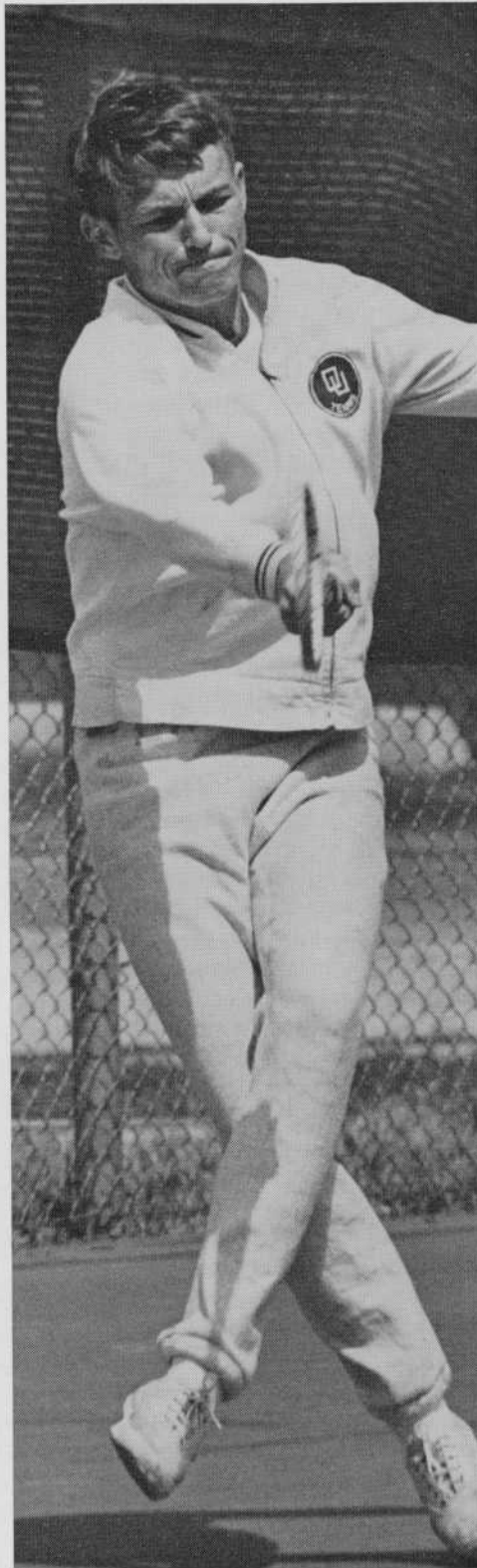


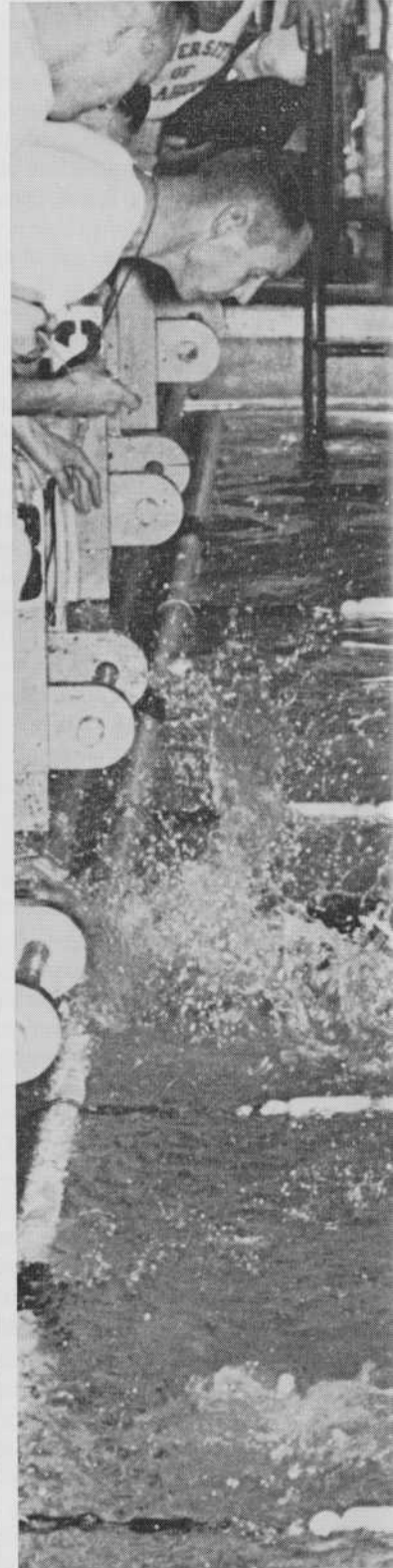
Speaking of invisibility, here are



Baseball attracts 250-350 townies, gowies, and sun-soaking students for the Friday and Saturday games during April and May at ample Haskell Field.



