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EAT, SLEEP, AND MATRICULATE

The trouble with early morning classes is that you're too sleepy. At late morning classes you're too hungry. At early afternoon classes you're too logy. At late afternoon classes you're too hungry again. The fact is—and we might as well face it there is no good time of day to take a class.

What shall we do then? Abandon our colleges to the ivy? I say no! I say America did not become the hope of mankind and the world's largest producer of butterfats and tallow by running away from a fight!

If you're always too hungry or too sleepy for class, then let's hold classes when you're not too hungry or sleepy: namely, when you're eating or sleeping.

Classes while eating are a simple matter. Just have a lecturer lecture while the eaters eat. But watch out for noisy food. I mean who can hear a lecturer lecture when everybody is crunching celery or

matzo or like that? Serve quiet stuff—like anchovy paste on a doughnut, or steaming bowls of lamb fat.

And kindly observe silence while lighting your postprandial Marlboro Cigarette. Don't be striking kitchen matches on your jeans. Instead carry an ember from the dormitory fireplace in your purse or pocket. Place the Marlboro against

the ember. Light it quietly. Smoke it quietly. Oh, I know I ask a great deal! I know that one's natural instinct upon encountering Marlboro's fine flavor and filter is to throw back one's head and bellow great, rousing cries of joy. But you must not. You must contain your ecstacy. lest you disturb the lecturing lecturer. You can, if you like, permit yourself a few small shudders of pleasure as you smoke, but take care not to wear garments which will set up a clatter when you shudder—like taffeta, for example, or knee cymbals.

Let us turn now to the problem of

learning while sleeping. First, can it be done?

Yes, it can. Psychologists have proved that the brain is definitely able to assimilate information during sleep. Take, for instance, a recent experiment conducted by a leading Eastern university (Stanford). A small tape recorder was placed under the pillow of the subject, a freshman named Glebe Sigafoos. When Glebe was fast asleep, the recorder was turned on. Softly, all through the night, it repeated three statements in Glebe's slumbering ear:

1. Herbert Spencer lived to the age of 109 and is called "The Founder of English Eclectic Philosophy."

2. The banana plant is not a tree but a large perennial herb.

3. The Archduke Ferdinand was assassinated in 1914 at Sarajevo by a young nationalist named Mjilas Cvetnic, who has been called "The Trigger of World



But watch out for Moisy food

War I."

When Glebe awoke in the morning, the psychologists said to him, "Herbert Spencer lived to the age of 109. What is he called?"

Glebe promptly replied, "Perennial Herb."

Next they asked him, "What has Mjilas Cvetnic been called?"

Replied Glebe, "Perennial Serb."

Finally they said, "Is the banana plant a tree?"

But Glebe, exhausted from the long interrogation, had fallen back asleep, where he is to this day.

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Glebe sleeps, but you, we trust, are up and about. Why not improve each waking hour with our fine product—Marlboro Cigarettes? You get a lot to like—filter, flavor, pack or box.

The SCHOLASTIC

Vol. 104 November 2, 1962 No. 6

Disce Quasi Semper Victurus Vive Quasi Cras Moriturus

Founded 1867

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Catholics have been criticized for their continued ghetto mentality in regard to the most vital human problems of our age. The college news magazine has seemingly reflected this deficiency by covering merely campus events, with the underlying assumption that the university is a sealed-off segment of society which cannot and should not be bothered with problems not strictly pertaining to the limited political awareness of students. Today there is a growing realization of the social responsibility of the university: the intellectual and the academician are making an impressive impact in business, in politics, and in civic affairs, as well as in scientific research. This shift in influence of the university community requires a similar change of perspective in the college news magazine to reflect the increased relevance of student and faculty participation in world opinion and direct political action.

We have obligations to investigate these issues. In the past the Notre Dame community has had a tendency not to identify itself with these obligations. Many times we have been led into unmeaningful discussions (for instance, the two-week-long controversy over girl cheerleaders). It is time for Notre Dame to become informed and concerned with more meaningful topics.

S ORIGINALLY CONSTITUTED in 1950, Mardi Gras was A intended to be a fund-raising event for the foreign missions. In succeeding years the profits from the week-end activities were channeled to a Student Center fund for the renovation and upkeep of that building, to a Charity Chest fund for the welfare of the South Bend needy, and to a student scholarship fund for the benefit of students of this university. Since 1958 money has been divided a fourth way to augment the budget of the Student Senate. Each year since then an increasing amount has been allocated to Student Government at the expense of the other funds. With a mere \$1000 for the Student Center, \$15,000 for scholarships, and \$5000 for the Charity Chest, and a whopping \$9000 for the Senate the proposed 1963 Mardi Gras budget, if not reconsidered, will carry this trend to absurdity.

In light of the 100% increase in the Student Government Activities Fee effected this year, the \$9000 allocation (as opposed to the \$6000 last year) is quite out of line. Jack O'Connell's proposal to eliminate the Government fund in favor of a \$5000 boost in scholarships and \$4000 more for the Center appears to be a sensible approach to the matter, though perhaps the whole amount should be given over to student aid. It seems more logical that the University should be responsible for the maintenance of the Center building. Moreover, there is no assurance that the money previously donated to this fund was actually set aside expressly for the building. If the Senate cannot operate within its new \$24,000+ budget, a re-evaluation of Senate functions is in order. Certainly our money can be more fruitfully placed in scholarships than in campus clubs, minor sports, and the like. Considering the sad state of our university scholarship program (athletic outnumber academic grants 2 to 1) we feel the \$5000-\$9000 addition is a necessary supplement. Unless student response supports Mardi Gras Chairman Jack O'Connell, however, the amendment will die, and with this opportunity, a chance to perform a significant service.



Program Guide WSND-FM

	Friday, November 2
5:00 6:00	Broadway Cavalcade
7:00 8:10	Invitation to Music The Modern Sound Ippolitoy-Ivanoy Caucasian Sketches
9:00	Ippolitov-Ivanov Caucasian Sketches Wagner: Prelude and Good Friday Spell Respighi: The Fountains of Rome Sibelius: Valse Triste
	Orchestra
10:00	Haydn: Symphony No. 100 Brahms: Violin Concerto Hanson: Symphony No. 2
11:00	Strauss R.: Le Bourgeois Gentilhomme
_	Saturday, November 3
5:00	Broadway Cavalcade Wildcat
7:00	Pajama Game Rachmaninoff: Piano Concerto No. 2 Schubert: Wanderer Fantasy
8:00 8:10	Neus.
9:00	Respighi: Feste Romane Bizet: L'Arlesienne Suites 1 and 2 Waldteufel: The Skater's Waltz
10:00	Schumann: Quientet in Eb Strauss, J.: Artist's Life Walt/ Schubert: Symphony No. 7 Balakirey: Tamar (Symphonic Poem)
11:00	Schubert: Symphony No. / Balakirev: Tamar (Symphonic Poem)
	Arriaga: Los Esclavos Felices Overture Mendelssohn: Concerto No. 1 in G Minor Strauss, J. Jr.: Gypsy Baron Overture
	Sunday, November 4
$5:00 \\ 6:45$	Request Show Cross Currents: Rev. James P. Doll: Lecture: "The Origins of Life"
8:00 8:10	News Opera On the Air: Strauss. J. Jr.,
	Die Fledermaus
5:00	Monday, November 5 Broudurpy Courteed
6:00 7:00	Broadway Cavalcade Invitation to Music The Modern Sound
8:00 8:10	News Copland: Billy the Kid Cimarosa: Concerto for Oboe
0 00	Cimarosa: Concerto for Oboe Foss: String Quartet No. 1
9:00 10:00	Foss: String Quartet No. 1 Schubert: Symphony No. 4 DeFalla: Nights in the Gardens of Spain MacDowell: Woodland Sketches Vivaldi: Concerto in C Minor for Flute, String
10.00	Jungs
11:00	Liszt: Piano Concerto No. 1 in Eb Mozart; Concerto No. 4 in B Major
	Schubert: Symphony No. 5 in Bb Major, D. 485
	Tuesday, November 6
5:00 6:00	Broadway Cavalcade Invitation to Music
7:00 8:00	Folk Music News
8:10 9:00	Debussy: Images for Orchestra Vivaldi: Concerto in C Major Nielson: Quintet for Winds Hindemith, Machie J Mala
5:00	Hindemith: Mathis der Maler Mozart: Horn Quartet No. 1 Tchaikovsky: Sleeping Beauty
10:00	Tchaikovsky: Sleeping Beauty
• • • •	Wednesday, November 7
5:00 6:00	Broadway Cavalcade Invitation to Music
7:00 8:10	The Modern Sound Alfven: Swedish Rhapsody Brahms: Variations on Hayda
9:00	Alfven: Swedish Rhapsody Brahms: Variations on Havdn Schumann: Scenes of Childhood Mozart: Serenade No. 10 in Bb Major.
	K. 361 Sibelius: Bolero
10:00	Chopin: Etude No. 11 in A Minor Berlioz: Te Deum. Op. 22 Visaldi, Commun. C. D. Vi
11:00	K. 301 Sibelius: Bolero Chopin: Etude No. 11 in A Minor Berlioz: Te Deum. Op. 22 Vivaldi: Concerto in B Minor Hanson: Symphony No. 4 Debussy: Children's Corner Suite Gershwin: Concerto in F
	Gershwin: Concerto in F

5:00 6:00 7:00 8:00 8:10 9:00 Folk Music News Berlioz: Symphony Fantastique Williams: The Wasps Bartok Roumanian Folk Dances Haydn: Quartet in Eb Major Copland: Appalachian Spring Poulenc: Concerto in G Minor Tchaikovsky: Symphony No. 6 Pathetique Handel: Concerto Grosso in G Minor 10:00 11:00

Thursday, November 8

Broadway Cavalcade Invitation to Music Folk Music

10:00

11:00

Forum

Dear Kevin:

Just a few years ago a Uniform Hall Constitution was legally drawn up and approved by both students and administration. Over a period of several years this problem of a Uniform Hall Constitution was thoughtfully considered, under the direction of the Vice-President for Student Affairs. After much serious thought and fruitful discussion, a document was drawn up quite legally and was approved, following genuine democratic processes, by both students and administration.

The Uniform Hall Constitution which is still in effect, in my opinion, is quite practical, sensible, and most appropriate. This could hardly be said for the so-called new Constitution. No one was even conscious of the fact that a new Constitution was being discussed. That it was drawn up and approved by a left-over segment of last year's Senate - with no representatives from the halls as constituted this year - came as a bit of a shock.

I sincerely believe that Notre Dame's system of residence halls is quite unique. It has been the envy of many a college and university, none of which has been able to successfully imitate it or even come close to realizing the same results. In the light of this I feel it is degrading to be downgraded to the system of fraternities rampant in state and even some private schools.

Another poor feature of your document is that it would eliminate the Hall Presidents' Council which has been in existence such a short time and was just beginning to jell. The Rectors had great hopes that this organization would prove this year to be a real boon to all the residence halls.

Permit me to remind you that responsibility in the hall ultimately rests with the Rector. No two halls are exactly alike, any more than any two individuals. It is obvious, then, that some accommodations must be made in individual halls. The whole intent and purpose of the original and, in my opinion, still legal Uniform Hall Constitution was to give general direction to all the residence halls. Then proper applications could be made in each case. This Constitution worked well in Dillon and I believe it would be quite adequate for this year.

(Rev.) Laurence G. Broestl, C.S.C Rector — Dillon Hall



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7



We went to the mountain to make 1963 Ford-built cars go 30,000 to 100,000 miles between major chassis lubrications

Quite a task faced Ford Motor Company engineers when they set out to eliminate the traditional trip to the grease rack every 1,000 miles.

Like Mohammed, they went to the mountain— Bartlett Mountain on the Continental Divide in Colorado. More molybdenite is mined there than in the rest of the world combined. And from molybdenite ore comes the amazing "moly" grease that helps extend the chassis lubrication intervals for Ford-built cars. This grease sticks tenaciously to metal, stands up under extreme pressures and resists moisture, pounding and squeezing. It is slicker thanskates on ice!

New, improved seals were developed. Bushings, bearings and washers of many materials were investigated. Slippery synthetics, like nylon and teflon, were used a number of new ways.

The search for means to extend chassis lubrication also led to New Orleans—where experimental suspension ball joints tested in taxicabs in regular service went two years without relubrication.

It took time. And ingenuity. But the effort paid off when Ford-built cars were the first to build in chassis lubrication good for 30,000 miles or two years—whichever came first.

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THE FARM + INDUSTRY + AND THE AGE OF SPACE

campus at a glance

• Senator Barry Goldwater (R-Ariz.), a nominee for Notre Dame's Patriot of the Year award, has recently concentrated his efforts in some extrapatriotic attacks on student liberalism.

