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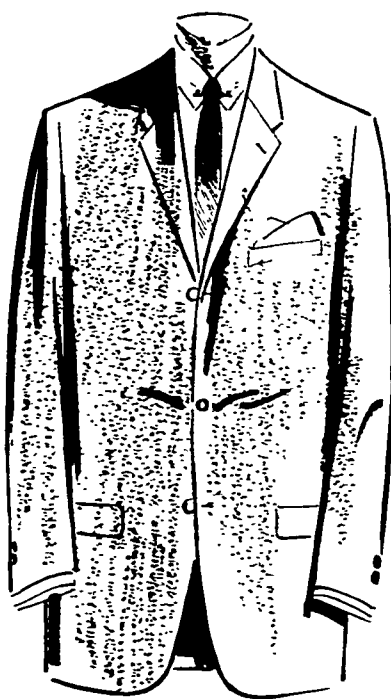
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The SCHOLASTIC

FEBRUARY 22, 1963

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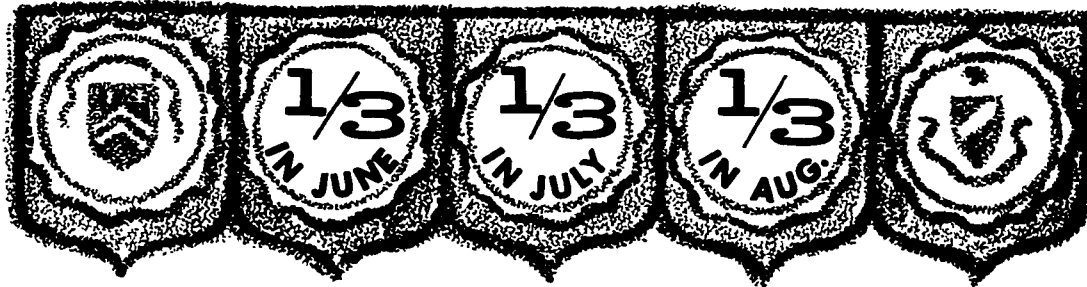
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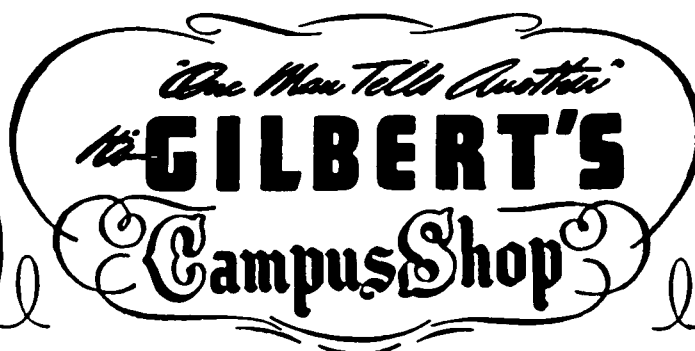


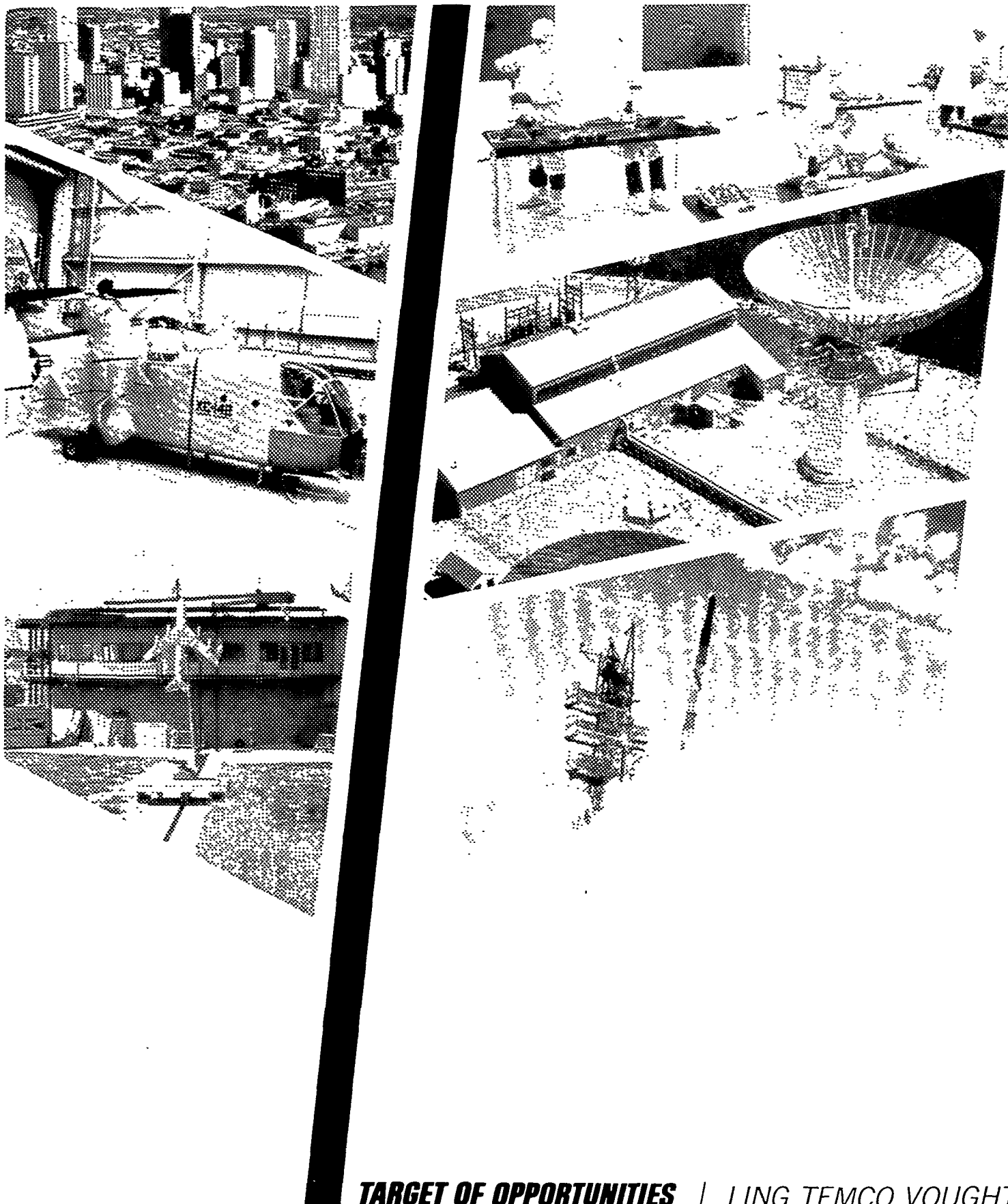
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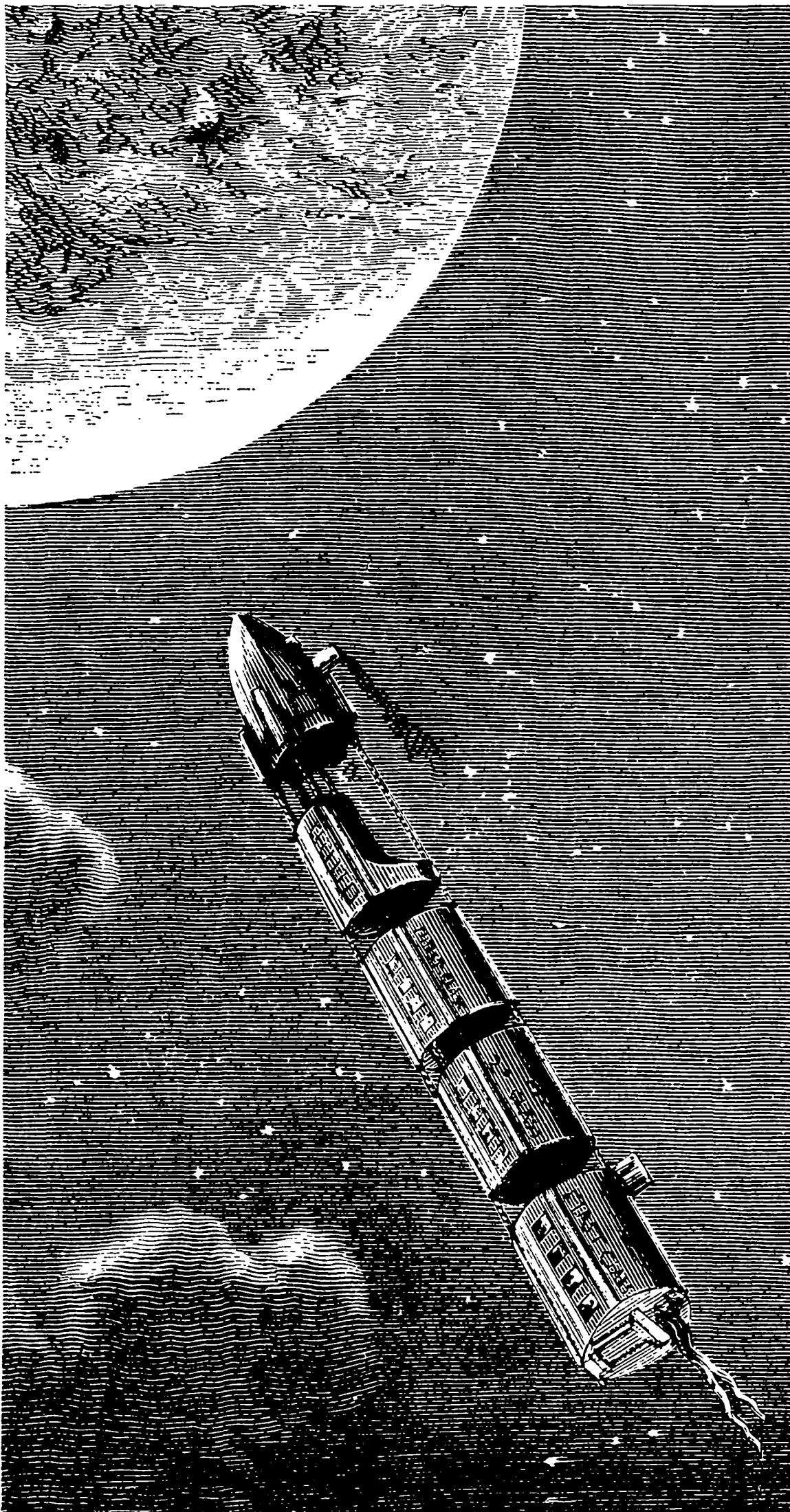


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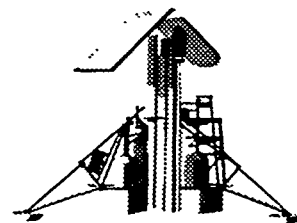


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## CAMPUS INTERVIEWS

February 27, 1963

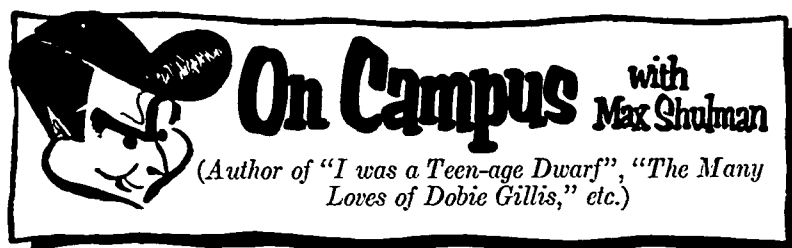
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## THE CURSE OF THE CAMPUS: NO. 2

As was pointed out last week, one would think that with all the progress we have made in the education game, something might have been done by now about roommates. But no. The roommate picture has not brightened one bit since Ethan Goodpimple founded the first American college.

(Contrary to popular belief, Harvard was not the first. Mr. Goodpimple started his institution some 75 years earlier. And quite an institution it was, let me tell you! Mr. Goodpimple built schools of liberal arts, fine arts, dentistry, and tanning. He built a lacrosse stadium that seated 102,000. Everywhere on campus was emblazoned the stirring Latin motto *CAVE MUSSI*—"Watch out for moose." The student union contained a bowling alley, a clock, and a 16-chair barber shop.

(It was this last feature—the barber shop—that, alas, brought Mr. Goodpimple's college to an early end. The student body, being drawn from the nearby countryside, was composed chiefly of Pequots and Iroquois who, alas, had no need of a barber shop. They braid their hair instead of cutting it, and as for shaving, they don't. The barber, Tremblatt Follicle by name, grew so depressed staring all the time at 16 empty chairs that one day his mind finally gave way. Seizing his vibrator, he ran outside and shook the entire campus till it crumbled to dust. This later became known as Pickett's Charge.)

But I digress. We were discussing ways for you and your roommate to stop hating each other. This is admittedly difficult but not impossible if you will both bend a bit, give a little.

I remember, for example, my own college days (Berlitz, '08). My roommate was, I think you will allow, even less agreeable than most. He was a Tibetan named Ringading whose native customs, while indisputably colorful, were not entirely endearing. Mark you, I didn't mind so much the gong he struck on the hour or the string of firecrackers he set off on the half-hour. I didn't even mind his singeing chicken feathers every dusk and daybreak. What I *did* mind was that

he singed them in my hat.

To be fair, he was not totally taken with some of my habits either—especially my hobby of collecting water. I had no jars at the time and just had to stack the water any-old-where.

Well sir, things grew steadily cooler between Ringading and me, and they might have gotten actually ugly had we not each happened to receive a package from home one day. Ringading opened his package, paused, smiled shyly at me, and offered me a gift.

"Thank you," I said. "What is it?"  
"Yak butter," he said. "You put it in your hair. In Tibetan we call it *gree see kidstuff*."

"Well now, that's mighty friendly," I said and offered him a gift from my package. "Now you must have one of mine."



*...and as for shaving, they didn't*

"Thank you," he said. "What is this called?"

"Marlboro Cigarettes," I said and held a match for him.

He puffed. "Wow!" he said. "This sure beats chicken feathers!"

"Or anything else you could name," I said, lighting my own Marlboro.

And as we sat together and enjoyed that fine flavorful Marlboro tobacco, that pure white Marlboro filter, a glow of good fellowship came over us—a serene conviction that no quarrels exist between men that will not yield to the warmth of honest good will. I am proud to say that Ringading and I remain friends to this day, and we exchange cards each Christmas and each Fourth of July, firecrackers.

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\* \* \*

**Wherever you or your roommate may be—on any campus in any city, town, or hamlet in any state of the Union—you will find Marlboros at your favorite tobacco counter—soft pack or flip top box.**

# The SCHOLASTIC

Vol. 104 February 22, 1963 No. 13

Disce Quasi Semper Victurus  
Vive Quasi Cras Moriturus

Founded 1867

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Editor

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# Why Not "Chancellor" Hesburgh?

**N**OW THAT THE STUDENT ROMANCE with Fr. Hesburgh is over, the necessity of evaluating the administrative power structure and prevailing modes of thinking is evident. For reasons that will become obvious we feel that it is imperative that Fr. Hesburgh be removed from his post as President and be designated Chancellor. For the Presidency we would advocate that a renowned lay educator of the stature of George N. Shuster, presently special Assistant to the President, be appointed to govern the internal affairs of the university. The change must be a substantial shift of administrative power to avoid the possibility of a meaningless switch in nomenclature; the lay President must be delegated a wide range of independent domestic authority, with a corresponding lessening of internal control by administrative and Provincial clergy.

