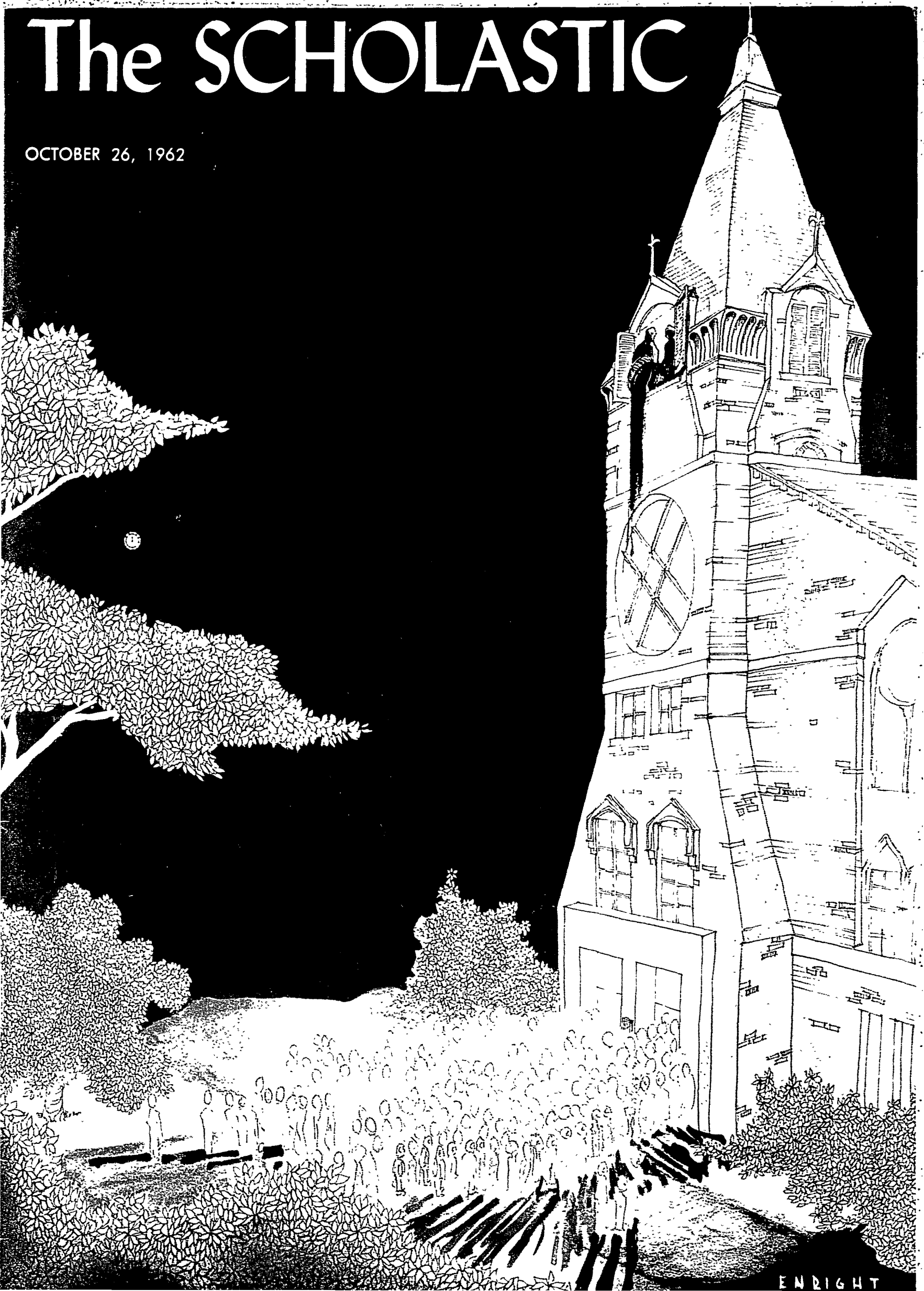


The SCHOLASTIC

OCTOBER 26, 1962



ENRIGHT



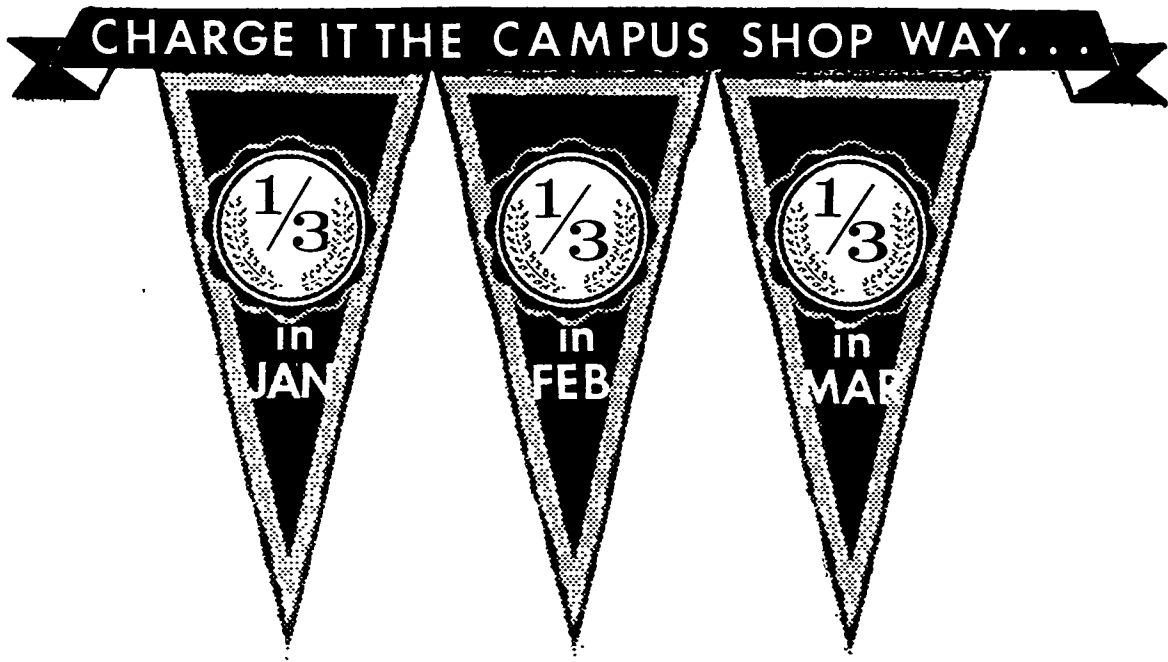
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One of America's Finest University Shops

One Man Tells Another
to **GILBERT'S**
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HIGH TEST, LOW TEST, NO TEST

Just the other night I was saying to the little woman, "Do you think the importance of tests in American colleges is being overemphasized?" (The little woman, incidentally, is not, as you might think, my wife. My wife is far from a little woman. She is, in fact, almost seven feet high and heavily muscled. She is a full-blooded Chiricahua Apache and holds the world's hammer-throw record. The little woman I referred to is someone we found crouching under the sofa when we moved into our apartment several years ago, and there she has remained ever since. She never speaks, except to make a kind of guttural clicking sound when she is hungry. Actually, she is not too much fun to have around, but with my wife away at track meets most of the time, at least it gives me somebody to talk to.)

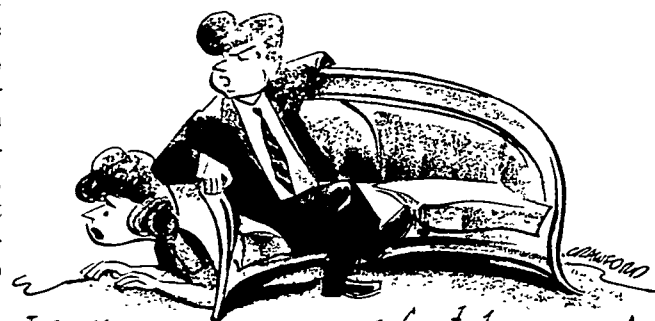
But I digress. "Do you think the importance of tests in American colleges is being overemphasized?" I said the other night to the little woman, and then I said, "Yes, Max, I do think the importance of tests in American colleges is being overemphasized." (As I have explained, the little woman does not speak, so when we have conversations, I am forced to do both parts.)

To get back to tests—sure, they're important, but let's not allow them to get *too* important. There are, after all, many qualities and talents that simply can't be measured by quizzes. Is it right to penalize a gifted student whose gifts don't happen to be of the academic variety? Like, for instance, Gregor Sigafoos?

Gregor, a freshman at the New Hampshire College of Tanning and Belles Lettres, has never passed a single test: yet all who know him agree that he is studded with talent like a ham with cloves. He can, for example, sleep standing up. He can do a perfect imitation of a scarlet tanager. (I don't mean just do the bird calls; I mean he can fly South in the winter.) He can pick up B-B's

with his toes. He can say "Toy boat" three times fast. He can build a rude telephone out of two empty Marlboro packs and 100 yards of butcher's twine. (Of all his impressive accomplishments, this last is the one Gregor likes to do best—not building the telephone, but emptying the Marlboro packs. Gregor doesn't just dump the Marlboros out of the pack. He smokes them one at a time—settling back, getting comfortable, savoring each tasty puff. As Gregor often says with a winsome smile, "By George, the makers of Marlboro took their time finding this fine flavor, this great filter, and by George, I'm going to take my time enjoying 'em!")

Well, sir, there you have Gregor Sigafoos—artist, humanist, philosopher, Marlboro smoker, and freshman since 1939. Will the world—so desperately in need of talent—ever benefit from Gregor's great gifts? Alas, no. He is in college



Actually, she is not too much fun to have around

to stay.

But even more tragic for mankind is the case of Anna Livia Plurabelle. Anna Livia, a classmate of Gregor's, had no talent, no gifts, no brains, no personality. All she had was a knack for taking tests. She would cram like crazy before a test, always get a perfect score, and then promptly forget everything she had learned. Naturally, she graduated with highest honors and degrees by the dozen, but the sad fact is that she left college no more educated, no more prepared to cope with the world, than when she entered. Today, a broken woman, she crouches under my sofa.

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* * *

And speaking of tests, we makers of Marlboro put our cigarette through an impressive number before we send it to the market. But ultimately, there is only one test that counts: Do YOU like it? We think you will.