Gary Althen, editor of the *Colorado Daily*, student newspaper of the University of Colorado, has been under attack by right-wing elements and newspapers for several weeks following the appearance in the *Daily* of an article by philosophy student Carl Mitcham calling Sen. Goldwater "no better than a common criminal" in the context of a discussion of modern American politics.

The senator demanded apologies and got them. Not satisfied, Goldwater wrote the president of the University, Quigg Newton, demanding that Mitcham be expelled, Althen fired, and questioned Newton's ability as a college president.

Newton at that time answered with the now-famous statement ending "Senator, I shall not silence them."

The furor began anew last week when a letter to the editor by Mitcham, written to further explain the previous article, referred to former president Eisenhower as an "old futzer."

Althen's and the *Daily's* rights to criticize were upheld by the Board of Student Publications, the student government and the faculty senate. But, despite their backing, Newton had Althen called out of class. Althen reported to Newton's office at which time he was fired.

Althen said the firing came as complete surprise. He said he thought that the actions of the faculty, student government, and Newton's previous statement would allow the controversy to quiet down.

News of the decision aroused a huge protest rally of some 500 pickets in front of the president's official residence.

Althen said he was undecided as to what to do next. An all-campus referendum is scheduled for next week on the issue. A large number of the *Daily* staff have resigned, and it is not certain that the paper will continue to operate.

Colorado students were reported to feel that Newton had buckled under tremendous outside political pressure as the issue was rapidly injected into the state-wide Congressional campaign, making the university an object of demagoguery, with statements and charges being issued from all sides. Governor McNichols joined those calling for Althen's dismissal, as did Senator Carroll.

This is not a new nor local issue. Colorado right-wingers have been calling for an investigation of subversion and left-wingism at the U. of C. for years. The University of New Mexico has lived under a similar cry for the last two years. President Tom Popejoy of New Mexico, in a strong defense of both schools, declared that he would fight with everything in his power to maintain academic freedom at his school and the editorial freedom of UNM's student newspaper, the *Lobo*.

Both student newspapers, edited by outspoken liberals since 1960, have borne the brunt of the attacks. A bill to investigate the UNM was narrowly defeated in that state's legislature last year. The *Lobo* is once again in the midst of the controversy, for it has given the *Daily* incident full coverage, and written editorials on the subject. Other Southwestern papers have yet to comment.

Dennis Shaul, former student body president of Notre Dame and Rhodes Scholar and now president of the U.S. National Student Association, decried the action of the CU president: "There is small hope for the continued independence of the university



when those most closely attached to it waver in their duty."

If Notre Dame students are interested, University of Colorado and University of New Mexico would like to hear your comments.

• St. Mary's College Student Senate is sponsoring this week end, "Symposium '62," a discussion of ideas on the Catholic layman and his emerging role in the Church. Students from many Midwestern colleges and universities, both Catholic and secular, will attend.

Topics that will be dealt with are "Christian Humanism," "The Catholic Student as Man," "The Catholic Mentality," "The Idea of Commitment and Intellectual Assent to Faith." The symposium is on a schedule with small discussion groups following each speaker.

Registration is tonight, from 5 to 9 p.m. in the foyer of St. Mary's Little Theater. The keynote address, following the registration, will be delivered by Rev. Andrew Greely, Ph.D., of the University National Opinion Research Center. His address, "The Place of the Student in College and in Society," will be based upon a national survey of Catholic College students about their atitude toward their schools and their private beliefs.

Tomorrow, Dr. Sheilah Brennan, professor of philosophy at St. Mary's, will speak on "The Christian Student as Man." "The Catholic Student in a Secular Environment" will be the subject of a talk by Mr. Michael Novak, a teacher at Harvard University who is pursuing his doctorate in philosophy. A student panel discussion will deal with "Commitment: Definition, Development, and Effects." All these sessions will be in the Little Theater.

The symposium will close with a brunch Sunday morning at 11:00, with Dr. Robert Christin, associate professor and director of Freshman English at Notre Dame, speaking on "Witness to the Faith."

Notre Dame students will be exempted from the \$5.00 registration fee because the Academic Commission is sponsoring one of the speakers. All those who attend the symposium may also attend St. Mary's production of "Bye Bye Birdie" tomorrow evening for \$1.

• As the national November elections draw near, the Notre Dame fall elections become history. The elections were held October 22 and 25 with a surprising amount of efficiency and normal amount of interest. The Blue Circle conducted the elections under the chairmanship of Bill Moran, and approximately 60% of the student body voted.

An all new structure of hall government went into effect this year. Formerly the hall residents would elect a hall president, vice-president, *(Continued on page 28)*

November 2, 1962

As a prelude to the Nov. 6 national elections the SCHOLASTIC invited five distinguished faculty members from Notre Dame and St. Mary's to describe and evaluate some of the issues facing the American voter. On the following few pages will be found the viewpoints of Professors Pike, Engleton, Norling, Kane,

The National Elections



and Slavik.

Dr. Pike is a member of the History Department

T HE ACTUAL BLOCKADE of Cuba and the threatened invasion may be an indication that the United States is willing to wage the war in which it has long been engaged with resolute firmness. Providing all-out nuclear warfare is averted, many valuable consequences will result from the blockade. Invasion, however, could in the short run strengthen Communism in Latin America, especially in troubled areas like Venezuela, Bolivia

by Fredrick B. Pike

and Argentina where non-Communist governments maintain only a precarious hold. Still, immediate security considerations demand effective, courageous measures against Cuban missile bases.

At the same time, it should be remembered that the line between courage and cocky, self-righteous aggressiveness is a difficult one to draw. Problems in international diplomacy are not likely to be solved by the sort of uncompromising skulduggery that forced the capitulation of U.S. Steel. Certain questionable features of our past actions should also be remembered in this country, because they are apt to be vividly recalled by foreign countries with which we must deal.

Ordinary words have assumed strange new meanings in the United lexicon. The sending of troops to Cuba in 1898, in order to help the island achieve an independence that it had already virtually won on its ownwhen such help was neither requested nor welcome-was not aggression. It was an act of liberation. After that, transforming Cuba into our colony was a manifestation of generosity. When Jefferson Caffery and others dissuaded Cubans in the early 1930's from initiating social reforms already long overdue, they were implementing the Good Neighbor policy. CIA assistance in returning Guatemala to the hands of a selfish oligarchy in 1954 meant that the republic was being restored to the Free World. When our awesome might is poised only 90 miles from Cuba, Fidelistas commit an aggressive act when they fire upon our peaceful planes. Missile bases in Turkey and bomber bases in Spain can be justified because they were openly constructed with the consent of the people as expressed by their democratic governments. The world is expected to approve of these bases because it is universally understood that we never fight aggressive wars and can be relied upon to behave responsibly with conventional and atomic weapons. Supposedly this was demonstrated by our actions in 1812, 1846, and 1898, and also by our humanitarian haste in dropping atom bombs when they first came into our possession.

Perhaps it is foolish to quibble over the meaning of words. What is important at the moment is that the events which precipitated the Cuban blockade seem likely to produce worthwhile effects. They should cause many of Latin America's non-Communist reform advocates to have second thoughts about their customary policy of cooperating with Communists. Cooperation with Communists leads to missile bases, not to social reform.

What is cooperation with the United States likely to entail for Latin America? If the past is any criterion, it will mean that United States diplomatic representatives in Latin America will continue to be enraptured by the gracious charm of their aristocratic hosts and impervious to the sufferings and gradual awakening of the lower mass. The naiveté of these Yankee innocents, many of whom were never exposed before their arrival in Latin America to culture and gracious living, is such that they fail to grasp what even their luxurysurrounded hosts sense in their inner hearts: after them comes the deluge of social revolution.

According to some observers, Latin America, inspired by our resolute example in imposing the Cuban blockade, will now be more inclined to accept Yankee leadership. Under it, they will begin to work toward the social reform that the United States came belatedly to champion, by lip service at least, in March of 1961 with the unveiling of the promising Alliance for Progress. I doubt that this will occur. Does Latin American cooperation in the blockade really indicate willingness to accept longrange United States leadership in any important field? One reason, I am convinced, for the unanimous support given the United States by the OAS

is that Latin America feels little direct concern with the Cold War. Cuba betrayed Latin America by bringing its countries within range of Communist missiles and therefore into the Cold War. Latin America will cooperate now with the United States in destroying the menace of Communist Cuba. If and when this is accomplished, Latin America will be able to withdraw once more from the immediacy of the world power struggle and resume its preferred policy of ignoring both Washington and Moscow. Latin American leaders may also urge that because of their loyal, but calculated, support of the blockade, the United States should cease its recent verbal support of social reform and extend larger sums of no-strings-attached foreign aid. However well conceived and enlightened in principle, the Alliance thus far has been one of stagnation. New developments could turn it into one for actual regress.

Present and future crises in Hemisphere relations should not surprise those acquainted with events of the past. Only two Latin American countries have made concerted efforts at some time during the past two or three generations to enter into the society of the twentieth century and to integrate previously ignored and disparaged population elements: Uruguay and Mexico. Neither the United States, nor for that matter the Catholic Church, contributed to the efforts of these two countries. The initial changes and reforms were carried out



largely by repudiating many of the principles for which both the United States and the Church had traditionally seemed to stand in Latin America. The Church appears to be changing its policy. What about the United States?

Recently, our Assistant Secretary of State for Latin American Affairs is reported to have stated that a knowledge of Spanish was not necessary to understand Latin America. What he meant, I suppose, was: Let the Latin Americans learn English, let them understand us. The more reform-minded Latin Americans come to understand us, the more many of them grow convinced that the United States has no formulas for achieving transformation within their countries. This is to some degree understandable. The United States has not had to go through the process of breaking down the sort of neo-feudalism and rigid class barriers that exist in Latin America. But it's not too late to learn about such things, provided we are willing to try to understand the problems of others.

In spite of its past failures in Hemisphere policy, the United States persists in the apparent assumption, that it owns Latin America. In the long run, this assumption could be more dangerous than Cuban missile bases. Latin American republics, some of them almost immediately and others in the more distant future. will initiate sweeping change processes. In doing so, however resolutely they oppose Moscow domination, they will probably proceed along lines more similar to those laid down by Karl Marx than by Arthur Schlesinger, Jr. If the United States can learn to live with this situation and overcome its ownership complex, as a result of which it expects all Latin Americans to follow its models, then all may be well. But can United States leaders be expected to sympathize with social reform patterns distinct from anything they or their compatriots have experienced? One Latin American, disillusioned by the Kennedy administration, recently opined that such enlightenment could not be expected from "a Yankee, a millionaire, and a Catholic."

Perhaps this appraisal is not a fair one. It must now be apparent to our national leaders that they can no longer with impunity badger reformers and revolutionists in Latin America. Times have changed. Mexico was not driven into the Communist orbit in 1917 when our authorities began to brand its revolution as a Communist movement. Russia was not then concerned with obtaining an American satellite. The hysteria of United States officials in the face of initial Guatemalan (1945-1952) and Cuban (1958-1959) reform aspirations produced more disastrous consequences. It is possible that the next social revolution in Latin America may be dealt with sympathetically. even when 'its leaders make it clear that real change and not just a few palliatives is what they have in mind. Desperation blockades need not become a permanent part of our Latin American policy.

Progressives

by Rev. Thomas J. Engleton, C.S.C.

Fr. Engleton is the administrative head of the History Department

VENTS IN CUBA this past week will undoubtedly cloud the fact that progressive issues are at stake in the coming congressional elections. Whether or not they are given consideration, I can say without fear of contradiction that sooner or later they will be before the American public. The whole of our national history shows that from time to time the country wishes to move forward-call this movement progressivism, the liberal tradition, "New Frontiers" or what will you, there are ample examples of it in the past and in the present. Our Founding Fathers did away with titles of nobility, entail, primogeniture, divorced the Church from secular affairs and sent the "common man" on his way to equal rights before the law, if not necessarily, socially. During President Jackson's administration men insisted that America become a democracy. Lincoln's administration took a great step in the direction of "all men created equal," while the administrations of Theodore Roosevelt and Woodrow Wilson saw America tackle many problems arising out of the changing post-Civil War period. Some historians think the New Deal represents a continuation of the Progressivism of Roosevelt and Wilson, and friend as well as political foe of Mr. Kennedy seem to identify his administration with the Roosevelt-Truman tradition.