Each year it becomes increasingly more evident that Notre Dame has expanded academically and physically beyond the most optimistic dreams of yesterday's most progressive planners. Fr. Hesburgh has been at the vanguard (often alone) of the Catholic entry into the major projects and trends of this century, heretofore fanatically avoided by a parochial Church (and, conversely, curtailed by the power of non-Catholic interests). Fr. Hesburgh's work for the Vatican, for the Atomic Energy Commission, for the Carnegie Foundation, for the Peace Corps, and for a host of other contemporary movements has won for him recognition as the foremost Catholic educator. Paralleling these activities, Fr. Hesburgh has pushed and pulled this university out of intellectual stagnation and into national prominence. Largely through his great faith in the potential of this institution, as well as in his confident mastery of his own position, we have entered the tortuous struggle for actual excellence, at the expense of football hysteria and a substandard academic orientation. But with his extension, as a personality and as the President of

Notre Dame, there has been an inevitable loss: he can no longer devote sufficient time, energy, and thought, to the day-to-day affairs of the university.

Fr. Hesburgh's achievements in the past and present, and for the foreseeable future, have become a necessary contribution to the Church and to the University, but how much of this activity is essential to the academic endeavors which the administration never tires of stating as the end for which Notre Dame exists? Fr. Hesburgh as public personality and Fr. Hesburgh as head of the academy are irreconcilable figures at present, and the trend toward external interests and obligations seems to increase almost as if it had an inherent dialectic in itself.

The process toward centralization in the person of the President, a necessary development in raising the university to its present status, has had its bad effects upon the internal operation of the university. It has become obvious that no one has any power that the President, supported by the Provincial Council, does not specifically delegate. A few examples should suffice:

First, from reliable sources we understand that the Academic Council recommended an Academic Calendar terminating the first semester in December and the second in mid-May, only to have it vetoed by the President. Secondly, last summer the Rector's Council expressed satisfaction with the former Freshmen "no lights out" policy; this, too, was overruled, and the present system of 12 o'clock "lights out" was substituted. Thirdly, a student committee investigating the problems of Stay-Hall Residence proposed a plan for immediate integration of hall living; it was summarily dismissed. Fourthly, there is the case of the missing professors. For example, at least five English professors resigned or took "permanent" leaves of absence for financial reasons, or in protest over the glaring lack of authority vested in the faculty on academic policy. Finally, policy governing students, laid down by the President at the beginning of each year, cannot be changed without the express consent of Fr. Hesburgh. This static situation is aggravated by the maternalistic and autocratic care taken to insure that this original policy covers all possible areas of student activity. This brings us to what appears to be a somewhat deeper difficulty.

While the problem of concentrated power is compounded by the fact that the effective authority is

absent from the university for long periods of time, the root of the problem has yet to be clarified. To state the problem succinctly we may say that there is a deep-rooted confusion in the notion of any university that is both owned and operated solely by a religious order. This confusion lies in the nature of the fundamental order of the religious congregation and in the inevitable application of those internal principles to persons of the university but not of that order. Basically, the problem is the total fusion of the function of religious leadership with the function of academic leadership (and the administrative apparatus necessary to the direction of the academic end, the only reason for which a university exists), to the detriment of both.

We are concerned only with the identification of spiritual guidance with the operation of the university as it exists here at Notre Dame. The Congregation of Holy Cross is governed by a Rule which permeates all aspects of an individual's private and public life, linking the members together in a hierarchically-structured community and bound by religious oaths: the priests make a voluntary compact with a certain way of life that, once entered into, is forever binding and continually directs their lives. Elemental to this Rule is an orientation of submissiveness to authority and an emphasis on moral righteousness, rather than worship (on external organization rather than private conviction). The nature of this fundamental order with the community of priests presents grave difficulties when it comes to the operation of a university which, today at least, necessarily comprises many persons who are and must be outside the religious jurisdiction (sanction) of the priestly community. We believe that the notion of a religious order as model image of The Way to salvation and the notion of a religious order as ruler of men who are not priests are incompatible on the theoretical and operational level.

For the above reasons do we advocate the serious consideration of this proposal: to appoint a renowned lay educator as President in order that he may guide the organic growth of the academic development of the university, and to appoint Fr. Heshburgh as Chancellor in order that he may continue, and even extend, his great work for the Church and for Notre Dame.

Further, we believe that the necessary and corresponding release of the Congregation of Holy Cross from the duties of comprehensive control of the university will free the priests to more effectively perform their pastoral function.

## Thursday Throwback

A FLURRY OF ACTIVITY in and around private detective Pat Hickey's office in the Main Building has provoked considerable conjecture as regards the nature of our security division's newest investigation.

One prevalent rumor explains the sleuthing as follows:

It seems word on high has demanded, according to the rumor, the speedy demise of Notre Dame's most recent contribution in the field of journalism, the *Thursday Throwback*.

Detective Hickey with his usual efficiency has been checking typewriters, mimeograph machines, presses, paper and ink suppliers, and stoolies, for clues concerning the origin of this privately distributed tabloid. In the finest traditions of Dick Tracy and Hermann Goering he discovered that the typewriter used by the authors of this diabolical bulletin has a distinctive "w."

After several fruitless midnight and even daring daylight raids on the *Scholastic*, *Dome*, and Band offices, our very own security officer located the guilty machine.

Alas, his greatest achievement will never get beyond the offices of the Dean of Men. Private detective Hickey performed his duty all too well, for, as the rumor has it, that terrible typewriter with the faulty "w" was the proud possession of the loyal secretary to Fr. Collins, Dean of Men.

So next time you eagerly scan a University Directive, check the wavy "w."

Moral: People in glass houses shouldn't throw stones.



## Better Marital Status For Men

**T**HIS PAST VALENTINE'S DAY we heard something on the radio that made us take to our couch in a pensive mood. A Los Angeles marriage counsellor mentioned the troubling fact that only one out of twenty-one marriages is a happy one.

It might help to know what the gentleman meant by a "happy marriage." Our own conception of this long-term, mutually influential relationship is one not so easily put into words—lilacs, springtime, warm puppies, and Molly Goldberg come to mind.

We ask ourselves, what is it in our women that makes for so unhappy a ratio? Are women today less outgoing, less sacrificing? We shudder to consider that over 95% of this June's graduates who complete and fulfill their education via marital status, will be unhappy. Notre Dame alumni have in the past been among the most obviously contented mortals in this country. With a smile they've supported building funds and the National Football League. Now all threatens to collapse in light of this latest statistical advance.

Aristotle pointed out that, "Some women, like the females of other animals—for example, mares and cows—have a strong tendency to produce offspring resembling their parents." Perhaps in ancient societies this fact made for more felicitous connections. In an age of psychological stress, though, mere similarity of kind no longer seems to satisfy. Some reasons for this may lie in the peculiar position the American female holds in this society.

Today's Mrs. is an independent, educated equal. In the modern world's enlightened view of things, she is no mere chattel, but an actively involved participant in the shaping of things.

This is a state of affairs more dangerous than the Communist Menace. Premier Khrushchev has made more concessions than women ever have. For women, to compensate for their lack of brute strength, ensnare their prey by subtle psychological pressures. The race of women, from the time that Eve discovered her marvelous fascination over Adam, has sought to enslave the race of men.

We believe the secret of a happy marriage is honest compromise; for no two people in history have been "made for each other." Unfortunately the female of the species has tried to use this principle to her own ends. The only proper "compromise" is one in which she comes out with 49% of the partnership! As the Los Angeles marriage counsellor demonstrates there is a decided movement away from this perfect compromise. We can only attribute this imbalance to the frightening docility of today's male.

## Free Speech For Theologians?

**F**OUR OF THE LEADING theologians in the world today were barred recently from speaking on the campus of the Catholic University of America, Father John Courtney Murray, S.J., Father Godfrey Diekmann, O.S.B., Father Gustave Weigel, S.J., and the visiting German theologian, Father Hans Küng.

Msgr. Joseph McAllister, Vice Rector of the University, acknowledged that he rejected the prelates. Their names were among a list of twelve that the Graduate Student Council had considered inviting for a lecture series. Msgr. McAllister's only reason for his actions was, "All have been outspoken on matters of concern to the Vatican Council."

An editorial in the student paper, demanding a review and explanation of the decision, was met by repeated refusals. The university eventually took the position that their participation in the lecture series might be misinterpreted to mean that the school backs the speakers' liberal views.

Such an attitude is completely indefensible, and indeed, is indicative of a narrowness which is still deeply ingrained in the American hierarchy. It is only common sense that the invitation of lecturers in no way implies a support of their views or the position of the university, but on the contrary is merely an assent to the open dialectical process, essential to education.

# Letters

## SALVATION OUTSIDE FR. WALTERS?

Dear Editor:

Fr. Walters' sermon this Sunday indicates that it will be a long time before "Notre Dame Catholicism" becomes intellectually respectable. Apparently unaware of the profound liberal movement within the Church today (evidenced by the recent Ecumenical Council), Father claimed that his own ghetto stance was, in fact, the position of the Holy Roman Catholic Church.

To argue for a conservative view on contraceptives, necking, C-rated

movies, and even student freedom, is reasonable. To insist that they are all desperate evils and to make no distinctions would seem a bit narrow. But to identify one's own deviationist attitudes with Christ's views is simply scandalous.

Kevin Cahill  
435 Walsh

## COMMENT ON HEAVEN

Dear Editor:

Thank you for the theological joke concerning Father Hesburgh, Joyce and myself. It only goes to prove that "Low Church Catholicism" (complained of by Mr. Kevin Cahill) is not a C.S.C. monopoly. Whether it is "low" anything else, I'm not prepared to say. Maybe the "mature" student

of Mr. A.G. Hermida's brand has the answer—free!

Rev. Thomas J. Engleton, C.S.C.  
Rector of Morrissey

## THE HART-LINE

Dear Editor:

On Monday, February 11, 1963, a momentous event took place on our humble campus. Student Government in the form of the Student Senate was resurrected and the three-month silence was broken! What was said to break this silence? The usual trivia.

The meeting was opened with a prayer and everyone got reacquainted. Mr. Heart felt the pangs of conscience over the three-month layoff of meetings and tried to put the blame on his secretary, Mr. Swellis. According to the leader, Mr. Heart, he had been in the Senate Chambers every Monday evening along with Fr. Wolfman and said that Mr. Swellis had been extremely negligent in sending out cards that normally would have announced the meetings. Everyone was ecstatic that the simple human error was the actual cause of the fall of the Student Government.

Every member of the Senate sat in hushed anticipation as the individual reports were read. It was not unexpected to most, but some Freshmen Senators did look terribly disappointed that only 367 lectures by great people are scheduled for the coming semester, and really became despondent that Mr. Senate of the Social Commission has only been able to arrange 94 folk-singing groups to appear before the Spring semester grinds to a halt. One question that filtered throughout the body was "just what does he want us to do on the week ends?" Mr. O'Conelrad of the Bleu Circle made the usual apologies for the number of Bleu Circle to be elected to *Who is Who*. These apologies were not directed to the Senate but instead to the one Bleu Circle gentleman who did not make the list. The Senate immediately gave a voice vote of confidence to the unfortunate soul in hopes that this setback would not ruin his future life. His report closed by assuring that such an oversight would not be tolerated next year. When the applause was stopped the stage was set for the most exciting suggestion of the night from the Chairman of the Hall Chairman's Council.

Mr. Boreison came out with the obvious fact that the hall as a social unit was too big to be successful. He then suggested that there be formed a Floor Chairman's Council. Each floor on campus would be a self-sufficient unit. (Imagine the deafening cheers at this proposal.) He  
(Continued on page 34)

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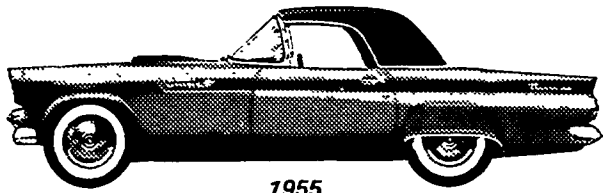
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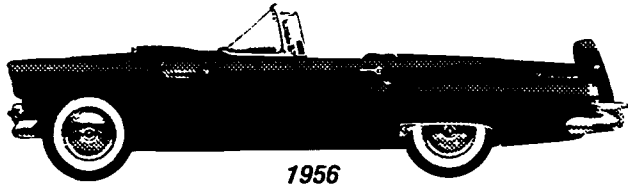


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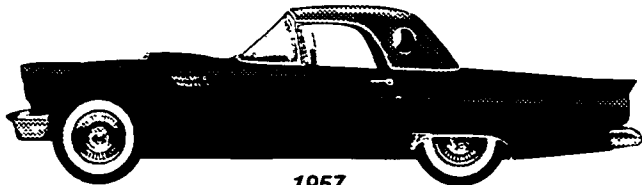
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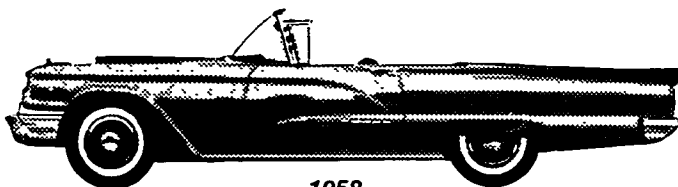
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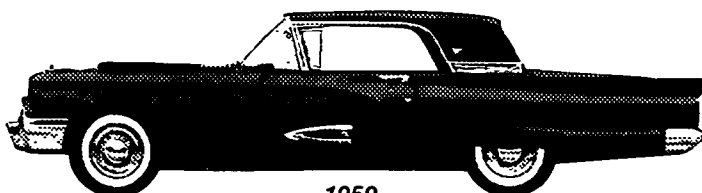
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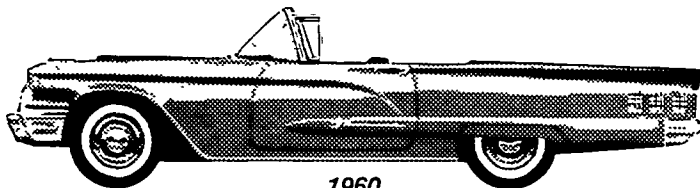
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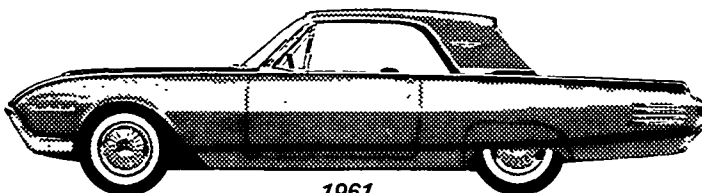
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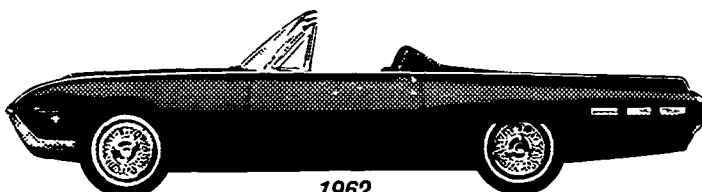
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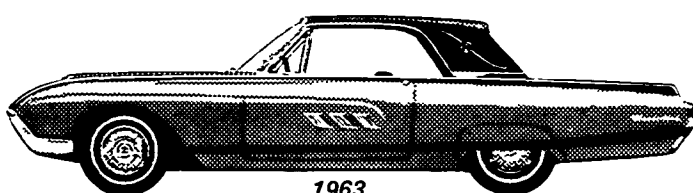
1960



1961



1962



1963

In many ways the story of the Thunderbird is one of the most unusual in the automobile business. The whole idea of the car was born at one of the great European automobile shows. The then president of our company pointed to some of the small, lush sports cars that are always a center of attention at such shows and asked his companion, "Why can't we build something like these?"

The companion, who later became a vice president of the company, said, "It just so happens I have one on the boards. I'll show it to you when we get back to Detroit." Then as fast as he could discreetly get to a transatlantic telephone he called his assistant and told him, "Remember that car we've been talking about? Finish those sketches on it."

The Thunderbird became one of the few cars ever built that was produced essentially as the original sketches presented it. Most cars undergo countless changes in the design period. But there was a natural clarity and cleanness to the Thunderbird design that immediately captured all of us at Ford.

