





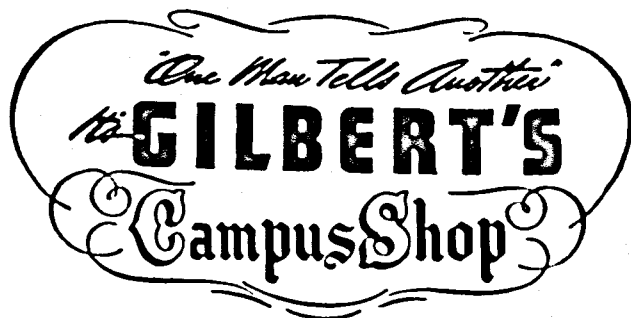
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*On the Campus—Notre Dame*

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IN JUNE**

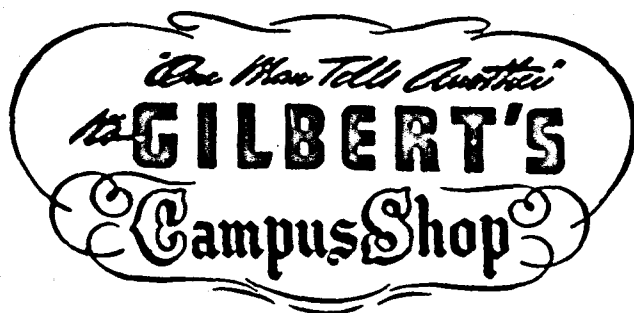
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**1/3  
IN AUGUST**

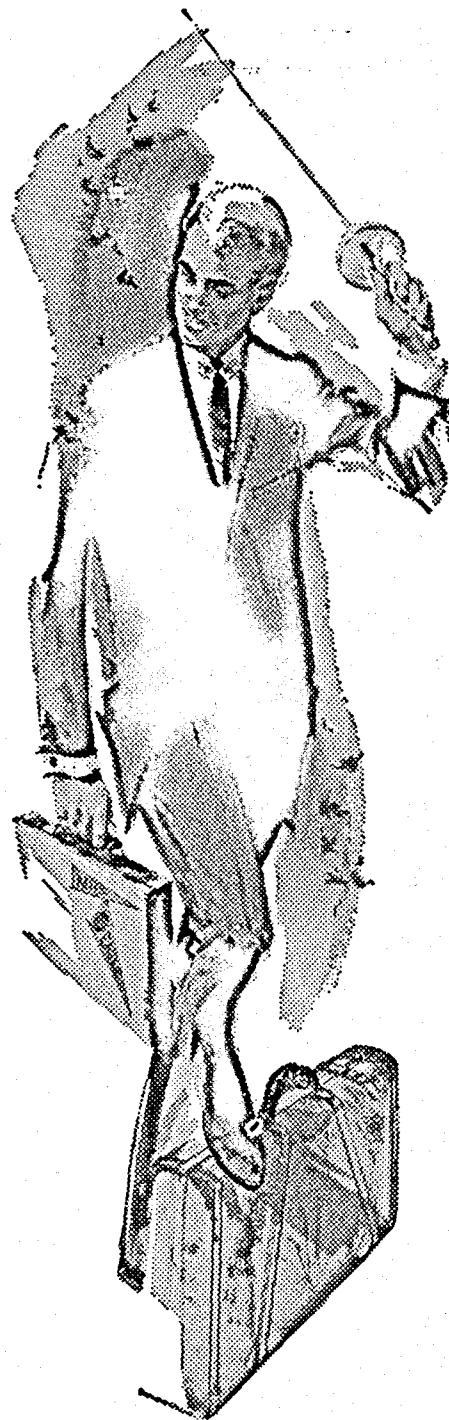
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*On the Campus—Notre Dame*



## EDUCATIONAL TV: ITS CAUSE AND CURE

A great deal of nonsense has been written about educational television. Following is my contribution:

It has been said that television allots no desirable viewing hours to educational and intellectual programs. This is simply not so. For instance, you can see "The Kant and Hegel Hour" every day at 4 a.m. This excellent show is followed at 5 a.m. by "Kierkegaard Can Be Fun." For such lazy scamps as lie abed beyond that hour, there is a splendid program on Sunday mornings at 7:15 called "Birds of Minnesota, Except Duluth."

So much for the myth that TV gives no prime time to educational programs. Now let us deflate another canard: that TV is not eager to inject intellectual content in all its programs.

If you have sat, as I have sat, with a television planning board, you would know that the opposite is true. I was privileged recently to witness a meeting of two of TV's topmost program developers—both named Binkie Tattersall.

"Binkie," said Binkie to Binkie, "if there is one thing I am bound and determined, it's that we're going to have intellectual content in next season's programs."

"Right!" replied Binkie. "So let us put on our thinking caps and get to work."

"I forgot my thinking cap in Westport," said Binkie, "but I have a better notion: let us light a Marlboro."

"But of course!" cried Binkie. "Because the best way to think is to settle back and get comfortable, and what is the cigarette that lets you settle back and get comfortable?"

"I said Marlboro," answered Binkie. "Weren't you listening?"

"A full-flavored smoke is Marlboro," declared Binkie.

"Rich tobacco, pure white filter, a choice of pack or box. What is better than a Marlboro?"

"A Marlboro and a match," replied Binkie. "Got one?"

Binkie had, and so they lit their good Marlboros and settled back and got comfortable and proceeded to cerebration.

"First of all," said Binkie, "we are going to avoid all the old clichés. We will have no domestic comedies, no westerns, no private eyes, no deep sea divers, no doctors, and no lawyers."

"Right!" said Binkie. "Something off-beat."

"That's the word—offbeat," said Binkie.

They smoked and cerebrated.

"You know," said Binkie, "there has never been a series about the Coast and Geodetic Survey."

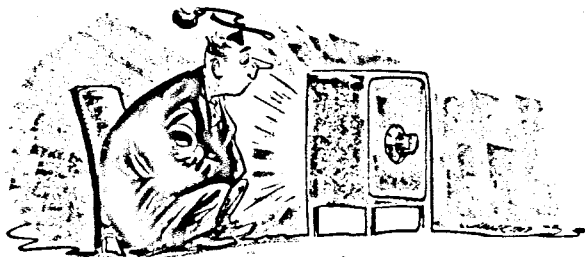
"Or about glass blowers," said Binkie.

They fell into a long, torpid silence.

"You know," said Binkie, "there's really nothing wrong with a cliché situation—provided, of course, it's offbeat."

"Right!" said Binkie. "So let's say we do a series about a guy who's a family man with a whole bunch of lovable kids who play merry pranks on him."

"Yeah, and he's also a cowboy," said



*A cowboy, a deep sea diver with a law degree plus an M.D.*

Binkie.

"And a deep sea diver," said Binkie.

"With a law degree," said Binkie.

"Plus an M.D.," said Binkie.

"And he runs a detective agency," said Binkie.

"Binkie," said Binkie to Binkie, "we've done it again!"

They shook hands silently, not trusting themselves to speak, and lit Marlboros and settled back to relax, for Marlboro is a cigarette not only for cerebration, but for settling back with—in fact, for all occasions and conditions, all times and climes, all seasons and reasons, all men and women.

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\* \* \*

*This column is sponsored—sometimes nervously—by the makers of Marlboro, who invite you to try their fine filter cigarettes, available in king-size pack or flip-top box at tobacco counters in all 50 states.*

## GLANCES

Among the notable happenings of the week, "News and Notes" brings you an exposé of the Engineering Open House . . . page 9.

Our notable Notre Dame debaters make their debut on national television . . . page 10.

Art Graham columnizes the notable proceedings of our student legislative body . . . page 11.

A notable executive arrives at Notre Dame to open the Finance Forum . . . page 11.

Again we feature the events of this week "In Town & Around" . . . page 13.

A portion of our notable faculty—in the person of Professor Matthew Fitzsimons—is interviewed on . . . page 14.

For a whimsical, humanly interesting article, setting a new *Scholastic* precedent and breaking all notable tradition see . . . page 16.

That notable issue, the Bengal Bouts, is discussed by Bob Chiappinelli . . . page 21.

"As We See It" presents a pot-pourri of notable physical events of recent times . . . page 22.

The results of this year's intramural basketball competition are notably recorded on . . . page 22.

The eternal return of the myth—spring practice—is examined in all its notable ramifications by the "Voice in the Crowd" . . . page 23.

The question raised by Professor Keegan, concerning the political awareness of Catholics, achieves notability as this week's "Forum" . . . page 25.

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**THE PIOUS AND THE PROFANE:** By now, everyone concerned with the running debate on Catholic political maturity in America initiated by Professor Frank Keegan is ready to drop the whole discussion out of sheer weariness (see today's "Forum," p. 25). Before the issue is finally laid to rest however, we would like to make a few observations of our own.

First, it is interesting to note the terms in which the debate has all along been cast, i.e. "political maturity" versus pietism. The question at issue has seemed to revolve around whether or not Catholics are "mature enough" to fit into the structure of American social and political institutions. What is significant here is that Professor Keegan, along with many others discussing the problem, accepts it as given that there is some kind of tacit agreement on the proper order of American society, which agreement has continued to make it possible for Americans to live in an orderly, free society. The question for debate then resolves itself to this: will American Catholics, as they come to play a more significant public role in our society, adhere to this given theoretical foundation, or will they reject the "given" and thereby disrupt our orderly society?

It is at this point that the depth of the split between the disputing parties becomes apparent. There are many intelligent opponents of Mr. Keegan's position who object not to the fear that Catholics will prove unable to assimilate themselves to the American tradition once "democratic procedures give them the upper hand," but who fail to see why such an assimilation would be desirable. These are they who object to the attempt to link "political maturity" with readiness to accept the standards of American pluralistic society, often sanctified in popular literature as the "American way." The fact that there are intelligent and highly educated Catholics who think this way is only part of a more far-reaching phenomenon, namely, a general decline in the consciousness of a given American tradition.

Since the end of the nineteenth century, Americans have felt this given theoretical foundation crumble, and have begun to wonder whether it really exists. Hence, from the early 1900's to the present-day *Time-Life* hoopla about "goals for Americans," we see a growing anxiety about what, in fact, American tradition is. Some, including many Catholics, see further that certain strong elements of what American tradition is discernible are worthy of rejection (e.g. Rev. Gustav Weigel, S.J., "Moral Values in America," *Critic*, Aug.-Sept., 1959) as being secularistic, or even plainly antagonistic to Catholic values.

From this point of view, there are those who would question the equation of the Catholic's "political maturity" with his acceptance of the American political tradition. Specifically, some Catholics see tendencies of American "pluralistic thought" which enervate the truth of the Catholic's deposit of faith through a Millsian disposition toward "civil rights" for all religions.

