. Among them were the originators of the idea, Richard T. Geruson, assistant professor of economics, and Dr. Coffee, plus Brother Daniel Bernian, F.S.C., president, who gave the plan his swift approval.

Not the least optimistic was John F. McNelis, assistant professor of industry, who was named executive director of the center this spring.

Actually, the idea was conceived as simply a better way for La Salle to improve its relations with its Logan, Germantown, Olney, and Oak Lane neighbors. But since most of them were, and increasingly still are, recent residents of the black ghetto, the center could hardly be oblivious to racial problems.

Geruson provided the initial framework for the center’s activities when he completed a study of the immediate area surrounding the college under a $1000 grant from the U.S. Department of Health, Education and Welfare (HEW). Largely, the study simply told La Salle what it had suspected all along: its neighborhood is becoming older—both the people and real estate—and its neighbors are now black as well as white.

In the four communities studied, Negro residents increased from five percent in 1950 to nearly forty percent last year. The population has declined since 1950, but increased slightly since its low point in 1960.

Armed with statistics, Geruson, McNelis and Dr. Coffee launched a series of workshops this spring and summer to actually talk with leaders in the various communities, another step toward the center’s announced aim to “aid the community in developing its resources for self-help.”

New workshops, a series on “Family Life,” were planned for this fall, and McNelis sees these programs as even more realistic contributions by the college to its neighbors.

But without doubt the most tangible results achieved by the center during its brief existence stem from its assistance in the educational programs for children at the Stenton Day Care Center.

A dozen La Salle students, together with coeds from Immaculata College, took part in the summer program that was financed under a grant from HEW, in conjunction with the Philadelphia Board of Education.

Again, Dr. Coffee, Geruson and John A. Dall, assistant professor of economics, planned the program that was executed under the direction of McNelis, University of Pennsylvania Law School student Miss Martha Kohler, and three La Salle professors—Dr. Bernhardt G. Blumenthal and Dr. Leo D. Rudnitzsky, both assistant professors of German, and Peter Frank, instructor in English.

Drs. Blumenthal and Rudnitzsky and Mr. Frank conducted the various cultural aspects of the program, which was dubbed ‘Stenton Explorations.” The college students did the tutorial work.

“Our kids went in there with a lot of love and concern,” McNelis recalls, “but they soon learned much thought had to be given to the methods of handling children with special problems.” All of the children are from homes that have been either temporarily or permanently shattered. Some stay only a few hours, others for most of their pre-adult lives.

Much of the Stenton program was formally educational, but often it was a matter of simply stressing the educational aspects of a largely recreational activity—games involving word construction, geography, and the like. Or just parked under a shady tree engaged in some lively storytelling.

Perhaps the most encouraging part of the Stenton program is the fact that it has been renewed under a HEW grant, not only for next summer but for the intervening school year.

“Perhaps our best work has been done with youth leaders,” McNelis adds, “particularly with the gang leaders.” Some 200 adults and north-northwest gang members have attended campus meetings that in some measure contributed to an “armistice” between two gangs arranged this fall.

Another current project under the aegis of the urban center is a job development program, in cooperation with the Germantown Community Council. A LaSalle student, senior William Stevenson, spends half of each day seeking jobs for young people in the area.

“Our central problem,” McNelis states, “is that of communication—communication between leaders of the community and its members. Our main aim is to help build leadership within the community.”

—continued
Characteristic of the frustrations involved was the teen age dance held on the campus this fall to help establish peace between warring gangs. The “peace dance” ended in a near-melée, but the confrontation may have contributed to the later “armistice” between two of the gangs.

There are no easy jobs in urban affairs these days. And only optimists need apply.

New Administrators

Three new development and alumni personnel have joined the La Salle staff this fall, it was announced by John L. Mc Closkey, vice president for public relations and director of development.

The new staff members and their respective titles are: Thomas M. Bruce, associate director of development; David C. Sutton, assistant director of development, and Francis J. Mc Govern, ’66 (see “Class Notes, Class ’66”), new assistant director of alumni.

Bruce, a former board chairman and president of two insurance companies, is a graduate of Temple University and the University of Pennsylvania Law School. He practices law in addition to his achievements in the insurance field. Sutton was previously assistant director of development and director of the annual fund at Drexel Institute. Mc Govern was a management analyst for the government.

