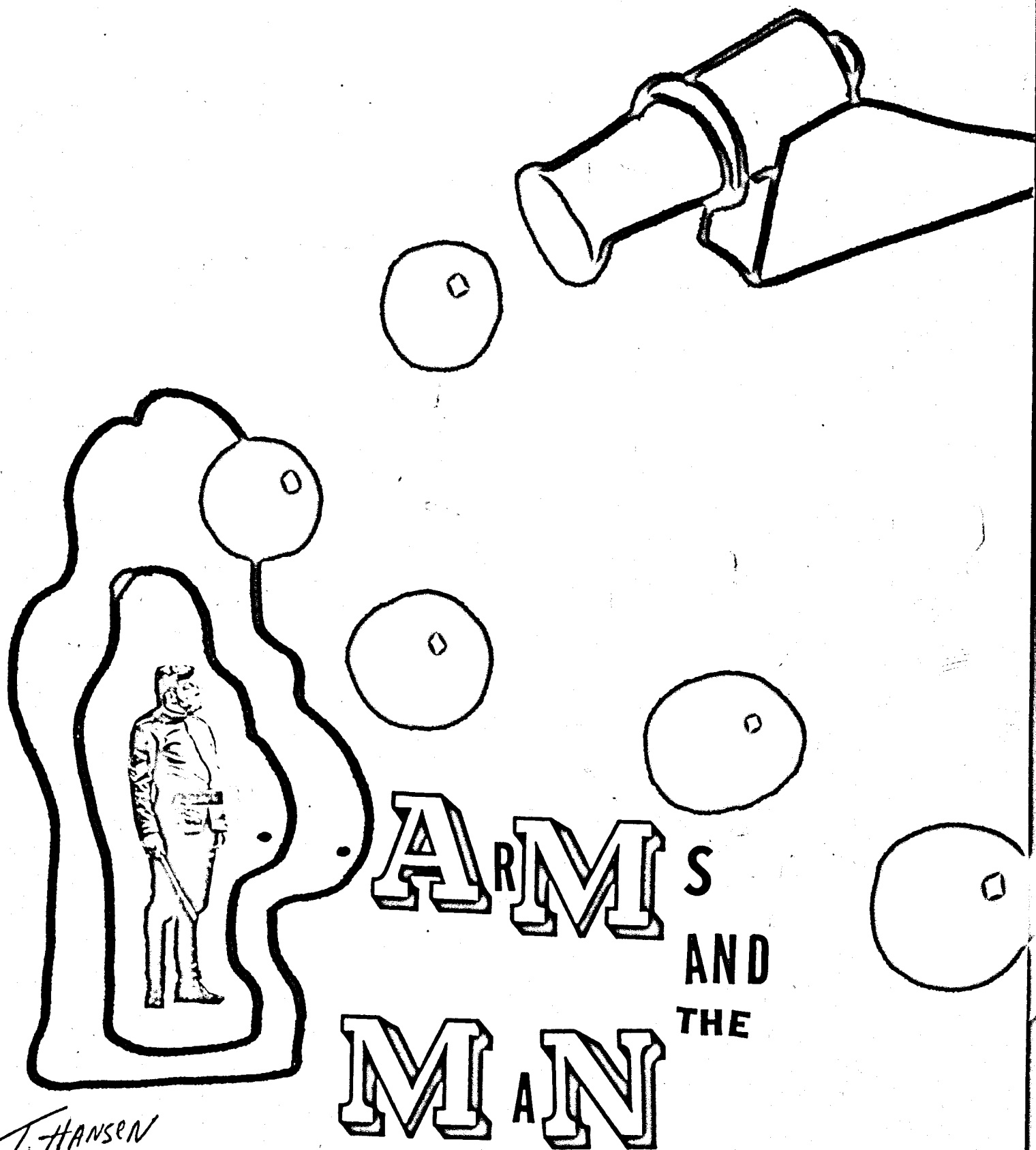
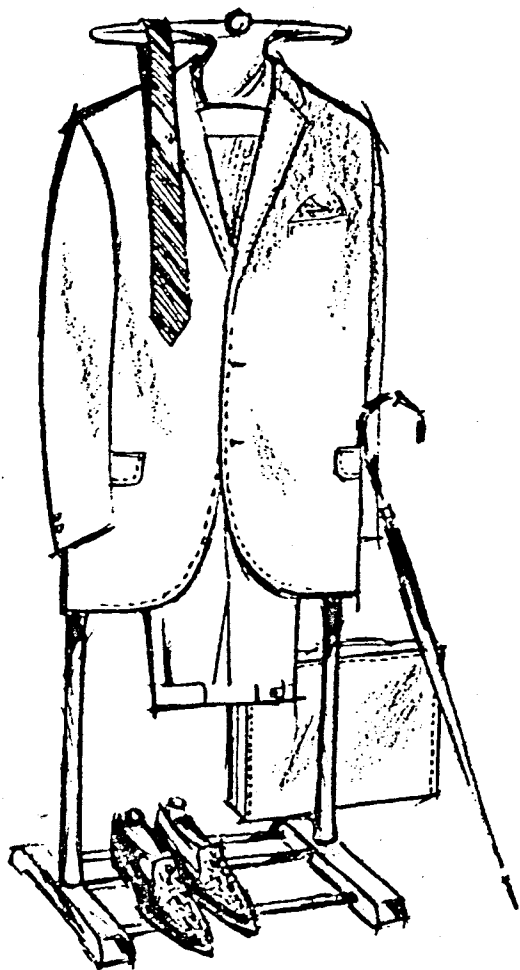


The SCHOLASTIC

FEBRUARY 16, 1962



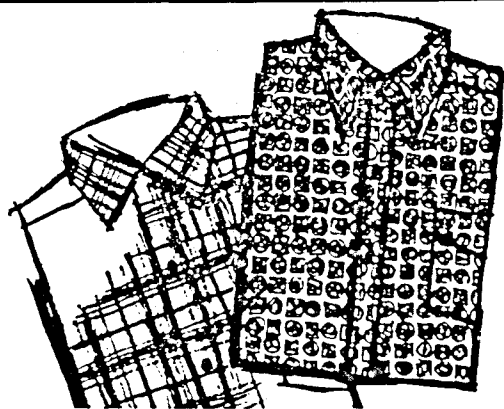


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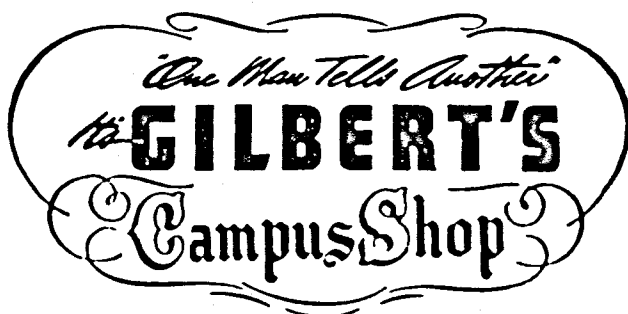
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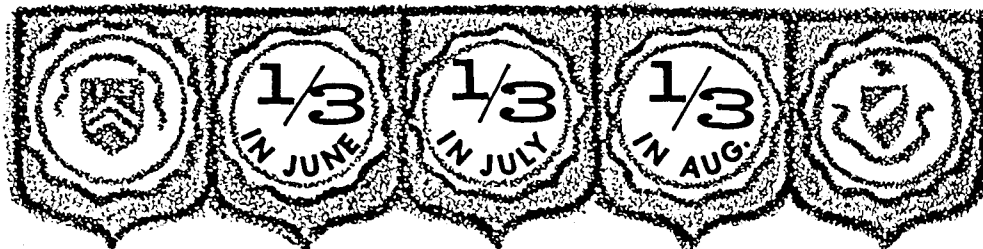


On the Campus—Notre Dame

CHARGE IT THE



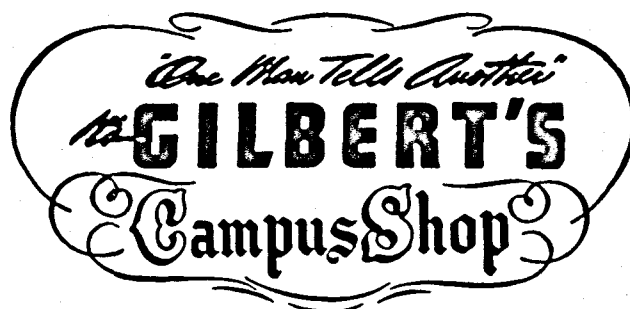
CAMPUS SHOP WAY



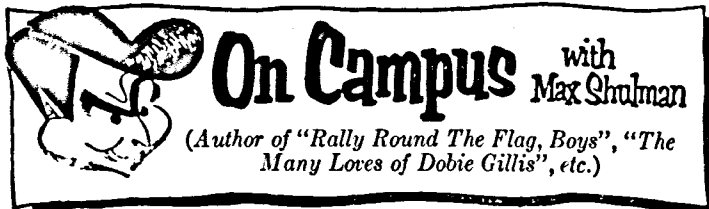
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ONE OF AMERICA'S FINEST UNIVERSITY SHOPS . . .



On the Campus—Notre Dame



HOW TO BE A BWOC

Ladies, let me be frank. The days of the college year dwindle down to a precious few. And some of you—let's face it—have not yet become BWOC's. Yes, I know, you've been busy what with going to class and walking your cheetah, but really, ladies, becoming a BWOC is so easy if you'll only follow a few simple rules.

The first and most basic step on the road to being a BWOC is to attract attention. Get yourself noticed. But be very, very careful not to do it the wrong way. I mean, any old girl is bound to be noticed if she goes around with a placard that says, "HEY! LOOKIT ME!" Don't you make such a horrid gaffe. On your placard put: "ZUT! REGARDEZ MOI!" This, as you can see, lends a whole new dimension of tone and dignity.

Once you have been noticed, it is no longer necessary to carry the placard. It will suffice if, from time to time, you make distinctive noises. If, for instance, every three or four minutes you cry, "Whippoorwill!" you cannot but stay fresh in the minds of onlookers.

We come now to clothes, a vital accessory to the BWOC—indeed, to any girl who wishes to remain out of jail. But to the BWOC clothes are more than just a decent cover; they are, it is not too much to say, a way of life.

This spring the "little boy look" is all the rage on campus. Every coed, in a mad effort to look like a little boy, is wearing short pants, knee sox, and boy-shirts. But the BWOC is doing more. She has gone the whole hog in achieving little boyhood. She has frogs in her pockets, scabs on her knees, down on her upper lip, and is followed everywhere by a dog named Spot.

All this, of course, is only by day. When

evening falls and her date comes calling, the BWOC is the very picture of chic femininity. She dresses in severe, simple basic black, relieved only by a fourteen pound charm bracelet. Her hair is exquisitely coiffed, with a fresh rubber band around the pony tail. Her daytime sneakers have been replaced by fashionable high-heeled pumps, and she does not remove them until she gets to the movies.

After the movies, at the campus cafe, the BWOC undergoes her severest test. The true BWOC will *never, never, never*, order the entire menu. This is gluttony and can only cause one's date to blanch. The true BWOC will pick six or seven good entrees and then have nothing more till dessert. This is *class* and is the hallmark of the true BWOC.

Finally, the BWOC, upon being asked by the cigarette vendor which is the brand of her choice, will always reply,



"Marlboro, of course!" For any girl knows that a Marlboro in one's hand stamps one instantly as a person of taste and discernment, as the possessor of an educated palate, as a connoisseur of the finer, loftier pleasures. This Marlboro, this badge of *savoir-faire*, comes to you in flip-top boxes that flip, or in soft packs that are soft, with a filter that filters and a flavor that is flavorful, in all fifty states of the Union and Duluth. © 1962 Max Shulman

* * *

BMOG: Buy Marlboro On Campus. Buy them downtown, too. Either place, you get a lot to like.

GLANCES

J. J. Pottmyer reappears this week with that yearly question "Who's He" . . . page 7.

"News and Notes" presents what little is happening and has happened in our academic community . . . page 9.

The perennial moral question of the Bengal Bouts will soon raise its head again; article on . . . page 10.

Recent activities of the debating team are discussed on . . . page 11.

Art Graham comments on the current issues under consideration in the Student Senate . . . page 12.

John McGuire describes the entertainment fare available "In Town and Around" . . . page 14.

Another article about that fascinating new parlor game that's positively sweeping the nation . . . page 14.

The nature and objects of the Young Christian Students organization are put forth on . . . page 15.

Our critic's considered opinion of the University Theater production of *Arms and the Man* is offered on . . . page 16.

Terry Wolkerstorfer looks at the basketball team's possibilities for coming successes, Carl Yastrzemski is interviewed on . . . page 21.

The ND basketball team "As We See It" and a preview of the coming track meet are featured on . . . page 22.

The "Voice in the Crowd" asks football coach Joe Kuharich a few questions . . . page 23.

Senior pre-med student William Cashore comes on the controversial TIME article . . . page 26.

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REPERCUSSIONS

ON CIVIL RIGHTS

Editor:

Since so many students are concerned with the protection and survival of individual rights as evidenced by the large turnout for Senator Goldwater's talk on Tuesday night, it seems that they should also be concerned with an obvious infringement of their rights on that very night. By whose authority can a large block of seats be reserved for some privileged students while other students are being turned away at the door? Since Mr. Goldwater's appearance is sponsored by the student senate which is financially supported by every student exactly for functions such as this, it is questionable whether special reserved tickets are really sporting. Bravo to the boys at the back door who finally rallied to break the Blue Circle cordon and capture their rightful seats!

Ed Butler

DISSENT

Editor:

The article "The Visit" by Thomas Weiss is a singular example of the "art" of unadulterated bias. The very first paragraph gives a warning of what to expect in the article. After a few dogmatic references to the "distant" right, the author mentions "a few indistinct and impotent rumblings like Young Americans for Freedom and the *National Review*." Young Americans for Freedom is the fastest-growing political organization among students and young adults. Next month it expects to completely fill Madison Square Garden in New York for its annual awards rally. Only six years after the *National Review's* founding, this publication has the highest circulation among secular journals of opinion, leading its older, liberal counterparts such as the *New Republic* and the *Nation*. Rather distinct rumblings, I venture to say.

Then Mr. Weiss introduces his conception of Senator Goldwater. This certainly deserves the award as "The Straw Man of the Year." He begins with the Herblock image of the Senator and then builds upon it himself with the standard tactics of taking quotations out of context and twisting them beyond recognition. This may be jolly fun for the writer but it hardly proves his point to any intelligent audience.

The author also liberally interjects his personal views on Barry Gold-

water, politics, and the world. This would be pertinent in an essay on the author's personal political opinions, but it is definitely extraneous in a report of Senator Goldwater's visit to our campus. Is it too much for us to expect an objective, unbiased description of an important event at Notre Dame?

John T. Ryan III
330 Stanford

COMMISSIONER REPLIES

Editor:

In the past issue of the SCHOLASTIC, a Mr. Rob Mier wrote a letter concerning the 1961-1962 Social Commission. In this letter he made it sound as though the Social Commission is made up of a group of underground thugs who thrive upon the weaknesses of the individual, and who are constantly looking for angles to: 1) make money and more importantly, 2) to "monopolize as much praise and admiration . . . as possible." It also made the Social Commissioner into a heartless individual who lacked "charity" because he "forced" other organizations "into direct competition with the Commission."