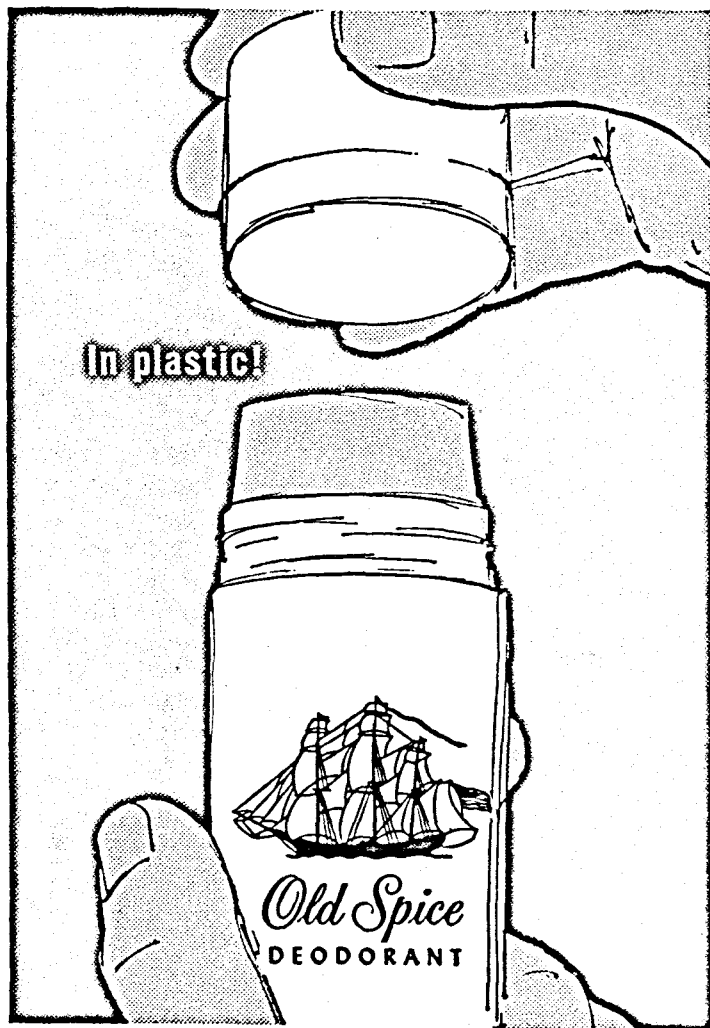
For our part, we think that it is very easy to overestimate the dangers of "excessive dogmatism" on the part of pious Catholics. In the areas where Catholic leaders have come to political power, such excessive dogmatism has not been the rule, even where Catholics constitute a majority of the electorate. On the contrary, there is ample reason for alarm at the markedly secularistic attitude taken by many of the most prominent Catholics in public life today. As Professor Keegan points out, the questions on which the pious Catholic is likely to give a dogmatic answer are extremely complex and cannot be answered with a simple affirmative or negative. Yet it is probably better that the first reaction of the pious Catholic leans toward "excessive dogmatism" rather than toward the secularism which usually motivates unanalyzed responses in the other direction.

Finally, it is perhaps not so much to be deplored that 93% of the Protestant clergy have reservations about increasing Catholic power. We think that the possibilities, such as they are, of ecumenical unity will not be seriously impaired by this lack of accordance with the profane tenets of an evermore secularist society. Perhaps, in the face of overoptimistic hopes for ecumenical unity, the important doctrinal differences as well as the comparatively minor signs of growing unity will receive proper emphasis.

— W. & Z.

OUR COVER — Sure, and we need no explanation of the Saint in green and gold, whose day brings a cheer and a tear to each Irish heart!  
—PAT SAXE

# MEN!



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## REPERCUSSIONS

### APOLOGY

Editor:

I wish to apologize to those attending the Walsh Hall "Make Believe" dance for the small number of girls there. Many of these girls who had intended to come to Notre Dame for a conference were forced to cancel their trip because of the snow.

Paul O'Bryan  
209 Walsh Hall

### PULPITEERING

Editor:

Your editorial on the sermons preached in Sacred Heart Church was, in my opinion, your best editorial this year. The topic is crucially important. It was refreshing to hear students express these views, and to hear them express them in a manner that showed that they were in contact with the most recent developments in Catholic thought, such as the renewed emphasis on the kerygmatic approach and the aims of the leading liturgists of the day.

For almost three years I attended Mass in Sacred Heart Church and listened to the sermons preached for the students, and often I discussed the sermon situation with various priests, especially the University Chaplain. My own views are perhaps radical, but in a discussion with the University Chaplain a few weeks back, I urged that the Sunday sermon in the University church be more nearly the high point of the week, rather than the low point that it so often is. I urged that if our priests are so extremely busy that they cannot prepare a decent sermon, that they refrain from offering Mass on weekdays and gain that time for the preparation (and, frankly, I don't see any cases to justify this!) so that they can preach worthily to the people.

However, I think that the students will agree that there are many fine sermons preached. Last year, for example, the sermons preached by Fathers John Miller, Rolland Stair, and James Burtchaell were very well done. And there were others. But, in this day and age, we cannot afford the exceptions — and especially here at Notre Dame — the sermon must take its rightful place in the lives of the members of the Christian community.

Joseph H. Maguire

*The Scholastic*

### PHONE HOURS

Telephone calls to the SCHOLASTIC, Ext. 515, may be made at the following times: 8 a.m. to 1 p.m., Monday through Friday; Sunday and Monday evenings from 7 p.m. to 11:30 p.m. Deadline for news announcements and "Repercussions" is ordinarily 9 p.m. Sunday.

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and earned an assignment as Project Engineer. Now he handles still more complex building projects, each contributing to better telephone service for Chicago.

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### BELL TELEPHONE COMPANIES

TELEPHONE MAN-OF-THE MONTH





# News and Notes

## TECHNICIANS INVITE REVIEW

"The New Developments in Engineering" is the theme of the 1962 Engineering Open House which opens this afternoon with the annual auto show. An innovation this year is the Industrial Show which will be the following week end. Both shows will be held in the Stepan Student Activities Building.

In this new format, the Open House will exhibit to the University the newest developments in modern engineering. These developments are evidenced even in the Activities Building which employs some of the newest techniques in modern engineering and architecture.

The Auto Show will evidence the innovations in automobile styling and engineering in an extensive collection of custom-built, sports, experimental, and production-line automobiles. Some of the cars that will be shown include the new Thunderbird Roadster; the Pontiac Grand Prix; and one of the newest sensations in the automotive

Movies of last year's Indianapolis "500" and movies on performance of certain cars will be shown continuously.

Shuttle buses will be operating from the Circle and from St. Mary's to the Stepan Student Activities Center throughout the entire show schedule.

The Auto Show will open this afternoon and continue till 10 p.m. tonight. Tomorrow the hours will be from 10 a.m. to 5 p.m. and from 7 to 10 p.m., and on Sunday it will be open from noon to 5 p.m.

The newcomer to the Open House, the Industrial Show, will display a large, diversified collection of professional exhibits contributed by many of the nation's large industrial and research engineering firms.

Some of the exhibits to be shown are Westinghouse's model of an atomic power plant, a demonstration of closed circuit TV, and a Talos Missile from Bendix. The times for the Industrial Show are the same as those for the Auto Show. Both shows

## NINE WIN WOODROWS

Nine University of Notre Dame seniors have been awarded fellowships for the first year of graduate work by the Woodrow Wilson National Fellowship Foundation of Princeton, N.J. There were 1058 winners out of 9975 candidates from 965 colleges, announced by foundation president, Sir Hugh Taylor. This is an approximately 15% decrease from last year, due to the lapse of a 1957 grant of \$24,500,000 from the Ford Foundation. The grant, however, is expected soon to be increased, thereby providing funds for fellowships for some of Notre Dame's ten "honorable mentions." There are usually 110 winners in this district of the nation compared with this year's 74.

The Woodrow Wilson Fellows from Notre Dame and their respective graduate fields are: Edmund Burke III, Near Eastern Studies; Michael L. Iribarne, Slavic literature; William J. Irvin, English; Richard J. Jensen, American Studies; William P. Moran, physics; Paul A. O'Bryan, Jr., English; Michael J. Payjak, Jr., linguistics; William R. Veeder, English; and Michael J. Zwettler, Persian language and literature. The fellowship will provide each student tuition and fees at a graduate school of his choice, plus a living allowance of \$1500. The grant will average out to \$2500 a-piece, the actual amount depending on variables.

When he announced the awards, Taylor stressed the obligation imposed on each winner to complete at least one year of graduate studies and to give serious thought to a career in college teaching. Seventy-eight Notre Damers have received Woodrow Wilson Fellowships in the past.

## STRING QUARTET PLAYS HERE

The internationally acclaimed Fine Arts Quartet will appear in Washington Hall on Monday at 8:30 p.m. in the first of their two chamber music concerts presented by the University of Notre Dame Artists series. The second concert will be on the following Monday.

On its many tours through Europe and America, this celebrated quartet has created a new audience for the once esoteric art form of chamber music. In addition to its tours, the



## ENGINEERING OPEN HOUSE

IBM computers and continuous movies.

field, the Jaguar XK-E. Ford's latest experimental car, the Gyron, will preview the auto industry's latest developments.

In addition to the cars, animated and cut away displays of the latest engines and inventions will be shown and explained by guides and dealers from all over the Midwest.

are free and open to everyone.

The General Chairman for the Open House is Denny McMahon. The Executive Coordinator is John Wagner. Pete Clark and Bill O'Connor handle the Industrial and Auto Shows respectively. Program Chairman is Dave Cleary, and Publicity Chairman is Al Cairns.

Quartet has appeared on TV and made several recordings.

The Rev. Carl Hager, C.S.C., head of the Music Department, emphasized the educational aspect of these concerts. He said that these concerts will provide those not familiar with string quartet music an excellent opportunity to learn something about it. Demonstrations will be held in the O'Shaughnessy Art Gallery at 4:30 p.m. on both Mondays.

The first program will include works of Mozart, Bartok, and Beethoven. The price of admission will be \$1.00 for each concert separately or \$1.50 for both.

### THE WORLD NATURE FORGOT

The 1962 edition of the Science Open House, "Modern Science in Perspective," will be held in Nieuwland Science Hall this week end running from 1 to 5 p.m. tomorrow and Sunday.

Features are the High School Science Fair, tours of Lobund and of graduate facilities and — get this — continuous showing of movies in 127 Nieuwland. A sample of films is "Crystals," "The World Nature Forgot," and "Non-Root Feeding of Plants."

Exhibits on the high school, college, and graduate levels are in the fields of chemistry, physics, biology, biochemistry, and geology. The University's IBM 1620 computer in the Engineering Building will be explained and demonstrated to those interested.

### RELIGION AND REVOLUTION

Religion and social revolution in Latin America will be the general topic today when the International Commission presents the Rev. Joao Vogel, O.F.M., director of the Brazilian Center of Intercultural Formation, in the Law Auditorium at 2, 4, and 8 p.m.

According to Joe Simoni, International Commissioner, Father Vogel will speak on "The Church in the Revolutionary Setting." A noted expert on the problems of Brazil and Latin America, he replaces the originally announced speaker, Msgr. Illich of Mexico.