Disce Quasi Semper Victurus
 Vive Quasi Cras Moriturus

Founded 1867

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OFFICE OPEN:

Sunday, 7:30-12:00; Monday, 1:30-5:30, 7:30-12:00; Tuesday, 7:30-9:30; Wednesday, 1:30-5:30; Thursday, 1:30-5:30; Friday, 1:30-5:30; Saturday, not open.

A SUGGESTION: instead of calling that dignified contest *Patriot of the Year*, let's try *This Year's Patriot*. We suppose someone somewhere might be quite dismayed by the list of people nominated this year. A couple of soldiers, some politicians, two clergymen . . . someone might even wonder where the women patriots are hiding themselves.

The Committee has stated that the affair is not intended to be a man-of-the-year award. It's however little more than a popularity contest, with the most interesting contestant inevitably winning. We must admit that this year's nominees presented the senior class with a peculiar problem—there's no entertainer on the program.

Some rethinking is in order. Rather than toss ten brand names, drawn from the Army, Senate and rectory into a hat, the Committee should investigate other areas of "patriotism." They needn't present a card of ten Big Names to the voters. A far more valuable function would be the nomination of equally deserving, if lesser-known individuals, who might in this award be receiving their loudest praise and recognition to date. We have a few examples that should have received equal consideration.

There is Dr. Barbara Kelsey, employee of the Food and Drug Administration, who through weeks of pressure and anguish, fought the open market sale of Thalidomide in this country. Or Miss Dorothy Day, a person whose views have throughout a lifetime emphasized what she considers the proper duty of modern man. Or along with John Courtney Murray, S.J., why not Paul Tillich with his monumental contribution to theology or Bishop John J. Wright, a leader in progressive Catholic thought? Combining literary talents with social involvement men such as Carl Sandburg, Norman Cousins, and Edward Skillen (for 25 years editor of *Commonweal*) have added to our heritage. And why neglect the academic realm—we should have given serious consideration to Robert Hutchins, former Chancellor of the University of Chicago and presently head of the Fund for the Republic; to Dr. George N. Shuster and James B. Conant who have been leaders in American education; to Rev. Theodore M. Hesburgh, an amazing phenomenon in the growth of Catholic participation in public service. We have just touched the surface of diverse fields where Americans have accomplished great things; there are others . . . Linus Pauling, Dr. Salk, and Norman Thomas to name a few. An award to such deserving persons would be really expressive of sincere appreciation for their insufficiently recognized brand of patriotism.

Reconsideration of the value and function of this award is certainly in order. Is it merely designed to honor one man for his already famous activities? Does the Committee perennially imagine that the senior class is so starved for significant characters that only nationally-known figures can be nominated?

We urge the Committee to elevate its own conception of the award's value. We might well ask, does the recipient lend prestige to the award or does

the award honor the recipients? If we can publicize valuable work that goes on quite privately or in special spheres, if we can lend esteem to a person who, by the nature of his work, finds it only when someone else finds him, then the award grows larger than a popularity contest. We hope the award is prestigious enough to merit recognition for *any* real patriot.

DURING THIS PAST WEEK significant lectures were in abundance. Three of the more important, however, were delivered on the same night (Professors R. C. Taliaferro and F. A. Hermens as well as Fr. Hesburgh spoke on Monday night). To remedy this conflict of speaker schedules some co-ordination along the lines already set up by this year's social commission is needed.

Either Fr. McCarragher's office or the student government academic commission could assume the task.

THE PURPOSE, content, and format of the Religious Bulletin have often been, and remain, subjects of student disputation. While most of these "constructive criticisms" have sought a termination of the publication, some have been provocative and are worth noting. Most important has been the desire to expand the existent one-page, tri-weekly into a four-page weekly. Rev. Lloyd Teske, C.S.C., new University Chaplain, is in favor of such a change; we think the students could only benefit from a more intellectual approach to their real spiritual problems. Also, such an alteration in approach and format would necessitate an enlarged staff (the Bulletin is too big a job for one man even if supplemented by articles solicited) from competent theologians and laymen.

From these proposed changes the Bulletin would gain a variety of perspectives on present topics and could consider and select subjects other than it has been known to feature. For instance, in the "Formula For Victory" item that appeared on October 19, we were encouraged to visit the Grotto in a last-ditch effort to give the team confidence, to help them think straight, to act quick, and to make the most of the breaks. Despite the fact that students avoid the Grotto, now thoroughly commercialized, with passionate determination, the theological validity of the stated reasons for pre-game prayer is questionable. A second example might be the Oct. 22 comment on our take-it-for-granted attitude apparent in our use of the sacrament of Confession. The problem was brought up, only to be lost in a listing of the commonplace pitfalls awaiting the mediocre Catholic sinner.

The Bulletin's style is a conglomeration of whimsy and news, saturated with sentimentalism; it is homey, and homey religion has no place in the University. A new bulletin, well handled, could make religion more meaningful, more relevant to the students' aspirations for understanding.

Forum

This letter was sent to the South Bend Tribune, but not printed.—

TO THE EDITOR:

Indignation is gripping students at the University of Notre Dame because of the adverse publicity they have received of late in South Bend. Students are becoming annoyed at the efforts of the *South Bend Tribune* to go out of its way to slur their name, to jump at all opportunities to render harm to the Notre Dame reputation.

A particular source of the righteous student anger has stemmed from the

manner in which the *Tribune* handled the incidents involving Notre Dame students in Madison, Wisconsin. The final edition of the October 13 *Tribune* carried headlines fourteen inches long across the top of the front page, telling of the arrest of three Notre Dame students. Wherein was the necessity for using such front-page headlines to call attention to student arrests, the charges for which were *unlawful assembly*? Justification would be conceded if the charges had been murder. And what compelled the *Tribune* to print two large pictures (one 3½" x 8½", the other 4¾" x 8½") of a Madison policeman escorting a Notre Dame student from the Wisconsin playing field? The *Tribune* reported that "the Notre Dame student action

... brought a loud 'Bronx Cheer' from the crowd of more than 60,000 persons." This report is erroneous, and is in no way an attempt to portray objectively what occurred. The "Bronx Cheer" directed at Notre Dame students came from a portion of the Wisconsin student section, and was a manifestation of enthusiasm in retaliation to the spirit displayed by Notre Dame students. The real "Bronx Cheer" from the crowd came when the policeman selected one of the two hundred Notre Dame students on the field and began to shove him off.

The October 16 issue of the *South Bend Tribune* carried an ad announcing National Newspaper Week. Above the words "Newspapers make a big difference in people's lives," (and one Notre Dame student who recently had his life altered quite a bit because of the job the *Tribune* did on him will testify to the veracity of these words) was the statement: "Your newspaper tells WHAT is happening in the world. No fleeting glimpse nor half-heard word, your newspaper. When held in your hands it gives you, literally, a firm grasp on the events of the day..." Two columns immediately to the left of this ad was another of the reports—"no fleeting glimpse nor half-heard word"—by the *Tribune*—"your newspaper"—of what happened in Madison. The *Tribune* there called the occurrences "mob incidents," and on October 15, it called the incidents a "pre-game riot." The *Wisconsin State Journal* preferred on October 13 to more mildly and objectively call the affair an "impromptu 'pep rally' . . . turned into a near-riot." The Dean of Students at the University of Wisconsin who watched the demonstrations revealed to me in a telephone conversation what actually happened. He said that there was no great property damage, and that there were not 3,000 people involved (the number indicated in the *Tribune*) but only 700 to 1,000. He said the crowd was "generally a friendly group which became a little difficult at two in the morning." He did not consider the incident a "riot," but a "near-riot," and he said that a goodly amount of the people involved were neither students from Notre Dame, nor from the University of Wisconsin. May I suggest that the student feeling at Notre Dame for the *South Bend Tribune* is not going to change until the newspaper stops going out of its way to harm the Notre Dame reputation, and starts calling its readers' attention to events which are more newsworthy.

EDGAR C. ECK, JR.
Senior Class President

(Continued on page 21)

"READING
IS TO
THE MIND
WHAT
EXERCISE
IS TO
THE BODY."

SIR RICHARD STEELE

NOTRE DAME BOOKSTORE

THE BELL TELEPHONE COMPANIES

SALUTE: RAY GEITKA

Not long after Ray Geitka (B.S.E., M.S.E., 1961) joined Michigan Bell, he was given a tough assignment. Ray was told to find the noise "bug" in an important microwave relay system on Michigan's Upper Peninsula. Ray soon completed his experiments, proved that rain was causing the problem and suggested corrective steps.

Since then Ray Geitka has solved other problems. many

of them dealing with noise and how to suppress it. Because of his success with these assignments, Ray earned a quick promotion to the General Transmission Maintenance Group.

Ray Geitka and the other young engineers like him in Bell Telephone Companies throughout the country help bring the finest communications service in the world to the homes and businesses of a growing America.



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TELEPHONE MAN-OF-THE-MONTH





...for a life of pride and purpose

Among the young people being graduated from college in these times, there are some who think and feel—perhaps a little more deeply than the others—about the world we live in, the future we face. They ask, “How can I make my career *really* meaningful? *More* than just personally rewarding?”

And many of today’s most successful young people are finding a fulfilling answer to these questions as officers on the Aerospace Team... the United States Air Force. They can tell you that no career could better combine the opportunity for achievement—and the deep inner

satisfaction of knowing that they are helping preserve the very future of America.

How can you become an Air Force Officer?

If you are a college senior and not currently enrolled in ROTC, Air Force Officer Training School provides an opportunity to qualify for a wide variety of career fields. The graduate of this three-month course receives a commission as a second lieutenant. As the Air Force continues its technological advance, officers with college training will move into positions of increasing importance.

For full information—including the opportunity to earn graduate degrees at Air Force expense—see the Air Force Selection Team when it visits your college, visit your local Air Force Recruiting Office, or write: Air Force Officer Career Information, Dept. SC210, Box 805, New York 1, New York.

U.S. Air Force

FOR AMERICA'S FUTURE AND YOUR OWN...JOIN THE AEROSPACE TEAM.



The Scholastic

campus at a glance

• Those maidens on pages 14-15 are the finalists in the Homecoming Queen contest. This year, for the first time, the entire student body will have an opportunity to elect the queen from these five, chosen from over 25 nominees.

The winner of the contest will be announced and crowned at the Homecoming Dance, Nov. 9, by Rev. Theodore Hesburgh, C.S.C. The Billy May Orchestra will play from 9 to 1 for the dance. The walls of the Stepan Center, in keeping with the theme, "Roman Holiday," will be decorated with murals. Twelve columns, connected by arches, will surround the dance floor. For the first time at a campus-wide dance, favors will be distributed to the ladies.