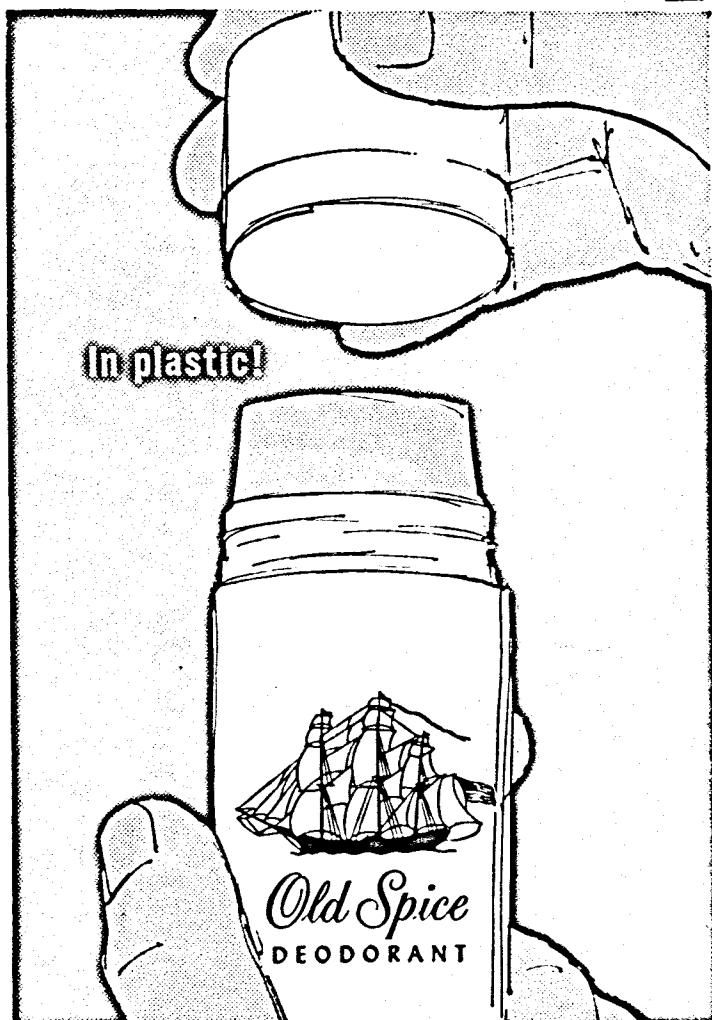
This year the Social Commission is made up of 41 men, of which 18 are seniors, 6 juniors, 3 sophomores, and 14 freshmen. Only 13 of these men have been called "chairman" of a dance during the first semester. Of the remaining 28, ALL have been connected with a dance or a concert in some capacity (i.e., decorating, clean-up, publicity, etc.). As far as "praise and admiration" go, I ask you, how much praise and admiration did Al Sell get from running the Victory Dances and giving up 5 dates of his senior year in order to provide a night of fun, mostly for Frosh and Sophs? Or, any other chairman who ran a weekend dance at the Student Center?

Yes, we do try to "make as much money as possible," so in this category Mr. Mier is correct. After all, in the past years the Social Commissions have been consistently in the red. This year we've spent many man-hours hashing over the budgets for the coming events and have come out surprisingly well due to budget cuts. However, we've had our financial fiascos too. We started out the year by losing \$579.00 on the Fall OPEN HOUSE—of which all expenses and figures are available. For general information, 4 out of 11 first-semester events lost money.

COVER

Appearing a week after the opening of *Arms and the Man*, this week's cover is dedicated to the current production of the University Theatre. The play runs through tomorrow night. —Tom Hansen

MEN!



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SHULTON

We definitely don't try to plan events to coincide with other organizations, but it's sometimes necessary. This year, thus far, we have cancelled at least 4 weekend events due to other activities. We would have cancelled the Limeliter's Concert (because of the MSU senior trip) and also the Brothers' Four Concert (because of the early vacation) but we were bound under contract. Last Saturday night the Varsity Ball was held in the Student Center in conjunction with the University Theater play. The plays, as we all realize, are constantly SRO (standing room only) on Saturday nights — complete sellouts. So, what were the 200 some-odd couples attending the V-Ball supposed to do other than dance at the center? As a matter of fact, the Social Commission has cancelled its tentative dance on the 17 of February because of the fact that SMC and ND both have productions.

Sometimes we have a tough time communicating with the SMC agenda, not including their "theatrical association." Last spring, after my appointment, I personally went to SMC to ask what dates were planned on their social calendar. Unfortunately, in an election mix-up, the SMC administration refused to appoint a Social Commissioner until the following October, so nothing was planned. Our schedule of dates was planned before we left for the summer vacation last year, with each chairman and committee appointed then also. Our second semester social calendar was completed last October, along with tentative chairmen.

As far as I am concerned, I wholeheartedly agree with Mr. Mier that I lack "charity." I'm dealing with the whole campus in scheduling events, and when a group comes to me and asks for a Saturday night date for a hall event I have *no* charity whatsoever. All hall mixers, dances, etc., are in the proper place on Friday nights or Sunday afternoons. In the past, and future to be sure, it's been policy for a hall social commission not to "monopolize" the Saturday night Center merely for members of the hall.

This is the first year in the history of ND Social Commissions that at least 6, and possibly 7, Big Name Entertainers will have appeared on the campus sponsored by Student Government. This is the first social year that has had a decent schedule during Lent — parties, concerts, dances — in at least 4 years of my knowledge.

— Gregory Weismantel, 1961-62
Social Commissioner

Who's He?

by Jim Pottmyer

EACH year the national *Who's He* among Catholic College Students, a profit-making organization, selects a number of students in order to honor them and to sell them and their relatives copies of its publication. This organization was founded by three greedy graduates who tried to answer Father Cavanaugh's question, "Where are the Catholic Salks, Oppenheimers, Einsteins?" Their answer is included in the listing of several thousand student leaders in the annual publication *Who's He*. Since it was found that small colleges regard this honor very highly and that more of their students are apt to purchase the book, Notre Dame has been allotted only six members in the elite group. The following are personal biographies of our six recipients of this award.

TIM BUCKING is a prominent figure in campus politics, having worked himself up through the ranks. Originally named Melvin Schnapwort, Tim had his name changed while still in high school when he discovered that no one votes for a person named Melvin. When asked to comment on his change of name, he replied, "Tim is an innocent, trustworthy name. Everyone trusts a 'Tim.' My last name was chosen to convince everyone that I will be in there trying." Now that he has reached the top in campus politics, Tim divides his time equally among three activities: student government work, memorizing everybody's first name, and practicing his famous ingenuous grin. Tim hopes to attend grad school next year at Harvard, Princeton, or Yale (or even Amherst, Oberlin, Reed, or Swarthmore).

RICHARD MOOSE, a finance major, has also been active in student government, holding many appointed offices. Mr. Moose does boast of winning an election once. He described this victory as follows: "I'll admit that my clammy handshake placed me at a bit of a disadvantage at the start of my campaign. However, I carried a bottle with me wherever I went. Since nobody wanted to vote me last after getting a free drink, I pulled ahead on the last counting of ballots in a race with five other candidates. I endorse the preferential ballot system wholeheartedly." An able organizer, Richard Moose is largely responsible for student government's functioning this year (a dubious distinction).

J. T. PHILLISTINE is manager of WJTP, the "student voice of Oklahoma." An excellent tycoon, he is responsible for quite a bit of organizational simplification in WJTP due to his ability to make a large number of people resign. During his reign, reception of WJTP at St. Mary's has been greatly improved by frequent room-to-room receptivity checks. (It is hoped that similar effort will be devoted to Fisher Hall, sometime, where reception is sporadic to say the least.) His devotion to the station has not narrowed his many other interests. He remains a good (incessant?) conversationalist and is a member of many clubs. In fact, his membership in a Chicago area club is responsible for his nickname—"the Rabbit."

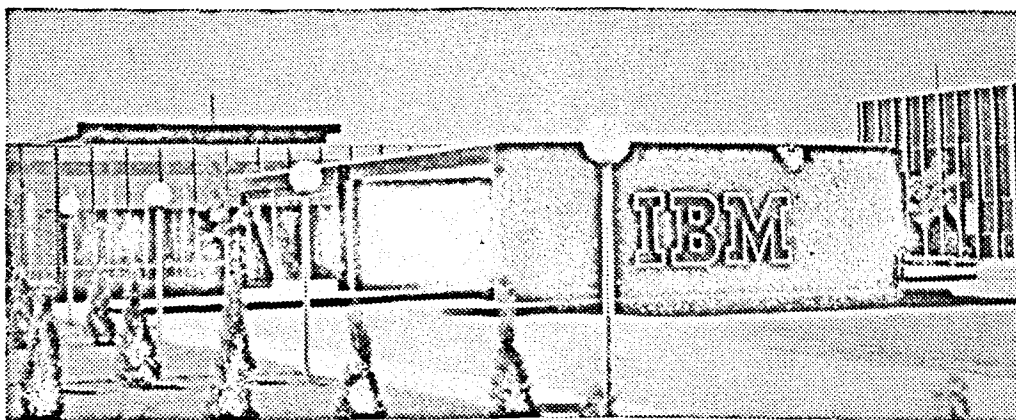
TOM PSEUDOIN, an English major, is a permanent resident of the

Caf. Insofar as no reporters belong to the intellectual elite, it was impossible to get an interview with Tom. It is rumored on campus that Tom moved from his room into the Caf after his books, hi-fi components, and record albums crowded him out.

JOHN SWEAT describes himself as a "Jock" (a term of praise, v. *Scholastic* Oct. 6, 1961). John is noted for having many friends among contributing alumni. He has maintained a 2.5 average in Commerce. His many extracurricular activities include five hours per day at Father Lang's, two hours per day of handball, and golf whenever the weather is suitable (rarely). After graduation, John intends to work in his father's company. John asked to be quoted as saying, "Da . . . I'm not going to give a cent until this place gets a winning football team."

JOE CHRISTIAN is a prominent member of the Brown Wheel Society and the Young Christian Socialites. He will probably be best remembered for his constant war against a number of eating and drinking establishments in the local area. However, Joe is engaged in other equally worthwhile projects. One of his favorite projects is the erasing of certain comments written on walls. Joe claims that "after all our books have decayed, archaeologists will judge us by the graffiti we leave scribbled on our walls." Not wanting future generations to think that television had invaded all aspects of life at our University, and not wanting our menu divulged, Joe is engaged in a campaign to scrub clean our marble walls.

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News and Notes

KNIGHTS DANCE TONIGHT

"Sweet Heart's Ball," the Notre Dame Knights of Columbus annual dance, will be held tonight, at the Columbus Club in South Bend. Featuring a Valentine's Day theme, the Knights' Ball, the only off-campus dance with two o'clock permissions, will swing to the tunes of the Lettermen.

The Queen of the Ball this year will be Miss Barbara Leahy, a freshman at St. Mary's. Miss Leahy, a graduate of Marywood High School, in Evanston, Ill., is majoring in French, with a minor in secondary education. She will be escorted by Philip Melchert, of Chicago, a sophomore in the College of Business Administration.

Ticket arrangements for this dance are in the hands of Paul Basbagill,



BARBARA LEAHY
The Knights' Choice

also a sophomore in the College of Business Administration. Roger Matelski, a finance major from Chicago, is the business manager, while English major Tom Dumit is the executive chairman.

In addition to the two o'clock curfew, car permissions for those desiring them are available through the usual channels.

LABOR, BUSINESS CHIEFS MEET

"Industrial Relations in a Dynamic Economy" will be the theme of the tenth University of Notre Dame

Union-Management Conference when it opens in Washington Hall next Friday.

Rev. Mark J. Fitzgerald, C.S.C., is founder and director of the conference which is sponsored by the University's Department of Economics in co-operation with the Law School, unions, and management.

More than 500 industrial executives and labor leaders are expected to hear the three principal speakers, Joseph F. Finnegan, Thomas G. Ayers, and Ken Bannon.

Finnegan, a Fordham law graduate and head of the New York State Board of Mediation, is well qualified to speak on "The Impact of Recent Collective Bargaining Contracts on Industrial Relations."

Vice-president of Commonwealth Edison Co. of Chicago, director of the Chicago Association of Commerce and Industry, and former president of the Industrial Relations Association of Chicago, Ayers will speak on "Changing Technology and Employment."

The third speaker, Bannon, is director of the National Ford Department of the United Auto Workers International Union and has handled all Ford national negotiations since 1947. He will talk on "The Role of the UAW Public Review Board."

JUNIORS SET SCHEDULE

The junior class has a full schedule of social activities for the spring semester, according to Kevin Hart, class president. The first will be a junior-sponsored campus-wide mixer in the LaFortune Student Center Sunday.

Coming up are more mixers and parties, lectures on modern art, Mar. 7 and Modern Music, Apr. 4; an open-air concert and folk festival, Apr. 15; the Junior Parents-Son Weekend March 23-25; and the Junior Prom May 4.

The Parents-Son Weekend will start with the Four Lads concert in the Student Activities Building. Times for the other events, including the President's Dinner, have not yet been set. The Junior Class Bike race on the Main Quadrangle will provide an exciting close.

Chairman Dan Baldino and his committee are making plans for the Prom. In addition to the Friday dance, comedian Dick Gregory will

be on campus Saturday, and there will be a Communion Breakfast-Brunch the next morning.

PROF. PRESENTS RECITAL

Prof. James Fleisher, of Notre Dame's Music Department, will present a recital of music for the clarinet and saxophone at 8:30 next Monday evening, in the University Art Gallery. There will be no charge for admission.

Prof. Fleisher will perform the *Sonata in E Major for Clarinet and Piano* by Johannes Brahms, *Sonata for Clarinet and Piano* by Paul Hindemith, *Sonata for Alto Saxophone and Piano* by Bernhard Heiden, and the *Shepherd on the Rock* by Franz Schubert. William Smith will provide piano accompaniment and the Rev. Patrick Maloney, C.S.C., will sing.

Prof. Fleisher received his undergraduate and master's degrees from the University of Illinois, where he became a graduate assistant with the School of Music and the University bands. Since then he has appeared widely throughout the Midwest with professional musical organizations. In the summer of 1961, he joined the music faculty at Notre Dame as assistant director of bands and instructor of woodwinds.

APPOINT LAW ADVISOR

Henry M. Hogan, retired vice president and general counsel of The General Motors Corporation, has been appointed to the Advisory Council of the Notre Dame Law School.

Composed of twenty-two judges, lawyers, and businessmen, the advisory group meets semi-annually with Dean Joseph O'Meara to review the law school's progress.

Hogan graduated from Holy Cross College and Fordham Law School. He joined General Motors' legal staff in 1920 and retired as its top legal officer last March.

SOUTH BEND UNDER STUDY

From an ideal test market area (check your economics book), South Bend has progressed to a political study area. Dr. Paul C. Bartholomew, professor of political science, has received an anonymous grant of \$25,000 for a two-year study of the political history of the Third Congressional District of Indiana, which consists of

St. Joseph, Elkhart, Marshall, and La Porte Counties.

The district has long been known as a swing district, often alternating between both parties in election results. Prof. Bartholomew feels that the results of his study of the political party organization and procedure in the area "should prove most interesting and profitable to political scientists as well as to those who direct the two major parties."

SEARS AIDS 3 STUDENTS

Three Notre Dame students are being aided by Sears Foundation Merit Scholarships. The three, James B. Coyne of Belleville, Ill.; Thomas Butler, Wauwatosa, Wis.; and Michael D. Sullivan of Roselle, Ill., were chosen by the National Merit Scholarship Foundation in national competition to receive a share of the \$170,279 in stipends provided by Sears. An additional \$107,219 is donated to 142 private colleges and universities throughout the country as cost-of-education grants through the same program. With \$2,400,000 awarded in scholarships and grants during the past six years, the Sears Foundation is the largest single sponsor of Merit Scholarships.

BATTLE OF BOOKS BEGINS

Entries are now being accepted for Father Hesburgh's private library contest. This contest, which is in its second year, is open to all undergraduate students and carries a prize of \$100 credit at the Notre Dame Bookstore.

