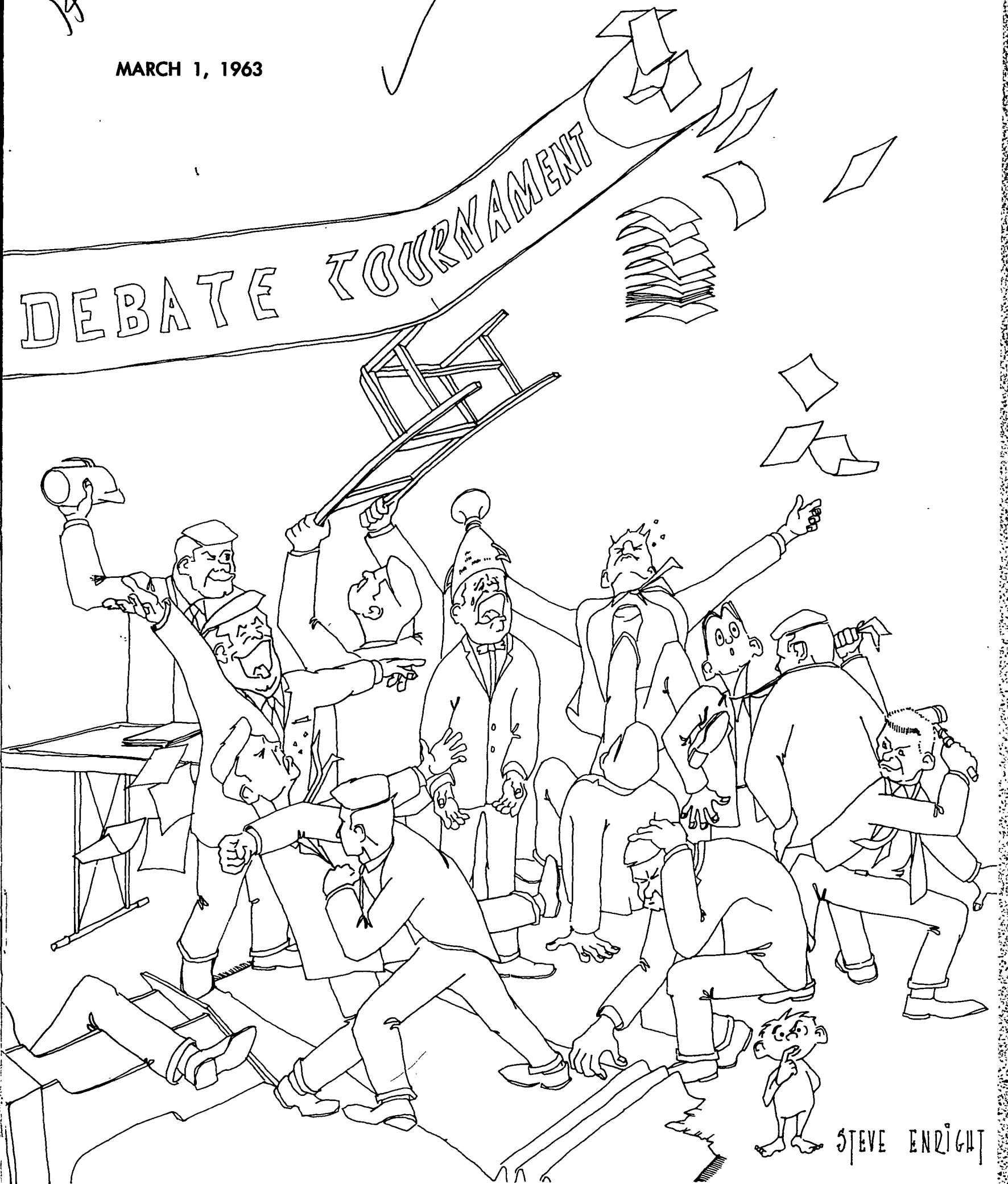


# The SCHOLASTIC

MARCH 1, 1963



STEVE ENDIGHT



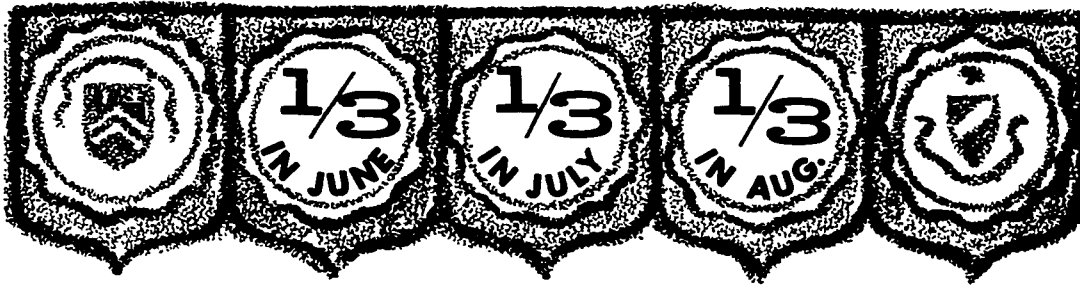
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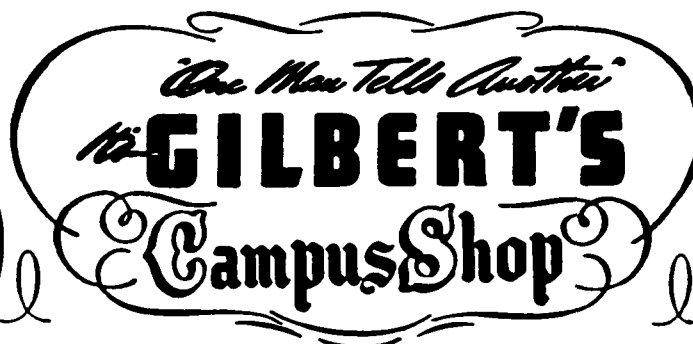