The conservative mind has always feared the liberal tradition and this has been so from the beginning of our history. There was a time in American history when it was not safe to give the vote to the average American, the new immigrant, when some thought it wise to leave the "Negro problem" to Southerners "who knew the Negro best," when the organizing American artisan was "revolutionary." Such things were dangerous! Indeed they were-to the vested interests of those times. In 1906 when the federal government passed a meat inspection law, the meat packers called it "socialism." But if poisoning one's fellow citizens was a God-given right, Upton Sinclair's book The Jungle dealt it a deadly blow and the government removed the "right."

What I find most interesting as a

historian is that the next proposed liberal idea is always wrong, but invariably right once it has been on the books for 20 years or so. Americans had to fight for state supported common schools, for the idea that trusts and corporations are responsible to the public; that owners of tenement houses were bound by codes; that child offenders should not be mixed with adult criminals. The truth is that Americans have generally accepted the liberal tradition. It is not sheer accident that Washington, D.C., has monuments to Washington, Lincoln, and Jefferson. Notwithstanding the heat generated by the name "Franklin Delano Roosevelt," I fail to see that a single major idea of the New Deal was repudiated by the American people, eight years of Eisenhowerism not excluded. I find it rather amusing to see one Republican President continuing what another before him called "degeneration." It was "degeneration" in 1929-make no mistake about that-but what had died was Mr. Hoover's world. In the recent stock market crisis most Americans assumed that the President ought to do something. The problem was only when and not whether or not the

Administration had the responsibility. Today the Federal Medical Care bill is the new "beating boy" of the Conservatives. I have no intention of entering the particular details of the bill, but I would like to state my reasons why some Americans are for it and why some are against it. Whether or not we like it, America has changed and it would seem it would go on changing as new problems face each generation. Change has not always been on the side of the American doctor. In the 1920's more Americans than not were found in cities, some of huge size, constantly shifting and moving from one to another. The station wagon is the logical successor of the covered wagon with, of course, the horse-power slightly upped! The traditional American doctor was a man who lived all his life in one knowable size city, called most of its inhabitants by their first names, accumulated a modest income and went to his grave as one of the most respected persons of the town. But the doctor lost this traditional role in the growth of large cities, plus the fact that he was forced

National

Elections

more and more to specialize. In brief, he became a businessman. He posted office hours, bought a status-building auto, moved to the suburb, sent his sons to college and his wife to the golf club house or the local symphony. Invariably her role in either place or both was to "push."

The American people have not been unaware of these changes, the rising cost of medical care and plan to do something about it. It is understandable that doctors, the drug industry, etc., are opposed to any change in the status quo. Their position is not at all unlike the canal men who tried to stop the young railroads, the meat packers of another age, or the dying railroads against today's truckers. This opposition is natural and to be expected. The question to be decided by the American people is whether or not we can have better national health under some federal program or whether the status and should remain in part. To maintain the whole of it seems already beyond hope. Witness the growth of Blue Cross and Blue Shield, federal, state, city and county health programs.

The answer to the question will have to be answered with experience,

a trial effort. I, for one, do not accept the "argument" that once we make the "mistake" there will be no turning back. That position is pure emotionalism and intellectually insulting to the majority of Americans. At present it cannot be argued that it has been a dismal failure in England or Sweden; nor can it be argued that because it has been successful there that it will be necessarily successful here.

What this campaign should do is give Americans a chance to examine all sides of the question. That the present administration has identified itself with the liberal-progressive tradition is beyond doubt. The problem for it is to persuade the majority of Americans that better health can be had under some federal plan, while the problem for the conservatives is to persuade the majority of the value of the status quo. You can anticipate a good deal of name calling, but that's hardly a position for either side, and I suspect that the common man who has a record of uncommon good sense will be aware of this. To overestimate him is as bad a political fault as it is to underestimate him. Wisdom, politically speaking, is somewhere in the undoctrinaire middle.



by Bernard Norling

Dr. Norling teaches in Notre Dame's History Department.

How often men are ruled by names and slogans! A current fad is to divide all political opinion into "liberal" and "conservative." Anyone who has ever criticized "liberals" becomes ipso facto a "conservative." Whether his own opinions resemble those of Edmund Burke, Bakunin, Machiavelli, Karl Marx, or the Emperor Augustus matters little. So it is with our political parties too. The Republicans are "conservative" even though they em-Rockefeller, brace Nelson Jacob Javits, and Clifford Case among others. The Democrats are "liberal" even though they contain all the Southern racists, and even though they contain so many economic conservatives (like Senator Byrd) that President Kennedy, even with a Democratic majority in both houses of Congress, has failed to secure the enactment of much of his domestic legislative program. But, absurd though they be, the tags are still with us, and we must use them.

So, what would be accomplished if

conservatives should win most of the congressional elections of 1962? Very little — because a Democratic majority is assured in the Senate and there is a liberal Democrat in the White House. A series of conservative victories in congressional elections would probably merely worsen the existing deadlock over domestic legislation.

All these considerations are chiefly academic since it is unlikely that the present congressional balance will be disturbed significantly. Though the party out of power usually gains seats in a non-Presidential election year the Republican gains, if any, this time will almost certainly be modest.

In any case, domestic issues mean little to the country compared to foreign policy, and in this campaign foreign policy has become largely bipartisan. For many years the foreign policy of the United States has been unsatisfactory, often shamefully so. With the experience of Hitler and appeasement fresh in everyone's mind our last four Administrations have had to deal with a succession of communist dictators. The latter have been

just as frank as Hitler about their ultimate intentions, and their ideology is no more compatible with a libertarian society than was Nazism. The American response has been superior to that of England and France in the 1930s mostly in that no disarmament nonsense has prevailed since 1948. Elsewhere the record of 1944-1961 is little better than that of 1931-39. Roosevelt's levity about the nature and purposes of communism and his egotistical confidence in his own ability to manipulate Stalin as readily as he did American voters would be merely pathetic had not the results been so disastrous. Truman did better, standing firm in 1948 and in Korea in 1950, and inaugurating the Marshall Plan and the Truman Doctrine. However, he ignored all that the history of power politics through the centuries ought to have taught men and failed to use America's monopoly of atomic weapons to compel acceptance of a peace settlement in accord with the principles for which England and America declared they fought World War II. Eisenhower's two terms were mostly eight years of drift, highlighted by much enunciation of noble principles and by missed opportunities at Dien Bien Phu in 1954, Hungary in 1956, and in Cuba at any time after Castro's public speeches had made his true sentiments evident to anyone who knew anything about communism.

Kennedy started out worst of all with the Cuban fiasco of 1961. This supine surrender has always been puzzling because Kennedy showed himself energetic, decisive, and tough in Oxford, Mississippi, in dealing with the steel companies, and above all in engineering his own nomination and election to the Presidency. Perhaps in the spring of 1961 his native good sense was momentarily overborne by the clique of pacifists and ADA Fabian socialists who surround him. The latter's ignorance of communist purposes has been equalled only by their incomprehension of the role that power and the willingness to use it always plays in international affairs.

Every self-respecting American should now rejoice at the President's conversion to political realism, even though it has come at the eleventh hour. In relation to the elections of 1962, however, this Presidential reversion to sanity has been accompanied by virtually unanimous bipartisan support in Congress. Thus Cuba, once the conservatives' best electoral issue, has abruptly vanished.

Elsewhere in foreign affairs there is general support for NATO, the

National

Elections

UN, the OAS, and strong stands in Vietnam and Berlin. Disagreements are only about details. A majority in both parties is committed to continuance of an American foreign-aid program. While there are a few congressmen in both parties who oppose the whole principle of foreign aid, and many more who want to reduce the amount of waste in it, still nothing that is apt to happen in the upcoming elections will have much effect on foreign-policy essentials.

What our government ought to be considering is a more active policy of resistance to communist aggression. We might train "people's volunteers" capable of infiltrating North Vietnam from the South or North Korea from the South. It is conceivable that we might periodically "lose control" over the West Berliners and then have to chide them for exploding in righteous wrath and blowing up sections of the Berlin Wall. Such an approach to foreign policy, however, depends more on the occupant of the White House than upon the complexion of the next Congress, and what Kennedy will do in the future is unknown.

Much the most important domestic issue is civil rights. Here there are no significant differences between parties nor has there been between the Eisenhower and Kennedy Administrations. It is possible that the tempo of civil-rights progress would be slowed a bit in the unlikely event of wholesale congressional gains by conservatives, but developments in the whole area of civil rights depend far less on Congress than on the courts, the President, and the Attorney General. None of them will be changed by the 1962 elections.

No other domestic issue is of major consequence, at least as compared with many in the 1930s. There are always groups who want the federal government to give them something and then make someone else pay for it, but there are currently no great overriding issues in which social justice is plainly involved. The addition to Congress of more conservatives would certainly kill Medicare for another session, but it is problematical whether the liberals are vitally interested in much beyond the electoral possibilities inherent in this issue.

The fate of federal aid to education, with or without religious schools included, will depend a good deal upon the sentiments of the next Congress. A conservative Congress would block either. Only the naive suppose that those who finance a program do not ultimately control it. Since liberals are not at all naive about the element of business influence in government that accrues from financial connections, one can only conclude that what they really desire is federal control of all American education. This a conservative Congress would prevent. In the case of federal financial support for religious schools, the whole history of Christianity for 1900 years attests that the spiritual health, if not necessarily the financial prosperity, of churches is best preserved by complete separation from the state. But this issue, whichever way it goes, is inconsequential beside foreign policy.

The whole rotten farm situation cries out not for palliatives but for immediate, wholesale abandonment of subsidies and bribes which produce simultaneously agricultural surpluses, huge governmental storage bills, more farmers than the nation needs, and characters like Billy Sol Estes. Here the initial need is to abandon the assumption that because a person is accustomed to doing one kind of work he has a natural right to continue at it until death regardless of whether the job is any longer needed or not, and if his job becomes unneeded that he has a natural right to be supported by the rest of the community thereafter. There is no reason, other than the usual lack of initiative, why one who finds farming unprofitable should not give it up and make his living in some other way. Nothing that happens in this congressional election can have much effect on the farm mess, however, because the whole farm program exists primarily to elect politicians. As in so many areas, after each change of Administration we get a change of men and slogans but no change of policy. We are not likely to get a change in the farm situation until some adroit demagogue, whether liberal or conservative, openly plays off the cities against the farms and brings home vividly to the legions of urban voters the realization that they vastly outnumber rural voters and need pay them tribute no longer.

Government spending tends to be much like agriculture. Everyone pays lip service to economy but spending goes up steadily whether the President is Truman, Eisenhower, or Kennedy — whether the Congress is predominantly Republican or Democrat.

Scandals that are publicized from time to time make it abundantly clear that frightful waste exists in the federal government due to the proliferation of bureaucracy, slipshod purchasing practices in the armed services, and much needless duplication of effort by the armed forces — to note only the most obvious cases. The report of the Hoover Commission of some years ago outlined ways to save several billion dollars a year by a general tightening in this realm. Its recommendations have never been adopted more than halfheartedly. Here a solidly conservative Congress would find it easier to take action than a liberal Congress because liberals deem fiscal responsibility hopelessly old-fashioned. But, realistically, cooperation between Congress and the White House is essential for any meaningful improvement here. and there is no likelihood of conservative domination of both in the foreseeable future.

The areas in which America would be best served by the election of conservatives to Congress would be primarily those in which the service to be rendered consists in blocking some the more harebrained liberal of schemes. Many of the latter cannot be implemented without congressional acquiescence. A case in point would be the zeal of the federal government to build ten dams in every western river. This results in a situation worthy of the Marx brothers. We are taxed in order that the government may use the money to build dams. The dams make it possible to irrigate hitherto unused desert. This further swells agricultural surpluses. Then the government uses more tax money to pay the standard bribes and subsidies to the farmers who work this newly irrigated land. Finally, it uses still more tax money to store the unneeded commodities they grow. A conservative majority in Congress could cut this vicious circle in at least one place by refusing to appropriate money to build the dams.

The federal highway program is another area of bipartisanship. It appears to make little difference whether it is operated in Washington or in the separate states, by Republicans or Democrats, by liberals or conservatives. All have been involved in its multifarious scandals in some place or other, and all build roads behind schedule.

To sum up, the outcome of the impending elections is not likely to change the composition of Congress much, and it would make little difference if it did. On most domestic issues the two parties are either in general agreement or else the questions are not now of first-rate importance. American foreign policy since 1946 has consisted largely of waiting to see what Moscow does next and then scrambling frantically to rebut it somewhere. Party differences have been insignificant here too. A change beyond mere speechmaking requires not just a conservative Congress but a President of talent and nerve who thoroughly understands the role of force in human affairs. Whether John Kennedy, the liberal Democrat, is that man, or whether we

Medicare

by John J. Kane

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THE TURN OF THE CENTURY B and the middle of it, the United States population just about doubled, but persons sixty-five years of age or over increased almost five times. One out of every nine persons today is in this age category, and the actual number, but not percentage, in this country will probably increase from some fifteen million today to about twenty-one million in the not-distant future. More persons live longer today as a result of better public-health measures and improved medical care, which have tremendously reduced both infant and maternal mortality rates, practically eliminated such contagious diseases as diphtheria, sharply reduced tuberculosis, and also raised recovery rates from respiratory infections such as pneumonia.