Entries for the contest must meet the following qualifications:

1) A list of books bought during the present academic year must be submitted. Textbooks will not be considered, but books which are recommended reading for a particular course may be included.

2) The contestant must prepare a statement of 500 words on his purpose in acquiring a private library and the reason he chose these particular books.

3) The name of the contestant must not appear on the list, statement, or the envelope in which these are submitted. A separate piece of paper should be enclosed containing the contestant's name and local address.

The prize will not necessarily go to the longest list; a shorter list of closely related books, together with a good statement, will receive much consideration. The entries, which must be submitted by May 4 to 356 O'Shaughnessy, will be judged by selected faculty members.

BENGALS BATTLE IN MARCH

For the thirty-first consecutive year the Notre Dame Bengal Bouts, sponsored since 1946 by the Knights of Columbus and before then by the SCHOLASTIC, have been scheduled for March 19, 21, and 23. Training for next month's amateur contests in the Fieldhouse has already begun under the direction of Dominick "Nappy" Napolitano.

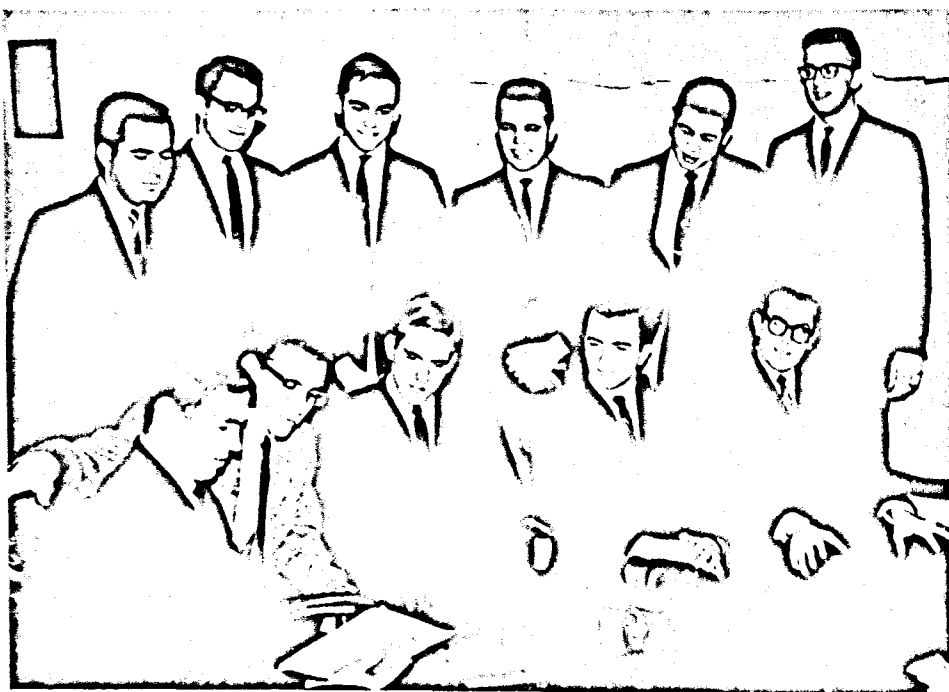
Each year the Knights earn about \$4000 from gate receipts, which have in past years been used to support the Catholic missions in Bengal, Pakistan. Admission to the bouts this year will be \$1 for the three nights, or \$.50, \$.75, and \$1 on an individual basis.

All would-be participants in the Bengals, including the winners of the Novice Boxing Tournament, undergo rigid physical training under the supervision of Napolitano. This training has been so successful that there has not been a serious injury since this

23rd are presented with trophies, as is the fighter who is voted the best sportsman. In addition, the Rufus Miller Trophy is presented to the most promising freshman boxer.

Arrangements for the Bouts are handled by Promoter Tom Miller and his assistant Bob Albertini. Other members of the Committee are Secretary Jim Naughton, Business Manager Bill Murphy, and Assistant Business Manager Frank Viceglia. Publicity is handled by Jim Stone, tickets by John Zimmer, and trophies by Fred Scott. The programming of the Bouts is handled by Oscar Wong and Mike Rothstein, while concessions are controlled by Dick Howell. The arrangements for the Awards Banquet are made by Mark Korb.

The Knights' promotion of the Bengals tends to obscure their other work. Their fraternal activities include visiting the sick, supporting the Notre Dame Blood Bank, giving par-



BENGAL BOUTS COMMITTEEMEN

The troubled twelve plan blows for Bengal

program started under "Nappy's" direction. The training program terminates with the beginning of the elimination rounds on Mar. 19 and 21. The winners in these rounds proceed to the finals on Mar. 23. Interest in the bouts is considerably heightened by the presence of fight world notables. In the past, Rocky Marciano, Carmen Basilio, and Ezzard Charles have attended the bouts and acted as referees.

The winners on the night of the

ties for the children in Vetville, and organizing various discussion groups. The Council also supports the Father Gibald Home for Wayward Boys in Terre Haute, Ind.

UNIVERSITY THEATRE

Auditions for the spring musical, South Pacific, will be given in Washington Hall Sunday from 2-5 P.M. and again on Monday and Tuesday from 7-10 P.M. All are invited.

ABOUT MUCH ADO

Not all the hits are written on Broadway: St. Mary's College has written and produced an original musical called *Much Ado* based on Shakespeare's *Much Ado About Nothing*. The run opened Wednesday night, and continues tonight and tomorrow night at 8 p.m. This is the first original musical adaptation of this Shakespeare comedy.

The work of the eleven-member creative team will receive an unusual recognition when their production becomes the first such college show to be telecast live during prime evening time. WSBT-TV will air *Much Ado* next Thursday evening from 8 to 10, on Channel 22.

Much Ado is in the tradition of *Kiss Me Kate*, adapted from *The Taming of the Shrew*, and *My Fair Lady*, based on Shaw's *Pygmalion*. The show retains the story line of Shakespeare's play, but sparkles with new dialogue, 20 new songs, and two new ballets.

Experienced members of Notre Dame's University Theatre and St. Mary's Speech and Drama Department handle the leading roles. Barbara Piedmo and Mike Ritschel play the romantic leads, Claudio and Hero, while Myrna Walker and Tony Bill star as the fiery Beatrice and the women-hating Benedick. Lyndon McCray, John Patrick Hart, William Harbin, Charmaine Hitchcox, and William Barth handle the remaining leads. A cast and crew of nearly one hundred assist in the production. Seven different sets depict the sunny Messina setting.

Comprising the creative team responsible for the show are co-authors James Cronin and Donald Rathgeb, who are also director and designer respectively; Rocco Germano, Hanns-Berthold Dietz, Bruno Schlesinger, T. J. Spencer, and Nancy O'Toole, all of whom composed the music. Sheilla O'Neill and Spencer wrote the lyrics, William Boyd is the orchestrator, and Janetta McNamara, the choreographer.

THIRTEEN DOWN, FIVE TO GO

Notre Dame is more than three-fourths of the way toward successful completion of its \$18,000,000 Challenge Program. As of Dec. 31, gifts and pledges totalled \$13,616,981. This figure represents the contributions of 11,193 alumni and 3,723 friends of the University, corporations, and foundations.

DEBATING SUCCESS

Notre Dame debaters competed in three major tournaments during the first semester and won one. They gained two seconds and a third in the other two. They also participated in three prominent exhibition debates.

Junior Ray Kelly and freshman Ed Barkmeyer took second place affirmative at the University of Chicago on Nov. 17. Freshman Al Dudash and sophomore John McGrath placed third on the negative side.

On Dec. 1 and 2, New York University sponsored a tournament which Notre Dame won by a tally of 9-1. Juniors Jim Murray and Chris Lane, senior Maurice O'Sullivan, and freshman Larry Petroschius participated. Yale University was second.

The University of Illinois at Chicago conducted a frosh-soph tournament on Dec. 10 in which Notre Dame's entry took second with a score of 7-1. Murray and freshmen Mike Newbrand, John Roos, and Petroschius debated.

Notre Dame opposed the University of Pittsburgh in an exhibition debate early in October. McGrath and Kelly took part in the three-day event, attended by six thousand people.

Sophomores Dick Franch, Jim Nelson, Dick Jaskunas, and Jim Shea traveled to Detroit's Wayne State University on Nov. 7-9, with an audience of five thousand.

Murray and Lane permanently retired the Coffey-Martzell award in a debate at Marquette on Nov. 13. This award was donated by two former ND debaters.

Upcoming debates for the present semester include a trip by Lane and Murray to Dartmouth on Feb. 15-17, a trip by Petroschius and O'Sullivan to Tulane during Mardi Gras, and a meet at the University of Kansas in Lawrence on Mar. 8-10.

A national TV debate is scheduled for Mar. 17 between Notre Dame and Southwestern Missouri State Teachers College.

The University of Notre Dame has been selected by NBC as one of 16 colleges to participate in a round-robin debate tournament that will be presented on national television early this spring. The 16 teams were selected regionally from the West, South, Midwest, and East.

Representing Notre Dame will be two juniors, Christopher Lane, President of the Notre Dame Debate Council, and Jim Murray. Both debaters are members of Tau Kappa Alpha, the

(Continued on page 12)

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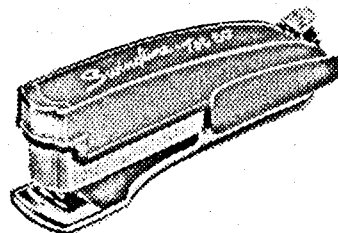
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Debating Success

(Continued from page 11)

Honorary National Forensic Society.

On Mar. 17 they will debate Southwest Missouri State College on the question of whether U. S. agriculture price supports should be drastically reduced. For each victory in this round-robin elimination the winners will receive \$500 and the losers \$250.

The aim of the program is to introduce the public to the best of college debating, and to focus attention on the schools of the participating debaters.

SUMMER STORAGE

Applications are now being accepted for the positions of manager, assistant manager, and work crew foreman of the Notre Dame Summer Storage Concession. Interested parties should submit letters of application to Tom Colleton, the Student Senate Office, LaFortune Student Center, no later than next Friday.

Art Graham

A POLICY FOR POSTERITY

Ninety minutes of debate preceded the promulgation of the eight-page, 61-point Student Center Policy by



the Senate Monday night. The Doctrine is a definitive statement of the rights and duties of all who may have the misfortune to enter said building. Some of the important issues were: Who

has the right to move furniture in the Student Center? May the Blue Circle move its own furniture from the Student Center if it moves to another building?

Despite the picayune debate, Tim Haidinger deserves credit for a thorough job on a policy long needed. This policy is one example of the codification and delineation of policy and finances which the present administration is undertaking.

Tom Schlereth presented a 13-page statement of the Senate's financial position as of Jan. 31. It explains what happens to the students' money after it enters the coffers of the Senate.

Tom Colleton reported on a conference which he attended at West Point concerning the U.S. and the Atlantic Community. Joe Simoni reported on a Foreign Policy Briefing Conference held by representatives of the Kennedy administration in Chicago.

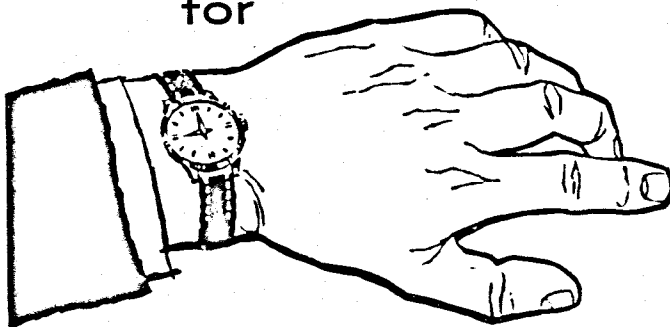
Simoni said that Tom Schlereth and Tom Bishop were going to Peru this summer, and that he was being sent to Africa. Whether the thought of Simoni in Africa was pleasing to some was not made clear, but the Senators found this funny.

Dick Meece announced that Bob Hope will be here Feb. 27. Greg Weismantel confessed to being uncharitable (see Repercussions). And Tom Bishop reported the result of the referendum on discrimination. The poll was about 75% in favor of a boycott and Bishop said his committee may present a motion next week. Rich Jalovec, senator from Sorin, commented, "I'm very proud. We are the only hall to vote the reverse of the entire student body on every issue."

Simon St. Laurent reported that a modified plan of stay hall residence would be put in effect next year.

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The Scholastic

BRIDGE TOURNEY

The National Intercollegiate Bridge Tournament will be conducted with a series of par hands in competition with about 200 other universities and colleges between Feb. 18 and Feb. 26. Tentative date for the local play will be Saturday afternoon, Feb. 24, at 2 p.m. in the Student Center. Entry fee is \$1.00 per contestant. Only undergraduates are eligible, and national winners this year will take part in a face-to-face final on a nationwide TV program.

Beginning Sunday, Feb. 18, a special four-session series of duplicate tournaments on successive Sundays

will be conducted for special prizes of silverware donated by Mr. and Mrs. James Gerity, Jr., of Adrian, Mich. No more than one score with one partner may be counted toward the prizes, and the lowest of the four scores may be thrown out with top three scores counting. Or one session may be fished altogether and leave the student still eligible for prizes with the three scores.

Eleven tables were in play Sunday, Feb. 11, in the Student Center.

The next duplicate bridge session will be Sunday, Feb. 18, at 1:30 p.m. in the Student Center. There is no charge for playing, and all bridge players are welcome.

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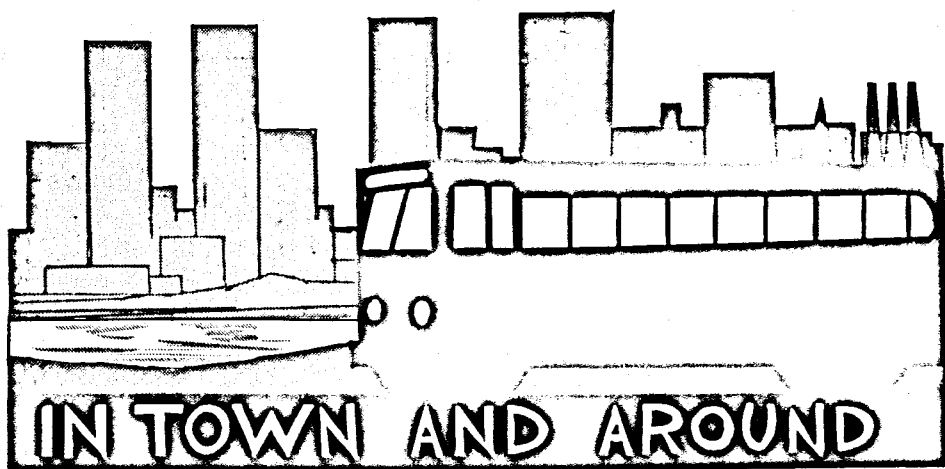
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Of Special Interest. The stages on these adjacent campi might be your only recourse of significance during this entertainment week. The SMC sweeties have their parents with them this weekend and so you must forage for new entertainment. . . . The Fiesta Lounge will be strangely available, and the twisters can relax: no Social Commission Dance. This is to be the deadest since the Retreat "over there" in December. Consequently, I suggest either:

Much Ado About Nothing — that wondrous SMC musical that is innovation and inspiration, with more than a lot of perspiration. Myrna Walker and Bonnie Piedmo are supplied by SMC; we are represented by Bill Barth, Mike Ritschel, and Tony Bill (the latter is the guy seen on campus with the blue ski-jacket and funny little beard). Those who remember *The King and I* from last year will note how well done the SMC productions can be. These are the last two nights. Admission: still \$1.50. While the tickets last. I'd suggest, also, that you call before you trudge all the way over there. It will be on South Bend TV on Thursday night (the 22nd) . . . if there are no tickets you can catch it then.

