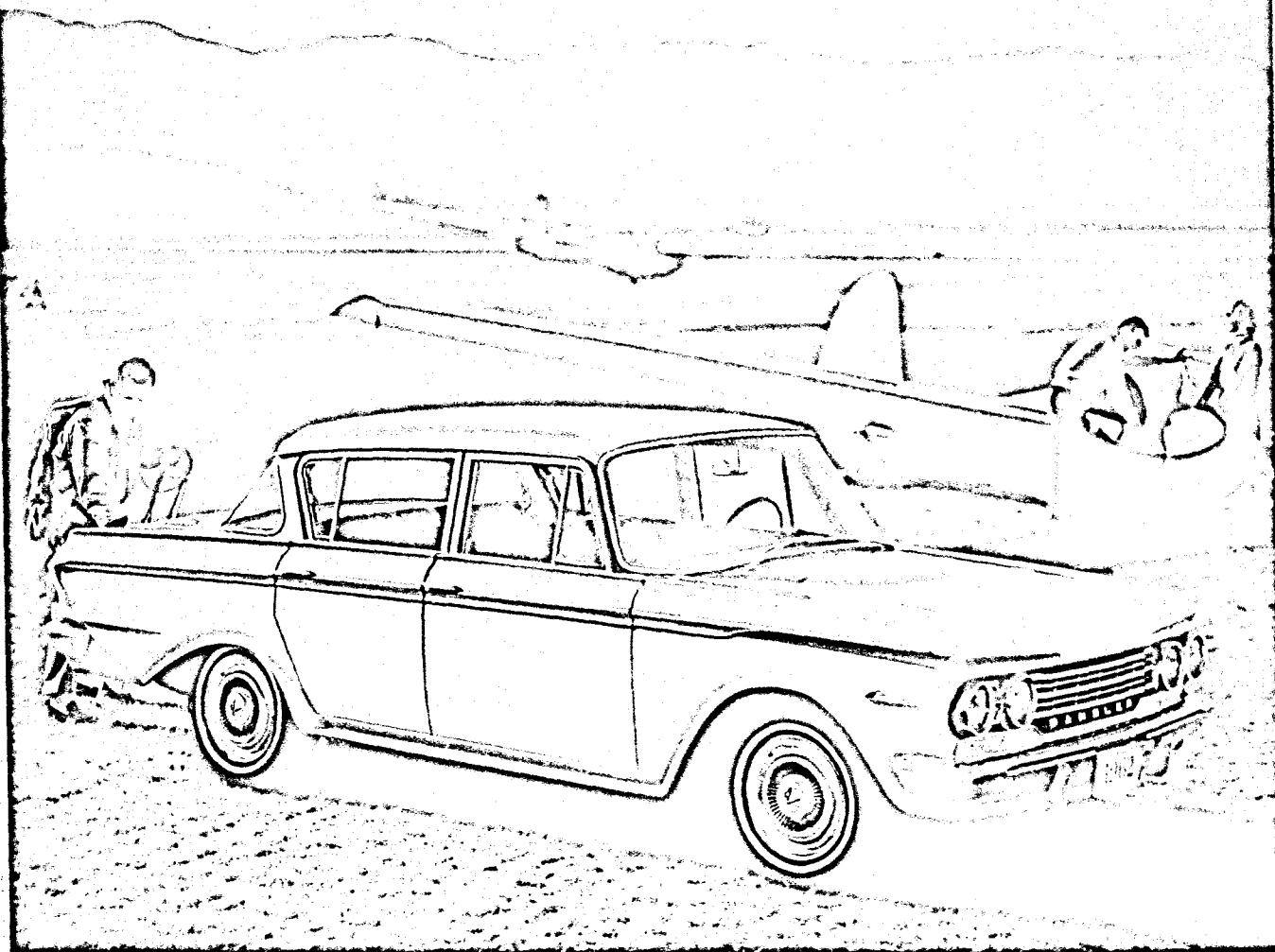




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MAY 18, 1962

PAT SAXE



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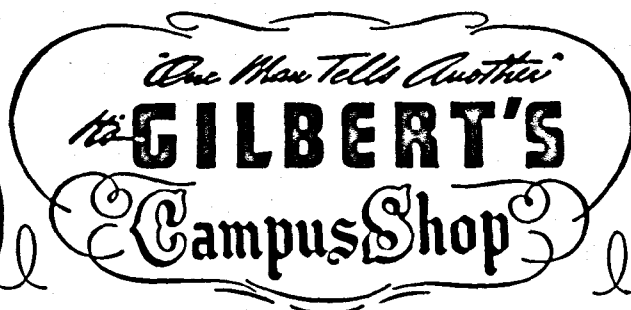
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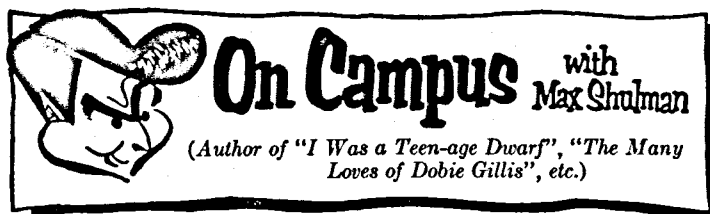


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Get whatever clothing you need . . . when you need it . . . and charge it the Campus Shop way. Pay one-third in June . . . one-third in July . . . one-third in August. Of course, there is never an interest or a carrying charge. Use this convenient way to buy vacation clothes . . . a tuxedo for the Prom . . . whatever you need.

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TILL WE MEET AGAIN

This is the final column of my eighth year of writing for the makers of Marlboro Cigarettes, and this year, as in every preceding year, when I come to the last column of the season, I come to a problem.

My contract with the makers of Marlboro calls for me to write a *humor* column and, truly, I do the best I can—all things considered. I am not, I should explain, a jolly man by nature. Why should I be? First of all, I am shorter than everybody. Second, there are moths in my cashmere jacket. Third, I work in television.

All the same, when it comes time to write this column, I light a good Marlboro Cigarette, put aside my trauma, and try with all the strength in my tiny body to make some jokes. Sometimes it works better than others, but on the last column of the year, it just flatly doesn't work at all.

Even in the very beginning this was true—and that, you will recall, was eight years ago when I was relatively young and strong and had not yet developed that nasty knock in my transmission. Well do I remember sitting down to write the final column of my first year. Day followed barren day, and not a yock, not a boff, not a zinger did I produce. I was about to give up humor and take a job selling mechanical dogs when all of a sudden, in a blinding flash, I realized why I couldn't think of any jokes!

I leapt up from my typewriter and ran as fast as my little fat legs would carry me to the makers of Marlboro Cigarettes, and I tugged my forelock, and I said, "Sirs, I am well aware that you have engaged me to write a humor column, but today, as I approach the final column of the season, I am far too misty to be funny, for the final column of the season is, after all, a leave-taking, and when I think of saying goodbye to my audience—the swellest audience any columnist ever had—the college students of America—wonderful human beings, every man and woman of them—wise but kindly—astute but compassionate—perspicacious but forbearing—when, sirs, I think of saying goodbye to such an audience, I am

too shook up even to consider levity, and so I ask you, sirs, to let me, in the final column of the year, forego humor and instead write a simple, dignified, straightforward farewell."

Then I took out my bandanna, wiped my eyes, ears, nose, and throat and waited for a reply from the makers of Marlboro.

They sat around the polished board room table, the makers, their handsome brows knit in concentration, puffing thoughtfully on the Marlboros in their tattooed hands. At length they spoke. "Yes," they said simply.

I never doubted they would say yes. People who make a cigarette as good as Marlboros must themselves be good. People who lavish such care on blending tobaccos so mild and flavorful, on devising a filter so clean and white, on boxing a flip-top box so flip-top, on packing



a soft pack so soft—people like that are one hundred percent with me!

And so from that day forward, the final column of the year—including the one you are, I devoutly hope, now reading—makes no attempt to be funny, but is instead a simple thank you and au revoir.

Thank you and au revoir, makers of Marlboro. The memory of our eight years together will remain ever fresh in my heart, and I would like to state for all the world to hear that if you want me back again next year, I shall expect a substantial raise in salary.

Thank you and au revoir, college students of America. May good luck attend all your ventures. Stay well. Stay happy. Stay loose.

© 1962 Max Shulman

Small Max has said it all. We, the makers of Marlboro Cigarettes, can only add a heartfelt second chorus: Stay well. Stay happy. Stay loose.

GLANCES

"Soused and Soporific," sung in four-four time, is John McGuire's answer to the University Theater's latest effort . . . page 9.

Henry Cabot Lodge plays a return engagement on the local campus. His part in Commencement Exercises is described in "News and Notes" on page 13.

In an exclusive interview with Father Hesburgh, Ken Arnold reports the President's stand on civil rights and Kennedy's approach to this problem . . . on page 14.

Jim Wyrsh reviews last Sunday's antimilitary demonstration giving the reasons behind the picketing, and the means taken to halt these efforts . . . page 15.

The *Juggler*, *Dome*, and *Tech Review* announce next year's editors on page 16.

Art Graham climaxes two heated years of Senate reporting with some conclusions, predictions, and comments on Student Government and its place at Notre Dame . . . page 16.

A preview of the 1962 *Dome* is found on page 18.

The year-end student art exhibit receives deserved attention on page 19.

Another approach to *South Pacific* is utilized by Frank McConnell in his critique of Father Harvey's musical.

Scholastic acknowledges star performers in each ND sport; Terry Wolkerstorfer hails Angelo Dabiero, selected as Performer of the Year; Rutkowski, Lieb, Reo, Highducheck, Brown, Carver, Osgood come in for honors . . . page 22.

John Bechtold reviews the old and previews ND's '63 sports activity in *Voice in the Crowd* . . . page 23.

Final Forum finds Terry Burke dissenting against the oedifice attitude and the ND complex . . . page 34.

The SCHOLASTIC is entered as second class mail at Notre Dame, Indiana, at a special postage rate authorized June 23, 1918. The magazine is a member of the Catholic School Press Association and the Associated Collegiate Press. It is represented for National Advertising by National Advertising Service and by Don Spencer, College Magazines Corp., 420 Madison Avenue, New York 17, N. Y. Published weekly during the school year, except during vacation and examination periods, the SCHOLASTIC is printed at the Ave Maria Press. The subscription rate is \$5.00 a year. Please address all manuscripts to the Editors, Box 185, Notre Dame, Indiana. All unsolicited material becomes the property of the SCHOLASTIC.

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RETROSPECTION: With the year 1 of the New Regime rapidly drawing to a close, we think a glance backwards is in order. Few would deny that the year has been a good one; sophomores, juniors and seniors who lived under the old system would generally concur in attributing this fact largely to the revisions in the disciplinary system. The elimination of detailed ordinances and directives, the leniency of many rectors in most individual cases, the effectiveness of the hall chaplains, the relief from artificially imposed blackouts, the increase of study time—these are just some of the noticeable improvements in the University atmosphere. But there is another, less apparent change in the relation between the administration and the student body. Mutual distrust and suspicion, which predominated in earlier years, seem considerably lessened. There no longer appears to be so great a need for students' haggling to gain concessions and administration's refusing to grant them. The social and disciplinary innovations of the past two semesters are evidence of this. The "one-false-move-and-it's-all-over" tension of the early months has relaxed almost entirely. All are trusting that the New Regime is here to stay.

But alone, this is not enough: we have only begun to brush the cobwebs from our potential. To be satisfied because we have achieved a situation of fairly normal community living is to overlook entirely the possibilities for real excellence that are present here. When the educational process is at its optimum in the classroom, by means of the best methods of teaching and learning, not of mass production; when it is made an integral part of student life outside the classroom, by means of *adequate* lecture and discussion facilities, vital and relevant publications and active student-faculty relations; and when it becomes an effective expression and interpretation of that Western Christian foundation on which we claim it is based—only then may we hope to provide the center of Christian wisdom and knowledge commensurate with the present overwhelming need.

Year 1 N.R. has witnessed the first step. In subsequent years, pressure must continually be exerted from every interested quarter: student, faculty, priest, layman, to keep Notre Dame moving toward a distant but glorious maturity.

PLACARDS FOR PEACE: Last Sunday's protest demonstrations on the occasion of the military Mass and Presidential review are certainly an example of the sort of thing that simply wouldn't have taken place under the "old regime." We were kind of glad to see the demonstrations take place, at least it's evidence that students do some thinking about these problems. Then, too, there has in the past been too great a fear here of doing something that might be "bad publicity" or might give outsiders the idea that there is dissension here. At the same time, however, we are, unlike some others, under no illusions about students having any nebulous "right to picket" or to demonstrate. Academic freedom doesn't comprehend the right to form mass rallies or march around carrying posters on University grounds. Furthermore, of all the different points of view represented in the Sunday demonstrations, we don't think any but the antimilitary-Mass faction, spoken for in today's "repercussions" by Mr. O'Mara, even has a rationally defensible position. The question of the fitness of military trappings at Mass is, of course, one that can't really be settled by discussion, but to argue in the abstract against the implicit sanction of military action implied by a military Mass seems to miss the point. There is certainly a valid tradition of "holy war" in our heritage, going back all the way to the Judaic wars against the Canaanites, and including crusades against the Arians and the Moslems. To argue in terms of "the military" is to argue about concepts rather than about reality. We would certainly be opposed to a military Mass, say, in nineteenth-century Prussia, because of the nature and force of militarism then. But today, considering what threats the Christian West is faced by, perhaps there ought to be a few more military Masses then we have now.

OPPORTUNITY: While the response to last week's request for writers was quite gratifying, several openings still remain unfilled. Freshmen and upper-classmen looking for a niche on this campus are urged to contact the *Scholastic* at Box 185 before May 25.

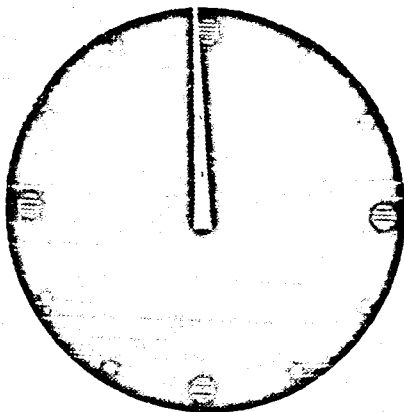
— W. & Z.

COVER—This week we pay homage to that immortal fixture of the campus, the DOME. Just whose dome is featured is a moot question.
—Pat Saxe

the fourth dimension: TIME

...still a mysterious concept to science. Time is only an idea, an abstraction...an area of shadow, speculation—and surprise.

MAN WAS CREATED AFTER 11:59...if all time since the earth's creation were condensed into a 24-hour day, the "Age of Man" wouldn't start till 2 seconds before midnight! Even the dinosaurs wouldn't appear until 11 p.m.



TIME TO GO ASHORE...for the grunion, a California fish, is highest tide of April, May or June. It rides the surf to the beach, digs a hole, deposits eggs and sperm. New generations develop without fear of being washed away until next highest tide, a full month later.

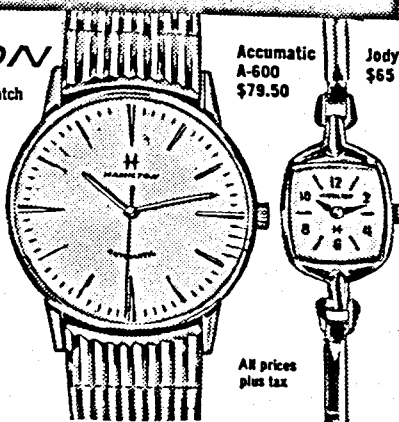


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REPERCUSSIONS

MILITARISM AND THE MASS

Editor:

The presence of ROTC units on campus is perhaps a necessity, but it is nothing to be happy about or to trumpet. They serve no useful educational function, and in several respects positively interfere with the proper intellectual growth of the University community. The whole sorry business, therefore, of a Presidential review of the troops seems ill advised, to say the least. But to join to this the amazing spectacle of a military Mass is a good deal worse. To employ the services of the military in the Mass is not merely vulgar, esthetically abhorrent display. That would be excusable. It implies that war is not merely a tragic alternative, to be reluctantly accepted in order to avert worse evils, but is in itself a good and noble thing. The calisthenics of armed religiosity indulged in this past Sunday are consequently out of place at any time. But to join them, as they were joined, to that holiest of all rites, the Mass, in which we celebrate and renew the final peace made by Christ, our Redeemer, between God and man, constitutes, on the part of the University which sponsored it, a formal, public and official act of blasphemy. Let us hope, since our offense was surely one of ignorance, that when God punishes the University it will be not an avenging but a cleansing punishment. And let us meanwhile reflect on one of Isaiah's prophecies concerning the Church: "From Sion shall go forth instruction, and the word of the Lord from Jerusalem. He shall judge between the nations, and impose terms on many peoples. They shall beat their swords into plowshares, and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again" (Is. 2:3-4). Let us not, then, interfere with the Holy Sacrifice to display our military power, but rather pray that in time mercy and faithfulness may meet in one, and justice and peace unite in one embrace (Ps. 84: 11).