Heath to Providence

The Rev. Mark Heath, O.P., director of the College’s graduate religious education program and a leader in inter-faith relations in Philadelphia, left La Salle this fall.

Father Heath is now chairman of the department of religious studies at Providence College. He was succeeded by Brother Edward Davis, F.S.C.

A Dominican Order priest, Father Heath joined the La Salle staff in 1952, when he was appointed college chaplain and associate professor of theology. He was named full professor of theology in 1959 and served as chaplain until 1965, when the graduate program was enlarged and he was named its director.

Since the outset of the Vatican Ecumenical Council, Father Heath has been in the forefront of dialogue between Catholic, Protestant and Jewish clergy and laymen. In addition to bringing Protestant and Jewish lecturers to the campus, Father Heath has arranged many ecumenical programs of inter-faith dialogue—one a series of discussions following closed-circuit telecasts of an international conference of Protestant and Jewish theologians.

A native of Boston, Father Heath is one of only six ordained Catholic priests in the nation to have been graduated from the U.S. Naval Academy. He was ordained after graduating from the academy in 1940.

Brother Davis, a native of Baltimore, is a graduate of Loyola College in Baltimore. He received a master’s degree in theology from La Salle in 1955, studied at the Hebrew Union College in Jerusalem in 1965, and is now a Ph.D. candidate at the Catholic University in Washington. He previously taught theology at La Salle (1955-62), Catholic University (1964-66) and Calvert Hall College in Baltimore (1966-67).

20 Faculty Promotions

Twenty La Salle College faculty members have been promoted in rank, it was announced by Brother Daniel Burke, F.S.C., Ph.D., vice president for academic affairs.

Two new full professors were named, Dr. Max Barth, chairman of the chemistry department, and Brother Raymond Wilson, F.S.C., Ph.D., also of the chemistry department.

Appointed associate professors were: Dr. Arthur L. Hennessy and Dr. Joseph P. O’Grady, both history; Brother Patrick Ellis, F.S.C., Ph.D., and Brother Joseph Paulits, F.S.C., Ph.D., both English; Dr. Mark G. Pfeiffer, psychology; L. Thomas Reifsteck, marketing; Brother Nicholas Sullivan, F.S.C., Ph.D., biology; Brother Mark Guttmann, F.S.C., Ph.D., physics, and Edward J. Domineske, business law.

Named assistant professors were: Dennis M. Cunningham, English; R. Scott
1967-68 Court Slate

TOURNEMENT appearances in Boston’s Garden and the new Madison Square Garden highlight the College’s 25 game 1967-68 basketball schedule, which will carry the Explorers to every section of the country except the Pacific Coast.

Jim Harding makes his coaching debut when La Salle opens the season against Rider in the first of a dozen Palestra appearances, Saturday, Dec. 2. Thirteen road games are slated.

The Explorers will be playing in Boston for the first time since 1950 when they compete in the second annual Garden Invitational, Dec. 20-21, against North Carolina State, Providence and host Boston College.

La Salle then goes to the new Madison Square Garden for the ECAC Holiday Festival, Dec. 26-28-30, against an impressive field consisting of Louisville, St. John’s, Columbia, Syracuse, Penn State, Boston College and West Virginia.

Other road opponents include such powers as Miami (Fla.), Loyola (New Orleans), Western Kentucky, Duquesne, Creighton and Canisius.

New opponents for La Salle (all series resumed) include Rider, Bucknell, West Chester and Morehead (Ky.) State. All except Bucknell will play at the Palestra.

The Explorers will be attempting to bounce back from a disappointing 14-12 record last year. Harding will be making his debut with a nucleus of six lettermen, including three starters—Larry Cannon, Bernie Williams and Stan Wlodarczyk.

La Salle’s 1967-68 schedule:

DECEMBER—2, Rider; 6, at Gettysburg; 8, Albright; 13, at Bucknell; 16, Niagara; 20, at Boston Garden Invitational; 26-28-30, at New York Holiday Festival.

JANUARY—2, at Miami (Fla.); 6, St. Joseph’s; 9, at Loyola (New Orleans); 13, Syracuse; 20, at Western Kentucky; 24, Pennsylvania; 28, at Duquesne; 30, at Creighton.

FEBRUARY—3, West Chester; 7, Lafayette; 10, Temple; 14, American U.; 17, at Canisius; 24, Villanova; 28, Morehead State.