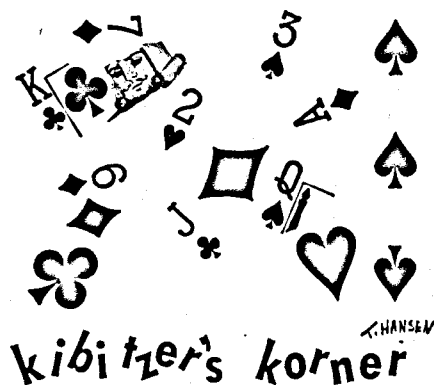
Or: *Arms and the Man*. "A pleasant play," reports the *Scholastic*. An example of Shaw's less serious side. He examines love and heroism in the light of the romantic-war concept which existed in the late nineteenth century. Dick Kavanaugh — an amateur who is "professional" — and Jim Loula both give excellent performances. And they are supported by a fine campus cast including Mary Armbruster, Jan Zisherle, and Frank Vitro. The box office will still be opened at four today and tomorrow: the last two playing dates. Prices for students (SMC'ers, likewise) are \$.75 or \$1. This won't be on television — so be certain to see it. That's the idea of a University.

The South Bend Art Association will present three motion pictures at the Schuyler Colfax Auditorium in the new library downtown . . . at 8:00 tonight: *Under the Black Mask* won the Grand Prize at the International Art Films Festival at Bergano, Italy for its ethnographic value; *Lobola*, which concerns the social problems which plague the millions of inhabitants of South Africa; and *The Moiseyev Dancers in "The Strollers,"* an extra short. The Moiseyev is the Leningrad company that was received so popularly in the United States in 1958 and which is unique in that it is the most "modern" of the famous Russian companies. The entire showing will last 82 minutes. Afterwards there is Joers . . . and if you are downtown tonight try to be on the 11:30 bus. *The Dome* wants to know what a crowded bus looks like!

The Avon. *Two Women* has travelled on . . . to parts unknown. In its stead is lodged the most incompatible double billing since Charlie Chaplin and Gypsy Rose Lee. The main feature is *Watch Your Stern* by Amalgamated of England. It is a sort of maritime *Carry on Nurse* and is typically helter-skelter British . . . they are at their best with situation comedy. Kenneth Connor, Eric Barker, Leslie Phillips, and Joan Sims star. The humor is a little droll. But very enjoyable.

On the same program, however, is a Finnish nature flick — *Young Love* — which again manages to misinterpret the meaning of the word art. The story concerns a young man who returns from college to his Finnish sweetie only to be attracted by the charms of a neighborhood newcomer whose father eats up the customary steam bath — so does the director. A la natural, the bit, and

(Continued on page 18)



Well, from the signs of the Social Commission about us, it seems to be that time again, time for the great spectacle of Marty Grass. Being from the Crescent City myself, I have been often queried on how closely the ND version corresponds to the real McCoy. In the essential, it does; it's a great big weekend of cavorting and much fairly unrestricted revelry. But back home, we didn't have to go back to school with our hangovers until Wednesday.

Since my editor routed me out of my warm bed to knock this out for him, I might as well consider briefly one aspect of the game which I have neglected in the column so far, that of defense.

On the average hand, declarer divides his losing tricks into two categories, those which he can not possibly avoid (this includes kings and queens offside) and those which he may avoid by setting up some particular suit to sluff them or trick or force the defense to relinquish a trick by leading away from a vital card or giving the declarer a ruff and a sluff. These unavoidable losers to the defense are their means of keeping control of the hand and are called controls. To find out in which suits they hold controls and what suits are declarer's weak ones is the whole task of defense.

The first application of this principle may be made to slams. When the opposition has bid a small slam in a suit, the defense probably has a control, either in the form of a trump trick or an unfinessable honor. Before this control is lost, the defense, by lead-directing doubles and their negative inferences, must set up a trick in another suit in order to defeat the contract. Therefore a trump lead against a slam is usually very poor because the control is often in trump and if it's not, declarer has time to draw trumps and play the hand at his leisure. In this connection, experts employ a convention known as the Lightner Slam Double, which is meant primarily as a lead indicator.

(Continued on page 18)

THE POLITICAL MATURITY OF AMERICAN CATHOLICS: AN INTRA-FAITH DIALOGUE

FRANK L. KEEGAN

In *Time* magazine before the 1960 presidential election, Reverend Gustave Weigel, S.J., professor of ecclesiology at Woodstock College, Maryland, answered certain questions on the American church-state problem, especially in relation to a Catholic president. *Time's* election issue contained a letter from Professor Frank L. Keegan of Notre Dame commenting on the remarks of Father Weigel.

One consequence of this brief exchange was a score of letters received by Professor Keegan. The letters, from Catholics and Protestants, revealed a variety of reactions to the spectacle of a Catholic criticizing his own church members. The term "dialogue" is often reserved for discourse between members of different faiths, but there is no reason for denying it to discourse between members of the same faith. One way to prove American Catholics hold diverse opinions is to show them disagreeing publicly. There is a new Catholic political literature being written and a good part of it will contain serious disagreement between Catholics on the issues confronting the nation.

This article consists of two parts, the first of which is the exchange between Father Weigel and Professor Keegan. Selections from the ensuing correspondence and Professor Keegan's replies form the second part.

Part I. The Original Exchange

Father Weigel's comments:

Would a Catholic President be likely to have Mass in the White House?

"He knows that this would be displeasing to many of the people in whose name and power he acts."

Would a Catholic statesman be unduly influenced by his confessor?

"The confessor's service would be exclusively private, moral and religious. He has no competence in political matters, which belong not to the order of morality and piety but to the order of law."

Would the Pope interfere with a Catholic President?

"The Pope does not meddle with the political activity of Adenauer or De Gaulle, nor would either man permit it. The Catholic President's comportment with the clergy of his church would be exactly like the comportment of a Protestant President with the clergy of his church."

What about lands where the church is established by law?

"It may be that such laws are good laws for those communities, maybe not. The American Catholic is not concerned. He only knows that the American law of religious freedom for all citizens is excellent law for his land."

Would a Catholic majority seek to restrict the religious rights of others?

"Officially and really American Catholics do not want now or in the future a law which would make Catholicism the favored religion of this land. They do not want the religious freedom of American non-Catholics to be curtailed in any way. They sincerely want the present First Amendment to be retained and become ever more effective. With a note of desperation, I ask, what more can we say?" (Italics added.)

Professor Keegan's letter:

As for Father Weigel's remarks, I do not share his optimism in the political maturity of American Catholics. Whenever I confront Catholic college students with the problems of the Catholic politician in a pluralist society, I find them speaking in the archaic voice of 13th century Europe.

I hope that more Catholics are as Father Weigel described them than as I describe them. As time runs out for American Catholics (*Time*, of course, would never run out on them), they must more and more assume a civic and social responsibility commensurate with their increasing numbers. Yet my experience leads me to conclude that too many of today's Catholics tend to view political opportunities as opportunities for the advancement of their church. Oftentimes, the more pious the Catholic, the less capable he is of seeing the civil rights of other Americans.

Fortunately, I think, we are not voting in this kind of Catholic majority if Senator Kennedy is voted in as President. Senator Kennedy's secular (not secularist) attitude is one of his greatest political assets. Today's Catholic minority, on the other hand, in its excessively dogmatic attitude toward social and political questions seems to me a major obstacle to the achievement of political wisdom by American Catholics.

Part II. Some Correspondence which Followed

From a Baptist minister:

Let me begin by expressing appreciation for your wholesome attitude as expressed in your letter. . . . Uncertain as to your relationship to the Roman Catholic Church, other than the connection which your present position discloses, I want to sincerely thank you for your spirit of self-examination and self-criticism.

I am one Baptist who has consistently argued against the prejudiced stand taken by the general run of Baptist preachers and denomination leadership. In fact, to the consternation of some of my members and fellow Baptist ministers, I have consistently argued (especially during this political campaign) that there is an "American position" in modern Roman Catholicism. The article by Father Weigel along with some readings of a small journal, "Christianity and Crisis" had strengthened me in this interpretation of American Catholicism. . . .

From your vantage point (which is much better than mine), would you conclude that among the American Catholic clergy, the interpretation most often accepted is the "American position" or the position which your students would accept? (For, after all I would conclude that your students have been influenced by their clergy.)

I conclude by saying that I will continually argue that every individual, including John Kennedy, must be taken as an individual, and on his own merit. I hope I shall be given the Grace to avoid such categorization which would label all Catholics as "bad." I also hope, that among the communicants of the Roman Catholic Church there will be some who will not label all Baptists as "prejudiced" or "evil."

Professor Keegan's reply:

. . . As for your main question concerning the "American position" in modern Roman Catholicism, I think one must distinguish between the Catholic clergy and the Protestant in their interest in the church-state problem. (Incidentally, I would prefer "democratic solution to the church-state problem" to the phrase "American position.") Am I right in thinking that American Protestant clergymen are extremely sensitive to the presence of ecclesiastical power in a democratic society?

Dr. Keegan is assistant dean of the College of Arts and Letters and a former assistant professor in the General Program. He is a graduate of the University of Santa Clara, Calif., with master's and doctoral degrees from Notre Dame, and collaborated in The Idea of Freedom (Doubleday, 1958).

If so, they differ somewhat from their Roman Catholic brethren who do not think so much about this problem; those who do are the minority who teach in Catholic colleges and universities or who write in the Catholic press. Of course the Catholic clergy accept the "American position" practically, but many do not have a theoretical basis for it. I leave it to you to decide whether the Protestant clergy have a theoretical basis for their views.

On the other hand, the Catholic clergy are not likely to despise the "American solution." I think one can say that the average Roman Catholic priest is extremely busy with parish work, that he has little time for reflection on the church-state problem, that he has seen the great growth of the Church in America and he wants things to stay the way they are. In this sense, the Catholic clergy accept the "American position."

From a Catholic soldier:

I meet many Catholic young men fulfilling their service obligation these days and I can spot the ones from the pious homes at once. They are unquestionably the best and most dependable servicemen. Now, would you please tell me how and why time is running out for Catholics? I am one, you know, and have a right to know . . . and please explain this jewel of yours: "oftentimes (give me a sampling or frequency as I hate glib assertions or gratuitous assumptions or vague rank generalizing) the more pious the Catholic, the less capable he is of seeing the civil rights of other Americans." . . .

It seems to me that you have given aid and comfort to the enemies of the Church. The Oxmans, Blanshards, Pikes, *et al.* will now say: "See, just like Sughrue and Thomas P. Coffey, the name Keegan will be heralded as a courageous truth revealer about those intolerant, medieval, reactionaries." *Time* can prove it has been fair to Catholics. Why, a Notre Dame Professor says so!

Professor Keegan's reply:

Thank you for your letter. It is another sign that the Catholic mind in America is not the homogeneous thing which is sometimes described. And let us not be too fearful of Catholic controversy in public, nor too angry with magazines who print it. . . .

Where should one look for evidence of the "excessively dogmatic attitude toward social and political questions" mentioned in the *Time* letter? You can look anywhere there are Catholics in large numbers; look in the parish and in parish organizations, in Catholic schools and colleges (not so much in Catholic universities), in the army, navy or marine corps. How many such Catholics are there? Only a survey of attitudes would indicate the number. And when I speak of the "dogmatic attitude" I am not speaking theologically. No, it is the misapplication of dogmatic views to the social and political order which causes the difficulty. By *dogmatic*, I mean apodictic and assertive even though the grounds for their judgment is theological, especially moral theology.

Let me be more precise. Here is a list of questions divided into two parts. It is a random list drawn from my own experience. Anyone — Catholic or not — could draw up his own list. The first set of questions are "should" questions which involve a positive moral action. Non-Catholic Americans would give some of the same answers here, but several are specifically Catholic. The second set of questions are "can" questions which involve the omission of an action. These questions are specifically Catholic ones and all are answered in the negative.

Here then are questions relating to social and political problems which draw from many Catholics a too frequent, too quick and too dogmatic "yes" or "no."

A. *Should* Catholics put pressure on owners of theatres, halls or auditoriums to prevent the presentation of films or lectures on subjects held immoral by Catholics? (Yes) — *Should* Catholics support "decent literature" campaigns even to the point of an economic boycott of offending magazine peddlers? (Yes) — *Should* a Catholic nurse in a Catholic hospital call a priest to the bedside of a dying non-Catholic patient, if the patient has shown no repugnance to priests or to the Church? (Yes) — *Should* a Catholic mayor, upon his election, immediately close down the houses of prostitution in his city? (Yes) — *Should* Catholics refuse to support foreign aid for Communist or Communist-influenced countries? (Yes).

B. *Can* a Catholic doctor or layman serve on a hospital board which permits the use of contraceptives for non-Catholic patients who need or desire them? (No) — *Can* a Catholic defend the civil liberties of a secularist or an atheist? (No) — *Can* a Catholic vote *against* state legislation to approve gambling if his pastor urges him from the pulpit to vote *for* such legislation to protect the parish bingo games? (No) — *Can* a Catholic administer a hygiene program in the armed forces or to overseas populations which call for the use of contraceptives? (No) — *Can* a Catholic vote *for* state legislation compelling Catholic and other schools to pay taxes if his bishop urges him to vote *against* such legislation? (No).

Each of these questions is quite complicated. They involve — besides moral principles — professional ethics, international policy, constitutional and state law, not to speak of local customs and traditions. Above all, they call for prudence, that great, and neglected, virtue which directs the means to the end *here and now*. Without knowing circumstances, perhaps no safe affirmative or negative answer can be given.

Yet, many Catholics would give the answers noted above. Will *pious* Catholics give such answers? In my experience, they will oftentimes give them more readily than the less pious. Do the answers reflect an "excessively dogmatic attitude toward social and political questions?" Yes. Do these answers (e.g., regarding dying patients, book merchants, atheists, overseas pagans) involve the danger of "(not) seeing the civil rights" of others? Yes.

You and I know, however, that Catholics who are nurses and doctors, mayors and legislators, citizens or administrators do not in *practice* abide by these answers. One suspects, however, that they sometimes act with a guilty conscience, with a feeling that they do not practice what they preach. These schizoid moral feelings are really unnecessary, for the answers — pro or con — to the questions noted above are the subject of much responsible debate. Catholic professional persons have a responsibility to study these questions, to seek pastoral advice, but they should not think they are *clearly* right or *clearly* wrong however they answer these complicated questions. I trust you realize that I do not advocate the opposite of each of the answers given above. . . .

I did not mean to imply in my *Time* letter that American Catholics as a bloc want, in a positive or aggressive way, to unite Church and state in America. Yet some American Catholics convey this impression inadvertently. And surely you can see why there are no official spokesmen for what is a kind of instinctual response. What I wanted to point out is that Catholics haven't thought much about this problem. They are so used to giving direct, certain answers to matters of faith that they carry over the habit into public life where uncertainty is more often the rule than not. No, many Catholics have not thought much about social and political problems in a free society and the greatest thing about a Kennedy election victory will be that they will be forced to think about them. John Kennedy may well become the most influential Catholic educator of our century.

Mature Catholics must realize that dogmatic solutions cannot hurriedly be applied to the delicate fabric of the social and political order in American society, that prudence and wisdom must guide the judgments of men who live each day in different circumstances and each day under eternal standards. One can have the greatest hope for the development of mature Catholics in the decades ahead, among the clergy as well as the laity. The matter is urgent, for genuine dialogue with our fellow Christians, fellow Jews, fellow Muslims demands such Catholics. And with the increasing growth of American Catholicism, our strength and status as a world power may well be at stake.