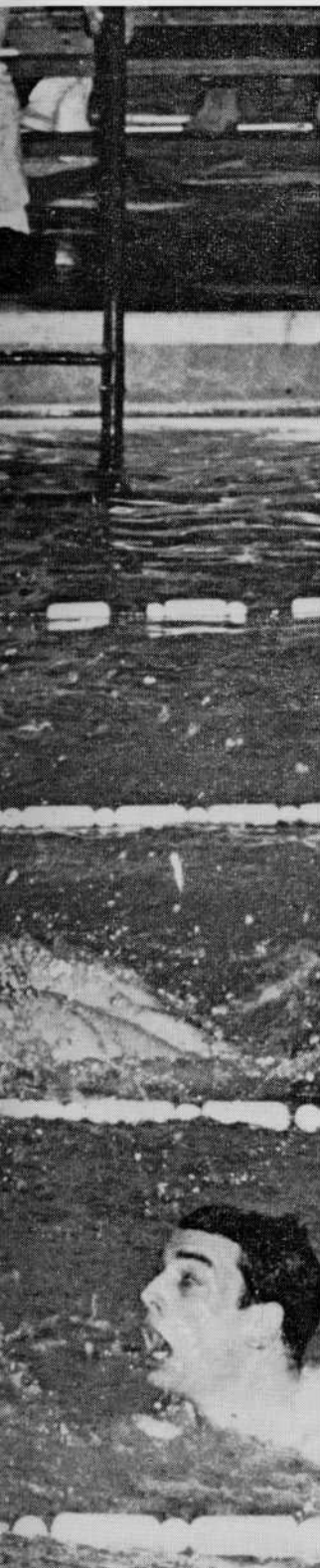
Tennis courts are east of commissary, south of track off Lindsey. Portable bleachers accommodate average dual crowd of 20-25 passing students, girl friends, and moms.



At Olympic-sized South Base pool swimmers perform before 75-150, just about capacity. Despite 13-year success, the sport has a poor following, mostly relatives, friends.

some OU sports which few people see

For more about the lesser known, turn the page.



There may very well be some students who don't know OU has a golf team, much less where it plays, which is on fine South Base course before microgalleries.

Outdoor track draws better, 350-450 at Jacobs Field, than its brother sports, cross country and indoor track, which average 40 and 200, respectively.

*unceasingly unsung,
widely unseen*

Far from the Madding Crowd

By Glen Stone and Paul Galloway

*All that's minor about the University's
so-called "minor" sports is their following*

The youthful autograph seekers who cluster like piranha fish about some college sports stars seldom give Bill Blewett a nibble. Gerry Perry has never appeared, all slicked up and nervously polite, on The Chuck Fairbanks Show to visit with Howard Neumann about lateral passes or scramble blocking. Sports-writers don't make life miserable for Jerry LaPalme—hounding him constantly for interviews; the only time he sees someone from a newspaper is when his delivery boy drops by to collect. Doug Hellerson hasn't lost any sleep worrying about whether he can make it in professional swimming. And Ronnie Rowell isn't requesting an unlisted telephone number to protect himself from coed sports fans.