But certain social changes in this country have placed the aged in a difficult position. Today they live in an urban, industrial economy. Most persons are employed by corporations, not self-employed. For huge numbers of men -- women, too, for that matter — there is a compulsory retirement age. Down on the farm, grandfather, if not severely incapacitated, used to work just about as long as he lived. But in 1900, he usually lived only about three years after sixty-five. Now, while he must frequently retire at sixty-five, he probably has at least six or more years of life ahead. For many, this is not an unmixed blessing.

Two major problems confront the aging and aged: health and income. About twice as many persons over sixty-five as under are afflicted with heart disease, cancer, diabetes, arthritis, and other chronic illnesses. More than half of them suffer limitations resulting from such illness. They enter hospitals more frequently than younger persons, tend to remain there twice as long, and visit physicians' offices considerably more often than those below sixty-five. As they grow older, the situation worsens, and by age seventy-five one-third are confined to the home or require help getting around outside. When mental health is considered, the situation is equally critical. One-third of the patients admitted to mental institutions today are over sixty. The proportion of all patients under sixty-five years of age in mental hospitals has decreased. Those over sixty-five have increased by 40 per cent.

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So the 1962 congressional races will

moment, uncertain.

Some of this is inevitable. Age exacts its toll in physical and mental illness, and death eventually claims all. But advances in medical science can help prevent, or delay, the onset of such conditions. Medicine can likewise make the plight of the elderly who are ill more tolerable, if adequate remedial measures are taken. Furthermore, some of the aged who are mentally ill are not senile. They have functional psychoses which, so far as can be determined at present, have no organic basis. They do respond to treatment, and it is probable that some of this illness can be traced to fears and anxiety, not unusual in old age, but heightened by social, economic, and psychological concerns created by society largely indifferent to the aging and aged.

Preventive and remedial medical measures cost money, and most of America's aged have accumulated more years than cash. According to the latest available figures, three out of four individuals sixty-five or over not in institutions have incomes of \$2,000 or less a year, and over half have less than one thousand dollars annually. Some may be married and have wives with no income at all. This means the income must support not one but two persons. In other cases, the wife may be below sixty-five and have a sizeable income which would not appear in the above figures.

But no matter how incomes of older persons are analyzed, many of them are in marginal economic circumstances. A large number do own their homes, but sometimes the cost of taxes and maintenance exceeds the rental value of the house. Incomes of most aged persons come from Social Security payments, but more than two million depended on Old Age Assistance sometimes to supplement benefits.

Those able to work or, more realistically, those able to work and to secure employment are better off, but their number is low. Reasons for their low income are obvious. Retirement usually decreases a man's income by two-thirds or more, and Social Security benefits are too small.

While it is difficult to determine just how much money an individual or a couple requires to live modestly, the Bureau of Labor has attempted to work out such budgets. Most persons on Social Security do not have enough income even to meet the lowest budget requirements. When medical bills are encountered, they may get free medical help, apply for Old Age Assistance, distasteful as this is to many, ask children or friends to help, or go without medical care.

Some, of course, have savings, but these are more the exception than the rule. Even savings in many cases will soon go, because half the couples on Social Security, if hospitalized, incurred medical bills amounting to more than \$700 within a year.

In other words, the aging and aged have more need of medical attention than others and generally have less money with which to pay for it.

In the United States, the problem of adequate medical care for all Americans has yet to be resolved. But certain improvements have been made through voluntary health insurance, notably Blue Cross (which pays at least part of hospitalization costs, including certain diagnostic tests) and Blue Shield (largely for surgical expenses). These are nonprofit organizations. More recently, commercial insurance companies have entered the field, and while enrollment in them has increased, amounts of their payments for hospital care, surgery, and such are considerably less than those of Blue Cross-Blue Shield.

If any group of people particularly needs health insurance, it is the aged, but the larger proportion of persons without such insurance are those sixty-five and over. Some cannot obtain it because they are unemployed; others, while employed, work for companies in which group-insurance plans do not exist. Many claim they cannot afford such insurance, and some are indifferent to it or have procrastinated in applying for it. But perhaps the cruelest reason for lack of such coverage among the aged is that it has been cancelled. Senator George R. Metcalf, of the New York state legislature, reported that a study of nine commercial carriers in that state revealed that eight provided for cancellation due to age or physical condition.

This is a highly controversial matter. Some companies insist it is not true, and at the White House Conference on the Aging and Aged, I heard a representative of a commercial company hotly deny such cancellations. Then a gentleman from the South in his late sixties arose and informed the representative that he was on the board of directors of a commercial company selling health insurance and that they did indeed cancel policies. He himself had split his finger and after payment had been made, the company cancelled his policy. This, of course, makes it difficult, if not impossible, to obtain such insurance elsewhere. This situation is changing, partly, no doubt, as a result of the proposed federal health insurance through Social Security.

But wider extension of voluntary health insurance to the aged and the inclusion of noncancellation clauses are not enough. Benefits from these policies are usually inadequate. Such insurance means very little, when it pays five dollars a day for a hospital bed which costs the patient fifteen to twenty dollars a day.

In other words, coverage is not extensive enough in numbers or in benefits. Furthermore, commercial companies operate for profits and, as the incidence of illness and hospitalization among the aged proves, the venture in extensive coverage is likely to be profitless. Health insurance for the aged must be based upon the sense of social justice, not the cents of financial enterprise.

One provision of last year's proposed bill covered nursing homes. This is perhaps the greatest single need of America's aged. A study in Massachusetts revealed that 40 per cent of the patients who spent more than thirty days in the hospital were there for nonmedical reasons, i.e., they could have been cared for adequately in nursing homes without occupying hospital beds which are in short supply and great demand in most of the country.

While states vary in their legislation on nursing homes, the national situation is deplorable. Some of these institutions are firetraps, have no resident nurses, fail to segregate the senile from the mentally normal, refuse bed patients entirely, and generally cost more than many aged can afford.

Extension of home care for aged who are ill or disabled, another measure in the government proposal, would release more hospital beds, open up more space in nursing homes, and permit the aged, when feasible,

National

Elections

1

to live out their lives in familiar surroundings.

There are some objections to the governmental proposal. Fear of tremendous paper work by the busy physician, who would have to make out triplicate or qudruplicate reports in daily dozens, is one. Chiseling and malingering are just about inevitable by some, and efforts to prevent or stop it could well mean an appeal to elected political officials always sensitive to constituents' pressures. Some elderly people, although not many, simply do not need such help and can well pay, and pay very well, for health care.

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Estimates of the cost of such health insurance for the aged vary tremendously, and seem to be influenced by emotions as much as economics. But the strongest opponent, the American Medical Association, is almost inevitably beset by an exaggerated anxiety — that any such measure is merely a foreshadowing of "socialized medicine."

The basic need remains unmet and, when not met by adequate health insurance, savings, or the incomes of the aged, it means that the aged must go without medical care or depend upon the charity of relatives, friends, physicians, or Old Age Assistance. Someone still pays, and while the opportunity to practice the virtue of charity is desirable, this is scarcely the exclusive opportunity to do so. Sons and daughters of the aged have a well-recognized responsibility of helping to care for their parents, but many are in a period of their own lives where wages or salaries are still low and expenses of child rearing high.

Physicians, too, must earn a living, and the extent of their free care is limited despite the generosity of many. Why should they, rather than the general public, pay disproportionately for this type of care because of their profession?

If the medical needs of America's aged are to be heeded, some type of compulsory health insurance seems necessary. To spread the cost equitably, a national plan seems desirable. This should supplement, not destroy, voluntary types of health insurance, at least among those aged who can afford them. To argue that some older persons can pay for medical care and thus should not benefit under compulsory health insurance might just as well be used against the provisions of the Old Age, Disability, and Survivor's Insurance, known as Social Security. Few would employ such an argument.

Health protection for America's aged is essential, and it need not be provided at the cost of free selection of a physician, physician-patient privacy, or the inevitability of "socialized medicine." The necessity is obvious.



by William H. Slavick

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The old frontier in civil rights equality for Negroes and other racial and ethnic minorities — is still new only in Mississippi and Alabama.

The new frontier in civil rights in the '60s is civil rights for parents who would exercise their inalienable and constitutional right to send their children to the school of their choice without suffering economic penalties or denial of a fair share of public education benefits, collected from all and ostensibly for the education of all.

And just as 100 years of racial discrimination, enforced by law and baptized by Biblical interpretation, is now being corrected because the Negro is demanding his rights, appealing to the sense of justice and the good citizenship of the nation over the wall of evasion — segregation and "separate but equal" — so will the nation's blindness to the rights of independent education be lifted as the wronged make a strong appeal to the conscience of the nation, over the "wall of separation of church and state" which has come to serve as justification for denial of parents' civil rights in education.

This appeal, strong if not so wide, is being made today, seeking a national understanding of the rights of parents in education, of the constitutional provisions which guarantee freedom of choice in education and equal protection under the laws, and of the role independent schools play in a free, pluralistic society. The goal is a fair share of public education funds for all American children in whatever accredited school they attend.

At first glance, this effort does not seem to have the dramatic possibilities

of James Meredith entering Old Miss. Yet, this fall students in Kentucky were daily trudging down a dangerous highway escorted by barely rolling highway patrol cars to dramatize denial of free school bus transportation.

This is a *new* frontier because in the 120 years that public funds have been denied nonstate schools very little has been said or done to right the wrong — until recently. In fact, it was discovered last year that most independent school supporters had been thoroughly brainwashed by the prevailing clichés of "public funds for public schools" and "private funds for private schools," and the admonition, "If you want parochial schools, then you must pay the price." What had been accepted with protest as an *extra* burden had become "democracy in action."

To the contrary, for several decades after the Constitution was adopted, church-sponsored, private, and charity schools all received a fair share of education tax funds. No question of "separation of church and state" was raised. President Jefferson, who supposedly coined the "wall of separation" phrase, sent Jesuits to convert the Indians at government expense in the public interest.

But then controversy among church school groups in New York City over terms of renewal of the education appropriation produced in American education what James Madison had argued the new Constitution would prevent — "a tyranny of the majority." For the outcome of the controversy was the nation's first state schools - monopolizing all public education funds for schools of the majority's making only. Because these schools were really Protestant in character, Catholics and others had no choice but to found their own schools.

For over 100 years everybody's taxes have not paid for everybody's education but only for the schooling of those whose parents approve of the public school orientation or who cannot afford to pay twice.

The public school sector's taxes are theirs to spend as they choose. Our taxes are theirs to spend as they choose. We can share in the benefits of our tax dollars only on *their* terms.

The first frontier skirmish against the status quo came four years ago. Denied access to public school buses in St. Louis suburbs, a group of parents formed Citizens for Educational Freedom and began to fight for what they saw to be their civil rights.

Since then CEF leaders, the NCWC legal department, such constitutional authorities as Wilber G. Katz, Paul

(Continued on page 29)

Gotham Glamor

S O THE KID'S going to New York. After all these years of sitting back home on the farm and readin' about the big city, he's finally gettin' a chance to go. It took the University of Notre Dame to work out all the arrangements, but now's the time. Oh, I know what you thought, Clem. Things was kind o' wild back home. what's so special 'bout this here New York place. Heck, you're goin' east and paint the town red.

Well the bus is goin' to pull in at about 6:30 and you're goin' to find yourself in a city of eight million living and breathing human beings. A city so large that they need 24.000policemen to keep order. But let's not be pessimistic about the whole thing; we're sure that you know how to handle yourself. A word of warning though: if you see any suave-looking characters with leather jackets that have names printed on the backs, be wary, they don't belong to any Varsity Club. And their pep rallies are a bit different than ours. Let's take a look at the town though. It's a city that can really give you a good time. The only thing that you have to give it is money.

As for eating there's a wide variety of foods served up in New York. You can order meals that your mom can't even pronounce. A breath-taking meal can be had for seven dollars at the Top of the Sixes, 5th and 52nd. There you can dine 38 whole stories in the air, above the clouds! But everybody's not rich. You can get good French food at Le Chaval Blanc (East 45th between 3rd and Lexington) for reasonable prices. Same thing with German stuff at Stuebens (45th east of Seventh) and English at Kean's Chop House (35th and 7th off Herald Square). New York's a very cosmopolitan place, Clem.