— Philip F. O'Mara

ALL THE NEWS

Editor:

The four new publications announced in the *Scholastic* of May 11 will certainly be welcomed by the Notre Dame students, but aren't they all out of the realm of what the students need most—a twice or thrice
(Continued on page 32)

The Scholastic

Soused & Soporific

by JOHN McGUIRE

THE following is an original musical comedy about the terrible things that can happen at a "Post-graduation" party; how tragedy can occur after apparent victory; the torment in a sinner's soul. But the morals are few: crime doesn't pay, a cheating heart is a sinful heart, and what she doesn't know won't hurt her.

The hero is one Gotta Getout: a burly creature, at least above the ears. . . . His frame is otherwise gaunt, his features obscure — as though he had spent four years on a bar stool. The heroine is Hazel Hometown who is from Hometown, Alaska, where her Grandfather, Cornelius Hometown, established America's first . . . hometown. The cast also includes Cruddy Mary, a DHQ; Bigasall Getout, Gotta's little sister; Mr. and Mrs. Getout; a slew of students, faculty, priests, mosquitoes, cooks, little gawking kids, and an occasional girl. The theater curtain is decorated with a glowing sign: Ask for Drewry's if You Were Born Before June 3, 1941.

The audience quiets, the curtain is drawn upon a bright stage with buildings, chairs and people all about . . . only one tree is upright however, all the others are scattered about the lawn. . . . This is a musical, but for lack of space you will have to supply the appropriate tune. . . .

ACT I. SCENE 1.

(The main mall, all green, with graduates talking to families and sweethearts while winding new Bulovas. Gotta Getout sits on a fallen tree near the now-vacant podium with Hazel Hometown at his side.)

Gotta: Hazel — I've gotten out at last.

Hazel: And I'm so happy that you got out, Gotta.

Gotta: Now I can do things that I've always wanted to do.

Hazel: Won't it be wonderful, dearest? (kiss) You'll be out in the world (kiss) making money for us to raise a family. (kiss) We'll be married and be happy forever. (kiss)

(She stops kissing the cap tassel and moves closer to Gotta.)

Gotta: It will be wonderful, Hazel — no more smelly roommates. (aside) Oh, how can I tell her that I love her no longer?

Hazel: When are you going to propose to me, Gotta?

Gotta: When I can afford to, my dearest. (aside) Sigh, I shall have to reform my love. But I can never forget Mary! (to Hazel) I haven't been true to you for four years for nothing. Oh, (falsely) I have waited for this moment since graduation day at Hometown High . . . (he leans to kiss her, but suddenly remembers his diploma) I just suddenly remembered my diploma. I shall march off with my comrades to the cellar of the Dining Hall where my degree in Line Checking awaits.

Hazel: If you gotta, Gotta, you gotta.

(Gotta joins a line of marching students who have been humming in the background. As he steps into line the hum bursts into song.)

We've got sunstroke from the sun
And a rash from prickly heat.
We've got blisters just from sitting
In the smell of stinky feet.
We've got black and heavy gowns that'd make a
Why are we smiling? [furnace tame,
We got out of Notre Dame.
That's what the silly gowns're for-r-r-r-r
That's what the tasseled caps're for-r-r-r-r
There's nothing you can name
Nothing else at all
There is nothing quite the same
As getting out of Notre Dame.

CURTAIN — END SCENE 1

ACT I. SCENE 2.

(The curtain opens on the basement of the Dining Hall where much is ado about the new graduates and congratulating is rampant. A white-garbed individual appears in the field of black gowns and is very obvious — mainly because she is ugly.)

Mary: Hey, dere ya are, ya honey. Ya look sharp in dat zoot suit dere.

Gotta: Mary, my love, I can love you no longer.

Mary: Eh, buster, don't try nuttin like dat. I break yer head. (she cries salty tears)

Gotta: Oh, Mary, you're right. I have spent the best four years of my life with you. I can't just leave you now. I must carry you across the threshold of my Quonset hut. But what shall I tell Hazel? Now that I have my diploma. . . . Say, where is my diploma?

Mary: Oh, dat paper? I used it ta wrap up da extra hot dogs wit. . . .

Gotta: But, Mary, my four years' work.

Mary: Shut up, you love me. . . .
(The graduates sing. . . .)

Cruddy Mary is the girl we love
Works at Ziggy's with a rubber glove
If she's from heaven — what's gone wrong above?
Cause she is that darn bad.

Cruddy Mary is a D.H.Q.
Cleaning dishes of excess stew
So few on campus, she will have to do
But she is that darn bad.
(Mary kisses Gotta.)

CURTAIN — END ACT 1

Intermission. Smoking in Lobby Only.

ACT II. SCENE 1.

(Curtain opens on a motel room where a party is in full swing. Hazel drinks only ice water — "what's good for the salmon is good for her too" — Gotta is sipping his "first" — so he tells her. And Bigasall is being a pest.)

Hazel: Gotta, I was so proud of you. All of those honors and things. I thought that I'd burst.

Gotta: Gee, it was nothing. (he is unconsciously drinking himself into unconsciousness) I'm pretty clever, you know.

Hazel: Oh, my darling, I know — and so honest and upright and truthful, too.

Bigasall: Naaaaaagh. . . .

Gotta: Get out of here, Bigasall.

(Bigasall leaves. Gotta gets up to make another drink and while so doing turns to the audience and sings. . . .)

One decanter's empty
I have gulped a highball
I will gulp a highball
Until there is no more
And then I might feel
The floor start to reel
Again and again til when over I keel.

Two decanters empty
Graduation's over
Graduation's over
Now I can tell it all
Tell her that she
Doesn't know me.
I've been kidding her ever since fall.

(He returns to Hazel . . . and wobbles . . . and very specifically, if not coherently, sings the show's most important number in a single spot of light at center stage.)

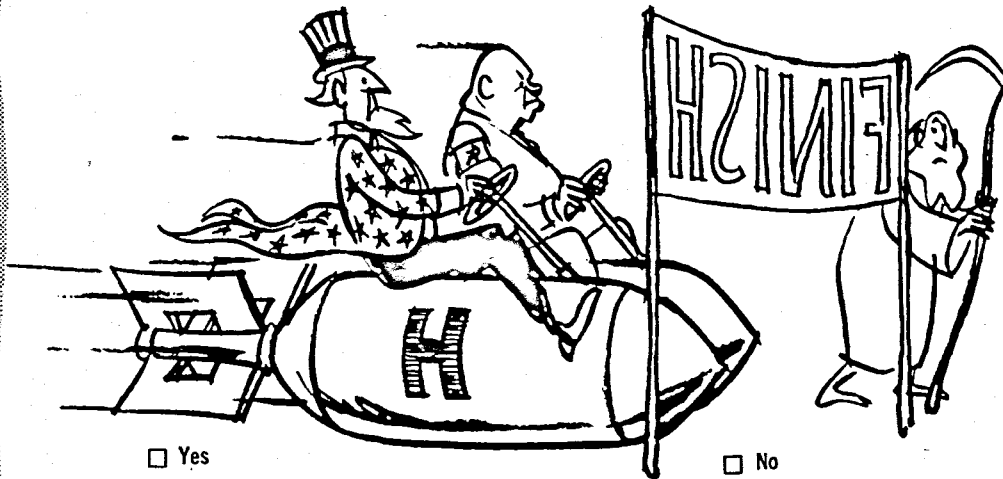
Pretty high, I'm feeling
Pretty high, sorta low.
When I tell you what I'm thinking
You can tell me where to go.

Once I stole a tube of toothpaste
From Brother Conan's store
And I sneaked through Sorin's window;
I thought History was a bore.

(Continued on page 32)

Check your opinions against L&M's Campus Opinion Poll #22

❶ Should we maintain our part in the nuclear arms race?



② How do you feel about fraternities?

③ What would convince you to switch to a different cigarette?



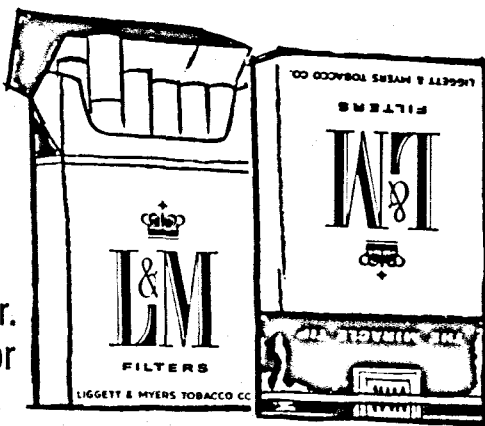
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☐ Can take 'em or leave 'em



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HERE'S HOW MEN AND WOMEN AT 56 COLLEGES VOTED:

	Men	Women
1 Yes	87%	82%
No	13%	18%
2 Like 'em	61%	48%
Don't like 'em	12%	15%
Take 'em or leave 'em	27%	37%
Friends	58%	65%
Ads	27%	20%
Contests	15%	15%

L&M's the filter cigarette for people who really like to smoke.

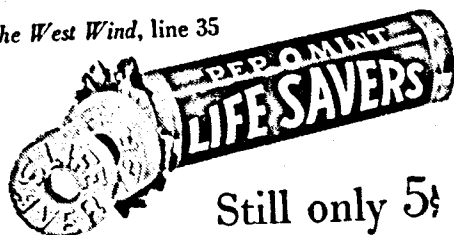
SHELLEY



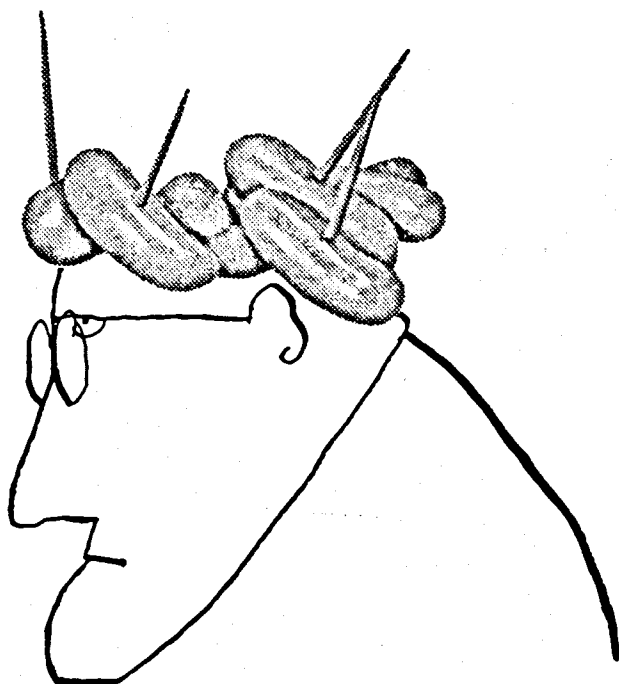
on Life Savers:

"So sweet, the
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from *Ode to the West Wind*, line 35



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May 18, 1962

The Notre Dame
Bookstore's

SUGGESTED READING LIST No. 10

THIS WEEK'S FIELD IS
THE SHORT STORY

Dubliners, by James Joyce, Viking \$1.25. A brilliant collection of stories which Joyce has woven into a cohesive whole which he describes as "chapters in the moral history of our community."

The Snows of Kilimanjaro and other stories, by Ernest Hemingway. These are vivid, sharp stories whose central characters follow that code delineated in his larger works, living their lives with courage, and finding their beauty in danger combatted by sportsmanship.

The Daring Young Man on the Flying Trapeze, by William Saroyan, Bantam \$.50. Wonderful stories filled with the exuberance which embodies the American author's approach to life.

Babylon Revisited and Other Stories, by F. Scott Fitzgerald, Scribners \$1.25. Fitzgerald captures in these stories his own vision of the Jazz Age in which every instant is crammed so full that time blurs, and eventually comes to a grinding hollow halt.

The Thurber Carnival, by James Thurber, Mod. Library \$1.95. Tremendously varied and always very funny, this collection is an anthology of most of this greatest American humorist's greatest works.

Winisburg, Ohio, by Sherwood Anderson, Viking \$1.25. These interrelated stories of the life of a midwest town, stripped of all conventionalities and examining its inner core, and filled with that unique combination of realism, mysticism, and impressionism that places Anderson among the major American writers.

All these books are available at
NOTRE DAME BOOKSTORE

lively Beth Hofstetter, Ohio State '64



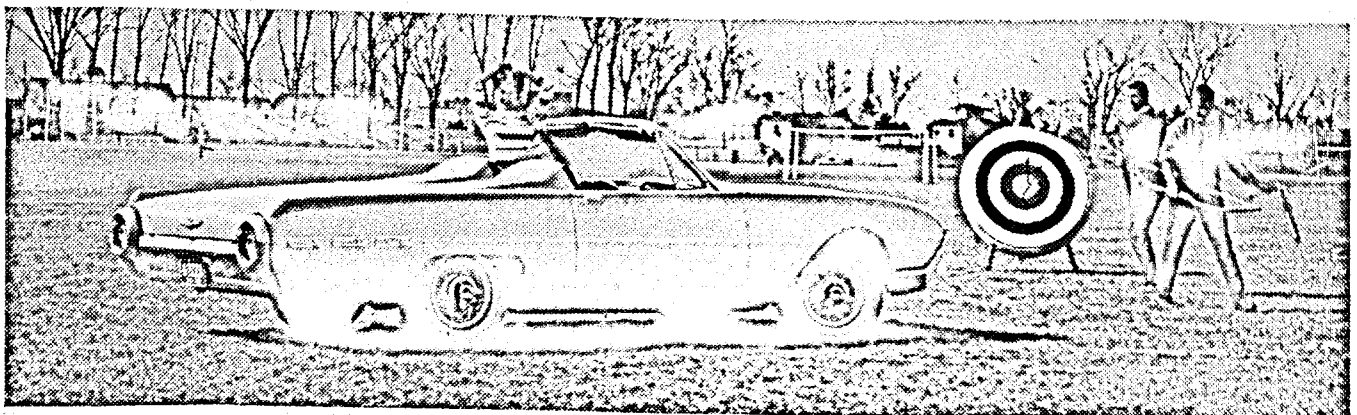
This lively Homecoming Queen hails from Chardon, Ohio, and will be a June bride this year.

lives it up with this lively One from Ford '62: the lively New Thunderbird Sports Roadster!

Lively Beth Hofstetter enjoys steak, ice cream, and the rousing Thunderbird Sports Roadster. This upholstered bullet features slip-stream headrests, wire wheels, personal console, and contour-carved bucket seats. You also get intercontinental ballistic muscle from an extra

40 hp of Thunderbird thunder packed into the new Sports V-8 engine... it's a stirring propulsion unit! See the impressive Sports Roadster, and all the Lively Ones at your Ford Dealer's... the liveliest place in town!

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The Scholastic

News and Notes

COMMENCEMENT SPEAKER

Henry Cabot Lodge, former U.S. Ambassador to the United Nations, will be the main speaker for the 117th Annual Commencement of the University of Notre Dame. His Commencement Address will be delivered at the conferring of degrees, 2 o'clock Sunday, June 3. Most Rev. Paul J. Hallinan, D.D., Archbishop of Atlanta, a 1932 Notre Dame graduate, will be Baccalaureate Speaker.

Lodge, born in Nahant, Mass., July 5, 1902, served in the U.N. and held a post in President Eisenhower's cabinet from 1953 to 1960.



HENRY CABOT LODGE

He graduated *cum laude* from Harvard in 1924, having completed a four-year course in three years. Then he worked for the *Boston Evening Transcript* and *The New York Herald Tribune* until 1932. In that year he entered politics, winning the 15th District seat in the Massachusetts Legislature. In 1936, at 34 years of age, he defeated the incumbent James Curley for a U.S. Senate post, following the swift rise of his grandfather, U.S. Senator Henry Cabot Lodge.

The young Lodge was re-elected in 1942, but resigned his seat to enter the Army. Since he had been a member of the active reserve since 1925, he first served as a major with the British 8th Army in Africa, and later as a lieutenant-colonel in the operations in France and Germany.

Lodge returned from the war highly decorated, changed from an isolation-

ist to an internationalist, and in 1946 was again elected to the Senate. He served on the Foreign Relations and Rules Committees, and was a U.S. representative at the U.N. General Assembly's fifth session. In 1952, when he was managing Eisenhower's successful presidential campaign, he was defeated for Senate re-election by John F. Kennedy.

During his stretch in the U.N., Lodge was noted for his firm defense of the United States against the charges of the Russians.

In 1960, he received the Republican nomination for Vice-president.

Commonly classified as a liberal, he describes himself as both liberal and conservative, "a conservative, like all of us, in the sense that I want to conserve the good things we have. ... a liberal... in the sense that I want to go on from these to even better things."

Lodge's address will conclude a three-day round of receptions, concerts, and presentations for the graduates and their families. At 8:30 that morning, an academic procession will travel from the Administration Building to the main quad for a Solemn Pontifical Mass.

FRESHMAN FORMAL

The music of Bobby Christian will highlight the Freshman Formal, to be held this evening in the LaFortune Student Center. The dance almost didn't come off. First the dance committee sold only 200 tickets, and the decorations were accidentally thrown away. The dance committee had worked long and hard in the basement of Nieuwland Science Hall preparing decorations. One morning they arrived to find them gone; a janitor had thrown them out by mistake.