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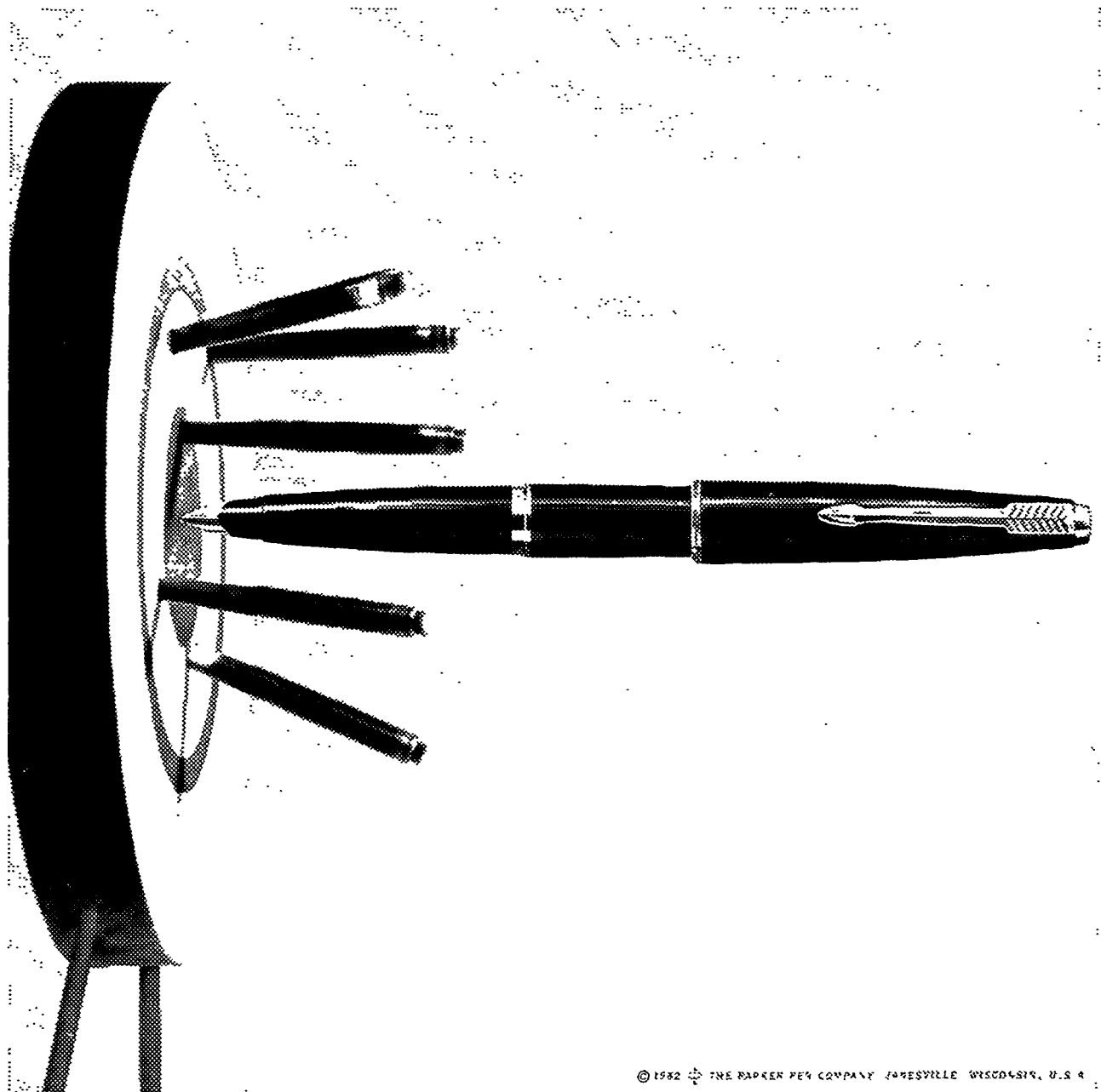
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The hounds of spring are on winter's traces. Soon buds the crocus, soon trills the giant condor, soon come the new spring fashions to adorn our lissome limbs.