It was probably this clean, sharp look that won so many friends so fast when the car went into production. That first Thunderbird had its drawbacks. For example, it was too soft-sprung for true sports-car handling. But, the truth is, it was not designed in the European tradition of the fast performance car. Some people called it a sports car but we never did. We called it a "personal" car; a small, fairly luxurious car that was fun to look at and fun to drive. It had its own integrity: it was one alone.

We built the Thunderbird as a bellwether car for Ford. It was our intention to test new ideas before we put them into our Fords, Fairlanes and Falcons. The new Ford ride and Swing-Away steering wheel appeared first on the Thunderbird, for instance. However, we never foresaw the extraordinary influence Thunderbird would have on the whole automobile business here and abroad. Almost everybody offers the Thunderbird bucket seats these days. And the Thunderbird look is the most decisive styling of the '60s.

The Thunderbird is a classic, made so by a peculiar blend of magic ingredients of which we would love to know the secret. Because, quite frankly, every time we design a car, we hope it will become a classic; but they are few and far between. The truth is, we don't make classics, we make cars. People make the car a classic. And that's the story of the Thunderbird.

America's liveliest,  
most care-free cars!

# FORD

FALCON • FAIRLANE • FORD • THUNDERBIRD

FOR 60 YEARS THE SYMBOL OF DEPENDABLE PRODUCTS



MOTOR COMPANY

• Today marks the opening of the gala Mardi Gras week end. From the informal reception being held in the Rathskeller this afternoon to the close of the Mardi Gras Carnival Tuesday night, Notre Dame will be the scene of a social spectacular perhaps equalling any event on any college campus in America. The Mardi Gras Ball this evening formally opens the festivities. The Louis Armstrong concert tomorrow afternoon accentuates the Bourbon Street theme which finds its culmination in the three-day carnival. The Champagne Brunch at the Roberts Supper Club, with real champagne for a change, provides a new addition to the social whirl while the Communion Breakfast Sunday morning, presided over by the Rev. A. Leonard Collins, reminds the merrymakers of the approaching season of Lent.

However, a dark cloud looms just over the horizon. The memory of past Mardi Gras financial manipulations, carnival irregularities, and possible administration antipathy all make their presence felt during this festive period.

This year's Mardi Gras Committee has taken several steps which, it is hoped, will eliminate the recurrence of these first two problems. A strict accounting and check signing procedure, highlighted by the hiring of a professional accountant, has been introduced to insure a proper income balance. Thus the reported financial discrepancies of the past, which may well have financed the series of wild and unpublicized parties in former years, may well become passé.

At the carnival ten law students have been hired to supervise the thirty-odd gaming booths. These law students, as well as being on the lookout for collusion between dealers and players, will also see that the gaming odds, set by Mardi Gras Chairman Jack O'Connell and Carnival Chairman John Madden, are observed. The law students will also have the authority to order dealers to place any excess money in locked boxes, which can be opened only by the top Carnival officials, to prevent possible arranged pilfering of games funds. In addition, the design of the carnival money is known only to the two Chairmen, as a guard against the introduction of counterfeit money into play.

In the past many club presidents have complained of not receiving their rightful share of profits and of having been assessed for hidden expenses. This year, the take of the clubs has been upped from 20 to 25 per cent and a definitive statement of club charges and assessments has

# campus at a glance

been made. By means of these arrangements, both the clubs involved and the Mardi Gras Committee should each receive their due.

The true attitude of the administration towards the Mardi Gras seems to remain a mystery. Chairman O'Connell claims that the Mardi Gras Committee "has received no help, no co-operation, and very little supervision from the administration." The only official scheduled, at this writing, to attend the Ball is Father Joyce. The denial, for reasons not yet clear, of permission to send out the Parents' Brochures, advertising the Mardi Gras, at Christmas time, cost the Mardi Gras, according to O'Connell, "somewhere in the neighborhood of \$5,000." These occurrences suggest that there exists perhaps an inclination to do away with the Mardi Gras as such.

The most likely change will occur in the raffle. While the social events of Mardi Gras have become increasingly popular — indeed, the Navy Council is holding a dance the same night as the Mardi Gras Ball — the raffle appears to be headed for

opinion, if indeed such an entity exists, is considered to be against the raffle. And in Catholic circles, the raffle is almost universally considered a necessary evil, which however should be done away with when its usefulness has expired. Under the present circumstances, then, some change in the future of the raffle seems inevitable. No change seems likely in the pattern of the social events and carnival, however, unless the newly introduced security measures fail. Then indeed, the whole concept of Mardi Gras will be threatened.

Thus the Mardi Gras situation is in a state of flux, with every passing moment increasing the suspicion that this year is the year of decision for Mardi Gras at Notre Dame. And with the future of Mardi Gras rides the future of any large scale social activity on the Notre Dame campus.

• The first of the student debates, held last Sunday night, was a great success. Both of the speakers, Dan Fennell and Mike Dunning, raised several important questions and what they neglected was soon proposed by an overflow audience liberally sprinkled with St. Mary's girls who kept their blushing to a decorous minimum. The whole tone of the evening was mature and stimulating, betokening the emergence of the real student community from the underground of their private rooms.

• Charles de Gaulle's actions barring England's entry into the Common Market brought a storm of protest on the French leader especially from some "vitally concerned Americans." Notre Dame had a recent look at another reaction when Baroness Elisabeth von Guttenburg, a West German Democratic leader, spoke recently about European unity.

She sees in the newly aroused Germany America's best ally, freely integrated into the West, a member of NATO and a bulwark against Communism. But in the division of Germany lies the Achilles' heel of the European community. Unless Germany becomes one, she will not be an effective leader, devoting too much of her time and effort towards reunification.

The hope for European unification lies of course with the Common Market, and a large part of its success is dependent on the interplay

*(Continued on page 35)*



trouble. The projected goal in this year's Mardi Gras budget for raffle income was between \$44,000 and \$48,000. It seems unlikely that the income will exceed the low \$30,000 bracket. In the words of the Chairman: "We seem to be holding our own as regards the raffle, and with the lowered expenses and increased popularity of the social events, we have every hope of having a year at least as successful as last." But even taking into consideration the reduced expenses and the common error of overestimation of income, there seems to be a great enough difference to portend some sort of change. Student

# On Other Campuses

• The Defense Department has proposed to Congress a revision of the ROTC programs in the nation's colleges and universities. The bill, expected to pass, will end ROTC programs for high schools, end compulsory ROTC in land grant colleges, and reduce the four-year programs at most schools to two years.

The request will be made to reduce costs of the ROTC programs, and to try to induce more students to enter the ROTC voluntarily.

In the new bill is a proposal that students in the programs will be paid \$47 per month, instead of the present \$28. Also, the summer programs may be extended to enable students to earn more during the summer.

• Members of Congress, charged with the responsibility of pushing President Kennedy's school aid legislation proposal through Congress, see little hope for its success this year. Although the bill has not yet been fully revealed, there is little to indicate that there will be significant changes from the bill defeated last year. The make-up of Congress is practically the same, and the religious controversy is still present, so the leaders predict that no federal aid for the nation's primary and secondary schools will be voted in this Congress. But there is hope for some education bills, such as minor aid to higher education.

• A small voice in the overwhelming cry of the Mississippi press against integration is the *Mississippi Free Press*, founded less than a year ago by a student who left Oberlin College (Ohio) to work for integration in the South. Also helping with the work are a senior on leave of absence from Queens College in New York, and students from Tougaloo College, Mississippi's only integrated college. Wages run up to \$20 a week, largely financed by donations from Northern college students.

• In a recent article, the *American Liberal* asserted that the *Free Press* was beginning to have a real impact not only in Mississippi, but in Washington, simply because it regularly prints news and articles that do not normally get into print in the state. By exposing examples of brutality and giving big play to shootings and beatings of integration workers, the paper has called attention to many incidents that might have otherwise gone unnoticed.

A photographer for the *Free Press*, Dewey Greene, Jr., 22, is, with the help of lawyer William Higgs, attempting to become the second Negro at the University of Mississippi.

• Boo hoo for Moo U. The Cow College is losing the last of its name-giving status symbols. The University of Michigan has accepted bids for

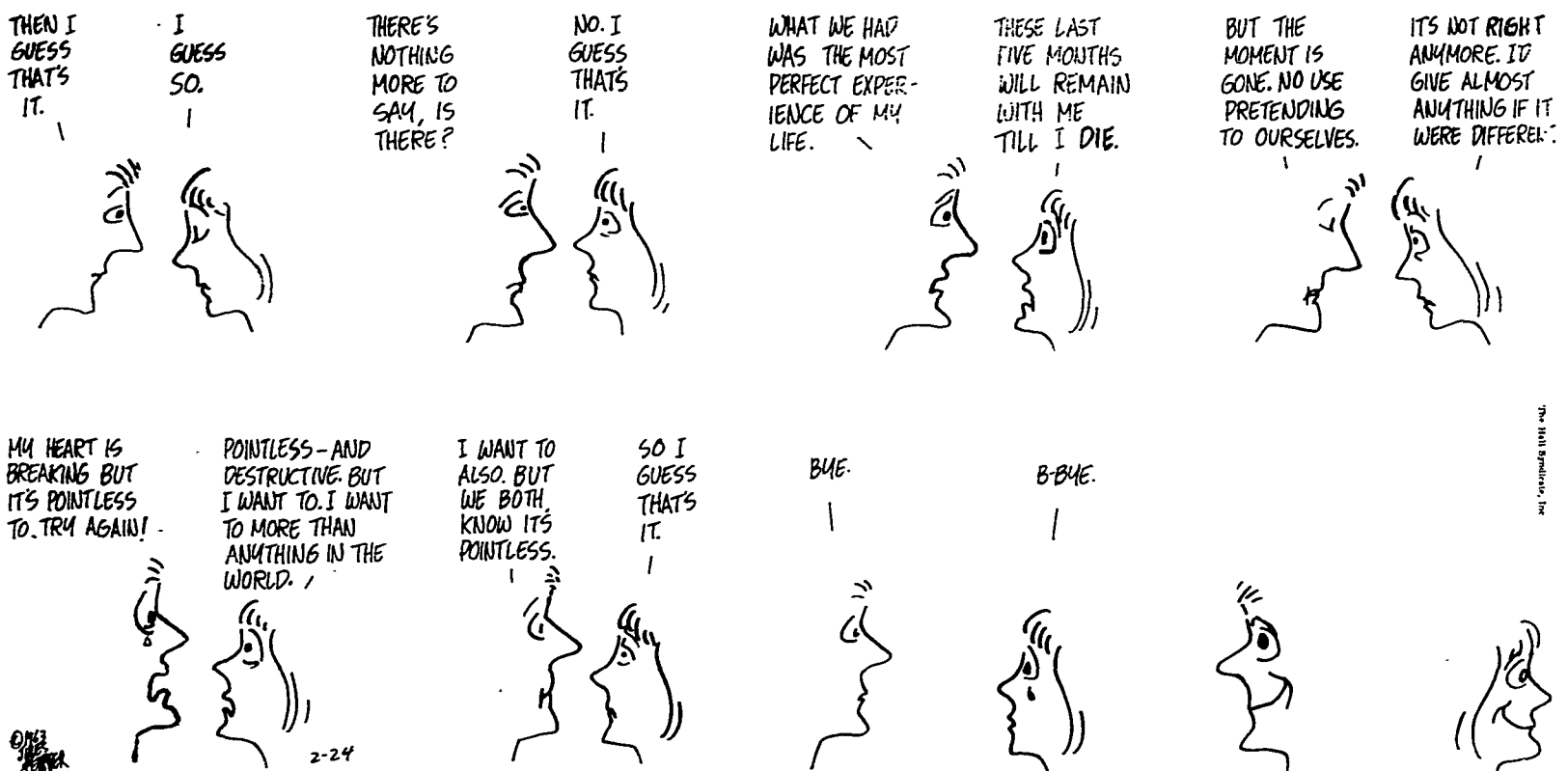
razing the last of the campus's research barns in the near future.

• A trip to Cuba by a group of 100 American students over the Christmas vacation was indefinitely postponed. The Federation of University Students extended them an official invitation to see for themselves recent developments on the island. But it was impossible to arrange commercial transportation for the trip. The U.S. State Department refused to allow the students to make the trip from the U.S., warning severe penalties for such a trip. Attempts to arrange the trip through Canada were in vain, since they could find no commercial transportation from there to Cuba, and the Canadian government refused to allow a Cuban aircraft to enter Canada for that purpose.

• The Inter-Fraternity Council vice-president at Northwestern has hired a marketing professor to develop a sales program for Rush Week, to change the image of the fraternities from havens for good-time Charlies to outposts of intellectual fervor.—(How about: "Sigma Chi Thinks, Thinks, Thinks, rather than Drinks!"?)

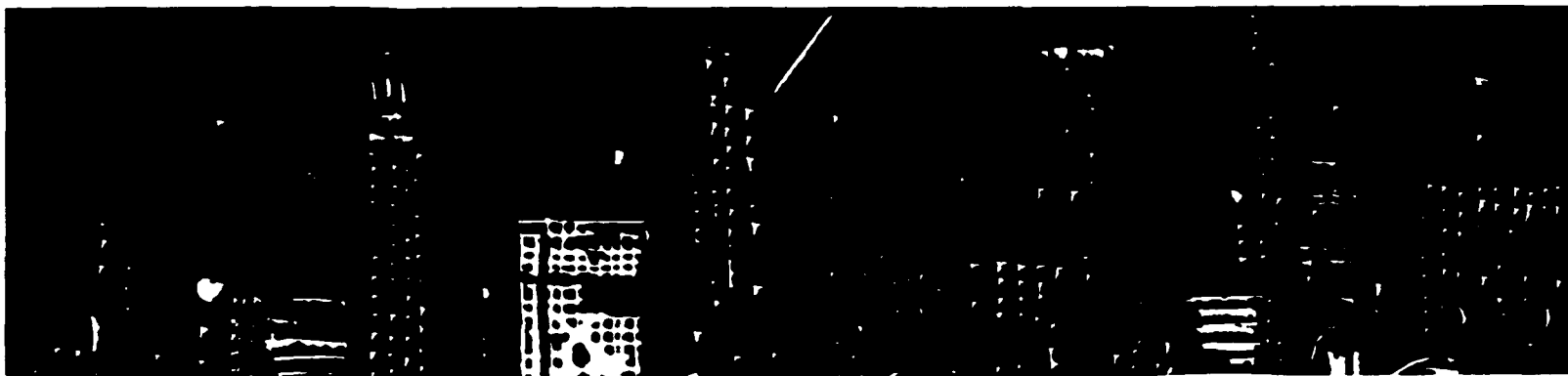
• Eight of the eleven regulars of the fencing team of the Polytechnic Institute of Brooklyn couldn't make it to a meet with Stevens College. So the team recruited eight men who learned all they knew about fencing in the locker room. One initiate pulled the surprise of the day when he defeated Stevens' number one foil fencer by 5-3. But Poly finally lost, 16-11.

## Feiffer





# AFTER OUR PLAYBOY



THOUGH we are accused of using the words "sophisticated" and "unique" somewhat frivolously at times, we feel these apply completely to northern Indiana. Although you won't see too many uninhibited sun worshipers at this time of year, we have included a few fine pictures from tropical resorts to indicate the luxurious, cosmopolitan pleasures which are typical of South Bend, the pleasure capital of northern Indiana. The city does not teem with night life complete with the drinking, dining, and dancing which our exclusive key clubs feature. However, South Bend, precisely by being off the tourist route, offers the American playboy the chance to ply his playmate in any number of obscure, sophisticatedly indolent establishments.

South Bend offers an excellent stop-off in traveling from the hurried, noisy, urban life of Chicago to the lazy life of a beachcomber at the Dunes. South Bend is just sufficiently cosmopolitan and lively to make this transition pleasurable.

