



THE JUSTICE



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Last Words...

A University is never a static, finite entity capable of being analyzed and appraised in a permanent sense. Yet, Universities with a past acquire certain permanent features giving them a basic character which molds the attitudes of those who pass through their hallowed halls. One is confronted with certain conventions, certain *faits accomplis*; these may be accepted or rejected but they cannot be ignored. When the class of 1956 came to Brandeis, everything was in flux. As we leave, having witnessed, perhaps, more tangible changes than any class before us, we cannot be certain that our image of Brandeis is related to what is and what will be. But for us, it is none the less real for that.

This image may not be the same for all of us; there has been a diversity of experience and attitude. But one is tempted to generalize, perhaps too hopefully, that it is not likely that we will

easily forget the place, the time and the things we have learned. We have been very fortunate. We were forced to formulate our own attitudes, find our own definitions, test our ideas of what we thought good and right against those of others. We have acquired a very rare commodity in this age: Convictions. These may be convictions about communal life, about human values and personal identity and identification with groups, or very private convictions about private matters. But what matters is that we will take these convictions with us. It will not be easy to hold on to them, but it is essential that we do. For we will be confronted with a world in flux, essentially rudderless, and greatly in need of men and women with a sense of permanence within change. Less abstractly, people who will not find peace in conformity and adjustment, who will not worship idols. Some of us may not even be consciously aware of this heritage of our four years. It will become conscious in conflict. And in conflict, choices will have to be made. The nature of these choices will be proof of the real strength of our education. And that education has just begun. It is imperative that it continues. The special character of our Brandeis is perhaps precisely this, that in an age of shaky foundations it has given us a foundation on which to build and by which to measure. The terms in which our successors will acquire this foundation will not be identical with ours. They will possibly be more difficult. But they still exist. We can wish for nothing greater than that they will continue to exist, and for nothing worse than that they should vanish. We will always remain indebted to those who made our years have a continuum of search and discovery.

— Dan Morgenstern

The New Dignity

We haven't heard much recently about the Montgomery Bus Boycott. The newspapers and radios, even in the "liberal" North, have had little to say about the dramatic strike of the Alabama Negro community. Perhaps it is too embarrassing

to hear that people have to struggle in order to gain equal rights in our take-it-for-granted democracy.

Unfortunately we tend to forget the 'crucial importance of this action founded on the principle of passive resistance. Without riots or violence the Negroes of Montgomery, Alabama have refused to ride the buses of their city until they are granted the same seating rights as white passengers. The boycott has had a devastating effect on the financial condition of the bus company. The Negroes, through intelligent, well-organized action, have demonstrated to the segregationists that the economy of Montgomery cannot be maintained without their patronage.

It has not been easy to sustain the boycott. The white supremists have tried every known trick in an effort to defeat it. The home of Rev. Martin Luther King, the leader of the Boycott, has been bombed (fortunately the attempt harmed no one); local policemen have arrested, on imaginary traffic infractions, Negro drivers participating in the motor pool; and Rev. King has been arrested and convicted.

But the boycott is being maintained. Increasingly aware of their political and economic power, the Montgomery Negroes are asserting their claim to rights long since guaranteed them by the supreme law of the United States. They have effectively demonstrated the meaninglessness of the peculiar kind of moderation for which many "liberals" have been arguing.

We must support the struggle of the Montgomery Negroes. To fail to respond to their claim is to negate the meaning of our lives as moral beings. It is to fail to share in the new dignity which their resistance has won.

Contributions to assist in the struggle of the Montgomery Boycotters are being received at:
The Montgomery Improvement Association
c/o Rev. Martin Luther King
725 Dorsey Street
Montgomery, Alabama

—Robert Rothstein

The Justice herewith presents the essays of four graduating Seniors: a politician, a historian, a musician and a scientist. The essays consist of their thoughts at a particular moment — the moment of birth from the cloister in which they have spent four crucial years, into the world of "making-a-living." They write with hindsight of the structure from which they emerge, and with foresight on the one they are about to enter. They criticize an existence which they know well, perhaps too well, sometimes lovingly, sometimes bitterly. They speak of an existence they are yet to know with insight and naivete. Their words may not be prophetic, but always informative and, we hope instructive. We thank Miss Isler and Messers. Goodman, Shore, and Walzer for their interest, effort, and honesty.