But after all the entertainment comes the important stuff. In New York they consume more than three thousand glasses of it a day (remember those 24,000 officers of the law though). You can satisfy your thirst at any one of over ten thousand legitimate bars in the city. Where you do it is up to you, but having been in town before, let's tell you about a few good spots.

If it's tropical booze you want, either Trader Vic's on 59th Street or the Luau 400 over by Sutton Place on East 57th can whet your whistle. But look out, that Tahitian Dew has an awful lot of rum in it. It compares pretty favorably to that stuff they used to make back home. The Peppermint Lounge is over on the west side in the 40's, but if you want some good advice, leave it alone. The Roundtable on 50th between Lexington and Third is a lot better.

All the static they raise about the Latin Quarter and the Copacabana is true, too bad they didn't tell you about the money they cost (there's a \$7.50 minimum at the Latin Quarter). You've got only one night in the town and there are better places to spend it.

Go over to Lexington Avenue and take a one-way bus down into the '20s. Get off and walk over to Third Avenue. There you'll see a lot of great old German- and Irish-American pubs. Joe King's German-American is a fine place. You'll find plentiful steins of good German beer and an old-time piano player who just loves to accompany a hundred or so thundering voices in the strains of the Victory March.



How ya gonna keep 'em down on the farm?

I don't know if you'll get tired of Joe's, but down on East 7th Street you'll find Angus McSorley's Old Ale House. Founded in 1853, there has never been a woman in the place since the day it opened. The imported steins in Angus's are two for 25 cents (no kidding). Nice town, huh, Clem?

If you have some time before you go home, take a walk through Greenwich Village. Most of the cafes are inexpensive and it's only a short walk south of the Ale House. Just stay away from such places as Tony Pastor's and the Heat Wave. You've seen the girlie shows back home and they look exactly the same in New York. Besides, you'll be lucky to come out of the Heat Wave with a wallet still on you.

Clem, you'll be back in South Bend on Monday morning and it'll be turkey time on the farm come Thanksgiving. Just remember the good time that you had in New York. Watch yourself at all times, it's a big town. But if you're nice to it, it'll be nice to you.

When most out-of-towners talk about New York, they are really referring to Manhattan, a nar-

row island that is one of the city's five boroughs (the Bronx, Brooklyn, Queens and Staten Island being the remaining four). On its granite shores live more than 2 million people. Manhattan runs from the financial center of Wall Street at its tip, through the alleys of Greenwich Village, into the numbered streets of Chelsea all the way to 205th Street in Washington Heights. In one night no one could expect to see it all, but 700 Notre Dame men can give it a good try if they know where they are. In short here is a briefing on the geography of Manhattan. Across town:

Manhattan is divided into two main sections, the East Side and the West Side. By far the East Side is the more plush. Beginning at the East River, giant apartment houses rise out of ground with astronomical rents built in. Sutton Place, Beekman Place and East End Avenue are blocks of great prestige in Gotham. First and Second Avenues still possess a large tenement atmosphere although construction and remodeling add quite a bit of polish. Third Avenue used to have an El on it; now there are just office buildings. Lexington, the next block west, has a subway underneath it and provides good access to Park Avenue. Since it will be fall, the air will be crisp and the avenue will be beautiful. Many New Yorkers call Park their favorite block because of the grass mall that stretches from 45th to 96th streets (underneath it runs the New York Central Railroad). Architecture students can draw their own conclusions about the brand new Pan American Building that blocks off the open space at the southern end of the avenue. Walking towards South Bend is Madison Avenue, insignificant except for the fact that it is the advertising capital of America. Fifth Avenue ends the East Side and is quite a fitting way to leave. Expensive shops, expensive hotels, expensive office buildings and Saint Patrick's Cathedral line the route. Every March 17. New York's Irish walk its distance.

On the West Side there are avenues such as Sixth, Seventh, Broadway, Eighth, Ninth, Tenth, Eleventh, Twelfth and the river. After that comes New Jersey.

-Dick Connelly



Spirit and Tradition: III

THE HISTORY OF NOTRE DAME has been punctuated by numerous innovations and movements, but none of these has had such profound and far-reaching effects as the emergence of big-time football. By phrase "bigtime football" I mean that attitude toward the sport which manifests itself in the massive recruitment of high school football talent, the awarding of athletic scholarships on a large scale, the tacit agreement that the recruits will devote their time and energies primarily to football, the scheduling of opponents who excel on the gridiron, the promulgation of prodigious quantities of publicity concerning the sport and its devotees, and the massing of all elements at a university in support of the sport, the team, and the coaches. The effects of big-time football have been good in only two cases. Big-time football brought in a great deal of money, gave Notre Dame a more solid financial status, and big-time football built our reputation as a school. It gave us prominence, if not eminence.

Those aspects of big-time football which were good are far outweighed by big-time football's evils. Perhaps these bad points are put forth most distinctly in this statement by a student at this university:

The football player attracted by big-time football schools is usually a carnal. dull, juvenilely aggressive bully, totally devoid of any individual proclivities and aspirations aside from the instinctive, which he shares with his fellows. He is analogous to a wild animal engulfed in a herd, unable to discern beyond the grunting. teeming mass, unaware of his own personality, and totally lacking in external vision. Commercial football, and its ramifications and attendancies, is antiintellectual and bestial. Its players are so obtuse that they worship the sport itself and even their own exploitation in its name, thus promoting, in effect, their own physical and psychological destruction. The football player often becomes simply identical with the sport and has no separate existence.

This is possibly the most damning comment on big-time football which this author has ever heard. It was rendered by a student at this university who knew big-time athletics intimately while in high school and who understands the emotional burdens which accompany participation in big-time athletics. Mentioned in the statement are the greatest evils of such a program — evils which Notre Dame has tried to avoid.

The first evil is the exploitation of the player himself. When a high school student is given a scholarship to Moo U., he is expected to devote himself primarily to football. Any intellectual development during his four years at the university is purely unintentional. The football player is set apart from the student body, for he is not in attendance at Moo U. for reasons similar to those of the ordinary student. Since football ability has absolutely nothing to do with the educational process, schools have been hard-put to rationalize their actions in awarding so many scholarships to athletes. The stock response to questions is usually that the



school is giving a boy a chance to get a degree, and that the boy would not be able to attend college were he not the recipient of the athletic scholarship. The discerning person will immediately see through this sham.

The second evil arises from the first. Since the football player is at Moo U. to play football, his existence is intimately bound up with the sport. The student body tolerates the football player. Certainly it is the exceptional player who can be called a "student." The differences between the football player and the average student are such that their paths cross rarely, if ever. Neither sees the other as a real human being. The football player is eternally placed against a mental background of animality.

The third evil of big-time college football is the creation of a totally false value standard. Every procedure connected with big-time football is geared to produce but one thing: VICTORY! Winning becomes the endall and the be-all of an athlete's existence. To play good, solid football is not sufficient; to win is everything. When big-time methods no longer produce victories, then the machine which grinds out victories must be perfected. The coach is fired, or more scholarships are awarded; or some professors are intimidated to give the players higher grades. At the bigtime football schools, such as our mythical Moo U., the football player loses his raison d'être when the football team loses a game.

Here at Notre Dame we have attempted to have the best elements of big-time football, while eliminating the worst. We have failed. The requirements for football players can never, in big-time football, be equivalent to the requirements for ordinary students. The football player cannot be expected to do academically as well as other students who do not engage in the sport. It is blatantly unfair to require a player to beat his brains out on the practice field, attend skull sessions, and then quietly and serenely take out his books and begin studying. This just does not work. The clever football player finds ways

by Robert McGowan

to get an education while he is playing football here on a scholarship. The average football player is not clever enough to merge education and football. To him such a task is impossible to accomplish.

The false standard which has been inculcated into the Notre Dame spirit is manifest at the present time. Frank Leahy's resignation ended an era at this school. Athletic scholarships decreased in number; emphasis was placed on other areas. Yet the standard of the big-time football school remained a part of Notre Dame. That the class of 1963 should graduate without having seen a winning football season is incomprehensible to some of its members. I am told that applications for admission to Notre Dame and contributions to it rise and fall in proportion to our gridiron success. This, in itself, is a sad commentary on the present state of affairs.

Notre Dame paved the way for bigtime football. We can just as easily pave the way for the abolition of its abuses. We have de-emphasized football in the wrong way. Cutting down scholarships and emphasizing the academic is not sufficient. Notre Dame must make up its mind whether we are going to have big-time or smalltime football. We can no longer tolerate the present situation. It is nonsense for us to play teams which will continue to massacre us each Saturday afternoon. I think that we have seen Father Hesburgh's statements disproved. Academic excellence is not compatible with athletic excellence. Big-time football, of its very essence, necessitates the prostitution of scholastic principles. The sole solution to our problem is to arrange a schedule consisting of schools with standards equivalent to ours. This will undoubtedly prove a traumatic experience for this school. The alumni will protest; the students may well riot. Yet, we cannot permit football to be the diversion which it has been in the past and is in the present. We cannot permit football to take up so much interest and time that it becomes a natural religion at Notre Dame.

Big-time football at this institution culminated in a great increase in our student body during the fifties. This increased enrollment brought to light very serious problems. Physical facilities were inadequate; social life became diffused; student solidarity was weakened. Whenever a student body increases in size it tends toward fragmentation. The student body becomes an anomalous mass, not a coherent entity. The first major change in policy at Notre Dame designed to meet the problems raised by increasing enrollment was the creation of a student government. Unfortunately, student government has failed to solve any of these problems, and has created several additional ones.

With the advent of student government the student body, rather than exploiting the possibilities opened up, shut themselves off entirely from the life of the whole University. The student-on-the-street evidently decided then — and has not yet changed his mind — that student government released him from all personal obligations to his fellow classmates. We do not intend here to go into a discussion of apathy on this campus, but we may say that student government has become for the average student nothing more than a complex maze of organizations and commissions who vote themselves free bids to major dances and mouth off at Student Senate meetings. Like the football team, student government has evolved to a point at which it is no longer vitally connected with the students themselves.

Big-time football gave us false standards; the increased student body fragmented our unity; student government has given us nothing more than frustration. We have never become completely aware of what powers are within the grasp of the student body if we only choose to exert ourselves. Yet student government without student interest, student activity, and student responsibility is a ridiculous contradiction. These values and attitudes have become part of the present spirit of Notre Dame life, and should they not be checked soon, they will ultimately become part of our tradition. Next week, in a sort of grand finale, we will render some ideas on changes at Notre Dame and note some attitudes which are not part of Notre Dame tradition but certainly should be.



November 2, 1962



C PECIFIC ABOULIA is a syndrome of personality disorder, in abnormal psychology, that consists in the total inability to make a decision or make up one's mind. Hamlet, Prince of Denmark, suffers from a specific aboulia induced by the repressed conviction that his father has been murdered by his mother and uncle, with all its traumatic implications and by accompanying incestuous guilt feelings. The play within the play, which Hamlet induces the traveling actors to perform, is about the murder of a king, Gonzaga, and acts as a psycho-drama on Hamlet, showing him graphically what he had feared to admit to himself and thus activating his repressed emotions, freeing him from his specific aboulia. Immediately after the psychodrama of Gonzaga's murder, Hamlet attempts to kill the king, and subsequently brings the play to its climax wherein he is able actually to kill the king.

Ophelia, on the other hand, is suffering from an acute Electra complex, the female version of an Oedipus complex, which renders the death of her father Polonius unbearable to her, causing her to commit suicide. Or so says a modern interpretation of Hamlet which regards the play as a study by Shakespeare in abnormal psychology.

This foregoing interpretation represents the lengths to which some modern analysts of *Hamlet* have been driven, unnecessarily perhaps, in their search for a satisfying approach to the play.

This interpretation may not be as outlandish as it seems at first glance. Ernest Jones, an outright Freudian critic, has drawn some remarkable parallels between Hamlet and Oedipus, such as the fact that both characters' fathers have been kings, that murder of the characters' fathers has caused great disorder in the state which the main character must rectify, and many other similarities. These parallels may not be particularly enlighten-

HAMLET

AND OUR PROBLEMS

by Carl Wiedemann

ing, or may be misleading, but it is hard to deny they exist.

This process of comparing Hamlet with other plays, other myths, and other frames of reference, seems an attempt to get at the play's ultimate vision or structure, and at an explanation of narrower concerns such as technique, characterization, and staging. The two problems aren't really separable since the former depends largely on the latter.

A comparison with another frame of reference, besides abnormal psychology and Oedipus Rex, which may be more suitable is the comparison of Hamlet with Aeschylus' Oresteia. The similarities are rather obvious since both men (Hamlet and Orestes), returning from a long absence, must revenge the murder of their kingfather by a relative and their mother, and take their rightful throne. Since it seems to be a general consensus that Shakespeare was largely unaware of the Orestes myth, one theory would hold that the two plays are attempts of two great playwrights to come to grips with one of the central myths of mankind, a great and unhypothesizeable insight.