The car which you rent at the airport — and you must rent a car to maintain the impeccable front you are putting on by selecting your clothes as carefully as you select an attractive date — should be a jeep. Since it's impossible to rent an out-and-out sports car, you'll want a vehicle with which you can fight either the snow of winter or the chuckholes of spring. We've never been anywhere in the continental United States where the driving is more difficult or exhilarating.

You must have the foresight to make your hotel reservations well in advance. Just about any social function or sports event nearby is likely to crowd the available hotels, motels, and inns for miles around. Once you

have established yourself in your vacation pad, you'll want to go out and see the town. If you have rented a car (or as we advised, a jeep), you'll have to be particularly careful of the younger male natives who are apt to step out in front of your car with thumbs extended. In spite of all attempts of the local police authorities to bring civilization to the metropolis, this custom remains. If you're driving, you'll also want to be on the lookout for some of the elegant but dilapidated American cars — mostly Studebakers — driven by the natives.

Social life starts early in South Bend due to the necessity of its ending sometime before midnight. Before going out for cocktails, you and your companion would do well to invest a few dollars with some sleazy student selling fake University identification cards since it is almost impossible to be served alcoholic delights in South Bend without such identification.

Before undertaking some gustatory adventure, do a bit of spying. The varieties of Italian cuisine are so uniform that you will undoubtedly have to make your choice of a spot for dinner on the basis of the entertainment provided or the "atmosphere" afforded.

If you prefer entertainment with your dining, try Frankie's where an animal show is featured almost every night of the week. For those who would prefer a quiet dinner — a sophisticatedly quiet dinner — we recommend Louie's Restaurant which is so obscure that no one outside the hep crowd of artists, professors, chemical engineers, advertising men, and *Thursday Throwback* editors has discovered it. Of course, after the appearance of this article, one might expect to see University detectives in

the establishment; but then every really sophisticated place has to be frequented by private detectives. Louie's is the real oasis of Italian *Gemütlichkeit* in the whole city of South Bend. The one word to describe this place of culinary delights is "quaint." This word could be applied to the wood-burning fireplace or the chandeliers or any of the other delightful, yet suave, items of interior decoration. You may also enjoy Louie's as a relief from our key club where Hugh Hefner caters to voyageurs delighting in elephantiasis of the udders.

Of course, if a homey, friendly atmosphere appeals to you, there's always Ma Coby's place a scant half-block away. But be warned that if you're the sort to indulge in homey, friendly atmospheres you don't fit in with the Upbeat Generation anyway. As a matter of fact if you don't accept our philosophy of individual initiative and free enterprise within the limits of social propriety as defined by us, you're probably a Communist and an enemy of jazz and sex.

In case you do succumb either to the friendly atmosphere or to the temptation to condemn elephantiasis of the mammaries, you would do well to avail yourself of your proximity to Notre Dame in order to complain about the puritanical attitude of the chaplains there who sustain the image of sex as sin by keeping it in the shadows instead of bringing it out into the open by allowing our publication to be sold on campus.

It was with tears in our eyes — caused by the bitter cold and air pollution — that we finally said our good-byes to South Bend, its beauty and sophistication. However, we still can't get over its climate.

—J. J. POTTMYER

# SAINT MARY'S

(PART I)



*"The kind man sees things as they are. He knows the limitations and miseries of mankind and is therefore not surprised to meet things in others as he has met them in himself."* Sign on St. Mary's bulletin board.

*"Liberty is the fruit of slow growth in a stable society."* Sir Lewis Namier.

JOSEPH CAMPBELL tells us in his *Hero with a Thousand Faces* that the mythical hero follows a definite pattern. "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man." Campbell notes that the hero's greatest adventure "is commonly represented as a mystical marriage of the triumphant hero-soul with the Queen Goddess of the World. This is the crisis of the nadir, the zenith, or at the uttermost edge of the earth, at the central point of the cosmos, in the tabernacle of the temple, or within the darkness of the deepest chamber of the heart."

Campbell's mythical hero is like the Notre Dame student in certain ways; but the Notre Dame student, unlike the mythical hero, has not succeeded in overcoming the fabulous forces which confront his attempt to unite with St. Mary's. In other words, the relationships between Notre Dame and St. Mary's, both on an individual level and on an institutional level have been strained at best, which is unfortunate since both schools have much to gain by interaction. Some of the "fabulous" forces facing the Notre Dame hero are obvious, and perhaps may be overcome with some diligent effort and understanding on the part of both institutions, on both the administrative and student levels.

I will attempt, perhaps presumptuously, to describe the forces presently existing at St. Mary's which inherently seem to inhibit the St. Mary's-Notre Dame relationship.

St. Mary's, founded in 1855, boasts that it is the first legally authorized Catholic college for women in the United States. Because of financial difficulties during the winter of 1860-61, Fr. Basil Moreau, living in France at the time, was forced to send money to save the school from a scheduled auction sale. At that time the Holy Cross Sisters and priests were under the same Father General of the Congregation of the Holy Cross; but in 1869, the Sisters of the Holy Cross separated from the French Congregation of the Holy Cross. As one priest told me, "they could be Jesuits as far as we are concerned." Thus the division of the two schools has historical roots. (St. Mary's is the mother house for the Holy Cross Sisters; and the Mother General of the order, presently Mother Kathryn Marie, is chairman of the board of trustees at St. Mary's.)

My first confrontation with this

problem of division between the two schools occurred as a Freshman. The upperclassmen immediately told me that St. Mary's girls are, for the most part, not worth the effort of a mixer. With few exceptions, they went on, St. Mary's girls are snobs, incredibly bad looking, naïve, and sheltered. I remember one upperclassman bragging to an impressionable group of freshmen about the evening he had gone over to Holy Cross Hall, the St. Mary's dormitory for Freshmen, with the intention of taking out a blind date. According to his account, the girl was so horribly bad that he uttered "Oh No" and thereupon left the poor girl without a date for the evening.

Notre Dame's upperclass analysis of St. Mary's goes even further. It is said that the St. Mary's girl is not as intelligent as the Notre Dame man, that she is not as aware of the problems confronting the world, that her only concern is for an expensive good time with some rich boy who will buy her nice clothes and provide her with security for the rest of her life. One student told me: "The Notre

Dame student goes over to St. Mary's looking for a man-woman relationship, and instead he gets a boy-girl or brother-sister relationship. The girls are thinking about marriage; the men are thinking about love." (It is interesting to note that the common reference is to Notre Dame "men" and to St. Mary's "girls.") The upperclassmen end up their analysis by noting that, in any case, there are only about 800 boarders at St. Mary's and some 6000 men at Notre Dame, making the odds somewhat impossible.

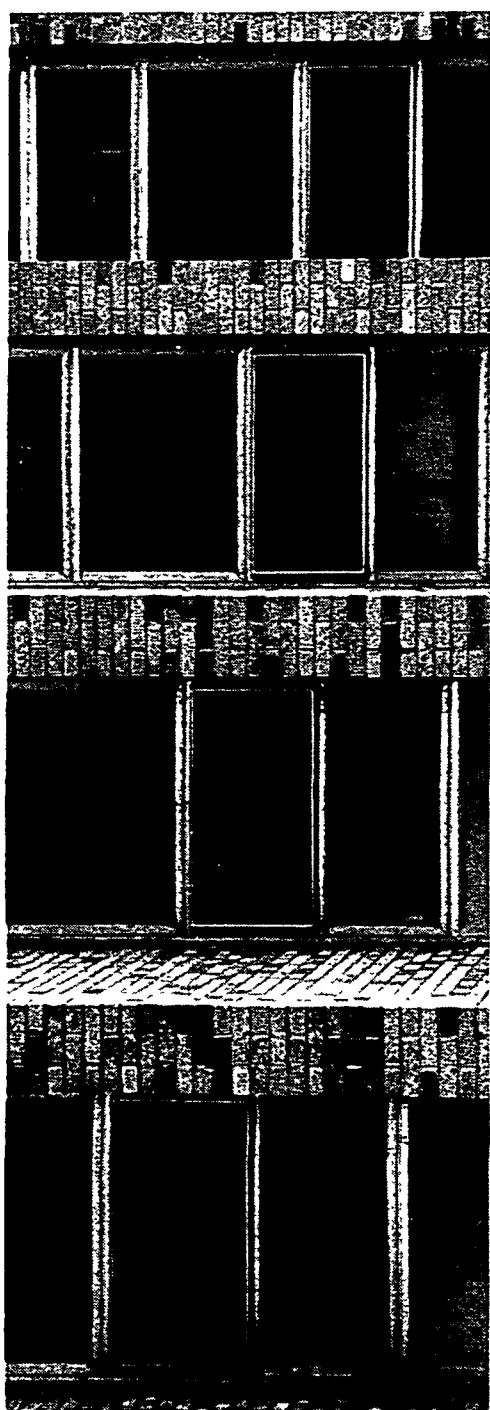
St. Mary's girls answer this type of criticism in the same spirit. Three girls wrote the SCHOLASTIC several years ago this fairly vicious letter: "It is a widely established fact that whenever any female over 12 and under 70 dares to venture onto your campus, she is subjected to a deluge of crass remarks and insulting inspection. We understand you consider the girls of St. Mary's snobs, but who wouldn't maintain some reserve in such a situation."

I was taken in by the upperclass criticism and had few real contacts



# SAINT MARY'S

*continued*



with St. Mary's girls; the few I did have ended in complete frustration. But I became more immediately concerned with the cancer that existed between the two schools recently. Father Hesburgh one day told me that "it's a shame that my best students don't meet the best St. Mary's students." It is indeed a shame; many of the parties I have attended at Notre Dame were completely devoid of women, and the need to talk to someone besides a male was often overwhelming. Several weeks ago, I decided to investigate St. Mary's and to find out why there is this constant tension between the two schools.

I had observed St. Mary's many times from the Toll Road — in this perspective it looks distinctly like a prison. But when approached from the Dixie Highway and the long avenue toward Holy Cross Hall, St. Mary's assumes a different character. The architecture (except for the exciting O'Laughlin Auditorium) is hard and severe; but the over-all picture, as a cab driver put it, "is beautiful. This is the only place in South Bend which is beautiful the year around." People are very cordial at St. Mary's; I was met with the utmost graciousness by almost everyone I interviewed.

My first inquiry was about the girls themselves, not in any personal way of course. After talking with many people, a picture of the girls emerged. Economically, the girls are, in fact, fairly well off, or at least their parents are. The cost of going to St. Mary's is second only among Catholic Schools to Manhattanville. St. Mary's charges about \$2350 at the highest rate. As one Sister put it: "You can't go to St. Mary's unless your family is fairly well-to-do." There are, however, 174 girls, approximately 15% of the student body of 1174, who are receiving some kind

of aid. Of these, 50 are on a special five-year program. These 50, called "staff" girls, work in the dining halls and take a reduced course load of about 12 hours a semester. In return the staff girls receive tuition, room, and board.

The intelligence of the St. Mary's girl was something very difficult to determine — even to define. There are some indicators which some people use, and one of these is the College Entrance Exam. This year's Freshman class achieved a mean score of 529 in verbal aptitude, 515 in mathematical aptitude. More importantly, 68% came from private schools, 32% from public schools. 276 Freshmen were enrolled out of the 563 applicants. Sister Alma, the Dean of the college, told me that for the first time, "we didn't lose one single freshman," which may indicate a very adequate screening process. (It is interesting to note that over 750 girls have indicated an interest in St. Mary's for next year.) Thirty-four states are represented in the Freshman class (plus one girl from the Virgin Islands and one from Argentina), with 64% of the class coming from the Midwest, 3% from New England, 18% from the Middle Atlantic states, 10% from the South, 4% from the West, and 1% from other lands.

St. Mary's thus appeals to a clientele that is reasonably rich, Catholic, and, perhaps, conservative. St. Mary's girls generally come from a sheltered background — a background full of private schools, restrictions, free of any real sort of contact with the viciousness and suffering of society. St. Mary's girls don't care about Joe McCarthy, James Hoffa, or James Baldwin. I remember a short conversation I attempted with a number of St. Mary's girls about the recent Ecumenical Council. They had little or

no information about the goings on of the Council, and I received the impression that they didn't care to know. One faculty member was particularly depressed about the girls: "There doesn't seem to be any particular force or awareness or involvement with them. They are willing to let things lie." Michael Novak, the Harvard teaching fellow who is a frequent contributor to the *Commonweal* magazine, told a St. Mary's audience last fall that "I come here to this Catholic girls' campus, and I see girls smiling and very happy, and I think that they have the answer to my problems and the problems of the world. But upon closer examination, I find that they are smiling mostly because they have not reflected upon the grave problems that man has always faced." (The audience gave Novak a big hand at that point.)

On the Notre Dame campus there is considerable competition for jobs on the *SCHOLASTIC*, *Juggler*, *Dome*, *Technical Review*, and *Science Quarterly*; but the girls have little interest in their publications. One St. Mary's

faculty member told me that "the editorship of any one of our publications can be had for the asking."

The basic fact about St. Mary's — the fundamental point that must be remembered before any criticism can be launched — is that St. Mary's almost exactly reflects the desires and wishes of the students and the parents who patronize St. Mary's. A good example of their thinking may be seen in the rules governing student life at St. Mary's. The *Student Handbook*, 42 pages long, lists many rules, though it has been modified in recent years.

I asked Sister Basil Anthony, Dean of Students, just what was the governing idea behind the rules. I told her that I had been led to believe that the rules were designed to protect the girls from Notre Dame students. I related an incident that had affected me personally. A friend and I, waiting for dates one evening in Holy Cross Hall, were approached by a Mrs. Randall who explained that smoking was not allowed since "some Notre Dame student several years ago dropped a cigarette down that

piano over there. Notre Dame students ruin everything for themselves." We went outside for our smoke. Later the same evening, my friend was rather happily kissing his date good night when Mrs. Randall again appeared and asked: "Is this how the Notre Dame student acts?" Thinking that any answer would be absurd, my friend declined to answer. Finally, I told Sister of one remark made to me by a faculty member: "When you get that many men away from women for so long, you are going to have some brutes."

Sister Basil Anthony chuckled at these incidents and told me, "I have been very favorably impressed with Notre Dame students. For the most part, they have acted like perfect gentlemen." She told me that the rules were made "to help the girls make the right decisions." I asked how St. Mary's rules compared with those of other schools. Sister, who had previously served as secretary-general of the order for a number of years, told me that, in touring a number of girls' schools last year, she had found

(Continued on page 38)







# JOAN BAEZ

**P**ETE SEEGER, though more versatile than most folk purists, is the accepted "leader" of the historical folk movement in the United States; his folk-singing friends form the so-called inner circle of that movement. During and after his recording concert at "The Bitter End" in New York he more than once mentioned Joan Baez in more than mildly extolling terms. One half-joking statement he made was that Joan Baez has too good a voice to be a folk singer; in a sense, that sets the perspective for seeing Miss Baez's relationship to the new and ever more popular cult. Music critics often speak of her voice as "untrained" — the same criticism they wield against other folk singers with highly trained folk-singing voices (Belafonte, Odetta, Bikel, Miriam Makeba, and others). Some purists, on the other hand, accustomed to the really untrained voices of people like Seeger, Leadbelly, Lee Hays, and Woody Guthrie, criticize the "trained" folk singers for exploiting their voices instead of the songs they sing. Because of this ambient criticism, folk music is divided into four categories: the purists (Seeger, Lee Hays, and some less popular singers) who rely upon their heritage more fully than any other group, a heritage built by Woody Guthrie, Leadbelly, Frank Proffit and thousands of non-professional singers; the Belafonte group (Belafonte, Odetta, Miriam Makeba, The Islanders, etc.) which now includes most calypso singers and the Negro folkists; the commercialists (the Kingston Trio, the Limeliters, etc.), who like money; and Joan Baez. She defies classification. Like Odetta, she employs a method and proceeds in a direction so unlike the others that she almost bears no relation to them; but Odetta's long association with Harry Belafonte places her, to some extent, in a category.