Over this week end the newly elected senators will visit each room in their hall to collect votes for the queen.

(Those persons who nominated someone who didn't reach the finals may pick up his picture in 159 Dillon, beginning at 2:00 Monday afternoon.)

• Dame Judith Anderson, heralded English dramatic actress, will portray the roles of "Medea" and "Lady Macbeth" Monday, Oct. 29, at 8:00 p.m. in St. Mary's O'Laughlin Auditorium.

These roles are re-creations of her two greatest triumphs, the Broadway portrayal of Medea being her best-known performance. New York *Times* critic Brooks Atkinson said, "... perhaps Medea was never fully created until Miss Anderson breathed immortal fire into it.

She received television's 1961 Emmy award for best performance by an actress for her role in the production of *Macbeth* with Maurice Evans.

The Los Angeles *Times* named her 1961 Actress of the Year for the upcoming program. The Los Angeles *Examiner* commented, "Miss Anderson's tireless intensity and her endless resources of vocal coloring made the theatre vibrate with the essence of drama. . . ."

She was recently knighted by Queen Elizabeth II, an honor conferred only on England's greatest actors and actresses.

Miss Anderson is also known for her movie roles in *Rebecca* and *Cat on a Hot Tin Roof*, and her stage performances in *The Three Sisters*, *Hamlet*, and *The Old Maid*.

She will be assisted on the program by William Roerick.

Tickets for the performance are available for \$2.00 at St. Mary's.

• With the spotlight on academic excellence, the University has inaugurated a new service for fresh-air scholars. In response to a certain demand from some students who wish to pursue their studies under the stars, benches that have until now been obviously misused have been chained to one tree and a spotlight has been provided to supplement reading light from the moon and stars. This is truly a commendable service. See cut below.

• Birth control and the use of contraceptives will be elements of a case heard on the N.D. campus tomorrow before recently appointed United States Supreme Court Justice Byron "Whizzer" White. Justice White will



sit as head judge at the Notre Dame Moot Court finals at 7:45 p.m. in the Engineering auditorium.

The case chosen for this fall's session argues the question: "Does a conviction under the Connecticut birth control statute (which makes it a crime to counsel or aid another to use contraceptives) violate the First and Fourteenth amendments to the United States Constitution?"

Although it is not expected that the judges will make a final decision in the case, they will select as winner the student who best presents his arguments. Winners receive cash prizes amounting to \$250 for the first-place

man and \$150 for the second. In addition their names are added to a bronze plaque in the Law School library donated by the former Dean, Clarence E. Manion. The individuals are ranked on presentation, ability and appearance.

Judge Richard T. Rives, Circuit Court of Appeals Fifth District, and Judge George N. Beamer, Northern District of Indiana, will sit with Justice White.

The Notre Dame Moot Court was formally established in February, 1950. Cases tried in the Moot Court are based on a timely and controversial point of law and the argument is assumed to take place before the Supreme Court of the U.S. Participants are chosen on the basis of pseudo-court competition held the previous year.

• Something significant happened for a half-capacity audience in Washington Hall last Sunday. The Circle-in-the-Square production (from Greenwich Village) of Dylan Thomas' *Under Milk Wood* came on mingling laughter and tenderness with a richness of achievement seldom seen on this stage.

The audience, lured on by a magic name that is not too widely known at Notre Dame, was submerged in an exuberance of imagery and magically-sustained staging. The actors were professional and received rave notices in New York. They were no less well received here and during one sequence in the second act the fantasy of a childhood game burst the shell of the usually hypercritical Notre Dame audience, seducing them into spontaneous applause.

The play was presented by the Academic Commission of the Student Senate, who should be congratulated on the efforts made to bring this production here.

• The Christian Social Democrats are launching a membership drive and anyone interested should contact either Bill Chiles in Sorin or Jeff Daffron in Walsh. The C.S.D.'s were founded for the discussion of contemporary developments of society, economics, and government viewed from the criteria of Christian Social principles. Membership is limited to 45 students; interest is the main criterion for admission.

• *Bye, Bye, Birdie*, the recent Broadway (Continued on page 20)

Two Lectures:

Science at an End

by Ralph Martin, Jr.

In the first lecture of the Philosophy Lecture series of the College of Science, Fr. McMullin of the Philosophy Department, and Dr. Mullin of the Department of Physics discussed the possibility that scientific discovery may have natural limits. Fr. McMullin sketched the main points of the history of scientific thought, and then proceeded to give his own position on science's future.

In Greek thought, science was finite. For Plato, the principal source of evidence was mathematical. The entities of the physical world only reflected the mathematical entities in an imperfect way, and therefore a science built upon them would lapse off into unintelligibility. The fundamental instrument of advance was a prior mathematical discovery of structure. The world was a deviation of the perfectly intelligible numbered form. For Aristotle, if one could discover the essence or notion of particular beings, the job would be completed. In both cases science is finite, and doesn't have an unlimited future.

This view continued through to the Middle Ages until the alchemists began to insist on the absolute freedom of God, a plurality of possible universes. This led to the idea that even if the obvious physical universe is limited there are, nevertheless, an infinitude of other possible universes which may be studied. With the Renaissance came a great faith in the power of the human mind. The discovery of the new lands was a symbol of the unlimited future which seemed to be opening in all areas.

Pascal, in the 17th century, from a theological point of view, believed that human reason and insight were theoretically unlimited. "We must not say that there is anything that we can't see." Yet in the same century, both Descartes and Newton formulated methods and theories which appeared to be final, and until the very end of the last century Cartesian and Newtonian mechanics were never successfully challenged.

In our own century the atom is no longer the smallest unit of matter, and science is a much more complex and mysterious thing. Velocities and magnitudes never encountered previously were inadequately explained by previous theories and only with the development of the quantum theory, which subsumes all previous phenomena, has explanation been possible. Today there are a number of arguments for calling science unlimited.

There is the possibility that the different levels of being are unlimited and that as one level is exhausted it will always be possible to proceed to the next level, a determinist view considered by Lenin. There is the possibility that if depth is limited, a progress in width, such as in chemistry and to a lesser extent, biology, limitless compounds and separations are possible. There is also the possibility of constantly improving our present hold on data, classifying concepts, eliminating awkwardness, and improving models and constructs.

In addition, the demands of technology are always increasing and since technology is dependent on pure science, progress may be forced, especially in areas such as metallurgy and chemistry. With the development of more advanced calculating machines, work of immense complexity can be delegated to them.

The negative arguments which Fr. McMullin developed are not meant to imply that science necessarily has limits. "All I want to say is that science *may* have limits."

To suppose that there is no limit to smallness that can be dealt with is a large assumption. There is a real question as to whether science can carry on in depth. The energy necessary for pressing further may just not be available.

Another development discernible in modern physics is the difficulty of presenting an imaginable model or structure. Physical insight is becoming increasingly difficult. Concepts are no longer imaginable and a pure-



Fr. Ernan McMullin

ly mathematical representation is becoming necessary. When one talks of the curvature of space or of the complexity of subatomic existence, imagining becomes impossible. Can this continue? Our concepts are formed and based on sense data, most great advances have been made on physical insights, and we're getting increasingly remote from the area where man's concepts have their source.

There is also a real question as to whether progress in width is unlimited. There are more scientists living today than in the whole prior history of the world. The number of compounds that can be found may well become exhausted.

Science today is unimaginably complex. The insights required are possible only by a few great men. Science is no longer a possible possession of the well-educated man, as it has been in all past ages. The insights involved even today require a tremendous specialization and a long time of study. Future research will be available to fewer and fewer men, and the power of mind required is extremely rare. The basic question becomes, "Does the human mind have an unlimited capacity?"

It is not only the complexity, but the sheer quantity. It is necessary to master a very large area in order to make an advance. In physics and chemistry the possibility of a man knowing more than an extremely narrow area becomes increasingly difficult, and here arises the question of motivation.

A man must sacrifice a great deal if he is to enter advanced research. The intense point to which inquiry must be brought in advanced research requires everything. In the future a higher and higher degree of motivation will be needed. Defense efforts

and money are the incentive today, but will they be enough tomorrow? What keeps research going is the Ph.D. system through which a well-organized area of research is required for a degree. Teaching and industry are not directly concerned with research and the Ph.D. requirements may be changed.

"There has been an immense progress of science in the last 300 years; in the last 100 years, and in 100 years more, yes, 200 years, more still — what will we be doing?"

Dr. Mullin, in a wonderfully appropriate burst of rhetoric, countered Fr. McMullin's suggestion that science may have an end in the foreseeable future. "It is the most inappropriate time in the history of the world to ask such a question — premature by several million years." Dr. Mullin's proposal was that science has no foreseeable end.

The two basic arguments are concerned with either a limitation of matter to study or a limitation of the human mind, and on both counts Dr. Mullin believes plausibility is lacking.

We have a boundless universe (unlike the Greeks with four elements and a celestial sphere) and boundless scientists. New theories always encompass the old as a limiting case,

thus relativist mechanics includes Newtonian mechanics, and the new edifice is often simpler to understand from a physical point of view than the old. (This question arises: Will there ever be discovered the theory or set of equations which encompass the universe, thus bringing science to an end?) "I have supreme confidence that the human intellect can increase its potential." Computers are being developed which are 10 million times faster than the human mind; 10^{13} is possible: in one second, 300,000 years of a single man's work. Information can be stored in computers and a few basic principles direct its work.

"Science will come to an end when mankind comes to an end," concluded Dr. Mullin. "The scientist has a unique, intimate, and insatiable curiosity about an area of nature; he will not be able to transfer this great interest and desire to have knowledge of the natural universe." He also stated that this knowledge invites all men to a greater aesthetic sense; the combination of viewpoints of poet and scientist being of an infinitely richer nature.

"We are in our infancy; to try to project is imprudent, to say the least. There is no end in sight."

Mass Consumption

Last week Dr. George Katona, Professor of Economics and Psychology at the University of Michigan, delivered the first Cardinal O'Hara lecture on "Mass-Consumption Economics." His main idea was that the consumer has now become a major and actively influencing factor in the economic picture and that the developing science of economics had best understand him, and all economics, in an economic-psychological way.