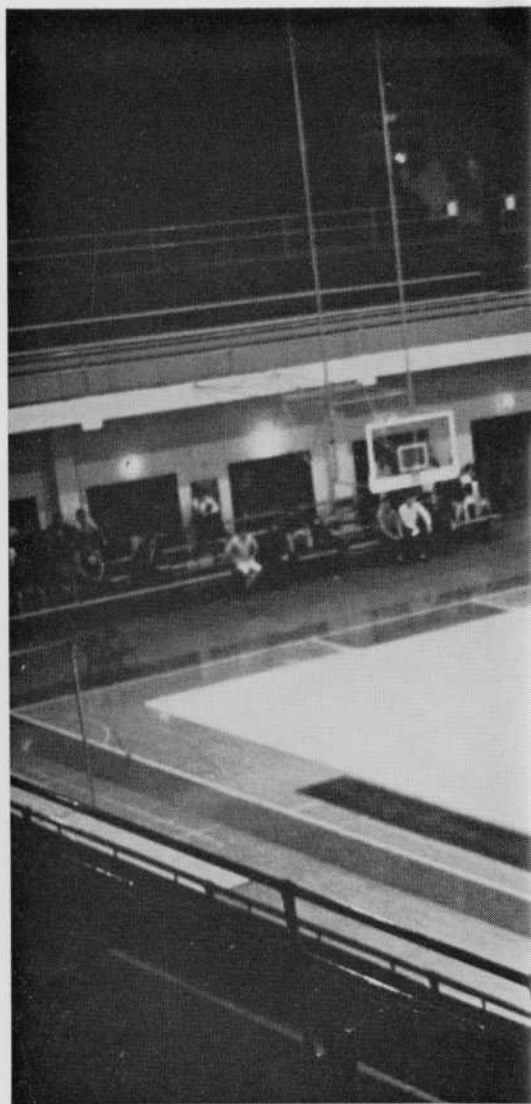
Glen Stone is chief assistant in the sports publicity office. Galloway is editor of Sooner Magazine.

Autographs, television and newspaper interviews, pro drafts, and dressing-room-door dollies are enviable distractions which usually happen to jocks of a different stripe. Rarely if ever do such pleasant nuisances impede these young men, and it's not because they aren't athletes. They are, and each is a standout in his particular endeavor. Blewett is the school's best distance runner. He was beaten only once in cross country dual competition this season, which saw OU improve its 1966 seventh-place finish to fourth; he is also a miler and the leading two-miler on the track teams. Perry is OU's number-one tennis player on its Big Eight championship team and holds conference titles in singles and doubles. LaPalme led the golfers through a successful dual and tournament season in 1967; his fifth-place individual

finish helped the Sooners place second in the league tournament. Hellerson is the best freestyle swimmer in the Big Eight; co-captain of this year's team, he holds three individual team records in the 200-, 500-, and 1,650-yard freestyle events and is a conference champion in the latter. Rowell was the leading hitter as a sophomore on the Sooners' third-place baseball team and an effective hawk in the outfield.

Notwithstanding their individual abilities and their teams' successes, those who compete in cross country, indoor and outdoor track, tennis, golf, swimming, and baseball unleash their talents in relative obscurity. They come closer to being ignored than adored by the public. The lion's share of attention is directed toward the athletic lions—the major sports.

And what are "major sports" and why are they so classified? At OU





Before 300 people and 4,200 empty spaces in the Field House, the gymnastics team competes.

there are three. Football obviously is one, and basketball and wrestling are the others, though Coach John MacLeod of the former surely wishes his following were more major than it is. The designation is made strictly in relation to audience appeal—box office, to borrow an ecclesiastical term. It has nothing to do with the degree of ability required. The attendance at one home football game, for example, is greater than the total of all those who will witness all the non-major contests. Basketball and wrestling crowds average in four figures. None of the others make it over three.

Another measure is to check newspaper column inches and page position given to each sport. See how radio and television coverage is divided. Again football, basketball, and wrestling outdistance the rest. And football is really in a class by itself.

(This is certainly gospel, financially speaking. It's the only one of eleven intercollegiate sports at the University which makes a profit. In fact, it helps to pay for all the others.) An Eastern Star paper drive will often capture more ink or TV time than a tennis match or a swimming meet.

A final test is the name recognition quiz. Can you associate the following names with their sports: Steve Owens, David McGuire, Dick Gilkey, Cline Johnson, Charles Schober, George Rives, Don Sidle, Bob Warrmack, and Rusty Disbro? Probably you identified the major ones in a breeze, although all are outstanding. In order, the list reads football, wrestling, tennis, track, swimming, golf, basketball, football, and baseball.

What makes one sport more popular than another? What places one in a major category, another in the min-

or bracket? Tradition, for one thing. Media attention, for another, which starts a cycle of sorts. The one most apparent element shared by the Big Three and peculiar to them, except baseball to a degree, is violence. There is body contact in the biggies that is not found in the minis.