Isler:

The Hallowed Halls To The Great World

This is the time of year when a more or less nostalgic looking-backwards possesses most college seniors. At this university, this class, standing as it does between Brandeis's last and dubious looking future, finds itself engaged in this same, somewhat morbid pastime.

This is also the time of looking to the future. We are being shoved out of the hallowed halls, into what is (invariably) described as the "Great Wide World" in which we must spend the rest of our lives.

As we receive the sacred sheet of parchment, shake the hands which have dispensed the truth, innermost parts and all, and receive the congratulations of our adoring relatives, many of us will have a feeling which can only be described as strangeness. Strangeness in that it consists of frustration, disillusionment, hope and hopelessness all at the same time.

For we are going into a world which we had no part in making, the condition of which appals us, and yet which we must inherit. Two thirds of this world is still ill fed, ill housed, ill clothed, illiterate, leading day-to-day existences which defy our well-fed imaginations. Two enormous "isms," both nearly defunct in spirit, are waging a battle encompassing all of the world — in which battle some of us will doubtlessly lose our lives. We live in a society where it has been discovered that physical reforms do nothing for mental comfort; where the effects of living in that society can be reformed, but where causes seem to be beyond the reach of individuals to alter, or even understand. It is a society and a world in which the

machine, and the desire for its products has gotten out of hand. Small wonder, then, that we stand here slightly queasy and pale-faced.

We came to Brandeis, I think,



Naomi Isler

from New-Deal-immersed backgrounds: a non-ideological current of pragmatic reformism (though four years ago many of us could not have defined pragmatic). We
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Walzer: From Deep Conflict To Meaningless Cooperation

There are many things in four years. But there is one in particular which I would like to talk about in the *Justice*. It is the fact that there has existed at Brandeis, at least until this year, a heightened form of political activity and interest. Politics has involved the greater number of students, and absorbed a considerable minority. This in itself is perhaps not very significant. A seemingly more exciting political life exists on many college campuses, complete with parades, rallies, and mock conventions.

But the last adjective reveals the character of all those. They are games. They involve no issues of real importance. They are the substitute activities which characterize an age of conformity and conservatism.