A mass consumption economy has developed in the last decade. In the affluent societies of the past only a small minority enjoyed the good life (understood in an economic way). Throughout all history the masses have remained close to a subsistence level. Since the past war, in America and in a few European nations, the fundamental principles of economics have changed. There is now an immense consumer power which influences such economic phenomena as inflation, prosperity deflation and depression. The social-psychological factors now are important. (There has been a similar development in political science. Traditionally political behavior was explained in terms of institutions, treaties, etc.; after

Marx the economic interpretation became important, and after Freud, the psychological understanding becomes dominant.)

Before, the consumer was considered a mere transmitter and it was thought that the propensity to consume is stable. In such a society where affluence was limited to a small upper class, such a picture was true. Business and, to some extent, government were the really important factors. Now there has been an income revolution (contrary to Karl Marx, the split between proletariat and rich didn't increase), and there is a broad middle class. Over 60% of the national income falls in the class of those families who make between six and 15 thousand dollars a year. The consumer exercises a large discretionary power — with credit plans and installment buying he has a large power over time, place and product to buy.

"Economics is developing into a science." Science is quantitative and measurement is necessary. Twenty years ago only things with dollar signs were believed measurable, but today progress will be made in understanding the economic cycle only

(Continued on page 24)

BRITISH SCHOOLS

Mr. John Armitage, British editor of Encyclopaedia Britannica, delineated and rationalized a complex and confusing whole called the "British educational system" in the Law Auditorium Monday evening. His lecture was entitled "Traditions in English Education."

The British educational system comprises both a state and independent system. These have remained separate because tradition and the feudal social mentality of the people has predominated. British education systematically realizes and perpetuates the desire of the British people that everyone have his "proper station in life," just as in feudalism, and that there be an "Establishment" of people who really count in Britain, Mr. Armitage said.

The state secondary school system, by being tripartite, keeps Britishers in their "proper stations in life." The British secondary school student is assigned to either a technical school (very few), a modern school (the bulk), or a grammar school (roughly the five per cent intended for university training) according to their scores on a suitability test taken at age 11. Thus, a technical school graduate is trained to be an artisan, a modern school graduate, a merchant, and a grammar school graduate has been prepared to enter the university, and possibly the Establishment, if successful.

The independent school system, on the other hand, is famous for its private, secondary schools, such as Eaton and Harrow, which prepare students in classical studies for entry into Oxford or Cambridge.

"The aim of British educators is to extend a university education beyond private secondary and state grammar school graduates to the modern school graduates who are the bulk of British secondary school graduates," Mr. Armitage said.

In a world passing through a second industrial revolution in which intelligence, not manpower, has become the key to national competence, Britain must accomplish this universalization of university education. This would seem to entail a dissolution of the traditional Ox-Bridge monopoly on teacher and student talent in Britain. Britishers are now faced with a choice between tradition and national competency, and it will be interesting to see which prevails.

—John Rodgers

Spirit and Tradition: II

by Robert McGowan

No other period in the history of Notre Dame has evidenced such a fragmentation of spirit as does the present era. In the first decades of this century Notre Dame spirit was an integrated entity; today it is no longer so. The sympathetic response of all elements of the Notre Dame community to the particular desires of one element has become a thing of the past. It is well to remember that the Notre Dame of Father John W. Cavanaugh's time (1905-1919) was a university with only a localized fame, a school with many aspirations and few pretensions. Father Cavanaugh had visions, however, of Notre Dame looming large and mighty on the future horizon of American Catholic education. The Notre Dame of the early 1900's was a school which looked to the future, a school populated by visionaries.

The Notre Dame of today, on the other hand, is not a school of vision. We look to the future only in terms of the present. We have attained a great status in American education, and I believe we are overly concerned today with merely holding that status. Many of our members consider the traditions of this school as romantic, having no real meaning for us today. We have lost the motivation which pushed our predecessors to great heights. Whatever selflessness and togetherness existed in the Notre Dame community in the past has already waned, or is in the final stages of being lost.

The decomposition of Notre Dame spirit can be seen, I think, in statements made by persons with whom I

spoke while preparing this series of articles:

The Priest:

"No one who has never taken a long, thoughtful walk through the Notre Dame cemetery can ever hope to understand Notre Dame."

The Professor:

"We have become so impressed with our standing that we tend to stagnate. We don't seem to feel the urge to forge ahead in all areas."

The Student:

"I expected something more from Notre Dame than I've seen so far. I thought there would be bigger and better dances, more social life. I thought Notre Dame would be more like state schools. Maybe they expect too much of us."

The priest's statement indicates how strongly the Congregation of Holy Cross feels the loss of the traditional and religious values in Notre Dame life. The members of the congregation feel that the student is no longer vitally aware of Notre Dame's position as belonging to the Mother of God in some special way, that he no longer considers her the center of Notre Dame life, that he no longer recognizes and appreciates the heritage passed on to him by the priests, brothers, laymen, and students who preceded him here.

The professor laments the passing of progressive movement in the academic realm. Several members of our

faculty have remarked that we seem to have fallen into an academic and intellectual rut. We are so preoccupied with grades, credit hours, quality points, rules, and regulations, that we no longer view teaching as a vital, dynamic process. One professor pointed out the "publish or perish" concept as an indication of what has happened to the academic spirit of Notre Dame. In his view the University is seeking too much of a reputation. We are apparently more interested in seeing our name in print than in providing the best possible education for our students. The immediate thrill of learning has been lost. We are taught Greek and scholastic philosophy with none of the vibrant inquisitiveness and yearning for truth which accompanied the intellectual searches of Plato, Aristotle, and Saint Thomas. Should this continue, Notre Dame will become a gilded façade and nothing more.

An administrator pointed out the amazing complexity of the machine which runs Notre Dame — the human machine which daily grinds out the educative system. There seems no vibrance within the administrative complex, only a sullen mass of people suffering the pangs of drudgery.

The student — the one for whom all this activity takes place — is often unaware of the problems which those around him face. He often takes no notice of what Notre Dame really is. He views the school as a factory — a degree factory. The freshman whose words I quoted above gave an indication of the chief problem facing the entire Notre Dame community

when he bewailed Notre Dame's being less like a state school than he had considered it previously. His feelings on this matter are shared by a goodly number of his fellow students. There exists the feeling that Notre Dame should not be so different from other institutions of higher learning. Here again an element of the Notre Dame community refuses to be on the frontier of education; we desire to be well back in the pack. The day Notre Dame becomes a duplicate of a state school will be the day that we completely repudiate our entire historical heritage, our tradition, our very soul as a Catholic university. Yet we move closer and closer to this event every day; our spirit wanes with every passing week.

Last Friday evening the student body packed the fieldhouse to indicate our backing of the football team. Saturday afternoon everyone was impressed by Notre Dame's showing in the first half. In the second half, however, something happened. The team did not play nearly so well as it had in the initial half, and the student body gave no support whatsoever. From the "Go, Irish," of the first half, we moved to "Joe's gotta go," and "We want Saimes." On Friday night we heard Bob Lehmann tell us that the team would play all-out for us. No one doubted that this particular player would actually play all-out for us, that this particular player would give *his* all for Notre Dame. But there were many in that throng Friday night who sincerely doubted that the entire football team would go all-

(Continued on page 22)



HOMECOMING QUEEN

PICK YOURS



DALE FAHEY



NANCY RUZICKA



CHRIS FLOYD



CARYLE CAPPARELLI



DIANE HENDRICKS



CHERYL LAMPLEY



time out

This is a good week for musical comedy lovers, even for those who are going to Chicago. Northwestern's band, as well as their football team, is one of the best in the country. The Notre Dame band will be there and is also very good.

Of course the musical comedy that we have chiefly in mind is *Bye Bye Birdie* which is being given at St. Mary's starting this Wednesday. *Bye Bye Birdie* is recognized as being rather good, and so too is the St. Mary's speech and drama department in such endeavors. *Birdie* runs from October 31 to November 4 in O'Laughlin Auditorium. Evening shows are at 8:00 p.m., and matinees are on November 3 and 4 at 2:00 p.m.

At the Morris Civic Auditorium, the South Bend Symphony will open its season on Sunday, October 28. On November 1, 2 and 3, the Morris Civic presents *Sound of Music* with Jeannie Carson. This is another successful musical which many may have already seen during its run in Chicago.

And now, what you've all been waiting for.

The Avon. Starting their second week at the Avon, these two movies have indicated that they have won their letters. We've heard rumors that they're C's. *The Bellboy and the Playgirls* with June Wilkenson is a weak attempt at comedy, but it has large overtones (and equally large undertones). *Geisha Playmates* is more of a musical than anything. For those of you who think you've seen everything yet haven't seen this, you still have.

(*Playgirls*: 6:45, 9:25; *Playmates*: 8:15.)

The Colfax. *Oklahoma* seems to be the only bright spot on the schedule (the movie schedule, that is) this week. Gordon MacRae and Shirley Jones star in this great Rodger's and Hammerstein musical comedy. If you missed this hit on its first four times around, you will probably miss it again, unless your girl is the type that can't say no. And in that case you may well want to.

(*Oklahoma*: 1:00, 3:30, 6:00, 8:30.)

The Granada. *The Chapman Report* involves the investigation of one George Chapman into the sex lives of the women in Briarwood. His inquiry turns up a nymphomaniac, a frigid widow, and a pair of married women who are having affairs, extramarital of course. Everything turns out fine though, the nymphomaniac kills herself, the frigid widow finds warmth (somebody turns the heat

on), and the wayward wives come home. In fact, Dr. Chapman reveals that four out of five wives in Briarwood are happily married, and normal, and everything. Hurray!

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

The State. *Lady and the Tramp* and *Almost Angels* are lingering on at the State for another money-making week. They sell lots of popcorn with these shows, too. All this twin bill really has is a couple of sexy dogs and the Vienna Boys' Choir. The operetta that will be shown on Thursday is *Sweethearts* with Jeannette MacDonald and Nelson Eddy. This is one of those things they show between used car commercials on TV. As far as the State goes this week, don't miss it if you can.

(*Tramp*: 1:00, 3:50, 6:45, 9:35; *Angels*: 2:20, 5:15, 8:05.)

Washington Hall. On Saturday Graham Greene's *Our Man in Havana* makes his annual return to N.D. The way things have been going this could be his last year. This one stars Alec Guinness and Fidel Strang. On Wednesday, Washington Hall has *The Innocents* with Deborah Kerr from Henry James's *The Turn of the Screw*. This one will be rather appropriate for Halloween night. Could it have been planned?

