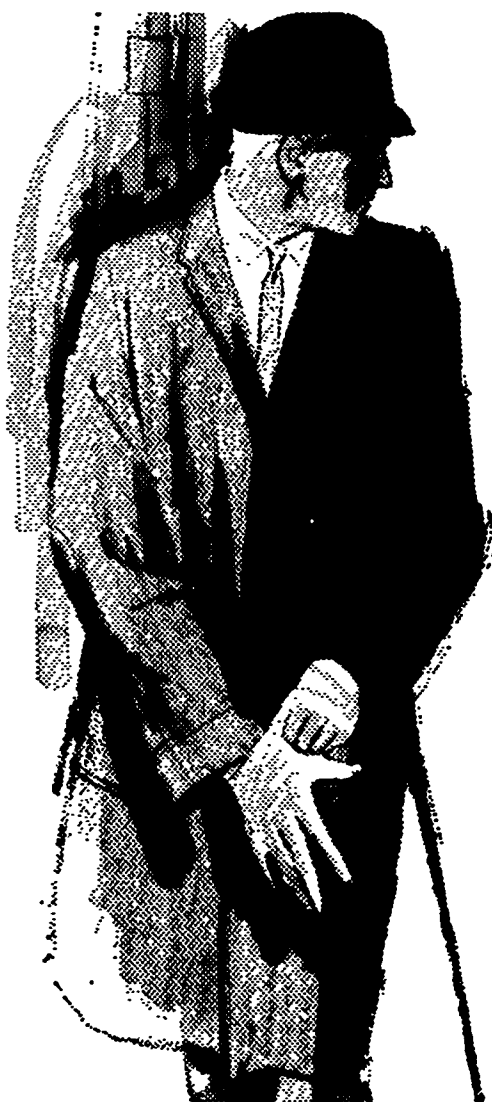


# The SCHOLASTIC

DECEMBER 14, 1952





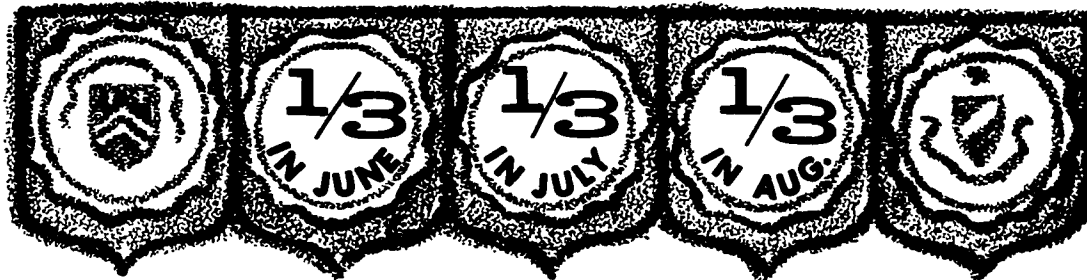
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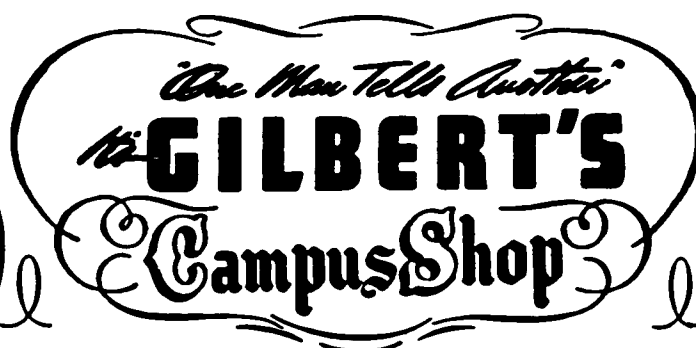
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**MERRY CHRISTMAS AND A HAPPY NEW YEAR FROM  
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## DECK THE HALLS

When you think of Christmas gifts you naturally think of Marlboro cigarettes, leading seller in flip-top box in all fifty states—and if we annex Wales, in all fifty-one—and if we annex Lapland—in all fifty-two. This talk about annexing Wales and Lapland is, incidentally, not just idle speculation. Great Britain wants to trade Wales to the United States for a desert. Great Britain needs a desert desperately on account of the tourist trade. Tourists are always coming up to the Prime Minister or the Lord Privy Seal or like that and saying, "I'm not knocking your country, mind you. It's very quaint and picturesque, etc. what with Buckingham Palace and Bovril and Scotland Yard, etc., but where's your desert?" (Before I forget, let me point out that Scotland Yard, Britain's plain-clothes police branch, was named after Wally Scotland and Fred Yard who invented plain clothes. The American plain-clothes force is called the FBI after Frank B. Incheliff, who invented finger-prints. Before Mr. Incheliff's invention, everybody's fingers were absolutely glassy smooth. This, as you may imagine, played hob with the identification of newborn babies in hospitals. From 1791 until 1904 no American parent ever brought home the right baby from the hospital.

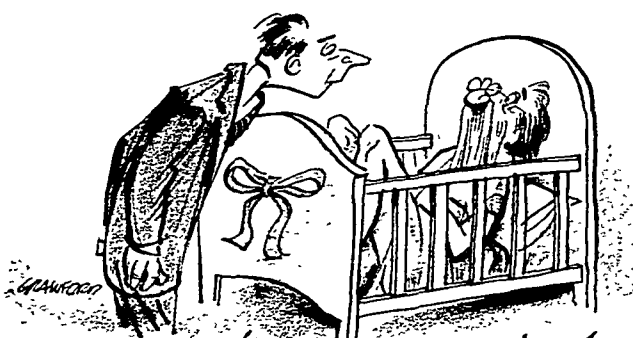
This later became known as the Black Tom Explosion.)

But I digress. England, I was saying, wants to trade Wales for a desert. Sweden wants to trade Lapland for Frank B. Incheliff. The reason is that Swedes to this day still don't have fingerprints. As a result, identification of babies in Swedish hospitals is so haphazard that Swedes flatly refuse to bring their babies home.

There are, at present, nearly a half-billion unclaimed babies in Swedish hospitals—some of them well over eighty years old.

But I digress. We were speaking of Christmas gifts which naturally put us in mind of Marlboro cigarettes. What could be more welcome at Christmas time than Marlboro's flavor, Marlboro's soft pack, Marlboro's flip-top box? What indeed would be more welcome at any time of year—winter or summer, rain or shine, night or day? Any time, any season, when you light a Marlboro you can always be certain that you will get the same mild, flavorful, completely comfortable smoke.

There are, of course, other things you can give for Christmas besides Marlboro cigarettes. If, for example, you are looking for something to give a music lover, let me call to your attention a revolutionary new development in phonographs—



*... Some of them well over eighty*

the Low-fi phonograph. The Low-fi, product of years of patient research, has so little fidelity to the record you put on it that if, for instance, you put "Stardust" on the turntable, "Melancholy Baby" will come out. This is an especially welcome gift for people who have grown tired of "Stardust".

Merry Christmas to all and to all a good night.

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\* \* \*

*The makers of Marlboro cigarettes, who take pleasure in bringing you this column throughout the school year, wish to join old Max in extending greetings of the Season.*

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**A**DDRESSING MEMBERS of the National Science Board at a dinner in Pasadena, Calif. several weeks ago, Father Hesburgh pointed out that "science is prostituted to something far below its greatest human potentiality." He spoke of the plight of the scientists and engineers caught up in the vortex of the cold war, the space race, and the nuclear energy race. He stated that both the American and Soviet scientists have been led by different methods to the dedication of their lives to completely materialistic ends. "People are coming out second best to things," and "our vision of man's nature and destiny, although higher and better in statement, is often fogged by our actual performance."

The *New York Times* called the address "a familiar one, though seldom stated so eloquently." The fact remains with all of us that as each rocket lifts off from Cape Canaveral, millions suffer through another day of disease, hunger, and illiteracy. The problem is rightly seen as being intimately connected with the establishment of a reasonably stable world condition in which it would be possible for the nation to direct its technology to the tragic conditions of much of the world. What is not seen so clearly is that now is the time for scientists and engineers to question "the moral impact of their work on the world of man in which they live." What we see is a large number of students, entrusted to the university being sacrificed to a technological society.

Notre Dame, unfortunately, is no exception. Our engineering and science graduates for the most part are simply not acquainted with the Western tradition of freedom and dignity. In many cases they have never experienced themselves as persons, only as engineers or scientists. They are not simply being cheated; they are being sacrificed by a Christian university.

In order to become an engineer at Notre Dame you must devote an enormous amount of work, effort and time to an extremely heavy course load of required subjects (120 hours). Onto this is tacked a token number of liberal arts courses (36 hours) which are usually appropriately labeled in the catalogue under a special heading indicating that less competent and interested teachers will teach a class of engineering students who use these liberal arts courses as a "breather" from their normal work. The exceptionally able student often senses an inadequacy in his education and often spends four years of frustration trying to become acquainted with a Western tradition which he knows is more than a sidelight to his existence, if not his career.

Should Notre Dame be responsible for the professional preparation for scientists and engineers in these four years? The A.B. engineering program, which is neither required nor popular, and the common freshman year are indications that someone thinks more than technical skill should be provided at a university. Is the opportunity to be truly educated, to truly grow into reflective manhood to be offered to all students? Apparently, not yet.

**S**EVERE CRITICISM has been directed toward Notre Dame's participation in Who's Who Among American Colleges and Universities. A crisis was reached last week when our selection committee voted 7-4 in favor of immediate disaffiliation. The nonvoting chairman, on the basis of a hasty private telephone conversation with Father McCarragher, demanded a vote on the nominees, a vote which was then taken under protest. Because of this action and other prior discussions on the issue, a motion to evaluate our membership in Who's Who will probably be brought before the Senate in January.

It is our opinion that Notre Dame should disassociate itself from this organization. Certain criteria for selection have been established by the participating universities that we feel are not sufficiently rigorous to attach any significance to the award. Service to the school is defined as the amount of hours Joe Joiner spends decorating dances, showing club movies, or winning a monogram. These are necessary extracurricular endeavors, but they should not be the predominant requirements determining our "outstanding students." Let us not confuse service to the corporate legal body of Notre Dame with the academic community of Notre Dame. The latter is the important one and devotion to it is not registered solely in nonacademic activities, but also in personal development, in the intellectual contribution a student makes to the community, in a balance between studies and extracurriculars.

It does not appear that we can reform locally. As evidenced by the coercion exercised by the Blue Circle Service Society during the selection — in the form of speaking "observers" and a voting nonvoting chairman — present thinking is not amenable to a shift from quantitative to qualitative effort. Objectively speaking, Who's Who has little meaning to the student, university, or future employer, yet it has been raised to an exalted level. Recognition to the wrong people, or the right people for the wrong reason, is no honor to the student, no reflection on the university's worth, and no guide for an employer. Why should Notre Dame grace this shallow institution through our membership — this year or any year?

---

**S**EVERAL WEEKS AGO Freshman Coach John Murphy called discussing the legitimacy of football at Notre Dame heresy. If that be heresy, Coach Murphy, God save Notre Dame!

Further, Coach Murphy urged all loyal Notre Dame men to visit the Grotto, thereby directing students "back on the road where we belong, away from calling Notre Dame men animals and debating whether or not we should have football." Here we have a formulation of an inconsistent amalgamation confusing religious values, the path that the University should pursue, and the worth of football for Notre Dame. This is an obvious perversion of ideas.



# Letters

Dear Editor:

An unusual thing happened tonight. John Murphy, an assistant coach of the Notre Dame football team, told the students at a pep rally that if they would not allow him to speak without interruption, he would sit down. The students yelled their interruption, and he sat down. They eventually cheered him back to speak, but on his terms: from that point the rally was orderly and conducted by a gentlemanly group of young men.

If we consider Coach Murphy's speech as a criticism of the SCHOLASTIC, I am afraid we won't have benefited from it and will have failed to understand the significance of the unusual orderly atmosphere which pervaded the latter stages of the rally. Indeed the courtesy shown the various speakers by the crowd, the crowd's patient silence until a speaker

had finished his thought, the enthusiastic yelling of approval for the thought followed quickly by a respectful silence in deference to the speaker's intentions; all these were out of the ordinary for a Notre Dame pep rally.

Coach Murphy attacked a student attitude which rates football players as animals. The power of his personality impelled the students to act as gentlemen rather than as animals at tonight's rally. Herein lies the significance of the rally: the animality in the men of Notre Dame was specifically located, and it lies not in the football team, but in the student body. Coach Murphy explicitly stressed one side of the argument, his conclusion was that football players are not animals; the effect he rendered upon the crowd of young men yelling beneath him, when contrasted with that crowd's usual performance, revealed clearly how animalistic the student support of their team has been.

Constant criticism of the team is unfair because the students are not assuming their responsibility for the role which football plays in Notre Dame life. The team gives what it has, and fights hard, and puts forth a continuous effort through a ten-game season; they are committed to this responsibility. The students are committed to an analogous responsibility of supporting the team throughout the ten weeks. The team has incentives to help them dispose of their responsibility: they are in the spotlight of the press and of national sentiment, they pay no money for their college education, they have a personal pride. The students lack these incentives to dispose of their responsibility; they have nothing to encourage them to support the team, win or lose, except their own sense of this obligation. They either do not sense it, or sense it, but fail to accept it.