And what will the American college student wear this spring? Gather round, you rascals, and light a Marlboro Cigarette and enjoy that fine mellow tobacco, that pure white filter, and possess your souls in sweet content, and listen.

As everyone knows, campus fashions have always been casual. This spring, however, they have gone beyond being merely casual: they have become *make-shift*.

The object is to look madly improvised, gaily spur-of-the-moment! For example, why don't you girls try wearing a peasant skirt with a dinner jacket? Or matador pants with a bridal veil? Or Bermuda shorts with bronze breast-plates? Be rakish! Be impromptu! Be devil-take-the-hindmost!

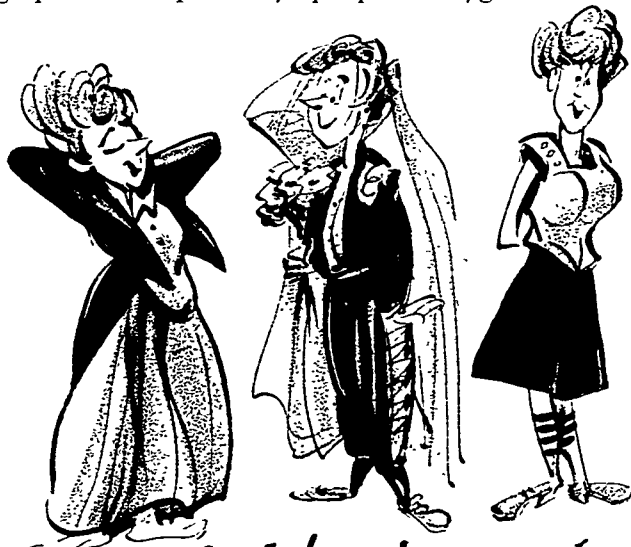
And, men, you be the same. Try an opera cape with sweat pants. Or a letter-sweater with kilts. Or a strait jacket with hip boots. Be bold! Be daring! Be a tourist attraction!

But all is not innovation in college fashions this spring. In fact, one of the highlights of the season turns time backward in its flight. I refer, of course, to the comeback of the powdered wig.

This charming accoutrement, too long neglected, has already caught on with *in* undergrads everywhere. On hundreds of campuses the bossa nova is giving way to the minuet, and patriotic undergraduates are dumping British tea into the nearest harbor. This, as you may imagine, does not sit well with King George III who, according to reliable reports, has been stamping his foot and uttering curses not fit to reproduce in this family newspaper. For that matter, a lot of our own people are steamed up too, and there has even been some talk about the American colonies declaring their independence of England. But I hardly think it will come to that. I mean, how can we break with the mother country when we are dependent on her for so many things—linsey-woolsey, Minié

balls, taper snuffers, and like that? She, on the other hand, relies on us for turkeys, Marlboro Cigarettes, and Route 66. So I say, if Molly Pitcher and those other Radcliffe hotheads will calm down, and if gentlemen will cry "Peace! Peace!" we may yet find an amicable solution to our differences. But let not our British cousins mistake this willingness to negotiate for weakness. If fight we must, then fight we will! Paul Revere is saddled up, the rude bridge arches the flood, and the ROTC is armed!