Miss Baez has made five recordings: four albums, one soon to be released, and a two-song contribution (with

Bob Gibson) to the recording of the Newport Folk Festival. None of her songs are "old favorites," and all of them are finely structured poems. She possesses a trilling soprano, a voice that never falters; it seems to be perfectly controlled. One does not imagine anyone listening to her carelessly. Indeed, she stimulates carefulness by herself demonstrating impeccable care in her selection of songs, in her voice control, and in her exact articulation — a care that is reflected in the sober character of her music.

In an unimportant *Time* magazine article on Joan Baez, John McPhee at least managed to say one significant thing about Miss Baez's voice: "It is haunted and plaintive, a mother's voice. . . ." The most important thing about that voice must be its change — as one continues to listen to it — from the voice of a mother to the voice of a goddess, as it is described by so many Joan Baez appreciators. Something of Joan Baez's attitude towards herself is understood as one continues to be enchanted by her indeed plaintive voice and by *her* as she appears in pictures, in concert, and through the statements of others. One becomes aware of her youth and beauty — she is twenty-two years old, and she is exotically beautiful. Her self-possession, her dark eyes, long, black hair and somewhat self-conscious smile combine with the magic of her voice to contrast with and overwhelm her patent youthfulness, so that what she is transcends the obvious while retaining it. She attains the highest and most beautiful expression of her sex. She is no "sex-goddess," but rather a very human young woman in whom the fusion of sexuality and rationality is so perfect as to make her *ultra-human*.

Joan Baez taught herself to play the guitar, which she does remarkably well (though she is no Odetta); more recently she has been receiving occasional instruction from Pete Seeger,

himself the best all-around folk instrumentalist in the business, and Fred Hellerman of the Weavers (though she almost seems to be better than he is). Her instrumentation consistently improves, but in every album she plays some songs with astonishing skill. "Ten Thousand Miles" in her first album, with its strange lyrics — a mixture of Rocky Mountain Folk and St. John — is played with what might best be called dramatic intricacy. The music of "Silver Dagger," if not technically difficult, demonstrates Miss Baez's creative ability. And more noticeable than either is "All My Trials," which combines technique with a creative sensibility.

Her second album, in some ways less representative of her method than the first, contains the unforgettable "Old Blue," two and one-half minutes of Joan Baez at her ebullient best. The chordation of "Old Blue" alone would characterize Joan Baez as a very sensitive instrumentalist.

The third album, *Joan Baez: In Concert*, is probably her best to date. Some of the songs of this album are more popular (e.g., "Pretty Boy Floyd" and "Gospel Ship") than most of hers, but they are especially well played. The album presents Joan Baez, the guitarist, as rising to the position of Joan Baez, the singer. And above all, in this album, Joan Baez presents herself as a personality — as she always does in concert — rather than as a goddess-like voice (she speaks three times to the audience once making a very fine and subtle joke: "Sing one with me: 'Kumbaya.' I don't want to give you stage fright or anything, but this is Vanguard (pause) Recording Company)."

It is this personality that seems destined to endure, a personality that has achieved a kind of supremacy in a field whose responsibility is to preserve in a serious and thoroughly enjoyable way the people's heritage.

—JAMES DEVLIN

# Revisiting

## the Robber Barons

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



THE BURDEN of Mr. Hacker's talk was that much said about the Robber Barons is little more than plain myth, colored with Jeffersonian dreams and executed with the "purple proses" of men like Ignatius Donnelly and Henry D. Lord. This much, however, he will grant: the Barons cared little for what other people thought and less about the means by which they arrived at their ends. He maintained that much industrial progress was made during the period 1870 to 1900 and that everyone was getting his "fair share." Those who disagree with these conclusions are passed by Mr. Hacker as subject to myths, Jeffersonian-Jacksonian error, or what have you.

I would not defend either the average American or the average historian as an economic expert — witness the "money question" at any period in American history — but I do not think an economist ought to write off everyone else as fools for not understanding his field, unless, of course, he grants the same rights to them! Obviously the problem here is one of *value judgments*. If material success is the primary and ultimate criterion of all things — not an unnatural position for a former (?) Marxian economist to make — then we should have precious little to criticize Mr. Hacker about. There is no doubt but that the critics of the Robber Barons often misunderstood the underlying economic currents of their times; that their predictions of national dooms were economically unsound; but more often than not their criticisms were to the *means* used by the Barons and not to the end. A moral nation still resented the amoral, if not immoral, business practices of the Barons. A nation still believing in equality before the law opposed government of privilege, by privilege, and for privilege. A nation which still treasured its political democracy never tired of warning about the dangerous relationship between concentrated wealth and government.

That the Robber Barons were able to succeed was due to three factors: 1) The climate of approval 2) Structural changes 3) No income or corporation taxes and positive government aid in the form of subsidies and high tariffs. The climate of opinion, however, changed in the 90's from favorable to unfavorable, but precious

little light (and fewer facts) was shed on the reason why — this of course being crucial in view of the "fact" that everyone during the period was receiving his "fair share." To accuse the dissenters of myth and error is too easy and too broad to satisfy me. If Mr. Hacker's talk had been: "The Leaders of the Kremlin Revisited, 1933-1963" — and no one in his right mind would deny the *material* progress made during this period in Russia — I wonder if the dissenters would still be the myth-makers?

Obviously no historical period can be judged by one factor. Mr. Hacker, it seems to me, choose to do precisely that. He talked about the economic "bigger" therefore "better" America, ignoring for the most part the means, the cost in human terms, and the dangers brought about by this very material success. Today some small groups of historians are changing their views about the American business world, claiming our democracy could not have been saved in the last two great wars without our industrial leadership. While undoubtedly true, this position, it seems to me, puts the cart before the horse, for it ignores economics as a factor bringing about those very wars! Allan Nevins, one of these historians, hastens to add interestingly enough: "Our material might, to be sure, is valuable only as it supports and carries to victory great moral ideas, only as it buttresses a civilization in which spiritual forces are predominant." Such considerations, of course, were foreign to Mr. Hacker's defense of the Barons.

I suppose it is entirely possible that someday the economically minded American might join hands with the materialistically minded Communist of Russia to end all myths for once and for all! It is a matter of historical record that John C. Calhoun once proposed that slaveholders and Northern capitalists join hands, the one to keep the "inferior" Negro in his place, the other to remove any threat from wage laborers. Had it happened, there would have been no Civil War (presuming the Northern businessmen could control the myth-makers about human rights). The North would have been bigger and the South better, *and the country would never have known Mr. Lincoln, President — the greatest myth-maker of them all.*

# Aid to Education

by Rev. Leo R. Ward, C.S.C.

**W**INDS HAVE BEEN BLOWING pro and con on the aid to education question for a long time, and they will continue to blow. This is in many ways a good thing, and one of the best features of it just now is that the public is getting the chance to discuss the issues. And I suppose the public really is discussing them, since the Gallup poll has shown an almost incredible shift of opinion on the matter from March, 1961 to February, 1963.

The Gallup question was this: If the federal government decides to give money to aid education, should the money go only to public schools, or should it go to help Catholic and other private schools as well? The poll gives these figures from Protestant voters:

|                            | March, 1961 | Feb., 1963 |
|----------------------------|-------------|------------|
| Public schools only        | 63%         | 50%        |
| Catholic and other private | 29%         | 42%        |
| No opinion                 | 8%          | 8%         |

and from Catholic voters:

|                            | March, 1961 | Feb., 1963 |
|----------------------------|-------------|------------|
| Public schools only        | 28%         | 23%        |
| Catholic and other private | 66%         | 71%        |
| No opinion                 | 6%          | 6%         |

The over-all voting in February, 1963 was 49 per cent for aid to all, 44 per cent for aid to public schools only, and 7 per cent taking no sides.

This shift in public opinion may be a surprise to politicians in their capacity as vote-seekers. Perhaps the tide had been going that way for some time. At any rate, Congressmen from in and around New York City and from southern New England had been, whether because of being more liberal and more mature or because of votes, declaring in favor of aid to church-related schools on the lower levels. They did not do so in the South, or west of the Mississippi. Of course, we must not take the Gallup poll too seriously, but it is just possible that it shows the way the national wind is blowing.

As recently as 1961, Nelson Rockefeller had a notable struggle to push through aid to all college students whether they attended private and church-related rather than state colleges. On the other hand, as long as Abraham Ribicoff was in the national Cabinet, he fought along with Robert Kennedy and others to show that federal aid to church-related

schools on the lower levels would be unconstitutional. But as soon as Mr. Ribicoff was freed of that official Cabinet job, and it was known that his hat was in the ring for a senator's office from Connecticut, he said that after all he had always believed in some form of aid to church-related lower schools.

It is easy to make out a strong case for aid to Catholic and other private schools (on the presumption that aid is to be given to any schools). First, religious schools have always been a part of the American educational enterprise, and are legally and officially declared to be such. Secondly, these schools, whatever the level, serve a public purpose. Third, there is and always has been much collaboration between Church and State, and the presumption is that at least some of it is constitutional. It is much too late now to go back and try to invalidate the words and acts of Washington and Jefferson and their many successors in this matter. Fourth, there is and always has been aid in many forms to church-related



schools, and again the presumption is that at least some of it is constitutional. For instance, no state in the Union levies a property tax on church-related or other private schools, and the repeated attempts to do so in California in recent years suggest an *animus* against church-related schools. In other ways, there is aid; the *SCHOLASTIC* and the *Ave Maria*, to take local examples, pay exactly the same mailing rate on the first two ounces as do secular magazines, but beyond those first two

ounces they pay just half as much. Tax preferments to churches and synagogues, as well as to schools and hospitals, tell an interesting story in American life, though a somewhat ambiguous one. Reverend Dean Kelly, a Methodist minister, has said that Protestants cannot continue to accept the benefits they do accept from the State and yet complain against help to parochial schools; and we may be sure that if churches and synagogues had to start tomorrow morning paying regular property taxes, ministers and rabbis would be among the first to complain.

The fifth and last step in the argument is this. Political and religious leaders of all faiths and colors and parties agree that aid to higher education should be given without any thought of discrimination against religious colleges and universities, and at the same time, many of those leaders say it would never do to provide aid to religious primary and secondary schools. The trouble is that no one has been able to show any constitutional distinction between a high school senior and a freshman in college. If we are to favor with tax aid either the student in the lower schools or those in the higher brackets, there is a reasonable case for favoring the former. This is because parents must send all normal children to the lower schools, but nobody at all is legally obliged to attend college or university.

Perhaps there need not be or even should not be aid to any schools. That is a question we waive. We only say that if a man is to argue for or against aid to such and such schools, he should not rest his argument on the expediency and Machiavellian principle.

What we really need in American education is a total view, a complete picture. It will never do for Catholics to defend and promote only their own interests, and neglect to work for the education of all and the common good achievable only through the best possible education of all. The same statement must be the rule for Protestants and Jews and secularists, and also for political leaders. What we seek is educational statesmanship. On aid to education and the "separation" principle we need the kind of thing that Robert M. Hutchins did in his talk at the recent conference on Church and State at Chicago University. He combined very nicely the three elements of independence, courage and common sense.

Father Ward's new book, *PHILOSOPHY OF EDUCATION*, will be published by the Henry Regnery Co. of Chicago in March.

# TWO POLITICIANS

by J. J. Pottmyer

## ADLAI STEVENSON

LAST MONDAY NIGHT Ambassador Adlai E. Stevenson addressed Notre Dame on the subject of love. The title of the address was "Patriotism and Beyond."

Ambassador Stevenson received the tenth annual Patriotism Award following introductory speeches by Chairman Francis J. Fornelli, J. Scott Maxwell, Fr. Edmund Joyce, and Edgar C. Eck, Jr., which won the praise of Ambassador Stevenson.

By far the best public speaking, though, was done by Ambassador Stevenson himself. Most of the speech was eloquent. However, Ambassador Stevenson did inject humor artfully, utilizing the comic wit of one who sees life too clearly not to laugh at it and at himself. Ambassador Stevenson adhered closely to his prepared speech, departing from it only to add or to delete jokes and to refrain from mentioning McCarthyism and John Birchism explicitly in his condemnation of them.

After making a brief plug for American pluralism as exemplified by Mother Angela, former head of the Sisters of the Holy Cross, Ambassador Stevenson got to the main point of his address — "loving one's country in the right way." He urged a dedication to our "fundamental principles," denying that the gods of the tribe or the gods of the market can answer the question, "What manner of people are we?" In place of the mythology connected with "two-car families or split-level homes," Stevenson recommended St. Augustine's, where "love is the law." This love should encompass the "world-wide brotherhood" so that "together with your love of America, there will grow a wider love."

Condemning "our instinct . . . to preserve what we have, and then to give the instinct a colored wrapping of patriotism," Ambassador Stevenson recommended that "True patriotism demands that in some essential categories, purely national solutions be left behind in the interest of the nation itself. . . . This is a patriotism which sets no limits to the capacity of our country to act as the organizing principle of wider and wider associations, until in some way not yet seen, we can embrace the whole family of man."

Although not offering a mythology to replace the one current in America, Ambassador Stevenson did offer some sound advice on being a patriot: to love and to keep alive "that little spark of celestial fire — conscience."

## WALTER JUDD

ON FEBRUARY 14 at a slightly belated Lincoln Day banquet, Dr. Walter Judd declared, in effect, that just about any Republican could be his valentine until a few more Republicans are elected. Conceding that "odds are that we've lost the sixties," Dr. Judd spoke to the Young Republicans of Notre Dame at the Randall Inn as part of his crusade to develop some salesmen of limited government in the colleges and universities.

In deference to the academic background of the group to which he was speaking, Dr. Judd claimed that "ideas are what win in the end." In Dr. Judd's analysis, Republicans are doers while those of the "other party" are thinkers. However, earlier in the evening he blamed recent Republican political failures on the inability of the Republicans to unite behind those with whom they disagree. On the other hand, the Democrats unite at election time and then fight later over how they should spend 100 billion dollars per year. In Judd's view, the GOP is "nearest right on most important issues." Dr. Judd stressed unity at election time in order to "prevent that which would be a good deal worse."

In fact, Judd was so interested in unity that it was impossible to tell from his speech whether he was right of Barry Goldwater or left of Nelson Rockefeller. After praising Lincoln, the "patriarch" of the GOP, Dr. Judd compared Lincoln's fight against chattel slavery of human beings to his party's struggle against slavery of the state. He stated many well-established Republican principles but didn't mention many specifics necessary to implement the principles. Most of his speech was devoted to stating again that limited government is the only way to defend property rights without which human rights cannot be defended. Communism is wrong, and Communists practice socialism whereby people lack freedom and starve. Kennedy practices socialism; Kennedy is wrong. Government aid should be given to those who need it, not to those who don't need it. Americans should make a "national decision" that the situation in Cuba is intolerable. Red China is intolerable as well.

Dr. Judd is a very ingratiating politician. He was most eloquent in describing the blessings of liberty. He was wittiest in criticizing the Kennedy dynasty and Americans who rushed, fully clothed, into the ocean to "touch the hem of his bathing suit." Judd remained poised, even when tongue-tied, quoting the Gettysburg address and describing Christ's temptation to "change bread into stones" (something which Ziggy does anyway). Dr. Judd probably made his best point when complaining that congressmen have to spend so much time straightening out complaints over the 15 billion checks issued by the Federal Government that they don't have time to write the laws (which are now written by the executive department).

Comments by some of the Young Republicans after the banquet were:

"Let's run him for president, or secretary of war."

"Very obvious speech that no one in the Administration could understand."

"What do you mean — 45 cents for a beer?"

Perhaps all we can say of Walter Judd is that he was an institution of the last two decades.