The story of Hamlet seems to have a long ancestry in myth and folklore. In many of the older Hamlet stories, Hamlet himself was an idiot or a buffoon who slept in his mother's bedchamber, which may give some plausibility to the theory of Hamlet's feelings of incestuous guilt or Oedipal desires. T. S. Eliot was led to say at one time that Shakespeare was saddled with an unworkable superstructure left over from the previous Hamlet stories, a superstructure which even his artistry could not assimilate and make malleable, and so the play doesn't succeed. But Eliot later claimed that at the time he made this statement he hadn't understood Shakespeare.

H. D. F. Kitto believes that the entire play, both vision and technique, are understandable if the viewer realizes that it is a religious drama in the same sense that Greek tragedy was religious drama. He adds that the viewer must keep in mind that Greek drama worked by boring inward through the mass of details toward some eternal principle such as justice while Elizabethan drama operated by building an effect through accretion, piling up of scenes, characters, images.

There are many other possible axes of orientation from which to consider the ultimate vision of *Hamlet*, but all of them are hard put to explain the various difficulties in the text itself.

The central question within the play for most critics has been the character of Hamlet himself. Ever since Samuel Taylor Coleridge postured Hamlet as a paralyzed intellectual, a kind of dialectic has ensued, seeking an explanation for Hamlet's apparent recalcitrance in dispatching King Claudius. The other side in the dialectic envisions Hamlet as passionate and volatile. The resolution concerns what is the imbalance of blood and judgment in Hamlet, an imbalance more clearly demonstrated in the character of Othello and an imbalance that is lacking in Hamlet's fellow philosopher Horatius.

The problem of Hamlet's hesitancy is extremely subtle since in other plays and stories about a revenge, the king is usually surrounded by guards and the hero's whole quest is to get the king alone. In Shakespeare's play, Hamlet's barriers to killing the king have been internalized and thus greatly complexified. A possible explanation is that whenever Hamlet takes time to think before he acts, he gets in trouble, but this version may be simplistic. More satisfying is the suggestion that Hamlet's nature is so fine that he is unable to confront the evil permeating his situation.

Hamlet's indecision, if it is that, is given an added dimension by the aura of ambiguity surrounding his mother's complicity in his father's death, and

by the appearances of the ghost. The ghost could be considered the focal point of the play for if it is not Hamlet's father, but a demon, we have an entirely different play. And there is some extrinsic evidence that Shakespeare's audience did not believe in ghosts but only in demons.

The problems of Hamlet's character ramify very rapidly — what about his real and/or feigned madness, his puritanical bent, his attitude toward Ophelia, his study of philosophy, his interest in the theater? There is danger in considering the play as a device for the unraveling of Hamlet's character — that Hamlet is to his play, what Richard III is to his. This overweighting of Hamlet's importance is probably a representative modern view, since in the film with Sir Laurence Olivier we are told that "this is the story of a man who couldn't make up his mind." It seems clear that *Hamlet* is about the destruction of the two leading families of Denmark, because by the end of the play there are seven people dead. And the other characters present problems almost as challenging as Hamlet does -whether Polonius is humorous or evil, what is Ophelia's trouble, what was Queen Gertrude's role in the death of Hamlet's father. But the questions don't end with the characters. Besides the difficulty in deciding the staging of many scenes, there is the peculiar fact of the play's reference; many events very important to the dramatic progress do not take place on the stage but are instead only talked about. This process is typified by the King of Norway who drifts in and out of the play's focus, a kind of alter ego for Hamlet.

An objection I would like to address specifically is one raised but later withdrawn by T. S. Eliot, but an objection that many critics and viewers of Hamlet still feel or voice. It is that the emotion or tragic sense imaged or alluded to in the play doesn't match (Continued on page 32)

Plato's Divided Line

R. TALIAFERRO, in his October 22 lecture took a mathematical approach to The Republic and the symbol of the Divided Line; it is an approach that is important to an understanding of Plato, and one which is commonly ignored. Plato's Divided Line, itself mathematical, contains four unequal parts, representing Plato's four degrees of knowledge. Dr. Taliaferro defined them quite distinctly (in ascending order): 1) the level of shadows and mirrored images (conjecture); 2) the level of sensible things (faith), themselves imperfect. each mirroring a Platonic Ideal in an incomplete way (a tree mirrors treeness); 3) the level of Dialectics (thought) — mathematical and verbal discourse; 4) the level of the really real, the actually existent world of Platonic Ideals (intelligence). The first two levels represent the visible world, which one can accept only through faith or conjecture; the last two levels represent the intelligible world, which one enters in an ineluctable drive towards truth. Dr. Taliaferro suggested that the upper part of the line is to the lower part as knowledge is to opinion, and that each division of these parts is re-

by James Devlin

lated, upper to lower, as knowledge to opinion. After this foundation, the discussion turned to Plato's view of the Sophists as men presenting a world of isolated points, and that such a world is absurd. Dr. Taliaferro. in accord with Plato, suggested that, contrary to the Sophist position, everything in the world relates to everything else; that each part symbolizes the whole in a kind of grand synecdoche, and that everything on any one level of knowledge symbolizes, in some way, everything on the other levels. Shadows are images of sensible things, which have mathematical dimension and shape, and reflect the ideal. Plato proved the Sophists wrong by pointing out these interrelationships, and Dr. Taliaferro restated this remarkable ambience of things, constructing a system by which he moved into the realm of mathematics.

Mathematics, which includes all hypothesized systems of thought, is the level between the visible world and the realm of the Ideals, the level of thinking; it acts as a two-sided mirror, uniting the world below to the world above. Dr. Taliaferro zeroed-in on the relationship between

mathematics and the Ideals during the body of his lecture, introducing a thoroughly scintillating analogue from pure mathematics. In Plato's thought, mathematics, through intricate systematizing, approaches very closely and almost defines Ideals. The Ideal becomes a kind of apotheosized telos for mathematics, a goal towards which it acts, and the visible world contributes the basic assumptions upon which mathematics is grounded. Dr. Taliaferro spoke of Plato as "the last of the Great Pythagoreans," and direct from Plato's own mathematical discourse selected his illuminating analogue, the continuous fraction, which approaches an irrational number as it becomes infinitely long, but never quite reaches it. By analogy then, one can come very close to an Ideal through reason, but not quite reach it: one is required to take a leap to the infinite, grasping for the Ideal, which often recedes before him, and can be perceived only in what Dr. Taliaferro calls "certain privileged moments." Even then the Ideal is elusive — far more elusive than the irrational number; and, though the Ideals are intelligible, they cannot be strictly defined or perfectly estimated, and are rather like visions than facts. Plato maintains that everyone has in his mind a glimmer of the Ideals, a faint recollection from the time of his pre-existence, when he dwelled in the land of the Ideals, waiting to be born. Dr. Taliaferro clarified and concretized this bit of religious institution by referring to the symbolic ambience of all things, their inter-

Feiffer



The Scholastic

relationships; so that by understanding some things one automatically receives a glimmer of others: so man does not *learn*, strictly speaking, but clarifies and magnifies faint glimmers, infinitesimal recognitions, until they come vibrantly to life, effloresce into something quite vivid and comprehensible.

Historically, this idea contributed greatly to the development of mathematics and its increased rôle in civilization. The fact that the "really real" can be approximated by mathematics and the fact that the visible world gives clues to this approximation made a truly deductive mathematics possible. Johann Kepler, in the early seventeenth century, made dramatic use of these ideas. He recognized that mathematics, a discipline seemingly discrete from real things, could, by virtue of its commensurability with sensible nature, be used to explain the motion of planets and other cosmic bodies even though the explanation could not be proven empirically. This is because the underlying assumptions of mathematics are grounded in sensible nature, so that though it seems to sail into the void of impracticability, it is really quite close to nature, having proceeded in a thoroughly logical manner from empirical assumption to theory.

The real root of mathematical certainty is, again, demonstrated by the Divided Line. When Plato related the sensible world and the world of Ideals he asserted that the world of Ideals contained one Form for each distinct

Since intellection is intellection. something there must be an Ideal intellection; so that when a philosopher studies thought or, for that matter, anything, he proceeds ipso facto in accord with Plato's third level of knowing, aiming towards understanding, the teleological fourth level. The thing that makes Plato's arguments so universal is his conception of another world, the world of Ideals or Forms, "out there." So that anything that occurs or exists in the visible world must have a correlative in the Ideal world. Aristotle's idea of ideals precludes this universality, for in bringing Plato's Ideal world down to earth he also brought the Ideal relationships into the mind, where they are no longer teleological ends, but means, or at least are not so universal as to allow a mathematical discussion of them.

Even Kierkegaard, the first of the "antiphilosophy" and certainly anti-Plato Existentialists, although he denies the significance of Aristotelean abstraction, is forced astonishingly close to Plato by his own argument. His "leap to God," Whose essence is ineffable and Who can be thought of only ontologically, is possible only in that "privileged moment," for the leap begins where thinking leaves off, where Plato's Dialectic is no longer useful, where the continuous fraction comes extremely close to the irrational number. That leap, whether it exists as something to be accomplished, as with Kierkegaard, or something to be avoided, as with Camus in The Myth of Sisyphus or Sartre in "Self-



thing in the visible world; he also noted that *relationships* between things in the visible world must have a corresponding real relationship in the realm of Ideals. Therefore, since one relationship between things is motion, there must exist an Ideal motion. Thus, since Ideals may be approximated or estimated by mathematics, and since motion must be an Ideal, motion must be subject to estimation through solely mathematical inquiry. Alfred North Whitehead's statement that philosophical discourse amounts to nothing more than footnotes to Plato, while admittedly exaggerated, is correct in one respect. The relation between Ideals and visible things is, in almost any system,

Deception," is the precise analogue of Plato's leap from the mathematical system to the Ideal.

Also the Logical Positivists and Philosophical Analysts, especially Wittgenstein in Philosophical Investigations, who constantly remind us of the proximity of philosophy with language — that philosophy does nothing more than devise systems for defining words - come close to Plato. In Platonic thought, definition is the end or telos, is the Ideal or essence; true definition would be the precise statement of essence, if such were possible, and ingenious definitions do come close to estimating essence, just as the continuous fraction approaches the irrational number.

The Smile of Buddha

by Ralph Martin

D^{R.} KITAGAWA, of the University of Chicago, in the second Lilly lecture presented this year by St. Mary's, spoke on "Buddhism in the Modern World." Although attempting to give some idea of the history, doctrine and current developments in Buddhism, he necessarily was prevented from speaking in depth in any one area. He did succeed in conveying a real and fascinating impression of the Asian world view.

At the time of the conception of Buddha a prophecy ran through the land saying that he would renounce the world on seeing a sick man, an old man, and a corpse. At the age of 29 he left home; six years later, under a tree, Gautama found enlightenment and took the name of Buddha, "the enlightened."

Buddha saw the reality of suffering and the futility of both sensual indulgence and self-torture. He found the "middle way" through the knowledge of the four noble truths: the noble truth of pain — all is pain; the noble truth of the cause of pain - craving (the craving of passion, the craving for existence, the craving for nonexistence); the noble truth of the cessation of pain, of craving, of desire, of suffering; the noble truth of the eightfold path - right views, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

There is no permanent self (Atman) and the individual exists until the aggregation that composes him is finally disintegrated with the cessation of craving, Nirvana. Nirvana may be reached during the lifetime.

There were four questions which Buddha refused to answer: Whether the universe is eternal, whether it is (Continued on page 32)



At quarterback: Klemick . . .



... or Staubach ...



. . . or Abel.

Three Quarterbacks Direct

by Joe Ryan

THE ONRUSHING MIDDLES from Annapolis collide with the sliding Irish tomorrow (12:30 our time) in Philadelphia's 100,000-seat Memorial Stadium. One small corner of the vast stadium will house a contingent of men from Notre Dame, who, by then, may be as high as the members of Navy's football lineup.

Fresh from a 32-9 conquest of Pittsburgh, Wayne Hardin's squad brings a 4-2 record into the game. After an opening loss to Penn State, Navy rested up for Minnesota as they topped William and Mary 20-16. The score was a surprise only in that Navy won by four points; in the 27-game series, W. & M. has fought to one tie while winning two. Minnesota proved that the Middies needed more than just a rest to upset them as they sank Navy 21-0.