From a Catholic teacher:

I would like to think that there is a sizeable group of Roman Catholics in this and other countries who are politically and economically liberal. I would like to think, too, that there is room in the Church for such free-thinkers and that as a result of their gentle agitation, dogma will gradually be modified. It seems to me that many Roman Catholics, who are characteristically liberal in both the secular and religious sense and perhaps politically and morally to the left, are caught up in the conflict of what is the right thing to do: leave the Church rather than practice a hypocrisy, or remain

steadfastly loyal in the hope that they may, in some small way, contribute to a liberalizing evolution.

I would very much like to know your view of this question.

Professor Keegan's reply:

Here is my view of the question raised in your recent letter to me. There is room in the Church for liberals because Christ entrusted His Church with the mission of saving souls — whether they be liberal or conservative ones. Because the Church stands above the partisan positions of liberal or conservative, dogma will not, as you say, gradually be modified through the "gentle agitation" of liberals. Nor, I might add, through the perhaps gentler agitation of conservatives.

Why is this so? Because the Church is not the monolithic structure depicted by some of its enemies . . . and by some of its friends. Enemies sometimes say that it imposes a Catholic social and moral order on the non-Catholic and friends sometimes say the Church has every right to do this. The friends of the Church fail to see that, while error has no rights, persons do have rights; the enemies fail to see that, while the Church is one in faith, it is many through the social and political views of its members. Catholic anarchists and revolutionaries co-exist with Catholic presidents and citizens. Such differences between Catholics are only rarely "Catholic" differences.

Let us then view the Church as it really is. It is not a stubborn, intractable medieval giant issuing unilateral commands to members and non-members alike, a voracious soul-saver gobbling up those whom it cannot convince. No, the Church is the Body of Christ, without spot or blemish, "a supernatural society, both divine and human, which unites in itself men as co-citizens of the Kingdom of God leading them to eternal life, already begun here below." The Church is the Body of Christ or, as Bossuet said, *le Christ répandu et communiqué*, Christ Himself diffused and communicated.

Amateur theologians confused things mightily when they link a particular political or social order with the awesome Body of Christ. Such was the error of Charles Maurras in recent French history.

On the other hand, one may expect that the Church will exercise its authority differently in different times. The Church today does not act publicly in a 13th century or a 16th century manner. And this is not because dogma is changing. It is rather because history is changing and men need to be saved in every period of history. The Church chooses the appropriate means for extending the Body of Christ in each age. In our time, it encourages laymen, versed in learning and rooted in faith and charity, to provide the leaven for a new Christendom greater than anything seen before. For a vision of that new Christendom, I refer you to the writings of Jacques Maritain, especially his *True Humanism* and *Man and the State*, from which latter the quotation above was taken.

One final thing. There can be no real question of leaving the Church over a conflict between conservative and liberal elements in the Church. One must distinguish between the Church and its members. Remember, as Chesterton said, the greatest proof of the divinity of the Church is the mediocrity of its members. Let us make no mistake about it: when one leaves the Church, one leaves Christ Himself.

From a Catholic seminarian:

I do not entirely understand your letter to the editor of *Time* magazine.

One example of this misunderstanding is the matter of Catholics who view political opportunities as opportunities for their Church. I think Catholic politicians get in office to do good, and, therefore, it naturally leads to the advancement of the Church. If the overzealous "crusader" type Catholic gets into office, I think he kills himself off by trying to further the Church. Looking at your statement, I don't know what you meant. If I were a bigot I could take this any way I wanted to . . .

Professor Keegan's reply:

I do not believe you and I have a quarrel. If you examine the *Time* letter closely, you will note that I do not speak of Catholic politicians, but of Catholic political attitudes in general and in relation to Catholic college students.

Let me speak however of both groups, the Catholic politician and the Catholic student. I quite agree with you that

the overzealous politician is headed for a short public career. I would only add that he deserves one.

As for Catholic politicians who "get in office to do good, and therefore, naturally (advance their Church)," I wonder if there are as many as you suppose, especially in municipal government. Regardless, it remains true that a Catholic politician who seeks office to do good (the *common* good) does advance his Church in a natural, and thoroughly American, way. One of the best examples of this kind of Catholic politician is, I think, Senator Eugene McCarthy of Minnesota. However, you and I must be aware that the Catholic in politics is not as frequently judged according to the type of Senator McCarthy, as by men like Franco, and Boniface VIII. And the fact that our adversaries have a very unhistorical argument (even an un-American one, for we have our own breed of imperfect public officials) should give us little comfort. There are enough contemporary examples of medieval political thinking to support the vulgar, but effective, argument that the Church is what Catholics do.

What are some of these contemporary examples? Let me give ones among Catholic college students of your own age. Please remember that the force of these examples does not come from their number, but their quality. Anyone who has been a careful observer of American culture and a student of recent European (and Russian) history will recognize the attitudes reflected by these students. They are offered, therefore, not as evidence but as illustrations.

A student magazine crossed my desk just after the *Time* letter appeared. It contained a letter and an article on the recent Puerto Rican pastoral letter on Governor Marin. Let me give you an excerpt from each one: "We all know of the 2-cent Catholic who is all the way for birth control, believes in the separation of Church and state, and sits in the first row in Church on Sunday." . . . "Of course Catholic bishops would do the same in America (i.e., the same as the Puerto Rican bishops), but America is not a state where nine out of ten persons are Catholic. There is no danger of it ever happening as long as Americans accept and preserve the fact of a Catholic minority here."

The last sentence in the quotation above is not reassuring in light of the Catholic view on birth control, but this lad went on: "It is the duty of American citizens to avoid Communism and to admire democratic and Christian principles . . . because the only way we can keep this government of ours in operation is to eliminate persons who don't revere the same forms and ideals we do. It is a practical solution to a practical problem." (Italics added.)

These are the voices I hear, and have heard, from hundreds of Catholic students over the past ten years in Catholic and non-Catholic colleges. Can't you imagine that an American non-Catholic might be wondering with some uneasiness what the future holds for him if, as one Catholic prelate recently predicted, America will have a Catholic majority in the next hundred years?

Fortunately, I think there is now only a small minority of Catholics who hold an aggressively intolerant attitude toward their fellow Americans, including Catholic ones who disagree with them. But there is widespread Protestant feeling that this group is either larger than many American Catholics think or that it is capable of growing to be a serious social and political menace in the United States. For my part, I hope it is smaller than suspected and diminishing daily. But I do not know how large or small it really is. I draw the final conclusion that, whatever its size, it is too large.

Fortunately, too, there is another minority which is growing year by year. This minority is thoroughly Catholic and thoroughly American. It compromises neither faith nor political views, for it gives to Caesar what belongs to Caesar and to God what belongs to God. The great hope for the American Church lies with this second minority.

From an Australian Catholic:

As a Catholic who takes a fairly close interest in U.S. as well as Australian politics, I was very interested to read your letter in *Time*.

As you possibly know, the issue of religion in politics has been very much to the fore in Australia in the last few years. The Democratic Labour Party was formed as an offshoot from the Australian Labour Party in 1954, ostensibly on the issue of Communist infiltration in the A.L.P. and Trade

Union. Since then the D.L.P. has adopted a platform incorporating many Catholic principles, notably fierce opposition to the recent Commonwealth Divorce Act and support for aid for non-state (i.e., mainly denominational) schools.

Several Australian bishops (with the important exception of Cardinal Gilroy of Sydney) have publicly attacked the A.L.P. and supported the D.L.P. with varying degrees of fervour.

Despite the occasional pronouncements that the Church has a right and duty to engage in politics (by defining the moral issues involved and the teachings of the Church) but not partisan politics, some of the bishops seem to have gone rather far from this principle.

As I see it, if the Church claims to direct Catholic legislators how they shall vote, or censure them if they do not vote in accordance with the Church's attitude, on questions such as divorce, birth-control, aid to non-state education, etc., then we can hardly blame the majority of non-Catholics for refusing to elect Catholic legislators. If this is so, then what is the place of the Catholic politician in a Catholic minority such as exists in the U.S. or Australia?

Your letter seemed to me to hint that there is a modern practical solution to this question. I could be very grateful if you could possibly comment further on the matter.

Professor Keegan's reply:

Thank you for your letter. The phenomenon you describe is commonly observed on this side of the Pacific.

First, let me comment on the role of the Democratic Labour Party as you present it in your letter. If, as you say, this party's platform incorporates specific Catholic principles, it is not the proper instrument for a Catholic's participation in politics, at least in America. Let me explain this paradox. Our land has not seen religious divisions erected into political alternatives, an advance over the classical European political situation. American political divisions turn on state vs. federal jurisdiction or matters of economics and foreign policy. These quarrels are not religious but political. They make a Democrat or a Republican, not a Catholic or a Protestant.

The situation is healthy for the body politic, because it acknowledges the distinction between political and religious matters. The religious person who enters politics must be a politician, not an apologist for his prelate's social and political views. The absence of a religious-political party favors the development of men politically competent, not idealists who work at politics to advance their own denomination (incidentally, the system has worked so well in America that another danger has resulted: the phenomenon of the amoral or immoral politician who is, often enough, a religious person in private life).

To what values should the Catholic politician attach himself, since he should not, in a free society, conceive himself as an instrument of his Church? The Catholic politician must attach himself to genuine temporal goods: the alleviation of suffering and misery, equality of opportunity in business and social life, technical and cultural education and many other goods. These are worthy of the highest effort of a Catholic. He need not regret that temporal goods are not as high, absolutely speaking, as spiritual goods. Jacques Maritain distinguishes between the absolute common good and the common good in a given order, for example, the temporal order. This is a crucial distinction for the Catholic in American politics.

Maritain has also written on America's "secular faith," our faith in the moral law, the rights and dignity of man, the importance of freedom and the hope for the future. These are authentic values and a Catholic can easily give assent to them. To be sure, they are secular values which have built the modern world's philosophy of society. But they are not secularist: not relativist, not atheist, not materialist. However heterodox the version, the Gospel did enter temporal life in America in the 17th century and has remained a formative influence in our culture. When Americans took the stand that they would not take a stand on religion, they intended nothing irreligious. They reassigned the role of religion in the new republic; they decided neither to favor nor injure any of America's historic faiths. Several consequences followed: the individual was free to establish his own relationship with his Creator and the churches were given independence to assist

the individual. From this point of view, the Catholic Church is as free as any other church, as our great growth in America testifies. A second consequence of the disestablishment of religion was that this relationship, however conceived and practiced, affected in no way the individual's status as a citizen. By the 18th century the sacral age — an age in which the persistent ideal of unity made of temporal life chiefly an instrument for spiritual aims — was over.

Life in a pluralist society can constantly reveal to American Catholics that, however mixed with what we Catholics call error, there is much that is positive and valuable in American life. It can remind both clerical and lay Catholics that political instruments for serving their Church directly are not available to them. If one encounters a Catholic who thinks his greatest service to the Church is an effort to outlaw birth control or divorce or to introduce a diluted version of the Baltimore Catechism in the public school curriculum in a "moral and spiritual values" program, one is hearing the echoes of an archaic absolutism.

But the possible conflicts between the American political tradition and Catholic doctrine should not be exaggerated. The capable politician who knows the history and aspirations of his country will not find many conflicts. Secular values are human values because men exist in this world before existing in the next. The greatest Catholic thinkers have subscribed to the maxim: *homo sum; humani nihil a me alienum puto*. Areas of possible conflict are exaggerated from time to time, for example, in the presidential election. There is hardly an issue in federal or state matters which the Catholic, along with other men of good will, cannot endorse. And when he does disagree, the difference is political or social, only rarely religious. When one speaks of "the opposition of the Church," he often means only the opposition of this or that prelate. The Catholic politician must judge the political preferences of his bishops and priests with the same objectivity that he would demand of a Protestant or Jew in assessing the opinions of their religious leaders.

For many decades, American Catholics have been firm and untiring defenders of their faith. Today, while continuing to defend it, they must do something more. When a Catholic upholds his political tradition by granting to fellow citizens the right of association and the freedom to express his opinion, he should not think he is, by that fact, supporting the error which may issue from the exercise of this right and freedom. The Catholic faith must surely be defended, but only when it is under attack — and it is not under attack by the American political tradition. The eradication of evil is not the only, nor the first, attitude of a Christian facing an erroneous opinion. Behind every opinion there is a person, and Christian love goes out to persons. In no country should error have rights, but in some countries persons do. America's tradition of religious liberty should not be described as an inducement to error, but as an opportunity for choosing the truth. Above all, this state of affairs should not be regarded as a weakness in America's body politic, but a source of its very strength and life. Within a vivid awareness of the rights of an American citizen to express his own, sometimes heretical, views, the American Catholic should vigorously defend the truth of his own position while attempting to create "not a fellowship of beliefs, but the fellowship of men who believe."

RELATED READING

- Cogley, John, editor, *Religion in America*. Meridian Books: New York (1958). 288 pp., pap. (M60), \$1.45.
- Maritain, Jacques, *Man and the State*. University of Chicago Press: Chicago. Phoenix Books, pap., 219 pp., \$1.50.
- McDonald, Donald, editor, *Religion and Freedom*. The Fund for the Republic: New York (1958). 48 pp.
- Murray, John Courtney, S.J., *We Hold These Truths. Catholic Reflections on the American Proposition*. Sheed and Ward: New York (1960). 336 pp., \$5.00.
- O'Dea, Thomas, *American Catholic Dilemma*. Sheed and Ward: New York (1958). 173 pp., \$3.00.
- Weigel, Gustave, S.J., *Faith and Understanding in America*. Macmillan: New York (1959). 170 pp., \$3.75.
- Brown, Robert McAfee and Weigel, Gustave, S.J., *An American Dialogue*. Doubleday: New York (1960). 216 pp., \$2.95, pap. (Anchor A257), \$0.95.

YCS — the Young Christian Students—is an international movement which aims to attain a true Christian community through a twofold program of social action within the student community and sanctification of the individual members. The theme of "awareness" is especially stressed by the YCS as a means of implementing its programs.

The YCS group here at Notre Dame, headed by Al Killilea, has in the past been very successful in influencing the lives of Notre Dame students toward the goal of a Christian community. A YCS group established the Book Exchange. Another group set up the Campus Press. Frequently groups laid a foundation in some area, then turned the project over to another organization more capable of completing the action. For example, one YCS group, after working to establish Freshman Orientation, turned the project over to the Blue Circle. YCS was the originator of Mardi Gras, and later a special committee was established to continue it as an annual event. The Advent Symposium, the tutoring service, the Leo XIII Lenten Lecture Series, the founding of a Notre Dame volunteer program for the local children's mental hospital, and the annual selling of magazines in the residence halls are all examples of actions resulting from the original inquiry of a YCS group.

The YCS on campus works through "cells" of from five to eight members, usually from the same hall, who carry out the work of the YCS in a threefold general plan: 1) observe some particular problem or area of concern, 2) make a judgment concerning the seriousness of the issue and the possible solutions, and then 3) act to alleviate the problem. This explains why YCS, unlike other campus organizations, turns over its projects to other groups: when the original problem has been solved, the YCS feels that its objective has been fulfilled and seeks to free itself to attack other problems.

With the increasing power and activity of such organizations as student government and the Blue Circle, the YCS in recent years has been able to concentrate more on its second purpose: that of the sanctification of its members. The YCS strives to impress upon its members the fact that since they, like all Catholics in the true sense of the word, are convinced that being a Christian is a way of life, they therefore must lead mankind in a positive sense, and help to form the values of the society under which we all

Y. C. S.

must live. In other words, YCS looks toward a community of American Catholics who will not merely attempt to Christianize Freudian psychiatrists and influence socialists, but rather who will themselves become the intellectual lights of their generation.