Dr. William Glade, an economist from the University of Wisconsin, is scheduled to speak on the "Alliance for Progress as an Instrument of Socialization." Two speakers from the Notre Dame faculty, Prof. Fredrick Pike of the History Department, and Prof. William D'Antonio of the Sociology Department, will round out the agenda.

# notre dame debaters on national tv

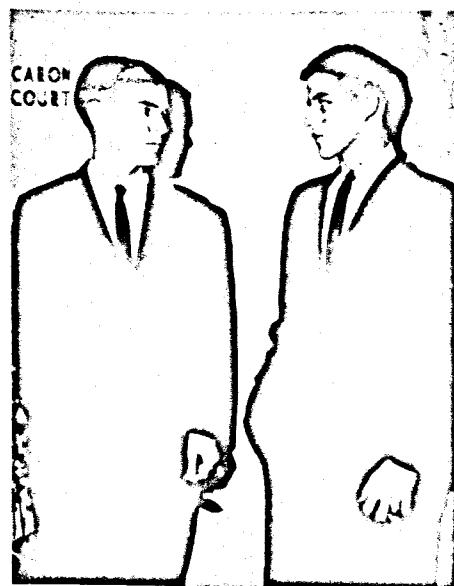
Two members of the debate team, juniors Chris Lane and Jim Murray, are in New York this week end to represent Notre Dame in a nationally televised match against Southwest Missouri State College.

The match is part of a 15-week series Championship Debate, which began Feb. 3, and which is televised by NBC. Championship Debate will be carried by 150 stations including WNDU tomorrow at 11:30 a.m. The topic for this debate is "Resolved: That United States agricultural price supports should be drastically reduced."

Sixteen schools from all over the country were selected to participate in the tournament on the basis of geographical location and forensic reputation.

Lane and Murray left this morning by jet for New York and are staying at the Savoy Hilton. The tab is being picked up by NBC. Briefing sessions and familiarization with studio facilities will fill their time until they go before the cameras. They have spent some time during the past week before the cameras at WNDU to become accustomed to studio atmosphere.

Each debater will get a 24-volume set of the Encyclopaedia Britannica. The winning school gets \$500 for each debate, and the losing school gets \$250.



JIM MURRAY AND CHRIS LANE  
St. Pat's Day in New York.

The debate will open with a 4½-minute talk by Murray who will be the first affirmative. This will be followed by three minutes of questioning by Southwest Missouri and then a 4½-minute attack. Lane will then have three minutes of questioning time. Southwest Missouri, followed by Notre Dame, will then have a 3½-minute rebuttal and closing period.

This past week end, Southwest Missouri took first place in the Heart of America Tournament held at Kansas University over such teams as Dartmouth, Harvard, and Kansas State at Emporia which has already won one of the earlier television rounds.

"From their record in the tournament circuit, this is a very fine team, and I think we'll have a tough debate, but, after all, who can beat the Irish on St. Patty's Day," remarked Debate Council President Lane.

If the Notre Dame team is victorious tomorrow, it will return Apr. 7 to debate Kansas State College at Emporia for the Midwestern championship.

The 16 schools and their first round pairings are Southern California over Oregon, Baylor over South Carolina, College of Pacific over Hawaii, Fordham over West Point, Emporia State over Northwestern, North Texas State over Florida, Notre Dame versus Southwest Missouri, and George Washington versus King's College. Championship debate is under the direction of the American Forensic Association.

Recently, debating the national topic "Resolved: that Labor Organizations should be under the jurisdiction of anti-trust legislation," Notre Dame debaters, under the direction of Prof. Leonard Sommer, placed second in a field of 20 teams at the Tulane University Mardi Gras Tournament in New Orleans. Again debating the national topic, the Notre Dame team took second place out of 25 teams at the University of Chicago, first among 45 teams at New York University, and second out of 70 schools at the University of Illinois at Chicago.

Notre Dame will sponsor a tournament in two weeks to be held in the Student Center. Among the teams entered are Navy, Army, Northwestern, Dartmouth and Princeton.

## TOO MANY POLICIES

Notre Dame's athletic and debate teams, Glee Club, and Concert Band often have engagements in the South.



In many cases the audience is segregated. In some cases an engagement cannot be contracted unless the team or club is all white. University policy has been to avoid engagements where

any member of the respective club becomes the object of discrimination.

Unfortunately the existence of this policy was not widely known, and some members of the Senate seeing the need for such a policy decided to formulate one and recommend it to the Administration. According to Chris Buckley, SBP, a member of the Administration concurred with the Senators in their belief that a policy was nonexistent.

Tom Bishop formulated a strong motion that recommended to the Administration a policy that would "prohibit any official student representative of the University from appearing where segregation of participants or audience exists." By the time of Monday night's Senate meeting, Bishop realized his proposals were too strong and discovered that there was no need for a policy since one already existed. But the motion was already on the agenda; the scene set for disaster.

The motion caused quite a furor. Tom Zlaket, WSND News Director, headed his staff which broadcast part of the meeting. The presidents of the Glee Club and the Dixie Club were there. Other campus personalities found their way to the Student Center Amphitheater.

Bishop tried to withdraw his motion on the grounds that he never presented it. Dick Meece argued that its being printed for consideration by the Senators amounted to its being presented. Buckley concurred with this view. Simoni said, "I feel that Mr. Bishop is being railroaded. . . . He doesn't have to present it."

Bishop said he felt the motion "redundant" but evaded saying that the University had no policy on segregated audiences. Meece said, "I think the Civil Liberties Commission has taken some rash action. . . . They have taken action which has caused a lot of people discomfiture. . . . The real

(Continued on page 24)

# FINANCE FORUM OPENS

The Finance Club of Notre Dame will sponsor the Fourth Annual Finance Forum to be held in the Morris Inn Apr. 2-4. The Finance Forum has for its purpose a better understanding of the widely diversified field of finance, and this year's Forum is expected to match or better those of the past three years with another list of prominent financial executives scheduled to speak. The Forum is open not only to the Notre Dame student body, but also to South Bend individuals interested in finance.

Among those who will speak is George J. Wachholz, controller and top financial officer of Minnesota Mining and Manufacturing Company, diversified manufacturers of Scotch Tapes. Wachholz will speak on "A Simple Control System to Attain Profit Targets." A graduate of the University of Minnesota, Triple M's Controller has an impressive background in finance and accounting. Originally a file clerk and claim auditor for the Great Northern Railway Company, he has also worked as an accountant for both International Harvester and Webb Publishing Company of St. Paul. Joining Minnesota Mining in 1936, he has held positions as a cost accountant, division controller, assistant controller, and was promoted in 1954 to his present post.

Wachholz is also active in the Controllers' Institute of America, serving on several national committees and the National Association of Cost Accountants, where he has served on the National Board of Directors.

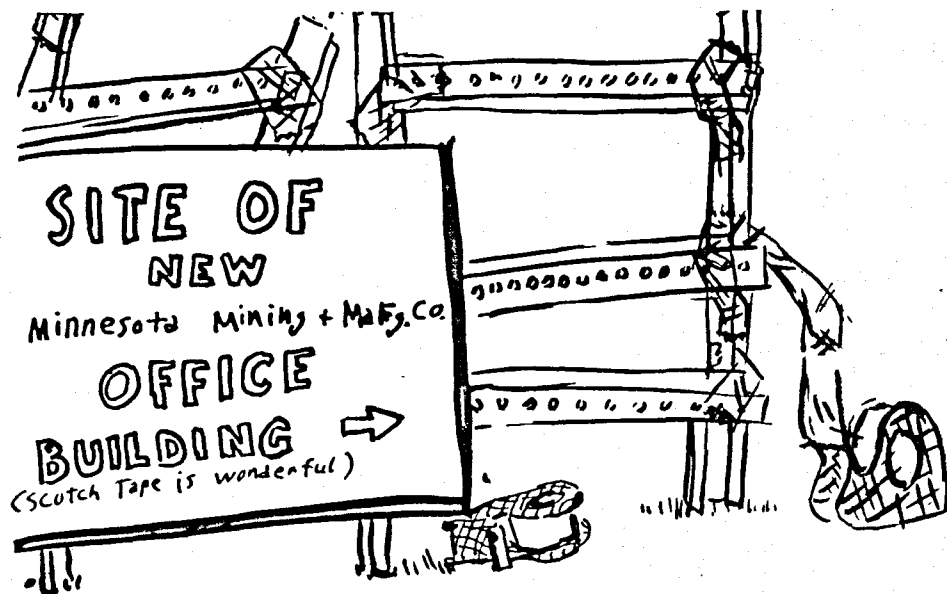
Other than his controller's position

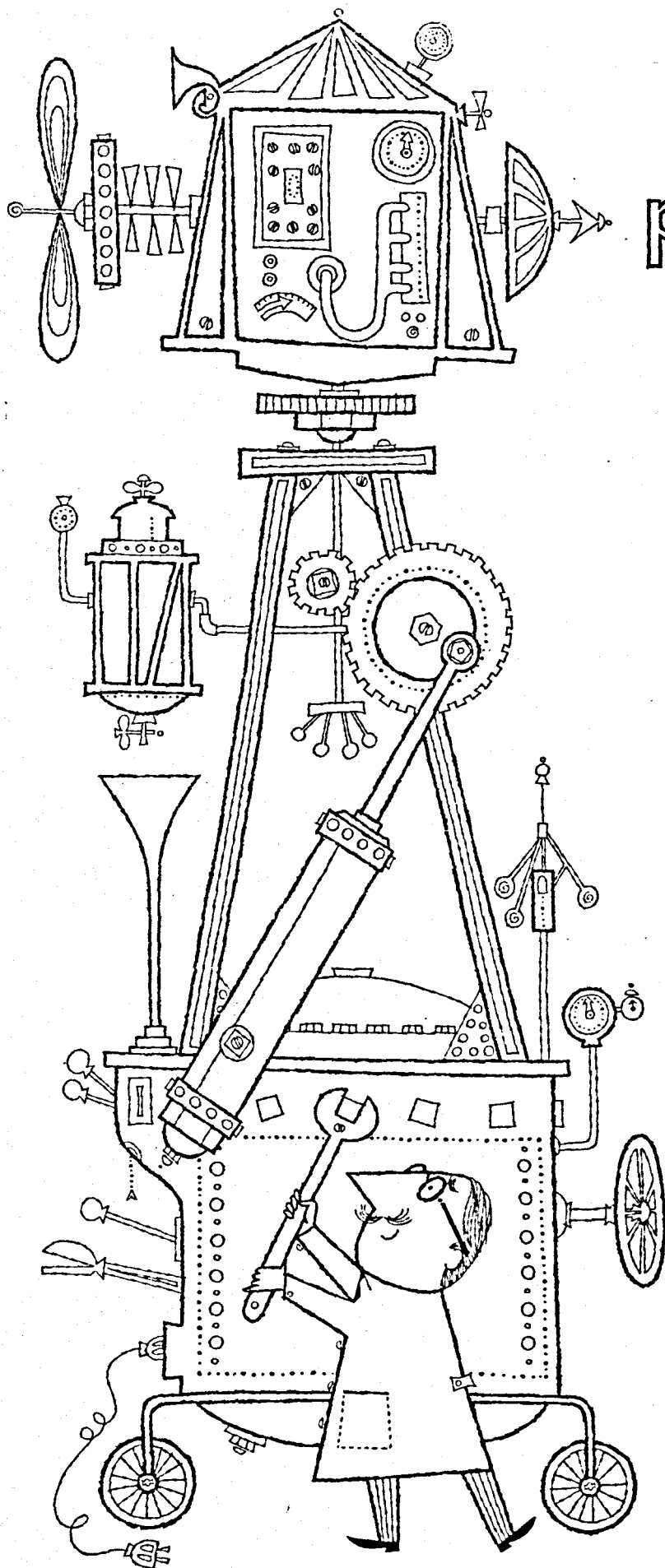
with Minnesota Mining, he also serves as vice-president of the Revere Camera Company and assistant treasurer of the National Synthetic Corporation.