Football Returns

FOOTBALL has returned to La Salle this fall—on a club level—for the first time since the College discontinued the varsity sport after the 1941 season.

Jack Mc Geehan, a senior from St. Mary’s, Pa., the president of the newly-organized campus organization, slated a five game schedule which began with a contest against the St. Francis (N.Y.) College Club at McCarthy Stadium on Oct. 14. Frank Garofolo, a graduate of Drexel Institute and a former grid assistant at Ursinus, is head coach of the Explorers.

La Salle is the first college in the Philadelphia area to start club football. The concept has been quite successful throughout the New York, northern New Jersey and Washington (D.C.) areas.

Mc Geehan and some fellow students have been investigating possibilities for such a club at La Salle for the past two years. The idea was an outgrowth of two highly-successful "touch" football games with St. Joseph’s College (Pa.) in 1964 and 1965.

La Salle sponsored a varsity football team for ten years (1931-41) with an overall record of 51-34-8. Present Athletic Director James J. Henry was head coach of the Explorer eleven its last two years. The sport was discontinued due to World War II and never resumed.

The club football schedule: OCTOBER —14, St. Francis, (N.Y.); 21, Kings (Pa.) College; 29, at Catholic University. NOVEMBER —11, at Jersey City State; 18, Adelphia University (homecoming). All home games at McCarthy Stadium, 2:00 P.M.
AAC National Awards

La Salle Magazine received three awards from the American Alumni Council at the group's annual conference in San Francisco this summer.

The magazine received honorable mention and special recognition awards for its spring edition, which was a special issue on student opinion entitled, "Tell it Like it is." A photograph on page one of the same issue, taken by Walter Holt, was chosen one of the "20 best photographs of 1967."

It is the sixth time that the publication has been honored by the AAC in the past two years.

History Exhibit

La Salle is displaying a special U.S. historical collection prepared by the Educational Foundation of the Automatic Retailers of America.

The series of six exhibits continues throughout the year. Admission is free and open to the public.

The exhibits consist of original letters and documents of historical significance with pertinent photographs, prints and memorabilia associated with events in U.S. history.

Future exhibit dates will be: "The Presidents" (Oct 28-Nov. 3); "American Statesmen and Politicians" (Nov. 6-17); "American Military Leaders" (Dec. 4-15), and "Signers of the U.S. Constitution" (Jan. 8-19).

La Salle is the only Greater Philadelphia location for the exhibits, which the ARA describes as "an opportunity to see history first-hand—they add reality to a textbook knowledge of American history."

105th Academic Year

La Salle welcomed a record total of day and evening students when the college opened its 105th academic year this fall. A combined total of nearly 6,600 day and evening students were anticipated for 1967-68.

The day college expected some 800 freshmen, raising overall day enrollment to nearly 3,200—a slight increase over last year.

Much of the increased enrollment was expected by the evening division, which opened its 21st academic year. Some 3,400 students, among them about 700 freshmen, were anticipated. Among the new evening students were some 250 young women, according to Brother Emery Mollenhauer, F.S.C., Ph.D., evening college dean. The evening division admitted its first coeds last February.

Among new courses will be three independent study courses: "Music 490," which includes Friday afternoon concerts of the Philadelphia Orchestra with pre- and post-concert lectures by William Smith, associate conductor; "Law in Literature," with distinguished lawyers and judges as guest lecturers, and "Theological Problems," conducted by a visiting professor from Princeton University.

"The Development of Jewish Religious Thought," a course sponsored by the Jewish Chataqua Society at La Salle for the first time last year, is offered. Rabbi Bernard Frank, of Congregation Beth Or in Mt. Airy, again teaches the course.

Other new courses will include Earth Space Science; Astrophysics; Introduction to Latin America; Psychology of Learning Theory; Introduction to Counseling Theory; History of the Russian Language; Russian Literature of the 19th Century; Soviet Russian Literature, and Introduction to Russian Drama.

New evening division courses include: Abnormal Psychology; Geopolitics; Philosophy of Science; Digital Circuits; Criminology; History of Greece and Rome; Law of Personal Associations; Restoration and 18th Century Literature; Investment Principles; Interdepartmental Readings; Fundamentals of Chemistry; General Educational Methods; Methodology of History, and Law of Personal Property.

MOVING?