(*Havana*: 6:30, 8:35; *Innocents*: 6:45, 8:40.)

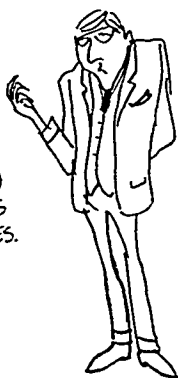
Inside Filmland—Frank Ferguson, general manager of the Bailey Theatres (Whally, Whitney, Westville), New Haven, Conn., was host
(Continued on page 22)

Feiffer

THE ISSUE OF MOB VIOLENCE AND ITS RELATION TO OUR EDUCATION SYSTEM HAS RAISED A NUMBER OF INTERESTING QUESTIONS.



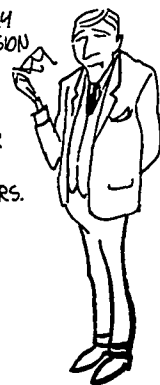
WE ALL AGREE THAT THE ROLE OF THE EDUCATOR IS NOT ONLY TO TEACH HIS SUBJECT BUT TO IMPART AN UNDERSTANDING OF MORAL VALUES.



BUT ONE CAN NOT PUSH A STUDENT BEYOND THE POINT HE IS WILLING TO GO. ONE MUST WORK WITHIN THE SPIRIT OF HIS CULTURE THE SPIRIT OF OUR CULTURE IS LATENT VIOLENCE



THOUGH ACHIEVING TEMPORARY RELEASE THROUGH TELEVISION PROGRAMS AND NEWSPAPER HEADLINES, THIS SPIRIT MUST OCCASIONALLY FIND A DIRECT OUTLET. MURDER WON'T DO. IT LOSES ONE THE RESPECT OF HIS NEIGHBORS.



HOWEVER, MOB VIOLENCE WILL DO PERFECTLY. HOW CAN ONE LOSE THE RESPECT OF HIS NEIGHBORS IF THEY TOO ARE BURNING AUTOMOBILES?

OUR PROBLEM THEN IS THAT, WHILE IT MAY BE ALL TO THE GOOD TO LECTURE AGAINST THE SPIRIT OF LATENT VIOLENCE, IS IT DESIRABLE TO LECTURE THAT SPIRIT INTO EXTINCTION?



CAN ONE BLANKETLY CONDEMN A SPIRIT WHICH IN ITS MORE ORGANIZED FORM IS DEPENDED ON TO DEFEND THE FREE WORLD?



SO OUR BASIC QUESTION REMAINS: IF WE ROB MEN OF THEIR DESIRE TO TAKE THE UNIVERSITY OF MISSISSIPPI, DO WE ALSO ROB THEM OF THEIR DESIRE TO TAKE CUBA?



IT IS NOT EASY TO TEACH IN THE TWENTIETH CENTURY.



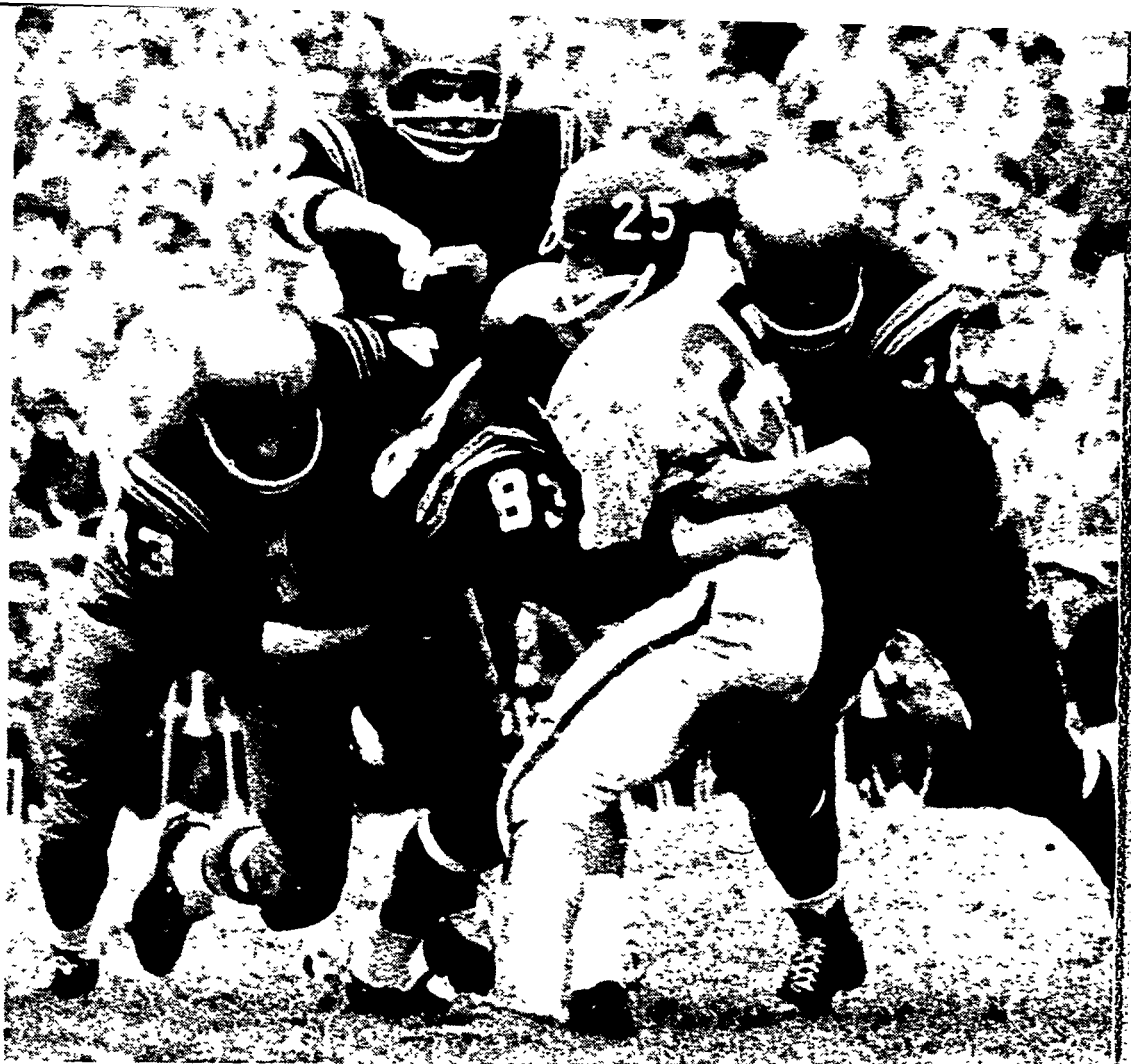
NOTRE DAME'S Fighting Irish seek their second victory of the 1962 season tomorrow against the unbeaten Northwestern Wildcats. This will be the fourth straight Big Ten foe that the Irish have faced this year. Notre Dame has lost six straight games to Big Ten teams and has not beaten Northwestern since Frank Leahy turned the trick back in 1948. The series was discontinued that year, and the Wildcats have won all three games played since it was renewed in 1959.

Behind the brilliance of sophomore quarterback Tom Myers, Northwestern has skyrocketed into national prominence and Big Ten leadership. Last week the Wildcats upended Big Ten rival Ohio State 18-14 in Columbus. Trailing by two touchdowns in the first quarter, Northwestern rallied for an upset win and what coach Ara Parseghian termed "one of Northwestern's greatest victories."

Signal caller Myers, the nineteen-year-old sensation of the Cats, has been truly unbelievable in his first four games. In his first game he passed for a Big Ten record by completing fifteen straight. He tied Otto Graham's twenty-year-old record at Northwestern by completing twenty passes in a single game. He also completed two tosses for extra points in that game but these are not included in the official statistics. His coach termed the performance as the greatest he had ever seen by a sophomore quarterback. Parseghian also said that Myers was the greatest passer he has had since coming to Northwestern. Myers was somewhat of a phenomenon in high school at Troy, Ohio, connecting for seventy-three touchdowns for seventy-three touchdowns passes. Tom was *Sports Illustrated's* choice as Back of the Week for his performance against Minnesota and is a topflight All-American candidate. Myers is especially difficult to defend against because he can throw from the pocket or on a roll-out pattern. Tom can pass short or long and has had a touchdown pass in every game this season.

The favorite target of Myers is flanker Paul Flatley, who had previously played halfback and fullback. Flatley has very fast reflexes and a sure pair of hands. He has made several diving catches and caught a touchdown pass against Ohio State even though he was being triple-teamed by Woody Hayes.

The leading ball carrier and scorer



Murphy, Burke, Phillips, and Budka stop State quarterback Charlie Migyanka cold on a fourth-and-one try. The Irish must put a big rush on Tom Myers tomorrow.

Northwestern: 'We're Number One'

for Northwestern is junior fullback Bill Swingle. Swingle led the team in scoring last year with thirty points even though he only played part time because of a knee injury. Swingle already has scored twenty-eight points in four games, proving that he has recovered from a complicated knee operation. Swingle is also the leader of the defensive squad and plays corner linebacker. Ironically, before he became known for his running ability, he had been counted on as a defensive specialist. Steve Murphy, who can also play two ways, is Swingle's replacement. Murphy, a sophomore all-stater from Peoria, Illinois, scored the winning points against Ohio State.

Northwestern's tough line is headed by Captain Jay Robertson, a senior, who plays center and linebacker and weighs only two hundred pounds. He makes up for his lack of size with co-ordination and speed. Guard Jack Cvercko, a brother to former All-American tackle Andy Cvercko, is the team's most determined player ac-

ording to Parseghian. Cvercko has speed (:6.1 in the fifty-yard sprint) to go along with his size and strength. If his injury-riddled knee does not fold, Jack may also be an All-American.

Northwestern has twenty-eight lettermen returning from last year's team. In addition, eight of the Wildcat starters are seniors. This is clearly the year that Parseghian has been waiting for. He has a team with experience, depth, and a quarterback who can do anything. If Northwestern ever had a chance to go to the Rose Bowl this is it. Their high scoring offense is more than enough to compensate for occasional defensive lapses. (Like last week when Ohio State scored on a 90-yard kickoff return.) Notre Dame will have to play a tremendous defensive game if they hope to stop the passing of Myers and the strong Northwestern ground attack that has combined to make Northwestern the nation's total offense leader.