Others scheduled for this year's Forum include O. A. Jackson, vice-president of the Continental Illinois National Bank and Trust Company of Chicago; Russell McDermott, president of Bankers Mortgage Corporation and executive vice-president of Bankers Life Insurance Company of Indianapolis; and an investments panel consisting of Notre Dame graduates presently employed in the field of investments. The moderator of this panel will be T. T. Murphy, assistant dean of the College of Business Administration. The keynote speaker for the banquet opening the Forum on the evening of Apr. 2, will be announced in the near future.

This year's Forum was organized by Chairman Dave Castaldi, a business administration senior from Warsaw, Ind. The assistant chairmen are Nick Harkins of Jackson, Miss., and Dick Meece of Ft. Lauderdale, Fla. Other members of the Committee include Jim Listak, Berwyn, Ill.; Tommy Elzen, Jackson, Miss.; Bob Kaltenbacher, Louisville, Ky.; Herb Black, Charlotte, Mich.; and John Narmont, Auburn, Ill. All of these students are members of the Finance Club of Notre Dame under the direction of President Bill Beaver of Hammond, Ind., and Paul Conway, the club's faculty adviser.

Beginning Monday, tickets will be available in 201 Alumni, 5 Sorin, 265 Dillon, 231 Pangborn, 153 Morrissey, and 205 Howard.





# perpetual motion?

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## LENTEN LECTURES BEGIN

Last Tuesday night Prof. Bernard Norling opened the Pope Leo XIII Lenten Lecture Series with a lecture on "The Soul of the Modern World: Christianity or Communism."

Attempting to follow the pattern for social education set down by Pope Leo XIII, the lecture series brings to the Catholic student an understanding of the Church's relation to the modern world.

Begun in 1956, the series has been sponsored each year by the YCS. Co-chairmen for the event this year are Jack Mattox and Jim Fox. The lectures are held every Tuesday night during Lent at 8:00 p.m. in 104 O'Shaughnessy. There is no admission charge.

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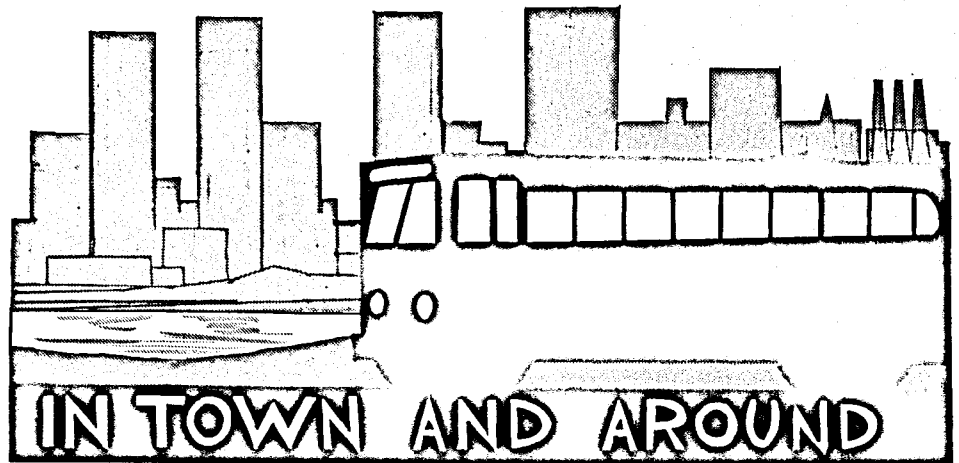
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**Of Special Interest.** At the State Theater on Wednesday night, Marriage Institute night, the fourth and last of the Grand Opera Film Festival Films will be screened. Verdi's *La Forza del Destino* will be the attraction — with lead performances by Gino Sinimberghi and Tito Gobbi. There are no reserved seats, and all seats sell for one dollar. The show begins promptly at 8:00 p.m.

The Notre Dame Artists Series presents the Fine Arts Quartet in concert in Washington Hall at 8:30 p.m. next Monday. Admission will cost \$1. A demonstration will be given in the Art Gallery, at 4:30 p.m. on that same day.

The Morris Civic Auditorium has Christian Ferras on tap as soloist with the South Bend Symphony Orchestra. He is a renowned French violinist and will appear on Sunday at 4:00 p.m.

The Student Faculty Film Society will screen *The Prisoner* by Peter Glenville on Sunday. Alec Guinness stars in this film classic. A short subject — *Color Dances No. 1* — will accompany. The place? Engineering auditorium. Time? 3:00 and 8:00.

**The Avon Art.** South Bend goes controversial this week. The movie fare at the Avon, for example, presents a rather ordinary mystery complex which is seriously befogged by the overlying problem of homosexuality. The picture was discussed thoroughly by both *Life* and *Time* magazines in connection with the recent censorship controversy. The results fairly conclusively agree that *The Victim* is for-adults-only. The idea, claims Allied Filmmakers, isn't a defense of homosexuality but a criticism of British law which makes homosexuality a crime and thus the offender is easy prey to vicious blackmail. Both seem to amount to the same thing as far as I am concerned. And the moral light flickers: dimmed by the excuse of "social rationalization."

Dirk Bogarde plays the lead as Melville Farr — a respected attorney who disregards his career and wife (Sylvia Sims) to find the blackmailers of his young friend — Peter McNery — who was the "unfortunate victim." The resolution is very unexciting and at times it would seem that the overtones are meant to spice the dull — rather than to comment upon controversy. No matter — *The Victim* is a sad victim of circumstance.

**The Colfax.** *The King of Kings* goes into its last week. And since this will be its last it might be proper to eulogize. It is a colorful production with a cast of blood-curdling thousands and a scope as arid as the deserts of Judea and as vast as the legions of Caesar Augustus. It is a portrayal of "the Christ" as a historical character who is recognized by at least one centurion and a couple of apostles as maybe being the Son of God. It makes of the Lord a wispy sort of do-gooder who would rather die on the cross for men than fight in the spirit of "Juden Raus" for the homeland. Its cast includes a dismal, teary-eyed Mary, a scrawny Peter, a lusty old codger of a Herod (an Arab, incidentally), and a well-informed Pontius Pilate who didn't wash his hands of anything. The best presented, best portrayed character was John the Baptist (Robert Ryan) — a savage animal of the wilderness . . . the most misrepresented was Barabbas: a young fire-eater who would brandish the sword to free Judea "the way a man should" . . . a criminal who was not a murderer but a political insurrectionist in the best of Jewish tradition. The resolve: It was not the Jewish nation that cried "crucify Him, crucify Him" . . . it was more that they wanted strong Barabbas to be freed so that he could take up the sword once again to gain by blood what words from the Christ would never obtain. The Lord even forgot, while carrying His cross, to admonish the women to " . . . weep

(Continued on page 18)



# “As a Christian a Scholar”

Beginning with this issue, the Scholastic will run a series of articles on distinguished professors at the University of Notre Dame. This first article deals with Matthew A. Fitzsimons, professor in the Department of History and editor of the *REVIEW OF POLITICS*.

The gray, early years of the thirties were years of disappointment for millions. Almost no one emerged from the depression without having been slightly bruised, and on the hungry streets of New York City bruises were dispensed with a frightening lack of discrimination. The valedictorian of Columbia's Class of '35, Matthew A. Fitzsimons, had revised his hope of becoming a Greek archaeologist at least to the extent that he could reconcile it with his temporary position as a very minor clerk in a New York accounting firm.

But he was not easily bruised. At least, bruises were not that strange to him. He had been born in Harlem, which, even in 1912, was a tough, poor, and highly explosive neighborhood. He could remember watching the agonizing social pains of a neighborhood whose racial composure was rapidly changing. The whites had panicked and left vacant apartments which were rented to Negroes at triple their former value. The unsanitary, overcrowded

result was predictable, but the Fitzsimonses simply couldn't afford to move.

Matthew Fitzsimons attended the primary grades in a very strict neighborhood Catholic school where each study was entirely memory work administered by a muscular nun. He was a good student, took great pride in his marks, and his parents, neither of whom had taken more than three years of primary school, learned to nod gravely at anything lower than a "B." Yet, Mr. Fitzsimons recalls somewhat regretfully, he was an extremely docile, unquestioning student. From his grade school he went to a seminary as a day student. There he found himself extremely good at Latin and rather bad at mathematics. He graduated second in his class and his only ambition was to continue his study.

To continue one's education was quite a problem in 1930. He took a job at the Stock Exchange and attended night classes at New York City College. At the Stock Exchange, he learned that he wasn't particularly interested in business. The next year, he went to Columbia to study medicine. At Columbia, he learned, among other things, that he wasn't particularly cut out for medicine.

It was there that he acquired his love for history and

*The Scholastic*

# Christian and Scholar . . . ”

by Tom Cullen



everything historical. History seemed to him to encompass everything worthwhile. Through a study of history he could open doors to literature, philosophy, art, psychology, and a thousand other subjects that intrigued and amazed the young student. At Columbia again, he did superior work, and was graduated as valedictorian of his class.

Now he found himself lost at a typewriter in a huge accounting firm, doing some graduate work, and with a promise from Columbia to send him to Oxford after a year. He quit the accounting firm and took a job coaching the Columbia freshman football team — in social studies and humanities.

At Oriel College in Oxford he worked hard. He had money to spend for the first time and he began to travel a good deal. It was an exciting time to be in Europe. People were aware of the importance and the implications of government actions in those years. Many years later, an older, more experienced Matthew Fitzsimons would regret, with a smile, how he had praised British concessions to the Axis powers as a triumph of diplomacy and a sign of the maturity of the modern world. He left Oxford in 1937 with a good A.B. He returned to Columbia and took his master's degree. He had already accepted the offer of a position at the University of Notre Dame,

and in 1937, he “married, got on a Greyhound, and spent my honeymoon in South Bend.”