Our responsibility toward the team is to give it a quality of support analogous to their effort in playing the game. Our responsibility includes the right of criticism; but excludes the right of condemnation. Perhaps the distinction is too hairline to be easily recognized; but on our campus, the cause of criticism is poor play or poor coaching whereas the cause of condemnation is an immaturity too easily excited in the student body. Much of the discontent released by the student body results from the frustration of their own wishful desires; the team receives the brunt of this antagonistic attitude, and is identified as the source of the students' discontent. If the student body had the capacity to accept defeat, (which the team is forced to do and which is a painful thing to do), then they would not demand so much from their football players. They would not be forced into the position where they must consider the ball players as animals because they want them to be animals in order to win.

Such an attitude on the part of the students shows that they have not secured the stability to integrate defeat with their ideals. The articles by John Bechtold are not to be attacked, (because they fall mainly in the area of legitimate criticism), the audience which digests these articles is to be attacked because it cannot integrate its tremendous attachment to football at Notre Dame and its tremendous disappointment at losing. Mr. Bechtold's articles cannot be criticized for what they say, nor for their attitude, but for the effect they have upon the student body; and the blame for that effect resides not in

(Continued on page 30)



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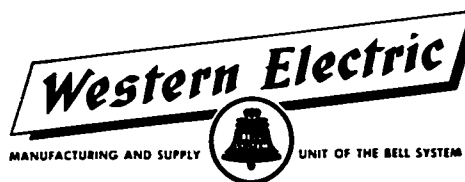
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# campus at a glance

• Adlai Stevenson has never been a very popular American political figure. When he ran for President in 1952 and 1956 people said "there was just something about Stevenson I don't like." When pressed as to just why they don't like Stevenson, one hears such things as "Well, he jokes too much," or "He's an egghead," or "he's a fuzzy thinker who cannot make up his mind." Presently Stevenson is United Nations Ambassador and the most frequently attacked member of the Kennedy administration. Just two weeks ago Stevenson was subject to abuse from within the administration. (See cut below.) A *Saturday Evening Post* article described him as opposing the Cuban Blockade in the executive committee meetings of the National Security Council preceding the decision to blockade Cuba. (These meetings are supposed to be secret, and news of Stevenson's stand could only have come from a member of the National Security Council. Many have speculated that the source of the news leak was McGeorge Bundy, assistant to the President, whom Stevenson vetoed as Secretary of State. Stevenson reportedly told Kennedy that, if Bundy was selected as Secretary of State, he would not accept any position in a Kennedy administration.)

But things were looking up for Stevenson last week. Kennedy sent him a letter expressing his confidence. *Newsweek* and *Life* defended him. And the Notre Dame Senior Class voted him Patriot of the Year. Stevenson will be at Notre Dame Feb. 18 to accept the award.

The "Patriot of the Year" award, which is awarded annually by the Senior Class has had a variety of recipients, and has come under some criticism for not being consistent in its choices, for the vagueness of its definition of patriot. For instance three years ago, Richard Nixon, one of Stevenson's bitterest political enemies, was voted the prize. (Nixon's appearance here was boycotted by campus liberals, and there was talk on the campus last week of another boycott by campus conservatives.) In any case Stevenson will be here to accept the award and, as always, he will be the subject of much controversy.

• One of the finest collections of prints and illuminations in the U.S. makes an appearance at the Art Gallery. Taken from the Lessing J. Rosenwald Collection, the exhibition, embracing over 400 years of art, centers around the theme, "The Saints in Printing and Illuminations."

The principal significance in the

grouping is seen in the changing nature of the image of the saint, evolving from images of devotion to portraits of the saint completely involved with the world about him. Also the collection is so arranged that the evolution of printing from the simple structure of the 13th century to the complex engravings of the 17th century is made quite apparent.

But besides the attraction at the Art Gallery, there is still another opportunity around town to satisfy the aesthetic appetite. Over at St. Mary's, if one really wants to, there's a student exhibition (no nudes) of painting and sculpture in O'Laughlin Auditorium. Both exhibits are daily.

• Paul Douglas, the senior and Democratic Senator from Illinois, one time Kenysian economist at the University of Chicago, old New Dealer, and showman rivaled only by Everett Dirksen, the junior and Republican Senator from Illinois, came to the campus November 28 and addressed an O'Laughlin auditorium audience. This magazine interviewed Douglas after his entertaining performance and he had this to say. Q. Should



"Judging by the angle, I'd say it came from above."

Senator Mansfield be removed from the majority leadership position? A. "Well, Senator Mansfield has not done a very good job for President Kennedy's program. He also made a speech on the Senate floor, highly praising Senator Dirksen, which was instrumental in Senator Dirk-

sen's victory over Sidney Yates. But I don't think that we can remove him — it would be too hard and other issues would lose their importance in the face of such an attempt." Q. What kind of tax cut do you favor? A. "President Kennedy will submit a tax program that will be submitted to Congress in two parts, or at least that is the talk in Washington now. The first bill will call for a tax cut of 15% for the lower income groups. The next bill will call for a 15% reduction for the higher income groups and tied on to this bill will be a plan for tax reform, i.e., cutting out such things as the 27 oil depletion allowance. I personally favor a tax cut only for the lower income groups and a strong tax reform bill." Q. Do you think that any tax bill will get through the Senate Finance Committee? A. "No. Byrd and his associates very definitely control the committee."

• The Freshman Year of Studies is causing unexpected annihilation of the freshman class. Despite the fact that this year's freshman class had the highest college boards in history, 64% — up 5% from last semester — of the frosh received pink slips. Amid rumors of the coming end of the Freshman Year of Studies, Mr. William Burke, Dean of Freshmen said: "It is not doomed: it only needs to have a few bugs removed."

• Last summer the Federal government employed some 7,000 college students in Washington, D.C. Their duties ranged from ghostwriting speeches for Congressmen to preparing a report on the Russian view of the United States bomb shelter program. Appointments to such positions, lasting up to 14 weeks, are made in keeping with the student's major to give him experience and to demonstrate what the government is able to offer in his field. Monthly salaries range from \$313, for those with one year of college, to \$336 for those who have completed 2½ years.

Few Notre Dame students were involved in last summer's program. So Dr. Thomas Bergin, Jesse Jones Professor of Business Administration, has taken it upon himself to encourage students to apply for the Summer, 1963 program. Two lectures designed to encourage interest in the

(Continued on page 31)

# On Other Campuses

- Troubles are not over at the University of Mississippi.

The Southern Association of Colleges and Schools, which has the power to strip the school of its accreditation, placed Ole Miss and six other state-supported schools on suspension for bowing to political interference in academic affairs.

The Student Activities Committee of the University of Mississippi Student Senate voted to reprimand Sidna Brower, editor of the "Mississippian," the school's student newspaper, for her moderate stand on the school's interracial strife this fall. The resolution said she "has failed in time of grave crisis to represent and uphold the rights of her fellow students," and to counter press "distortion" of the actions of the Ole Miss student body.

Meanwhile, James Meredith, whose entry into the university caused all the trouble, is privately reported by faculty members to be failing four courses and barely passing another. But this is not surprising, considering his lack of privacy, the continual armed guard, constant harassment by press and aggravation by students. Executive editor Jack Ahern of the *SCHOLASTIC* saw Meredith in Chicago over the week end and reported him "bright, but apparently disheartened about his studies." Meredith said that two of his teachers told him that they were afraid of being fair to him because they would be accused of being favorable to him.

- "If Vassar is to become the Poughkeepsie Victorian Seminary for Young Virgins, then the change of policy had better be made explicit in admissions catalogues." This now-famous statement by a Vassar student, in reaction to a statement by Vassar's president that premarital sexual relations constitute "offensive and vulgar behavior," is typical of the attitude of many college girls today. A new code of morals is being adopted, as stated by a young lady editor: "Anything that goes on in private between two consenting adults is moral. What is shocking now is only real promiscuity or homosexuality or sex in which more than two people participate, and even then no one would dream of interfering unless one of the participants is being forced."

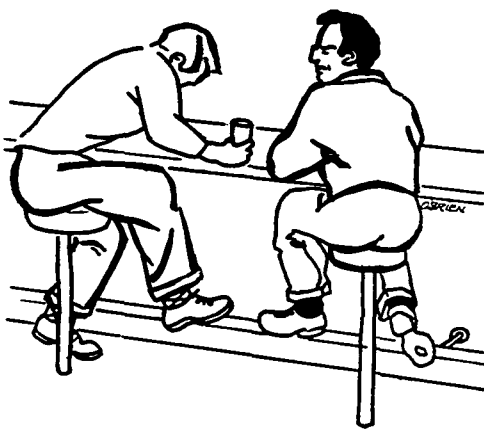
The reason such a code has become popular is that science has removed the physical consequences of sex, and young women are viewing affairs as

a natural part of their development. This is part of a recent trend in the development of women who are not forced to choose between a career and marriage, and are therefore free to find fulfillment in a combination of the two.

This code of morality is prevalent not only among young college women. Witness this recent decision at Cornell.

Cornell University's Faculty Committee on Student Affairs approved a policy resolution preventing the university from interfering in the private lives of students unless their actions "impair the effective functions of the University as an educational institution."

The action arose from a morality charge resulting in the suspension of a graduate student from the University for living with the niece of a university dean. This will have a great effect on Cornell's student code, which operates on the premise that regulation of a student's life should come only when he interferes with the lives of others.



LINCOLN, Ill. (CPS)—Four faculty members have resigned from the faculty of Lincoln College in protest of the dismissal of another professor for his anti-Cuba blockade picketing.

In addition, two other faculty members said they would resign their posts if the professor, Joseph Leston, is not reinstated. The small college has a 26-man faculty. Professor Leston was informed recently by the trustees of the private college that his contract would not be renewed because he had not exercised "appropriate restraint" in expressing his opinions.

"Appropriate restraint" is one of the guidelines for academic freedom subscribed to by the American Asso-

ciation of University Professors. Leston, however, contended that the phrase meant "staying within the law" which he did while picketing the Lincoln post office in October with antiblockade signs.

Protests have been lodged by the AAUP and the American Civil Liberties Union asking the reinstatement of the professor.

- An article in a recent *New Yorker* surveyed the dropouts at Harvard University, where 75% of the freshmen graduate with their class, which is far above the national 55% average. These dropouts include those who leave the university to return a year or more later. Thus, the total of entering freshmen who eventually graduate is 90%.

But Harvard does not discourage those who wish to leave. Their hardest task is convincing the parents of the students that it is still respectable to drop out. The parents do not realize that the sacred four-year education is dead: it was killed by those who left college to fight in the Second World War, and returned to finish their education later.

The dropouts occur, because, now that education has become like an assembly line, now that young people don't see labor as an integral part of their suburban lives, college doesn't seem to have a purpose. The freshmen at Harvard, averaging 670 on their college boards, who were the leaders in their high schools, come and find that no one particularly cares what they do, their accomplishments are all insignificant. Their identity (It is "like a sketch on tissue paper, and the wind would rip it to shreds if it were not pasted on cardboard.") is insecure, not anchored by a place or goal in life, a direct responsibility.

Some of the dropouts leave because they cannot cope with the freedom at Harvard; but the administration asks, can a person be developed into one who is able to cope with things later if he has nothing to cope with at college? Still, some of those who meet the challenges of the first year, and discover that it is easy to survive at Harvard, find no further goals in college. They look for challenges in the outside world, hoping to come back later and find other challenges in college work.

Thus, Harvard finds that the people, who are least susceptible to becoming dropouts, were those for whom the curriculum was functional, preparing them for a specific career in life. Many of those who dropped out to return after a year or two had found during that period a potential career to strive to attain in college.

# BYRON WHITE

by Tom Schlereth

**L**AST MONTH when the delayed final round Moot Court competition was gavelled to order, the mock courtroom situation was not completely artificial. While the Engineering Auditorium could hardly double for the United States Supreme Court hearing room, the presiding judge hearing the case was one of our recently appointed (Spring, 1962) Associate Justices of the highest court in the land. The Honorable Byron S. White intellectually probed and humorously cross-examined the four Notre Dame student lawyers who argued the question "Does a conviction under the Connecticut birth control statute (making it a crime to advise the use of contraceptives) violate the First and Fourteenth amendments to the U.S. constitution?" The affirmative won.

Minus his judicial robes, the former Deputy Attorney General agreed to discuss his new job and the different aspects of the Supreme Court over a Sunday morning breakfast in the Morris Inn.

The initial question put to the "New Frontier pragmatist" as *Time* has dubbed him, concerned what was entailed in the business of being a Supreme Court Justice. "It's a full-time job, and you can put in as much time on it as you desire. The work schedule is divided up into periods when the Court hears cases and into other periods when the Court is in conference. In the latter period the decisions are written. The general work load of the Court is divided into a Regular and Miscellaneous docket with the latter seeing a continued growth in number of cases since the end of World War II (from 400 in 1946 to 1400 in 1962)." He went on to further explain, "Cases in which an individual has appeal of right to the Court but no legal counsel are examples of such cases that would be placed on the Miscellaneous docket." The Associate Justice pointed out that while each justice reviews each case before the court personally, additional research and leg work are often performed by one of two of his law clerks, usually outstanding law school graduates, who customarily remain with a justice for a period of one year of legal internship.