If your mailing address will change in the next 2-3 months, or if this issue is addressed to your son and he no longer maintains his permanent address at your home, please help us keep our mailing addresses up-to-date by:

1. PRINT your full name, class year and new address on the opposite form. and

2. Attach the label from the back cover of this issue and mail to the Alumni Office, La Salle College, Philadelphia, Pa. 19141.
CLASS NOTES

1967 Annual Homecoming

L'A Salle's third annual Homecoming Weekend will be held later than usual this year, Nov. 17 through 19, and will include for the first time the highly successful student Tap-Off Rally and a club football game.

The new plans were announced by Alumni President, Daniel H. Kane, '49, who appointed James J. Kenyon, '63, general weekend chairman; Raymond P. Loftus, '65, stag reunion chairman, and J. Russell Cullen, '60, dinner-dance chairman.

L'A Salle's new basketball coach, Jim Harding, will be the featured speaker at the Stag Reunion, Friday night, Nov. 17, in the College Union. Other features of the stag, all included in the $3.00 admission charge, will be music of a local string band, the Monte Carlo casino in the Club Room, sports films, door prizes and the usual beer and pretzels.

L'A Salle's club football team will meet Adelphi University in McCarthy Stadium, Saturday, Nov. 18, at 2 P.M.

Ticket sales will be limited for the popular Homecoming Dinner-Dance, Saturday night. Early reservations are encouraged ($11 per couple). The cash bar will open for cocktails at 7, dinner will be served in the ballroom at 8 and music for dancing will be provided until 1 A.M.

The Rev. Mark Heath, O.P., who had been at L'A Salle for 14 years before being assigned chairman of the theology department at Providence College, will be an honored guest at the dinner.

The Tap-Off Rally, sponsored by the school's Sigma Phi Lambda (spirit) fraternity, will feature a parade from Broad and Stanton to McCarthy Stadium starting at 1 P.M., a rally in the stadium featuring guest speakers and player introductions, and a brief look at the Explorer varsity and freshman quintets in the Wister Hall Gym. The 1967-68 Basketball Queen will be crowned at a student dance on Sunday evening.

La Salle, Fall, 1967

appointed medical officer of Camden County, N. J., prisons. JOSEPH W. MATTHEWS received his M.B.A. degree from Drexel Institute of Technology. ROBERT SCHAEFER, public relations director for the Presbyterian University of Pennsylvania Hospital, has been elected president of the Delaware Valley Hospital Public Relations Association for 1967-68. HARRY J. WHITE, Ph.D., has been appointed to the position of coordinator of Ph.D. recruiting in the professional employment department of Rohm and Haas Company. Birth: to Earle J. Wood and wife, Patricia, their second child, Marta Marie.

'39
CORNELIUS F. SULLIVAN is president of the Philadelphia Federation of Teachers. He succeeded John A. Ryan, '51, who held the post for two years.

'43
VINCENT T. BULLY JR., D.D.S., was named president-elect of the Philadelphia County Dental Society. He will serve as president for the fiscal year 68-69.

'48
THOMAS B. HARPER, III, Esq., has been elected president of the Philadelphia Serra Club and vice president of the Philopatrian Literary Institute. Leo C. Ingleby was promoted to assistant regional commissioner for administration in the five-state Mid Atlantic Region of the Internal Revenue Service. PATRICK J. MARTIN received his master of education degree in educational administration from Temple University. PAUL W. McILVAINE, M.D., was elected president of the medical staff of Lower Bucks County Hospital for a two-year term. THERON VALEVE has been named to the faculty of St. John's Day School in Woodstown.

'49
THOMAS W. FAIRBROTHER participated in a National Defense Education Act Institute held this past summer in Arcachon, France. J. ROBERT HUCK received his M.B.A. from Lehigh University in June.

'50
DENNIS J. PICARD has been named Multifunction Array Radar program manager and department manager at Raytheon Company's Wayland, Massachusetts Laboratories. EUGENE D. REGAN has been appointed director of administration and finance at the Elko Division of the General Chemical Corp.

'51
JOHN N. FAZETTA, superintendent of Oakcrest High School, received his doctor of education degree from Temple University in June. JAMES W. FINEGAN has been elected a senior vice president of Gray & Rogers, Inc., and a member of the agency's executive committee. EDWARD McCREADY, a Hollywood films and TV actor, will be seen this fall in two major new TV offerings. CBS-TV's "Cimarron Strip" and ABC-TV's "Hondo."