## MO' AN' MO' SATCHMO

**L**OUIS ARMSTRONG will be here Saturday in a concert, which, of all the activities connected with the 1963 Mardi Gras, perhaps deserves the most — and the most guarded — comment. Two years ago, the Mardi Gras concert featured Shelley Manne and an excellent, if unoriginal, West Coast quintet; no one really objects to West Coast jazz, the bland child of Charlie Parker and Les Brown, and the concert was a good one. Last year, the featured performer was Roger Williams, playing "Autumn Leaves"; no one, of course, except those who are old enough to be hep but too young to be pragmatists, objects to cocktail piano, since you really never have to listen. Louis Armstrong, however, is an entirely different case. He will not be bland; he has never been that. And it will be impossible not to listen. But, with Louis Armstrong nowadays, there are times when one would rather not hear.

It is by now a standard comment about the man that he is getting old, and perhaps losing some of his fire, that he clowns too much on stage, and that his singing is too strongly redolent of simple buffoonery. All this, to a certain extent, is true. Armstrong was born on July 4, 1900, and after nearly fifty years of playing the trumpet, it would be absurd to expect him to display the energy

of a young man like Tommy Turrentine. Besides that, he has, of course, become a legend in his own time, a personality in the Madison Avenue sense of that word, and his very clowning is what draws in a good number of those abortive "fans" who pay heavy gate prices and self-consciously bob their heads to an art which they don't understand; this is, after all, a practical world. Louis Armstrong has become an entertainer as well as a musician, and he is a polished one, returning the age's accelerated grimace with gusto and no little puckish grace.

This is not all, however, that must be said. For Louis Armstrong is also the musician who, to paraphrase Leonard Bernstein, never puts his horn to his lips without sincerity and dedication. He is a man of incredible importance to jazz, and of incredible accomplishment. It is important to remember that the legend which accounts for his clowning is itself accounted for by an honest, no-nonsense musical talent which approaches greatness. In the period following the death of King Oliver, the first great jazz trumpet, Armstrong's recordings with the Hot Five in the twenties established, perhaps permanently, the grammar of his instrument. The power and the mastery of those early recordings, their explicitly non-lyrical energy, has, in

many ways, been the backdrop against which the development of the jazz trumpet has proceeded. And if one is often reminded of Miles Davis when listening to Bix Biederbecke, it is impossible not to think of Roy Eldridge, Dizzy Gillespie, and Howard McGhee when listening to Armstrong, even to Armstrong as he is today.

And, in spite of the clowning, the bad singing, and the usually inadequate backing he has today, Armstrong is still much worth hearing. Partly, of course, this is simply because he is a legend, and a valid one; but even more so, perhaps, because of the intensity and the beauty which yet remains in his playing when he does stop being an entertainer and becomes a musician. It is an undeniable genius, albeit a declining one. And, like a Jacobean play in a corrupted manuscript, is still worth more than most of the neatly packaged but insufficiently conceived productions of the moderns.

The Mardi Gras concert will be well worth hearing. Much of it will probably be unpleasant, since Louis Armstrong is a commercial entertainer and an elder statesman of jazz. But much of it will be still vibrant, and still exciting; the old king will at least remain the old king, and there is a good deal to commend in that.

—FRANK MCCONNELL

# Dismas Clark

## *the hoodlum priest*

by Michael O'Neill

FATHER DISMAS CLARK, S.J., the "hoodlum priest," visited Notre Dame last week. He has become nationally known as a dynamic and creative sponsor of criminal reform. His famous wayhouse for ex-convicts started three years ago with a \$40,000 check from a St. Louis attorney. Today it exists as a realization of what for others has been lost in theory. The institution stands on the principle that "if you treat a man like a human being, he'll act like one."

Rehabilitation, not custody, is the theory employed; thus Fr. Clark is concerned with *helping* rather than *watching* his boys. "You have to live with crime and criminals to get to know them," he says. "Ex-convicts, as well as any other people, want others to think they're good." They don't want to be oppressed with phantoms of the past. If "sometimes it takes just a word of kindness," Fr. Clark is there to give it.

The adjustment period for an ex-convict is normally about six weeks. Out of every ten men released from prison, six return, the majority because of a greater crime. Of the 1500 men that Fr. Clark has helped in the last three years, less than 15 have gone back to prison. Fr. Clark provides the men with food, shelter, clothing, and a job. They normally work in small business places. The Teamsters take them directly, while other unions give them 60-90 day permits. There is considerable dif-

ficulty because of the fact that some have never worked before. For a week or more they may be both emotionally and physically exhausted after a day's work. But progress is remarkably rapid, and within a relatively short period "they learn to live again, to be men." While "a few know only cruelty and wickedness," the many, when given the chance, become "sociable, agreeable, and personable."

Religion plays a vitally essential role, but does not manifest itself in the daily life at the wayhouse. Men must first learn what it is to be a human being before religion can become part of their lives. Fr. Clark feels that these men need their self-respect back: "they need showers instead of a chapel." Most of them are "spiritual morons." For them there must always be an angle. Fr. Clark meets this situation with humor and common sense, not with irrelevant religious piety. Fr. Clark pointed out the crucifix to one man, and said, "Look, Clarence, you did this." Clarence looked up, turned to him and said, "I didn't even know the guy." But even if they don't understand, Fr. Clark is "sure that God understands."

His justification is Calvary. "Christ Himself was an ex-con; He died on the cross a felon." Furthermore, the only one who said a good word for Christ on Calvary was Dismas, the thief, who is "the only saint Christ ever officially approved of." Christ ate and drank with sinners; He never

rebuked them when they came to Him.

Fr. Clark doesn't believe in any type of punishment, thinking it an outgrowth of stupidity. Thus he fights against prisons, where a man's mind is drugged by lack of decisions and obligations, his will is made subservient by force, and his body is destroyed by stagnation.

The restraints imposed upon a released prisoner testify to the startling ineffectiveness of the prison system. They can neither vote, be bonded, hold public office, become teachers, nor hold many union offices. The chance to prove their worth as potentially valuable citizens is stifled from the moment they get their cheap suit and 25 dollars spending money.

The causes for the existence of such a system range from the very roots of our cultural heritage to the highly developed machinery of modern-day politics. Perhaps we have inherited something of the Quaker concept that "locking up offenders" will prevent crime, or the more easily acceptable "we're right, therefore they're wrong" element of Calvinism.

Insufficient progress is being made in probation and parole which rely on supervision rather than custody. The educated people working in the fields of rehabilitation are hard-pressed for effective political support, as their success necessarily implies the eventual decline of the present prison system, which controls \$24



billion worth of interests per year. This political plight is reflected in the fact that there is presently only one school of criminology in the country (Berkeley, Calif.) and no university courses in supervision.

Fr. Clark believes that there are two types of criminals in today's prisons: 1) sick criminals (20%) and 2) accidental criminals (80%). The former are perverts and alcoholics — psychopathic when released, and only properly treated in hospitals. The accidental criminals are those who "hate what they have done more than anybody," and can be helped if people are willing to sacrifice.

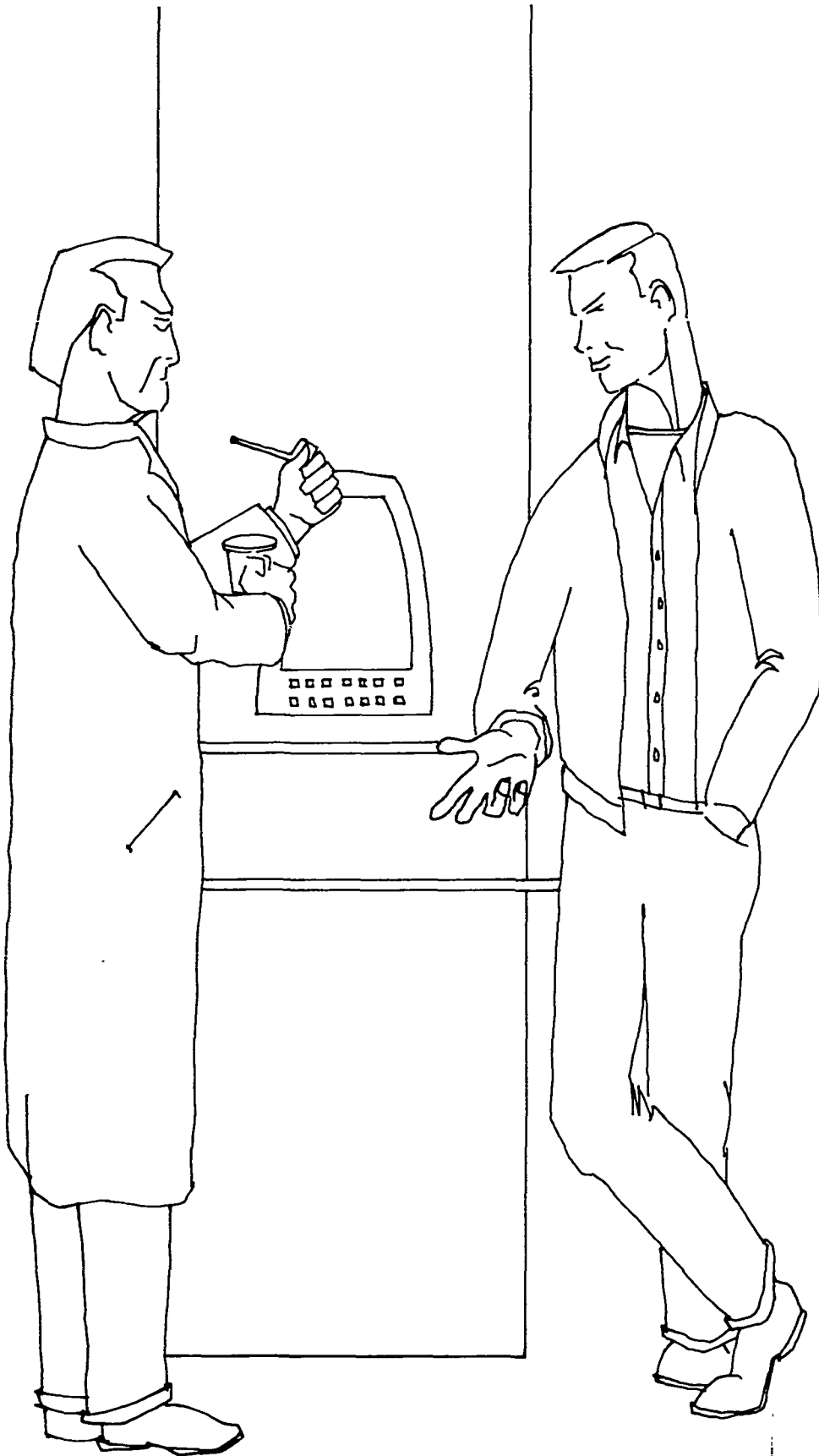
The forces with which Fr. Clark must contend are many and strong. There is an element of American complacency and smugness, an unwillingness to open our eyes for fear of the reflections we may see. Subtle, subconscious traditions permeate our lives, preventing our recognition of problems inherited in those traditions. There is a political opposition and conservative hesitancy and caution within the Catholic Church — Fr. Dismas is not allowed to keep the Blessed Sacrament in the wayhouse chapel. There is discrimination against Negroes and the poor ("the rich get a good lawyer"), an inadequate parole system, and insufficient courses in the social sciences.

These seemingly insurmountable obstacles, however, provide no buffer to the energy wrought by Fr. Clark's commitment to the fundamental Christian ideal of forgiveness.



# Intellectual Perspectives: I

*This is an age of criticism and to criticism everything must submit.*  
— Kant



**C**RITICISMS OF THE UNIVERSITY are often regarded by the student as meaningless because they are ineffectual and seen by the administration as occasions to defend the venerable tradition or to express the venerable silence.

A central issue has been the nature of the relationship between the intellectual and the spiritual. I should like to raise this problem again in a slightly different form. Unless the quotation at the front of the *General Bulletin* was only a typesetter's idea or a mere ploy to attract new freshmen, one of the explicit ideals of this University is to have the intellectual and the spiritual inhabiting the same places and the same persons. Or what else did Newman mean when he said he refused to have "young men converse with science all day, and lodge with religion in the evening..."? Today, perhaps, we converse with that with which we usually lodge. And our impiety is possibly more thoroughgoing.

The dimension of this relationship most often discussed is the debt of the intellectual to the spiritual. To our religious caretakers this has meant daily Mass, the Grotto, the rosary in pants pocket, and to some interested students, in an unquestionably richer sense, the liturgical movement and the ideals of the Christian community. The other dimension of this problem, however, needs greater emphasis. We must consider the responsibility which *the spiritual bears to the intellectual*.

Both of the above religious interpretations of the student (they are in agreement as well as in opposition) tend to foster an anti-intellectual sentiment. So long as this sentiment prevails the best of intentions will be thwarted. Neither has yet been thought out fundamentally. Their basis is simply too limited for anything but a ghetto. It has been too easily assumed that the nature and the place of the Mass, the Grotto, the rosary, and likewise, the liturgical and sacramental life of the Christian community, are pre-established like static archetypes to which we, once blinded, must again open our eyes. I think this attitude is fallacious and, moreover, it ultimately debilitates the apostolic intentions on which it is based. If the liturgical-sacramental

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sphere is to become relevant, it must therewith be connected with the community effort of the contemporary theologians, primarily German and French, who are attempting a profound reconsideration of the total man from the viewpoint of his historicity and present condition. Without involving this broader context there can be no hope of incorporating the liturgical-sacramental sphere into the lived experience of contemporary man, or him into them. And certainly it is contemporary man we intend to speak to. Between Christian and Christian lies the question of making the life of the Christian and the life of the Church more coincident. But this is the least of the problematics. Over-shadowing them all is the need to make the Church relevant to the world itself as the servant of man. It was apparent how absolutely this context was missed in that *Religious Bulletin* which lauded the presence of the Holy Cross Order at the Council and, in particular, its dazzling achievement of having pushed through the inclusion of St. Joseph into the official worship. The trivial majesty of this was accurately witnessed in the exclamation of an anonymous priest, cited in *Time*: "We are concerned about St. Joseph devotions when half the world doesn't believe in God!"

To appreciate the seriousness of this situation you should see how long it takes to strike the bottom of your fellow student's faith . . . of those who have any. As theologians like du Lubac and Bultmann have pointed out, atheism in the modern sense was unknown in the Old Testament (the quotation about the "fool's heart" notwithstanding). Early Christianity, too, was confronted only by recalcitrant Jews and classical pagans, and later, in fact up to the Middle Ages, by apostates and heretics, but it did not know atheism. The decisive break appears not until the nineteenth century and the present time. "If we have correctly understood the meaning and demand of the Christian faith," said Bultmann, "then it is quite clear that, in the faces of the voices of the present, this Christian faith itself is being called into question." (*Task of Theology in the Present*, p. 165.)

I think the one-sidedness of our realization of the spiritual-intellectual problem is natural because, contrary to Fr. Teske's didactic cartoon, the intellectual has been more aware of

his spiritual implications than the spiritual administrator of his intellectual implication. The spiritual administrator has, in fact, ignored the historical factors in favor of some more "eternal" norms of intelligibility. He is responding in the present to a situation which ceased to exist years ago. That is why his analysis appears to be *a priori* and aimed at no one we meet in class or in daily conversation. It is not so much that the quality of religious instruction, of Sunday sermons, *Religious Bulletins*, etc., has declined as it is that the quality of the lay mentality has risen. What may have once been edifying has become gibberish to the listener. The intolerable sermon, a regular Sunday affair, helps join no object to its subject, and may in the meanwhile do irremediable damage. Instead of the sermon, perhaps a reading period, say with Karl Rahner's *Theological Investigations*, should be instituted, for the good of the clergy and laity, and their communication with non-Christians.