With such a growing number of cases and the additional growth in the complexity of the present legal situations, the Justice was asked if he felt that the charge of the late Justice Robert Jackson that the Court now functions less as one deliberate body than it does as nine appellate judges, was true today. "Not at all. It's one body composed of nine parts. That's the very reason why it's nine and not one single authoritarian individual." To the consequent question, could this account for the growing number of dissents, he replied that there will always be dissents and there did not seem to be any more than usual. He felt that the Court, despite its work load, still had ample time to gather in conference, exchange viewpoints, and mutually discuss cases. The onetime court clerk for Chief Justice Vinson maintained that the charges of "justices forced to work in isolation of each other" were nothing more than arbitrary judgments people are always making about government institutions.

The next question concerned dominance in the present court similar to that in the courts of Messrs. Marshall, Hughes, or Holmes. White thought there was none. "I'm not sure dominance is the right word; rather I tend to think that it is more of a historical identification with the man who happened to be the Chief Justice at the particular time." He also felt that in all decisions of the Court it is reason that dominates and if that turns out to be on a certain side more than another, it's just the way it evolves. The former graduate of the Yale Law School did not think such "labels or attempted comparisons were good analytical tools — then or now!"

Likewise, he saw little or no value in other labels frequently assigned the Supreme Court, i.e., "activist," "conservative," or "moderate." Replying in low-pitched monosyllables: "These are interesting concepts but I doubt their value — even as categories. And while they are always attached to people in the political public eye, it is very difficult to know exactly what the people have in mind when they use them. The terms always have different meanings and



again I doubt whether they are useful."

Despite his reluctance to be labeled, White bears all the credentials of a New Frontiersman. His qualifications compare favorably with other Kennedy men: Youth, a healthy 44; Intelligence: a complicated intellectual with a well-honed mind as proven by graduation at the head of his class from the University of Colorado, Phi Beta Kappa, and a Rhodes Scholarship to Oxford (where by the way, he met Kennedy); Political Background: long standing Democrat who was National Chairman of the Citizens for Kennedy in 1960. His reward? Deputy Attorney General; and to complete the image, Athletic: a triple-threat halfback at Colorado who played pro ball for the Detroit Lions to work his way through law school.

With such frequent participation in political affairs and background in governmental service the Justice's leanings in cases involving the federal government versus an individual or a particular state were questioned. "I'll decide each case as it is presented. Nothing will influence me but what I consider to be the right decision." White discussed his lack of judicial experience. "No one is ever really prepared. It might take five or ten years. Justice Douglas, and he's been around for a long time, contends that it takes at least five years to go around the track once and get to know the ropes," was his reply. He continued, "Both as a lawyer for thirteen years in Denver and in my work in Washington, I have always been concerned with law and its interpretation."

# WHO'S WHAT?

Dear Editor:

The *Who's Who* selections for 1962-63 were made recently. As a member of the selecting board, I would like to make a few comments, which are garnered solely from my own experience in the operation during the past two weeks.

*Who's Who*, according to my understanding, is fundamentally an organization recognizing personal achievement in the context of a contribution to the University. This makes it basically an honor society, with appointments regulated by a body of students. But it would appear that this recognition is merely a duplication of

that which accrues to each individual, in some way, during his residence at the University. Most particularly, the students — by their decisions and judgments — tend to acknowledge a certain worth and ability in nearly everyone, either publicly or privately. Granted, that some are believed more outstanding than others — but *in being so recognized*, they are in fact accorded the very honor *Who's Who* distributes. Thus, it seems that this last designation, especially in the perversions it contains, is merely a superfluous one — an appendage that is really no more than a hollow summation of four years of achievement, which in themselves should provide the primary source of gratification for men at Notre Dame. The obvious commercialism woven into the framework of the entire system seems to inveigh against whatever legitimate value it might have. And this value itself is certainly not readily apparent — in that of the 95 odd candidates to be interviewed, a large percentage had no more than the foggiest notions of what they were doing there.

There is another point to be made — involving method. The fact is that the present selection structure is, in greater part, a failure in indicating those individuals who have indeed made a "significant contribution" to the University. Contributions are very nebulous things — they involve, in my own opinion, an estimation of a man's over-all effectiveness as a student — as a live, moving, and important force among other students — and as an interested and conscious

observer of the University, with an eye toward a constant integration of himself in all the opportunities for learning, making, and doing which it provides. Such men are human in the fullest sense of the word, but it is nearly impossible to find them under the present ordering. It appears all too often — (and pivotally, it seems almost predestined to appear, the organization being what it is) — that a mere litany of activities or the holding of one important office will guarantee a place on the *Who's Who* roster. That such memberships or positions, in themselves, mean little or nothing is incontrovertible. A man does something valuable for the community by what he *makes* of his office, not simply by occupying it.

These objections, with many others, were raised at the Selection Committee's meeting of December 6. After about an hour of debate, it was decided by a vote of 7-4, with one member absent, that the voting on nominees would be postponed until the objections of the majority could be relayed to the Vice President of Student Affairs, with an examination to be made concerning the possible termination of Notre Dame's participation in the program. Shortly thereafter, contact was made with the Vice President, who informed the board of the positive obligation that was theirs in the light of the University's commitment to the organization. With this advice in mind, the selections were made that same evening.

In the final analysis, however, and not considering any recommendations for 1963-64, the fact remains that *Who's Who* was concluded this year after the strongest of protests had been made — questioning both its meaning and place. The suspicion continues, and it would seem quite possible that for us, it has little of either.

—Craig M. Simpson

Dear Editor:

A short account of what happened in connection with the *Who's Who* selections this year should prove interesting.

Interviews of those interested in being chosen for *Who's Who* were held about a week before the Dec. 6 meeting when we were to choose those qualified. Until that time most of us had only a vague idea of what

the whole thing was about, having been appointed to the Junior selection board by the heads of our respective campus organizations.

It soon became apparent that neither the board itself, nor the nominees had a clear idea of what a contribution to the University was, or what it meant to be in *Who's Who*. Instructions from *Who's Who* headquarters in Alabama that *Who's Who* was intended to serve both as an incentive and a reward to those outstanding collegians chosen by their colleges, who gave promise of future success; and to help them in getting jobs, were equally subject to varying interpretations.

The public relations character of the whole arrangement was in Alabama, in the board itself, and in past and present organizing of it on this campus by the Blue Circle. As we began the meeting on Dec. 6, several of us felt that the participation of Notre Dame in *Who's Who* was clearly undesirable. The very way the board is set up and planned, run and chaired by the Blue Circle, and composed of juniors from each of twelve "major" campus organizations leads to the almost automatic selection of the "musts" — class and student body presidents, heads of various organizations, and so on down the list of big names, "guys who have all the marbles," as one Blue Circle representative said; several times a member was heard to marvel at the long list of students, chairmanships, committeemanships, dancemanships, co-ordinating that several nominees had managed to compile in their University careers. As Craig Simpson has pointed out in his letter, such positions mean nothing in themselves. I would go further and say that the selections of such types lead to the distortion of the whole idea of a university. Even if the task of deciding who had made contributions to the University was entrusted to those who had more than a superficial and peripheral idea of what a university is, participation in the commercial and superficial *Who's Who* would still be out of the question.

Despite the protestations by the Blue Circle members, student government representatives and others, that were not supposed to talk about such things, after an hour of discussion a 7-4 vote was achieved to drop *Who's Who* altogether; with the chairman, a

supposedly nonvoting member, seeing as the Blue Circle is granted another representative, saying that he intended to include his opinion — in opposition to our decision — in a report which we would start writing, after a 15-minute break, to Fr. McCarragher.

Jim Maher had previously warned, "give them a few minutes; give them time to call for the administration's blessing of their irrelevant arguments and all our work will be destroyed. I've seen it happen again and again." He saw it happen one more time. The Blue Circle chairman ran for the phone and relayed the alarming message to Fr. McCarragher that the committee had refused to be railroaded, that some students were reflecting, and asked what should be done. After all it was the first time in Blue Circle history that a *Who's Who* committee had dared take its existence seriously; to try honestly and conscientiously to see what was to be done; to try as best as we were able, to see what was right for the University and all concerned; not as we were told to do or were expected to do.

The chairman informed us that Fr. McCarragher, Vice-President for Student Affairs, told him that we should carry out our obligations to *Who's Who* and choose candidates. (No money is supposed to be involved, just a letter.) One wonders now what our education is supposed to mean. We are taught to be thinking and reflective men and yet from all indications are expected to submit to the worst and most shallow of hazy pressures. One wonders if a serious attempt on the part of conscientious students to extricate the University from the mire of public relationism is to be treated always in a trivial manner.

The real university has always existed at Notre Dame, composed of teachers and students committed to a seeing and knowing. But for years there has been growing up with the real university a college of training for future public relations men, and these people have been allowed to speak for the University, identify it, and call their activities contributions to it, when actually their clouding of the meaning of education is a great disservice. There have been indications recently that the real university is no longer contented with being al-

lowed to quietly do its work but has realized that its abrogation of the responsibility of maintaining a reasonable purity in the public definition of the university, of Notre Dame, can no longer be. It has become apparent to both teacher and interested student that if incoming freshmen are to ever find meaning in their educational experience, the Blue Circle is not the organization to orient them; if Notre Dame is ever going to mean University, contribution to it cannot be defined by a multitude of organizations, requiring by their nature neither a direct relationship to the university, in the sense of a place where boys grow into men committed to an ever-increasing maturity of seeing and response, nor even as prime qualification, that of being students.

It is most unfortunate that the Blue Circle chose to disregard the desire of the committee to investigate further the implication of *Who's Who*; perhaps their cries of "ill-timed" and "but we have a committee working on it," and "I agree with you but let's choose this year's candidates first," or "but we have an obligation to the students interviewed, student government, and the administration," betray an uncertainty and doubt as to the validity of their position. It should; there is certainly a place for the Blue Circle; someone is needed to conduct campus tours and act as ushers in Washington Hall; but as miscast interpreters of the University they have certainly failed both the University and their fellow students. Are not they supposed to serve, doing the menial yet necessary campus jobs such as conducting elections, organizing committees, Help Week, and all the rest? One thing is certain, their utter disregard of the committee decision can not be permitted to go unnoticed, nor their flagrant attempt to railroad the committee, not only by the presence of two observers, who had no place on the board, who spoke and tried to influence the decision, but also by the illegal voting of both the chairman and the Circle representative. I personally like many of the Blue Circle members, and several are truly fine students, but as an organization they can no more be considered qualified to define Notre Dame than the Lower Valley Club of South Dakota.

—Ralph Martin, Jr.



# INDIA

by Dr. Assok Mozumder

*Dr. Mozumder is a native of India who is presently studying at Notre Dame's new Radiation Laboratory as a postdoctoral research associate.*

**N**ONALIGNMENT in India's foreign policy has always been a controversial subject. But never has it been more controversial than now in the face of Chinese aggression. The question of reviewing India's non-alignment policy has in this context become important.

Going back to 1947, newly created, free India needed a well-defined foreign policy, something that she could follow for a length of time, that would agree with her political heritage and above all that would not impair her intense desire to create a stable nation. The need for a "good" foreign policy was great; for, as soon as India achieved her independence, she appeared as a conspicuous figure in the world's political arena. The policy of nonalignment was found to be a convenient choice for Indian leaders, and it was not an absurd choice. On the face, it offered two distinct advantages. First, by not being aligned she had fewer military responsibilities. (This is exactly the point that has been so strongly criticized recently, especially by Indian politicians themselves. It is, of course, apparent that the contention was true only when the country could be at peace with her neighbors.) This was a distinct material advantage, perhaps the equal of long-term economic aid by a foreign power, since large sums of money need not be kept apart for defense. Secondly, international politics was very new in India at the time of independence. And as a result Indian politicians were, by and large (with the exception of a notable few) inexperienced in world politics. The only

previous experience they had in international politics was in fighting British imperialism. It could have been wrong to deal with international affairs in the same fashion as with the British, but no one was sure. Also, at the time the East-West conflict was little understood in India and likewise in the West (or, too, in the Communist countries). Hence in their nonalignment policy, the Indian statesmen and politicians found time—time to think and act—to prevent too hasty or too quick a choice. It might be suggested that they needed time to see for themselves what course or inclination would eventually offer them the most advantages ideologically, materially, or otherwise. But the fact remains that they honestly needed time and observations to shape their political philosophy, if that meant siding with either one or other of the power blocs.

There is, of course, no doubt that Gandhi's principle of nonviolence contributed significantly to India's foreign policy, so far as nonalignment goes. Most people see the philosophy and practice of nonviolence (and passive resistance of Gandhi) in harmony with the policy of non-alignment. Indian people were conscious of the powers of nonviolence in dealing with the British. There may have been some reason to think that the results would not be the same in dealing with international affairs; but the possibility seems to have been ignored.

India cherished (and even now does) her nonalignment policy. But was it all due to fondness that came out of nourishing a particular idea? If we examine the alternatives to nonalignment for a newly freed nation, we see the two possible final results. First, the Indians could sacrifice the developmental plans of

the country. This India could never afford to do, not at any risk or cost. India's main problem was, and still is, the building of the Indian nation into a sound and well-developed entity. And, of course, the question of Asian leadership is there. The second possibility was to go over to a nonrepresentative government which has actually occurred in so many eastern and middle eastern countries. In India, for obvious reasons, this would be unacceptable or at any rate very unstable.