In 1947 he took his doctorate at the University of Chicago. He helped Dr. Waldemar Gurion form the Committee on International Relations, and became its chairman in 1949. He joined the staff of the *Review of Politics*, to which he is intensely dedicated, and is currently its editor. He has written several books and articles, the best of which he considers to be “Midlothian: the Triumph and Frustration of the British Labor Party,” which appeared in the April, 1960, issue of the *Review of Politics*.

The grind of the years has had a profound influence on his personal philosophy. After the war, he was dissatisfied by his old values of scholarship: “To study the past, to make the contribution of a few good, scholarly writings.” Too much had been given by others. He began to work toward larger, more concerned goals: “As a Christian and a scholar to bring the light of the Church to scholarship, to provide a Christian critique of our world, a sympathetic understanding of our time, its false values and its new directions; to become a better and more helpful teacher, to know the problems of teaching and to motivate and excite my students.”



# THE NOTRE DAME BOOKSTORE'S SUGGESTED READING LIST No. 4

## THIS WEEK'S FIELD IS COMMUNICATION ARTS

**FOREWORD:** Students interested in skills such as writing, film-making, play writing and production, television directing should not expect to find their way by reading. Skill comes from doing. Few of these books are required reading in this department. We learn our skills by practice, and assigned reading is likelier to be in history, fiction, psychology, or some other aspect of modern civilization.

THOMAS STRITCH  
Head, Dept. of Communication Arts

*What is Theatre?*, by Eric Bentley, Beacon \$1.75. A study of modern play writing by the critic of the New Republic, Bentley views that writing with a point of view so original as to challenge most of the conventional critics.

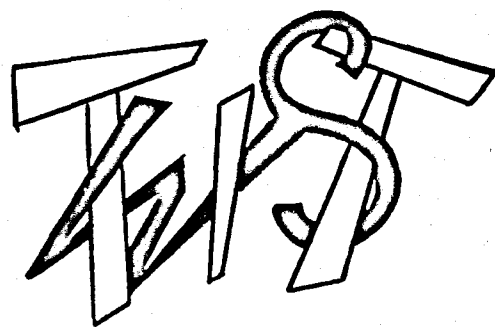
*Film as Art*, by Rudolph Arnheim, U. of California Press \$1.50. Arnheim's provocative thesis is that the particular virtues of film as art derive from an exploitation of limitations of the film medium. He goes on to point out how mechanical advancement has led to greater realism, and, a corresponding loss in artistry.

*A Grammar of the Film*, by Raymond Spottiswoode, U. of California \$1.50. An Analysis of Film Technique. The author begins with film history and works through the problems that directors such as Bergman are beginning to solve.

*The Playwright as Thinker*, by Eric Bentley, Meridian, \$1.45. A second study of Modern Theatre by Mr. Bentley, this work concentrates on the international theatre, including such authors as Shaw, Strindberg, Sartre.

*The Liveliest Art*, by Arthur Knight, Mentor, \$.50. A panoramic history of the movies, from the silent classics to Mike Todd, with illustrations and bibliography.

All these books are available at Notre Dame Bookstore



About two weeks before the Mardi Gras exploded in a geodesic Las Vegas week end, some sprightly youth of nearby St. Joseph's Grade School ignited an impromptu celebration of their own. La Fortune throbbed with the pulsing monotony of some four-score twisters set loose for a Saturday afternoon of melee. The accompanying pictures tell the more robust side of the story.

The rites of the Twist, once described as a throwback to the fertility cult of yore, went on for the better part of the afternoon. Seventh and eighth-grade skirts whirled, legs quivered, the Rathskeller shook in gay carnival atmosphere.

The N.D. Social Commission, dismayed because of its inability to find some reason, charitable or otherwise, to reserve the Student Center for the day, called an emergency conference to evacuate the Twisters. The only development was a subsequent prediction that the St. Joseph's Social Commission, be it what it may, would certainly and unavoidably realize a severe deficit on its unpublicized "Twist Party." The selection of a dance chairman for the affair also caused some difficulty. One commissioner suggested himself, saying, "I've run Victory Dances all year and given up five dates so frosh and sophs could have a night of fun." But the chief social commissioner, who, it is privately said, rules with an iron hand, was not available for comment: he and his dance service were running a waltz clinic at Sister Pinkerton's Academy for Young Ladies somewhere across the Dixie.

Then a faction of the Senate showed up and obnoxiously declared that it is precisely this sad situation—the boys and girls were twisting on and on obliviously—that occurs when Student Senates refuse to pass resolutions banning questionable entertainments. Luckily one of the social commissioners was on hand to point out, "We mustn't seem to be a group of underground thugs who thrive upon

*The Scholastic*

# the age of anxiety



Left: Actual uncensored photos (the others were censored; these weren't) of the Student Center Rathskeller three weeks ago Saturday.

the personal weaknesses of others." The commissioner produced an excerpt from a recent paper of Prof. Marshall Fishwick, who, as a student of American culture, sees the Twist as "a valid manifestation of the Age of Anxiety; an outward manifestation of the anguish, frustration, and uncertainty of the 1960's; an effort to release some of the tension which, if suppressed and buried, could warp and destroy."

While the dispute raged, the Senate faction pointed out that a west Man-

hattan street fight releases the same kind of warping tension, and while the boys and girls twisted on in savage frenzy, information was secured that revealed the original cause of the commandeering of the Student Center. It was brought to light that earlier in the day the fenlike bayous flanking the football stadium were the scene of a snowball fight between these very boys and girls. Though fighting at a notable height disadvantage, the boys had maintained a definite upper hand in the battle until

a band of Navy ROTC Cadets, who had been practicing their drill steps on the Morris Inn parking lot (the only dry and sanitary spot on campus), approached the field in double time. The Corps surrounded the girls' forces in neat Napoleonic fashion, following the principles of war as outlined in the *Division Officers Guide* and *Handbook of Military Tactics*. The frustrated boys could only watch as the young ladies, their adversaries, were led off in the general direction of the Military Science Building.

Quick to recover their wits, however, the boys launched a counter-offensive on the retreating cadets. Their subsequent victory displays, perhaps, the tactical weakness of employing naval forces for land maneuvers, or possibly merely that the Cadets had not yet reached that chapter in their textbooks that treats of defensive movements. At any rate, the victorious proceeded to La Fortune where the Twist Party was quickly organized.

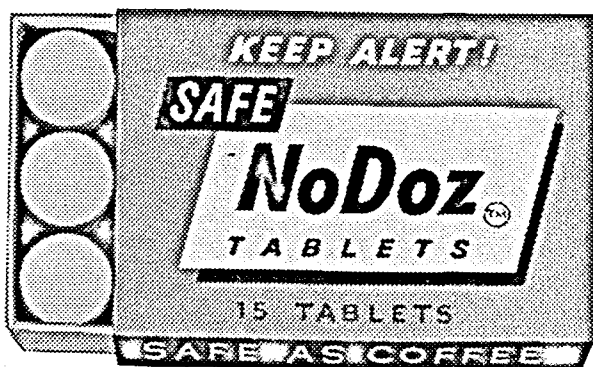
After much discussion, the Social Commission and Senate decided to pass the whole thing off as a "Freedom Twist," replete with humorously worded placards. This clever representation might pacify, it was thought, that certain alumni fringe which every now and then write back to the University, complaining of apathy and complacency in student life.

Inwardly proud of their Realpolitik, the senators and commissioners left the twisters to their inevitable fate.

—John Pesta



Left: A new cause celebre for the Senate presents itself: how to stop people enjoying themselves without paying a fee or requesting permission.



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## 'In Town'

(Continued from page 13)

for the children of Jerusalem." The movie was no more than a plug for Zionism — it was a misconception.

(*King of Kings*: Week 2 - 8; Sundays 1:30 - 4:45 - 8:00)

**The Granada.** The clan reunited and tried to do it again — but failed dismally. *Sergeants 3* is a most pathetic excuse for Western comedy. If it were meant as a mock I could almost see it — but the only indication was the unbelievably horrid "soldier and Indian" shots which, I was led to believe, were meant seriously. Scenes include — a chase into a box canyon, a town ambush by the Indians, a bruising bar fight and — if you can imagine this — Sinatra playing the Tex Ritter bit of edging his way under a runaway wagon with feet dragging in the dust. Frankie, Peter, Joey, Dean, and the Crosby Brothers in a very disappointing — "what made Sammy come?"

(*Sergeants 3*: 1 - 3 - 5:05 - 7:10 - 9:10)

**The River Park.** A rerun — what else — of *The King and I* plays on this week end with Deborah Kerr and Yul Brynner. Rodgers and Hammerstein musical.

**The State.** Another of the recent harvest in controversial subject matter, *Walk on the Wild Side* is an adults only type of flick that portends a vast, touchy field for future films. It focuses on a New Orleans brothel and the psychoses of the inhabitants of that particular institution. It is reputed to be neither sentimental nor apologetic — rather frank and candid. It would be an exposé rather than art for art's sake? I should like to think so since it is presentation rather than subject matter that has to do with art.

Jane Fonda has her big chance with the character of strumpet Kitty Twist. Capucine is a poetess whose frustrated love for Laurence Harvey leaves her the hit of the house and also the Lesbian intimate of Barbara Stanwyck: the madame. Now, if that isn't a tempest in a teapot, I don't know what is!

(*Walk*: 1:15 - 3:15 - 5:15 - 7:15 - 9:15)

**On the Campus:** Washington Hall will show *Home is the Hero* starring Arthur Kennedy on Saturday the 17. It is an appropriate Irish drama, from the Abbey Theatre, no less. . . . 2:30, 6:30, 8:10 p.m.

No campus clubs reporting this week . . . everybody must be off to the St. Pat's party in Chicago. . . .

John McGuire

*The Scholastic*

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2. IN CASES WHERE MEMBERS ARE BOYCOTTED, ARE YOU IN FAVOR OF LETTING THESE ORGANIZATIONS OR GROUPS CONTINUE THIS PRACTICE?
3. WOULD YOU BE IN FAVOR OF A BLANKET REFUSAL BY MEMBERS OF THE MICHIANA TAVERN KEEPERS ASSOCIATION TO SERVE ANY MEMBERS OF SUCH ORGANIZATIONS OR GROUPS UNTIL THEIR POLICIES ARE DISCONTINUED?
4. DO YOU THINK SUCH A REFUSAL WOULD BE EFFECTIVE?
5. WOULD YOU SUPPORT SUCH A REFUSAL?

Results of the balloting are not available as yet.

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"Quite, sir. And this..."

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"Indeed so, sir. And..."

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the Prom. So take that stuff  
away and get me some Skin Bracer!"



"But sir, this is Skin Bracer. They've  
just changed the bottle.  
Shall I open it now, sir?"