But I digress. We were smoking Marlboro Cigarettes—O, splendid cigarette! O, good golden tobaccos! O, pristine pure white filter! O, fresh! O, tasty! O, soft pack! O, flip top box! O, get some!—we



*Be rakish! Be impromptu!*

were, I say, smoking Marlboros and talking about spring fashions.

Let us turn now to the season's most striking new feature—pneumatic under-drawers. These inflatable garments make every chair an easy chair. Think how welcome they will be when you sit through a long lecture! They are not, however, without certain dangers. Last week, for example, Rimbaud Sigafos, a sophomore at the University of Pittsburgh, fell out of a 96th story window in the Tower of Learning. Thanks to his pneumatic under-drawers, he suffered no injury when he struck the sidewalk, but the poor fellow is still bouncing—his seventh consecutive day—and it is feared that he will starve to death.

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\* \* \*

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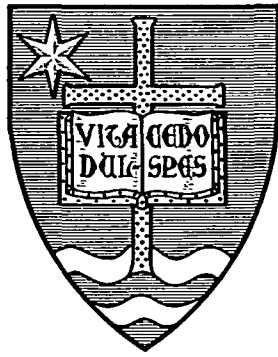
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## Concerning the University Administration

**N**OW THAT A STUDENT ROMANCE with a man of my "stature" seems to have begun, to paraphrase the opening bar of last week's SCHOLASTIC editorial, it may be appropriate for the somewhat reluctant partner to reply. The discussion appears to turn round three issues. The editors urged that the chief executive's office at Notre Dame be divided into two parts, one of which would be concerned with "day-to-day affairs." They believed that though a religious community is admirably designed to help those in it get over the cobblestones which pave the way to bliss, it is bound to come a cropper when it tries to run an institution of higher learning. They then concluded that only "a renowned lay educator" could guide "the organic growth of the development of the University.

I shall comment on these issues as impersonally as possible. The editorial kindly attributed to me both "renown" and "stature." Since I accept the compliment gratefully for the sake of those I presumably resemble, I shall ask the question, why did I come to Notre Dame? Obviously not to be president, since I could have kept right on being one. Of course I had once been young and happy here both as a student and a fledgling professor. But sentimentality had nothing to do with the matter. I had long entertained the deep conviction that a distinguished university with a sound core of theological learning, of the kind Newman had advocated, was needed if Catholics in the United States were to move toward acceptance of higher education as perhaps the most important force in the making of the modern world. Because this was the kind of university Father Hesburgh was planning, it seemed at least conceivable that I could be of some help to him. I did not expect perfection either in the student body or in the institution. My experience with student bodies left no room for doubt on the first score, and Father Hesburgh dispelled all illusions concerning the second. I certainly have no reason to regret the decision. We still have a long way to go at Notre Dame, but we are trying to inch forward. I wish as much could be said for all establishments of higher learning in this country.

Undoubtedly the top administrative office in any

university can be organized in different ways. But two things are clear. The big questions must in the final analysis be answered by one man, whatever title you give him, and he must spend a great deal of time off the campus. For better or for worse this is now the rule. If the man in question cannot be seen outside his alma mater, he soon will become invisible in it, too. Why? Because whether it be Notre Dame or Columbia, M. I. T. or Indiana, a university needs faculty, merited prestige and money. Only the official in question can attract them. He is the symbol by which the institution is judged, even as he is the sole person who can light a fire under its natural inertia. A degree from Notre Dame is an asset only if Notre Dame has an honestly come by reputation for whatever gives value to a degree. Father Hesburgh represents that reputation to the world, and those who graduate will realize this a few years hence if they do not now. Of course the job is terribly difficult, as the editorial acknowledges. But one must not try to make it an impossible task by suggesting that the president stay home and decide that lights should not go out in Freshman halls at twelve o'clock. Surely the reason why deans exist is to cope with that kind of problem. True enough, if there be a dean who can deal with such issues to the satisfaction of every student and faculty member, I have never heard of him. But this is his unfortunate responsibility.

To proceed to the second point. It can be argued and sometimes is that the ideal Catholic university would be administered by laymen. Even in a less rarified atmosphere a lay vice-president or provost can be appointed. Here the question is one of human resources. When Notre Dame had Father Nieuwland, an excellent chemist was on the premises though he was a priest. And when later on it induced Fred Rossini to come here it acquired a first-rate scientist, though he is a layman. We may also concede that since there is a marked difference between the professional orientation of religious and that of the lay student or teacher, there may well be moments when the two do not coincide. Were this not so, the Community would have no reason for existing. Its members must retire every day to the bosom of their

family, even as laymen go to theirs.