Miss Shelia Dwyer, from Nazareth College in Rochester, N.Y., will reign as queen of the ball. She will be escorted to the dance by Rory Culhane, the formal's general chairman.

Those who assisted chairman Culhane included Steve Walther, executive and refreshment chairman; Dick McCarthy, business manager; Paul Knipper, publicity; Paul Demeo, Mike Schmidt, and Joe Schlosser, decorations; Mike Pendergast, accommodations; Dan Brick, Communion breakfast; and Dick Darko, tickets and IBM.

New decorations were purchased

and displayed before the appointed hour. The theme of the dance, "The Enchanted Evening," is carried through in the decorations. A blue whale will greet the freshmen upon their entrance to the Rathskeller. Adding to the underwater motif are a sunken ship, a treasure chest, a gilded fish net, and a swirling mirror-ball suspended from the ceiling.

On Saturday, a dune's picnic will be held for all those wanting to attend. On Sunday morning a Communion breakfast will be held, with Fr. Heshburgh as principal speaker.

FACULTY PROMOTIONS

Promotions for 34 University of Notre Dame faculty members and the retirement of nine others were announced at the annual President's Dinner last Tuesday.



SHELIA DWYER

Ten men were elevated to full professorships: Rev. Paul E. Beichner, dean of the Graduate School; Henry H. Carter, modern languages; Vincent P. DeSantis, history; Stefan Drobot, mathematics; Alvan S. Ryan, English; Rev. Albert L. Schlitzer, theology; Rev. Charles E. Sheedy, dean of the College of Arts and Letters; Thomas J. Stritch, communication arts; Bernard J. Ward, law; and Kwang-tzu-Yang, mechanical engineering.

New associate professors are Peter T. Brady, accounting; Joseph X. Brennan, English; James J. Carberry, chemical engineering; Rev. Raymond F. Cour, political science; Sperry E. Darden, physics; Conrad L. Kellenberg, law; Robert P. McIntosh and Kenyon S. Tweedell, biology; Fredrick B. Pike, history; Francis H. Raven, mechanical engineering; Vincent R. Raymond, business organization and management; Sherman

Shapiro, finance and business economics; Vincent J. Traynelis, chemistry; Robert J. Waddick, guidance and testing; and Stephan A. Worland, economics.

Promotions to assistant professorships are in line for Thomas DeKoninck and A. Edward Manier, philosophy; Frank J. Fahey, sociology; Robert G. Hayes and Rev. Joseph L. Walter, chemistry; Rev. William J. Hegge, theology; Randolph J. Klawitter, modern languages; and James E. Ward, history.

Black and gold chairs, monogrammed with the Notre Dame emblem, were presented to the retirees. Receiving theirs were Herbert J. Bott, marketing management; Paul I. Fenlon, English; Rev. Peter P. Forrestal, modern languages; John T. Frederick, English; Steponas Kolupaila, civil engineering; Paul M. Nastuoff, mathematics; Raymond J. Schubmehl, assistant dean of engineering; Rev. Leo R. Ward, philosophy; and James A. Withey, communication arts.

Also honored at the banquet were those who have given 25 years' service to the University. They are Robert L. Anthony, physics; Brother Columba Curran and Patrick A. McCusker, chemistry; James Dincolo and Bernard B. Finnan, accounting; John James Fitzgerald, philosophy; Matthew A. Fitzsimons, history; Edward R. Quinn, guidance and testing; and Lawrence F. Stauder, electrical engineering.

WSND-FM

WSND-FM, originally scheduled to broadcast this year, has been delayed by technical problems related to the FCC permit, station construction, and other unforeseen difficulties. The completely new and air-conditioned studio is located in O'Shaughnessy Hall tower. Bob Summers, assistant program director of WSND in charge of FM, stated, "We anticipate high quality broadcasting in the first month of the fall term."

This station will represent the cultural and educational side of Notre Dame to the South Bend community. With an effective radiated power of approximately 10 watts, it will broadcast daily from 5 to 12 p.m. at 88.9 on the FM dial. All equipment except the transmitter is presently capable of stereo FM.

Programming will consist primarily of classical music but will also include a full opera featured weekly plus jazz and Broadway selections. Also panel discussions and social lectures will be offered by Notre Dame faculty members and guest lecturers.

HESBURGH ON CIVIL RIGHTS

As a noted authority on the civil rights problem, Notre Dame President and member of the Civil Rights Commission, Reverend Theodore M. Hesburgh this past week answered several questions put to him by *Scholastic* reporter Ken Arnold.

On the proposed poll tax bill which has passed Congress and now awaits approval of the states, Fr. Hesburgh voiced the opinion that the bill would indeed receive state approval, since as it is, only five states now require a poll tax. He indicated, however, that this action would probably take several years.

To questions on the literacy test bill which is currently before the Congress, and which would make a sixth grade education sufficient proof of a voter's literacy, Fr. Hesburgh answered that he sees the measure as the only way around the problem of racial discrimination in voting. Under the present system, he stated, even some Negro college professors in the South have "flunked" literacy tests as a prerequisite to their registration as voters. [Ed. Note: In Mississippi, for example, the literacy test includes 21 questions, one of which is to interpret any section or all of Mississippi's thirty-page constitution.]

Father Hesburgh doubted that the bill could overcome Congressional obstacles, but indicated that the Dean of the Harvard Law School had assured him of the measure's constitutional soundness.

President Kennedy has been criticized in some quarters for not issuing an executive order to end segregation in all federally-aided public housing. In the campaign of 1960, however, it was Kennedy who soundly criticized the Eisenhower administration for failing to take this same measure. Asked to explain this inconsistency, Fr. Hesburgh declared that, at best, he could offer only an educated guess but that he feels it is because the administration felt such an order might lose Southern votes in Congress on the trade bill to which the administration has given priority.

As an immediate civil rights measure, Fr. Hesburgh indicated that he would like to see a law to require the states to develop a timetable for abiding by the 1954 Supreme Court decision outlawing segregated schools. His reason for this, he stated, is that it is now eight years since the decision, and yet three states — Alabama, Mississippi, and South Carolina — have no school desegregation and no plans for it.

Asked about the progress of desegregation in Southern schools, Fr. Hesburgh said it went very quickly in the border states. Within two years after the 1954 decision, 800 of the 3000 school districts in this area were integrated. Progress in the deep South has been very slow, however, with only court pressure to force it along. Some added economic pressure has been applied in areas with military installations via contracts, etc., but Fr. Hesburgh feels there is too little of this pressure.

On the question of freedom trains out of the South, Fr. Hesburgh stated they are only "smokescreens, not worthy of further comment." There is already much Negro migration northward, he declared, a situation that will hurt the economic development of the South.

Fr. Hesburgh supported the position of the hierarchy in New Orleans, and thinks the stand will prove socially "very effective" since it affects 50% of all the children in that city.

Asked for an opinion of the Kennedy administration's role in the field of civil rights, Fr. Hesburgh stated that he believes the Kennedy administration is "determined to make progress" and is actually making some, administratively, through: 1) The President's Committee on Government Contracts which has required the 100 largest government contractors to sign equal opportunities agreements; 2) Placing of Negroes in government positions, including some within the South itself; 3) Interstate Commerce decisions on transportation; 4) "Some very clear statements of policy." Fr. Hesburgh further mentioned that there has been a great deal of activity in the Justice Department on the voting question and this may bring about a change in the handling of voter registration.

"Pivotal problems which must be solved organically," in Fr. Hesburgh's opinion, are the freedom of opportunity in voting, employment, housing, education, and the administration of justice.

Father Hesburgh believes, though, that there is a limit to what government can do and most of the progress must come through local biracial councils for better understanding. He cautions that "progress must be made in all points of the country at once, North as well as South, because there are many hypocritical views in the North. But I have confidence that the public, especially among the young, is making progress."

MILITARY REVIEW AND OTHER ACTION

Last Sunday's Military Mass and Review was one of the most significant events the Notre Dame campus has witnessed for some time.

From a military point of view the event was blessed with participants both of renown and of excellence. People of renown were Fr. Hesburgh, C.S.C., President of Notre Dame, who inspected the troops; Admiral George Anderson, Jr., Chief of Naval Operations; Admiral G. A. Russo, C.H.C., head Navy chaplain who preached at the morning Mass; and Major General J. O. Seaman, 6th army commander. People of excellence were the candidate officers themselves. Colonel W. J. Mullen, head of the Army ROTC, called the whole operation "very successful" and commended the crack Navy B Group, which won honors as the best battle group.

From a non-military point of view, the day was full of more than marching soldiers. A group of students formed a picket line both for the march to the Military Mass and for the Military Review.

The group was formed for an *ad hoc* purpose — to picket the military parade on Sunday. There was no formal organization; students with different reasons for demonstrating assembled. They agreed on four points: that the demonstration was to be responsible, peaceful, and controlled; that the demonstration was to be against the institution of ROTC,

and not against the students or officers of ROTC; that it was within a student's prerogative to demonstrate; that they were responsible students in an intellectual community that should encourage free and responsible expression of ideas.

If the group agreed on these four points, they disagreed on practically everything else. Four different reasons for demonstrating could be found within the ranks of the pickets.

First, some in the group believed that war as it is waged today is, beyond question, immoral. A just war is no longer possible when all of mankind could conceivably be annihilated. The old concept of a just war meant that it was defensive and limited, that only military people and institutions were subject to attack. With the advent of the atomic bomb, which makes no distinction between participants and non-participants in a war, a just war is inconceivable.

The largest group represented in the picket line took a pragmatic line. This group believed that a just war could be waged, that our military institution is necessary both to establish military credibility and to fight against the para-military, communistic "wars of liberation." But this group also held that the military has no place on a university campus, that its spirit is at best not helpful to an intellectual atmosphere, and that its presence should be tolerated only in the event of national emergency.

This group offered an alternative plan to the present ROTC program: an expanded Officer Candidate School program. The group pointed out that the Marines have successfully filled their quota of needed officers through

a summer camp program; they have no use for a University ROTC program. Furthermore, some expense might be eliminated through the adoption of this plan. The course would run for only 16 weeks, as compared to the cost of training a student for four years.

The third group making up the picket line was demonstrating because they felt that students had a right to demonstrate. They felt that if the demonstration was orderly and responsible, that if the positions offered were a product of reflection and consideration, students should be allowed to demonstrate. In the past, demonstrations of this nature had not been tested at Notre Dame. This group felt that if this demonstration was allowed to proceed, an important precedent would be established. In the future, responsible student opinion could be aired in a public place.

A fourth reason for demonstrating, one which was predominant on the placards displayed in the afternoon, was that the sanctioning of the military at Mass, and permitting it to regulate an individual's manner of worship, was incompatible with the ideals of Christianity. The logic behind this argument was simple.

As one student put it, "Even if there can be a just war, the existence of methods to destroy human life can be considered still no more than a necessary evil. That man must have recourse to human destruction to preserve freedom and settle his problems is something to be ashamed of, and not sanctified. To integrate the sanctity of the Mass with the necessary evil of militarism is either to degrade the Mass or to elevate an evil from its merely tolerated category.

"That the Mass should be a memorial," the student continued, "to those who died for their country is not disputed. More than just honoring our fighting men, the Military Mass, as indicated by its title and tactics, honored the idea of militarism. A flag-draped coffin would have been a much more appropriate symbol to carry than guns, bugles, and drums. The pride of the men who have fought for their country is not in the means they must employ towards the end which they hope to achieve."

All the groups believed a demonstration was needed. Granting that the picketing might be ill-timed (one student, who tried to persuade the group not to demonstrate, and having failed, went to Father Collins, argued that the Chief of Operations for the Navy would be here, and that Fr. Hesburgh would be embarrassed),

(Continued on page 30)



"The . . . military has no place at Mass . . ."

STUDENT AFFAIRS

The student publications have announced the following changes and editorial appointments for the coming year.

Al Korenjak, a junior EE, is next year's editor-in-chief of the **TECHNICAL REVIEW**. He plans no major changes, but hopes to make the magazine more personal and student-orientated.

Juniors assuming positions next year are Jim Moran and Dennis McMahon, associate editors; Dave Cleary, art and layout editor; and Phil Amend, business manager.

Sophomores taking over junior editor posts are Ed Vytlačil, features; Al Cairns, articles; Mike McCusker, copy; and Steve Smith, advertising manager.

John Reishman returns as editor of the **JUGGLER**. His associate editors will be juniors Mike McCarthy and Bob Stepsis and sophomore Ralph Martin.

Changes include an editorial board under Reishman's head which will replace the sophomore advisory board which has been under fire this year. Book reviews, which returned this year and have been successful, will continue next year.

The 1963 **DOMÉ** is still in the planning stage according to John Ohala, who was recently chosen editor for next year. Ohala, a junior in the AB school, takes over a staff of about 45 members.

Ohala intends to keep many of the features of past issues, including the picturing of each junior, an innovation this year. Because of space limita-

tions, some underclassmen are often not represented. This year, over 50% of the freshman class will be left out. Ohala hopes to correct this situation, at least partially, with some new layout arrangements.

Members of the editorial staff are associate editor, Ed Dwyer; assistant editor, Charles Murphy; business manager, Jim Weber; public relations, Emert Wyss; editorial advisors, John Pezzuti and Bill Burtlechner; copy editor, Tom Aldert; and photo editor, Dave Larsen.

More campus organizations have announced their officers for the upcoming year. Ray Kelley and Bob Stepsis have recently been named president and secretary respectively of the Bookmen.

The Bookmen is a campus-wide organization devoted to discussing important works of literature. At each meeting a member presents a paper. A discussion period follows. This year the primary concentration was twentieth-century authors.

This year's moderator was Prof. Terrence Spencer. The Bookmen have also announced six new members. They are Jerry Courtney, Tom DeAngelis, Jerry Hewitt, John Pesta, John Pastore, and Mike McClintock.

Meanwhile, the Third Order of St. Francis has announced the selection of a new Prefect. He is Bruce Kramer, an Electrical Engineering junior from Plandome, New York. Other council members are Thad Trenn, a philosophy graduate student; Don Gehlhausen, present Grand Knight of the Knights of Columbus; and two juniors, Charles Hogan and Mike Cashore, the brother of the present Prefect.

Art Graham

AUSPICIOUS START

Student Body President Kevin Hart arrived at Monday's Senate meeting wearing a yellow sport jacket and black tie. Hart's attire was in contrast to the staid form of Dave Ellis in a dark suit and was somewhat reminiscent of the flashy vests of the Keegan administration.

Seven motions were passed in the two-hour meeting, in which Hart was able to exercise an unusual amount of control. Hart had no qualms about asking the Senators for their attention, asking them to sit in the front of the chamber and insisting that they use the proper parliamentary procedure.

The result of this firm control was one of the most efficient Senate meetings in a long time. All the motions were passed unanimously and except for one instance, debate was limited to explanatory details and brief intelligent discussion. The usual haggling over irrelevant matters was absent.

In his report Hart mentioned that he, Father McCarragher, and Larry Kavanaugh, student body treasurer, would be signing all checks for student government expenses in order to keep better informed of where the money is going.

Next week there will be a motion asking the Senate to raise the student activities fee from \$2 to \$4 a year. Hart compared this \$4 with estimates of the amount collected per student for other campus organizations: *Scholastic*, \$5; *Dome*, \$6; Debate Team, \$4; Glee Club, \$2. This amount is small compared with the student government fees at many other schools.

Ed Collins was the first of the newly appointed commissioners to report his plans for the coming year. One innovation that the academic commission plans is a faculty lecture series on a weekly basis.

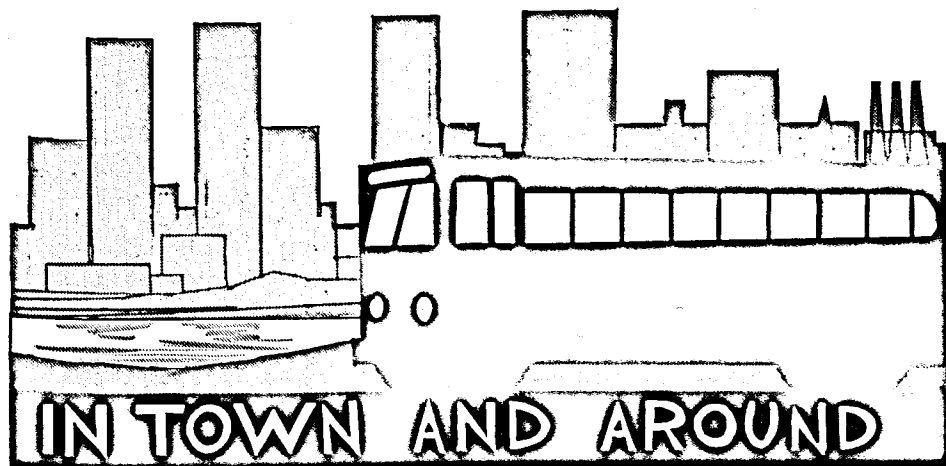
Mike Sennott, the new social commissioner, will be taking a new attitude with an emphasis on activities at the hall level. Some of Sennott's plans include the revival of Sunday afternoon band concerts, interhall baseball games and dinners. He is opposed to campus-wide mixers.