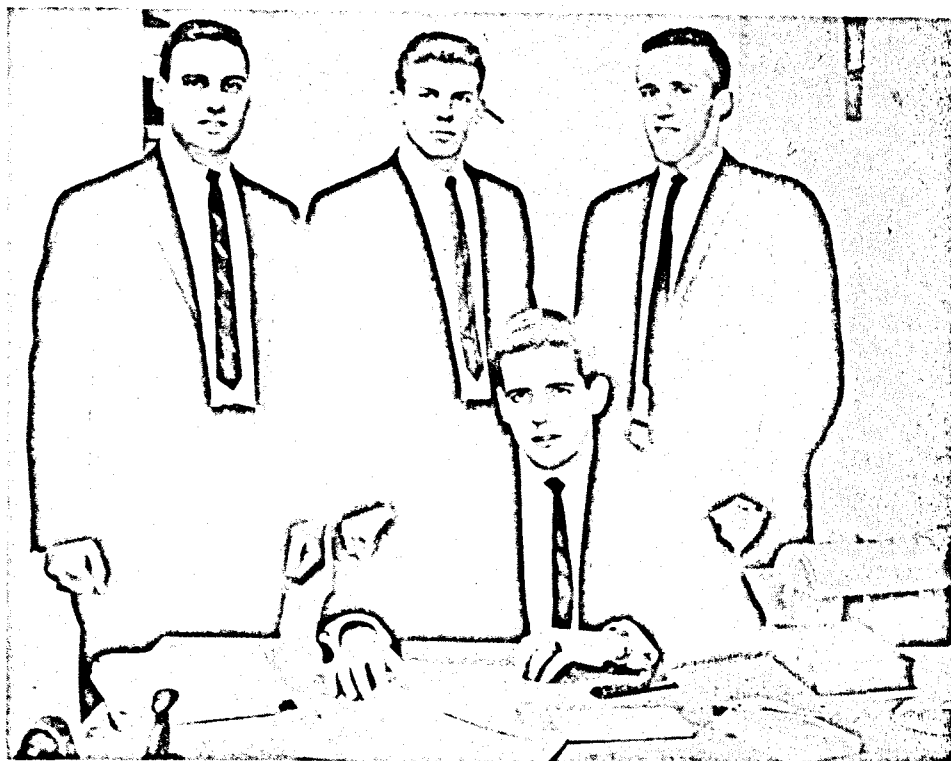
Toward this end, the YCS has established a library of books dealing

with current Catholic and secular thought, and sponsors study days, consisting of two or three talks followed by small group discussions, to help each member reappraise his own contribution to apostolic work in view of the ideals of the movement and the entire Church. At the end of each school year a National Study Week, similar to the local study days, is sponsored by the National Headquarters of YCS.

Certainly any attempt at any form of Catholic Action would be meaningless if those attempting to Christianize their community did not themselves try to live the Liturgy of the Church. Hence YCS has established a weekly Mass, whereby those attending, through an Offertory and Communion procession, can more fully participate in the life of Christ. Several groups have conducted "Liturgy Weeks" in various residence halls, and presently one group is concerned with bringing home to the campus the advantages of the use of the vernacular in the celebration of Mass.

The Young Christian Students simply seek to apply the principles of Catholic action to the state of life of the student. What the YCS most desires is to cause every student to make a real, laborious attempt to realize how he, through the tools of his education, can best bear witness to Christ.

— John McIntyre



Y.C.S. OFFICERS

Standing: Al Killilea, Rich Giloth, John Kirlin. Seated: John McIntyre



"THAT'S WHAT I THINK OF YOUR OLD SCHOLASTIC."

CRITIQUE

ARMS and the MAN

The University Theater's production of *Arms and the Man* is nothing short of hilarious. The timing of the famous Shavian jabs and other punch lines was perfect, and the entire performance seemed geared to elicit the greatest possible audience response. Almost every line that can be used for a laugh, and some that can't, was interpreted for the maximum comic effect, and the result is one riotous exchange after another.

When the thunderous laughter and applause (which are well deserved) subside, there remains the question of whether Shaw should be presented as ribald comedy approaching farce. One obvious disadvantage is that when every line is played for laughs, the audience begins to wait for the laugh line and a serious line when it occurs, is awkward. The actors seem uncomfortable and the audience is uncomfortable. This situation occurred a few times during *Arms and the Man*, such as when James Loula as Sergius explains that he is truly brave, or when Frank Vitro as Bluntschli tells of his friend who was burned alive. But these moments are infrequent and the alternative, playing *Arms and the Man* fairly straight, as high comedy, would have run the risk of producing a completely awkward play.

Another alternative to doing the play as a hilarious comedy, would be to keep the play as a satire. However most of the satire in *Arms and the Man* has lost its bite from Shaw's time to now. The romantic concept of war is held by practically no one at all, so a satire on this idea would mean nothing to the audience today. The irony and satire in the coming of western civilization to the Balkans is an anachronism, since today even the Far East is rapidly Westernizing, let alone Eastern Europe. There is possible material for satire in the fact that in *A&M* the handsome hero doesn't get the heroine but a servant girl, and a bourgeois realist gets the romantic heroine, but this facet of love interest isn't pointed up by the University Theater. Finally the play could be considered as a satire on romanticism in general, but romantic ideas aren't really popular nor prevalent now, and a modern collegiate audience will probably contain few romantics.

Arms and the Man is supposedly a comedy of ideas, but it is simply difficult to perform this way because

The Scholastic

the ideas are dated. The only really subtle point of comedy that is lost and is still important to the play is the revelation by the most realistic character, Bluntschli, that he is a romantic at heart. But the sloughing over of this line is no calamity in *A&M* presented as rollicking comedy.

There is a strong possibility that had *A&M* been done as high or sophisticated comedy, not only would the satire have missed its mark, but the performance would have been simply melodrama, and without force. Played as straight comedy, the melodramatic overtones of *A&M* are minimized.

College audiences, though generally rather sophisticated and urbane, are still readier to laugh than anything

point for Shaw's wit; I think the very fact that this counterpoint was so unobtrusive and smooth as to be imperceptible proves that it must have been set up expertly.

Frank Vitro (whose stage voice is indistinguishable from that of William Bendix) in the leading role of Captain Bluntschli was not really inspired but, more important, he was always in control of his part, a part that could have easily been harmed. He never pushed and was willing to underplay the part often, to great advantage. He acted his role very conscientiously and thoroughly, and was, for every instant on the stage, a commercial traveler in a military uniform, a well-handled Captain Bluntschli.



else, as is borne out by the fact that the biggest laugh-getting scene in last year's performance of *Othello* was Desdemona's death-bed scene. In *Arms and the Man* the director, Mr. Fred Syburg, has taken the line of least resistance as far as the play and the audience both are concerned. When an audience is ready to laugh, letting them laugh might be the best policy, and *A&M* certainly let the audience laugh. The play presented problems if performed otherwise than as great fun, and so the University Theater did *A&M* for fun. In this case, perhaps the line of least resistance was the most satisfactory and effective.

The timing, as I said before, was extremely good. No actor jumped on another's laugh line at any time. It is important in cross-fire dialogue to find some kind of theatrical counter-

James Loula sometimes made Sergius Saranoff too much of a buffoon and an ass, but he more than compensated by delineating a great comic character. His great asset, his deep rolling voice that fills the whole theatre, was ideal for the part and he used it very well to boom out the bombastic inanities of a clownish Major Saranoff. Mr. Loula has developed, since his appearance in *Othello*, a great deal more audience contact and was able to toy with the audience most of the evening, producing peals of laughter with so little as a sneer. The running joke of Sergius crossing his arms and repeating in machine fashion that he never apologizes, was brought off perfectly. Best of all were Mr. Loula's various postures and stance, magnificently affected, in the high style.

It is difficult to find fault with Jan

Ziherle as the romantic heroine Raina, a great virtue in itself, but it is also difficult to find any moments of greatness in her performance, which is really no criticism at all. She was careful not to tip too soon the fact that Raina is really a phony, and her performance was all that could be desired, technically.

The superb Richard Kavanaugh, in a Baron von Munchausen interpretation of Major Petkoff, stole the show as usual, getting laughs with coughs, his own laugh, glances, or simply being on stage. It is questionable whether Mr. Kavanaugh should have made his part so hilarious, the funniest in the performance, since it was basically a supporting role. He certainly demonstrated his great versatility after Iago and Harcourt-Reilly, by taking a basically innocuous character and making him the funniest in a very funny play. There were times, however, when Mr. Kavanaugh was on the verge of plunging into complete burlesque, replete with pies in the face, pratfalls, and Keystone Kops. Mr. Kavanaugh's treatment of Major Petkoff was hyper-imaginative, and his complete control of an old man's actions down to his hand and mouth movements was simply professional.

Mary Armbruster, as Mrs. Petkoff, should have refrained from her formalized and self-conscious gestures and facial expressions because they only detracted from a performance which, in Christian charity, might be called adequate.

Bruce Bigwood, as the shrewd servant Nicola had the difficult assignment of carrying the only straight role in the play. Though the clever member of the lower classes is a recurrent Shavian figure, Nicola is a difficult character to pin down, but Mr. Bigwood seemed to do it effectively if very quietly.

Peggie Hess was questionable as Louka, because she was inconsistent. At times she seemed like a nineteenth-century version of "Hazel the Maid." Her acting was sometimes just gross, but, more often, she came across very well. She had sufficient fire for the role, but she was often just too flippant; however, she was always interesting to follow.

Perhaps the performance might have taken a little more time with the serious lines so as not to lose them completely in the humor. But aside from this, there were not other serious problems with *Arms and the Man*. It was very funny, very Shavian, and well done.

—Carl Wiedemann

'In Town'

(Continued from page 14)

the costume budget must have been inconsequential . . . so is the flick. Peter Weckstrom, Tia Ista, Eila Peitsalo, and Paavo Hyttila star. The book was written by Frans Emil Sillanpaa while locked in a hotel room. He is a Nobel Prize Winner. For all practical purposes the show at the Avon is a single feature.

Colfax. *Light in the Piazza* is described by MGM as an off-beat romance. There is little doubt of that. The theater managers describe it as just "good." There is little doubt of that either; it isn't a great motion picture. It is off-beat because it concerns a mentally retarded young thing (Yvette Mimieux) from a rich family in the South. She falls in love with a young Italian on a therapeutic trip to Florence. That is where the romance comes in. . . . The story is the resolution of mama's worry (Olivia de Havilland), papa's negations (Barry Sullivan), and father's-in-law ignorance (Rossano Brazzi). George Hamilton is the lover. . . . Happy is the outcome. Fair flick.

(Light: 1 — 3 — 5:05 — 7:10 — 9:15.)

Granada. You've heard of *Lassie, Come Home?* *Lover Come Back* is another way of saying *Pillow Talk*, *Come Back*. Universal knows a winning combo when it's got one and has reunited Doris Day, Rock Hudson, and Tony Randall under the guise of a light Madison Avenue script. Included, just for a little spice and interest, are Edie Adams as a luscious night club singer and Jack Kruschen as a whacky scientist. . . . Randall has an inferiority complex and the Universal plot supplies little resolution. Two big advertising concerns employ Miss Day and Rock Hudson respectively . . . and, per usual, the big switch occurs and, not unlike *Pillow Talk*, the two antagonists fall in love . . . and all over a little VIP. *Lover Come Back* seems like more "funny-type" movie entertainment.

(Lover: 1 — 3 — 5 — 7 — 9.)

River Park. The Mishawaka movie-house comes through with the kiddie special of the year . . . *Mysterious Island*, the Jules Verne thriller which has already been mentioned in this article when it played downtown before Christmas. Not worth the trip out to Mish.

(Island: 7 — 9:15.)

State. John Cassavetes is the actor turned producer who did such a re-

markable job with his off-beat work: *Shadows*. *Too Late Blues* was co-written with Richard Carr. Bobby Darwin, Stella Stevens and Everett Chambers are in the cast — the story is, of course, the wild and woolly music business. I really can't see how it will live up to its advance notices. And on the same bill: *Hey Let's Twist* . . . with Joey Dee, Rich Chonek, Teddy Randazzo, the Starlighters, and Joann Campbell. Sounds like . . . I'm at a loss for words.

Campus Clubs. The Capital District Club will present *The Pride and the Passion* next Wednesday in the Engineering auditorium at 7 and 9:15 p.m.

The California Club will show *Ox-Bow Incident* in the Engineering auditorium next Thursday at 3, 7, and 9 p.m. Judged as one of the ten best of any year.

The Student-Faculty film series has *Diary of a Country Priest* and *Moon Bird* on tap this Sunday at the Little Theater on the SMC campus at 3 p.m., and at 8 p.m. in our own Engineering auditorium.

Washington Hall. No show tomorrow due to the play. But there will be a movie on February 21 — *Bells are Ringing*: with Judy Holliday and Dean Martin.

— John McGuire

'kibitzer'

(Continued from page 14)

The double calls for the partner on lead to lead either the first side suit bid by dummy, not to lead the suit which doubler has bid, or simply an unusual lead. The lack of a double has the corresponding negative inferences. In a no-trump small slam, the situation is different. Suit slams are often based on fit rather than high card points, and the defense can often set up a trick before their control is removed. A no-trump slam is normally based on high-card values and declarer has normally 11 tricks with several possibilities for a 12th. An aggressive lead in this may be disastrous, giving declarer his needed trick; in such a case, a passive lead is best, leading through the board's bid suits is particularly good.

An unsuspected application can often be made in the case of a bad trump split. Leading short suits by the defense to obtain ruffs works out poorly, because the defender ruffs with natural trumps tricks many times, and declarer can often draw his shortened trump without further incident. We must learn to look upon our long trumps, no matter how

scrawny, as controls. If we allow declarer to set up his suits before ours, he will force us to ruff without winners and keep control. In the case of holding long trumps, we must attack declarer's weak suits and force him to shorten his trumps by ruffing. By repeated attacks, we can set up unsuspected trump tricks for ourselves and maintain enough control to run our own long suits. This danger of losing trump control is one reason why experts eschew 7-card trump fits. In double rhyme and epigram, pump trump.

Well, that's enough for today; if you experiment a little with these ideas, I think that you will be rewarded by more highly profitable doubles and the relief of every defender against a slam when he announces, "Down one and doubled!"

— Wallace J. Guillaume

RE: GYULA BALOGH'S LETTER IN THE DECEMBER 15 ISSUE.

Mr. Balogh's observation about 13 tricks being able to be made in the heart slam at Indianapolis is true; seeing all four hands, one regards Mr. Balogh's line of play as the only correct way to make 13 tricks on the hand. However, the declarer, Carl Williams, was not blessed with this omniscience and could only play with the 26 cards before him. Having lost his club control on the opening lead and having had one prayer answered in the successful heart finesse, Carl could only take the safest way to play for his contract. A diamond finesse is inadvisable in the actual play of the hand, because the small slam is made without it, the overtrick matters very little, and an unsuccessful finesse and a club return sends the contract into oblivion. The expert is not the one who brings the hand in on an off-beat play but whose play is always consistent with the percentage of loss and gain. Jeopardizing a small slam for an overtrick is not in keeping with those percentages.

More later. And next time you play, save a seat for me; I'm not independently wealthy.

— Wally

LECTURE

Prof. Francis Lazenby, of the Notre Dame classics department, will speak on the subject of "Modern Greek Poetry" next Thursday at 8 p.m. in the St. Mary's Little Theater. All are invited.

IS IT SQUARE TO SEE EUROPE ON A TOUR?

A Munich songfest, a London theatre party, the Lido Club in Paris, the Student Inn in Heidelberg—all are part of American Express' 1962 Student Tours.