But for my part, I have long since concluded that all this does not by any means prove that laymen should take over rather than assist in the administration of a university like Notre Dame. Perhaps the decision is a bit biased because I have learned a good deal about presidents and faculties. If there be very many in the second group who do not spend time plucking the feathers out of the first, figuratively speaking, they have managed to remain hidden from view. And, alas, they are often justified in plucking. The scholar-teacher is an artist and an individualist. He appreciates his own native ability to run the academic show as deeply as he is persuaded that the administrative chores necessary to do so are beneath his dignity. This is all as it should be and one hopes always will be. Accordingly the chances, in terms of "renown" and "stature," are that a lay president would soon cease to be a paragon and get trimmed down to size, as is the immemorial academic custom.

There are very serious reasons why the argument that Notre Dame would be better off under a lay administration seems unsound. The first is rather primitive: it is a quite brutal suggestion, in more ways than one. Notre Dame certainly would not be here at all if the Congregation of the Holy Cross had not built it piece by piece in what was once wilderness. I think the Community has a clear right to pride in its achievement. Nor does it seem to me muddleheaded to surmise that what has happened here in this place is a kind of miracle and that those for whom and through whom it has been wrought have the duty of grateful custodianship. Next comes a quite practical query: who except Father Hesburgh and his colleagues in the Community could induce the public, Catholic or otherwise, to give the great sums needed to keep the University going? If you talk frankly with the trustees, you will find that the answer is No One. The Community represents not ostentatiously but humbly all that has been done heroically in this country for the preservation of the Faith. People respond to that. Finally there is a reason for the situation now obtaining which seems to me of sovereign importance. The place of theology

in a Catholic university is central, however moot the question of method may be. I do not believe that any layman in possession of all his mental faculties would at present accept responsibility for the theological and ecclesiastical implications of Catholic university teaching. Some time the situation may be different, but we are not talking about some time.

Herewith my reply to the editorial is concluded. But I would like to add that perhaps we should look at the record. The plain fact is that by and large laymen are in charge of instruction at Notre Dame. In this respect the University has come a long way. During the past the going was sometimes tough and we still may not be wholly at ease in our inn. But certainly we are trying, and nobody more so than Father Hesburgh. There are people who believe we shall not pull it off, and others of course who would gladly see us fail. I also understand, perhaps only too well, how difficult student life can be now that standards are high and so much is expected of one. Even relative failure can leave wounds one vainly tries to cover with a grin. And so I realize that when one has become a Senior the elected silence may not sing and that it can seem that if one had gone elsewhere student life would have been richer and freer. But wait awhile. Camus said, shortly before the accident which took his life, that there is a death wish in every human heart. You will discover how true this is. And then, wherever you are, you will recall with joy that despite the well-advertised "mediocrity" of the sermons and the occasional rigor of the commitment, there was something luminous, living and persistent in the spirit of Notre Dame. You will want that for your children because otherwise you might wish that your children had not been born.

— GEORGE N. SHUSTER

"Careful, tough, informed criticism of any institution implies a compliment; it suggests that the institution deserves to be taken seriously and that its directors are honest and open-minded." — Robert G. Hoyt, Editor of *Kansas City Catholic Reporter*, writing in *The Commonweal*, Feb. 15, 1963.



## Cuba: No Invasion Please

**W**ALTER JUDD, the distinguished former Republican member of the House Foreign Relations Committee, remarked to a Notre Dame Young Republican Club meeting that the time has come for a "national decision" on Cuba. He went on: "The situation in Cuba is intolerable."

We would beg to disagree with Mr. Judd; for we think that a "national decision" has already been made on Cuba, that the American people, generally speaking, favor the Administration's policy. This policy was described by Ambassador Stevenson to a SCHOLASTIC reporter two weeks ago as a "policy of containment." In other words, the Administration is attempting to prevent Castro-type communism (whether it be favoring Chinese communism or Russian communism) from spreading in Latin America.

The idea of containment, first formulated just after the Second World War by George Kennan, has

been accepted by the American people as the correct principle for American foreign policy. In the instance of Cuba, the situation seems even more to demand such a policy.