—Bob Scheffing



as we see it

by TERRY WOLKERSTORFER

As **Duffy Daugherty** sees it, **George Saimes** is "the best college football player in the country. I've often described him as 'the complete football player.' He's our bread - and - butter blocker, our bread - and - butter ball carrier, and our bread - and - butter defensive player. I've never seen a better clutch player."

Saimes is certainly the best college player I've ever seen personally, including such All-Americans and Heisman Trophy winners as **Paul Giel**, **Paul Hornung**, **Sandy Stephens**, **Joe Bellino**, and **Ernie Davis**...

Freshman sprinter **John Martin** was clocked in :09.5 as a Waco, Texas high schooler. . . . With the opening basketball game just over a month away, Notre Dame's starting lineup includes 6-10 soph **Walt Sahn** at center, **Co-Captain John Andreoli** and sophomore **Ronnie Reed** at the forwards, and **Co-Captain John Matthews** with rookie **Jay Miller** or **Larry Sheffield** at guard. . . .

If **Tom Myers** continues to throw as he has against **Minnesota** and **Ohio State**, he could be the first sophomore All-American since **Bob Anderson** at Army. . . .

Anderson's half-back running mate, **Pete Dawkins**, comments on "Rugby vs. Football" in the September issue of United Airlines' *Mainliner* magazine. Some excerpts:

"In spite of the apparent similarity, they are very different games. Even more than in technique, rugby and football differ in the way they are approached. . . . it is the relatively relaxed, casual approach of rugby which constitutes its fundamental appeal. Truly, it is more a way of life than a game. . . ."



Voice in the Crowd

Last week's Michigan State game perhaps symbolized the past four years of Notre Dame football. For thirty minutes the Irish played the powerful Spartans on almost equal terms. In the second half, however, two outstanding plays by the incomparable George Saines gave Moo U. a quick, but not decisive, advantage. At this point, the Irish lost all poise and drifted into their increasingly frequent role: that of being aggressive, but not smart, football players.

The major fault of the team in the past four years has been their inability to recover from a bad break at a crucial point in a game. A freak run, a bobbled pass, or a questionable penalty would not cause a good, well-coached team to collapse, but Notre Dame has continually folded in these situations.

Instead of battling back by performing better in hopes of winning the game, the Irish attain revenge by beating the opposition physically. They outfight rather than outplay. Last week's game was the latest example of this prevailing attitude. After Saines' second touchdown and Jim Carroll's questionable ejection from the contest, our players paired off against their Spartan counterparts for the remainder of the game.

Perhaps it is not the team's fault. They might just be doing what their "supporters" wish them to do. While he certainly was not the only offender and I do not wish to criticize individuals, the fact remains that Ed Burke was given a standing ovation from the student section when he left the game while Don Hogan received only a sprinkling of applause. Burke made few good tackles and was penalized for a "personal foul," but Hogan was certainly our most impressive player in winning Back of the Week honors. (Lineman of the Week is Bob Lehmann.)

Perhaps the Spartans would have beaten us regardless. Lewis, Lincoln, Ron Rubick, and Roger Lopes were better than any backs Notre Dame has faced this season. Words cannot describe the performance of Saines. Many veterans of Irish football were saying after the game that no one had ever played a better game in the stadium. Saines is, as Duffy Daugherty said, "the greatest football player in the country." Saines broke Notre Dame's back with his great running, key interception, clutch "red dogging" from his halfback position, and contagious spirit.

Many compare this game with last year's contest in which the Irish lost a 7-0 half-time lead, bowing 17-7 to Saines and his Spartans. However, these games were not similar. Last year, a determined team lost because of the superior physical depth of Michigan State in a nightmarish second half. In last Saturday's game, the final winner was not determined by physical depth, although the Spartans again had this, but by the mental conditions of the opposing players. Michigan State knew what to do when the inevitable breaks came, Notre Dame did not. The Irish were directed from a technically sound, but emotionally dormant sideline.

There are other reasons why Notre Dame has not performed effectively this season. The starting line against Michigan State contained four sophomores. These talented, but inexperienced, linemen made the usual first-year mistakes.

Because of this weakness in the line and the knee injury of Mike Lind, the only offensive spark Notre Dame possibly has is its passing attack. As Lind pointed out, in wet weather, this lone hope is greatly diminished because of the slippery condition of the ball. Therefore, unless the blocking improves and Lind's knee responds to treatment, the Irish will have no attacking force under weather conditions similar to last week end's.

This brings us to tomorrow's game. While rated as the nation's number one squad in some quarters, the Wildcats are not the best team in the country. Northwestern is also totally dependent on its passing attack although it possesses possibly the nation's best passer in soph Tom Myers. However, even counting on a letdown after last week's great victory over Ohio State, the Wildcats are still too good for the Irish. But as I said in this column last week, any time Notre Dame plays up to 90% of its potential, it will win. I believe the players realize this — it is now up to them.

—John Bechtold

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(Continued from page 9)

way hit musical, will be given by a group of Notre Dame and St. Mary's students in O'Laughlin Auditorium from Oct. 31 to Nov. 1.

Ed Stubbing (he's the one who was so appreciated at last year's talent show) will be Conrad Birdie, the lethargic panderer of rock-'n-roll tunes. Peggy Hesse will play Rose Alvarez, and David Van Treese will play Albert Peterson. A host of teenagers will portray a host of teen-

agers. The show is sponsored by St. Mary's drama department and tickets may be purchased at St. Mary's.

- Accelerated by the now-famous Ford Foundation Challenge Program, Notre Dame's ten-year \$66 million "investment in the future" fund drive is nearing its midpoint with the promise of complete success. To date the 1958-initiated program has collected \$22,825,000 in cash, with \$5 million in Ford "matching" funds expected on June 30, 1963, upon completion of the Challenge phase. Adding outstanding pledges, the total swells to \$34.5 million.

This is more than half the goal, and according to the Foundation office, the second half of any fund drive is usually the more successful. The total expected by 1968, \$66.6 million, will be divided as follows: faculty fund — \$27 million; research — \$11 million; student aid and administrative fund — \$5 million each; and buildings — \$18.6 million.

The Ford Foundation offer was to match \$1 for every \$2 Notre Dame could collect between July 1, 1960 and June 30, 1963, up to \$6 million. This Challenge Program, then, is an important three-year segment in the over-all ten-year Notre Dame Foundation Program. With eight months left, \$16.7 million has been contributed, and if an additional \$2 million is received by June 30, Notre Dame will receive the full \$6 million gift from Ford. Among new buildings to be constructed with the current program's funds are a new fieldhouse, auditorium, undergraduate halls, nuns' residence hall, lay graduate hall, social studies hall, and faculty priests' hall. The library nearing completion is also being financed from the current Foundation.

The Notre Dame Foundation's fundraising activities begin at the grassroots level, with chairmen in 163 cities directing soliciting committees.

- Most of the freshmen in a recent poll (150 freshmen were polled by the SCHOLASTIC) were uncertain about the advantages or disadvantages of the new Freshman Year of Studies. It was only in the Engineering intent that almost everyone was of the same opinion, and that was disgust. Comments here ranged from "I fell into the wrong college" to a despairing "What's going to happen to us?" The engineers, by concentrating on science and liberal arts subjects in the freshman year, are afraid that in their last three years they will be saturated with the study of engineering and will miss their "one-third of the day for relaxation."



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(Continued from page 6)

EDITOR:

I was down by the lake tonight and it's a little bit different down there from what it was before. The park benches are all chained to one tree, a set of spotlights is focused on this junk yard of benches, and a number of other spotlights are stationed at critical points along the shore.

Man is a very funny creature. He often experiences a strong feeling for a girl which is called love and is manifested by holding hands and other things. Treated correctly, these symbols are very beautiful, true, and holy. But just as Mass is said in church, lectures are given in class, these beautiful things sometimes need a beautiful setting. To put it bluntly, there's now nary a place on this campus where a man can kiss a girl decently only spotlights, campus police, and chained park benches remain.

Even without feminine accompaniment, man wanders alone or with friends in beautiful places during the night. The lake used to be one of those. I hope it will be again.

Why not build a wall around it?

TOM MCGOWAN
322 Badin

PUSH NO FURTHER!

DEAR CORIOLANUS:

You must be joking. Certainly you deserve mention for such a remarkable, if slightly grotesque, satire on the "Southern position."

RALPH MARTIN, JR.

P.S. Some of my best friends are Southerners.

RESPONSIBILITY?

UPPERCLASSMEN:

We would like to apologize for our actions, namely, the throwing of cards at the Purdue game. We have seen how immature this was and will no longer engage in such absurd activities. We intend to profit from the illustrious examples of the upperclassmen. We will now strive to imitate their achievements in such varied fields as inciting to riot, panty raids, smashing shower doors, littering motel rooms with beer cans, and irresponsible behavior in general.

We only ask that the responsible majority of upperclassmen raise the light of good example high above the beacon of publicity which surrounds the escapades of that few. The freshman class will follow whichever guiding light shines most prominently. Please don't fail us.

Hopeful Freshmen

DR. N. FIZDALE

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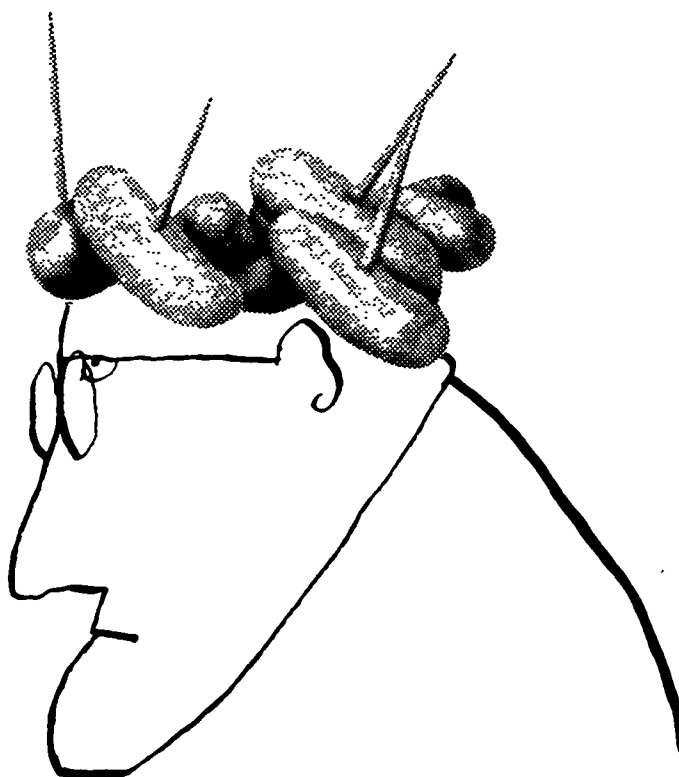
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'time out'

(Continued from page 16)

at a "Cott and Cake" party in the Whally theater lobby to appropriately mark 150th performance of Universal's *Flower Drum Song*. Cott soft drinks and cake were served.