What then ought to be the relationship of the spiritual to the intellectual? When Michael Novak spoke in the Little Theatre some time ago, he was asked this question. He answered by asking another question: How could they really be distinguished at all? Do we *experience* them as different and distinct entities? His question implied that there ought to be, or that rather there is a reciprocity between the spiritual and intellectual, even an identification. What Novak was expressing here was a distaste for the artificial segregation of human activities into physical, emotional, intellectual, and spiritual, all largely mental conveniences which have become inconvenient. Does it sound too absurd to say that this kind of divisioning, indeed the whole scholastic realism or "faculty psychology" (Ernst Cassirer, *Essay on Man*, pp. 65-8) which informs so much of our thought patterns is an *a priori* impediment in the realization of Newman's ideal? The urgency of the influence of the intellectual upon the spiritual, to retain the terms, appears when the individual is treated organically as a *Gestalt*. The language of "primacy" ceases therewith. I would like to suggest by way of agreement with this a correlative identification: *Intellectual spirituality means conscious spirituality*, consciousness being a self-justifying ideal. The intellectual

and the spiritual, then, meet at a point we may call the *conscience engagée*, the committed consciousness. The objects and "subjects" given together in our committed consciousness are those of our faith or unfaith, of those persons we live with and love or refuse to communicate with.

Our intellectual growth and consciousness ought to permeate and heighten, just as frequently it will weigh down upon our daily concerns. A responsible consciousness and intellectual spirituality denote simply the state of taking the whole of the individual rather than any isolated part—in short, all of his relationships to himself and to others. The university above all, and someday perhaps this University, must approach Newman's ideal which has often been better achieved on secular campuses.

"When I was a child I thought as a child. . . ." One of the most sacred functions of the university, I hold, is to root out, with intelligence and gentleness, all childishness in itself and in its students. By way of true preparation for conscious manhood, the university should have the effective power, drawing upon its resources as a community of students and teachers (for whose good we posit an administration) to bring about in the student a complete *dérèglement de tous les sens*, meaning the putting away of the senses of a spiritual and intellectual child. The consequent reconstruction should involve a *radicalization* of the individual in all his personal, intellectual and spiritual life. The university is no more artificial an existence than any other which by being itself excludes being something else. Dedicated to a fully human consciousness of this, the university *can* be a real coming together in life-death situations. We have still the blot on our record—which has reportedly been *boasted*—of never having had a single suicide at this University. As any analysis could show, this record is not due to the intellectual depths and religious experiences which the University abundantly provides. Possibly it is due to the fact that no one here has ever been serious enough to raise the "one truly serious philosophical problem" (Camus). These considerations are crucial if the student is to understand what he must demand from the life of the university.

# A Night for Pessimists

by Terry Wolkerstorfer

CARL LUDECKE griped that he had lost ten pounds to the flu during the week; Dave McNamee complained of nervousness and hoped he could "make 12 feet"; John Joe Mulrooney drawled that he "hadn't been able to eat a thing all day"; and Coach Alex Wilson grumbled that "without Boyle and Whitehouse, we'll be lucky to win by three or four points."

But it was a night for the pessimists: Ludecke threw the shot 53-2 $\frac{3}{4}$  to win handily; McNamee won the pole vault with a jump of 14-3; Mulrooney (*cut, p. 30*) tied or broke several records in winning both the high and low hurdles; and Alex Wilson's track team won easily over Indiana and Purdue. The score: Notre Dame 69 $\frac{1}{2}$ , Indiana 37 $\frac{1}{2}$ , Purdue 22.

"Frankly," said Wilson after the meet, "I thought in order to win we'd have to double Frank Carver in the mile and 880, and Bill Clark in the mile and two mile. But the whole team came through extremely well, and we led right from the start."

The Irish, considering the absence of hurdler and high-jumper Whitehouse and quarter-miler Boyle, did far better than anyone had a right to expect, placing 24 men and a relay team in the meet's 12 events.

In the mile run, first complete event of the evening, Notre Dame sophomore Bill Clark chased Notre Dame junior Frank Carver for seven laps, then edged him for first place in a meet-record time of 4:12.3; the old record, 4:12.5, was set by Notre Dame's Ron Gregory two years ago. Sophomore Rich Fennelly got a fourth place for the Irish. Said Wilson: "I was extremely pleased with the performance of our milers."

Sprinter Nate Adams of Purdue continued the record breaking, setting a new standard of :06.1 in the 60-yard dash. In addition to breaking his own meet mark of :06.1 set last year, he tied a Notre Dame Fieldhouse record

set in 1933 by Olympian Ralph Metcalfe of Marquette. The Irish, notoriously weak in the sprints since the graduation in 1961 of Jerry Fitzpatrick, got good performances from Shaun Fitzmaurice and Tom Chevraux and picked up third- and fourth-place points.

Hurdler-broad jumper Jerry O'Connor won the latter event for Notre Dame with a 22-7 $\frac{1}{4}$  jump; Jim Bruch took fourth. A great finishing kick propelled Bob Hoover to a :50.6 clocking and a tie for first in the quarter mile.

The hurdles, even without Whitehouse, were Notre Dame's strength. Mulrooney, O'Connor, and junior Bob Malone finished one-two-four in the

60-yard highs, one-three-four in the lows. Mulrooney's :07.4 time in the highs broke the meet record of :07.5 set in 1961, and tied the Notre Dame indoor and Fieldhouse records held jointly by him and Don Dornbach; his seven-second-flat clocking in the lows tied the meet record set by Notre Dame's Jim Sheeler in '61.

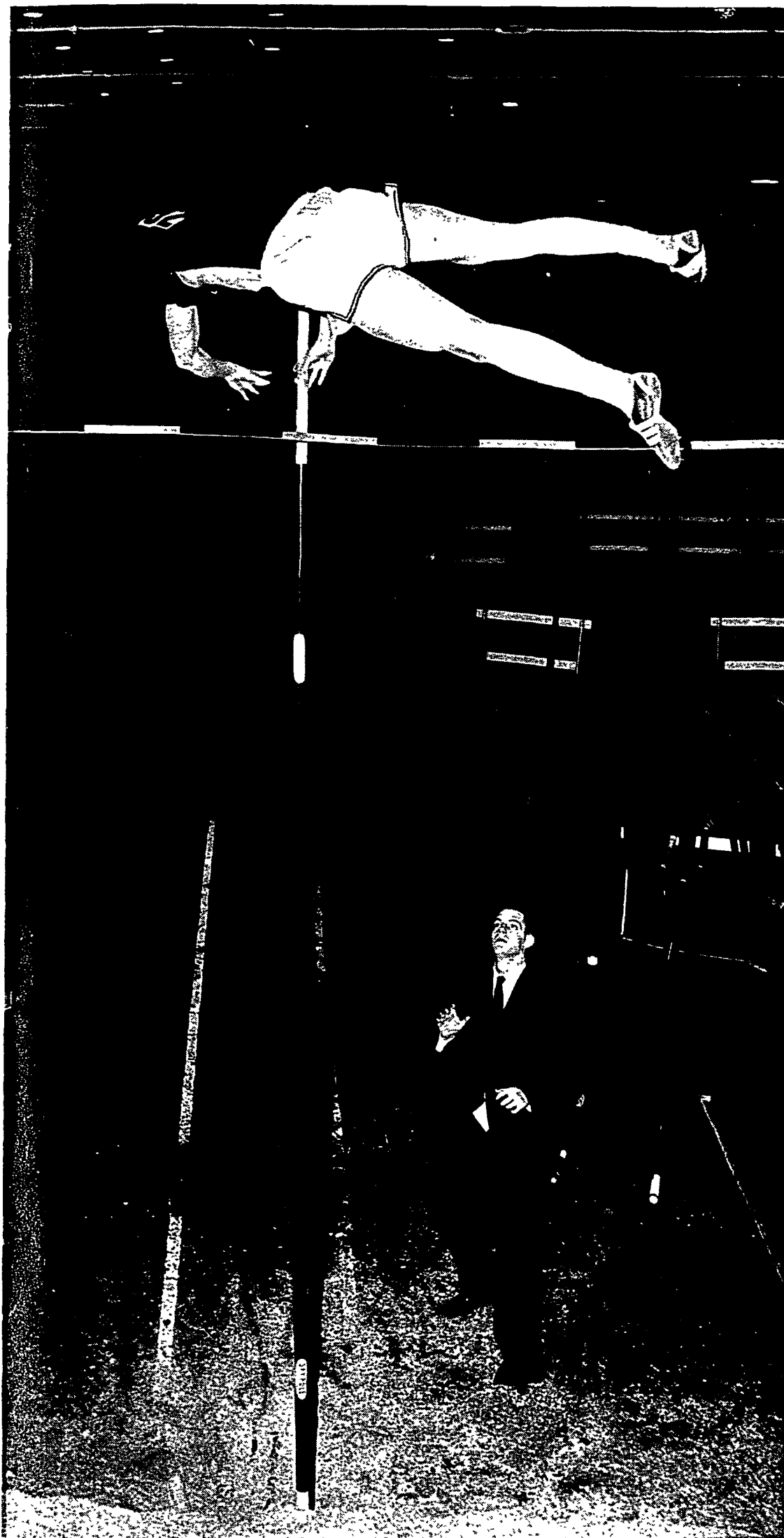
In addition to Ludecke's win in the shot put and McNamee's best jump in the pole vault (where Frank Froelke took second and Ed Kelly fourth), the Irish scored in the 880, where Pat Conroy was first and Howie Borck fourth; in the two-mile, with Bill Welch and Bill Yaley placing two-three; in the high jump, where Bill Benson finished third, Jim Bruch tied for fourth; and took second in the mile relay.

This week end the Irish face a much greater challenge: the eight member schools of the Central Collegiate Conference invade the Fieldhouse tomorrow for the annual CCC indoor track and field championships. Teams entered in the 1:30 p.m. preliminaries and 7:15 p.m. finals include Bradley, DePaul, Drake, Loyola, Notre Dame, Southern Illinois, Wayne State, Western Michigan and Wheaton.

Of all these, Western Michigan is the preponderous favorite to win the team championship, followed by Notre Dame, Southern Illinois, and Drake. "Western Michigan," says Wilson, "has outstanding men in every event. At the Michigan State Relays two weeks ago, they won all but one relay event and three of the four field events — Carl Ludecke won the shot put.

"Their pole vaulter, South Bend native Dave Underly, won at Michigan State with a 14-8 jump. Alonzo Littlejohn high-jumped 6-9 at MSU and could conceivably break the world record for a dirt takeoff —





6-9 $\frac{3}{4}$  — tomorrow night. And Dennis Holland won the broad jump with a 24-foot-plus effort."

Western also has a 4:08 miler in Dick Greene, excellent hurdlers in Gay Barham, Jim Vogler, and Jim McNutt, and a good two-miler in Bruce Burston.

In the 880, Notre Dame's Conroy will have to challenge NCAA and AAU champ Jim Dupree of Southern Illinois; Drake's Dave McGrane should test Ludecke in the shot put.

But the best race of the 160-man meet should be the mile run, in which Loyola's great Tom O'Hara leads a tremendous field. O'Hara, who broke the four-minute barrier just last week end with a 3:59.6 clocking while pushing Jim Beatty to a new world indoor record in the NYAC games, should have no trouble breaking the world record for an indoor dirt track (most Midwest tracks are of this type) — 4:08.7. He will be pushed by Bill Cornell — who beat him last spring to win the CCC outdoor — and Brian Turner, two Englishmen running for Southern Illinois, by Greene, and by Notre Dame's Carver and Clark.

This week the Irish will sorely miss Pete Whitehouse — who was spiked while recovering from a muscle pull, and Bill Boyle — who will probably make his first appearance of the season in the mile relay but will still be notably absent from the quarter mile. However on the basis of last Friday's performance, they should have little trouble finishing second behind a Western Michigan team which is one of the nation's four or five strongest.

Dave McNamee, thrown only two weeks before by a broken pole, came back to win with a career best of 14-3.

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# SCOREBOARD

**Basketball:** After easy Irish victories against Gannon and the Naval Academy, Bowling Green knocked the edge off Notre Dame's bid for an invitation to the NCAA regionals.

**Swimming:** Ted Egan came up with a few long-promised victories but the swimming team could only manage a split in last week's play. Notre Dame edged Bowling Green but Purdue gave the Big Ten three in a row over the Irish mermen as they lost just three events on their way to a 60-45 victory.

**Wrestling:** Firsts by Notre Dame's Jack Barry and Ed Rutkowski sparked the Irish to a second place finish in the Wheaton Invitational Tournament. Earlier, the University of Chicago came and left ND with the same score as the Irish blasted the matmen from the Windy City 34-0 to lift their season record to 3-0-1.

**Fencing:** Despite double victories by sabremen Mike Connor and Sam Crimone and foilist Tom Dwyer against Michigan State, the Irish fencing team dropped its first meet of the season after eight straight triumphs.

## SCORES

### Basketball (15-6)

|               |                  |
|---------------|------------------|
| Notre Dame 82 | Gannon 47        |
| Notre Dame 68 | Navy 56          |
| Notre Dame 58 | Bowling Green 67 |

### Swimming (4-4)

|               |                  |
|---------------|------------------|
| Notre Dame 53 | Bowling Green 42 |
| Notre Dame 45 | Purdue 60        |

### Fencing (8-1)

|               |                   |
|---------------|-------------------|
| Notre Dame 20 | Ohio State 7      |
| Notre Dame 10 | Michigan State 17 |

### Wrestling (3-0-1)

|               |                    |
|---------------|--------------------|
| Notre Dame 34 | Univ. of Chicago 0 |
|---------------|--------------------|

### Track (2-0)

|        |            |            |
|--------|------------|------------|
| ND 69½ | Purdue 37½ | Indiana 22 |
|--------|------------|------------|

## SCHEDULE

### Basketball

Feb. 21, NYU at Madison Sq. Garden  
Feb. 23, Detroit at Detroit  
Feb. 27, Evansville at Notre Dame

### Wrestling

Feb. 22, Cincinnati at Cincinnati  
Feb. 23, Miami of Ohio at Oxford  
Feb. 27, Marquette at Notre Dame

### Swimming

Feb. 22, Miami of Ohio at Notre Dame  
Feb. 23, Kent Univ. at Notre Dame

### Fencing

Feb. 23, Wisconsin and Illinois at Illinois

### Track

Feb. 23, Central Collegiate Conference Meet at Notre Dame

February 22, 1963

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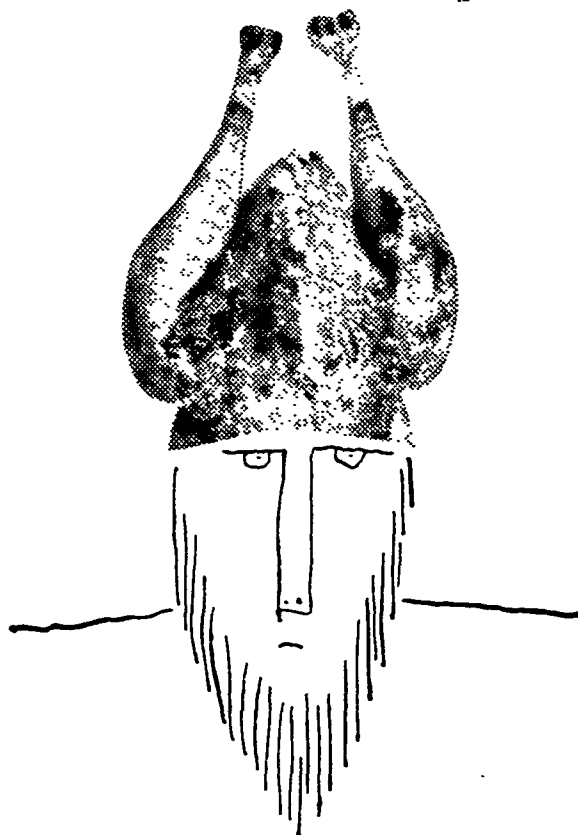
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## Letters

*(Continued from page 10)*

asked for suggestions to get this plan working and the Campus Leaders' brains really went into high gear. Before long there was approved a plan for a Council of Room Chairmen. To explain it simply, I will outline the plan. I) Each triple and double room will hold secret ballot (Bleu Circle) and elect a Chairman. As a sidelight it should be made clear that strict records of campaign expenses will be kept. II) All single rooms will be individually represented. III) This 2219-member council will

meet each Sunday night in the Main Quad to outline activities for the upcoming week. The vote in favor of this proposal was unanimous and already the campus is reaping the harvest of such intelligent leadership. Room 412 Walsh will hold a Mixer on March 1st, and seeing that 17 girls' schools have been invited, this fellow (it's a single) will at last have a fighting chance to meet a girl at Notre Dame.