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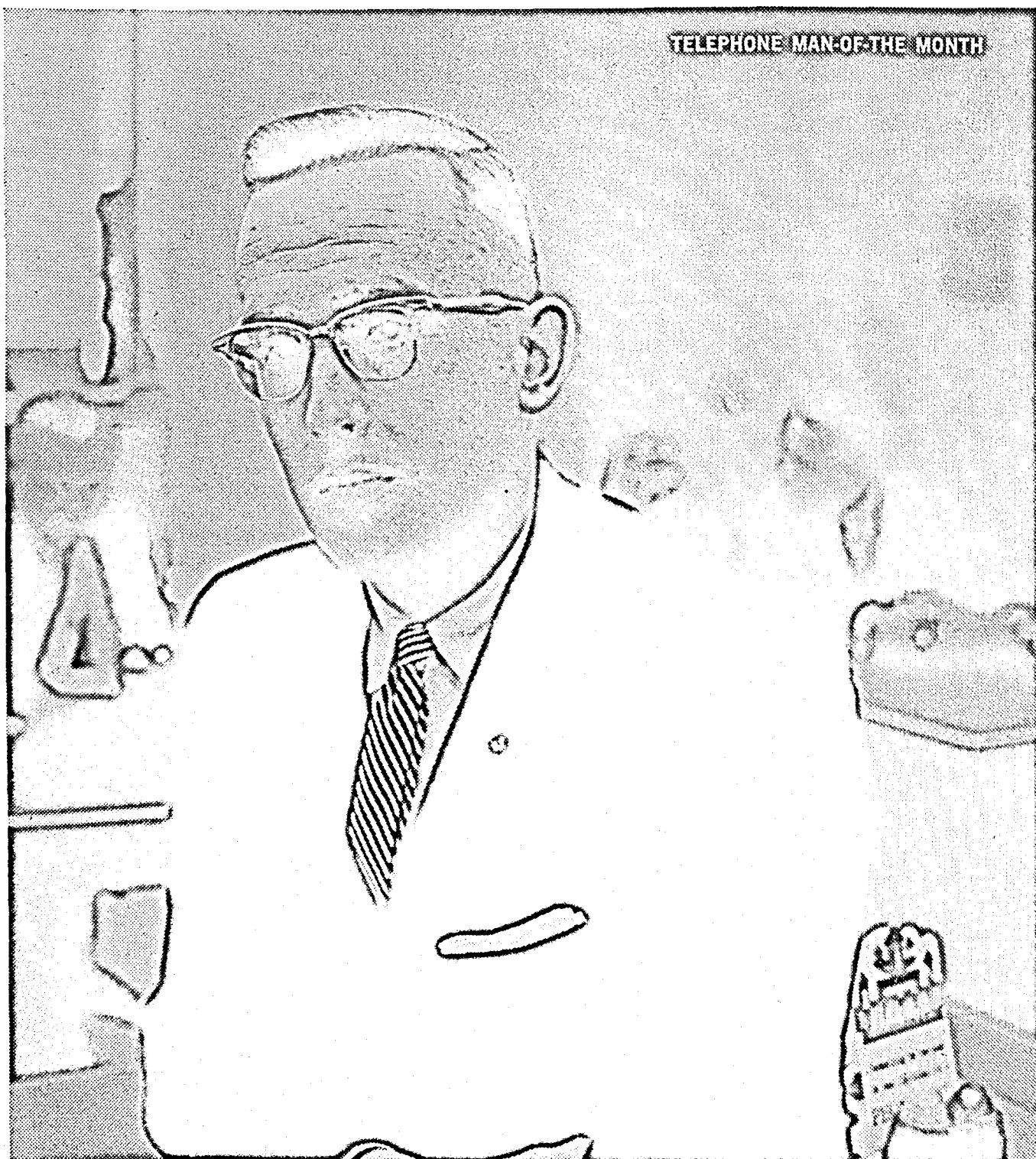
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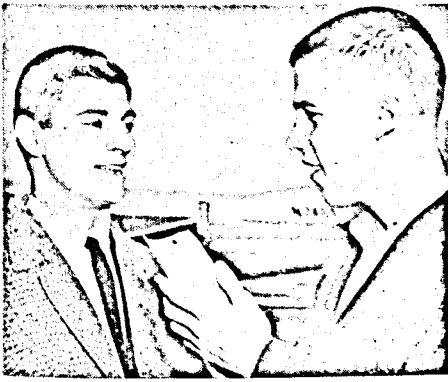
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Yastrzemski:

FIRST DIVISION

by BOB SCHEFFING

Carl Yastrzemski, Notre Dame student and the much-heralded successor to temperamental Ted Williams as Boston's left fielder, looks optimistically ahead toward the coming season. Before departing from Saint Joseph County's air terminal, Carl said: "We should definitely make the first division this season. We have a lot of good, young ballplayers who will do a better job for us this year. I also think that the front office made a very fine deal in securing Eddie Bressoud in a deal with the Houston Colts for Don Buddin."

Yastrzemski was leaving the cold weather of South Bend for fairer grounds after completing his semester exams. He was unable to take them at the regularly scheduled time because he had to attend several baseball banquets in the Boston area.

At the Scottsdale, Arizona, spring training base, Carl will be one of many young returning regulars. Chuck Schilling and Jim Pagliaroni made the starting team last year and pitcher Don Schwall won the Rookie of the Year Award. "The infield should be our strongest point. Bressoud should help us out defensively and the rest of the infield is not bad with the glove either," said Carl. "With the new bonus rule just ratified by the major leagues," he went on, "I am very glad I signed earlier. Actually, when I signed, I thought this rule was about to come into effect."

Youth seems to be the whole key to Boston's hopes for their first pennant since 1946. Their outfield will be missing the sometime-power of Jackie Jensen, who seems to have retired for the third and last time. Yet Yawkey's persistence at signing top prospects is bound to pay dividends. If he can come up with several more players in the mold of Schwall or Yastrzemski, a pennant might not be as far away as people now think.

Notre Dame Cagers Face Detroit, Purdue; Irish Must Stop DeBusschere and Dischinger

by TERRY WOLKERSTORFER

Coach John Jordan's frustrated Irish cagers — victorious only six times in 18 games and able to win only five of nine in the Fieldhouse — have yet to begin the most trying part of their schedule.

Beginning tomorrow night, the Irish will finish out the season with five straight away games, all against tough competition.

Struggling to finish near .500, the Notre Dame five tips off against the University of Detroit in the Detroit Memorial Fieldhouse at 8:00 p.m., EST, tomorrow night, then takes on powerful Purdue in the Fort Wayne Coliseum Tuesday.

At Detroit, the Irish will have the confidence gained in their 77-59 win over the Titans at home on Jan. 13; weighing heavily against them, however, is their road record: 1-7.

John Jordan will start the same team which was so successful in the first Detroit game: guards Eddie Schnurr and John Matthews, forwards Armand Reo and John Andreoli, and center Karl Roesler. John Dearie may alternate with Roesler. Schnurr, Reo, and Andreoli accounted for 59 points among them in their first encounter with the Titans.

Detroit should be spearheaded by All-American Dave DeBusschere,

whose play was far below standard in his Notre Dame appearance, and guard Frank Chickowski.

Against Purdue, Notre Dame's chief problem will be to stop another All-American, Olympian Terry Dischinger; Dischinger last season beat Jerry Lucas for the Big Ten scoring crown, and held the single game scoring record until it was recently broken by Indiana's Jimmy Rayl. Dischinger has also demonstrated his versatility in ball handling, rebounding, and defensive play.

In 17 games, Dischinger has averaged 27.2 points per game, and leads his team with 208 rebounds and 464 total points. Guard Mel Garland is second to Dischinger with a 14.8 average; four of the starting five are in double figures. As a team, Purdue has averaged 75.7 points per game, compared to Notre Dame's 73.6.

To maintain any hope of a respectable finish, Notre Dame must split these two games. Two wins would put the Irish in an advantageous position for their closing three games with Bradley, Evansville, and DePaul; two losses would make a near .500 season impossible.

This two-game series is crucial for the Irish.



EDDIE SCHNURR DRIVES



by Bob Chiappinelli

Armand Reo, Notre Dame's outstanding captain, was recently named by *Sporting News* as one of the top fifteen graduating seniors in college basketball. Included in the list were Jerry Lucas, Terry Dischinger, Bill McGill, Chet Walker, Dave Debusschere, John Havlicek, Mel Nowell, LeRoy Ellis, Don Nelson, Len Chappell, Jack Foley, Jim Hadnot, Paul Hogue, Gene Wiley, and Reo.

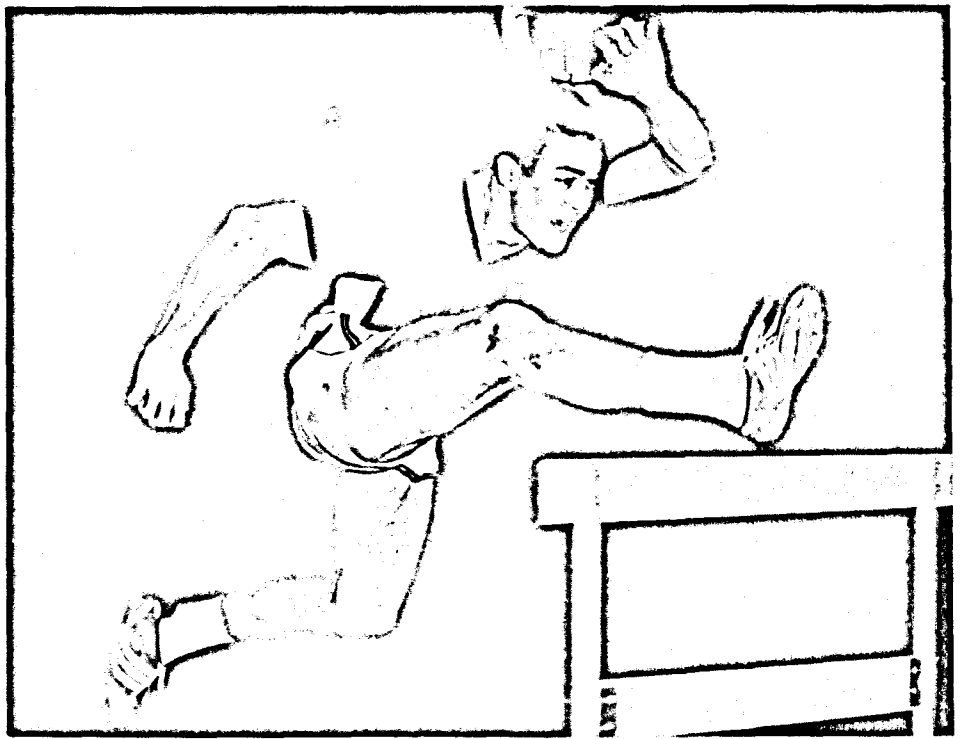
According to the *News*, the class of 1962 is the greatest senior class in all basketball history.

Also mentioned in the same article was Creighton's great sophomore, Paul Silas, whose performance in the Fieldhouse last Saturday proved his right to such acclaim. Tall Paul, who is a positive hog in the rebound department, easily surpassed the earlier Fieldhouse shows of All Americans LeRoy Ellis and Dave Debusschere, as he scored 19 points and corralled 20 rebounds.

Paul might have been exciting, but the game itself was something else again. Even Alfred Hitchcock or one of the well known sick comedians couldn't have chosen a more hideous way for the Notre Dame seniors to bow out. Armand Reo, closely guarded at the outset, was missing regularly with his usually deadly jump shot and Karl Roesler and John Dearie spent an unpleasant afternoon trying to deprive Silas and his assistant, Jim Bakos, of a few rebounds and, when they did come down with a carom, trying to hang on to it in the face of the pressing Bluejays.

Among the seniors, only Eddie Schnurr turned in a fairly decent performance, scoring 17 points.

With both the wrestling and swimming teams, as well as the basketball team, going down to defeat last Saturday, it is getting more and more apparent that Notre Dame is headed for one of its worst over-all sports records in history. With a disappointing .500 football season, a losing cross-country record, prospective losing seasons in both basketball and wrestling, and only fair slates in fencing, swimming, soccer and indoor track, Notre Dame is on the road to emulating the Ivy League in at least one thing—athletic inferiority.



HURDLER JOHN MULROONEY

Indoor Track Team Journeys to Windy City To Vie With Midwest's Best in AAU Meet

Coach Alex Wilson sends his top track and field men to the Chicago Stadium tomorrow afternoon in their second large-scale meet of the winter, the senior AAU championships of the Midwest. Yesterday's triangular meet with Michigan State and Central Michigan was cancelled so that the Irish could compete in the more important encounter tomorrow.

Heading the list of local entries are distance men Frank Carver and Tom Dempsey, shotputter Carl Ludecke, hurdler John Mulrooney, and high jumper Pete Whitehouse. Last week in East Lansing this group provided the bulk of ND's scoring in the Michigan State relays as the Irish pulled down a fourth place. The meet was unofficially won by Western Michigan which scored just one first place. Michigan State was second with 48 points and Michigan third with 47½.

Carver, with a 9:18.4 clocking for the two-mile, was the only individual winner for the Gold and Blue, improving on his previous week's time by almost four seconds. Bill Yaley also continues to improve in the long event as he finished fifth with a time of 9:34.

In the mile Tom Dempsey remained at much the same pace as the week before, but his time of 4:16.1 could get only a second place. John Mulrooney anchored the winning shuttle

hurdle relay team which covered the 240 yards in 29.8 seconds. Mulrooney also took a third in the high hurdles. Ludecke captured a second place in the shot but was almost six feet behind the winning 58-foot toss of Don Smith of Missouri.

Whitehouse is showing himself as a fairly consistent performer at the height of 6-5. In the Michigan State meet he finished a good second, while teammate Bill Benson tied for fifth in the vertical leap.

Notre Dame's fifth places in the mile and two-mile relays and Jerry O'Connor's third place in the broad jump completed the scoring and gave the Irish a total of 38½ points in a field of over 15 teams.

Captain Mike Giacinto remains on the disabled list with a powerless right hand. The senior shotputter split the skin between the first and second fingers several weeks ago and will not compete for at least a week. Pole vaulter Mike Terry is still slowed down by an ankle sprain and remains almost a foot lower than his vaulting height at this time last year. A third reason why the Wilsonmen have not been scoring higher is Frank Froelke's inability to come through in the clutch in the pole vault. With two meets under his belt, however, reliable sources feel he'll soon be soaring over 14 feet.

— J. C. Higgins

The Scholastic

Voice in the Crowd:

One opinion of the current football situation at Notre Dame was given by the Scholastic Sports Editor in this column last month. The opinions of Head Football Coach Joe Kuharich are reflected in the following excerpts from a ninety-minute discussion between John Bechtold and Kuharich.

Were you, on the whole, satisfied with the team's performance last season?

Basically, yes . . . We were pleasantly surprised at the performances of some individuals. I thought Angelo Dabiero and George Sefcik played better than we had a right to expect. Les Traver, Mike Lind, Bob Bill, and Joe Carollo also gave outstanding performances. As for the team in general, I think sports writers and fans are too apt to judge a team only by what they see on the scoreboard. Upon careful study of game films, we have found that most of the players were playing better technically against Iowa than against Purdue. The difference was that in the Iowa game we gave them the ball eleven times on five pass interceptions and six fumbles. Allowing four downs for each of these mistakes, we gave them 44 extra plays. Yet they had only 63 offensive plays while we had 76. We played well except for these errors. For most of the game we were the better team. But these lapses made the final score appear to be a run-away, which it wasn't.