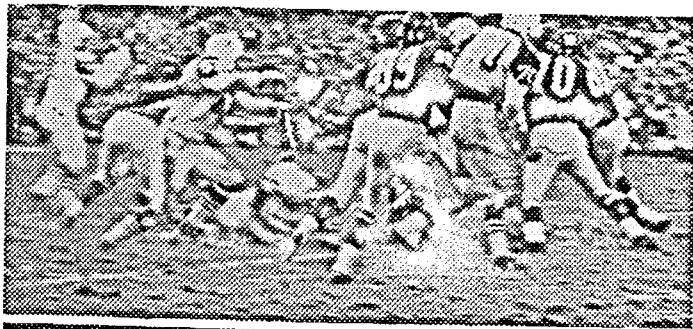
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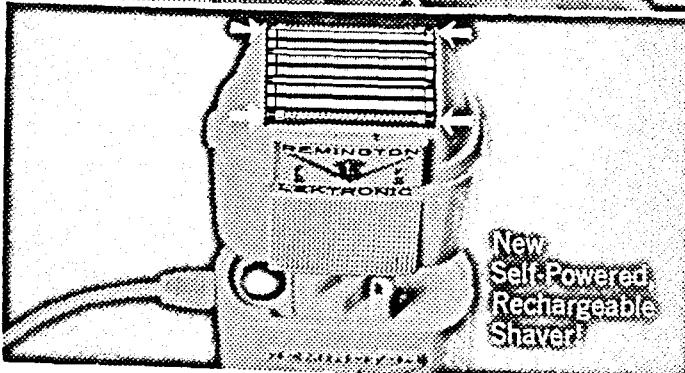
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# 1962 BENGAL BOUTS TO OPEN MONDAY NIGHT

by BOB CHIAPPINELLI

Next Monday night Notre Dame's distinctive Fieldhouse switches from its usual 1-3-1 attraction to a left-right-left feature as the Knights of Columbus present the 31st annual Bengal Bouts.

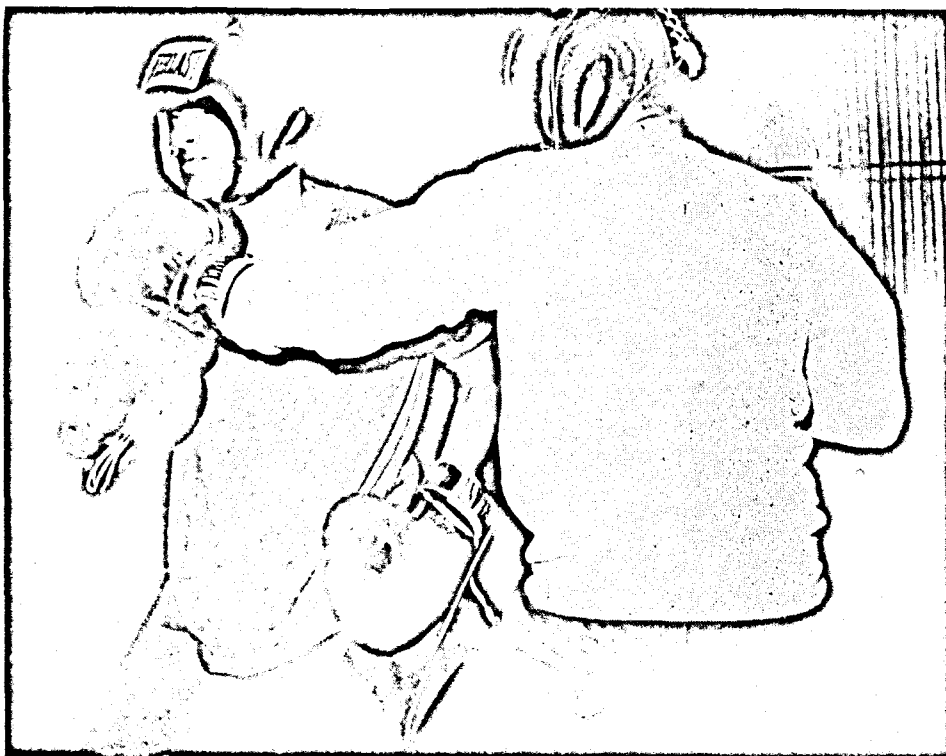
A total of about fifty boxers, one of the largest aggregations of recent years, is expected to compete in divisions ranging from 125 pounds up to the heavies.

Top contenders in the 125-pound class are freshman Ray Siegfried and junior Bill Sanneman, a Bengals veteran. Some of the others blocking these boys' way to the finals are Bill Freidheim, Jack McArdle, and John Gagnon.

Bill Goodwine, Sam Van Ness, Bill Sullivan, Brian Richardson and Tom Branigan head up the 139-pounders, with Richardson, a former titlist, ranking as the probable favorite.

A no-vacancy sign has been posted in the 147-pound division where senior Ross Rosi, a two-time championship winner, and classmate Carl Hogan, a runnerup last year in another division, are ready to mix it up. Adding still more class to this division are veterans Dick Engelhardt, Don Tully and Pat Shelley.

There is far from a shortage of fighters in the 155 to 170-pound class; and Nappy Napolitano expects to divide this group into three and possibly four divisions. But no matter what the weight classification, the standout boxer of the group will be Timmy Reardon, the mild-mannered junior from San Francisco who has



hit two for two in championship tries in the past.

Some of the men looking for a shot at Reardon are Carl Ostdiek, Frank Callahan, Ted Valenti, Tom Hynes, Harry Orthmeyer, Bill Cleary, Mark Howard, Phil Loranger, Terry Murphy, Jack O'Donnell, Pat Williams, and Pat Daly.

Since each division is limited to eight men, several of these boys will be moved into a little heavier weight division, probably 160 pounds, with the rest of the group populating a 155-pound class.

This procedure leaves the way open for a 165-pound division featuring the no-relation Brennans, Tim and Tom, who both worked their way into the finals last year.

Two other finalists of the past, Dick Trujillo and Bill Mundee, and a strong supporting cast of Jack Hildebrand, Bill Parker, Pat Hughes, Steve Schueler, Joe Desmond, Terry Sauvain, and Jerry Houlihan make this group one of the strongest of the lot.

In order to keep within the eight-man limit, some of the boxers listed above will either be dropped into a lighter class or moved up to the 175-pound rankings.

The boys moving into the heavier class will have their punching cut out for them, as the 175-pound division is the most impressive class of them all. Jim Gmelin, a double title winner, and last year's king at this weight,

will be challenged by Bob Biolchini, Kevin Connelly, Jack Demarco and Dan Manion.

Biolchini, returning to the ring after a one-year layoff, won a championship two years ago as a 170-pound sophomore. Demarco, Connelly and Manion are veteran fighters and have all been premier contenders in the past.

Champion Rich DeRosa will attempt to defend his 191-pound title against the assaults of Carl Hogan, Charlie Pugh, Greg Wood, Don Rigali, Cliff Bellone, Paul Schellhammer and Tom Dunn. Barry Leone, champion of this division two years ago, will be wreaking havoc once again if he makes the weight.

Last but hardly least come the big boys, the heavyweights. Most imposing of this crew is John Slafkosky, a 250-pound terrorist whose left-handed offerings bruised Mike Lind's ribs and forced the Irish football captain to withdraw from the proceedings.

End Denny Murphy is also competing in this class, but another footballer, Paul Costa, pulled a muscle in his leg and withdrew.

Yet another football player, Bob Cappadona, the number one freshman fullback, appears to have the best chance of beating Slafkowsky. Cappadona is a fine boxer, who has seemingly retained his football habit of knocking people down.





by TERRY WOLKERSTORFER

Armand Reo's 414 points this season give him an 18.0 average and a career total of 824 points, good enough to make him the twelfth most prolific scorer in Irish cage history. . . . On the topic of basketball, another note: John Jordan has announced tentative plans to start freshmen Ron Reed, Walt Sahm, and Jay Miller next season, along with co-captains John Matthews and John Andreoli. Reed and Miller will be at the forwards, Sahm at center, and Matthews and Andreoli at the guards.

Reed, Sahm, and Miller, by the way, are all products of the "Hoosier Hysteria": Reed is from LaPorte, Sahm from Indianapolis, and Miller from Goshen. . . .

Bill Boyle's Fieldhouse-record-breaking 48.4 quarter mile is only an indication of things to come: he has turned a 47.8 outdoor quarter as a high schooler. Last Saturday night Boyle took a second place in the open 600 of the *Milwaukee Journal* Relays, finishing close behind British West Indies' Olympian George Kerr, and beating Purdue's Dave Mills handily. . . . It is rather unlikely that Mike Lind and Paul Costa will meet at all in the Bengals: both have been forced to drop with injuries, Costa with a pulled muscle early in training, and Lind with banged-up ribs. But gridders John Slafkosky and Bob Cappadona should still make the heavyweight bracket the most colorful in many years; both can hit like, well . . . somewhat like Sonny Liston. . . .

Did you know that Athletic Director Ed "Moooooose" Krause co-captained the first College All-Star squad, way back in 1934? . . . Loyola's "splendid splinter," sophomore Tom O'Hara, must be potentially the world's best miler. He is only two seconds away from a four-minute mile, and at 19 won't be in his prime for another five years. . . . Pittsburgh Steeler Red Mack was married in Sacred Heart Church a week ago. . . .

The Bears' signing of "Golden Toe" Perkowski brought to six the number of Irish seniors signed to pro grid contracts. And the signing of a senior halfback and a senior center will be announced soon by their respective clubs. . . .

## interhall basketball

The intramural basketball season came to an exciting finish last Saturday, Mar. 10, with the Ski Club emerging victorious in the tournament finals by an overtime tally of 68-62. This marked the second successive year that the Ski Club has taken the title.

The Ski Club had to survive keen competition from a talented field of 16 teams, 14 representing the league winners in the Interhall and the Club sections while the remaining two were chosen from at-large. The semifinals found the Ski Club subduing Breen-Phillips Hall, 36-27, and the Met Club overcoming the Monogram Club by a 24-19 score.

In the finale itself, the Mets grabbed an early lead on the fine playmaking and shooting of Joe Gatti, the sparkplug of their attack until late in the fourth quarter when he fouled out with nineteen points to his credit. Don Yates and Larry Gaggero also contributed to the team's scoring, and the Mets held a 13-10 lead at the close of the first quarter.

But the Ski Club was not to be down for long. With a tight zone defense restricting the Met shooting to the outside and with Harry Krauser and Mike Herron controlling the boards and sinking four buckets apiece the Ski Clubbers pulled into a 20-20 tie midway in the second period. The lead changed hands a number of times with the Skiers edging ahead by 27-26 as the half drew to a close.

But the opening moments of the second half found the Met Club surging ahead again on the accurate outside shooting of Gatti, Mickey



Reilly, and Barry Hurtz. Ball-hawking Gaggero kept the Ski Club attack in a state of confusion, added a bucket himself, and the Mets realized a 42-35 advantage as the contest progressed into the fourth quarter.