There are, perhaps, three alternatives for the U.S. in dealing with Cuba. For one thing, this country could attempt a full-scale invasion. But, as the *New Republic* noted several weeks ago, "authoritative estimates suggest that an invasion would be as bloody as Korea." Moreover, there is no "reason to believe that outside intervention could assure a stable, democratic post-Castro government; three generations of Cuban patriots failed to create such a government, and they worked without the stigma of foreign support."

The second alternative would be to assist the "friendly" revolutionary force. However, in view of Castro's formidable defenses, only a full-scale invasion could win.

The third alternative is the one adopted by the United States—the containment of Castro. This policy is based on the supposition that Cuba's danger to this country is not primarily a military one. Rather, the real threat of Castro is to South America, for it has become clear that he is using his island as a base for subversion in South America. For instance, Castro communists almost overthrew the Venezuelan government recently. The containment policy has several facets, one being the demand that the Soviets take their troops out of Cuba. Another facet is the extensive intelligence operation against Cuba to determine if there are any "offensive" weapons there. But the most powerful deterrent to Castro is, very likely, the Alliance for Progress.

The Alliance, of course, seeks to bring about an evolution of social justice in South America rather than a revolution. Unfortunately, it has not yet met the expectations of its supporters. But if the Alliance does not eventually work, if the American people do not give it their wholehearted support (for they must provide most of the planning and financing of it), then blowing up Cuba will not solve the problem. Our greatest weapon against Cuba is not a military one; it is a strong, free, prosperous, and just Latin-American society.

# Letters

Dear Editor:

The February 22, 1963, issue of "The Scholastic" carried an article by the Rev. Thomas J. Engleton, C.S.C., of Notre Dame's Department of History. His article, "Revisiting the Robber Barons," is purported to be a review of a Cardinal O'Hara Memorial Lecture delivered on February 14.

It is not my wish to comment on the illogic of this review. I am willing to grant such reviewers the right to be wrong, illogical, or even emotional.

The purpose of these Lectures is to bring to the College of Business Administration and the University of Notre Dame leading scholars. By any standards Professor Louis M. Hacker of Columbia University is one of America's leading economic historians. It is not the desire of the Committee arranging these Lectures (of which Committee I am a member, but under whose auspices this letter is not being written) to endorse the views of its Lecturers. These talks have as one of their purposes the exploration of new ideas.

It behooves the faculty of a university to concern itself with *truth* and *relevance* in reviews like this. Unfortunately, this reviewer was concerned with neither! His attempts to

slander Professor Hacker are not very subtle. When the reviewer describes the Lecturer as a "... former (?) [sic] Marxian economist," he does not *document* this statement. Perhaps he confuses those historians who use an economic framework with Marxists. Of course this would be absurd. Even if the reviewer's position is correct, how or why would it be relevant to a critique of a Cardinal O'Hara Memorial Lecture?

In summary, I am shocked that a member of the University of Notre Dame faculty would use innuendoes and other devious means to attack a leading scholar and guest of the University of Notre Dame.

Sherman Shapiro

Associate Professor of Finance and Business Economics

Dear Editor:

I have read your article on Saint Mary's three times and each time I read it, it got better. Naturally, I don't agree with everything you have said, but, in general, the article is very true.

My first objections arose because I applied each of your statements to myself. I am neither rich, nor conservative, nor sheltered. But your statements really do include a great number of Saint Mary's students.

To help your analysis of our problem, please refer to yours—"To state the problem succinctly we may say that there is a deep-rooted confusion in the notion of any university (or college) that is both owned and operated solely by a religious order..."

I think we have something in common, don't you?

Please accept my apology for my criticism after having read the article the first time. I hope that your efforts will be beneficial.

Diane Shalala

St. Mary's College

## OPEN LETTER TO STUDENTS

Dear Editor:

"La critique est aisée mais l'art est difficile." (You may not understand this sentence, but our President will.)

Too much freedom and understanding on the part of Father Hesburgh gave rise to the opportunity to unknown students of Notre Dame to appoint themselves President of the University. The editorial written by these students claimed that there was a concentration of power in the office of President and that the effective authority was absent. Moreover, they insisted that there was "a 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."

But every well-run university or institution cannot move smoothly unless there has been an effective delegation of power and authority. How was it possible for the biggest expansion program of this University, intellectual and physical, to move forward so rapidly if everything waited upon directive from a central authority?

This must necessarily mean that there is no counteracting or destructive effect between the religious and academic functions performed by the Congregation of Holy Cross and the faculty.