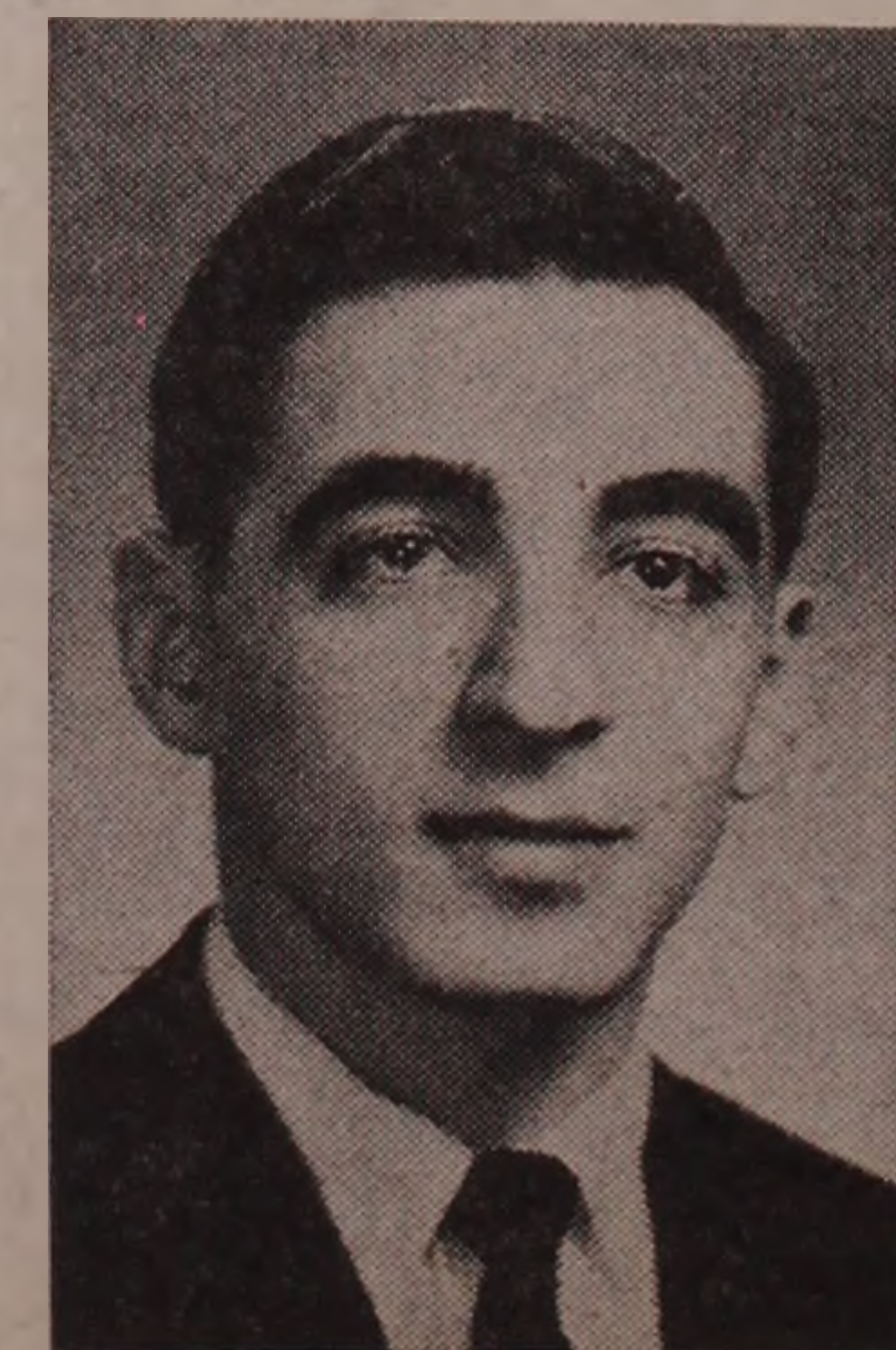
Here it has been different. At any rate, a large number of us have thought so. We have not believed that we were merely playing games, being childishly rambunctious. Our political activity has developed as we came to know an ideal. We have found ourselves opposing certain policies and attitudes of University officials only because they did harm to our vision of what Brandeis should be like.

Meaningful political conflict has been a good thing both for the University and for those who engaged in it. Insofar as there is any reality in the "Golden Age" myth at all, it describes the time when that conflict was felt to be significant, when there was a real consciousness of alternatives and choices for Brandeis. Always it is the nature of a moral vision that its morality be achieved in the very struggle to attain it. That Brandeis which we wanted is indicated (because it was known) in the way we lived.

For us Brandeis University is not an abstraction; it has been an immediate and exciting reality. It can

be the same for any who wish to make it so.

I wanted to say this before the time of "co-operation" or of disillusionment sets in. Our disagreement has been good, only because it was



Michael Walzer

meaningful, because it went deep. Far better was it for Brandeis when the activities program was revised—basically changed in tone and meaning—by a determined political fac-

tion than when a new constitution with a slipshod tone and a compromised meaning was adopted by sheer default.

Obviously our image was a political one. We did not seek only a community where disagreement was free, for it is always free if it is private. Rather we sought a community where disagreement was public; where its subjects were, in fact, the public concern; where, most briefly, disagreement had not only freedom but opportunity.

What has happened at Brandeis, then, has been the closing down of public opportunity, of alternative and choice. Perhaps that was inevitable with the growth to maturity of the university, with the growth, presumably, into form. But in times when public opportunities close, the most important thing is not to become involved in the routinized substitutes for meaningful activity. And so it is not the essential task of student government to represent the interests of the students. Rather it is ideals, when they exist, which require representation.

A good friend of mine once told me that only the students were irresponsible enough to remain dedicated idealists. Let us by all means, then, continue to be irresponsible.

—Michael Walzer