'54
Major WILLIAM BURNS recently returned from Vietnam and has been assigned to the Woodrow Wilson School, Princeton University, to work on his M.A. degree in political science. PHILIP A. DORFNER, M.D., has been

'55
WILLIAM F. BOYLE was successful in winning one of five places on the Democratic
ticket for the office of councilman-at-large in Philadelphia in the spring primary election out of a field of 33 contenders. JAMES P. PARKS, JR., has been named editor of the Delmarva Dialog, diocesan newspaper of Wilmington, Del. He had been an assistant city editor of the Wilmington Journal and previously a member of the Wall Street Journal's editorial staff.

PETER P. ADAMONIS received his master of education degree in guidance and accounting from Shippensburg College in August. EDMOND A. BATEMAN received a master of education degree from Temple University. JOHN P. DEVINE received his M.B.A. from Drexel Institute of Technology. GEORGE T. DUKES, the former director of the South Philadelphia Fellowship Commission office has been employed as full-time director of the North Hills Community Center. EDWARD B. HOFFMAN received his M.B.A. from Temple in June. BERNARD J. McELVENNY received his Masters of Education degree from Temple. Marriage: ROBERT W. FISHER to Catherine Elizabeth Carroll.

JOHN E. BENGOUGH has been promoted to district sales manager for the Cleveland, Columbus (Ohio) and Pittsburgh (Pa.) markets of the Pennsylvania Dutch Egg Noodle Co. FRANK GALLAGHER has been elected president of the First Penco Association, the employees' organization of The First Pennsylvania Banking and Trust Co. Lt. JOHN R. GALLOWAY recently returned from active duty at the Naval Air Station in the Philippines. JAMES F. SMITH is manager of accounting services for the Weyerhaeuser Company Paperboard and Packaging Group in Chicago. JOHN A. SMITH received his doctor of education degree from Temple University in the field of counseling and guidance.

PETER FLEDECK former chairman of the history department at La Salle College High School and instructor at Chestnut Hill College has joined the staff of R. J. Carroll Associates. JOSEPH M. GINDHART, Esq. has become associated with the law firm of KRUSEN, EVANS and BYRNE. JOSEPH R. HARRIS has been named special assistant to the deputy administrator for community relations of the New York City human resources administration. GARY J. HOLMES received his master of education degree from Temple University in the field of educational psychology. JAMES F. HOWARD, who had been acting superintendent at the Kentucky State Reformatory at La Grange, Ky., received a permanent assignment to that post. DONALD A. MARRANDINO has been listed in the 1967 volume of Outstanding

Cornelius F. (Frank) Sullivan, '39 was greeted by Vice President Humphrey at recent meeting in Washington of Federation of Teachers, of which he is national vice president.
Young Men in America. Edward J. McDevitt is now associated with the stock exchange firm of Goodbody & Co. Edward J. Morris has been appointed a city solicitor for Philadelphia. Births: to Peter Feledick and wife, Winfred, a daughter, Raissa Veronica.

59
John A. Coppola, group leader in endocrine research at Lederle Laboratories, lectured recently in England at a meeting of the Society for Study of Fertility, held at the University of Exeter. John M. Cunningham has been appointed assistant manager of the Ardmore, Pa., office of Woodcock, Meyer, Fricke & French, Inc. Brother Anthony Greway, F.S.C., has been appointed principal of Pittsburgh Central Catholic High School. Joseph P. Mallee received an M.B.A. degree from Drexel Institute of Technology. John P. McLaughlin has been appointed special assistant to Carl L. Marburger, new Commissioner of State Education for New Jersey. He had been a political reporter for the Trenton Times. Thomas J. Rodgers received a master of business administration degree from Drexel Institute of Technology. He was the first to complete a degree program under First Pennsylvania Bank's education tuition allowance.

60
Robert B. Adair received a master of arts degree from Niagara University. Louis Ciarverelli received an M.B.A. in industrial management from Temple University. Donald E. D'Orazio has been named to the Rosemont College psychology department. Joseph J. Francis, Norristown district manager of the Pennsylvania Manufacturers' Assn. Insurance Co., has been named by the Montgomery County Commissioners to the county safety council. Rev. Joseph A. Jacovino has been named Neuman Chaplain to Rutgers College of South Jersey. John H. Mulholland received a master of science degree in Library Science from Drexel Institute of Technology. Joseph D. Romagnoli has been advanced to "A" Engineer by the RCA systems engineering, evaluation and research (SEER) activity at Moorestown, N.J. Joseph R. Walton was promoted to treasurer at the Abraham Lincoln Federal Savings and Loan Association. Marriage: J. Leonard Sikorski to Pamela Marie Gilman.