Dan Baldino is the head of the newly established political affairs commission. The purpose of this commission will be to help create an awareness concerning political issues. This will be done mainly through lectures.

(Continued on page 31)



JOHN OHALA, AL KORENJAK.



THE WEEKLY MOVIE REPORT

Since this is the last movie column of the year, we have been awarded the dubious honor of writing it. (That is, the movie column.)

We would like to thank John McGuire, this year's columnist, for showing us the ropes and to congratulate him for his fine work this past year.

In beginning our own fine work, we would like to remind you that the University Theater will give the final performances of *South Pacific* tonight and tomorrow night. If you have not yet seen this hit musical, it is well worth your time and a walk over to Washington Hall.

The show starts at 8:30. Admission costs \$1.50.

And catch *The Prodigal* at St. Mary's this week end, too.

The Avon. Your flesh and sex for the week end before the finals will be provided by this double feature. The first is *Girl Fever*, a musical comedy, in color yet. We don't know much about the plot—if there is one. The other is *Revenge of the Virgins*. Angry young women enslave several young men for the purpose of. . . . Sounds like a horror picture.

The Colfax. Maximilian Schell and Rosalind Russell star in *Five Finger Exercise*. Originally an English play, the film version is set in America. It involves a self-made father and his conflicts with (1) his undecided son, and (2) his wife. It seems the family has everything money can buy—including unhappiness.

(*Finger Exercise*: 1:20, 3:15, 5:15, 7:10, 9:10.)

The Granada. *Cape Fear* starring Gregory Peck, Robert Mitchum, and Polly Bergen is a tale of suspense and excitement. Terror mounts for the beautiful feminine protagonists because they are, in effect, stalked by a vicious depraved criminal. Sounds like fun. *Twist All Night* with Louis Prima, Sam Butera and the Witnesses, along with June Wilkinson (!!) assemble to do the twist. There is a plot but you probably won't notice it.

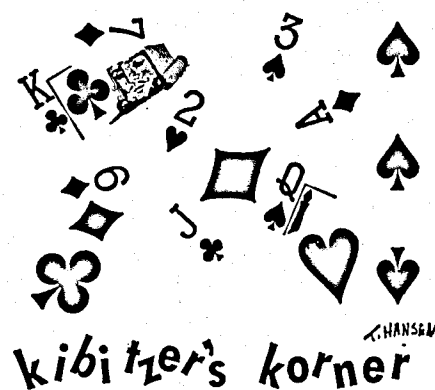
(*Fear*: 2:40, 5:55, 9:15; *All Night*: 1:15, 4:30, 7:50.)

The River Park. *Pinocchio* by Walt Disney is the fare. We weren't able to get the times so we decided not to stick our noses into it any further. Need we say more?...

The State. *The Man Who Shot Liberty Valence* is a disappointment. John Ford's so-called adult Western is nothing but a gathering together of all the time-worn clichés of Western film making. Even if you would prefer that, it is poorly done. This picture is obviously meant to draw on its names and little else. The plot is simple, predictable, and all-inclusive. They were even able to run in racial prejudice in the saloons of the raw, old West. John Wayne is also simple and predictable, but he has built a career on that. Wayne is given the line which is the high point of the film: "You're very pretty when you're mad." As for the rest, well *really*. The saving feature of this picture is that it is bad enough to be funny, and that with it is included the award winning cartoon, *Monroe*, a funny piece about a drafted four-year-old and Army life.

(*Shot*: 1:30, 4:00, 6:30, 9:00.)

(Continued on page 31)



In this final offering from my poison pen, I think it is only fitting to talk about two plays which distinguish the expert from average yoyos like you and me, the throw-in and the squeeze.

The throw-in is true to its name; at some strategic point, one of the defenders is conceded a trick and he is left at a loss for a return, giving declarer an extra trick no matter what he plays. Consider this hand:

CONTRACT: 6NT Doubled

OPENING LEAD: 10D

N		E	
S—10xx		S—xxxx	
H—10xx		H—xxxx	
D—KJxx		D—x	
C—AQJx		C—xxxx	
W		S	
S—KJxx		S—AQ	
H—KJxx		H—AQ	
D—1098		D—AQxxx	
C—xx		C—KJx	

In the bidding, South bid Blackwood and North showed no aces; upon this West made a foolhardy double of the final contract of 6NT and opened the 10D, a safe lead. Declarer has 11 tricks off the top, but he knew by the double that neither finesse would work. So he ran the clubs and the diamonds, leaving him with AQ AQ — and West with Kx Kx —. Now he cashed the AS and led the QS and West had to lead away from his KH for the last two tricks.

An offspring of the throw-in is the strip and endplay. In a trump contract, the defender who takes the crucial trick (i.e. thrown in) must lead either a suit which both dummy and declarer are out or lead away from a honor for the final trick. Witness this hand:

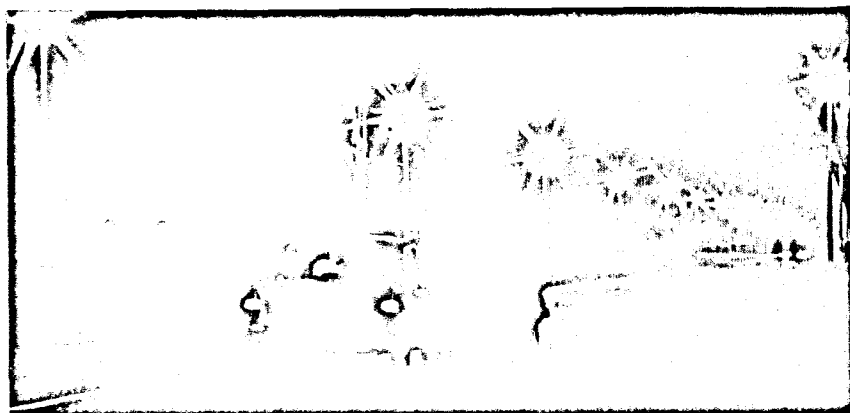
CONTRACT: 6H

OPENING LEAD: KH

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DOME '62

A Foretaste



It seems that each year *DOME* editors pick out a trite little phrase to build their book around. More often than not, the words are "bigger and better." Last year it was, "tight layout," and the year before that, "modern layout." It's not surprising then, that the '62 *DOME* has its own word: complete. It's not that anybody who's anybody is in the '62 *DOME*. But Barry Goldwater is. And Bob Hope. Even Mrs. Frankie. But along these lines, the important efforts have been to include all undergraduates who had their pictures taken (way back in October), and to enlarge areas of the book to cover more completely the various organizations on campus. Then changes in *DOME* '62 have not

come, as has unfortunately happened in yearbooks of other schools, to please a rating service, but rather to present a more complete coverage of Notre Dame students and activities.

Changes extend into every section of the book. I've already mentioned that the underclass and organizations sections have been expanded. Gone are the traditional and stereotyped game-by-game replays of football and basketball games. They have been replaced by more meaningful and, we hope, more penetrating looks at Notre Dame sports. Look especially for the pages on Responsibility — about Joe Kuharich. Or for what Norb Roy really look like on the field. Or how Ed Burke rushes quarterbacks. Likewise

the senior section has been revamped, complete with John McGuire's 14-page study of Notre Dame mobs. To introduce each different section we have Pat Saxe's unusual picture mosaics. And there's the study of Notre Dame traditions, all the way from Frankie's to Joer's, to the girls, to the pep rallies.

But I don't mean this to have an "all this and MORE" sound. There certainly will be some good, some bad and a great deal somewhere between the two in *DOME* '62. We only hope that you will at least find much of it interesting.

Look for it Tuesday.

by Tom Gettelfinger

The Scholastic

THE RACE MYTH AND THE CHRISTIAN CONSCIENCE

by William D'Antonio

This article was developed from papers delivered at last year's Alumni Forums on the Notre Dame campus and at a recent convocation at Ripon College. Dr. D'Antonio, assistant professor of sociology at the University, joined the faculty in September, 1959. In his writing and research he has specialized in the subjects of community power, national images and Mexico. He is co-editor of Power and Democracy in America.

A native of New Haven, Conn., Prof. D'Antonio was graduated from Yale University in 1949. He spent the following summer at the National University of Mexico. He received a master's degree from the University of Wisconsin in 1953, and Michigan State University awarded him a doctorate in 1957. He was a teacher at the Loomis School, Windsor, Conn., from 1949 to 1954. Before coming to Notre Dame he taught for two years at Michigan State.

YOU MAY WONDER at the title; whatever your view of racism, I suppose you would reject the notion that the race problem is a myth. It is in fact very real, and it becomes more disturbing to some people by the day.

Let us consider the following items: Two men are talking, "I don't like the San Francisco Giants; they have too many niggers on their team." . . . A group of boys are standing on the sidewalk in a respectable middle-class neighborhood. A car goes by with a Negro driving, and one of the boys yells out, "Hey, nigger!" . . . In Park Forest, Illinois, made famous by the writings of William H. Whyte in *Fortune* and his book *The Organization Man*, a new group is formed in 1960 called the Park Forest Residents Association. The founder declares that the purpose of the group is to boycott Negroes socially and attempt to elect trustees of Park Forest who will tell them (Negroes) that moving into the community "is not the thing to do." . . . A group of 150 persons, including teachers, ministers and students, organize a freedom walk from Alton, Illinois, to St. Louis (a distance of 30 miles) to protest segregation and discrimination. In Granite City, along the way, they are cursed, spat upon, kicked and shoved off the sidewalk. . . . Some very close friends respond to an article which I wrote on the race question. They have discussed the article with their neighbors, and all came to the conclusion that "they would not tolerate a Negro family moving into our neighborhood."

In this article I want to examine some of the dimensions of this race question as they relate or should relate to the Christian conscience.

CONSCIENCE — When we speak of the conscience we speak of that moral sense of right and wrong in each human being which is supposed to guide behavior. We are not born with a conscience which automatically knows right from wrong. We are born only with the potential of a conscience and the capacity to do right. But our conscience grows within us as a result of our socio-cultural experiences. It is a complex of values, beliefs, ideas and attitudes which are supposed to help us distinguish right from wrong and guide our actions accordingly.

AMERICAN, CHRISTIAN — I use the adjectives to specify particular sets of values, beliefs and attitudes which cohere to form the American and Christian consciences. Whether or not the American conscience is actively, positively Christian today, it must be admitted that this conscience was formed in part by Christian principles. It was also formed in part by the new ideas emerging out of the reformation and the enlightenment, a new appreciation of man in society, his dignity and his essential equality.

Among the central ideas which inform the American conscience must be admitted the following: that each individual should have the maximum opportunity to fulfill himself intellectually, spiritually and socially; that an individual's ability

to get ahead will be judged on the basis of his achievement and not on any other basis; that we must tolerate and respect differences of opinion and different ways of life; that the freedom of every individual is our concern, and this freedom entails that each individual will have the widest possible choice of alternative courses of action within a framework of social order; and, to the extent that this is still a Christian society, that somehow we must learn to love our neighbor as ourselves.

The truly Christian conscience, built on a Judaic foundation, centers in the life of Christ. This fact should have a tremendous consequence for those who would profess it: the Fatherhood of God and the brotherhood of man, hence man's essential dignity; the Ten Commandments, the Creed, the Sermon on the Mount; Christ's Commandment to love God and our neighbor, and to preach this gospel to all nations. In the Community of Saints man works out his salvation by saving other men. It is not enough that these beliefs and values be accepted at a highly abstract level; the mature conscience is also aware of the norms or rules by which specific goals related to these beliefs can be accomplished.

RACE — The word race refers to a biological fact in its most accurate usage. A race "is one of the group of populations which constitute the species *homo sapiens*." On the basis of observable physical characteristics, the human species is generally divided into three major racial groupings: the Negroid, the Mongoloid, and the Caucasoid. From the purely biological point of view these races are quite capable of interbreeding with one another. The physiological features which differentiate them are the result of long and somewhat different histories which represent nothing more than a variation on a common theme. These differences in no way preclude beneficial interbreeding. The similarities between the races are much greater than the differences. The differences which mark man intellectually, socially, spiritually, are not related to any innate racial differences. They are the result of different socio-cultural histories. We now know that given similar degrees of cultural opportunity to realize their potentialities, the average achievement of each of the races is about the same. So we must conclude that personality and character are raceless in any biological understanding of that term.

Furthermore, we ought to realize that the races of man have been intermixing from the earliest times. This statement is in accord both with the findings of anthropologists and the teachings of theologians on the origin and nature of man. There is simply no biological or theological basis for justifying the prohibition of intermarriage between races.

THE REAL PROBLEM, of course, is that race is not so much a biological phenomenon as a social myth. And it is the social myth that causes us so much heartache and strife today in the United States. A MYTH may be thought of as a sacred tradition which explains an otherwise unexplainable mystery. It has all the force of reality and serves especially well where any other kind of knowledge is lacking. If people believe something to be real, it will have real consequence for them.

In the case of race, we have long used the myth that people were different intellectually, spiritually and socially because they were members of different races. According to this myth some races are believed to be innately superior to others. In this case, then, the myth has served to help inform the conscience, to provide a basis for judging right and wrong. Segregating the Negro can't be wrong if he's inferior.

But we can now replace myth with facts of a different order, observable scientific facts, and the myth must and will disappear in the face of these facts. In this case I would say that scientific evidence will not replace the Christian or Ameri-

can consciences with a new conscience but will verify as valid the highest ideals of Christianity and the American spirit.

The evidence is there for all of us to see now, and it is incumbent upon us to see it and act upon it. We must do more than merely nod passively at St. Paul's dictum that "God has made of one blood all nations of men to dwell on the face of the earth."

The internationally known anthropologist Ashley Montagu has stated the problem well: "... biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward cooperation, and unless those drives are satisfied, men and nations alike fall ill. Man is born a social being who can reach his fullest development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration. In this sense, every man is his brother's keeper.

Let's face it, social scientists aren't "nigger lovers," as I was once called by a student who just couldn't understand why I would try to argue the equality and the essential brotherhood of man from scientific data. If social scientists and biologists had found that one race was superior to another, they would have to say so; but the evidence is all in the opposite direction. What the biologist and social scientist now know confirms what God told us centuries ago.

Yes, I know, most Negroes are in the lower class; they are uneducated, do live in the worst slums in the city, and they do have high rates of family instability. And perhaps they do own flashy cars. And they don't keep their slums looking beautiful. And perhaps also they muss up new low-cost housing projects, and they fill up the bathtub with coal, although this charge is now beginning to sound silly, what with central heating and all. I know that some will say that it isn't silly, that you've seen it yourself or a friend of yours has seen this. But remember that what you perceive is largely preconceived. You may see these social facts but interpret them in terms of the myth. You have a stereotype of the Negro and may never really see a Negro except in terms of the stereotype. And if you can always rely on your stereotype you can even maintain a good Christian conscience, I suppose. You will never have to ask yourself what these facts mean, how they should be interpreted.

But even if all the charges against the Negro are true, let us remember that only a generation ago the majority of American Catholics and Jews lived in slums, were in the lower class and were relatively uneducated. Some immigrant groups had high crime rates, and there were many people around who insisted that they were uneducable.

You can maintain, and rightly so, that white Protestants, Catholics and Jews have not had the same high rates of family instability as the Negro. But again you should know all the causes and differences here. The slavery pattern which developed in this country made family stability among the Negroes highly improbable. The male slave was often used as a stud or sold without regard to family concerns, and stable family patterns were prohibited on many plantations. As a result, a mother-centered family pattern arose. The tradition of formal marriage among Negroes, common in Africa, was strongly shaken by our slavery system.

There is also a modern factor. The Negro male is low man on the occupational totem pole. His economic situation is precarious. He has become a wanderer from place to place seeking employment. Stable family patterns just don't develop under these circumstances. The same pattern of family instability exists among lower class whites whose economic position is as precarious.

And let us be very cautious about Negroes and crime. It must be remembered that only a minutely small proportion of people, white or Negro, are ever guilty of a crime. To generalize and to think of men as criminals because they are Negroes is only to continue the myth. We may perceive the case of rape only when it involves the Negro raping the white woman and not be conscious of the reverse pattern, although in fact it may be even more frequent.

I was recently told by a probation officer that two out of three youths being apprehended in his area are Catholic. It would be very easy to draw the wrong generalization from this datum.

LET US EXAMINE five areas of American life where the race question and the American (Christian) conscience clash head on. What are the beliefs? What are the facts? What interpretations can be drawn? What can be done about them?

A. *Real Estate and Housing.* The most complete single statement on housing is the report of the U.S. Civil Rights Commission, largely developed by Father Hesburgh. The American Christian should have cause to wonder about the strength and health of his conscience if he cannot freely accept what this statement demands.