"Herman?"

"Yes, Chet?"

"Where the hell is Dave?"

Dick Gibbs and
Brian Barnes

Spirit

(Continued from page 13)

out. Many snickered when Father Tom Brennan stated that Notre Dame football players knew how to think; even more snickered when Jim Malling asked whether there was anyone present who thought Notre Dame would not beat Michigan State. The pep rally was a spectacle, a big show; it was all external. Very few persons in the fieldhouse felt *part* of that spectacle. Most had come to watch. It was something to do on an otherwise boring Friday night. As the student body was told "When we (the football team) win, you win; when we lose, you lose," the crowd felt emotion, but nothing more substantial. We don't really believe this any more, even though the person who said it shows in his every action on the gridiron that *he* believes it.

The events of last week end show that Notre Dame spirit has become, in the words of one priest (and Saint Paul), "sounding brass and a tinkling cymbal." The truth of the matter is simply that we no longer believe we have obligations to anyone else. Our traditions no longer influence our present spirit. In place of conviction we now foster emotionalism.

The most gifted students at Notre Dame do not lead because they feel they have no obligation to lead, and because the student body indicates that it does not want to be led. Those students living the spiritual and the intellectual life in its fullest sense are ostracized by the rest of us. Unfortunately, they go willingly to the corner where they congregate with other ostracized individuals. They don't fight to raise the rest of us to their level because they don't feel obliged to do so. How many students on this campus consider themselves obliged to do something special in life because they have had the opportunity to attend Notre Dame? We have come to one of the finest schools in the country. Do we leave Notre Dame inspired to raise up our society, our culture, our religion? Do we really

The Scholastic

believe that we have solemn obligations to God, country, and Notre Dame? I doubt it!

Father Tom Brennan said last Friday night that, if there were fellows at Notre Dame who would prefer to be a thousand other places, then there were also fellows a thousand other places who would prefer to be here. If you and I really felt that we have an obligation to make the best of what we have been given, then Notre Dame spirit would not be ebbing. If the faculty felt that it had grave obligations to Notre Dame and the students it teaches, then no course would ever be dull. If the administration felt that it was really a dynamic element in the Notre Dame community, then drudgery would disappear, and we would strive to reach greater heights as a university; we would not be satisfied to sit back and read our press clippings.

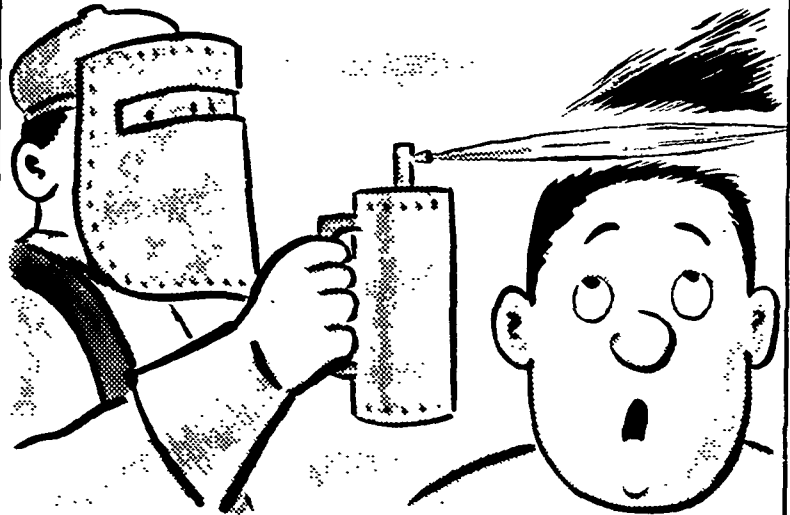
What is needed at Notre Dame is an entire re-evaluation of what we were, what we are, and what we would like to be. We need an entire new outlook on ourselves — faculty, administration, priests, brothers, sisters, students. If we could discover where we went wrong and could correct our mistakes, then we would rekindle the flame of spirit which sparked our predecessors. If the student body would only realize what it was that made Notre Dame great, then we would no longer classify our fellow students as "intellectuals," "politicians," "saints," "socialites," "jocks." We would be able to see that each class is composed of human beings, students not so radically different from ourselves. We might be able to see their problems, and they, ours. We can remold Notre Dame spirit only if we want to do so. The fragments are still here; it remains for the Notre Dame community to bring them back together again, to restore the sympathetic respect of each element of the community for each other element. When the class of 1963 leaves here this June 9, it becomes part of Notre Dame tradition. What we have done here, what we have said here will *not* be forgotten. In our four years we have influenced both Notre Dame spirit and Notre Dame tradition. For better or for worse is a question which only the individual senior can answer.

Before anything can be done to bring about a new spirit at Notre Dame, we must look at the situations and movements which have changed Notre Dame, have caused us to deviate from the old. Next week we look at three such movements: big-time football, increasing numbers of students, and student government.

October 26, 1962

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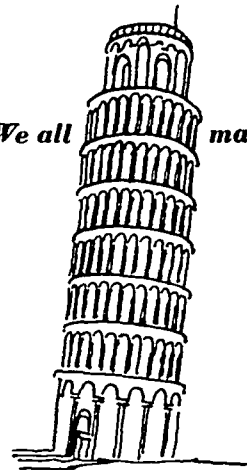
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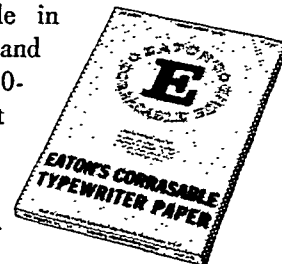


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(Continued from page 11)

when anxiety, motivations, fears and desires are measured.

A reasonable methodology is being developed. The important thing is the reliability of the measuring instrument. It is not quite correct to say that we can measure emotions; we can detect change. We are interested in *today's* rate of optimism, security, in knowing that it is so much higher or lower than one month or two years ago.

Public belief is based on very many noneconomic principles, yet this doesn't stop it from influencing economic phenomena on such bases. Fears and doubts creep into the American economy and make it sluggish when there are no solid reasons for making it so other than popular economic belief. Dr. Katona emphasizes that solid methodological rule — correlation proves nothing, frequency of coincidence proves nothing in the way of the nature or causes of such happenings. When Khrushchev bangs his shoe, when Berlin erupts, these events per se have no direct relationship, no necessary connection to unemployment, or prosperity, unless in the popular economic myth, which unfortunately, with the mass consumer economy, has real effects.

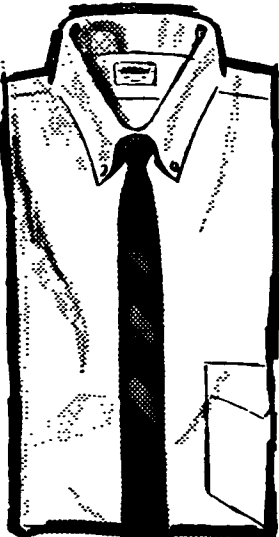
Dr. Katona concluded with a justifiable plug for a continued free economy in which the benefits of a mass consumer economy becomes apparent. This leads into the area of mass leisure and culture and consideration of the economic (such as the line of zombies in factories plugging in parts) not proper to the empirical economist. The foolhardiness, in one sense, of most fervent political partisans becomes apparent also.



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Spiritual Life at Notre Dame

by John Reishman

"A religious process of incalculable importance has begun — the Church is coming to life in the souls of men." (Romano Guardini) Every student, every teacher, and particularly every priest at Notre Dame must ask to what extent this statement might be made of the life of the Church as it is lived right here, on our campus. For by reason of our Baptism we are all called to a life of holiness in Christ and in His Church, and this basic vocation is the most important and serious aspect of our lives. Coming to life in Christ is not a simple matter of everyone going to Mass and Communion and saying the Rosary; our progress cannot be measured by watching the ups and downs of the "Communion count" or the attendance at class missions, as though the spiritual life were some sort of stock market which can be evaluated by a Dow-Jones approach. What ought to be occurring in the lives of every Christian is a complete conversion, a casting off of the "old man," and a rebirth into the life of Christ. "For we are all called from darkness into His marvelous Light." If this is actually taking place at Notre Dame, it will be seen not only at isolated hours in Sacred Heart Church or the hall chapels, but at Frankie's, at the "Rock," at Shakespeare class. Mass and the sacraments are at the very center of any Christian life, but they must occur within the context of our whole lives. Otherwise, and this is frequently the case at Notre Dame, they become magic formulae which one endures for a half hour each day in exchange for a complacent feeling of having done one's duty, a passing mark on an

exam, or perhaps on football Saturdays "for the team." The Christian life is unfortunately not that simple; it requires attention throughout every conscious movement of our lives, and demands that we pour ourselves out in order that we may be filled with Christ. It may seem idealistic to expect this of every student at Notre Dame, and indeed it is, but nevertheless God demands this ideal in the New Covenant. To dismiss it in a burst of youthful impatience is to ignore the voice of God and to betray our Baptism.

I will consider here a very important, indeed a basic, problem in living the Christian life at Notre Dame, and attempt to point to a positive solution. Worship within the framework of the Christian liturgy and centered about the Mass is basic to the spiritual life of every Catholic. Many sincere and well-intentioned men at Notre Dame — both priest and layman — apparently understand liturgy merely as the official form for the *external* worship of the Church. This attitude manifests itself, externally at least, through the fact that only mumblings or nothing at all can be heard from celebrant and participants at most of our "dialogue" Masses, confessions are heard continually while the Mass is being offered, and the few attempts towards instituting such changes as Offertory processions and congregational singing have failed to become permanent features of our worship at Notre Dame. During the last school year such an attempt was made in the Keenan-Stanford chapel. When several students and a priest reported that these activities disturbed their

private devotion during Mass, authority ordered that the program be terminated. During the summer an excellent liturgical program has been conducted at Notre Dame for several years, yet the developments and understandings which this program has achieved have had little or no effect on our public worship during the regular school year.