The meeting reached an emotional peak around 11:30 p.m., when Senior Class President Fulla Heck issued the ultimatum that the administration would either grant permissions for

students to have cars, or he would refuse to schedule any more speakers on the Civil Rights Question. With this threat hanging over the head of the administration, Father Wolfman agreed that definite action will be taken on this pressing problem.

Mr. Heart was very happy at the rebirth of Student Government and we all returned to our rooms knowing that there will never be such a lag between meetings. For anyone still interested in the Senate, the meetings are open to all and we would suggest marking Monday, April 22nd, on your calendars—the next Senate meeting of course. Walsh Hall Senator



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1:20-3:20-5:20-7:20-9:20

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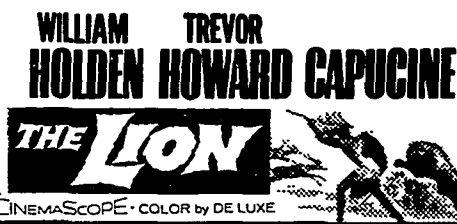


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## NOW STATE

FEATURE STARTING TIMES

1:25-3:25-5:25-7:25-9:25



## Campus

(Continued from page 13)

of Europe and the U.S. Even though de Gaulle may see American and British intervention into the European community as disastrous to the continental ideal, Baroness von Guttenburg showed that Germany firmly believes that British participation is absolutely necessary to any subsequent political unification.

There is need for a courageous Western policy so that Soviet pressure and aggression against Europe can be answered by legitimate demands. She saw in firmness, not a policy to instigate war, but rather a preventive moral strength. She cited the case of Cuba: The moral and military support of the U.S. is needed to exert a positive force against any Soviet ideas of armed intervention.

Baroness von Guttenburg stated the obvious when she said that Germany was the fastest rising industrial state in Europe. But she saw in this development Germany's retribution to the rest of the world for the harm caused by World War II.

Her reaction to this current dilemma was quite personal, suffused with a prolonged glimpse into Guttenburg family history. She was quite adequate to the task she assigned herself, but her lecture was obviously oriented to the audience, and as a result the impression one received of German views of European community were more American than German. Statements like a "historic cooperation between Germany and France" were warm with a matronly smile but nevertheless wrong. She accented the heroic role of a courageous America until it seemed one was at an ADA rally in the American embassy in Bonn. The astuteness and quick surety with which she handled some penetrating questions following the lecture revealed a knowledge that did not come out too clearly in the lecture. She probably realized in these questions that she had mistaken her audience for the Ladies Bridge and Tea Club and was trying by her answers to make up for her mistake.

• The one hundred and one freshmen with first semester averages of 4.5 or better gathered together with Dean Burke of the Freshman Year of Studies last week and heard the following less-than-earth-shaking announcement: "Out of this number will come the majority of Notre Dame's future 1966 fellowship winners." This select group was also offered the chance to take on an extra course if

(Continued on next page)

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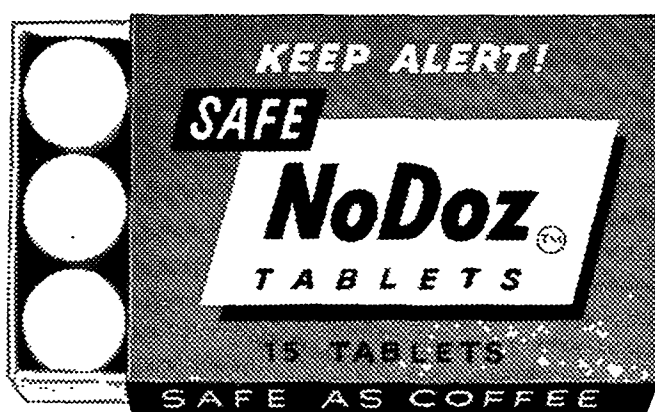
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(Continued from preceding page)

the desire was felt. The seventy-seven freshmen with engineering or science intents took these words of Mr. Burke literally: "The most important criterion for post-graduate grants would be averages and not credit hours" — only one elected to take a sixth course.

- One of the most respected critics and translators of modern French literature, Wallace Fowlie, will speak on campus February 28, at 8:00 p.m. in the Law Auditorium. The *New York Times* has called Fowlie's work "truly great."

Presently Professor of French Literature at Bennington College, Fowlie has also taught at Harvard, Yale, and the University of Chicago. Many of his translations have been of the works of dramatist Paul Claudel. His extraordinary command of English, coupled with his vast knowledge of French culture, make him one of the foremost interpreters of modern literature alive today.

- Pulitzer Prize editorialist Hodding Carter II, of Greenville, Mississippi, proposed the vote and the dollar as means to solving Mississippi's racial problem in a senior class civil rights lecture last Thursday evening in the Law Auditorium.

Lashing at political charlatanism in Mississippi, Dr. Carter, who is a writer in residence at Tulane University, argued that, if the Negro citizen could vote on the same terms as the white citizen in Mississippi, demagogical politicians would lose their political whipping boy in Mississippi, the Negro, and would be forced to become constructive leaders.

Mississippi is just now emerging from agrarianism into industrialization, and the bulk of Mississippi's Negroes are untrained for anything except plowing plantation fields. As the plantations become mechanized, there is no longer even a low place for the Negro in Mississippi's economy. Dr. Carter, therefore, calls for a continuation of the Federal Government's efforts to secure economic equality for the Negro. "We need a lot of Federal assistance in terms of pressure to open the assembly lines of Mississippi to Negroes who have been trained only to plow the fields. Negroes must make themselves useful."

In a question and answer period following his lecture, Dr. Carter was asked, "Who ordered the goons to Oxford?" Questioning himself whether his answer would be libelous, Dr. Carter named William Simmons, an aide to Governor Ross Barnett. Dr.

*The Scholastic*

Carter reported that while Simmons occupied Governor Barnett's suite at Ol' Miss just prior to the outbreak of furious rioting, a \$600 phone bill was run up through long-distance calls from the suite to all parts of the South, and that soon after these calls 5000 racist agitators poured into Ol' Miss.

Mr. Simmons is being scheduled to speak at Notre Dame in the near future, and his comments on Dr. Carter's implications against him should be both interesting and controversial.

- The \$18 million Challenge Program is "over the top" reported executive vice president and treasurer, Rev. Edmund P. Joyce, last Saturday night at the winter meeting of the Notre Dame Alumni Association. The pledge and gift totals in the greatest development program in Notre Dame history stand to date at \$18,004,560, meaning the University has beaten the June 30, 1963 Ford Foundation deadline by more than four months. Under the Ford grant, Notre Dame had until that date to raise \$12 million in order to qualify for Ford's 1 for 2 matching funds.

Recognizing that it takes money to run a "great" University Notre Dame president Rev. Theodore M. Hesburgh, before leaving for Switzerland, made a few comments to the SCHOLASTIC last week on the financial plight of Notre Dame's "Program for Progress."

"Over the past three years our alumni have been quite generous. More than 70% of them have responded with gifts totaling more than \$5 million, a substantial increase in both volume and percentage.

"The Ford Foundation was very pleased that we not only met our quota, but did it substantially ahead of the deadline. At the present time we have an application before them for a renewal of our grant.

"Among our other objectives, plans are now being made for a new Psychology Department in the Arts and Letters school and the opening of the Library in September will signal further development of the new East campus."

- Indiana Bell has presented us with this little blurb from the front office. Believe it or not more money is lost in operating Notre Dame phones than at any other university in Indiana. \$1700 was lost last year through slugs, tokens, bent coat wires, and unhinged phone books. By the way the phones on the third floor of Keenan, in the basement of Morrissey and the fourth floor of Walsh led the parade of nickel benders.

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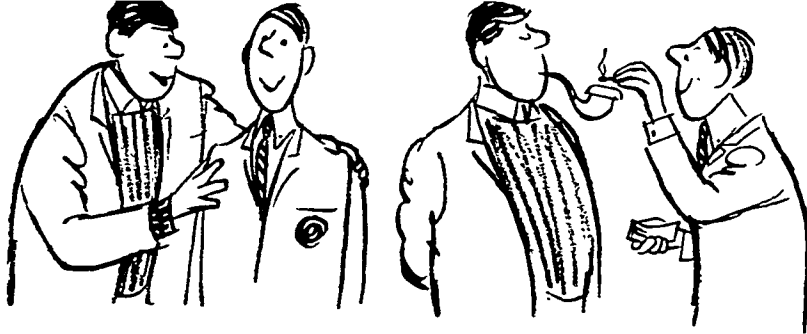
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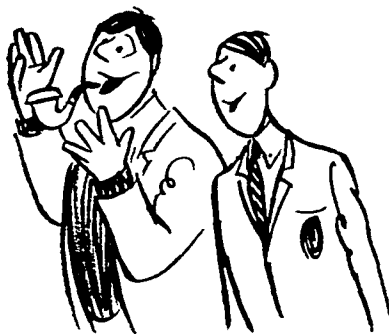
3. You're going to have kids—so you'll want maternity benefits.

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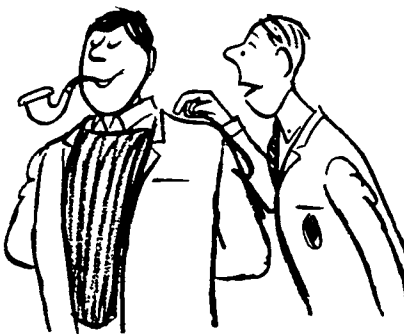
4. And what about medical bills? That's something every big family has to think about. You need a good major medical plan that covers almost everything.

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I admire your thinking.

## Saint Mary's

(Continued from page 19)

that St. Mary's was at least as liberal as, perhaps more liberal than, other girls' schools, whether secular or Catholic. She noted that for many years St. Mary's, unlike Notre Dame, had not had any direct or indirect compulsion on students to go to Mass. Furthermore, the Sisters depend on the girls to sanction most of the rules. (There was one notable exception to this. Students earlier this year refused to sanction the rule requiring girls to be in their rooms by 12:00 o'clock. The Dean of Students now enforces the rule.) I asked Sister why the girls had to be in at 11:30 or 12:00 on Saturday nights, pointing out that many other girls' colleges have later permissions. She told me that "there is nothing really to do in South Bend after 11:00 or 12:00 at night. Barat, for instance, has a 1:00 o'clock rule because it is near Chicago."

I still felt, though, that the rules were paternalistic in nature, that they tended to give the girls exactly what they wanted—security and protection. I pressed my objection with the venerable Sister Madeleva, world-famous both for her work as a poetess and for her leadership of St. Mary's. In her book, *Addressed to Youth*, she had written: "We will not promise you happiness. We will not wish you security. For we remember that 'security is mortal's chiefest enemy.' And we know that you can be secure only when you withstand everything that can happen to you. If your school has prepared you for this, it has been a good school. We promise you discovery, the discovery of yourselves, the discovery of the universe and your place in it. . . . Tomorrow, and tomorrow, and tomorrow we pray for your ultimate and complete discovery of the will of God for you. It will lead you beyond the farthest limit of happiness. For in that will is your peace."

—JAMES WYRSCH

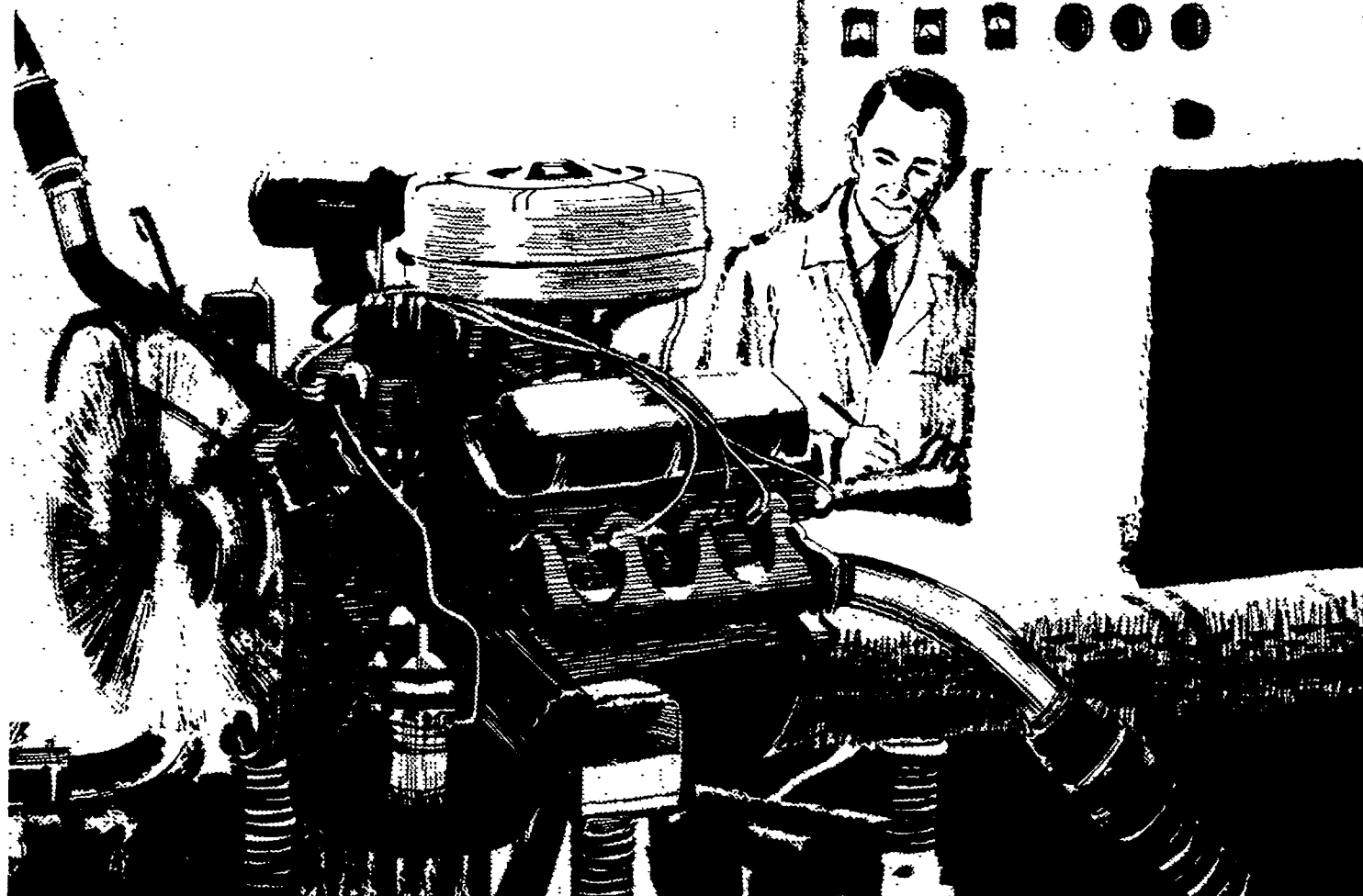
(To be continued)

This is the first of two articles by news editor Jim Wyrsh on the status of relations between Notre Dame and St. Mary's on the administrative and student level. Next week he will relate his experiences and observations accumulated after interviews with leading members of both administrations.

The first part is intended as ground work, a preparation or frame of reference for his summations in Part II.



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