Against the background of the undeclared border war between India and Communist China, India's policy of nonalignment deserves a special scrutiny. There is little doubt regarding the propriety of asking for military aid from the U.S. and other Western powers; India simply can't secure her borders without them. The question results, then, does it mean alignment with the West? No matter how strong public opinion is in this respect in and out of India, the Indian government holds the view that it does not mean so. The military aid has been asked for and will be utilized solely for the purpose of securing the Indian border against Chinese invasion. And as soon as the dangers of the border crisis are over, (The possibility seems remote at the moment. However, the U.S. military aid in India remains broadly under control of the U.S. government and is *not* designed for the eventual use by the Indian government for any indiscriminate use.) the existing military aids will be returned and no further aid will be asked for. The U.S. government also has a similar opinion on this issue. In a statement issued on Nov. 6 in New Delhi, Ambassador Galbraith points out that U.S. military aid for India was not intended to involve her in a military alliance or otherwise influence her



policy of nonalignment. He asserts that this (U.S. military) aid is similar to that given Soviet Russia between 1941 and 1945 against the Nazi invasion (beginning while U.S. was still at peace). In fact, some political observers believe that from the point of view of Western interest, it may be preferable to leave India unaligned for a fairly long time. In being aligned with the West at this moment, India might as well lend herself as a breeding ground of East-West conflict, increasing world tension (consider a Cuban counterpart). Again, there is the question of Asian leadership. By being nonaligned, India can easily have a leading voice in the Asian situation and demonstrate the virtues of a democratic government, which she is gradually shaping in her own way. By being pro-Western at *this* moment, it would be difficult for her to maintain a leading position.

It is, of course, needless to mention that the people and leaders in India no longer envisage alignment with the Communist bloc. Most Indians argue that even though Russia might pose as a neutral in the Sino-Indian border dispute (for reasons of her own conflict with China), it would not require much effort to change the situation in view of the possibility of a world Communism. Indians, just like the Americans, are basically freedom-loving people; it is unlikely that they will ever give way to dictatorial domination, such as is supplied in a Communistic framework.

Hence there are two possibilities open for India right now. Either to continue as nonaligned or to side with the West. If India chooses to remain nonaligned indefinitely, it might eventually prove to be a pathetic choice (only the course of events can confirm it) but at present it does not seem absurd or ridiculous.



ENDIGHT

"Speak less profoundly and more clearly," says someone in a comedy of Aristophanes; and, of course, what the speaker really means is, "You're talking above my head — and above your own. Why don't you use the accepted speech of intelligent men, and then perhaps we can see if what's on your mind is worth saying at all?" And, although a review is perhaps no place to go into a discussion of the literary tradition, it is important to remember that the tradition, in the hands of great men, has always been both clear to those who deserve to understand it, and adequate for the expression of most significant kinds of human experience. Great poets, that is, men of the stature of Pope and Milton, have first spoken clearly, and found profundity generated by the clarity of their speech.

This all has reference to Ingmar Bergman, who is, simply, a bad dramatist, apparently ignorant of the grammar of his art. Two Bergman films, *The Virgin Spring* and *Through a Glass, Darkly*, opened at the Avon last week. Both are poor films, the first one regrettable because it could have been good, the second one unfortunately ludicrous because, with a slight shift in tone, it could have been a brilliant satire on Ingmar Bergman.

The first film, *The Virgin Spring*, as everyone has by now probably heard, deals with the violation of a beautiful and spoiled young mediaeval maiden by three uncouth rogues, and contains a surprisingly explicit pres-

entation of same. (For those who have already seen the film — in the European version, the boy actually took some part in the rape, and consequently "deserved" his death.) Bergman is usually much better with remote settings and times, and this film achieves a crude sort of tension in spots, especially in its opposition of Christianity with the old Norse gods. The problem is, however, that Bergman either belts his mysticism across, like a kind of existentialist Ethel Merman, with symbolism of the studded bludgeon school of subtlety, or masks it in the weirdest, most inarticulate action. So that, for example, in the film under discussion, we have too, too obvious devices like the presence of the raven for the powers of darkness and the old gods, coupled with senseless incidents like the temptation of the dark girl by the old sorcerer. Bergman always — and usually desperately — makes use of a choral figure, and this time it's a wandering, ne'er-do-well philosopher who delivers the final verdict of Fate. The verdict, like almost anything that can be said by art, is neither very original nor very profound in the philosophical sense of the word: the necessity of suffering as a purification has been drifting around at least since the *Iliad*. The director, however, with more concentration of effort and less pseudoprophetic razzmatazz, could have made *The Virgin Spring* an artistically profound film, a coherent set of intelligible (which is to say traditional) and interdependent ethical

and emotive metaphors; one wishes the Swedish artist had never begun to worry about *la condition humaine*, and concentrated on the technique of the stage.

*Through A Glass, Darkly* is much worse than the other movie, and a sort of *reductio ad absurdum* of all the bad elements in Bergman's earlier films. In *The Virgin Spring* we could find no coherent dramatic structure; in *Through a Glass* we can find no real people, no drama, and, indeed, no philosophy except the comfortably noncommittal idea that, as the main character says, "Maybe God is love." It is an impossible thing to analyze the film, and perhaps a needless one, since artificiality, pseudoexaltation, and gross oversimplicity are too obvious in it — and too painful most of the time — to deserve further comment. Suffice it to say that a twenty-four-hour period packed with madness, incest, and mutual soul-baring needs a somewhat stronger unifying theme than, "Maybe God is love."

The most annoying thing by far about *Through a Glass* is Bergman's choice of theme music. Bach, if any one, is the very embodiment of clarity, good sense, and the austere beauty of sheer imaginative intelligence; how this greatest of men can be used as a background for effusive existentialism and immature dramaturgy escapes me. I think it might be that Bergman is also concerned in the film with the various forms and meaning of sacrilege.

—Frank McConnell

# MOVIES

# The GREAT Thanksgiving Pep Rally

by James J. Pottmyer

Contrary to occasionally published opinions of sceptics, spirit on the Notre Dame campus—even the somewhat boisterous spirit of the pep rally—is not manifested only by Freddy Freshman. Lest I be forever ostracized by the campus intelligentsia for this rash statement, I offer in evidence this account of my experiences at a recent Notre Dame pep rally.

This particular event occurred during the recent Thanksgiving vacation. Everyone knows that one of the fundamental laws of psychology is that all freshmen must leave the campus during Thanksgiving vacation. Therefore, if I can only prove that genuine spirit was manifest at this rally, my radical premise is proven.

I was informed of the rally through the *University Calendar*, a superb publication which I heartily recommend that everyone read. As a point of interest, the only other things that I recommend that everyone read are Ik Marvel novels. I had a girl up here for that game, so, of course, I had to let her see the spectacle. In order to avoid the crush of the mob near the speaker's platform, we entered the field house by the rear door.

A sorry sight it was up there by the front of the building. Neither the band nor the team had read the *University Calendar*, a defect which I hope will be remedied as soon as everyone reads *My Farm at Edgewood* (a fine book by Ik Marvel). As a consequence of the lack of band and team, some fifty people were milling about. Forty of these were listlessly chanting "go, go, go. . . ." The other ten were university police who do read the *Calendar* (as well as

*Reveries of a Bachelor* by Marvel). It is to the credit of the chanting crowd that they gave hearty chase to one dissident who tried to inject "Joe's gotta" into the cheer.

But some natural leaders, who are not even members of the Brown Ring Society, came to the rescue. Two groups were dispatched to find a priest to speak at the rally. Priests always speak at rallies. It is to the credit of these leaders that they followed tradition and wished to extend this courtesy to someone who obviously didn't read the *Calendar*, and probably never even read Ik Marvel's *Dream Life*. While these two delegations were gone on their noble missions, the rest of the crowd replaced the "Farley Hall Says—" sign with one saying "Fisher Hall says Rah!"

The first group to return with a priest had ventured into Nieuwland Science Hall, that being the closest building to the field house. In Chemistry one kindly father was found. Unfortunately, the only speech he had prepared was one on the "Carbonium Ion." It was feared that this topic and the fact that the speaker was in Chemistry would remind the crowd of a certain Chemical Engineering professor; the mob would then degenerate into booing and hissing and shouting abuse at the SCHOLASTIC (a publication which would deserve the vilest epithets, if only because it never published literary criticism of Ik Marvel).

Fortunately, the second exploratory group was more fortunate, returning with a certain Father Child. Father Child's talk concerned competition for the Gerritty trophy in golf and the use of rock and roll and other modern

dance forms in modern football strategy. Due to the high spirit of the crowd and the acoustical excellence of the field house, Father Child's speech was often interrupted by enthusiastic crowd noise.

In the meantime, one glockenspiel player and one classical guitarist had been rounded up for the band. The Victory March was sung in a slightly minor key. The crowd then tried a bit of organized cheering. Tiring after a while of the two available cheers—"NOTRE DAME spell-it-out" and "IRISH spell-it-out"—a new cheer was born—"DU LAC spell-it-out."

After this bit of creativity (matched only by that of Donald G. Mitchell who wrote under the pseudonym of Ik Marvel), two fellows began hurling another into the air with a U.S. Navy blanket. Unfortunately, these two students lacked the necessary strength and control to do the job well and hurled their buddy a bit off course. The latter's look of terror was indescribable.

To beat the mob to the Puddle, Loretta and I slipped out the side door a little before the end of the rally. As a consequence, we were served within forty-five minutes. We took our cokes back to the Time-out Room and sat in a booth where we could contemplate the mural.

"How vivid, how alive they seem!" exclaimed Loretta on viewing the painting.

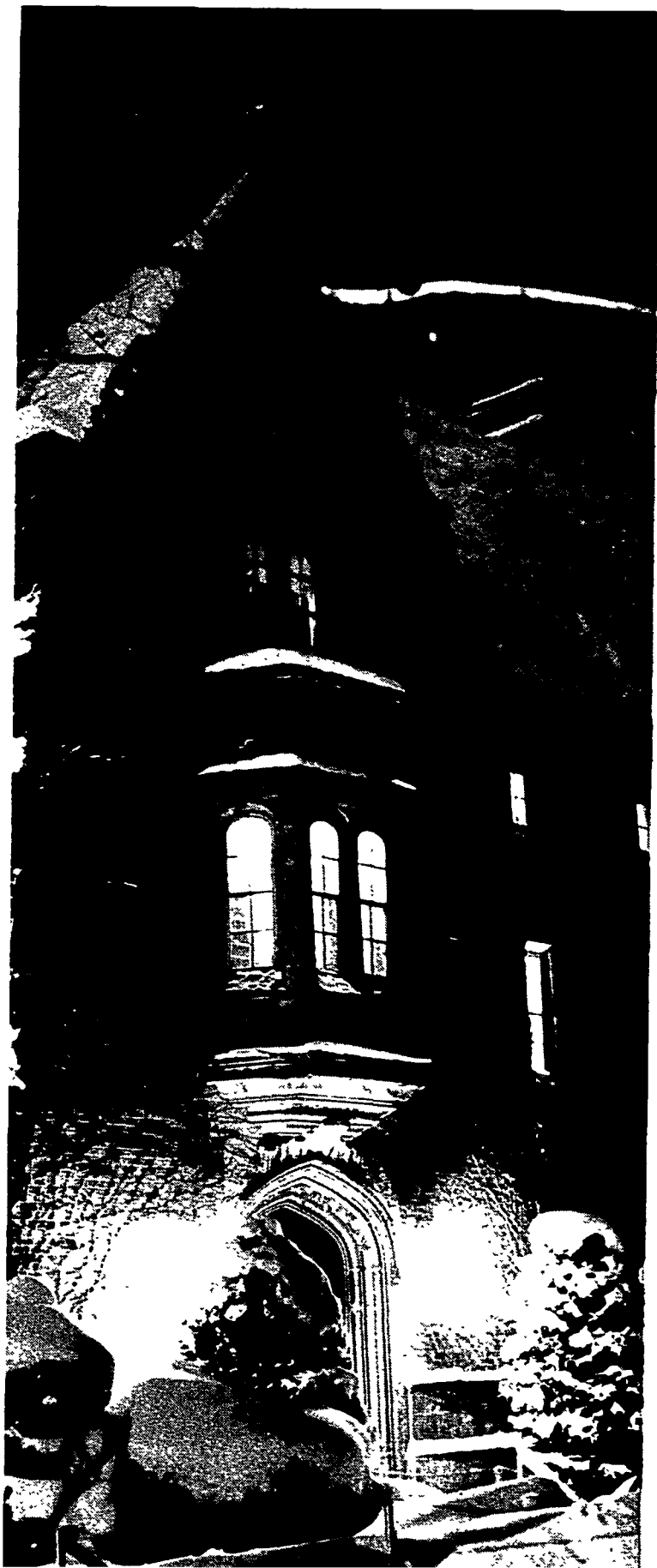
"How intelligent, how academically aware!" I countered.

"How sportsmanlike!"

"How unfortunate they had to cheat and use four footballs."

# *Disaster Area*





# Hager on Hager

**Q.:** Father, why doesn't Notre Dame have a good music series like other universities?

**FATHER HAGER:** You know, that question fascinates me every time I hear it, and I've heard it a thousand times. Let me begin my answer by asking you something: what do you mean, "other Universities"?

**Q.:** Well, to stay close to home, Purdue.

**F.H.:** I thought so. It's always Purdue or Michigan or Minnesota people mean when they ask this question, never a university like Notre Dame — never Williams or Swarthmore or Chicago. For, you see, these universities DO have programs like Notre Dame's. But first let's get back to mean, "other universities"?