There are factors which limit the attraction of some sports. Cross country, meandering for three miles over the old golf course is not easily followed. One practically has to run alongside the contestants to have a view of the entire race, and if one is going to do this, one might just as well try out for the team oneself. As a result, cross country is right up there with the English J exam as a crowd pleaser. Swimming is handicapped by an inconvenient location—in the southern part of the South Campus—and cramped seating. Indoor track is run at aptly named Pneumonia Downs, a distinctive layout under the east side of the stadium. It has no seating facilities; onlookers must hang over ramp railings or lurk in crannies. Golf gallerying isn't so glamorous when you know that Chris Schenkel won't be whispering to Byron Nelson at the seventeenth green.

King of the minors at OU, however, the one with the biggest spectator gap is gymnastics, though it's one of the school's oldest athletic offerings. The only thing is that it was dropped in 1917 to allow the participants to fight the Hun, and it wasn't started again for 48 years.

In 1965 Russell Porterfield, a man who will accept a challenge, accepted a big one when he agreed to come to OU and coach gymnastics. At the time OU had no gymnasts, no equipment, no uniforms, no fans, and only the foggiest of traditions. Porterfield, however, was no stranger to a hopeless situation. He had successfully introduced gymnastics programs to high schools in Illinois and Arizona, and knew what he was up against.

No built-in knowledge of the sport existed. Sports followers in Oklahoma knew as much about curling as they did gymnastics. No state high school competed in the sport. Five Big Eight schools had begun only a year earlier, but that extra twelve months was important.

The stocky young coach, who achieved national ranking in gymnastics at State University of Iowa, slowly built his team, whose most conspicuous characteristic that first year was inexperience. OU lost every dual, but beat out Kansas State in the conference tournament for fifth place. (Oklahoma State and Missouri do not compete.) The Sooners did the same thing last season, though they won

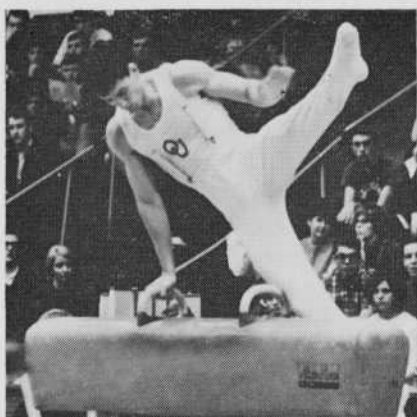
some duals, averaging about 140 points a contest. This year the team has looked good, averaging 170 a meet and finishing right around the .500 mark in duals. It is rated as one of three favorites, with Iowa State and Colorado, for the league championship, held in Norman March 22-23.

Porterfield, enthusiastic and determined, has had to go outside the state

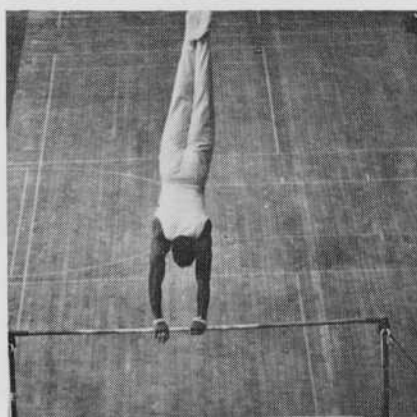
to find gymnasts because of the lack of a high-school program in Oklahoma. His varsity roster has only one Oklahoman. Illinois seems to be to gymnastics what this state is to wrestling. Five of the ten upperclassmen and six of ten freshmen hail from there.

There are seven events at a gymnastics meet (see below). Four men

Continued on page 27



SIDEHORSE: Performer must work all three areas—right, left, and between handles—and prevent body from touching horse. Tom Sexton (above), the team star, is strong performer in this event, which necessitates great body balance; exercises are predominantly leg work. **LONGHORSE VAULT:** Contestant is judged by approach down runway, takeoff from springboard (not shown), his maneuver on the horse, and his dismount. This is similar to track event with emphasis on running, jumping. Pre- and post-flight: the farther the better.