It seemed to me that the pass defense against Duke in your 30th game as coach was not even as good as it was in the early games in your first year here. Why is the pass defense so weak?

A close check of the Duke game will reveal that one of their touchdown passes was caught by a man who had fallen down in the end zone. On another, Mike Lind had his man covered perfectly but he batted the ball into the receiver's hands. I think our pass defense is not weak at all but, again, people only remember that the pass was caught on these two plays.

I was referring more to the fact that Dabiero, Sefcik and Frank Minik often had to cover men the size of Mike Ditka. While they are fine ballplayers, I don't see how it is physically possible for them to cover men that are around 6'4".

Ideally, an end of this size should be covered by a man of relatively the same size. However, under collegiate rules, it is impossible to substitute an entire secondary. I feel, however, that we have always had the men in who we thought could do the best job. Dabiero was our best pass defender regardless of his size.

Why has the team been so inconsistent?

The most important thing in college football and what we are trying to develop is what I call the "winning complex." The team must get the confidence that it can beat anyone in the country. It must believe, not just hope, that it is better than the team it is playing. Once this winning complex is developed, Notre Dame will be more consistent and once again have top flight teams. This is mere conjecture, but I feel that if this team had beaten Michigan State it might have started believing that it was one of the top squads in the country and then it might have become one.

Do you feel that you are on schedule in developing this "winning complex"?

Yes, I feel that the team is becoming more effective each year. I am trying to create a balance on the squad: the majority of the team being seniors and juniors with a few sophomores. The ideal team lineup is composed of five or six seniors, four juniors, and maybe one or two

sophomores. I believe we are getting closer to that ideal each year. This past year was unusual because of the overload of outstanding seniors and the crop of sophomore talent was unusually good.

How long will it take to develop "it"?

I think next year's squad could develop "it." Fans must realize that it takes time to develop consistently winning teams. Minnesota has been on top the past two years, but it has taken them over ten years to return to the position of prominence they had with Bernie Bierman. Pitt is still trying to achieve the success they had under Jock Sutherland twenty years ago.

Isn't it true that it only takes some schools a few years to produce top teams?

This is true, but of course some schools arrange schedules that are not as tough as Notre Dame's. Also some schools are willing to spend any amount of money to build a football team. A lot of schools do not require the college boards like Notre Dame does.

This being the case, can Notre Dame compete with these schools?

Yes, I think our players can compete with any in ability. Those who feel that Father Hesburgh's academic program has placed the athletic department in an inferior status are wrong. I feel we are getting better football players every year. The only trouble is that we cannot touch the boys who have not taken the college boards and, therefore, do not have as great a percentage to choose from as some other schools do.

For next year, who do you expect to be the key men?

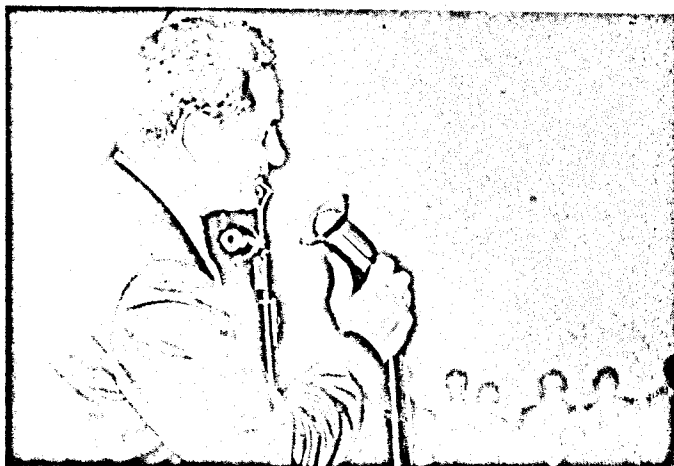
Captain Mike Lind will certainly be one of the keys. Others that we expect a lot from in the line include Ed Hoerster, Bob Lehmann, Mickey Bitsko, and Ed Burke, and we expect a good group of tackles and ends also. Most of our quarterbacks and fullbacks are returning from last season, and there will be much competition at halfback.

By the end of spring practice do you expect to have settled on one quarterback, or will you continue to alternate Frank Budka and Daryle Lamonica?

I think both Budka and Lamonica are good quarterbacks; I would feel confident with either running the team. Ed Rutkowski, unless he is switched to half, will also be back. We also are counting on Norb Rascher and Bill Pfeiffer to come back from injuries.

Do you expect to pass more next year?

Probably a lot more. Budka had 14 passes intercepted last season. This won't happen again. Most of those were due to inexperience or bad breaks. We expect to flank Costa, Lind, and Snowden more. With an extra year of experience, these boys should be able to compete with anybody.



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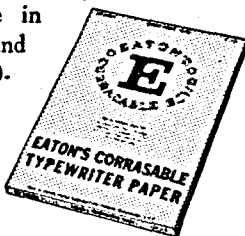


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WRESTLING

The Notre Dame matmen travel to Wheaton, Ill., this evening to participate in the Wheaton College Invitational Tournament. The matches will carry through tomorrow. The Irish will be handicapped by the loss of captain Dave Ames, who suffered a fractured hand in the Bowling Green meet this past Saturday. He will probably be out for the rest of the season and will be replaced in the 167-pound class by sophomore Ron Cabral.

The remainder of the squad will consist of Dick Martin (123 lb.), Scott Carroll (130 lb.), Fred Morelli (137 lb.), Jack Barry (147 lb.), John Gibbons (157 lb.), Dennis Leinhart (177 lb.), and heavyweight Ed Rutkowski.

The wrestlers will be going for their first Wheaton tourney victory in six years, but in order to accomplish this they will have to top some of the best teams in the Midwest.

The Irish will return home to meet Miami of Ohio on next Thursday, Washington's Birthday, and Cincinnati two days later. Both matches should be close contests, according to Coach Fallon. Miami and Cincinnati are about equal to Bowling Green in strength.

Last Saturday the Irish lost a 16-14 decision to Bowling Green. The crowd of approximately 1,500 was admittedly interested mainly in junior Ed Rutkowski. The partisans watched with delight as the undefeated heavyweight tore through his match with an opponent who outweighed him by 20 pounds. “Rut” pinned the frustrated visitor in two minutes and thirteen seconds.

The only other bright spot of the contest came in the opening match in which Dick Martin, 123-pound junior, pinned his opponent with just ten seconds remaining in the match.

The other Notre Dame points came in the 130 and 157-pound divisions. Both Scott Carroll and John Gibbons fought to draws in their matches.

— Jim Mazzei

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FENCING

The fencing team of Notre Dame split its dual meets on Feb. 10 in Chicago. Losing 15-12 to the University of Detroit, the Irish came back to whip the University of Chicago 17-10. Their season's record presently stands at a modest 4-3.

Having won only one meet in previous competition against the Irish, Detroit broke a long losing streak to make the school records: ND 16—DU 2 wins. Chicago, meanwhile, had less luck against the Irish. The ND's two fine foilmen, Mike Bishko and Tom Dwyer, together with Jack Joyce, did an excellent job in the foil division, while co-captain Tom Shipp, Mike Connors, Will Kennedy, Ralph DeMattis and Lenny McCue scored well for ND in the sabre division. Co-captain Dan Kenny, Steve Dreher, John Wagner and John Ricci contributed to the ND victory with wins in the épée division.

This Saturday's meets against Ohio State and Michigan State will be ND's

last at home. An impressive showing by the reserves against Chicago U., raises Coach DeCicco's hopes for a sweep in the dual meets. The following Saturday, the Irish go to Badgerland to face Wisconsin and Illinois in Madison, Wisc. Wins against these last four Big Ten opponents would make the ND fencers the uncrowned Kings of the Big Ten.

WRESTLING

Wrestling Coach Tom Fallon has announced that an interhall wrestling tournament will be held during the latter part of this month. The exact dates of the matches will be announced shortly. Students who wish to enter the tournament should begin getting into condition, the Coach said.

Those who know little about wrestling but who would like to enter the tournament may work out with the wrestling team. Practice is held in the Wrestling Room at the Rock at 4:00 p.m. on weekdays.

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MEDIATION: PART ONE

by Bill Cashore

FOR a few days last week the best-selling paperback on campus was not *Catcher in the Rye*, *The Screwtape Letters*, or even *Sports Illustrated*, but *Time* magazine. The reason was a very simple one: Father Hesburgh's portrait had appeared on the cover of *Time*, and the feature article for the week was one on Catholic education in general and the University of Notre Dame in particular.

But the student body was equally pleased to see one or two of its long-standing complaints and criticisms put in print. The straight statement that "Notre Dame's theology department, theoretically the core of the school, is regarded by all students and most faculty members as the worst department on campus," is damning enough. While it might be asking too much to expect an interpretation, the reader's question "Why?" is not properly answered. Is there something wrong with Catholic theology? Aren't the students interested in theology? *Time* leaves that impression.

It is true that entirely too many students aren't interested in theology, but the major source of discontent with the department is disappointment rather than lack of interest. Still worse, we are given to believe in the article that Jacques Maritain will soon come over the horizon on his white charger to put the department in order. Unfortunately, the addition of "10 or 15" young Maritains to the faculty (please, Father! There's been only one in the past 80 years) is not going to solve all the problems of a department which must forever cope with difficult subject matter; bad translations of ancient, medieval, and even modern texts; and great differences in background among the student body.

Time, along with numerous persons on campus, points out our unfortunate lack of a psychology department, but failed to make note of our microscopic Classics department (perhaps it is so small they overlooked it). The statement "It is notably weak in the social sciences" is notably ambiguous and perhaps not fair to all the departments in the social science area.

There are a few misleading statements in the article, and a few glaringly irrelevant ones. *Time* fails to point out that in the first years of its existence the Woodrow Wilson Fellowship was awarded primarily if not exclusively to Princeton seniors. Notre Dame's great need for scholarships, and the fact that of some \$66,000,000 for expansion only \$5,000,000 is earmarked to meet this need, is ignored. While only three Catholic colleges have Phi Beta Kappa chapters (an award, we hope, somewhat more relevant and significant than "Who's Who"), not all the schools which give the Phi Beta Kappa key are great universities in the truest sense. In the accompanying article on "Best Catholic Colleges" the only comment made on Villanova University (whose engineering and law schools are well regarded) is that it "is a track-and-field power." Unless this is a judgment of the school's over-all worth, it is certainly irrelevant. Our "astounding" no-suicide record may be attributed to "remarkably stable men," but may also be attributed to luck and to the Catholic upbringing (pre-Notre Dame) of most of our students. But it also leads one to wonder if there was not a long period in Notre Dame's history during which few students found themselves so crushed (by whatever it is that crushes students) that suicide would seem the only way out. As explained by Kirillov in *The Possessed*, suicide requires a supreme act of the will. The Notre Dame student of former years had to expend all available will power just on learning and enduring the rules in the old *Student Manual*. Perhaps they were the most crushing things the student encountered; and if one could not live with them, he could manage to break most of them.

I, for one, was overjoyed that no mention was made of the "Notre Dame Spirit." I do not deny that there is one, of sorts, but if mentioned at all it would have been described as "an intangible" and defined in terms of football rallies and the rowdy, raucous behavior of the student body at basketball games. If the Notre Dame Spirit consists only in rooting

for the football team we may dismiss it as that blind institutional loyalty also found at Ohio State, West Virginia, and South Bend Central. And if it is otherwise intangible we may conclude it does not exist at all.

Because *Time* magazine almost totally ignored the student body, it is best that *Time* said nothing about the Notre Dame Spirit. One writer spent several days interviewing students, quoting them carefully and questioning them thoroughly. The most that trickled through to the finished article was an assertion that "The act of knowing and the act of being are becoming one"—which led some to wonder if the reporter had interviewed God. Or perhaps, while he and the same student enjoyed a vision of two bright clouds, labelled "Being" and "Knowing" respectively, fusing into an amorphous mass somewhere above the water tower, he lost all his notes and remembered only that one event. At any rate, the students generally would have appreciated a little more recognition.

The same may be said for the faculty and even the administration, although they received somewhat more copy than the student body. The primary weakness of the article, I believe, is that *Time* seems to regard the University as mostly a collection of buildings owned, inhabited, and studied in by a group of priests, professors, and students. *Time* fails to see any community here, but only the diverse elements which must form a community in any great university. Viewing the university from the outside, *Time* has concentrated its attention on Notre Dame's most impressive parts: Father Hesburgh, the Library, the Radiation Project, the rapid rise in University prestige. These are important and together comprise an informative article, but they do not make the University of Notre Dame. The failure of *Time* to see Notre Dame as a community, however, might lead us to ask ourselves with some alarm, whether there is any real community here to see. Or is "academic community" as intangible as "spirit?"

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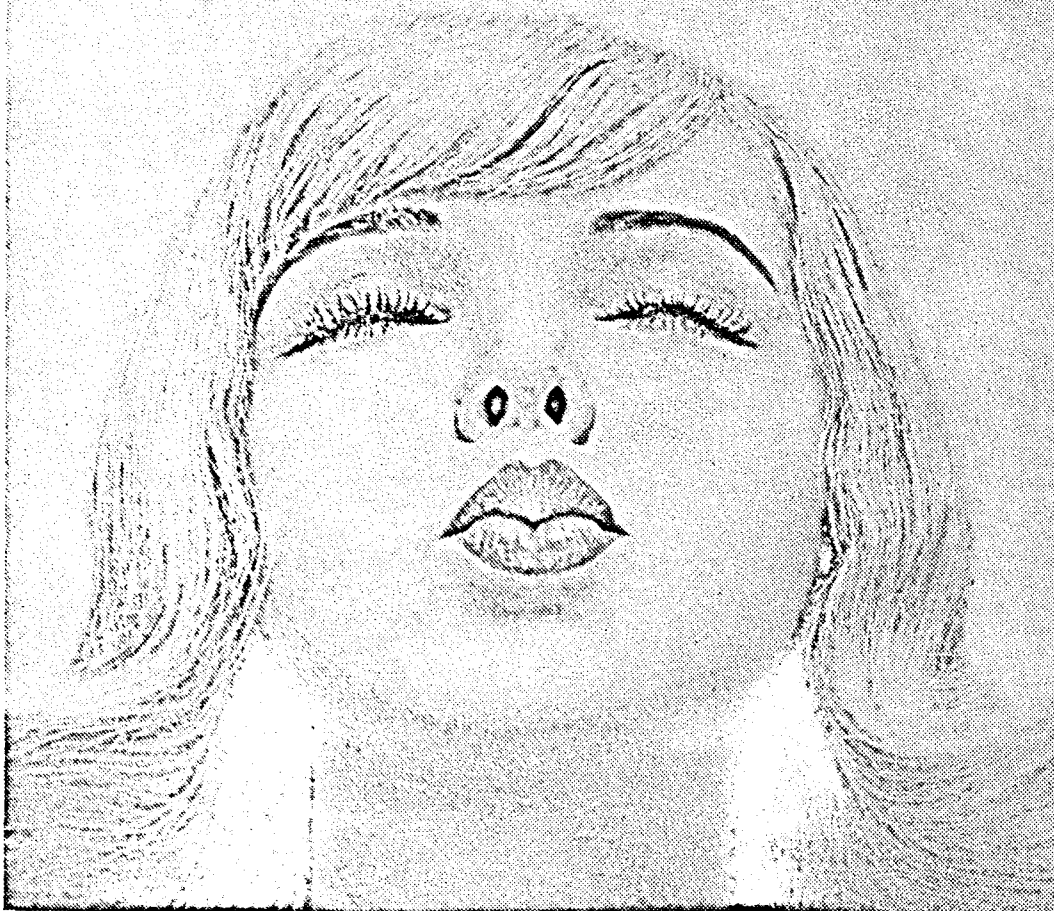
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