There have been several important studies of interracial public housing in recent years, the most famous perhaps being the study by Morton Deutsch and Mary Collins. They compared living patterns and attitudes in four housing projects: two integrated projects in New York City and two segregated projects in Newark. The results of the study showed clearly that in the integrated projects (1) there were many more instances of friendly, neighborly contacts between members of the different races; (2) there was a social atmosphere more favorable to friendly interracial associations; and (3) there were more favorable attitudes toward Negroes in the project and also toward the Negro people in general.

In short, when the whites found that they had to live next door to Negroes they also found that they could do so and that, in fact, Negroes could become their best friends. Interracial integrated housing provides a situation in which Negroes and whites interact as status equals, and this can effectively break down prejudice and discrimination.

But most of you are single home owners, and you are concerned about your personal property, not about public housing. What solace does the social scientist have to offer you when your pocketbook is threatened?

Recently faculty members at the University of California published four volumes about public and private housing in the United States; it is a very impressive series of works and deserves your attention. I will confine my observations to one of these volumes, *Property Values and Race* by economist Luigi Laurenti. His findings were summarized last year in *Ave Maria* magazine.

Laurenti wanted to find out if property values really went down when Negroes moved in. He had to get at the strictly racial influence on housing. To do this he had to find similar dwelling areas, one of which had remained all white while the other had become integrated. In all, he made some 10,000 case studies of real estate transactions over a six-year period in 39 all-white and new interracial neighborhoods of seven American cities.

His conclusions — entry of Negroes rarely causes prices to fall; they will more likely rise. In fact, Laurenti says that "the odds are about four to one that house prices in a neighborhood entered by non-white will keep up with or exceed prices in a comparable all-white area." People often ask what percentage of the population in the interracial areas was Negro; Laurenti gives the data here also — the percentage ranged from two to 75 per cent without affecting prices in either case.

Now there is another type of housing problem, particularly evident in cities like Chicago where the black ghetto borders on the white neighborhood. When the barrier is lowered the white neighborhood may be flooded. But this is hardly the fault of the Negro. He is only seeking to get out of the hell in which he has suffered for so long. Panic selling is a major factor in the Negro invasion: "I won't be the first to sell, but I sure won't be the last."

An article by Vincent Giese in the magazine *Perspectives*, since expanded in the book *Revolution in the City*, shows how the Chicago community in which he lives has undergone change. The results are both hopeful and discouraging.

"The racial change in Grand Crossing was slow. . . .

"In my own block the ratio is 50-50, but interestingly enough little change has taken place in over a year, except that five new brick homes have been built on vacant land and sold to Negroes. (That won't hurt our property values any.) Those who found it profitable have sold and moved; the rest will most likely hang on, at least for a while, either because of financial hardship, old age, or simply because of a decision to make a go of interracial living and avoid all the headaches

of pulling stakes and moving. Once people have lived in an integrated block for a year or so, their fears seem to calm down and they discover that it isn't too terrible after all, so why fight it, why get all worked up, panic and move."

The discouraging aspect comes when we consider the tactics that were used when change was just beginning:

"When Grand Crossing began to change, real estate sharks went door to door to see if any of us wanted to sell homes. Such remarks as the following were standard: 'They are only a couple of blocks away, so you better sell now while you can get your price,' or 'You know, of course, that Mr. So-and-So just sold his home down the street.' This general harassment contributed in no small degree to the panic atmosphere in the neighborhood. In some instances, the real estate sharks were more brazen in their block-busting attempts."

PERHAPS MOST discouraging of all is the fact that whereas before integration there were 8,000 Catholics in the parish in which Giese lives, now there are less than 2,000. I suppose you can argue that the Catholics were giving the Negro a break. The whole parish structure was shaken, and the parish is almost literally a mission now.

There is one more problem with respect to housing. I have heard the charge that Negroes really prefer to live with their own kind in their own section of a city, and it is really the dangerous rabble rousers and radicals who want to force them down white throats. I say malarkey. But if this charge does have any validity, then I would agree with Rev. William Sloan Coffin of Yale that this is the greatest charge that can be made against segregation. For we know that people behave largely as they are expected to behave. In this case the Negro becomes subservient and prefers to stay with his own kind, because he knows that is what the white man wants of him, and that he may suffer stonings and bodily harm if he doesn't conform.

B. Dating and Marriage. Sooner or later, if you try to discuss housing with segregationists, you find yourself face to face with the ultimate question, and this ultimate question doesn't involve God and His commandments. Nothing so irrelevant as all that. The question: "Do you want your daughter to marry a Negro?" This is supposed to restore the sanity of the confused liberal. But let us examine the question. It suggests a number of things, but principally: (1) that all our daughters or many of our daughters or some of our daughters are just waiting, almost panting with desire, to be free of the chains with which we have bound them and to marry Negroes; and (2) that there is something inherently inferior about the white male when he must compete openly with the Negro male. Even if Patterson did beat Johanssen I must deny this. No matter what you may have heard about Negro sexual prowess, let me assure you that if in the beginning I was arguing for Negro equality based on all available biological evidence I can just as readily go to the defense of the white male now. So I would have to say that both implications are patently false.

Anyone who would take the trouble to read recent studies on dating and mate selection in the U.S. would recognize a great variety of socio-cultural factors which narrowly delimit the choice of mate. Religion, social class, ethnic background, educational factors, personal interests and beliefs all enter in. And we find that where the family gives the child a favorable home life, the family is the most influential factor.

All the evidence points to the fact that Negroes have no greater desire to marry whites than whites to marry Negroes. I would still argue that from the Christian viewpoint—or the viewpoint of commonly accepted American values—our concern should not be to prevent intermarriage but to encourage social equality for the Negro so that race will become no more important a factor in marriage in this country than it is in Hawaii or used to be in Brazil. It is strange that a society which values freedom, equality and individual responsibility should deny these when it comes to interracial marriage.

Finally, marriage studies reveal that even when legal barriers to intermarriage are lifted, as they were in California in 1948, there is no great rush to marriage between the races. Interracial marriage will become more common in the future, but by that time the prejudices which now

prevent it will have disappeared, and so eventually will the Negro as a race in this country.

C. Job Opportunities. We cannot demand that the Negro show more initiative before we are ready to admit him to our society with full and equal status and at the same time restrict him in job opportunities.

We just do not give the Negro equal opportunities even when he is qualified. Outside of government service, less than one per cent of Negroes are employed in white collar jobs. I was doing a study of hospital personnel a couple of summers ago. I chatted informally with personnel directors in both Catholic and non-Catholic hospitals. And their stories were the same. They were inundated with job applications from Negroes. The fact that stood out in my mind was that they did not deny that the Negroes were qualified; they simply were afraid to hire them. They admitted that they were hiring white girls as stenographers who were not nearly as well qualified as the Negro applicants, but their plea was that the physicians and other office members wouldn't accept them.

The same problem is reported to prevail in at least two corporations in South Bend, where the justification of the personnel manager is that the department heads will not accept Negroes in their employ. I presume this is prevalent throughout our industrial empire. If we wish to maintain the myth of Negro inferiority then we must of course exclude them from decent jobs. By so doing we can fulfill the prophecy. We can claim that they aren't qualified and prove it by the fact that they don't hold any decent jobs.

Family instability and delinquency will remain high for the Negro as long as he is denied equal job opportunity.

D. Education. Why should there be any problems here? The most strongly heard charge is that the admission of Negroes to all-white schools will lower the caliber of the schools. The inference is still there that the Negro is inferior. But the I.Q. tests of soldiers taken during the first World War should long ago have dispelled that notion. You should know by now that the Northern Negroes generally scored higher on these tests than the Southern white boys. The conclusion to be drawn is this: not that the Northern Negro is better than the Southern white boy, but that the Southern white boy is just as good as the Northern Negro.

Perhaps there may be a period of lag when the schools are integrated, because the Negroes come from inferior schools. But I would argue that strong Negro motivation to succeed may more than compensate for their lack of preparation. Certainly we should not continue the disparity just because the Negro is less well prepared. That way leads only to a continuation of the injustice.

DR. JAMES B. CONANT, former president of Harvard University, who in recent years has been doing much studying of the American school system, has just published a new book called *Slums and Suburbs*. Dr. Conant found that in the slums, particularly in the Negro slums, well over half of the boys aged 16 to 21 are out of school and out of work. They spend much of their time fighting each other and hating the white man. These slums are fast becoming the dynamite on our own doorsteps, perhaps a more imminent danger to our society than the atomic bomb. Dr. Conant urges that we need some 300,000 new jobs right now to help these young men find a decent place in society. But the situation is almost hopeless because they are so little prepared to do anything and we are not prepared to dream up the jobs. In an era which demands more and more education the Negroes of the slums have become the underdeveloped people of the United States.

Dr. Conant calls the difference between the slum and suburb "profoundly shocking." Twice as much is spent to educate the child of the suburb, but Dr. Conant believes that these ratios might well be reversed.

Some exciting experimental work is being done in New York City to combat this situation, but up to now what has been done is only a drop in the bucket. The educational problem is closely interlinked with the housing problem and to some extent the dating-mate selection problem. Even Negroes who can afford to move into areas with better schools find themselves blocked.

Here Catholic schools should have a major role to play.

Parochial schools should all have been integrated long ago. Yet just recently a Monsignor insisted to me that he had heard a good justification for the separate-but-equal theory of education from a Redemptorist theologian. Even if such were theoretically possible, I cannot see it justified on Christian principles. But the separate-but-equal principle insists that there is something wrong with race mixing.

White Catholics fear school integration for a number of reasons, some of which have already been touched on. A lawyer friend of mine confessed to me some time ago that he was sorely distressed by the turn of events in the school which his children were attending. The children were going to have a school dance, and there were Negroes and whites in the classes. This happened to be a parochial school and the nuns had let it be known that it was perfectly all right for the Negro and white children to dance together if they wanted to. But this parent didn't want his children to dance with the Negroes because he saw this as the first step toward interracial marriage. He was caught in a real bind because his conscience was bothering him; he no longer was sure what was right and what was wrong.

In spite of the agonies of transition, it seems certain to me that we will maintain this complex problem of segregation and discrimination in education and housing at our own peril.

E. The Church. The South is not the only place where the Church has failed to meet the problem before it had become a crisis. The hierarchy are only now acting, and we hope that they will not be so bound by prudent concern for their fund drives that they will allow grave injustices to persist.

It seems to me that none of the major religious bodies in the United States has done a particularly good job of leading the fight against prejudice and discrimination. At the risk of appearing sacrilegious I would like to tell this little story which I heard some years ago and have never been able to forget. It seems that a little Negro boy, dressed neatly but not ostentatiously, went walking one Sunday morning and saw a beautiful church and decided to enter. But as he reached the door he was gently turned away by the usher, who informed him that this Church was not for him. He felt sure that there was some mistake, so he tried again at the side door but again was turned away. Very disconsolately, he sat down at the curb and started to cry. At that moment Christ appeared on the scene and asked him why he was crying. He replied that he wanted to go into that beautiful church but that he had been turned away. Christ replied: "There, there, lad, don't feel so sad; I have been trying to get into that church myself for 20 years and haven't been accepted either."

It seems to me that the Christian churches should be leading the way, not merely mouthing high-sounding phrases. Church leaders seem to shy away from that martyrdom which was such an important part of early Church history. There have been all too few men like Archbishop Rummel of New Orleans and Rev. Coffin of Yale University. It is a sad commentary that our Christian leaders have faltered so badly in not showing us what it should mean to live by a Christian conscience.

THESE THEN, are the areas of myth and reality in our contemporary racial crisis. Am I trying to insinuate that to live by the Christian conscience requires heroic virtue of all of us? Do we have to be actively engaged to be Christians? Can we be Christians otherwise?

Suppose you agree that the Negro and the white in the United States have a serious problem and that it must be solved. What can you do? You can begin at least by applying your principles in your daily conversation.

Don't allow others to use the word nigger or some other derogatory reference to the Negro. Be firm and not afraid to be called a lover of your fellow man. Are you preparing yourself psychologically to accept a Negro in church, in your parochial school, next door?

In trying to offer you something positive, let me disabuse you of another myth: the myth that time will take care of everything. Time is neutral; it will take care of nothing. The dynamite on our doorsteps in the slums may blow us up one of these days. You may believe in a theory of progress and

evolution — and I do — but you don't have to resign yourself passively to it. I reject the notion that it is wrong and useless to try to tamper with society, that these problems must work themselves out naturally. This is to yield to a kind of determinism that makes of man a mere robot. We may not be free in an absolute sense, but we do have areas of freedom and responsibility; we can choose between alternatives, and we can create alternatives.

Should we try to use federal law to enforce American principles? Some would argue that this is interfering in problems that properly belong to one or another section of the country. Most Southern senators and congressmen would graciously leave New York's or Chicago's problems to New York and Chicago if the North would just let them alone. But I prefer the view of Rev. Coffin: "It is ridiculous to assert that the North is interfering with the South when in actuality it is the South that is interfering with the Nation."

I am all for using the federal government and local government, for that matter, to help bring about conditions that will make it possible for the Negro to interact with us as a status equal without force or violence. But beyond this a large measure of the problem remains with the individual. If we believe in conscience that the Negro must be helped now, not only for himself but also for the preservation and spread of our own most cherished beliefs, then we must act.

But here a further problem presents itself. Middle-class people who are devoted to the ideas that define the American and Christian conscience are at a disadvantage in the race problem. We are committed to reason and charity rather than violence in the resolution of our problems, and it is difficult to know how to react to the violence of the race haters, such as has been displayed in so many parts of the North and South. I think we have to learn the technique of nonviolent protest from our Negro friends, and not be afraid to suffer. St. Theresa did not enjoy suffering; it was bitter for her, but she persevered. More and more whites are learning this and practicing it — and with effect.

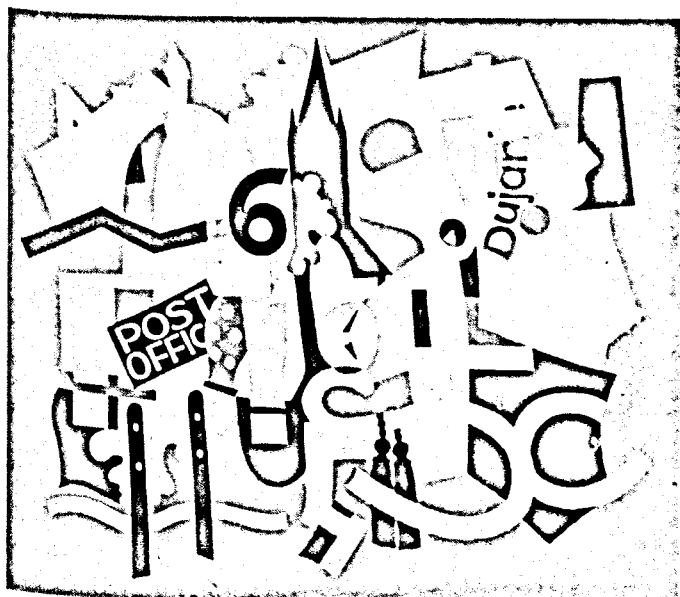
It may be easy to be a Christian if you live completely sheltered in an upper class neighborhood and you never have to face temptation. Such may not be possible today. I wonder if a Christian should feel comfortable in such a situation.

If the challenge comes your way, how will you react? What will be said of you in your community? That you are a clever person, one who knows all the angles and helped to keep the niggers out of the neighborhood? Or will you be cursed by some of your neighbors, perhaps a majority of them, and by some of your own family, because you have attempted to live according to the principles that give your conscience its deepest and most satisfying meaning? Are you ready to recognize what it means to say that in the Community of Saints man must work out his salvation through helping others — whatever the color of their skin?

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- BLACK LIKE ME.** John Howard Griffin. New York: Houghton-Mifflin, 1961. 176 pp., \$3.50.
- PROPERTY VALUES AND RACE.** Luigi Laurenti. Berkeley: University of California Press, 1960. 256 pp., \$6.00.
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- DIARY OF A SIT-IN.** Merrill Proudfoot. Chapel Hill: University of North Carolina Press, 1962. 204 pp., \$5.00.
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- 1961 REPORT.** U. S. Commission on Civil Rights. Available from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D.C. 1393 pp., \$5.25.
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Student Art Exhibit



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 Outstanding works
 of art produced in
 the past year by
 students in the
 Notre Dame art
 department will be
 on exhibit in the
 Art Gallery from
 May 20 to June 24.
 Graduate and under-
 graduate sculpture,
 painting, industrial
 design, and figure
 drawing will be
 shown. About a week
 after the student
 exhibition begins,
 a similar exhibition
 featuring works done
 by the Art Department
 faculty will open
 in the East Wing
 of the Gallery.

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CRITIQUE

SOUTH PACIFIC

Some shibboleths, I suppose, have to be maintained, and Rodgers and Hammerstein are among them. Whatever — and wherever — the “modern consciousness” is, it is a safe bet that songs from *Oklahoma!*, *Carousel*, and *South Pacific* have become an important part of it. Leonard Bernstein believes that our American operas are really our American musical comedies; it is true, I imagine, and they are no better either as drama or as music than any other operas; but it won’t do to question a national artistic (the world should be in quotes) axiom, so let it go unsaid that Hammerstein’s lyrics are sometimes mawkish and Rodger’s music is sometimes heavy-handed, sometimes reminiscent of a nursery-rhyme. After all, didn’t *South Pacific* run for seven years on Broadway?