61
Capt. Vincent P. Anderson received the Bronze Star Medal for meritorious service in the Judge Advocate General's Corps in Vietnam. Anthony J. Evangelisto received a master of education degree from Temple University. Theodore W. Grabowski has accepted a teaching position at Holy Ghost Prep in Cornwells Heights, Pa. Hilmar P. Hagen was recently graduated with an M.B.A. from Seton Hall University and was promoted to coordinator of industrial relations at the Clifford Glass plant of American Can Co. Joseph L. Hepp has been promoted to financial director for St. Peters College, Jersey City. John E. Katz received an M.B.A. from Drexel Institute. Thomas F. Lynch is executive director of the Mercer County Community Action Council. John MacLaughlin is an administrative assistant at the First National Bank of Miami, Fla. James T. McLaughlin and Dominic A. Pileggi received M.B.A. degrees from Drexel. Marriage: Thomas A. Duffy to Eileen Mary Schmid.

62
Francis J. DiCurcio has been named placement director of Computer Educational Institute, Philadelphia. Eugene M. Lepine, M.D., completed his internship at Geisinger Medical Center, Danville, Pa., and will continue there as a resident in Internal Medicine. At the completion of his internship, he was the recipient of the Montour County Medical Association's essay award. Joseph Lyons has been named director of sales in Philadelphia for Reading Laboratory, the nation's oldest speed-reading course. He recently received his M.A. in English from Temple University. Lawrence J. Maher is technical representative for the Kimble Products Division in the New York City area. Jerome Singer completed the orientation course for officers of the U.S. Air Force Medical Service at Sheppard AFB, Tex.

63
Herbert E. Cohen received his M.D. degree from Hahnemann Medical College and is interning at Albert Einstein Medical Center. Patrick Cronin is director of training in Philadelphia for Reading Laboratory, Inc., a firm he joined last year. Jeffrey J. Dansker received his M.D. degree from Hahnemann Medical College and will intern at Germantown Hospital, Philadelphia. George D. DiPalto received his master of education degree in educational administra-
Joseph G. Caffey has entered U.S. Air Force pilot training at Webb AFB, Tex. Vincent P. Cooney has been promoted to wholesale creditor at the Philadelphia Accounting and Computer Center at Mobil Oil Co. Francis X. Denbar is a senior development chemist in the chemicals product development department at Atlas Chemical Industries, Inc. He received his M.S. in polymer chemistry from Michigan Technological University, Houghton. Thomas J. Gaul received the Army Parachute Badge upon completion of the Infantry School's three-week airborne course at Ft. Benning, Ga. Bernard G. Giessner received a master of science degree in chemistry from the University of Delaware. Edward D. Gudera received an M.A. in English from Temple University. Charles F. Harvey received a master of education degree from Temple. Daniel E. Herden received an M.A. in sociology from Temple. Paul M. Kilbride received his master of education degree from Temple. James J. Kirschke was promoted to the rank of Captain by the U.S. Marine Corps. Walter M. Matthews received his master of education degree from Temple. Mario V. Mele received an M.A. in physics from Temple. Dennis Metrick received an M.A. in philosophy from Pennsylvania State University. First Lt. Albert Ruppert is an aircraft maintenance officer at Udorn Royal Thai AFB, Thailand. Marriage: Vincent P. Pancari to Celia Marie Falciani.