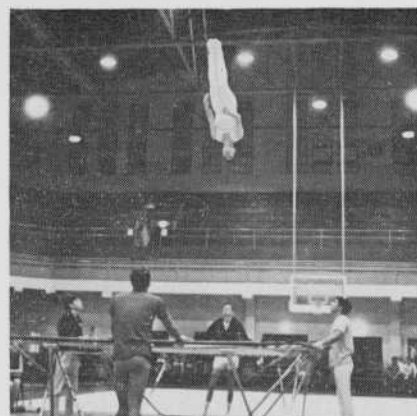
HORIZONTAL OR HIGH BAR: Most spectacular of seven events, high bar causes gymnast great pain from friction on the hands. He must learn to endure it so he can practice constantly to maintain timing. Most events are variations of the giant swing, performed above by Mike Maxie. Gymnast must use a minimum of one release and one direction change. The dismount is also crucially important in scoring. The hazards in gymnastics are in learning a trick, not performing it. The high bar requires a supply of courage to learn.



PARALLEL BARS: Predominantly a swinging and vaulting type movement with no more than three hold movements, the bars require that a gymnast must, at least once, completely release the bar, as Tom Sexton is doing above. The gymnast must do several things in event—a move performed with strength is one, e.g., a handstand slowly using arm strength. Says Porterfield: The beginning and end of every exercise is important. Good start gets judges' eyes and a strong ending leaves good final impression.



STILL RINGS: Still rings require brute strength and marvelous body control because they are almost totally unstable; the only way they can't move is down. The rings should never swing. In this event the gymnast must perform a 3-second "stop movement" in which he holds his weight still. Other events are two seconds for each hold. He must also perform two handstands, one by body swing, one by strength. Above is Jim Johannenson, a sophomore, presenting an extremely difficult maneuver, the L Cross.



TRAMPOLINE: Only non-Olympic event, the trampoline requires gymnast to perform the following somersaulting moves: double, with twists, forward, and backward. He must also takeoff at least once from the "bed" with a part of the body other than the feet. The object of the trampoline event is to stay in the center of the bed and work as high as possible. It's appealing to the spectators, and it may yet make the Olympics. There's also an obvious degree of risk involved. Trampolinists sometimes fall off the bed.



FLOOR OR FREE EXERCISE: This event could be compared to ballet because of the body control necessary. The gymnast must combine tumbling moves and strength moves; he must also show flexibility and variety in his routines. Finally, the act should be put together with rhythm and harmony in order to make it a fluid presentation. In no other sport is the athlete attempting to display so much grace and control. Coach Porterfield says people come to gymnastics meets because they like something a little different.

Heretics and Hypocrites

By Herb Rece

For over forty years I've been plagued by two sets of questions. I suspect some of you have asked both—at different times. The first comes from students and goes something like this: "Why didn't they ever tell us these things? Why are they such hypocrites?" The second comes from alumni—especially those who are parents of students. It goes, "What's wrong with students these days? Are they all heretics?" Interestingly enough, both think they are asking brand new questions.

There is nothing new about them. If you remember, Adam was a hypocrite and Cain was a heretic. The cute formulation "Can anyone over 30 be trusted?" may be new, but when you were in college, you knew the answer. You didn't worry about it. You just got at the job of out-smarting the old fogies.

I'm not going to bother with the question of why students are heretics—except to be thankful they are. When students become orthodox, as they were for a few years in the 1950s, I worry. It may be all right for old codgers approaching retirement to think they have arrived. I wouldn't know. But when college kids are complacent, we're licked. The university campus is where the new and different are being discovered and the old rethought and reevaluated. So if the university is doing its job, it's bound to be a hotbed of heresy. The new, the untried, the freshly revealed are always heretical. New and different truth is just as heretical as new and different error. In the experimentation and study and dialogue on the campus, the object is to thresh the wheat of truth from the chaff of error. If there is a campus where only the old, habitual, and the comfortable—in short, the orthodox—is found, it may be a rest-home campus, but it is not a university campus.

Surely these days we need more heresy, not less. Walter Lippmann put it rather succinctly recently when he wrote:

I believe . . . that we are living through the closing chapters of the established

Emory Magazine, in which this article originally appeared, describes Herb Rece as a "teacher, dean, confidant, troubleshooter, and conciliator." A Biblical scholar, Rece has taught at Emory University for forty years.

traditional way of life. We are in the early beginnings of a struggle, which will probably last for generations, to remake our civilization. It is not a good time for politicians. It is a time for prophets and leaders and explorers and inventors and pioneers, and for those who are willing to plant trees for their children to sit under.