At this stage, Navy's chances of beating Army looked slimmer than Notre Dame's chances of upending Michigan State. Then, Junior Bruce Abel passed and ran the Middies to a 41-0 slaughter of Cornell, followed by a 26-6 conquest of Boston College. Last week, Pittsburgh fell victim to a sleeper play and the play-calling of soph Roger Staubach as Navy's newest quarterback broke loose for a 22-yard TD jaunt after he and halfback Jim Stewart teamed up for one of the most unusual college plays of the year.

The play of the day evolved as Navy returned a Pitt kickoff to their 34. As the team went into a huddle, Stewart limped to the side. When Navy put the ball back in play, Stewart raced down the sidelines. Staubach lofted a 36-yard pass and Stewart, completely unguarded, trotted the rest of the way for the touchdown.

Purdue has its DiGravio; Wisconsin, its Richter; MSU, its Saimes, Northwestern, its Myers and Flatley; Navy has nobody. Nobody of that caliber, anyway. Navy's chief strength lies in its line.

Ends Ed Gill and Jim Campbell try to fill the vacuum left by the graduation of Greg Mather. Dave Sjuggerud will attempt to fill the void in the kicking department. Jim Weston boots the PAT's. No trouble here for Notre Dame.

Trouble begins at tackle with seniors Ron Testa (224) and Larry Graham (200). Steve Hoy (206), team captain, holds down the left guard spot, coupl-



WHERE HAVE ALL ...

ing with Vern Von Sydow (207) to form a formidable center wall around 190-pound center Walt Pierce. Though the line is small, averaging only 201 from end to end, they are determined, as evidenced by the fact that their opponents have scored only twice in the last three games.

In the backfield, Navy has a senior, a junior, and a sophomore, or, if you prefer, a firstclassman, secondclassman, and a thirdclassman, battling for quarterback spot. Sound familiar? Last year, Klemick was no Tom Myers, but noteworthy, nonetheless. He completed 84 of 183 for 1,035 yards and six TD's. Despite this 12.3 yards per toss average, he lost first string spot to Bruce Abel in this year's lineup. Staubach, a lowly plebe last year, is on the move. Last week, he was eight for eight for 192 yards and a TD while going 22 yards for another score on the ground. Fortunately, none of the three quarterbacks have been able to take command of the first string position. They've all had sparkling days, they've all been sporadic.

The rest of the backfield is nothing to rave about either. Navy Coach Wayne Hardin has said, "None of our halfbacks are particularly outstanding,

Middies



THE BLOCKERS GONE?

none particularly bad but all good, hard-working kids who will let people know they're around." We heard about senior right half Jim Stewart last week. Left halfback John Sai, who led Navy last year with 472 yards for a 4.9 yards per carry average and six TD's is being pushed out of the lineup by junior Bob Orlosky who scored twice against Pittsburgh.

Hardin said before the season began that the fullback spot "was still open." It still is. Pat Donnelly, a sophomore, is the probable starter though both Jim Ounsworth and Nick Markoff should see action.

The second half of the schedule looks like a breeze after N.D.'s first five games. Navy is the first in a midschedule trio that the Irish can beat with any kind of effort. Navy is not much better, if better at all, than Oklahoma. The only strong team they've faced and beaten thus far is Pittsburgh, Notre Dame's opponent next week. Following the Pitt encounter, comes North Carolina, N.D.'s William and Mary. After that, well the less said after that, the better. If Notre Dame cannot beat Navy tomorrow, that second-half-of-theseason breeze may well turn into a hurricane.

Voice in the Crowd

Notre Dame gave perhaps its most convincing display of ineptitude in the Northwestern debacle, topping similar exhibitions given against Purdue, Wisconsin, and Michigan State. Granted that Northwestern, paced by the fantastic passing combination of Tom Myers and Paul Flatley, has one of the best teams in the nation, still I believe the Irish were a beaten team even as they went through the motions of loosening up for the Wildcats. Earlier in the week, some quarters had predicted a Northwestern letdown and a possible Notre Dame upset. However, the pregame mood of both the Notre Dame team and its followers was that of listlessness. This lackadaisical attitude prevailed as the top ranked Wildcats annihilated the Irish, 35-6.

NAVY

I feel that the morale of the team has reached its lowest point in my four years here — the most unproductive era in Notre Dame football history. If the Irish cannot beat Navy tomorrow, they probably will lose the remainder of their games — giving them the worst single-season record in the history of the school. However, even a less than total effort may be enough to beat the Middies. The Irish have faced four straight rugged Big Ten squads, the last two being vastly superior units. Navy certainly is not as strong as these teams. The Middies have been slaughtered 21-0 by Minnesota, a team that will finish on the middle rung of the Big Ten. "We will be playing someone in our own class," according to captain Mike Lind.

Therefore, it would appear that Notre Dame has a good chance to break out of its losing streak. Two years ago, a Notre Dame team that had also lost four straight games almost upended an unbeaten Navy eleven in Philadelphia — finally bowing, 14-7. That Middie squad had Heisman Trophy winner Joe Bellino and many good football players; this one does not. It will not take a superhuman or even a "90%" effort to beat Navy. but it will take an effort.

WHY NOT?

There were many, including myself, at the Northwestern game who wondered why Bill Pfeiffer was not used on defense and Frank Budka was not given a chance on offense. According to Joe Kuharich, because of the injury to Jim Carroll, Pfeiffer had been used at the middle linebacker spot during the practice sessions. When it became apparent before the game that Carroll was ready to play, Pfeiffer was placed on the bench because he had missed the defensive back assignments for Northwestern given in the same sessions. Therefore, the team leader in tackles did not play until the final quarter. I guess it is an endless cycle.

The case of Budka is perhaps different. He has been troubled by a sore elbow and is unable to pass effectively, according to Kuharich. Since the quarterbacking position has produced so much inconsistency. I hope that Budka recovers enough to at least be able to be given another chance to run the club. While Budka is certainly not consistent and his offensive performance has left much to be desired this season, he has shown streaks of brilliance in the past that would seem to indicate that he has the most potential of our quarterbacks. Daryle Lamonica has not developed into an effective leader in three years and Dennis Szot, although occasionally showing passing ability, has made many sophomorish mistakes; therefore, why not give Budka another chance? Our offensive attack has lacked direction (and line support) so far and Budka's guidance in last year's Pitt and Syracuse games tops any performance given by the equally inconsistent Lamonica and Szot.

TOMORROW

If the team can generate any kind of spark and if the coaches can prevent a defeatist attitude from completely gripping this team, Notre Dame will beat the Middies. If the quarterbacks continue to lack brilliance and offensive blocking, and if the coaches cannot get the Irish to "put out," then both the players and the coaching staff deserve the fate that awaits them, of being judged "worst in history."

--- John Bechtold

AN INTENSIVE campus-wide sales campaign will be carried on from

November 5th through the 9th

as part of

MOREAU SEMINARY'S Annual Christmas Card Drive.

All profits will be used to aid Holy Cross's mission effort. Maximum coverage for each hall will be provided by representatives on each floor. This year the "Men from across the lake" are offering for the first time a new series of Moreau Mission Cards styled by the seminarians themselves and composed of ten original designs including special N.D. cards. One of the Moreau artists, Jerry Florent, C.S.C., was art editor of the "Dome" in 1958 and 1959 and "Scholastic" art editor in 1959-1960 prior to his move across the lake.



Cross-Country

This afternoon, the Notre Dame Cross-Country team is at Indianapolis where they are participating in the Indiana State Championships. Among the top teams competing in the meet are Western Michigan and Loyola of Chicago.

Last October 19, the Irish Harriers were the host of an invitational meet in which they placed fourth of 11 teams, with 96 points. Western Michigan won the meet with a total of 51.

Junior Frank Carver came in fifth with a time of 19:39 for the fourmile course. Bill Clark, a sophomore, finished eighth with 20:04. Jim Webster wound up in 26th place, while sophomores Bill Welch and Pat Conroy finished 27th and 36th, respectively, for the Irish.

In a dual meet against Michigan State held last Saturday, the Irish Harriers lost to the Spartans, 25-34. However, Notre Dame captured first and second place. Frank Carver won the meet with a time of 20:35:2. Carver just nosed out Bill Clark who finished with 20:36. Pat Conroy placed eighth for Notre Dame.

-Rex Lardner

Interhall

After three Sundays of play, Breen-Phillips appears to be the power of 1962 Interhall football. The first Sunday's play involved members of the junior league, and those freshmen with a flair for football exhibited some highly potent offenses. On the following Sunday, the senior division began play in games marked by titanic, but scoreless, struggles.

The "Big Red" from Breen-Phillips have what seems to be the strongest team in either league. This fast and anxious squad has rolled over Zahm 16-0, and Farley 13-0. Last week's contest with Keenan was won by default and consequently B-P holds the league lead with a 3-0 record.

Stanford and Zahm are strong contenders. Stanford has dumped Farley 18-0, and Cavanaugh 12-6, but their 6-0 loss to Zahm, coupled with Zahm's 2-0 whitewash of Keenan, has both team notched in second with a 2-1 mark. Farley holds down third spot with a 1-2 record. Keenan and Cavanaugh share the cellar with 0-2-1 totals, having fought each other to a scoreless tie in their first game.

In the first week of play, the senior league schedule was marked by a tremendous defensive effort which held all teams scoreless. Off-Campus played Howard-Lyons to a 0-0 deadlock; Morrissey and Alumni-Dillon completed the slate of scoreless games for the day. —Bill Cragg

Campus

(Continued from page 9)

treasurer, and secretary. This year, however, seven committeemen were elected and from among these one was voted as chairman. The new structure was adopted in order that the halls may be more self-sustaining in accordance with the "stay hall" system.

This new structure affects the upper class dorms more than the freshmen halls, since the freshmen cannot remain in their halls next year. Yet the freshmen registered the most interest — with 74% voting. Farley recorded the highest percentage on campus with 92% turning out to vote. Every freshman hall, with the exception of Cavanaugh; was at least 10% over the campus average with Stanford and Keenan running 20% over.

The upper class halls, though lacking interest, provided the excitement. Badin and St. Ed's both had reruns as a result of a tie in the former and a technical mistake in the latter. Sorin provided 11% of its residents as nominees while 83% voted. On the other hand, Howard, Fisher, Zahm, and Alumni had uncontested races. Alumni had no one running for senator and the lowest percentage on campus with only 35% voting. The lowest of the eight nominees for committeeman in Alumni became senator. • The whereabouts of the Sorin Hall statue, a bronze replica of Father Edward Sorin, similar to the larger one which stands at the entrance to the University, continues to be a mystery.

The statue has been absent from the campus for the last few years. It has reportedly been in attendance at Queen Elizabeth's coronation, Stalin's funeral, Pope John XIII's coronation and at the inaugural ball of Dwight D. Eisenhower.

Alas, is there any hope of the famed statue's return? One Sorin Hall resident claims to have spoken to Father Sorin's statue and reports it as saying, "I miss Notre Dame very much. Perhaps I've been away too long as I'm beginning to feel they need me back there. Maybe I could come for Homecoming."

• The price of fame is frequently trying to one's mental and physical wellbeing, as Pat Early of 227 Keenan can readily attest. Seems that when he heard about the new situp record, he decided to get in on the fun. He currently claims, from his bedside, to have set the new record for jumping jacks — 2700 of them!! Two days after the record was set, Pat was admitted to the infirmary for whirlpool treatment and heat therapy.

The Scholastic



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RICHARD McCARTHY 122 Zahm Hall Notre Dame, Ind.

Education

(Continued from page 17)

G. Kauper, and Arthur E. Sutherland, have made the civil rights case for inclusion of all American children in education benefits.

The issue is not separation of church and state, which on the federal level has until most recently meant *distinction* and *co-operation*, not a wall of antagonism, so that the state has often co-operated with church for the good of the citizen and the general welfare, without concern for whatever *overflow* benefits might accrue to the church.

Rather, the civil rights issue involves freedom of choice in education, which is abridged when the penalty of double payment is exacted to exercise it, and the 14th Amendment, which guarantees equal rights and equal access to general welfare benefits, abridged when funds are denied children who reject a state system which is never neuter-gender in its orientation. Moreover, the Supreme Court has repeatedly declared, as in Frost and in Doud, that government cannot demand the surrender of a constitutional right as a condition for sharing in welfare benefits.

In the Western world, every country contributes some or fair share government funds to church-related and private schools except, ironically, Russia, satellite countries, socialist Mexico, and the United States. In Poland, the state taxes the school directly to drive it out of existence. In America, increasing taxes on parents indirectly (but just as effectively) are driving the school to the wall.

And here is the nexus of the crisis today. Education costs are soaring. Parochial schools must add lay teachers who cost several times what religious do. Each time education costs go up, they go up twice for supporters of parochial and private schools once in taxes, once in tuition. We debate whether to cut out the parochial grade school or the parochial high school. Independent colleges cannot pay competitive faculty salaries, yet become more and more restricted to those who can afford astronomical tuition.