For reasons that become obvious we feel that it is imperative that Father Hesburgh remain at his post as President of this University. It is as a direct result of Father Hesburgh's untiring and full-time efforts, even while he is away from this campus, that we find daily proof of the continued excellence of his performance and that of this University.

By the same token, we, expressing the opinion of many mature students on this campus, want to make known our gratitude to Father Hesburgh, and give him our full support. We are sorry that the opinion of a few, once more, has been made to appear the opinion of the majority of Notre Dame students.

J. M. Walsh

A. X. Cuvelier

321 and 211 Fisher Hall

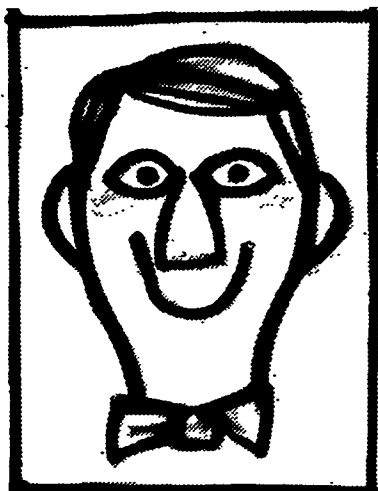
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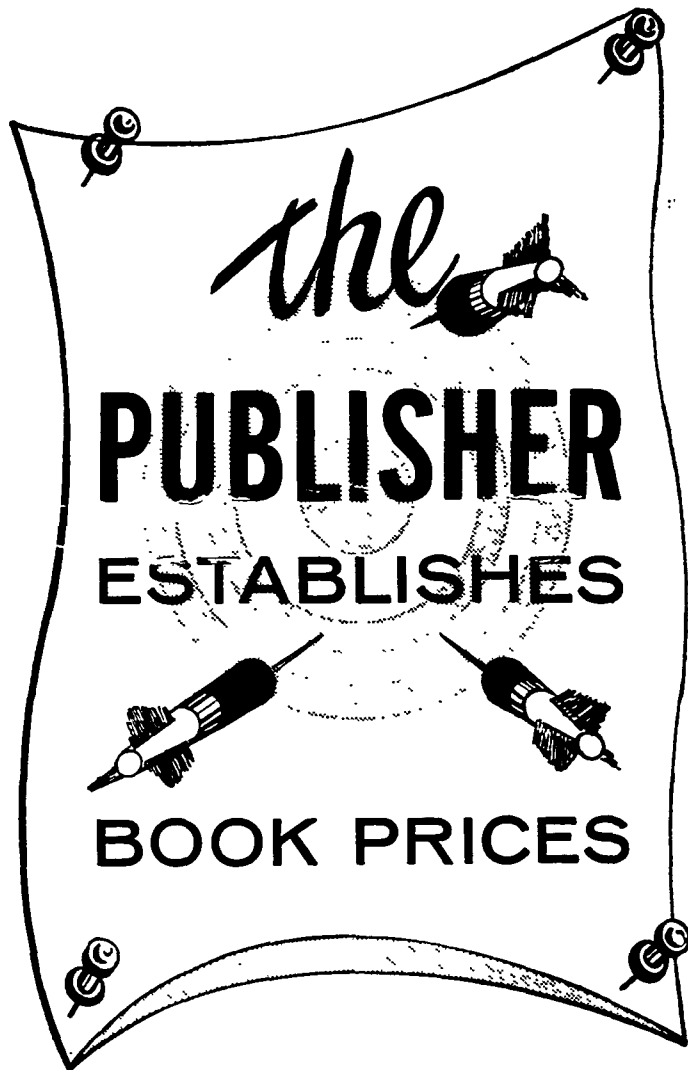
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# campus at a glance

• Gravitating, with brief case in hand, a new type of scholar, a cross between the intellectual and the businessman, the debater will cover the campus with his suave glibness and punctual posture. Fifty schools have sent their best tongues to Notre Dame to compete in the Eleventh Annual National Invitational Debate Tournament today and tomorrow. (See cover.)

This is no stop-gap tournament, but is rated as one of the top three in the country. Debaters, both male and female, from all over the country, from Brandeis in the East to Redlands in the West, are entering.

The Notre Dame representatives in this affair have been winning 65% of the debates in which they have participated.

One of the most widely travelled organizations on campus, the debate team has briefed its way from Dartmouth to the Air Force Academy, from Miami, Florida, to Wisconsin. About thirty debaters, half of them freshmen, make up the team.