As Lippmann says, now is the time for prophets. And all prophets are heretics. So I'm not going to worry about the student heretics. Rather, facing the fact that I'm a tad over 30, I intend to wrestle with the other question, "Why are we such hypocrites?"

Where is the key to understanding what the students call our hypocrisy? Essentially, ours is the age-old sin of idolatry. We build our images and we worship them. We don't use wood or stone, gold or silver. Rather we use words. But we build idols just the same. We put a label on an idea or an institution. We gather adjectives and adverbs like fruit and flowers to decorate the shrines of our idolatrous labels. We bow down before our images and sing their praises. We permit no vulgar criticisms. We give our very lives to our images. Yes, and sometimes we sacrifice the lives of our children on their altars. If it pleases you to toy with this metaphor, you can find some demonic images in our pantheon also: labels we condemn with hateful adjectives and adverbs instead of loving ones and use to frighten others sometimes and somewhat—and ourselves constantly and completely.

We also make an idol of our image of the university. One way or another, the university is dear to each of us. We think of her in terms of good adjectives and adverbs. We don't want *anyone* to criticize or condemn her. She is, after all, Alma Mater. And, since she is our Mater, surely we must bear some family resemblance. So, in creating our image of the university, we first consult our mirrors. Surely the meanings and values we, her children, have come to cherish are the true meanings and values. So, surely, our university will defend and preserve the truth we see reflected in our mirrors!

But as I have already said and as we all know full well, the essential task of a university is to question *all* assumptions about the true meanings and values—to rethink and reeval-

The university must be free from political prudence or patriotic platitudes

ate *all* aspects of man's understandings and commitments. A university is *not* a museum for preserving the old, except insofar as the old sheds light on the new and the not yet. A university is *not* a preserving and propagandizing agent. It is a plowing and fertilizing agent. Its purpose is to stimulate growth. The crop of truth you tended so carefully and threshed so vigorously in your day is only the seed grain for the campus of today.

The university means to be concerned with the here and now, to be open to things as they are—unqualified by presuppositions or prejudices. It means to enthusiastically affirm man's reason when tested by experiment and dialogue, to be free from any authoritative sanctions (political, economic, religious, whatever), to recognize allegiance only to the fleeing goal of truth, to refuse to indoctrinate or assume an authoritative stance which silences questions or hobbles inquiry.

It means to be open to all men, to be free from fear and all other evil spirits, to be free from all such con-

cerns as political prudence or patriotic platitudes, to be concerned only with truth that sets men free, and to judge all institutions, all loyalties, all purposes only in terms of their potential for ennobling humanity.

Regardless of the adjectives we use, a university's focus of attention and concern must always be a faith in and search for eternal truth—not the preservation of any mores, formulae, or institutions.

A few months before the outbreak of World War II, Dr. Martin Buber, looking at Nazi youth wrote:

These young people, it is true, do not realize that their blind devotion to the collective, e.g. to a party, was not a genuine act of their personal life; they do not realize that it sprang, rather, from the fear of being left, in this age of confusion, to rely on themselves, on a self which no longer receives its direction from eternal values. Thus they do not yet realize that their devotion was fed on the unconscious desire to have responsibility removed from them by an authority in which they believe or want to believe. They do not yet realize that this devotion was an escape. I repeat, the young people I am speaking of do not yet realize this. But they are beginning to notice that he who no longer, with his whole being, decides what he does and does not, and assumes responsibility for it, becomes sterile in soul. And a sterile soul soon ceases to be a soul.

A university must encourage her alumni to be free and responsible souls, responding in freedom to the "eternal values" Dr. Buber felt had been lost in the confusion of 1939 Germany.

The verbal clothing in which we dress our understanding of eternal values or the truth is never final, for we dare not build a fixed and final idol of words any more than we dare carve such an image from wood. To do so is to worship an image that cannot move. A university must move, must change, must be restless, must grow. For a university is an organism that lives or dies—not a machine that functions or fails.