First Lt. Albert C. Banfie has been graduated from the Mather AFB, Calif., training course for U.S. Air Force electronic warfare officers. Leo V. Bellwe received his master of science degree in mathematics from the Case Institute of Technology. Raymond C. Carden received an M.B.A. degree and Robert J. Carton an M.S. degree in environmental science from Drexel Institute. Attilio E. De Filippis received his M.A. in French from Temple University and has accepted a teaching position at the U.S. Coast Guard Academy, New London, Conn. Nicholas J. Del Sordo has joined the controllers' department of Atlas Chemical Industries, Inc., as an accountant. John P. and Martin J. Dooley received masters degrees in library science from McGill University. John Lapien has been appointed assistant district sales manager for the Camden, N.J., office of the Gmphenol Sales Corp. George Laut has joined the Spring House research laboratories of the Rohm & Haas Co. Carl P. McCarty received an M.A. in mathematics from Temple. Hugh J. O'Neill has been promoted to methods analyst in the systems and methods department of the Travelers Insurance Companies, Hartford, Conn. William J. Reee has been named administrative assistant to the township manager of West Goshen, Chester County, Pa. Joseph N. Zaluski joined the Liberty Mutual Insurance Companies and has been assigned to the companies' Baltimore office. Ronald J. Zeller received the degree "jurist doctor" from Ohio State University. "Marriage: John O. Gardner to Frances Ann Rooney; Lewis C. Dwyer to Frances Edwina Schumen; Thomas Cardodo to Alice Notaris.

David C. Costigan has been assigned by the Air Force to Dover AFB, Del., for training and duty as an administrative specialist. James T. Dunphy was commissioned an Army second lieutenant on completion of the Ordnance Officer Candidate School at Aberdeen Proving Ground. John J. English was promoted to Army specialist four in Germany. Richard A. Ford was commissioned an Army second lieutenant after graduating from the Infantry Officer Candidate School. "Marriage: John J. Keane and Frank P. LeDonne were commissioned Army second lieutenants at Ft. Lee, Va. Joseph J. Lubonski has been selected for technical training at Sheppard AFB, Tex. Carl Marinelli is assistant personnel director of Creative Playthings, Inc. of Princeton, N.J. Francis J. McGovern has been named the assistant director of alumni for the College. He had served the U.S. Defense Department as a management analyst. John Rutkowski is associated with Bache and Co., Inc. as a registered representative in their Scranton, Pa., office. Thomas S. Sousa was commissioned an Army second lieutenant on completion of the Quartermaster Officer Candidate School at Ft. Lee, Va.

Thomas Lynch, '62, (left) and John J. Kelly, '39, (right) greet District Attorney Arlen Specter who spoke at recent Downtown Luncheon Club meeting.
Walt Brough / man from Mannix

Hollywood is happy time, Fantasyland, USA. Except for the hundreds of actors, writers and other movie types who make their living (sometime) in the erstwhile Movie Capital of the World. Ask Walter Brough, '49, who overnight did not achieve international acclaim as a script writer for movies and television. It took all of 15 years. Since heeding the advice of Horace Greely just after receiving his La Salle degree, Brough held about every kind of job in and around Hollywood to make a living while pursuing a writing career. Today, he is a member of the Screen and Television Writers Guilds, has written scripts for many of the most successful TV shows over the past few years, and was executive producer of Vincent Edwards productions for 1965-66. Among his more prominent credits are scripts for "The Fugitive," "Dr. Kildare," "Branded," and "Slattery's People." His more current entries are to be seen on "Mannix," the new CBS-TV private eye series each Saturday. His initial "Mannix" effort will probably be aired this December. Brough's first TV scripts (on "Kildare") appeared during 1958-59, the year he received an M.A. in theatre from the University of Southern California. He is a dedicated bachelor and promoter of California, and eventually hopes to establish his own theatre in the Los Angeles area.
A La Salle grad in the Chester area tells a story. It's not such a funny story. Not that it's sad, either. It seems the local residents tremble at the sight of a journalist type who writes a daily newspaper column. The paper is the Delaware County Times. The journalist is Bernard McCormick, '58. He is also prominent and widely acclaimed as the founder of Knicker-Soccer Day on the La Salle campus. But that's not the story (although it could be). Imagine the fear and disconcertion of the good people of Chester (those who know Bernie McCormick, at least) when they know they may be the subject for his column the very next day. They could turn-up in a story about bounties on rat tails, or about poverty, or slums, or anything like that. Bernie digs slums and poverty, which is not unusual for affluent young writers. So when we learned Bernie had recently grown a beard, we knew he was the man to write the cover story for this issue, especially since he also writes for Philadelphia Magazine, which is another fearless magazine with many brave young writers, not the least among them Associate Editor McCormick. Imagine how disconcerting Bernie can be in the pages of such a fearless magazine. Nearly everyone reads such a disconcerting magazine. In fact, nearly everyone who is anyone has been disconcerted by the magazine. Even Mayor Tate. That's why we asked Bernie to write our cover story, which we hope you find disconcerting.
Urban Studies: For Optimists Only