**Q.:** No.

**F.H.:** Well, Lafayette is a good-sized city, nearly as large as South Bend. But South Bend has its own Symphony and Civic Music Association, each bringing to the city fine musical artists. Students may buy reduced-rate tickets at these concerts. Lafayette relies on the university for its music — and drama and everything else.

**Q.:** But why doesn't Notre Dame do the same thing for South Bend?

**F.H.:** Because we don't have tax money with which to build spectacularly large and well-equipped auditoriums. Purdue has three such. And because South Bend quite properly wants to maintain its own music or-

ganizations. Notre Dame helps these out. We feel that's a better way than the Purdue way. But even if we didn't, we simply couldn't afford it. No private institution can.

**Q.:** I begin to see a little light. Is the same thing true of Michigan?

**F.H.:** Indeed it is. And at most of the big state universities. Why, the great Minneapolis Symphony Orchestra plays its whole season in an auditorium right on the university campus. But maybe I can tackle this better from another angle. Would you expect the Notre Dame band to be as big as Indiana's or Michigan State's?

**Q.:** Father, we wondered where all those Indiana players came from.

**F.H.:** Just so. First of all, all these state universities have big music schools, mostly to develop high school teachers of music. Band members who are planning to make careers out of teaching band instruments and directing bands themselves naturally have more time and talent than Notre Dame students. Also, there's the scholarship bit. Why, these big music schools compete for brass players as vigorously as they do for halfbacks. Do you know how many scholarship music students there are at Notre Dame?

**Q.:** No.

**F.H.:** One. And we have one band director and one faculty assistant. At Michigan there are five faculty directors and the graduate assistants

have to wear red shirts, there are so many.

**Q.:** What do you think of our band, Father?

**F.H.:** I could sing their praises for half an hour, but right now I'll just say they're great. Bob O'Brien does a superb job. But, of course, Bob and I are always thinking of improvement, and our thoughts are not just of more band members. We are always striving toward better music and better musicianship.

**Q.:** That has some earmarks of a dirty crack, Father. You mean some of us students think of excellence only in terms of numbers?

**F.H.:** Numbers and names. Many students who ask the same question you started out with just don't know enough about quality of performance to judge a music program here or anywhere else. Let me try on you what I try on them: now, just which artists do you think we ought to engage for our music series?

**Q.:** Well, Richard Tucker, maybe. Or Renata Tebaldi. The big Met stars.

**F.H.:** Hey, you forgot Jan Peerce. Most of the people who quiz me on this subject stop after him. He's all they know.

**Q.:** Well, why not Tucker and Tebaldi?

**F.H.:** Even Purdue can't afford them. They cost \$3500 a concert. And they take very few concert engagements.

**Q.:** Well, what about the others?





I don't know the names, but you know what I mean.

**F.H.:** One of the brightest stars at the Met is Rosamund Elias. She's in a dozen of the best opera recordings, is in demand all over Europe, has the best roles everywhere. We had her here at Notre Dame three years ago. There were about 75 people in the house, including, I estimate, about 25 undergraduates. 25!! On that basis we should get about 50 for Richard Tucker. If we tried to pay the artist his fee out of our receipts, that means each student attending would have to shell out \$70 apiece. A pretty expensive ticket, you'll agree.

**Q.:** O.K., O.K., stop beating me. But how about this price business? Does Purdue charge for their concerts?

**F.H.:** More than we do. But that's not the point. We ask \$1, less than most movies. We don't expect to pay the artists out of these admissions; the University feels it has some obligation to provide good music. The reason we charge for some concerts is simply to keep out the gang on its way back from the Huddle sucking Cokes. It's pretty upsetting for an artist to be interrupted by this little band of music lovers who wander in, stay for an astonished five minutes, and then dash out as if they had been threatened by the W.C.T.U.

**Q.:** But even you will have to admit that some artists are pretty weird.

**F.H.:** Now, that's like your opening question. Which ones? Take last year's programs. We thought a lot of students would be interested in good woodwind playing, so we got the best in the business, the American Woodwind Quintet. You never saw a less weird group. They talked as well as they played, and they played superbly. Or take the Fine Arts Quartet. They're famous the world over — toured Russia even, to great acclaim. Both got audiences of fewer than 100 students.

**Q.:** But how about that crowd from India? The crazy dancers and those funny instruments? I got sucked in for that one.

**F.H.:** We thought students who are interested in the Peace Corps and "The Ugly American" would welcome an authentic program of art from an Oriental culture. If you'd been visiting in Calcutta you'd talk for months about the native music and dancing you saw. But — maybe we were wrong. After all, any program will have an occasional clinker.

**Q.:** Well, Father, maybe you're right. But honestly, I don't know anything about these people or their artistry. And neither do most of the students.

**F.H.:** Ah, there you're right. But what more can we do? We engage artists we think will appeal to collegiate audiences. We publicize them in all the usual ways — THE SCHOLASTIC, WSND, posters, sometimes

handbills to all student rooms. And we don't expect big audiences. We'd be happy with 400 — out of 7000. We think there must be that many people who enjoy good music. And what a joy it would be to us to get in every audience another 50 or so who were trying it out, just to see if they liked it. Who knows? They might.

**Q.:** Some of those things you mentioned are pretty long-hair. Why don't you get something a little lighter?

**F.H.:** That's just what we can't do, any more than English teachers can assign Ian Fleming and Mickey Spillane. Of course we could get good houses for Mantovani or the Kingston Trio. But what you're paying for is an education, and the music series has got to be good enough to help in that process. We try to keep things interesting. This year we've had Ancient Concerts on October 17. The Turnau Opera Company gave a performance of Mozart's "Cost fan Tutte" in English on November 27. Then come a young pianist, Szilagyi, on January 18. On March 5 there's the young Negro contralto, Georgia Davis, and on March 26 one of the folk singers who really is an artist, Cynthia Gooding. Call that heavy?

**Q.:** And is this the sort of thing they have at Chicago and Princeton?

**F.H.:** It is.

**Q.:** How are the audiences there?

**F.H.:** Not much better than ours. But they're keeping at it, too.



# DOCTOR BIRD

ON SEPTEMBER 14, 1950, the University of Notre Dame adopted a program involving a pursuit of studies which bypassed the vocational and specialist educational training. Basically the program was aimed at the pursuit of truth through discussion of great books and philosophy. Then titled the General Program of Liberal Education, the course was introduced by Father John Cavanaugh, C.S.C., past president of the University of Notre Dame. Dr. Otto A. Bird was selected to direct the new General Program. A complete overhaul of the Arts and Letters department resulted in the establishment of the General Program of Liberal Studies in 1954 as a major department which now has about one hundred students enrolled.

As an undergraduate at the University of Michigan, Otto Bird became acquainted with great books in the English Honors program in 1934-35. "Looking back, it now seems that as an undergraduate (at least as a senior) I was interested in two things: poetry and love. The connection is not always fortuitous. In my case it led not only to marriage, but also to my Ph.D." While at Ann Arbor, Otto Bird became especially interested in the poets of the Middle Ages and wrote his master's thesis on the medieval love lyric.

"I soon became convinced that I needed to know philosophy, and theology too if I was to make anything out of the Middle Ages. I had also become a Catholic at the beginning of my sophomore year, and this combined with the influence of two friends of mine led me to go to Chicago to study St. Thomas and Aristotle." In 1936-37 the University of Chicago was undergoing a philosophical awakening centering about these two philosophers. "There was also something of a religious discovery and many Catholic converts were made at the university during those years."

Otto Bird was convinced that philosophy was his field, but he was still interested in medieval studies. Also his interest had increased in the

Christian philosophy of Maritain and Gilson. "It seemed natural to me then in all these circumstances to turn to Toronto, where Gilson and the Basilian Fathers had established a few years previously the Institute of Medieval Studies within the graduate school of the University of Toronto." Under the expert direction of Gilson and Father Phelan, Otto Bird furthered his study of philosophy.

"At Chicago McKeon and Adler stand out, and I can still remember some of the intellectual excitement they generated. In those days Prof. McKeon was most interested in the close and systematic reading of a philosophical text. More than anyone I have ever known or even heard of, he comes closest to a scholar in the tradition of the great Greek and medieval commentators. Adler's strength as a teacher lay more in the analysis and dialectical exploration of an idea or a topic. For the stimulation, excitement, and conviction of the importance of adventure of ideas in actual discussion, I have met few who come even close to Adler.

"Gilson is the most masterly teacher I have seen in the history of ideas. Whether in formal lecture or in research-seminar, he exhibited and taught the logic of ideas in their historical development."

During the war years Dr. Bird worked in New York as a writer for an international Catholic news agency, "The Center of Information Pro Deo." The agency issued a weekly newsletter and prepared scripts for radio transmission to Europe by the Office of War Information. From early 1943 until 1947 Dr. Bird was occupied with news analysis, the study of politics, and lectures and reports on the Christian philosophy of democratic government.

Although the United States was in a full-scale war, it seemed unlikely that Dr. Bird would have been drafted because he already had four small children. Teaching at St. John's University in Brooklyn, he did become connected with European Christian Democrats who were refugees in New

York from Europe and Hitler.

After the war Dr. Bird worked (1947-1950) with Mortimer Adler as Associate Editor of the *Syntopicon*, the analytical index of the set of *Great Books of the Western World* published by Encyclopaedia Britannica. Responsible for the brief biographies of the authors at the beginning of each volume, Dr. Bird also collaborated with Adler on the introduction to each of the 102 ideas into which it is divided.

With years of learning and experience under his belt, Dr. Otto Bird came to Notre Dame in 1950 to set up the General Program which involved organization of a curriculum of integrated studies based on reading and discussion of great books of the Western tradition. Although altered several times in the past twelve years, its basic shape still remains the same.

As Chairman of the General Program of Liberal Studies, Dr. Bird states its purposes and methods: "It consists in the main of two teaching devices: a great books seminar, which calls for extensive reading and discussion of the works which have formed and recorded the achievements of the Western intellectual tradition, both Christian and secular; and, secondly, an intensive and tightly organized sequence of courses in each of the four major ways of knowing: science, philosophy, theology, and poetry or imaginative literature. Approximately equal time is allotted to each of these modes of knowing. In this sense the program has no major, although, as it is now organized, the opportunities for electives make possible a considerable concentration in a single area.

"Whitehead once said that education should be characterized by three qualities: romance, precision, generalization. He equated each period with a certain temporal span within the student's life. However, it seems to me that all three should be ideals and principles for all undergraduate college years. The excitement of romance should be there in the broadening horizons that come through the adventure of ideas — through read-

ing, discussing, and facing the crucial questions that have plagued, taunted, and inspired and delighted men. Yet precision is essential in the analysis of ideas — in writing, reading, and talking about them. To attempt to meet this need, the General Program demands more than other AB programs in language, logic, and methodology. Finally, generalization is perhaps most readily promoted, at least in one sense, through the ability to see beyond the particular bias and proper principles of any one way of knowing. In this respect it is particularly important to oppose the divorce that has occurred on the one hand between the Christian and the secular tradition, and on the other between the humanistic and the scientific.

"A large share of a teacher's pride and gratitude is due, of course, to his students. The General Program graduates have gone in many directions and into a diversity of fields. The largest single group has gone into law. Many have gone on to graduate school, many of these being fortunate enough to win national scholarships. It is particularly gratifying that so many of the graduates have remained in touch with the General Program faculty and expressed their own gratitude to it. This year will see the graduation of several students who had brothers preceding them in the program, and there are two instances in which there were two brothers before them. I should admit that one of these is my own son, the third to go through the program. It is also especially rewarding for a teacher to find his students returning as teachers." (The General Program has two young men on its staff who returned from graduate work: Mr. Stephen Rogers, comparative literature at Harvard and Mr. Michael Crowe, history of science, at Wisconsin.)

Besides his work with the General Program, Dr. Bird has worked on the President's Committee which hires new faculty members and the library planning committee. "Both of these afforded a unique opportunity to participate in the growth of Notre

Dame." In thanks for this work and other academic endeavor above and beyond the call of duty, Dr. Otto Bird received the Lay Faculty Award in 1960.

However, it all really began back on July 3, 1914, when Duane and Mary Bird were blessed with the birth of a son, Otto Allen. Nothing remarkable really stood out in his early childhood. After attendance at Nogales High School in Nogales, Arizona, the then-unknown Otto A. Bird traveled north to the University of Michigan where eventually he decided he wanted to enter the teaching field. However, his father was opposed to the idea because he felt that professors did not receive adequate pay for their services. Finally, after years of hard work and advanced graduated



by Dennis M. Corrigan

studies, Otto Allen Bird was awarded his Ph.D.

Dr. Bird has had a chance to test his father's statement, for he has eight children to clothe, feed, and educate. Although two sons have graduated N.D. (general program grad.) and are serving their military obligations (one in the Army in Germany and another in the Navy in Japan), two more sons are at Notre Dame. Anthony, a senior, and Christopher, a freshman, will be holding down the family tradition at Notre Dame until the fifth and final son makes his entrance.

The feminine side of the family includes Mrs. Evelina Polk Bird, whom Dr. Bird married in 1936; a daughter who graduated from St. Mary's College, "Evie" who is a sophomore at St. Mary's "and also known at Notre Dame," as well as a third daughter.