The liturgy must be seen as more than a mere method of procedure in worship before any of these complaints seem in any way significant. Father Louis Bouyer (a prominent figure in the summer liturgical program at Notre Dame) says in his excellent book, *Liturgical Piety*: "The liturgy in its unity and perfection is to be seen as the meeting of God's people called together in convocation by God's Word through the apostolic ministry in order that the people consciously united together may hear God's Word Itself in Christ, may adhere to that Word by means of the prayer and praise amid which the Word is proclaimed and so seal the Eucharistic Sacrifice, the covenant which is accomplished by that same Word." If the realization embodied in Father Bouyer's quote were a matter of common understanding at Notre Dame, I believe there would be many alterations in the circumstances in which we worship, and enrichment of the spiritual life of every individual, and an increase in our stature as a Christian university.

If everyone at Mass were deeply aware that they were members of a "solemn convocation" called together by the very Word of God, few could

drift late into Mass and merely watch the proceedings in the sanctuary until they were concluded. If we were truly "consciously united together" at Mass, we would not sit in Sacred Heart Church so much like an audience at a theater, but would unite in vocal prayer and song. (We seem much more aware of our own presence in a community when we sing the Victory March and cheer together in the stadium than we do the next day at Sunday Mass.) If we understood the power of God's Word as the source of our deepest and most important un-

students into the liturgical life of the Church must necessarily be a faint one. The students and the priest who complained that active participation in the Sacrifice of the Mass was interfering with their private devotion should have known that the Mass is not an occasion for private devotion. Certainly those to whom they complained should have informed them of this. If the Notre Dame community deeply realized that to participate fully and actively in the Holy Sacrifice was the most sacred privilege of their Baptism, and also their solemn duty

have spoken out to explain the overwhelming importance and, indeed, the necessity of living a liturgical life. The encyclical *Mediator Dei* was written by the late Pius XII specifically to aid the rediscovery and renewal of the liturgical spirit. In many periodicals such as *Worship*, *Cross Currents*, and *Commonweal*, articles on some phase of liturgical worship appear in almost every issue. The excuse for being uninformed must only lie in our own apathy.

One would hope then to see on the part of clergymen and laymen alike at Notre Dame a real spirit of inquiry into the meaning of the liturgical life, which is the life of Christ in the Church. The clergy must take the lead in this effort for it is their specific duty to awaken the laity to their responsibilities in living the Christian life. The result ought to be astounding. Our people will enter more perfectly into the incalculably rich world of the liturgy and the sacraments. From this world of sacraments and liturgy we shall enter into our regular activities as students, but we shall enter this world of daily affairs as conscious and aware initiates into the Christian mystery, always attempting to further the cause of the Kingdom of God. One simply cannot commit himself deeply to the liturgical life, and expect to maintain a comfortable attitude towards the everyday world. The spiritual apathy which so many detect on our campus will no longer be able to survive, and perhaps Notre Dame can become a living and vital witness to the power of the Incarnate Word as He lives each day in His Church.

"If then any man is in Christ he is a new creature; the former things have passed away; behold, they are made new."

—ST. PAUL

derstandings, we would insist on having it read to us not only on Sunday, but at all of the Masses on our campus each day. It is a shame that the liturgy which is God's own way of educating His people receives such minimal attention at a Christian university. If the Sacrament of Penance were understood as the sacrament whereby we are reintegrated into active participation in the Sacrifice of the Mass, then it would be absurd to think of hearing confessions during the Mass, for the reintegration must take place prior to the Sacrifice.

As long as these basic confusions about the liturgy survive at Notre Dame the hope of a real entry by the

as members of a "royal priesthood," it is difficult to believe that many of these prevalent difficulties could continue to exist.

The difficulty then with the approach to the liturgy at Notre Dame is basically a lack of understanding of what the liturgy is all about. Certainly information on the subject is available. Fr. Bouyer's *Liturgical Piety*, published at Notre Dame Press, and Fr. John Miller's, C.S.C., more detailed study entitled *Fundamentals of the Liturgy*, published by Fides, were both printed on the Notre Dame campus. Romano Guardini, Dietrich Von Hildebrand and many other distinguished thinkers in the Church

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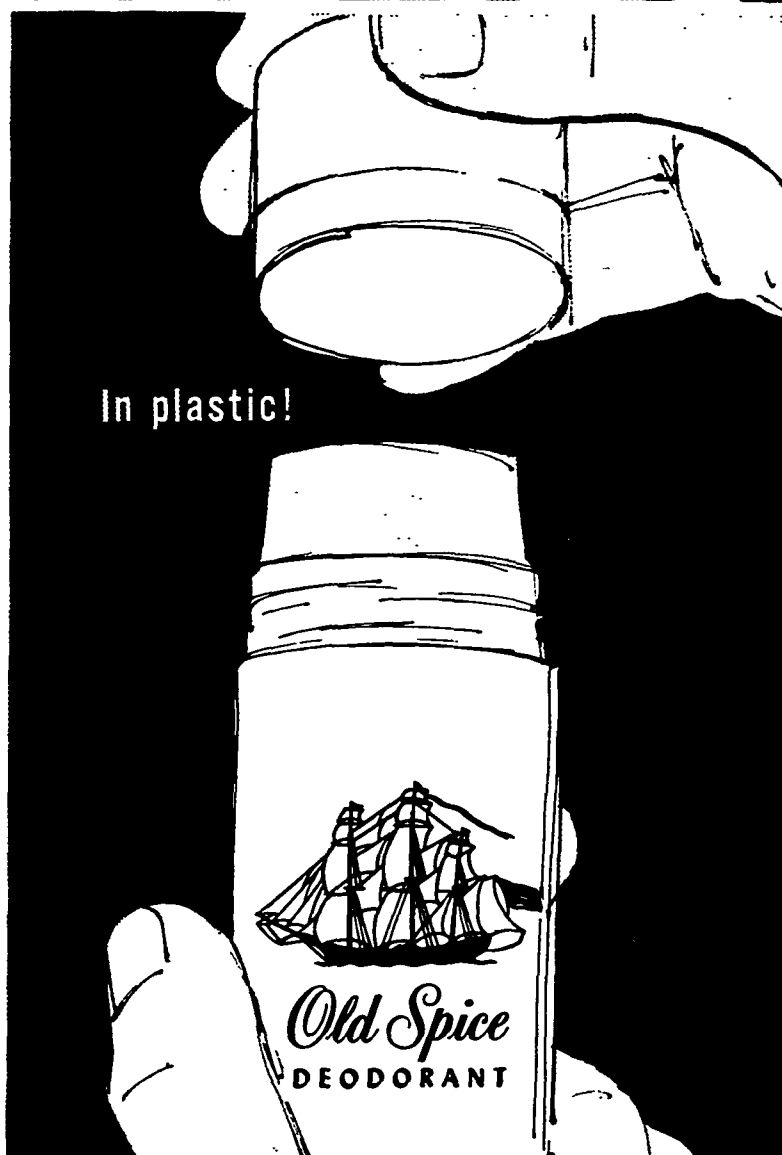
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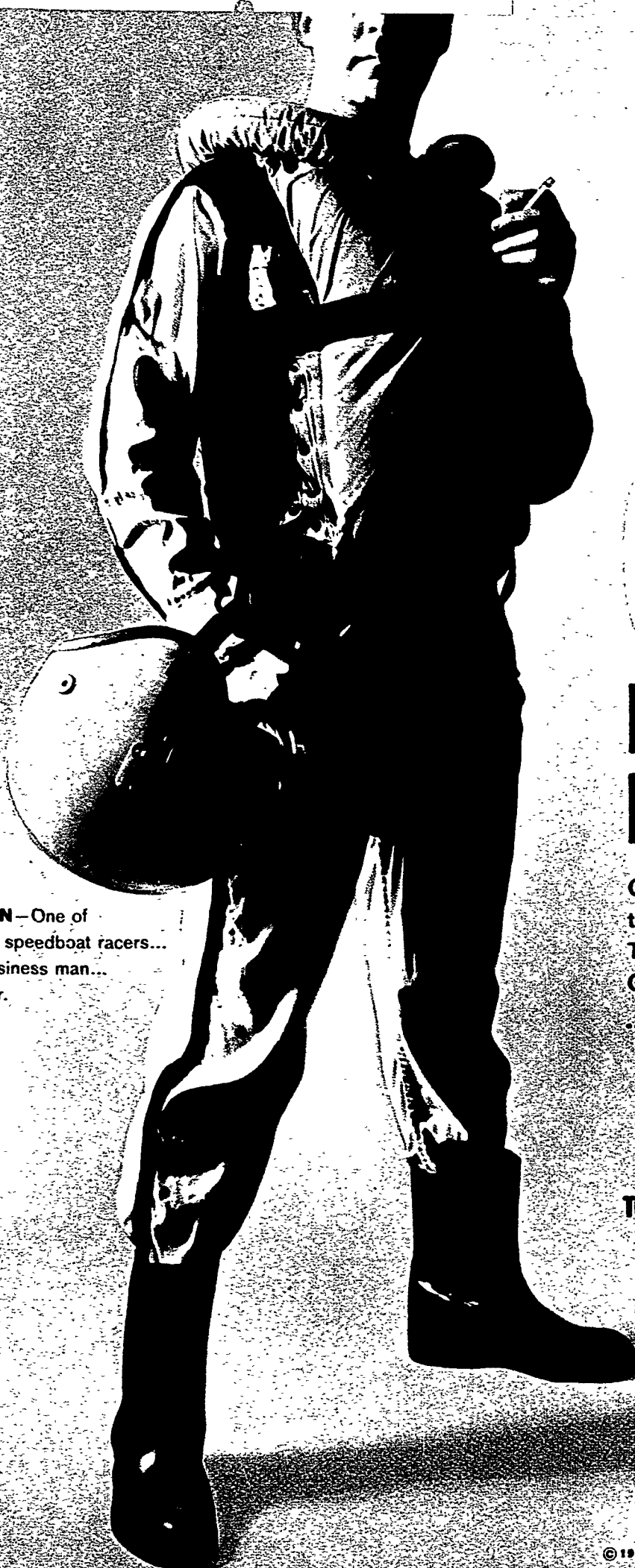
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