In reality most parents of Catholic children have no real choice but state schools. What will the situation be if the National Education Association is successful in tripling education taxes by 1970 — with none of this money going to your children?

It would seem the time has come for independent school parents to assert their rights.

Yet, what answers do the politicians (Continued on next page)



Restaurant in back at 607 No. Michigan

(Continued from page 29)

have? Last year federal aid to elementary and secondary state schools only almost passed. It would have cost the independent sector \$100 million; private and parochial schools would have received no benefits. Everybody else would have gotten his share of this aid except that the \$100 million of the poorest financed sector would have been used as a subsidy for the next poorest sector — Southern public schools.

A college aid bill came even closer

to passage last month. And while it would have given considerable aid to church and private colleges, besides your taxes paying back every cent of that aid, you would have had to pay more than that full amount to help pay for federal aid for state junior colleges only and in state taxes for the matching grants (and perhaps loans, too) for state schools. Thus supporters of Notre Dame and St. Mary's would pay for a whole loaf but receive only a half loaf — which they take gladly in their great need and as preferable to paying for a whole loaf and receiving none.

The logical contradictions in all this are legion. Government spokesmen and Congressmen argue that you can aid independent colleges but not grade and high schools — though the latter are compulsory.

President Kennedy says we "must develop the talents of all American children." Yet, the Administration bill leaves out nearly seven million children as if they are not future contributors to the nation's strength.



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At no time has the Administration considered forms of federal aid which would aid all children alike, such as the Junior G.I. or Delaney Bill which gives \$20 to each school child to use in the school of his choice and its sponsors believe not even susceptible to constitutional test.

Next year promises the strongest push yet for discriminatory forms of aid at every level. Those who want aid for state schools only are organizing. The NEA lobby is powerful and well financed. NCWC counsel William Ball says, "We are apparently on the eve of what will be federal aid year." Yet parents of independent school children do not have a single representative in Washington.

Nor, for that matter, in the state capitals and city halls where 95% of the nation's education money is distributed.

The coming elections are, therefore, extremely important. If discriminatory federal aid forces in the House increase, a general aid bill for state grade and high schools may be passed. This would establish a new precedent of discrimination on the lower levels that would doom any immediate efforts to get a fair share of education funds on the state and local levels.

If these forces do not increase and there is evidence in election results of growing and determined opposition to discriminatory forms of aid, there may be a breathing spell before the likelihood of a real showdown in 1964 if the Baptist Rockefeller who favors nondiscriminatory aid faces the Catholic Kennedy who favors discriminatory aid!

It is imperative that independent school supporters organize, for political education and action. But it is just as important that we act individually, writing letters, making personal contacts across the wall, circulating literature.

This is not the bishops' fight but ours, as laymen and parents and Americans who believe in justice and freedom — for the Negro and ourselves. And the sooner we speak up, the sooner will the issue be seen as a civil rights issue rather than church politics, the sooner Cardinal Spellman can take his finger out of the dike without all of us drowning.

There is reason for hope. The controversy of 1961 and the aftermath of the college bill defeat have brought the issue to the nation. Compromises of a sort are offered. Our friends increase.

But literally millions of new enlistments are needed to push ahead on this frontier. I could suggest no better way to enlist than to contact Citizens for Educational Freedom, 3109 South Grand Blvd., Room 23, St. Louis.

CENTRAL INTELLIGENCE AGENCY

An Agency Representative will interview undergraduate and graduate students for June, August and September 1963 employment by our Agency, during the dates of November 12th and 13th, 1962 on Campus. Please consult the Placement Bureau, Administration Building for information concerning these positions and to schedule an appointment. A review of the information on file in the library of the Placement Bureau is an essential requisite prior to scheduling an interview.



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New City Report

With the aim of illustrating the application of Christian principles to contemporary affairs the NFCCS is sponsoring a lecture Tuesday, Nov. 6 by Rev. Robert A. Reicher, Chicago sociologist, on "The Christian in the New City." It will be held in the Law auditorium at 8 p.m.



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SHULTON



Hamlet

(Continued from page 23)

the events in the play. In more technical jargon, the emotion doesn't have an objective correlative. There is a feeling that the corruption, decay, and blighting of young things constantly imaged are not fully explained.

I think the reason for this misgiving is that a contemporary audience gets only one of at least three tragic impacts of Hamlet. The one gotten is the sense of tragic waste, waste of talent, youth, goodness, needless destruction of lives, yet destruction that cannot be avoided. In a functionoriented, technological culture, we are probably acutely aware of this tragic sense. The two that are more covert to us are the full horror, to Shakespear's audience, of a treacherous king-murder and the pervasiveness of sin. We don't realize the first because we are at such remove from the tradition of the anointed king. So it could be argued that this is an empty historical or dramatic convention. We may miss the second by being unaware of the evil, the sin, the poison emanating from King Claudius and his associates that Shakespeare tells us is operating in the play from the first, when a ghost appears at the holiest time of the year, a horribly unnatural occurrence. It is this intolerable evil that Hamlet must, and is unable, to face.

Though much of Shakespeare's meaning may be missed by the most perceptive viewer, a chance to see his *Hamlet* should not be missed by anyone.

Buddha

(Continued from page 25)

finite, whether life is the same as the body, and whether one who reaches Nirvana is annihilated or exists after death. "If one is struck by a poison arrow, does one stop to inquire where it came from, who's guilty, and all sorts of other questions, or does one hasten to pluck it out?"

The religion arising as an offshoot of Indian Hinduism soon spread throughout Asia. In the land of its birth, however, it almost disappeared. Today it is strong in China, Japan, and most of Southeast Asia. It has not sought to eradicate the native religions and often is professed by its believers simultaneously with their native Shinto, Taoist, or Confucian religions.

Buddhism has greatly formed the

"Asian viewpoint," a nebulous yet valid concept. Spirit and matter coexist on the same plane, both being aspects of nature. Ethical values are relative, good and evil being two asspects of the same reality; both are necessary and worthy of man's re-spect. In the very beginning there was a harmony; the differentiated state of being where spirit and matter are separated is not permanent. We are one in nature and there is no need for an outside Savior or Holy Spirit to bridge a gap between self and world. Crucifixion and Resurrection, death and birth, are interchangeable and eternal, either in the transmigration of souls or in unbroken family histories. Salvation is but to actualize this unity with the cosmos.

Buddhism is unique among the religions of salvation, requiring no savior, deity, or revelation. Buddha found the secret of existence by himself and pointed to the emancipation of the rest. Knowledge arose, darkness was dispelled; the enlightened one realized himself and now it was possible for others to work out their salvation with diligence and humility.

Buddha Gautama in the 40 years of his ministry never defined Nirvana. The wisdom of Buddha is religious and is known only by experience. Western philosophical knowledge is not the same. Philosophical questions Buddha considered foolish. Philosophical truth may be a means to the supreme goal of Nirvana where wisdom and compassion converge on each other and where reflection culminates not in a mechanical order of causality but in a creative and organic flow, as if the world were a reed. Concepts are superfluous; just as the oceans of the world are pervaded by the taste of salt, so is our ocean of misery pervaded by the taste of Nirvana.

Dr. Kitagawa tried also to suggest something of the state of Buddhism today. The great danger is that Buddhism will degenerate into a series of national religions. A tension must be maintained between religion and culture so that religion will be free to pronounce judgments on the culture in which it exists. A World Fellowship was formed in 1950 to try to bring Buddhism in touch with the modern world. A resolution was passed to attempt to drop the distinct differences between the North and South Buddhists, differing in their interpretations of the historical Buddha. It should prove interesting to see what this "cautious learning from the West" will bring.

SUBSCRIPTIONS

Off-campus students and faculty members who have not been receiving the SCHOLASTIC should contact the Circulation Manager at Box 185.





November 2, 1962

••I Remember When^{**}

I have been asked to compare Notre Dame of today with Notre Dame of some great long past . . . this "past" being the period when I attended Notre Dame as a student.

Well, I was a student at Notre Dame from September, 1934, to June, 1938. Fr. Sorin had been dead for some years. Knute Rockne was also dead. The Main Building had been built, had burned, and had been built again. The two lakes were here. And in my four years, Notre Dame never won a national football championship. So, in many ways, things were little different from what they are now.

But the real question is "What about the students, then and now? Is there much difference? And if so, how much?" Actually, how should I know? I left Notre Dame one bright sunny June day in 1938, a bachelor in both the academic and the marital sense, no more conscious of myself as a "Notre Dame student, 1934-1938" than Aeschylus was conscious of himself as an "early Greek dramatist" or St. Thomas of himself as "a medieval thinker," and returned (after several years of Mecca-like pilgrimages) one sunny September day in 1949 with several more degrees, a wife, with even more children than degrees, an Irish setter, and now as a member of the enemy camp — a faculty man. So, once unconscious of myself as a student of a certain vintage, I am now asked to look at the students from the bifocaled eyes of one of their professors. May my students never say I give them difficult assignments! But I'll do my best.

To put it in a word — something I never allow to my students except for their last name — I should say the students at Notre Dame today are much more sophisticated than we were. Not more intelligent. Nor more hard-working. Nor even "sharper" — just more sophisticated. What does this mean? To me it means the students are very conscious of the necessity of committing themselves to some principle of conduct, the principle of which is: "Don't commit yourself."

Perhaps they are ashamed of some-

thing. Or perhaps they are simply afraid of being hurt. To put in mortal prose this mental attitude, they "play it cool." With few exceptions, they play politics "cool" and consider it naive to be either a Democrat or a Republican. They're "Independent." They're waiting to see which way the loaded ball bounces. They play pressing social problems "cool." They are so fond — and so proud — of seeing all sides of a question that they never stop walking around it, and think it part of wisdom to be in perpetual motion.

And they can be so icy cold about Notre Dame itself. "In my day" we hated to see Notre Dame lose, and conversely, we were very happy when Notre Dame won. We just assumed, in semibarbaric fashion, that since we were at Notre Dame whatever happened to Notre Dame happened to us. We "identified," to use another mortal term. We used to meet the team — win or lose — after the Army game; we used to applaud them on Saturday night after grace was said in the Dining Hall — win or lose. We didn't think that, because somebody at Notre Dame was an athlete, he was therefore a "monster." In those days we used to sit in the same classroom and live in the same halls just like now — only we used our eyes and hearts and made personal, not group judgments. "In my day" we were even naive about our religion and in our simple way thought it tragic when, occasionally, a student quit going to Mass. Now, a student blandly announces "he doesn't believe in all that stuff" and expects to be applauded for his independence of spirit . . . as if he had switched from Aristotle to Plato or from hot cigarettes to Kools. "I remember" that, in the Dark Ages of 1934-1938 with just half the enrollment at Notre Dame we now have — throughout the months of October and May there were so many volunteers for devotions in the Lady Chapel of Sacred Heart Church that frequently there were not enough cassocks and surplices to go around. And on May evenings, after dinner, several hun-

by Dr. Edward Cronin

dred students — voluntarily — would gather at the Grotto to sing hymns.

We weren't saints or Boy Scouts. I think it's just that we wanted to be at Notre Dame. We were glad to be here. We were proud of it. We didn't want to be any place else.

In fact, I must admit we most likely *couldn't* be any place else, for we were, in contrast to the present Notre Dame students, exceedingly immobile. Even Chicago was many miles and many dollars away, and the midthirties equivalent of Sunny Italy was, for economic reasons, as far away as the Waldorf. So, making a virtue of necessity, we made Notre Dame our home. We lived here, we played here, we even occasionally studied here. Fort Lauderdale was as yet undiscovered.

Maybe I'm wrong. I hope so. Maybe I have been looking in the wrong direction, or maybe I haven't heard the silent ones. Perhaps I have overestimated the influence that the oldyoung have on those who are only young. Maybe I am the naive one ---and always have been. But there is a poem I particularly like. (Mind you now, I have a Ph.D. in "English Language and Literature," which is almost legal proof that I have read all "the best that has been thought and said.") But this poem, "At Notre Dame," was written by a former president of the University, Fr. Charles L. O'Donnell, and if a Notre Dame student of present vintage likes it too, then I have some hope for him.

So well I love these woods I half believe There is an intimate fellowship we share; So many years we breathed the same brave air,

Kept spring in common, and were one to grieve

Summer's undoing, saw the fall bereave

Us both of beauty, together learned to bear The weight of winter:--when I go otherwhere---

An unreturning journey—I would leave Some whisper of a song in these old oaks, A footfall lingering till some distant summer Another singer down these paths may stray— The destined one a golden future cloaks— And he may love them, too, this graced newcomer,

And may remember that I passed this way.



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