Dr. Bird's "sources of pride and pleasure" outside of the program and his family are his personal library, house, and garden. Besides this he is a member of many academic societies and has had many papers published in the scholarly journals. Dr. Bird has also presented papers at annual meetings of organizations: the American Philosophical Association, and the American Catholic Philosophical Association. He also holds membership in the Association of Symbolic Logic, the Association for Philosophical Science, and the Virgil Society.

"However, my scholarly interest at present, as well as for the last three years, has been mostly centered in the development of medieval logic and its relation to contemporary developments in logic. Almost all of my present research is centered upon this field, although I occasionally interrupt it to do special work in logic and philosophy for Encyclopaedia Britannica projects. I do have under way two ambitious projects: a study of the linguistic arts in the Middle Ages, 1200-1400, and another on the development of medieval logic and its relevance to contemporary speculation." Dr. Bird has completed his study of two of the twelve sections into which medieval logic was ordinarily divided.

## Two Lectures:

# Existentialism

by Ralph Martin, Jr.

FR. RAUSCH, from a seminary in lower Indiana, came to Notre Dame with the intention of making his ideas known on the current state of Catholic philosophy and theology. He brought word that if seminarians had a chance they'd leave St. Thomas and the commentators on commentators and eagerly take up the "existentialists." Fr. Rausch believes that it is much too easy a solution to drop Thomism altogether and take up "existentialism" because with a lot of hard work the values of both can and should be put together. The attitude that "only Thomism is sufficient is in danger of being left far behind." Yet an either/or choice is not necessary, because, even if Marcel considers a rational proof a slur on a real experience of transcendence, there is a real value to the traditional proof of Thomas.

Fr. Rausch suggests that we go back to Thomas and rediscover and restate his basic principles such as his idea of participation, or the centrality of the act of existence or his principle of limitation in which an act

is limited only by something outside itself. Thomism is not beyond re-examination and it is doubtful whether the Holy Spirit guarantees philosophy as it does dogma. Fr. Rausch also wished to submit as a hypothesis that "existentialism" is truly distinct from philosophy as we know it, working from value and not nature, or essence and developing in a critical way the interconnection of value from the point of view of value, and thus should have a separate department in the university. Now there is possible flowering and renaissance of theology that has never yet been seen. *One thing, though, Father Rausch warned; because existentialism has grown up outside Catholicism there is a danger that eager but naïve Catholics will plunder it, lay violent hands on it, and wrench it out of context.*

In the question period afterwards there were a series of questions asked by several students which showed that they understood the "existentialist" and the difficulty of a unity with Thomism far better than Fr. Rausch.

It was pointed out that the Christian existentialist Marcel was only one of several more significant "existentialists" and that if one really looked at Heidegger or Merleau-Ponty, not to mention Sartre it would become increasingly more difficult to talk of a golden unity. If any current is to be singled out as main, in existentialism, it is certainly the overwhelming concentration on one world, our world, this earth — in direct opposition to the traditional Christian-Augustinian-Platonic dualism of two worlds. When one student asked this question: "Do you find anything curious in the fact that the leading 'existentialists' are atheists and agnostics?" Fr. Rausch's good-intentioned open-mindedness fell apart, and as the C.S.C. priests nearest to him uneasily shifted their feet, their naïveté pierced, he answered thusly: "Of course, of course, we must lay violent hands on these atheists, of course, of course."

The discussion was brought to an abrupt end by the moderator and one could not help noticing the stifled mumbling of those who were all too ready to not only wrench the philosophy out of context but to wrench the students also. Only when a respect and open-mindedness is truly achieved will one witness the end of such outbursts whose undercurrent is often, unfortunately, "damn these students." Notre Dame should be proud of such students and faculty who wished, out of a spirit of respect and certainly not vindictiveness, to prevent such a brutal and naïve synthesis. Neither Thomism nor "existentialism" will be benefited by such a simplification.

## Feiffer

ONE NIGHT- AT A PARTY- I WAS IN AN ARGUMENT WHEN SUDDENLY, JUST WHEN I WAS ABOUT TO APPLY THE CRUSHER AND QUOTE STATISTICS FROM THE WALL STREET JOURNAL- I REALIZED I DIDN'T BELIEVE A SINGLE WORD I WAS SAYING.



AND I DIDN'T BELIEVE A SINGLE WORD MY OPPONENT WAS SAYING. AND I THOUGHT FURTHER AND I REALIZED THAT I DIDN'T BELIEVE A SINGLE ARGUMENT I HAD HEARD ALL EVENING OR A SINGLE NEWSPAPER EDITORIAL I HAD READ IN MONTHS.



AND THEN IT CAME TO ME THAT I HADN'T BELIEVED ANYTHING ANYBODY HAD TOLD ME IN YEARS. THAT DEEP INSIDE THE ONLY THING I REALLY BELIEVED WAS THAT EVERYBODY WAS LYING!



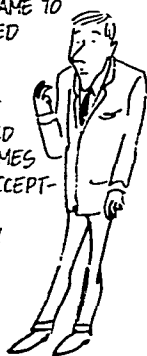
THAT IT WAS ALL SPECIAL PLEADING.. GIRLS! JOBS! GOVERNMENTS! ME! EVERY-THING!



AND SO I GOT VERY DEPRESSED. BECAUSE IF LIES WERE THE ONLY THING ANYONE COULD BELIEVE IN HOW DOES ONE GO ABOUT SELECTING THE BEST LIE. THE ONE THAT MAKES YOU FEEL BETTER?



BUT THEN ANOTHER THOUGHT CAME TO MIND- WAS I SO WELL INFORMED THAT I COULD AFFORD TO MAKE SUCH STATEMENTS? WERENT THERE OTHERS IN POSITIONS OF AUTHORITY FAR BETTER TRAINED IN THE COMPLEXITY OF OUR TIMES WHOSE GUIDANCE I SHOULD ACCEPT- ESPECIALLY WHEN MY OWN CONCLUSIONS WERE SO BADLY CONFUSED?



AND WASN'T MY BELIEF THAT EVERYTHING WAS A LIE ONLY A DEVICE TO ESCAPE RESPONSIBILITY? REALIZING THIS I BECAME HUMBLE. I CAME TO A NEW BELIEF-



-TO ACCEPT GUIDANCE. TO HAVE TRUST IN THE GOOD SENSE OF THE EXPERTS.



THAT IS WHAT I HAVE FINALLY COME TO BELIEVE.



MY LIE, RIGHT OR WRONG.

# Dead Sea Scroll

by Dennis Brennan

CONSIDER the following Dead Sea Scroll:

Peace salutation (be) unto you forever. This greeting (to the) master (of the) congregation. Greetings (to) all brothers in (the) congregation (of) righteousness. (The) bonds (of) death (have) not held me. Delivery came (by the) power (of the) Name (from the) wickedness (of the) Roman and (the) malice (of the) children (of) darkness in Israel. Death (did) not come on (the) Romans' cross. My body (was) lain in (an) empty tomb (to be) rescued by Shimon and Yochanan on whom (be) peace. I rest in (the) house (of) Miriam (the) sinner.

(I) give thanks (to) YY for my deliverance. (The) cup (of) bitterness (has) passed. My great desire (is) to return (to the) peace (of the) congregation. Too much rumor (has) troubled Judea (of) New Messiahs and (of) mighty events. Now men say foolishly (that) my body (has) risen from (the) realm (of) death. YY alone lives forever. (I) seek peace. (I) bow to you master. (I) hold unto

(the) congregation and wait (for the) coming (of the) teacher of righteousness on (the) clouds of light.

Yeshua bar Yoseph whom (the) people call (the) Nazarene.

What would be the reaction of the Christian who stumbles upon this above "exercise" of Peter Berger, a Protestant sociologist? Prof. Harry Nielsen, speaking November 29th in the College of Science Philosophy Lecture Series, suggested that many Christians would find it a real problem of counterevidence against their Faith. Though topically titled "The Dead Sea Scrolls and the Idea of Evidence," Prof. Nielsen's actual interest was the intellectual nature of faith.

The fact that many believers can be "rattled" by such a scroll (or by the possibility of the discovery of such a scroll) seemed to the speaker "a paradigm of the relationship between Christianity and science." Adapting an approach of Wittenstein's, he suggests that the faith of those who can be so disturbed rests on a confused assurance of evidence so

overwhelming that "it pushes its logical contradiction right out of the universe of discourse." Such Christians stand in relation to Christianity through the evidence, like a lawyer who takes the case of a client because all the evidence favors his client. In view of possible counterevidence, should the intellect admit that the evidence for Faith is "less than overwhelming" and give way to the order of grace, with its personal encounter?

Prof. Nielsen suggests that we can move further in the analysis of faith while remaining within the intellectual order: the source of confusion about evidence lies in widespread habits of thinking about language. "Our petrified books of logic" would treat the imaginary Scroll and the Gospels as logically and semantically similar: both seem constructs which function to convey a thought, a fact, or a configuration of reality. This view, however, would make the Gospels open constructions, in principle incomplete and not precluding counterevidence which would change belief. As an alternative, Prof. Nielsen suggests that logical statements are only the accidental form of the Gospels, clothing a unique invitation to become an heir to the Kingdom. Thus the Gospels are finished in themselves with respect to getting this invitation on paper, just as the Church is finished in itself with respect to its mission of "broadcasting" that invitation. Prof. Nielsen concludes his lecture by asserting that if someone is related primarily through an Invitation rather

(Continued on page 32)

THE FIRST CANDIDATE TOLD ME THE MOST IMPORTANT ISSUE WAS PUTTING A STOP TO WESTERN RETREAT IN THE COLD WAR. THE SECOND CANDIDATE TOLD ME THE MOST IMPORTANT ISSUE WAS TOUGHENING OUR STAND AGAINST RUSSIA.



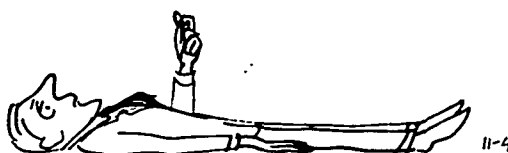
BOTH CANDIDATES TOLD ME THAT A TWO PARTY SYSTEM WAS THE KEYSTONE OF A DEMOCRACY AND NO MATTER WHICH ONE OF THEM I AGREED WITH IT WAS MY DUTY TO VOTE.



THE FIRST CANDIDATE TOLD ME WE HAD TO CONTINUE NUCLEAR TESTING UNTIL WE REACHED A FOOL PROOF AGREEMENT. THE SECOND CANDIDATE TOLD ME WE HAD TO INCREASE OUR ARMS BUDGET AS LONG AS NEGOTIATIONS REMAINED FRUITLESS.



SO I TOSSED A COIN.



THE FIRST CANDIDATE TOLD ME THAT IT WAS TIME WE STOPPED RESPECTING INTERNATIONAL AGREEMENTS THAT BLINKED AT COMMUNIST SUBVERSION. THE SECOND CANDIDATE TOLD ME THAT WE LAY TOO MANY OF OUR OWN RESPONSIBILITIES ON THE U.N.



IT'S MY DUTY TO PROTECT DEMOCRACY.



# Basketball: Year of the Soph

By Terry Wolkerstorfer

Notre Dame's 1962 basketball team, like most sophomore teams, is a paradox: a team with talent and desire, but a team with a natural lack of experience and a resulting lack of consistency.

"The sophomores have played about the way we expected them to," said Coach John Jordan. "We were never concerned with their ability to score; we were worried primarily about them losing their natural tenseness. Our biggest disappointment has been in the team's rebounding and defensive play."

It is obvious that the sophomores have offensive talent. In his first game Ron Reed, who has a good eye and a remarkable touch, hit on 17 of 30 field goal attempts and one of three free throws for 35 points.

Larry Sheffield has twice, against Michigan State and Valparaiso, had 19 points; and Walt Sahm has been in double figures in all of the first four games, with a top output of 18 against Valparaiso. The starting trio of sophomores combined for a total of 197 points in their first four games; considering the addition of 140 more in the same span by Co-Captains John Matthews and John Andreoli, it is evident that scoring is no problem for this team.

And there can be little question that the sophomores have desire; none has hustled more than Sahm. But they have been plagued by inexperience.

The "natural tenseness" was a problem until the third game, with St. Francis. Before the opener with St. Joseph's — at the pregame meal (see cut), in the dressing room, getting last minute instructions from Jordan — the tension was everywhere obvious, despite efforts to bury it in an avalanche of good-natured banter. And it was obvious on the playing floor, until in the ecstasy of their team's 101-point performance the sophomores lost their anxiety once and for all.

Defense, where inexperience hurts particularly, is another matter. Jordan pinpointed the problem: "We're just not a good defensive ball club. To a certain extent an outstanding offense can make up for a mediocre defense, but if we're to beat the really good teams we've got to improve. Experience — we've been substituting sophomore for sophomore — and the zone defense we used for the first time against St. Francis should be the solutions."