At any rate, the University Theater’s production of *South Pacific*, under the direction of Father Arthur S. Harvey, C.S.C., which began its run last Wednesday night, is, for the most part, professionally done, and a satisfying two-hour immersion in the modern consciousness. In spite of the bewildering choreography — one imagines that the stage directions to the dancers must read, simply, “cavort with gesticulations” — the weak

The Scholastic

string section in the orchestra — the brass section is fine and clean — and the tendency of some of the actors to step on laughs and applause, the thing comes off quite well. There is a general aura of embryonic competence about the whole production — a rarity in college theatricals, and certainly as near an approach to professionalism as may fairly be expected of actors and actresses who have to worry about exams and letters from home the next day. And the show is staged very, very well, with an imaginative screen device and a moving platform for, respectively, company street and interior scenes.

By now — after all, it ran for seven years — everyone must know the "plot" of *South Pacific* — elder boy meets girl, etc. — the "subplot" of *South Pacific* — Navy boy meets girl, etc. — and its theme — a stirring angry protest against discrimination against the comfortingly remote Tonkinese (after all, Rodgers and Hammerstein probably *wanted* it to run for seven years). And the University players meet the demands of the parts involved in these things with varying degrees of competence.

Myrna Walker, first, as Ensign Nellie Forbush, turns in the best performance of the play. Her first number, "Cockeyed optimist," is perhaps marred by a conscious imitation of Mary Martin's overly grace-noted version of the tune, but through the rest of the play, she holds the center of attention consistently. Miss Walker is a fairly good actress, as well as a fully competent singer, and handles her big scenes well, bringing a fine dispatch to some relatively clumsy lines. And her presence, her posture and movement on the stage, are probably the best in the play. Her leading man, Jim Loula as Emile de Becque, is in an unfortunate situation, and makes the best of it. He can't sing, and has the good sense to steer his singing parts toward inaudibility rather than high-decible violence, and manages to act as naturally as possible in a rather wooden role, calling as it does for some illogical and embarrassing vacillations and confessions. Loula works best in company with Miss Walker, and the toast at the end of the first scene, after the "Twin Soliloquies," is perhaps one of the best done tableaux in the musical.

The vehicles of the subplot, Lieutenant Joseph Cable and Liat, are played by Dave McKee and Cathy Kwee. McKee has a decent tenor voice, and looks appropriately callow, over-educated, courageous, and in love, as the Ivy-League officer from Philadel-

phia. He strains a bit on "Younger than Springtime," but the tune really does call for a terrific range, and the straining comes off quite well. Miss Kwee, as the Tonkinese-French girl, Liat, is grand. She is a very attractive, extremely graceful young lady, and "Happy Talk" — Liat's big scene with Cable — is excellently done, from the beginning of the song to the kiss at the end. Liat's role calls for only a few lines of French, of course; but if this is not picayune, Miss Kwee *does* pronounce her French very clearly, very distinctly.

Of the main characters, there remains only Bloody Mary, played by Toni Costello, to be discussed. The role, in the first place, belongs to the magnificent Juanita Hall, and it is "Bali Ha'i," of all the numbers in *South Pacific*, which one remembers as beautiful, because of Miss Hall's voice. Miss Costello follows a tough act, and she follows it well. Her voice is strong and firm, her range adequate to the demands made on it, and her sense of timing in Bloody Mary's comic scenes very good. One misses Juanita Hall, but approves and admires Miss Costello.

The chorus of sailors is also very good. "Nothing Like a Dame" is, in certain situations, an impossible number to criticize; it is well done at Notre Dame (no pun whatsoever is intended). The staging of the men's chorus is well done, and the trio of Luther Billis, Stewpot, and The Professor, played by Bob Oberketter, Bob Urso, and Frank Obert, works excellently in some very funny scenes.

As much cannot be said for the nurses' chorus. Its voices are weak, its actions very wooden, very uncoordinated. And one fails to see the significance, in the scenes on Bali Ha'i, of a line of nurses with leis and flowers humming "Bali Ha'i" while Billis and Cable look for the boar's tooth ceremonial.

Besides the numbers already mentioned, Cable's "Carefully Taught," Nellie's "Honey Bun," and the sailors' "Bloody Mary" are the most enjoyable tunes in the play; they are all competently handled.

Perhaps the most disturbing thing about the production was the curtainless version of "Honey Bun," after the end of the play; lyrics like, "Hope you enjoyed our show," "Tell all your friends," etc., sound awfully corny and silly after a competently performed musical, and belong in a local dramatic society in a small town (Grover's Corners, perhaps?) rather than in a production like this. But one can leave after the last scene, if one wishes; and the show is worth seeing.

by
Frank McConnell

Angelo Dabiero, Football: PERFORMER OF THE YEAR

by TERRY WOLKERSTORFER

This year for the first time, THE SCHOLASTIC has selected what it considered to be the outstanding performer in each varsity sport. From among this group, Angelo Dabiero was chosen as the first SCHOLASTIC Performer of the Year.

From the moment that Angelo Dabiero scored the first Notre Dame touchdown of the 1962 football season, on a 51-yard first quarter scamper against Oklahoma, he was an obvious candidate for any award to a Notre Dame athlete of the year; when the Performer of the Year was chosen in May, there was no other choice. For, though small in stature, Angelo Dabiero stands, in retrospect, head and shoulders above all other Notre Dame athletes of the past year.

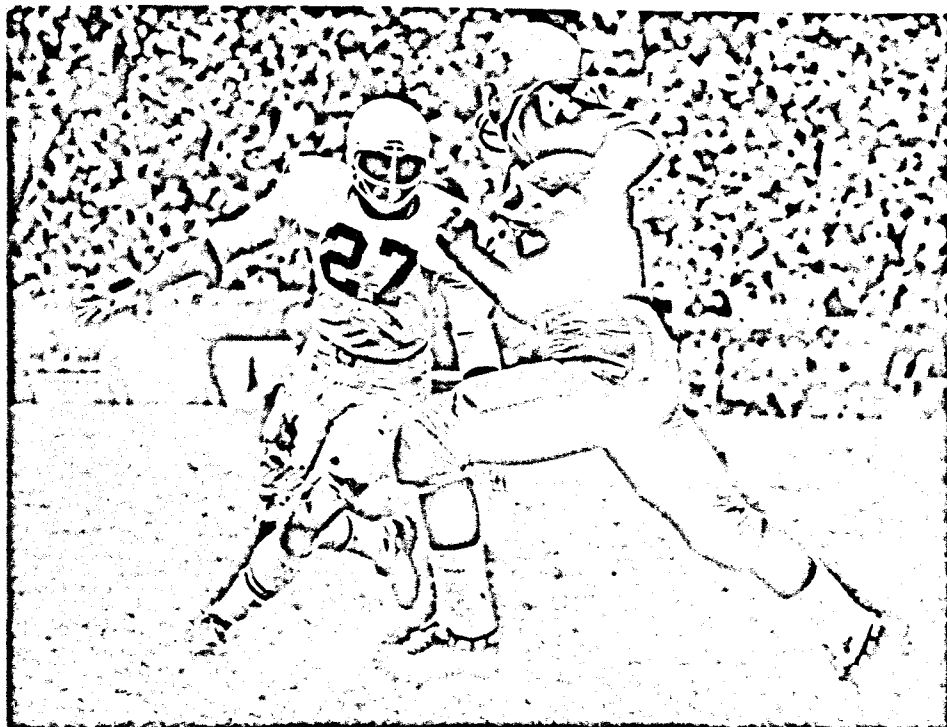
Why? The statistics tell part of the story. During the past season, Angie scored four touchdowns for 24 points, carried 92 times for 637 yards and a 6.9 yard average; he caught 10 passes for 201 yards and a touchdown, returned 11 punts and eight kickoffs for 97 and 200 yards, respectively; he intercepted five passes for 78 yards and a touchdown, broke up five additional passes, and made 47 tackles, third-best on the team. In the three seasons of his varsity career, Angie played 818 minutes, carried the ball 208 times, gained 1180 yards, averaged 5.6 yards-per-carry, and became the first

Notre Dame back since Don Schaefer to gain admittance to the "1000 Yard Club."

Navy and Syracuse recognized Angie's offensive and defensive ability when they named him to their All-Opponent teams. Other recognition came from the American Football Coaches Association, which named him to its All-American team as a third-team halfback; from United Press International, which voted him an All-America honorable mention halfback; from Extension Magazine, which named him as first team halfback on its All-Catholic All-America team; from the Chicago American, which selected him as a member of its All-Midwest team; and from the East-West Shrine Game, which chose him as a member of the East squad.

But Angie was not chosen as Performer of the Year just on the basis of his statistical performance or press clippings; on these bases his selection might have been questionable.

Angie though, was more than just a good football player: "he was the classic player, self-made by sheer hard work and determination, always hustling, always the leader, and pound for pounds, the guttiest man on the field. . . . Notre Dame may someday have a better runner, a better blocker, or a better tackler, but there will simply never be another Angie."



Wrestling: ED RUTKOWSKI

Edward John Anthony Rutkowski, heavyweight wrestler deluxe, has been selected by the Scholastic as Top Performer on the 1962 Wrestling Squad. Ed, better known as "Rut,"



won 13 straight matches during the wrestling campaign, nine as a heavyweight and four while wrestling in the 191-pound division.

Rutkowski successfully defended his heavyweight crown at the Wheaton College Invitational Tournament, and the 191-pound title at the 4I meet in Cleveland, Ohio.

Rutkowski, a junior, attended Kingston High School in Kingston, Pennsylvania, where he won 11 letters. He captained and quarterbacked the football team, wrestled in the 185-pound class, and entered three events in track. Ed was named to All-State and All-American football teams and played in the National High School All-American football game in Pennsylvania.

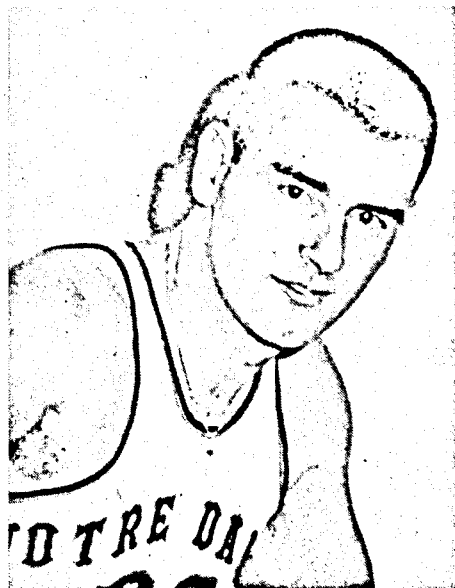
Swimming: BOB LIEB

One of the finest, if not the finest, young swimmer ever to call the Rock his home pool edged out teammate Chuck Blanchard as this year's outstanding merman. This swimmer is, of course, Bob Lieb, Notre Dame's best in the 50 and 100 yards free-style events.

Bob is presently a junior in the college of commerce, majoring in business organization and management. Not only was he this year's leading scorer with 98½ points, but he also lowered the varsity record in his specialties — the 50 and 100 yard free styles.



He set the 50 yard standard in February against Western Michigan with a :23.2 timing, after establishing :52.3 as the new 100 yard varsity record against Wisconsin two weeks earlier. Bob lost only two of the twelve 50's he entered and should enable next year's swimming squad to improve on this year's 6-6 record.



Basketball:

ARMAND REO

by BOB CHIAPPINELLI

"A pass to Reo at the top of the key. He turns, leaps and sinks a jumper." How often did such a scene occur during the past basketball season? Nobody seems to have kept an exact tabulation on such things, but it did happen often enough to make Armand Reo a solid selection as Notre Dame's Man of the Year in basketball.

But it wasn't Reo's scoring alone which led to his selection. High powered rebounding and the ability to rise to meet such challenges as posed by All-American Dave DeBusschere and Chet Walker, singled out the Waterford, New York, native.

But even Armand's best wasn't enough to repel a dose of the losing complex which has seemingly found a home here at Notre Dame. The Irish lurched through a bad season with Armand's shots frequently being their only weapon. Because of this missile gap, Reo's efforts caused little more stir than a buss on the cheek would have evoked at a Roman orgy.

Still his heroics were sufficient to make him the twelfth leading scorer in Notre Dame history and led to his selection by Sporting News as one of the country's top fifteen graduating seniors in basketball this year.

In addition, Armand traveled with the college All Star squad which annually opposes the Harlem Globetrotters.

When Reo graduates in June, Notre Dame and not just the basketball team is going to be the loser, because the big guy is as fine a man as he is a basketball player.

May 18, 1962

Voice in the Crowd

Even though Notre Dame had one of its worst years in its long and usually prominent athletic history, there were many thrilling performances that made the year interesting if not winning.

REVIEW

From the "We're number one!" chant of the freshmen to Father Joyce's "We won the Syracuse game!", the football season was colorful.

The victories over Oklahoma, Purdue, and Southern California provided some of the top thrills and performances of this or any other year. The complete dominance of the Irish against the Sooners and the Trojans and the gutty team effort that upended the "jinx" Boiler-makers will not soon be forgotten. While the aftermath of the Michigan State contest was disaster, the game itself was an epic match between, regardless of how silly it may sound now, the two best football teams in the nation on that October day.

The emergence of Frank Budka in the Pitt and Syracuse games was overshadowed as the Syracuse controversy raged into 1962. In a game that will take its place along side the Oklahoma classic of 1957, Joe "the Toe" Perkowski left both the Irish fans and the NCAA rules committee in a state of delirium.

Notre Dame's cagers had a disappointing season but gave superb performances against Detroit and DePaul in January home encounters and almost toppled top-ranked Bradley at the Chicago Stadium. John Matthews' lay-up against Northwestern and John Dearie's tip-in against Michigan State gave the Irish last-second victories that were denied the squad against Creighton and St. Johns.

Outside of the "top performers of 1962," top-individual performances were given by Nick Buoniconti and Les Traver in football, basketball's Eddie Schnurr, Dick Martin in wrestling, track's Carl Ludecke and Pete Whitehouse, Dave Hanson and Phil Donnelly in baseball, and two-sport men George Sefcik and John Matthews.

PREVIEW

Turning to next year it appears that nothing is certain or even probable. The football team is a question mark, to say the least. What develops next fall is anyone's guess. A few key injuries could make it a dismal year, while the development of a few individuals could mean the return of winning football at Notre Dame.

Three "super-sophomores" will make their debut for Coach Johnny Jordan's cagers next December. This promises new faces but, as past experience indicates, does not guarantee a winning campaign. However, the development of Walt Sahm, Jay Miller, and Ron Reed will be made easier by the steady backcourt leadership of co-captains Matthews and John Andreoli.

With "top performers" Ed Rutkowski, Bob Lieb, Frank Carver, and Joe Brown returning in their respective sports and top freshman prospects in almost every sport, Notre Dame will certainly not slip downhill in its athletic standing. Whether it can raise the fallen Irish prestige to its former athletic heights remains to be seen. However, there can be no doubt that it will be an interesting year in Notre Dame athletics.

—John Bechtold

Golf:

AL HIGHDUCHECK

With the season closing out for the golf team this week end, attention focuses upon the top Notre Dame performer on the links this year. If winning the most matches and accumulating the most points for the Notre Dame team this season are a criterion, then Al Highducheck, senior from Waterbury, Connecticut, deserves this year's recognition as ND's top golfer in 1962.

"Al has improved very much over last year," says Fr. Durbin, head golf coach. Tommy Grace, this year's captain, notes that "Al's longer and



straighter drives, together with his usual strong short game, have enabled him to have such a good year." Indeed, Fr. Durbin said, "Al has played the best golf of his college career this year."

Recognition must also be given to captain Tom Grace, the tall blonde senior from Lathrup, Michigan, who has had three standout years on ND's golf team. A consistent winner and this year's second top scorer, Tommy, who is going into the insurance business in Detroit, Michigan, will be missed by next year's team.

"I'm sorry I won't have these two around for another two years," says Fr. Durbin.

Fencing:

KENNY AND SHIPP

Because of their comparable records and their fine team leadership, Co-captains Dan Kenny and Tom Shipp wound up in a tie as the top fencing performers of the year.

Kenny started the season slowly in his speciality, the epee, but came on to post a 23-16 seasonal record and a 10th place finish in the postseason NCAA Fencing Tournament in Columbus, Ohio.

Shipp, a sabreman, finished with a 25-14 record and then captured the 13th spot at Columbus.

These two talented seniors combined with classmate Mike Bishko to furnish the team with 72 victories during the regular season and were largely responsible for Notre Dame's seven seasonal victories and its twelfth place finish in the NCAA meet.

Track:

FRANK CARVER

Right from the beginning of the cross country season, Frank Carver took the lead in the race for top track performer of the year and now, as we enter the final stages of the athletic season, he is still in his customary number one spot.

Rarely is a sophomore expected to take over team leadership in the grueling four-mile runs which make up most collegiate cross country tests, but that is exactly what Frank did this past season.