If you will scratch a bit beneath the surface of the heretical university student, I think you will find a gnawing fear that he is being shanghaied into a world where stuff is the measure of man. He sees that, in such a world, we make things of men and enslave ourselves as well as the men we use as things; we become things,

the foci for statistics which can be punched in cards; we *must* worship our organizations and our institutions, for all of our meaning and value, all of our status and security, is derived from them. If we are not integers, but replaceable parts—then we have no integrity. We cannot respond as responsible persons to the situations about us, for only the total machine responds. So we have no responsibility. Thus, inevitably, when *stuff* becomes the measure of men—men become expendable things and such words as courtesy, integrity, and responsibility become only chance collections of letters, and life becomes “a tale told by an idiot.”

This is the “orthodoxy” the heretical students fear. They see us as content within such a world and call us hypocrites. They want to live as if man is the measure of stuff; as if all institutions and organizations—every corporation, every state, every church—stands before the judge who says “inasmuch as you did it (or did it not) unto one of these, my brethren, you did (or did it not) unto me.”

They will graduate and find, even as you and I, that most choices must be made between greater and lesser evils. They, too, will become hypocrites. But, hopefully, they will be hypocrites who are more sensitive to human reality, more free from fear and guilt, less bound to the security blanket of status, and more dedicated to finding life by losing it than we have been. Their children will come to college, and, if we are true to our sacred duty, they will become heretics—sensitive to the evils of their day.

If this sounds like the usual high-flown theoretical mouthing you expect from the professional ivory tower, let's look at a specific problem the university faces. Let's look at our images of discipline and academic freedom. These are peculiarly precious idols about which everyone has opinions. No one I know hesitates to advise on matters of discipline, and all persons on or off campus seem either to cherish or anathematize academic freedom. I am not going to say any more than I have implied about faculty freedom. But I am going to try to defend the thesis that students are people and that, on campus, they are academicians and, hence, aca-

**Obedience *qua*
obedience is
not a
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university
campus**

demically free is an essential part of any accurate understanding of student discipline.

The word “discipline” has lost its true meaning. A well-disciplined student body should mean a group of disciples who have arrived at a common commitment. It usually means a group which has been indoctrinated or coerced into an ordered society. If we are attempting to build an army or a drill corps, the latter interpretation of discipline is applicable and desirable—though it would be more accurate to call such a group well-trained, rather than well-disciplined. Trainees are replaceable parts of a machine. Each is important only as a part of the whole. The value of each is derived from the performance of the whole. Instant and docile obedience is the *sine qua non* of members of such a group.

Obedience *qua* obedience is not a virtue on a university campus. Here the value of the whole is derived from the contribution made to the one. The university loses its own soul when it crushes the soul of even one in five

thousand in order to save “the good name of the university.” When policies or principles or any other abstractions take precedence over persons, we have no university, regardless of how brilliantly the idolatrous image of Alma Mater shines. For, on the campus, the well-disciplined is the one who seeks to understand all aspects of each situation, to weigh all discernable possibilities, and to choose his action in the light of his insights and his commitments. Here also each decision should lead to a new insight and a reevaluation of commitments. This is education. This is the teaching function of the university.

Granting that some order is required in any society—that you can't live on a campus without traffic rules, library rules, and such practical arrangements—it is still a prostitution of the university's basic function when rules replace reason and indoctrination replaces education. Academic freedom for the student means freedom to learn the hard way—by making mistakes.

On the campus the student should acquire knowledge that will make him more sensitive to the actualities of the problems he faces. He should be freed from fear growing out of old wives' tales. He should be enlightened about the scope of the possible results of his decisions, made cognizant of his place and his influence in his society. He should be challenged by commitments to God and mankind that will make trivial his childish commitments of any lesser scope. But his commitment must be his—made in freedom and always open to free revision. He must become a concerned disciple—not a well-trained cog—a person, not a thing.

This, I submit, is our job as a university—not to make disciples only in the disciplines of history, chemistry, etc., but also to help our students become enlightened and experienced disciples of the ideals we have tried to capture in the words “courtesy, integrity, and responsibility.” Insofar as we do our job we will continue to turn out alumni whose reach exceeds their grasps. In that sense they will be hypocrites. We will also continue to produce students who are reaching for the stars and whose grasp has not yet been tested. In that sense they will be heretics. END