Jordan is also concerned about the

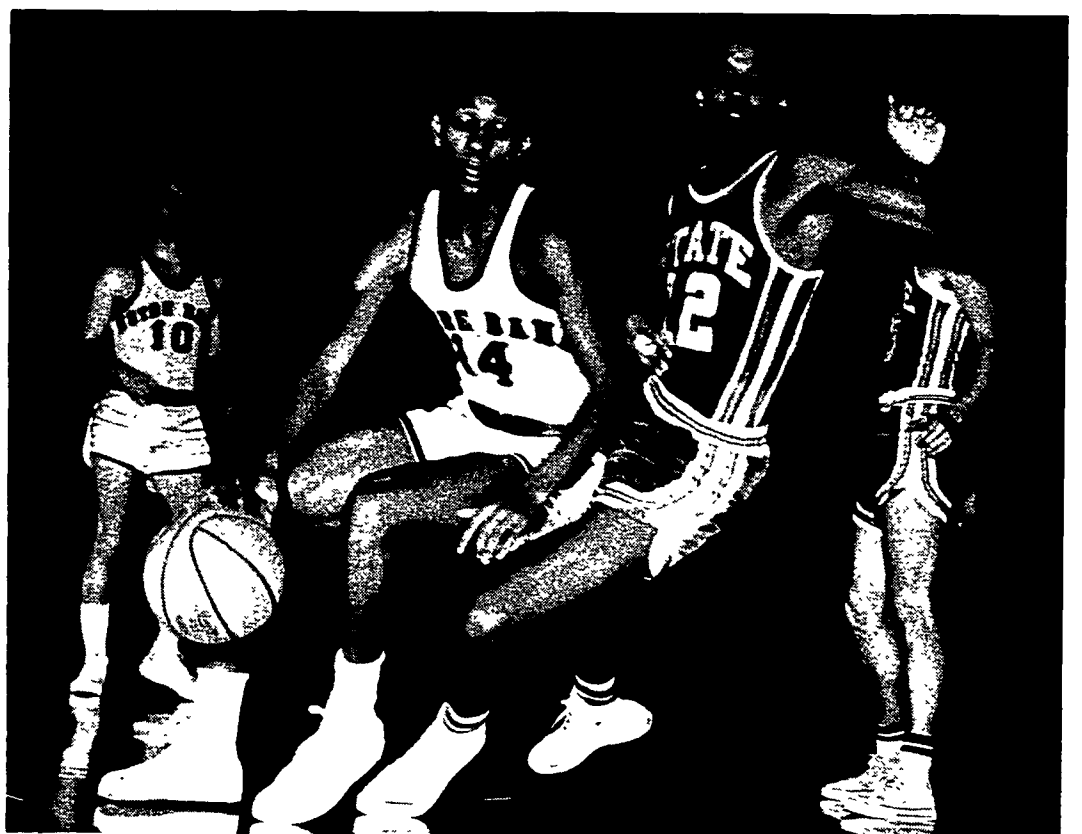
rebounding. Although Notre Dame out-rebounded its first four opponents by significant margins — 57-39 against St. Joseph's, 57-49 against Michigan State, 73-58 over St. Francis, 65-41 against Valparaiso — he says "I expect more. With a team our size we should beat them off the boards."

Reed has led the team in rebounding, pulling down 65 in the first four contests; Sahm, who has 60, got 20 against Valparaiso for the single game high. Both have the ability to be good rebounders on both the offensive and defensive boards, and Sahm is especially adept at getting the ball downcourt quickly to start

the fast break. But both need the knack, the sense of position, that can come only from playing against good rebounders — and Creighton's Paul Silas was only the first of a long series they'll face.

Sheffield, Reed, and Sahm — steadied by the very capable Matthews and Andreoli, and backed by good bench in Jay Miller, Larry Jesewitz, Sam Skarich, Dick Erlengbaugh, and Monk Malloy — should give Notre Dame its best record in many seasons; time will tell.

A placard on Walt Sahm's wall states cryptically: "Work hard; remember, actions speak louder than words." They do indeed.





**N**OTRE DAME'S 1962 cross-country season has been successful — a 2-1 record in dual meets, third in the IC4A behind Villanova and Michigan State, fourth in the Central Collegiate Conference meet, eleventh in the NCAA — and it has been successful primarily because of two runners from Cardinal Dougherty High School in Philadelphia.

Junior Frank Carver from Ivyland, Pa., was the mainstay of last season's team; sophomore Bill Clark combined this season with Carver to give the Irish an excellent one-two punch.

If any given day wasn't Carver's it was Clark's: Clark finished fourth in the IC4A, Carver eleventh; in the NCAA meet, Carver placed ninth to lead the team. One oddity of the season was the fact that the pair tied for first place in the Indiana State Championship meet; though this was planned so that, should the occasion arise, they would not be forced to compete with each other, it was the first tie in the meet's history.

"Our strategy doesn't vary much from meet to meet," said Clark. "The idea is just to get out in front at the start. If you ever drop more than five to ten yards behind the leaders, you're always in trouble. If you get to the front and the pace isn't fast enough, you can always push harder and try to lose some of the competition."

Clark credits Cardinal Dougherty Coach Jack St. Clair with teaching him and Carver most of the tricks of the trade. "He worked a lot with individuals, and stressed confidence. If you don't think you can beat the other guy in a man-to-man competition, there's no sense running in the first place. And he worked us hard, although it was nothing like college."

Whatever St. Clair's technique, Notre Dame Coach Alex Wilson must consider him something of a blessing: next season freshman Mike Coffey — also from Cardinal Dougherty High School, and billed as at least the equal of Carver and Clark — will be a sophomore, and should give Wilson a formidable team.

Only Captain Bill Yaley, who recovered from his bout with pneumonia in time to run in the NCAA meet, will graduate from this year's team. Back to join the Carver-Clark-Coffey combination will be Bill Welch — the number three man this season; regulars Jim Webster, Ray Wherley, Pat Conway, and Al Whit-tine; and reserves Rich Fennelly, George Carroll, Jack Mulligan, John Salzman, and Kevin Walsh. Next season shouldn't be a rebuilding year, at least not in cross country.



## Cross Country

### 1962





## Intra-College Football

PROFESSOR NAPOLITANO has deftly guided interhall football at N.D. for a number of years. This enterprise is rather unique, in that virtually any student can participate. Even I participated in it some years ago. This, too, supports the democratic character of the system as I weighed in at a roaring 135 pounds in the late forties. At that time Coach Leahy would not even consider me as a manager candidate. The benefits of Professor Napolitano's charitable standards were many and there was even a share of humor which characterized interhall football competition. Some of the old alumni, with nothing better to grace their memories, might recall the occasion in which, just prior to the kickoff in a crucial Morrissey-Lyons game, my coach shouted to me, "Carberry, put on your shoulder pads." "Sir," I answered boldly, "I'm wearing them."

Local historians inform me that the early days of interhall football competition were marked by wide participation, and that in Rockne's day it was possible to lure several thousand paying fans to witness a championship match. Indeed, interhall proceedings were not unnoticed by the varsity mentors of those days. Whatever the physical and/or metaphysical nature of the N. D. spirit might be, it is certain that in earlier decades, no sharp professional distinction existed between the various levels of football competition.

While it may border upon the absurd to make the observation, it would appear that a vast de-emphasis has plagued interhall football competition. For in spite of Professor Napolitano's intense efforts to keep this wonderful institution alive, student participation has certainly declined in the last decade or so. There are a number of reasons for this situation, not the least of which, in my opinion, is symbolized by the practice inaugurated after World War

II in which the varsity proceedings at Cartier Field were closed to student observers. Some relief has been realized in the past few years; however, the gulf between inter-and intra-college football remains too wide to hope for some healthy synergistic effects.

This year intracollege competition, while hardly marked by a cast of thousands, did produce a spirited season. While several freshmen teams were fielded, only four upperclass organizations could be assembled. A unique difference existed between the two leagues; one (freshman) scored lots of touchdowns, the other didn't. The eleven-man line appeared to mark the contests among the four upperclassmen teams. This novel defense was perhaps inspired by the knowledge that while all were aware of the forward pass, a certain lack of practice limited its telling use. By contrast, the freshman clubs passed and ran through and about each other with an alacrity suggesting that the one-man line was being employed in that league.

In any event, Breen-Phillips and Zahm emerged the superior organizations in the freshman league. B-P actually captured the freshman championship, scoring freely and with great skill in each of their contests.

The upperclassmen, being older fellows, were without doubt inspired by the famous Pitt-Fordham games of the thirties, as four scoreless ties typified the competition. These games were noted for their experienced line play, and heated goal-line stands were frequent, not to mention impromptu dialogue. Varsity halfback Dick Barber coached a potent off-campus squad; varsity quarterback Tom Longo tutored a fine Morrissey group; Dillon-Alumni was coached by John Cerutti; while Howard-Lyons was directed by Bob Metzger and non-varsity me. Professor O'Malley provided spiritual guidance for the

Howard-Lyons warriors. O'Malley denies that Lyons will de-emphasize.

Following a controversial playoff game with Morrissey, the Howard-Lyons team was awarded the upper-class championship, thus setting the stage for the campus championship contest with B-P. This decisive game established a new record for an overtime, sudden-death football game, in that the issue was not decided until the sixth quarter. Quarterback Brueckner of B-P played a magnificent game, however, the H-L, Metzger-coached line led by Russell, Knipper, and their colleagues held B-P to about 50 yards net. Linebacker Dick Bell confounded the B-P Oklahoma-type offense with a series of well-called and executed defensive stunts. Offensively the H-L team gained some 170 yards rushing and Quarterback Tom Borders passed for a total of 60 yards to ends Lynyak and Byrne. In spite of this impressive yardage, some fine defensive play by B-P at crucial moments and an H-L propensity towards donating the ball by fumbles, prevented a score in the contest until the second overtime period.

The H-L final drive began when a fake kick-pass play by B-P failed to yield a first down. Having previously set up the B-P defense by a series of pass plays, Borders executed the draw play and fullback Bell gained some twenty yards. Following substantial gains through guard and tackle, H-L's Jim Grace carried the ball to the B-P one-yard line, from which point Borders sneaked over for the winning TD. A social hour followed at the Carberry household.

I'd like to conclude this report by asserting categorically that I do not intend to resign as coach of Howard-Lyons in order to accept a position as head coach at the Staley College of the Spoken Word. While we did not score as much as we would have liked this season, H-L's talented team did the best that could be done with the available coaching.

—J. J. Carberry

# Varsity Soccer?

One would think that a club which has mastered a tough schedule, has managed to tie the team that continued to the national championship, and has had no less than five of its members nominated for All-American honors — one would think that such a team would receive the support of the students, and more important, the University which it represents. One would think so, especially at victory-starved Notre Dame, but, unfortunately, this is not the case.

The team in question is the ND Soccer Club, an aggregate started by Joe Eschelle only last year which, however, has already merited national ranking. Yet, though it plays the best collegiate soccer teams in the country, the Notre Dame Club is forced to buy its own meals at away games, often to provide its own transportation, and to supply its own equipment — even to the point of buying its own nets to play a home game.

The student senate allocates \$1000 a year for minor sports and from this, money is provided, in varying amounts, for the sailing, bowling, rugby and soccer clubs among others. This allows the soccer team a very meager allowance and forces the players to pay expenses which, were the squad given varsity status, would be footed by the University.

Last year, business interests in St. Louis asked the club to meet their nationally ranked Washington University Bears in a charity contest. Notre Dame shocked the Chamber of Commerce, which took care of the expenses, and the Bears as they left the Soccer City upset victors.

In compiling a 6-2-1 ledger this season, the Irish kickers had five of their number nominated for All-American awards by their opponents. The five members being considered for the honor are: Hernan Puentes, Bob DuBois, John Poelker, Herman Friedman and Mariano Gonzales.

The club stands not only as a representative of Notre Dame athletic prowess but also as a rallying point for the foreign students, who compose three-fourths of the squad. As such, it should no longer be denied varsity recognition but should be allowed to take its place beside football, basketball and baseball as an official University sport.

—Joe Ryan

# Voice in the Crowd

Notre Dame's basketball team appears to possess the proper blend of experience and raw ability to become the best Irish squad since the era of Tom Hawkins. However, there are some basic flaws that must be corrected before Notre Dame can expect to topple some of the better teams on its schedule.

Defense is the biggest weakness of the club. This is basically due, of course, to the general inexperience of the team. With four of the top six Irish players sophomores, a talented and experienced unit will find scoring easy against them.

Outside of defense and the usual sophomorish mistakes, Notre Dame has shown in its early outings an over-all improvement that makes the season outlook bright. Senior Co-Captains John Andreoli and John Matthews are providing the steadying influence needed for a group of talented, but green, sophs.

## ONLY A SOPHOMORE

Sophomores Ron Reed and Jay Miller have the same basic traits. Both are quick, have great spring, and have soft shooting touches. Unfortunately, they are also similar in their shortcomings on defense. Luckily, this comes from inexperience and should be corrected as the season progresses.

Most good big men would not be pressed by 6-10 center Walt Sahn at this time. In early home tilts, he did not get off his feet much and failed to gain position underneath on many rebounds. However, for a big man, he has very good shots from most floor spots. Also he has shown a great deal of hustle in the openers and should, likewise, develop with experience.

Guard Larry Sheffield has shown the most poise of the sophomores thus far. His only flaw could be the natural tendency to "showboat," for he is an expert dribbler and a seasoned ball-handler. Sheffield has exceptional moves and could be the best of this bumper crop of sophomores.

## THE SCHEDULE

This year's schedule is ideal for this type of team. Notre Dame opened with three relatively weak opponents at home that enabled these sophs to pick up the needed game experience without being hard-pressed by quality opposition. The schedule gets gradually tougher — highlighted by a Dec. 29 tilt with Cotton Nash and Kentucky's Wildcats at friendly Louisville.