Although the Irish harrier team didn't win a single dual meet, Carver was often the outstanding performer. Frank started his varsity career with first place finishes against both Chicago and Indiana in dual meets.

But his top cross country performance came the next week in the Notre Dame Invitational when he set a Burke Memorial Course record with a 19:32.5. These figures probably don't mean much to most people, until you learn that this time broke the record held by Wes Santee, once the best miler in the Country and perhaps the world.



In all, the Ivyland, Pennsylvania native captured four meet victories and added a strong seventh place finish in the IC4A meet in New York.

During the indoor season, Frank concentrated on the mile and two-mile events with quite successful results.

He began with wins in his first two starts and continued on to another fine season. In the only home duel meet of the season Frank came away an easy victor over his teammates and his Pittsburgh opponents. With such a record of continued excellence behind him, Carver was an easy choice as top trackster.

And with such an outstanding runner to build around for the next few years Coach Alex Wilson should put together some fine squads, especially in cross country. One thing is certain, Mr. Carver is going to be hard to displace as the trackman of the year.

Tennis:

JOE BROWN

Stanton Joseph "Joe" Brown was named this week as the outstanding tennis player on the Irish squad by tennis coach Thomas Fallon.

Though Joe's record (7-9) does not appear to be exceptional, to say the least, allowance must be made. As number one man on the tennis team, Joe has faced the best Notre Dame's opponents had to offer. Joe, in many cases, has been playing out of his class. This year's schedule has pitted the Irish against nine of the Big Ten tennis teams — a schedule usually shunned by members of the Big Ten as being too rough.

Joe dropped a 6-1, 7-5 decision to Marty Rieson of Northwestern, a former member of the U.S. Davis Cup team and was whipped by Ray Lenkowski of Michigan, one of the top ten collegiate netmen in the nation, 6-3, 6-1.

Despite the caliber of his opposition, Joe has come up with seven victories, including Monday's 6-2, 6-0 trouncing of B. J. Tally of Detroit.



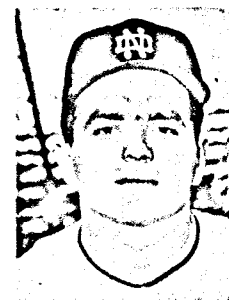
Baseball:

WALT OSGOOD

Although he experienced a poor season last year Walt Osgood was still elected as the captain of the 1962 baseball team. This week he was again honored as his teammates chose him most valuable player on Jake Kline's '62 squad.

The righthanded hitting catcher broke into the starting lineup in the middle of his sophomore year and immediately became a regular, finishing the year with a .316 batting average. Last year, he played in every game although his season average was a disappointing .207.

This season, Walt got off to his best start thus far as he clubbed fourteen hits in his first 40 at bats for a .350 average and a tie for team leadership in hits with George Sefcik.



TENNIS

Coach Tom Fallon and the men of the tennis team close out the season this Monday with a match against Western Michigan.

To date, the Irish have amassed a 9-8 mark, including last Monday's trouncing of Detroit. The team has played well against some of the toughest opposition the Midwest has to offer.

Tomorrow DePaul ventures to the Notre Dame courts, after which the Irish will visit Western Michigan in Kalamazoo. The week of June 18-23 will find the Irish at Stanford University in California for the NCAA Championships.

This year's squad is a young one and forms a firm foundation upon which coach Fallon has formed his 1963 tennis plans. The return of Joe Brown with a year of experience as Irish number one man gives rise to the hope that Notre Dame tennis will once again reach the prominence it enjoyed last year.

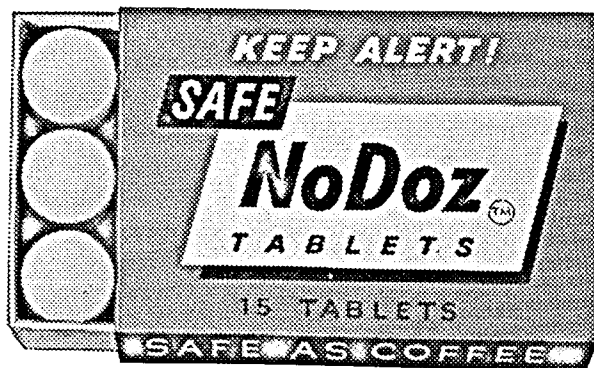
Golf

The Notre Dame golf team upped its record to 10-5-1 this past Saturday with a dual win over Bowling Green 14½-3½ and Hillsdale College 13-5.

ND opened the season with a 23½-6½ win over Western Michigan before placing sixth in the eight-team Ohio State Invitational Meet on April 21. The team then moved to Davenport, Iowa, where they swept a pair of matches 16½-4½ and 14-7 from St. Ambrose, then on to Iowa City, where ND tied Iowa 21-21 and lost to the Hoosiers of Indiana 33-9. On April 30, ND played on the home links and lost to Michigan State 21½-14½ but came back to beat S. Illinois College 26-16 and Tri-State College 16½-11½. ND then scored victories against Ohio State 24-14 and against Western Illinois 19½-16½, but lost to Purdue 29½-11½. ND went to Bloomington, Indiana, where they again lost to Purdue 21½-14½ and to Indiana 24½-11½ but beat Ball State 19½-16½.

Fr. Durbin, new head coach this year, attributes ND's record to the often poor performances of the number 5 and 6 men on the team. Al Highducheck (71), Tom Grace (54), Bob Ferrel (52), Craig Vollhabler (44) lead ND scorers. This week end ND will close out the season with a home meet against Detroit U. and Aquinas College, playing the first 18 Friday afternoon and concluding on Saturday morning.

May 18, 1962



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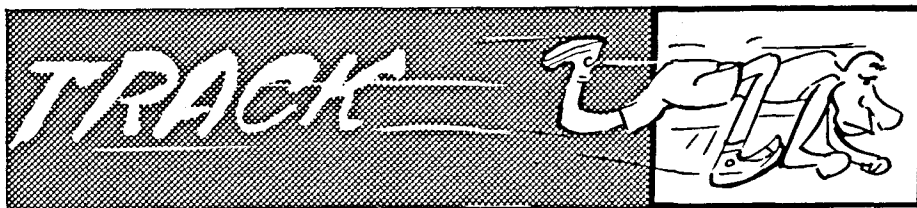
429 Lyons Hall



NEIL McDONALD
CAMERA Winner

331 Stanford Hall





This year for the first time, Notre Dame will host the Central Collegiate Conference Outdoor Track and Field Championships. The 37th annual meet will be held on the new Cartier Field track on Saturday, June 2, with the trials in the morning and finals in the afternoon. It will not only be the first CCC outdoor meet held at Notre Dame, but will also be the initial meet run on the recently-completed track.

Thirty-three of the previous thirty-six meets have been held at Marquette Stadium in Milwaukee; however, with Marquette's withdrawal from track competition, the meet was moved to Notre Dame.

Some of track's greatest names have appeared before CCC records: Jesse Owens, Ralph Metcalfe, Greg Rice, Don Lash, Bob Richards, Fortune Gordien, and Bill Nieder. Also included in this category is Irish coach Alex Wilson. In three years of competition for Notre Dame, Wilson never lost a CCC race, winning the

indoor 440 as a sophomore, the outdoor 440 all three years, the 880 indoors as a junior, and the indoor 440 and 880 as a senior. In six of these seven races he also set new meet records.

There will be some record-breakers at this year's meet, too. Wilson, the meet director, expects entrants from 20 to 30 schools, including the majority of the Big Ten schools, several from the Big Eight, a number of eastern and midwestern independents, and all 12 member schools of the Central Collegiate Conference.

Among returnees from last year's winners are Dave Mills of Purdue, who won the 440 in a record-breaking :46.6; and Western Michigan high jumpers Al Littlejohn and Jim Oliphant, who tied at 6-6.

Among Notre Dame entrants are shot putter Carl Ludecke, who holds the Notre Dame record with a 54-5 toss, and pole vaulter Frank Froelke, who holds the ND outdoor record with a 14-2¾ vault.

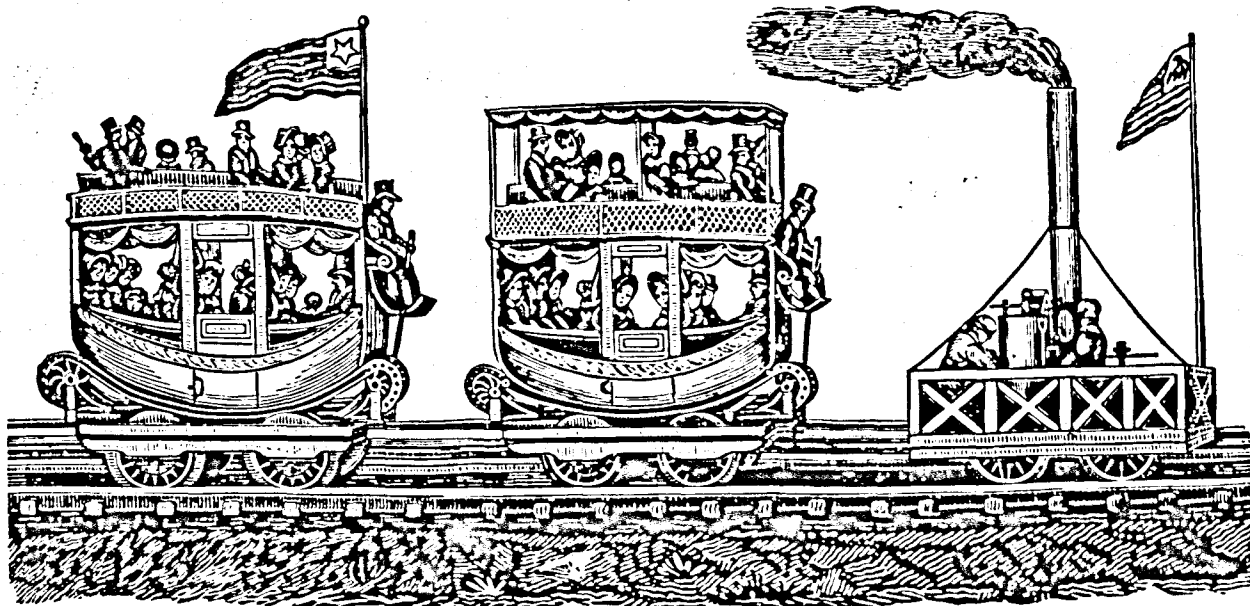
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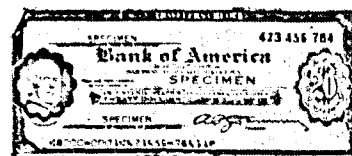
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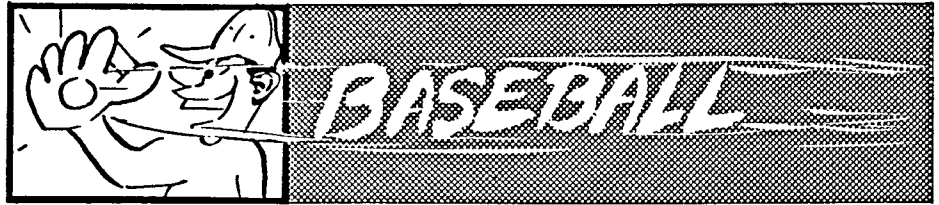
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Coach Jake Kline and his Irish nine enter the final two weeks of the season with a 9-5 mark and hopes of finishing with a .600 record — a considerable improvement over last year's disappointing .414.

Junior Phil Donnelly, with one of the best ERA of any 3-3 pitcher in the district, absorbed the defeat as the Irish were edged by the Badgers of Wisconsin 3-2 in last week's action. Donnelly weakened in only one inning, the fifth, when Wisconsin made use of two bunt singles, a walk, an error, and a double to pick up three runs and erase a 2-0 Irish lead. The Irish scored on a single by Al Cooper and Jim Woolwine's sacrifice which followed a walk to Matthews with Walt Osgood on base as the result of an error. Three Badger hurlers managed to halt Dave Hanson's consecutive hitting streak at twelve.

The following day, righthander Mickey Walker struck out twelve as

George Sefcik and Bill Brutvan paced the Irish attack with three hits apiece in an Irish 11-3 runaway over Kent State. At one point, the Ohioans rallied from a 2-0 deficit to a 3-2 advantage, collecting all three of their hits and half of their four walks in the third and fourth innings. From then on, it was all Irish as the home team gathered nine runs in the middle three innings after a two-run first.

Notre Dame faces Western Michigan Monday and Northwestern Wednesday at Kline Field, then plays a make-up game with Michigan before venturing to Omaha for the NCAA Championships.

The Irish should have a fair chance at finishing high in Omaha because of the continued good sticking of Walt Osgood, George Sefcik, Dave Hanson, John Matthews and Al Cooper plus the ever stingy pitching of Phil Donnelly.

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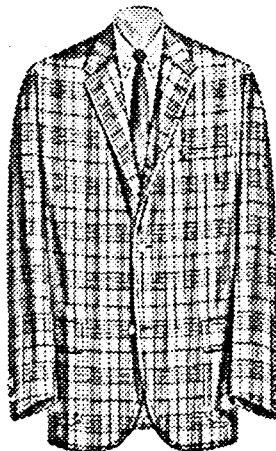
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'kibitzer'

(Continued from page 17)

N

S—AJ
H—AQxxx
D—AQx
C—xxQ

W

S—KQ109x
H—xx
D—K109
C—xxx

E

S—xxxx
H—x
D—xxxx
C—xxxx

S

S—xx
H—KJxxx
D—Jxx
C—AKx

It would first seem that declarer must lose a trick in both spades and diamonds, even though the finesse is on, for down one. If declarer leads the JD, West will cover with the king, and will win a trick with his 109. However, because of the lead, declarer knows that West has the king-queen of spades and draws trumps and cashes the clubs, leaving the two hands bare of clubs and removing the possibility of a trump return. The strip and the end-play is effected simultaneously by leading the JS. Now West is lost; a heart or a club if he had one gives declarer a ruff-sluff, a discard of a diamond in one hand and ruffing in the other. Then the finesse can be taken and the third diamond ruffed in the short hand. A diamond lead is ducked on the board, taken by the jack, and the king is again successfully finessed. The strip makes sure that the person thrown in has no safe return.

The squeeze is one of the most delicate and difficult plays in bridge. Essentially, a defender must guard two suits, and when another suit is led, he must unguard one or the other. The card led is called the squeeze card and the card held by the offense and forcing the defender to protect both suits is called the threat card.

CONTRACT: 7NT
OPENING LEAD: JC

N

S—AQ9xx
H—Axx
D—Ax
C—AKx

W

S—J10876
H—Q10xx
D—
C—J1098

E

S—
H—J98
D—J1098765
C—xxx

S

S—Kxx
H—Kxx
D—KQxx
C—Qxx

This hand is a taxing one, and at first declarer seems to have 12 and only 12 tricks, even though he makes the safety play in spades by cashing the king first. However, this is the time to look for a squeeze. For the timing of the squeeze, all inevitable losers must be conceded; having none to lose, declarer must get an extra trick from either the heart or the diamond suit. When he finds out the diamond and the spade situations, he can visualize a three-card situation in which West must hold onto his fifth spade and unguard the hearts while East, to protect the diamonds, must do the same. The small fifth spade is the threat card for West; the small diamond the threat card against East.

N

S—2
H—Axx
D—
C—

W

S—J
H—Q10x
D—
C—

E

S—
H—J9
D—Jx
C—

S

S—
H—Kx
D—Qx
C—

Since the above is our ideal situation, we see South must have a diamond to force East to keep his; so the three hearts must be in North's hand. When the third diamond is cashed, West will have three hearts and a spade and the North hand will have the same. But West must sluff first; if he sluffs one suit, declarer sluffs the other and the rest of the tricks are his. Having visualized this, declarer can easily arrange to get things to this holding. Notice how communication is kept between the two hands.

Don't expect to find a throw-in or a squeeze under every bush; they are rather rare plays because so much depends upon knowing the distribution of both suits and honors in these two plays. You won't be the first one to go down trying a fancy play and go down when a simple finesse makes. See across some bridge table for a tenth, yo-yos.

—WALLY

DOMES

IBM cards to be exchanged for 1962 **DOMES** may be picked up in Room 1-B of the Student Center on May 18 and 21 between noon and 5 p.m. The **DOMES** will be distributed on Tuesday, May 22, between the Huddle and the Fieldhouse.

May 18, 1962



Viceroy pack saving winners Mike Mayer (left) and John Kolata



MIKE MAYER of 105 Morrissey and **JOHN KOLATA** of 306 Morrissey, combined efforts to win first prize in the recent Viceroy pack saving contest here at Notre Dame.

The R.C.A. Victor floor model Stereo was awarded to the group or individual collecting the largest number of empty Viceroy packs by the closing date of May 12, 1962.

DONALD RIGALI of 339 Fisher, came in second in number of packs collected and won the portable R.C.A. Victor Stereo while **T. McMANUS** placed third and received a General Electric clock radio.