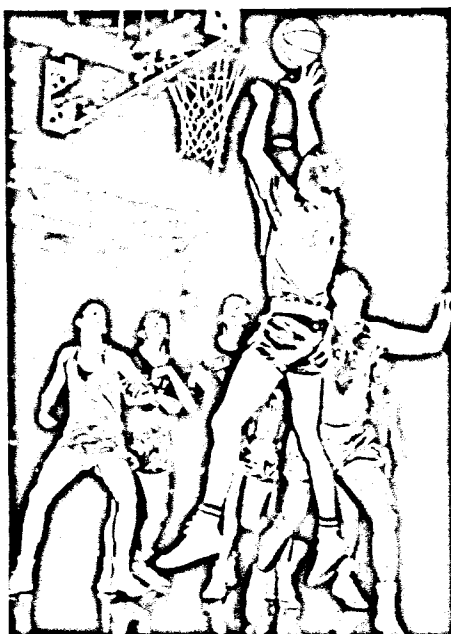
It was during this period that Fred Spatz staged a magnificent show of keyhole hooks, pouring in a total of eleven points before fouling out. Gatti and Reilly, the big guns of the Met Club, found their combined total unable to match Spatz' output. Meanwhile, Krauser, Brian O'Neill, and John McReynolds were also hitting for the Ski Club, pushing their squad into a 54-52 lead with but one minute remaining in the game. Reilly of the Mets, however, popped in another of his outside jumpers and, though each team had a hand at freezing the ball, neither could manage to score again as the regulation game ended in a 54-54 deadlock.

The Met Club gained possession in the opening jump in the overtime period but a fine steal by Ski Clubber O'Neill and his resulting basket put his team ahead to stay. The Mets tried desperately to regain the lead but incurred seven fouls in so doing. Gatti had fouled out at the end of regulation time and Reilly's six points and Yates' two were not enough to match the fourteen points totalled by Krauser, Herron, O'Neill, and McReynolds as the Ski Club went on to a well-earned victory, 68-62.

The winning prize of miniature gold basketballs went to each member of the Ski Club squad while the Mets received silver ones for their fine tournament showing.

—W. H. Schroder

*The Scholastic*





## SWIMMING

Five varsity swimmers raced for the last time, and Notre Dame finished the '61-'62 season with a .500 record as the Irish downed Washington of St. Louis 57-38.

Co-captains Joe Bracco and Dave Witchger, Jim Grever, and Tom Weber were the seniors who scored for the last time at the Rock. Ray Stefani also swam, while senior manager Phil Dillenburger was another finishing his duties at N.D.

Notre Dame's 400-yard medley relay team put itself back on the program by winning in 3:59.9 to lower the pool record set by Pittsburgh the week before. Chuck Blanchard and John Clark combined to sweep the 220, with sophomore Blanchard setting a new varsity record. Bob Lieb teamed with Bill Vasu to sweep the 50 and give the Irish a 23-2 lead. The rest of the meet was exhibition.

Tony Devine exhibited his skill on the one meter board as Tom Weber edged Larry Temple in the Irish sweep. The freshmen gave a preview of things to come, swimming exhibition in four events with an unofficial third by butterfly John Woods highlighting the effort. Senior Captain Dave Witchger swam in lane one, unofficially winning the 200-yard breast stroke. Even the final event proved to be something of an exhibition as Washington defeated Notre Dame's second string 400-yard relay team by 20 yards.

Notre Dame finished its season with a cheer for losing Washington and a ducking for smiling Irish coach Dennis Stark. Stark has some reason to smile. Though he finished the year 6-6 against a 7-5 record last year, Stark feels the Irish showed well against tough opponents, being out-classed only by Cincinnati. At least thirteen Irish monogram winners will return next season, including record holders Chuck Blanchard and Bob Lieb. Things are bound to improve.

— Joseph Ryan

## RUGBY FOR '62

Next week the ND Rugby Team will open its practice for the '62 season. Under the eye of coach Kenneth Featherstone, the Rugby team will be a first at ND. Captained by Bob Mier, the 40-man team of two squads of 20 men each has its work cut out for itself. Facing such formidable opponents as Yale, Princeton, and U. of Virginia in the season's opener at Virginia on Apr. 1, the Rugby team will later face Villanova, Columbia, Washington, St. Louis, and St. Joe's of Pa. Washington and St. Louis will be home matches.

March 16, 1962

# Voice in the Crowd

This afternoon spring football practice opens with the traditional session of picture-taking. Twenty days of intense conditioning will be culminated by the 32nd Annual Old-Timers game on Apr. 14.

Coach Joe Kuharich is reviving a tradition set by Knute Rockne who annually started spring workouts on St. Patrick's week end. Rockne, not handicapped by the current NCAA ruling which limits spring practice to twenty days, usually held sessions through the first week of May. Kuharich feels even an occasional blizzard-cancelled scrimmage is better than holding two weeks of practice both before and after Easter vacation. His reasoning, based on past experience, is that it usually takes the week after vacation to regain the pre-Easter sharpness which is somehow lost when the squad devotes its energies to other activities during the break.

Missing from the workouts will be graduating seniors Les Traver, Angelo Dabiero, co-captains Norb Roy and Nick Buoniconti, George Sefcik, and the nucleus of last season's line. Heading the list of returnees is captain Mike Lind, a potential All-American candidate at fullback. Also back are most of the quarterback corps, headed by Frank Budka and Daryle Lamonica.

It appears at the outset of practice that the 1962 Irish will be built around Lind and either Budka or Lamonica. Even though backed up by some of ablest fullback replacements in the country including huge Jim Snowden; 1959's leading ground gainer, Gerry Gray; and promising soph Joe Kantor, a healthy Lind is essential if Notre Dame hopes to have a steady ground attack next fall.

An even more important requirement than this is the attainment of a first-rate passing attack. The quality of the passing attack can be said, even at this early date, to be the ingredient on which the success or failure of this team depends. The 1962 Irish must possess one of the top passing offenses in the nation if this is going to be the year that they develop what Kuharich calls the "winning complex." Even with the loss of one of the best Irish ends in recent years, Les Traver, the returning flankers are potentially the best of the Kuharich regime. Therefore, it can be stated that the key of 1962 Irish is the quarterback. With a basically good, but green, line returning, it is doubly important that Notre Dame have an explosive passing offensive. Can Budka, Lamonica, or one of the other signal-callers provide this? On the answer to this question hinges the success or failure of the 1962 season.

Budka showed in the Pitt and Syracuse victories that he has the promise to develop into this kind of back. In probably a lesser degree, Lamonica, Rutkowski, Rascher, and Pfeiffer also have this promise. Will Budka or one of the others realize this potential? The next four weeks could tell. I am cautiously optimistic.

— John Bechtold

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**Art Graham**

(Continued from page 11)

question is segregated audiences." He then went on to liken the work of the traveling clubs to missionaries bringing the Catholic social philosophy to the South. Meece was against any policy on segregated audiences.

The vote was unanimous opposing the motion. Paul Charon seeing the motion for what it was said, "I voted against this motion because it differed from University policy."

Student Body President Buckley reported on a number of important matters Monday. The Senate will vote on a telephone system next Monday. If passed the system will go into effect in the summer of '63 with optional phones for every room for \$46 a year.

Next week the Senate will vote on whether to stay in NFCCS (National Federation of Catholic College Students). Georgetown and Holy Cross are not members of this organization. A sorely needed Mardi Gras policy is

being worked out by this year's chairman, Jim Smith.

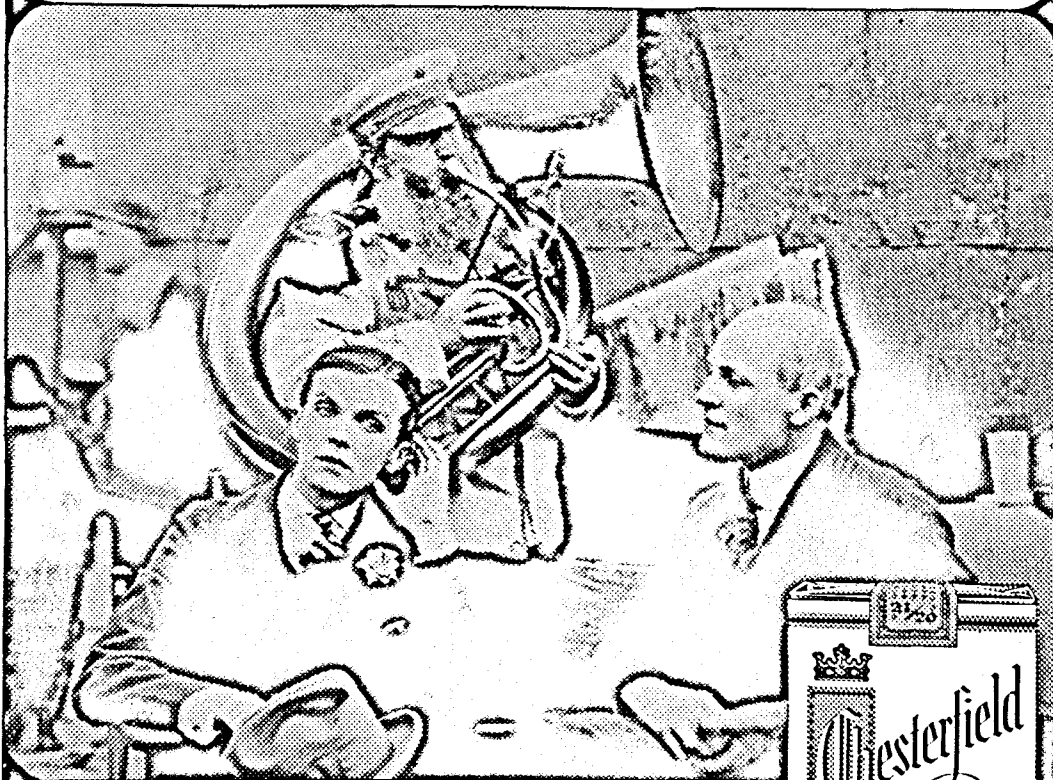
A further codification of Senate policy was accomplished Monday with the passing of a six-page Charity Chest Policy.

Last on the agenda was a motion to amend the constitution, making the required average for Senators 2.5. Since a two-thirds vote was needed and it was evident that this was impossible, the 2.5 faction left the meeting to reduce the attendance to less than a quorum. This effectively postponed the vote until next week when they could muster up more support.

**GOD, MAN, AND SEX**

The Rev. Theodore M. Hesburgh will deliver the third lecture in the 1962 Marriage Institute Series 7:30 p.m. on Wednesday in Washington Hall. His topic will be Courtship and Marriage.

# SIC FLICS



"I say, is there a tobacco field  
somewhere near here?"

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# PIETISTS AND PATRIOTS

by FRANK KEEGAN

I AM resisting some very good advice in replying to Messrs. Rhodes and Barton who appeared in the *Scholastic* two weeks ago, March 2, 1962. My wife said I had enough to do over the week end helping her raise our eight children rather than discussing birth control with students. My department head said an article in the *Scholastic* wouldn't enrich my academic bibliography. My colleagues said I shouldn't waste my steel on small fry. But I resisted them all because the issue raised by these gentlemen is full of meaning for the present and the future of the American Church, and it is an issue which these young men will live with when their Notre Dame experiences are but dim memories annually relived at the alumni reunion.