The key games of the season will occur, if not over Christmas vacation, immediately after. Four straight home games will determine how quickly the sophomores have developed. Powerful North Carolina, DePaul, Detroit, and Butler will only be beaten by a balanced unit that can count on a respectable defensive performance as well as a potent offense.

—John Bechtold



(Continued from page 6)

Mr. Bechtold, but in the attitude of the students themselves.

Coach Murphy made us realize tonight that, even though we are massed together in a crowd, we are not animals but men, and have the responsibility to act as men. To relieve ourselves of this responsibility is at best childish and at worst animalistic. We accepted the responsibility tonight and were courteous and respectful at the rally. We accepted the responsibility because we actually are men and not children or animals. We responded to the implicit challenge Coach Murphy made because, being men, we wanted to respond. It just took a sharp blow on the head, as it were, to make us realize the right way to act; and when what was at stake was made clear to us, a decent shame prohibited us from being animals and encouraged us to act like the men we are.

I think that actually we are all thankful that our responsibility as Notre Dame students and men was made clearer tonight; and that our respect has deepened because it was a former Notre Dame football player who helped us realize the immaturity of our support for our football team.

Ed Collins  
409 St. Joseph Hall

Dear Editor:

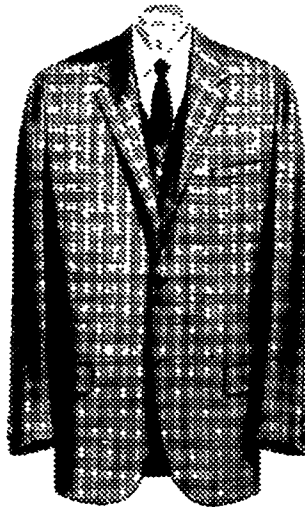
Regarding your letter of November 16, 1962, appearing in THE SCHOLASTIC, please be advised that it has been the policy of this administration ever since I have taken office to keep our books and files open for the perusal of any seniors who care to inspect them. The other officers and myself are also available to discuss our programs and finances with you any time that you may wish to do so. Indeed, your interest and criticisms are welcome.

As you say, "figures in themselves are certainly no guarantee of honesty. . . ." However, it is appropriate to note in this regard that the Vice President-Student Affairs has inspected our books and records several times this semester, and is aware of our handling of financial matters.

Edgar C. Eck, Jr.  
Senior Class President

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## Campus

(Continued from page 9)

program have already been scheduled. On January 10, Dean Stephen K. Bailey, of the Maxwell Graduate School of Citizenship and Public Affairs, will be here and on February 24 or 26 Luther Hodges, Secretary of Commerce, will lecture on "The Government's Need for Young and Imaginative Leadership."

Information concerning applications for the program will be made available after Christmas. Anyone interested should contact Dr. Thomas Bergin, Box 72, Notre Dame.

- Concerning the Vatican Council, the *New Yorker* magazine recently carried a "Letter from Vatican City," a most revealing report of the inner political intrigues involved in the Council. These struggles, it appears, pit the power-clutching Italian prelates against the "outsiders," who are "expressing their disdain for the Freemasonry of Italian prelates, who have held the Church in thrall too long." One prime example of this, the article states, is the seizure of the control of all the functions (including the agenda) of the Ecumenical Council by "an interlocking directorate of bishops and monsignors, all Italian." Many theologians holding views definitely liberal, hence contrary to those of the ultraconservative Italians were excluded or invited late to the Council. Among these were the American Jesuits John Murray and John McKenzie. The article was signed by one Xavier Rynne, but no one in Rome knows who he is, if there is such a man.

In the first January issue of *SCHOLASTIC* our correspondent at the Vatican Council will have a full report of the first session. (He feels that the "letter" to the *New Yorker* was written by an American bishop.)

- It came out of Rome on a wind fanned by the Ecumenical Council and it landed in New England. The idea of the new dynamic Catholic layman has hit America in full force. A Holy Cross undergraduate by the name of Charles Crofton has banded together a group of New England intellectuals with the avowed purpose of putting out the *New Generation*, a magazine that will meet the needs of "the enlightened Catholic of the sixties." First on the publication's agenda are such topics as reconstruction of the social order, renovation of Catholic life, and liturgical reform. Future issues promise to be "not subject to any form of censorship and free from economic pressure."

December 14, 1962

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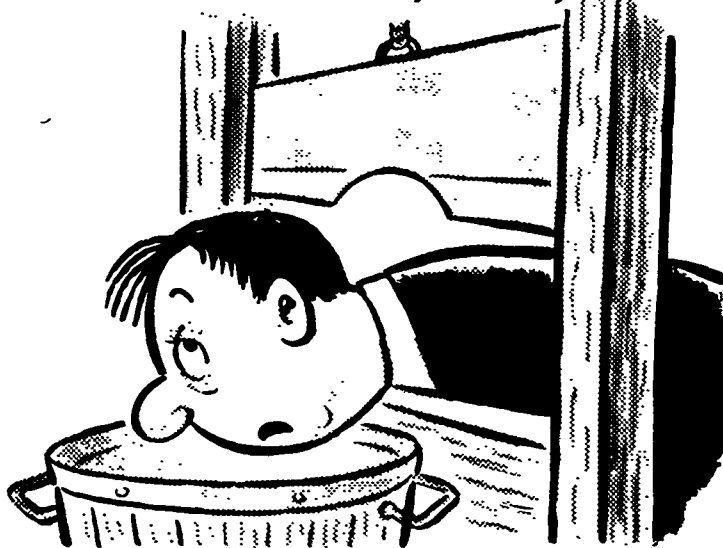
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## Dead Sea

(Continued from page 25)

than through the evidence then the threat of counterevidence can arise for him only through a relatively trivial confusion.

Father Ernan McMullin, moderating this interesting series of lectures, then invited questions from the serious audience. Under questioning, Prof. Nielsen seemed to define (and narrow) the role that careless habits of thinking about language play in difficulties with Faith. Echoing Newman, he admitted that human motives were a deeper cause of troubled faith than his case of confusing evidence with an invitation. But in the strictly in-

tellectual order, though he conceded that "one couldn't weigh Christianity without a nod to the evidence," Prof. Nielsen's argument faltered. He could not give an adequate reply to Father McMullin's acute suggestion that St. Paul's apologetics gave more than "a nod" to the evidence, especially the evidence for the historicity of the Resurrection. Just as, when one is called from a great distance, one moves closer to investigate before responding, an intellect to act humanly must have some evidence. If, as Prof. Nielsen suggests, no counterevidence can count in the intellect against an established Faith, how can evidence (for the historicity of the Resurrection) count in establishing Faith? How does one know

that the "Dead Sea Scroll" or any other statement does not use words as the accidental form of a more realistic invitation?

There were no answers to such honest questions, and the formal discussion ended. Many remained, however, to reformulate the same questions. Can a relation of belief precede a relation of love? Why is it that a theologian should retain an anxious need to have difficulties reconciled with his belief, while other Christians (whose Faith, if not a blind certitude, must also grow) must see the same problems as trivial confusions? Prof. Nielsen was intellectually humble enough to respect the Mystery: "the whole affair goes back to a humiliated man and then stops."



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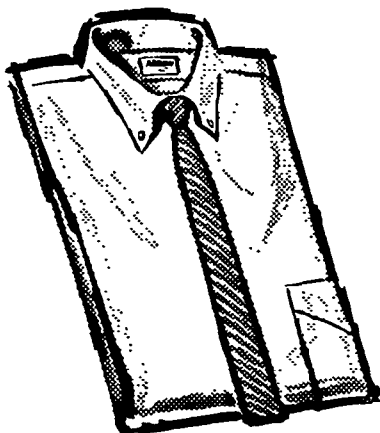
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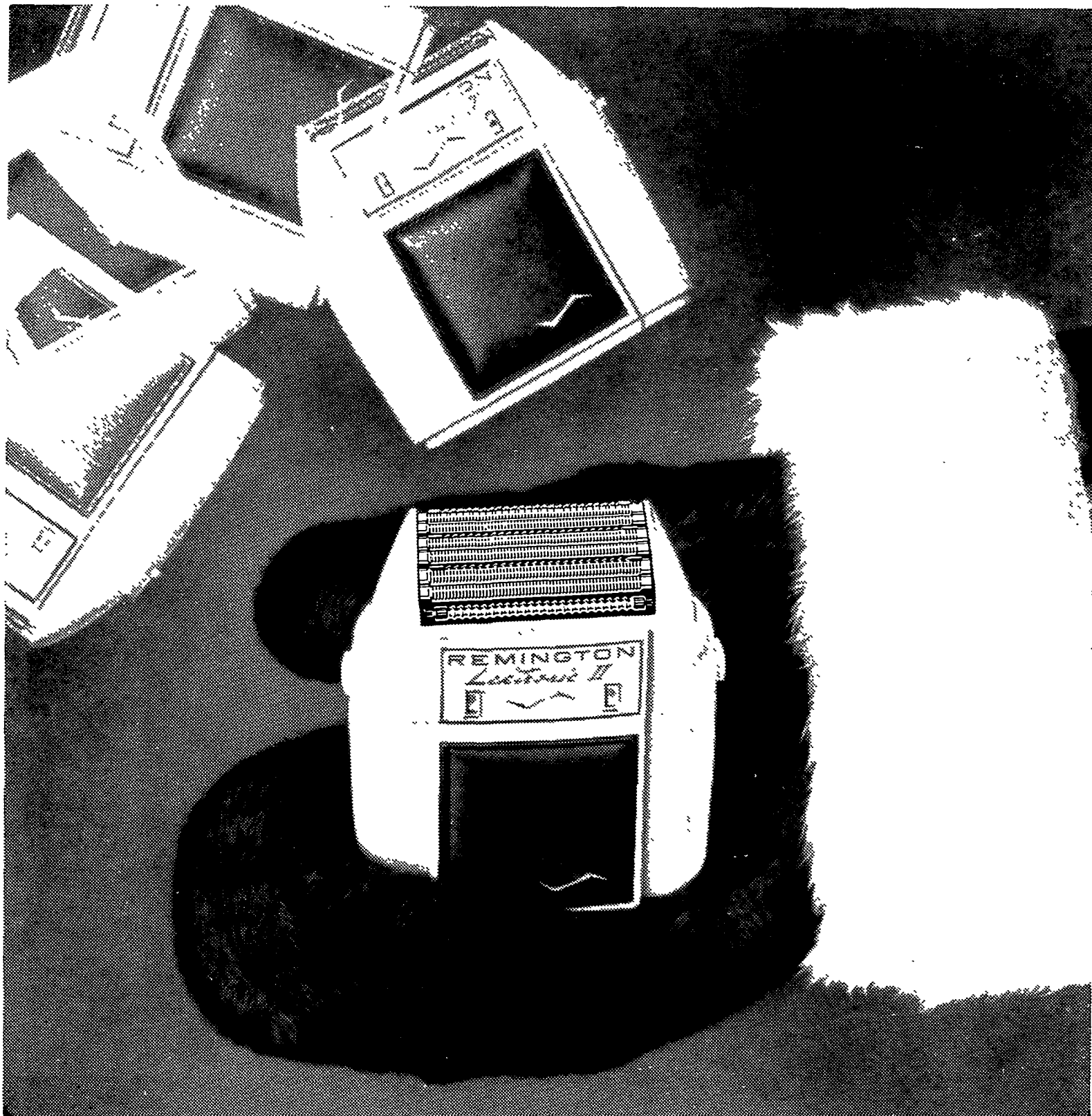


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From damp, deep cave, temple steps, star tower.  
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Peter affirms, Francis, Thomas implore,  
All kneelingmen, now as then and before,  
Know the Word made flesh, the great God made mild,  
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And man's most fickle, violent veins flood  
With enriching, ripe, eternal Childblood.

—Frank O'Malley



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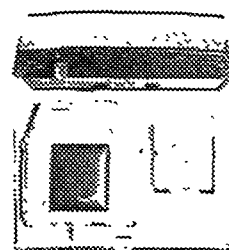
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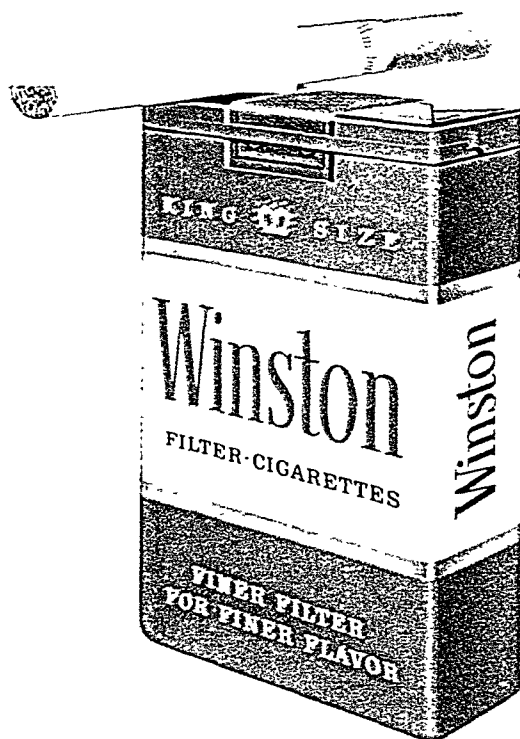
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