Fourth through eighth place winners — \$10.00 gift certificates — were:

STEVE ANELLA — 218 Pangborn
LARRY COMES — 256 Farley
TIM JENKINS — 123 Pangborn
TOM JOLIE — 202 Pangborn
MIKE KILEY — 306 Farley

Viceroy representative, Ray Lovelace, urged all students to be on the lookout for next year's contest and to start saving now.

Military Review

(Continued from page 15)

the demonstrators felt that the gains overrode any bad effects. The University and the Military, they argued, might be led to change their policies in view of the opinions expressed.

After the various military groups had formed in front of the Main building, the group moved from Walsh to near Sacred Heart Church. Their intention was to picket the military march held on the steps of the Rockne Memorial before the Mass. They had no intention of picketing either the memorial service or the Mass. Near Sacred Heart Church,

the students were stopped by Fr. Collins. Fr. Collins told the students they could not picket the memorial service or the Mass. The students protested that this wasn't their intention, that they were only picketing the march to the Mass. Then Fr. Collins ordered the pickets to disperse because they were on University property. The students retired to the front of Walsh Hall where one priest told them: "You have set the liturgy back ten years."

If Fr. Collins forbade the students to demonstrate on Sunday morning, he agreed that the students might be within the rules if they demonstrated in the afternoon, but they had to be

off University property. As the group moved to picket the Review in the afternoon, a detective, who took motion pictures of the group in the morning, (he was employed by Fr. Collins) told the group that if they set foot on University property, there "would be trouble."

The group proceeded to picket down Notre Dame Avenue and up Angela Boulevard. Halfway up Angela the group reversed itself, and came back up Notre Dame Avenue. They were met with various jeers: "communists," "there goes Gus Hall" (present head of the communist party in America), "chickens, are you afraid to fight!" At the end of the Review, several Army ROTC students having been dismissed, according to one of the students, on the condition that they attack the pickets, raced across the parade ground and snatched the placards away from the pickets.

Thus an end was put to what some considered a history-making action and what others thought was at best an ill-timed action and at worst a "demonstration by students who won't defend their country," as one military official put it.

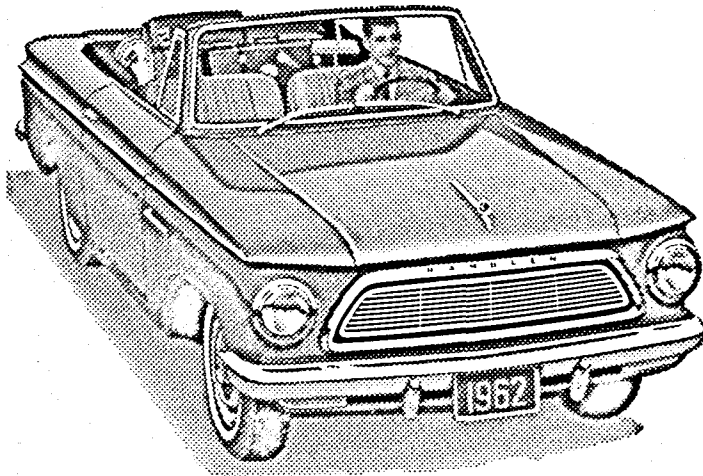
The student demonstrators felt that the picketing was a qualified success. They felt that other students were excited by the action, and might be led to consider seriously the various reasons behind the demonstration.

But if some students, and possibly the administration, took serious note of the reasons being offered for the action, most of the University community had reacted against the pickets. People in ROTC had taken the demonstration as a personal affront, as witnessed by the capturing of the placards by the ROTC students and by the caustic remarks of the regular officers.

Furthermore, a precedent had not been set. Fr. Collins made it explicitly clear that the only reason there was picketing going on was because it was being done on private property. Further demonstrations on Notre Dame property in the future would be stopped.

If those picketing achieved only qualified success, two other students achieved nothing. The two students, well-known right-wingers, hearing about the picketing, decided to do some "anti-picketing." Bearing two small signs, one which said "Why not victory?", the two went out to the parade ground. After several minutes of picketing the two were called "communists." With that, they left, never to return.—James Wyrsh

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RAMBLER

American Motors Means More for Americans

'Graham'

(Continued from page 16)

tures and debates. The main problems to be considered will be federal aid to education, civil rights, capitalism vs. socialism, liberalism vs. conservatism.

Joe Simoni will be returning from Africa at the summer's end to head the international commission for another year. Frank Dicello is projects commissioner and Bill Sparks is campus clubs commissioner.

The Senate voted to create a student scholarship fund which would provide scholarships from interest accrued from the fund. Having established the fund they voted to contribute \$10,000 to it from the Mardi Gras proceeds of this year. Other Mardi Gras allocations were: student government, \$9,000; charity chest, \$4,500; Student Center building fund, \$2,500. The total estimated proceeds from the Mardi Gras were \$26,000.

Other allocations consisted of \$250 for the CILA Mexican project, \$100 for the Notre Dame delegation to NSA Summer Congress, and \$200 for Joe Simoni's trip to Africa this summer.

This year's student government was weak in the area of national affilia-

tions. Our influence in NSA and NFCCS was probably the lowest it's been in years. The Senate did not "govern" the students any more than it "governed" them in the past.

There were no radical ideas nor sweeping changes. The Senate worked with the administration and there was agreement on practically all matters. There was talk of an honor system but this did not materialize. Stay hall residence was passed but its implementation was not in during administration.

The Buckley administration perfected an old regime, the Hart admin-

istration will hopefully be the beginning of something new.

Next year may be the beginning of an entire revision of student government. In a few years lectures, campus-wide dances, carnivals, etc., may be run by individual halls. A community of 6,000 is too large for a student to properly identify himself with. There is a need to shift the student's loyalties to a hall level. How this can be done, and what functions of student government should be handed over to the halls, is the major problem facing the Senate in the next few years.

'In Town'

(Continued from page 17)

Inside Filmland (a new feature).

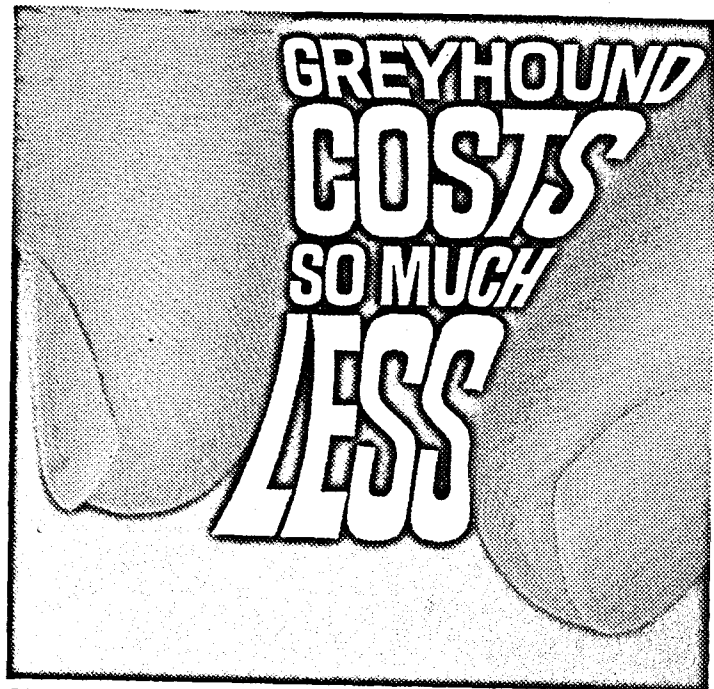
NAME HARLOW BOGUE

Morris Keppner and Lou Lipman, partners in the Mansfield Drive-In Theatre, have named Harlow Bogue, formerly supervising manager of the Post, Summit, and North Haven Drive-In Theatres, suburban New Haven, as Mansfield manager, succeeding Harry Finger, who died some months ago. Mr. Finger was Mr. Lipman's father-in-law. (*Motion Picture Herald*, 4-25-62.)

As you can see, the column is taking on a different personality, possibly worse, but different. Next year we will continue just to talk about the movies and not to do anything about them. We will also attempt to inform you about the performances of the theater groups in South Bend and at Notre Dame and the Convent. Also the times will be included for better or worse as long as the theater managers keep coming through. Perhaps in the course of next year someone will wish to criticize the column. Please remember that we are sensitive people and will probably reply to your idea by calling you a dirty name. Then if it's good, we'll plagiarize. Anyway, please be good in the drive-ins this summer.

Goodnight, Dick. Goodnight, Brian.

May 18, 1962



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'Repercussions'

(Continued from page 8)

weekly newspaper. It was not until almost two weeks after returning from Easter vacation that I was able to find out how our various athletic teams were doing. I still don't know what the golf team's record is. The *Scholastic* cannot pretend to be a newspaper — mainly because the "news" is at least five days old when it is read.

There would be no need for a separate "Events Calendar" if we had such a newspaper. The "Events Calendar" could be incorporated right in the newspaper. With the cooperation of WSND and their wire service, the newspaper could print the most important world news, sports, and feature articles along with campus events. But, probably the paper's most important function would be to provide a medium for student opinion. The deadline for "Letters to the Editor" of the *Scholastic* is now Sunday, only two days after the previous *Scholastic* was distributed. Also, with a thrice weekly newspaper,

there would never be four weeks between publishings as was recently the case with the *Scholastic*.

I hope that no one gets the idea that I am criticizing the *Scholastic* or that I wish to have it "abolished." I feel that the importance of the *Scholastic* is in feature articles and commentaries. Certainly a university of the size and quality of Notre Dame could sustain both publications. With the burden of news reporting taken from the *Scholastic*, it could then spend more time on features and controversial articles. It is evident that the *Scholastic* has been emphasizing such articles anyway.

— Don Matzzie
363 Dillon

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SOUSED

(Continued from page 9)

Plus, I cheated in my finals
I used cribs on every test
I would walk around on crutches
To avoid drill with the rest.

Oh, I started all the riots;
Painted Sorin's statue green
While you—YOU BOOB—were pining
I pinned a D. Hall Queen.

(Gotta keels over, as predicted;
Hazel faints but her spilled ice water
wakes Gotta who gets out of the room
—very shakily.)

CURTAIN — END SCENE 1

ACT II. SCENE 2.

(Curtain finds Gotta on the top of the new library. He is pale and down-cast.)

Gotta: I shall jump for I am a derelict. Oh, if but I had my post-graduate life to live over. . . . Sob, what have my four best years gone to. . . . (he looks down the fifteen stories.) I shall jump. . . I have to. . . I can't remember how I got up here. . . (he looks, and sobs, and stammers a final song)

I'm gonna wash that banana right out of my ear,
I'm gonna wash that banana right out of my ear,
I'm gonna wash that banana right out of my ear,
And end it all today. . .

CURTAIN — THE END

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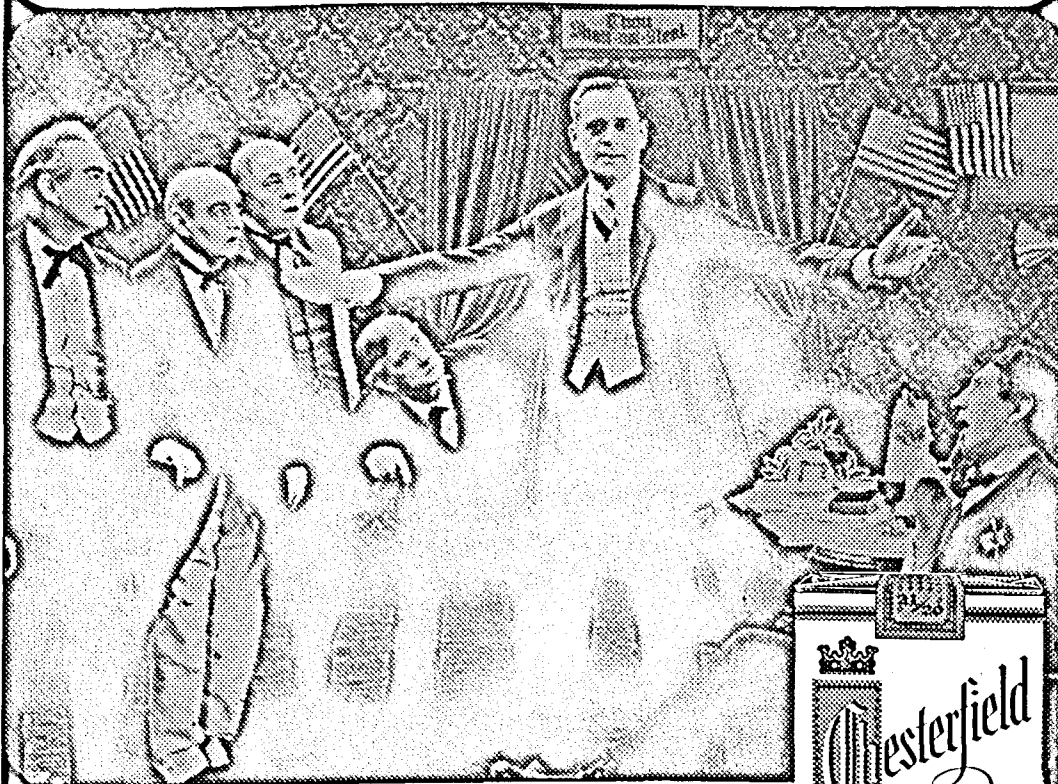
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The Oedifice Complex and Notre Dame

... a dissenting opinion

by EDMUND BURKE

PSYCHIATRISTS, in their own inimitable fashion, have divided mental disturbances into a number of major classifications, popularly known as "complexes." In keeping with the slogan "Better mental health is up to you" we will attempt, in our own humble way, to add to the the sum total of scientific knowledge by presenting a detailed observation of a new, and as yet unrecognized complex, the *oedifice* complex. This mental disturbance seems confined chiefly to one of our most responsible citizen-leader groups, our college administrations. Because this group deals with one of our most precious natural resources, our youth, and has charge of forming their minds at a particularly impressionable point in their lives, it is distressing when something goes wrong.

Nine out of ten doctors are agreed on the symptoms of this dread disease — possibly because there's safety in numbers. The chief characteristics of the *oedifice* complex include a compulsive interest in erecting an impressive physical plant, and neglect of other, more basic areas of university life. This tendency is by no means new, for the Egyptian pharaohs were suffering from just such a disease when they built the pyramids. The *oedifice* complex is by no means confined solely to Notre Dame, and Notre Dame is not even the most seriously disturbed by the illness. Nevertheless it is probably typical.

While it is certainly laudable to attempt to remedy the grotesque library situation and to raise money to build a new radiation center, new graduate dorms, and an IBM computer complex that won't come near to capacity in a hundred years, even with all of Northern Indiana added in, it is important not to overemphasize the money-gathering functions of the Uni-

versity to the detriment of other important areas. One of the most prominent of such instances can be seen in the failure to renew the contracts of many of the instructors in the liberal arts faculty, and the concurrent moves to expand the size of classes to between 80 and 90 students from an average of less than 40. These men are not being replaced, in most instances, by an equal number of hirings. In addition to larger classes, and the erosion of a good faculty-student ratio, this will mean a setback for the improving faculty-student relations.

Perhaps a more embarrassing symptom can be read from the fact that somewhat less than three per cent of the student body is currently on University scholarships, and the number of students on National Defense loans is almost as shocking. (A reason for this latter state of affairs might be that the University must match federal funds.) The student aid situation is perhaps more surprising from a university which professes to aim at nothing less than "academic excellence." It is difficult to see how Notre Dame will be able to attract the top Catholic high-school students if it does not offer a more realistic aid program.

The loss of perspective resulting from undertaking a \$66,000,000 building program is perhaps the chief danger, and it is this loss of the ability to keep standards high across the board even if it means a slower pace in building which may be characterized as the *oedifice* complex. An increase in class size, unless it is accompanied by a proportional increase in the size of the teaching faculty, can hardly aid the achievement of academic excellence.

What cure can be suggested? To begin with, we would suggest that the

administration take a long look at the implications of some of its current policies. Admission that a problem does exist and recognition of its exact dimensions by the patient is the first step in treating mental illness. There is no doubt that Notre Dame is presently one of the fine undergraduate schools in the country and possesses one of the best faculties of teachers (not researchers, though this unfortunately is already being overemphasized). This is fine. But efforts should be made to build upon the current base. To greatly increase the undergraduate population with no corresponding faculty increase will dilute the quality of the education.

Similarly, to spend a great deal of money on building up a large and prestigious graduate school (under the ethic that if you don't have such a graduate school, then you aren't really first rate) is to pass up the opportunity of concentrating on what Notre Dame is best at, namely its undergraduate education. There are far too many fine graduate schools, and Notre Dame is too far behind to waste precious resources when they can be better employed elsewhere.

Although the fund-raising program does call for higher teacher salaries, this is for the future. The general attitude is "first things first"; meanwhile good professors leave and the teaching load increases. The proposed funds for student aid seem to be grossly inadequate for the job. If the University is sincerely trying to raise its standards, it will soon find that it can no longer content itself with half measures in this regard. Any argument from ethics on "bidding" for good students entirely overlooks the situation with regard to athletic scholarships. Utility is never a good justification when something as precious as education is at stake.

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