Before going to the issue itself, the presentation of Messrs. Rhodes and Barton deserves brief comment. It is representative of a Catholic's first thought on the problem. I say "first thought" because their presentation should be distinguished from the impulsive reaction of, say, the Catholic soldier in my earlier correspondence. Little or no thinking was involved in that response which goes like this: you (professor) are serving the enemies of the Church and you are asking Catholics to compromise their moral principles. Occasionally Messrs. Rhodes and Barton come breathlessly close to this reaction (someday, boys, I'll show you the soldier's *whole* letter), but on balance they want to think about the problem. Let us hope they keep thinking about it and have second, third and fourth thoughts.

And I don't want to quibble with their expression (though it offered many opportunities for successful refutation whenever one managed to break through a murky syntax), except to say I object a little to their effort to state my position. Certainly very little in the first half of their article represents it. I think the gentlemen said to themselves: "Professor Keegan lives in an ivory tower and he doesn't realize what he has been saying, so we will make it quite clear to him by giving an example of a Catholic president who, following divine and human (natural) law, refuses to legislate sin. Then Professor

Keegan will agree with us for we know him to be a Catholic." My difficulty, gentlemen, is that, while I am a Catholic, I am also an American and I try to be both in a "synergic oneness" rather than in a unilateral dogmatism.

Let us turn to the issue. Unfortunately, Messrs. Rhodes and Barton have called my hand. They say "Since our experience directly contradicts Professor Keegan's, we warn that we can probably be convinced only with results from a great sociological data gathering force." Little did they know the extent of my experience or the recent publication of the great sociological data gathering force organized in the Detroit area by Professor Gerhard Lenski of the University of Michigan (*The Religious Factor. A Sociological Study of Religion's Impact on Politics, Economics and Family Life*. Doubleday & Co., Inc., 1961). In general I think it unwise for students to compare their experience with anyone except other students, or perhaps their younger brothers and sisters, but the quotation shows also indocility, an unwillingness to learn by discussion. If this attitude prevails in other opinions they hold, how often will they change their minds? There are just not enough sociological surveys touching all the things men think, and think deeply, about.

And though I am much less optimistic than Messrs. Rhodes and Barton that they will be convinced by the results of sociological studies (my experience is not only with Catholics, but with students), I do want to give them, and *Scholastic* readers, an opportunity for learning outside the classroom.

Here is a list of conclusions drawn from Professor Lenski's survey:

1) White Catholics in Detroit with a high involvement in the Church (frequent Mass attendance, close association with Catholics) are more likely to limit the practice of free speech than White Catholics with a low involvement in the Church or with White Protestants similarly involved.

These Catholics and Protestants were asked whether the Bill Of Rights protects the practice of a) criticizing the president b) attacking religion c) (making) fascist speeches d) (making) communist speeches. Here are the percentages of those who believe these practices are protected.

a) criticizing the president:	
68% — high-involvement	White Catholics
83% — low-involvement	" "
84% — high-involvement	White Protestants
79% — low-involvement	" "

b) attacking religion:	
34% — high-involvement	White Catholics
50% — low-involvement	" "
63% — high-involvement	White Protestants
49% — low-involvement	" "
c) (making) fascist speeches:	
25% — high-involvement	White Catholics
44% — low-involvement	" "
47% — high-involvement	White Protestants
42% — low-involvement	" "
d) (making) communist speeches:	
23% — high-involvement	White Catholics
44% — low-involvement	" "
41% — high-involvement	White Protestants
38% — low-involvement	" "

2) With respect to the important question of whether the coercive powers of government should be used to enforce controversial moral standards, the involvement of the individual in his church seems to make a difference. However the nature of this difference varies with the group concerned. (See Table 35). The greater the degree to which white Catholics and Negro Protestants are involved in their churches, the greater the frequency with which those who believe a given practice generally wrong think that the powers of government should be used to suppress that practice. By contrast, among white Protestants the active churchgoers are less likely to take this position. (Lenski, p. 177).

I quote this conclusion in Lenski's own words, but the statistical evidence here is less convincing than for the conclusion above; fewer persons were polled and the percentages do not vary greatly. Nonetheless, Lenski polled a large number, 110, of high-involvement white Catholics on whether they would advocate legal suppression of birth control. Twenty-six per cent (26%) advocated it. (Messrs. Rhodes and Barton might have joined this 26%, which gives me the opportunity to refer readers to p. 251 of *The Religious Factor* where Professor Lenski concludes from some other evidence that the further Catholics advance in their own educational system the further they seem to depart from the traditional American norm.)

Here are two other quotations from the book:

On the question of whether the Bill of Rights should be interpreted as permitting someone to make speeches attacking religion, 94 per cent of the White Protestants ministers, but only 41 per cent of the Catholic priests, expressed the view that such a right exists. Seventy-nine per cent of the Protestants, but only 29 per cent of the Catholics, felt that the American Constitution guarantees the rights of fascists to speak in favor of their beliefs. On the rights of communists the comparable figures were 75 and 16 per cent. (p. 277).

A sharp difference was also found when we compared the responses of the Protestant and Catholic clergy on the question of whether an atheist could be a good American (Q. 54). Whereas 81 per cent of the white Protestant clergy thought this was possible, their view was shared by only 46 per cent of the Catholic clergy, and 52 per cent of the Negro Protestant clergy. (p. 278).

(Note on these statistics: Like all such statistics they describe part of a given reality, not all of it. Above all, they do not say why these Catholics hold these views. One should not therefore conclude from them that a high involvement in the Church and its institutions causes a strict interpretation of the Bill of Rights, while a lack of involvement causes a liberal interpretation.)

No one should be surprised by these statistics. My hunch is that persons with sufficiently broad and mature experience, especially among Catholics, will accept them, while those without such experience will reject them (and probably question Professor Lenski's data or method). My own views on the subject were shaped before publication of the book, which

clergy and laity think they are. And common sense forces one at this point to ask whether the cause consists solely in an anti-Catholic attitude among Protestants. Another possibility is contemporary Catholic political behavior.

Now perhaps one can see the importance of these matters in an age of irenic discussion and possible ecumenical unity. It is a hollow thing to protest that "the Catholic loves America and Americans dearly" while calling the exercise of an American's right a "sin" and a "crime" (and when a fair percentage of Catholics advocate legal suppression of practices considered immoral chiefly by Catholics). American colonists had had enough of the intrusion of religious beliefs into the life of the body

this would have been a more balanced reply. In the last letter (to the Australian Catholic) I addressed myself to the question of what values in a secular society a Catholic can admire and support. If these gentlemen had dealt with this letter, we might have had a fruitful intra-Catholic dialogue. Perhaps we can achieve this on another occasion, though I must beg leave not to reply again.

Other students, stimulated by the recent allegations of Mr. Jerry Brady, may want to carry the discussion further along. It would be a good thing if other student spokesmen appeared in the *Scholastic*. How representative of student opinion is the article by Messrs. Rhodes and Barton? Should there be interest in further discussion, I have the following problems to suggest. They have the advantage of dealing with theory rather than practice, with social and political philosophy rather than individual experiences and sociological studies. They have the further advantage of helping to form a Catholic maturity and, who knows, perhaps some politically mature Catholics. Above all, they deal with the positive side of a Catholic's participation in American temporal life, though I warn that some are quite thorny.

*"The real question is: do we have time to educate ourselves to the problems of life in a pluralistic society before democratic procedures give us the upper hand?"*

proves at least that someone can be convinced of a factual situation without benefit of statistics. Do you remember, Messrs. Rhodes and Barton, the statement which aroused you? I said "oftentimes the more pious the Catholic the less capable he is of seeing the civil rights of other Americans." If freedom of speech is a right, and if many Americans have (or think they have) a right to use birth control methods to plan their family size, then Professor Lenski's statistics do seem to show that "pious" Catholics (that is, more highly involved in their Church by attendance at Mass, marrying a Catholic, associating with Catholics, taking religious vows. See *The Religious Factor*, p. 21) are less able to see these rights than some other Americans.

On the other side of the coin, what do Protestants think of Catholics? Professor Lenski reveals (p. 269) that 91 per cent of the Protestant clergy and 71 per cent of the Protestant laity he polled (the number is significant in both cases) expressed an unfavorable or noncommittal view on the subject of "Catholic tolerance" and 93 per cent of the clergy and 51 per cent of the laity expressed similar views on "Catholic power." Quite apart from the question of whether Catholics are politically mature or immature in American society, only a very small minority of Protestant

politic by the 17th century. Today we may sympathize with their descendants if they sometimes appear impatient. As for the love which Messrs. Rhodes and Barton have for Americans, some Protestants might again offer the prayer of Luther, "Oh Lord, save me from my friends."

Will Catholics be a majority in America in 100 years? In 50 years? The real question is: do we have time to educate ourselves to the problems of life in a pluralist society before democratic procedures give us the upper hand? As I said before, time is running out for American Catholics.

On this occasion, and on others, it has been suggested that I seem to be advocating the compromise of Catholic moral principles by Catholics. The true situation is somewhat different. It is we Catholics who often appear to be asking other Americans to compromise their moral principles, not to speak of their civil rights.

I hope *Scholastic* readers will forgive me for presenting a one-sided and rather negative picture of this problem. I wish we could simply admit that some (too many) American Catholics are not politically mature, then get on with the positive side of things, especially the task of defining the role of a Catholic in American society. If Messrs. Rhodes and Barton had read beyond my second letter (to the Catholic soldier)

#### PROBLEMS FOR DISCUSSION

- 1) What elements in the Catholic tradition will assist the Catholic in being a better American? What elements in the American tradition will assist him in being a better Catholic? Would you prefer to be an American or European Catholic? Why?
- 2) What are the recent theological and ecclesiastical developments among Protestants which have left the Roman Catholic Church practically isolated among Christian denominations in condemning artificial birth control?
- 3) What is the source of those rights in American society which, when exercised, are held to be immoral by one segment of the population?
- 4) What obligations do religious minorities, or majorities, have toward other Americans who disagree with them and who practice and preach their disagreement?
- 5) What obligations do religious politicians have to their faith when their constituencies seem to demand legislative or executive action contrary to the politician's religion? What obligation do these politicians have to their electors and their oaths of office?
- 6) Are all violations of the natural law equally wrong? Are some worse than others? Why? Should all violations of the natural law be subject to legal suppression and civil punishment? Which ones should be? Why?
- 7) How many versions of the natural law are there? Do they divide along ecclesiastical or philosophical lines? Are philosophers, or theologians, or Biblical scholars more likely to shed light on the natural law problem in the future?
- 8) Which Catholic beliefs or practices are so important that an unfavorable or hostile attitude toward the Church can be ignored in recommending them for all men?
- 9) Which Catholic beliefs or practices should be recommended through free speech and persuasion? Which should be established through legislation?
- 10) In upholding the natural law in the matter of artificial birth control, what other aspects of natural law are involved? Is the love and respect of parents for one another, and of parents and children for one another, part of the obligation of the natural law? Is providing the means and opportunity for educating children in secular and religious matters part of the natural law?

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