The question to be settled this year is whether the non-Communist nations of the world should form an economic community. Preliminary rounds will be held in LaFortune and the semifinals and finals will be in 127 Nieuwland and the Engineering Auditorium. Rounds are free and everyone is invited to the show starting Friday at 9:30 and proceeding at one and a half hour intervals through the day, the same for the finals on Saturday but beginning at 1:30.

• If Bobby Kennedy can hike 50 miles, 50 people can tiddlywink 50 miles! Working on this premise advanced by B-Pite Al Augustine, who just happened to have received a set of tiddlywinks for Christmas, 50 freshmen on the second floor of Breen-Phillips have tiddlywinked 50 miles up and down the second floor corridors. The marathon lasted from 7:00 p.m. last Thursday to 8:02 a.m. last Saturday. Fr. Green, the second floor Breen-Phillips prefect, pushed the tiddlywink over the 50-mile mark. Fr. Kuhns, Breen-Phillips rector, then queried, "Is that nonsense over with?"

Once Greg Hobbs of WSND picked up the tiddlywinks marathon for WSND, NBC-TV, Monitor Radio, and UPI got in on the act.

Terry Briton, Frank DeMambro, and Jim Egan, the three freshman organizers of the marathon, which took 2000 trips up and down the second floor corridor of Breen-Phillips, sent

a telegram to President Kennedy promptly upon the finish of the marathon. The last paragraph of the telegram read: "We would like to report that our thumbs are physically fit and we would like to challenge Bobby Kennedy to do the same."

The freshman trio is awaiting a reply to their bid for an appearance on the "I've Got A Secret" TV show.

• Jack Hildebrand read the sign — 25 miles to Gary. Blisters upon blisters and after two miles of hiking through slush, Hildebrand discovered he was 30 miles from Gary. He quit.

Seniors Dan O'Brien, John Higgins, and John McTernan had started out with Hildebrand on a 90-mile hike to Chicago, Friday, February 15, at 10:30 p.m., but they dropped off one by one. John Higgins got sick at the 35-mile mark, and John McTernan lasted 40 miles. At the 45-mile mark Dan O'Brien found his knees wouldn't bend any more. Hildebrand trudged on alone toward Gary before he became bewildered 30 miles away from his goal.

The senior quartet plans to try



again, but a trio of freshmen are training to challenge the seniors in the middle of March. Last Sunday, the three freshmen, Buzz Binzen, Bob Sullivan, and Rick Weirich hiked 10 miles to Niles in two and a half hours to initiate their training. This Sunday they're hiking to Niles and back, 20 miles, to get in better shape. In their mid-March attempt, the three freshmen plan to spend three days covering the 95 miles to Chicago and will probably spend the nights in sleeping bags.

• Taking up one full floor in the new computer and math building is Notre Dame's new Univac computer. Cost-

ing \$2.8 million, the 1107, as it is officially called, can do in thirty seconds what the old model could do in nine hours.

Some of its amazing manipulations might inspire an ardent speed reader. It can browse through a 250-page book inside of one second, and a simple little addition problem can be done in no less than four-millionths of a second.

And, if anyone has any idea about testing Univac with an unsolvable 20 by 20 determinant, it will cost them upwards of five hundred dollars per hour for prime time.

But, for the more practically minded, one machine surgeon recently got the 1107 to spew out "Happy St. Patrick's Day" 1600 times in five seconds — for four quarts of green grease.

• As someone remarked, *Brand X* is more like greasy kid stuff. The cognomen and the jocose statement both apply to the latest campus publication, which pretends to be eastern-oriented (*a la The New Yorker*) but manages to be more southwest desert or north-northwest insane. The staff includes many members of the Met Club.

There was no need to eat the flyer which this publication sent around last week end announcing that this most comic effort at humor would be published against the wishes of authorities higher than Tim Wright, editor of *The Leprechaun*. Wright tried to avert the publication of *Brand X* by diplomacy. He asked Bob Urso, editor of *Brand X*, to join forces with *The Leprechaun* to avoid fighting towards a mutual destruction, which appears imminent. Urso declined.

Reverend Joseph Hoffman, Asst. Vice-President for Student Affairs, read a great deal of the copy for *Brand X* before it was published and did not, in any way, impede the publication of *Brand X*.

• John Hirschfelder, a sophomore, was among the second five in the nation in the 23rd Annual William Lowell Putnam Mathematics Competition. Classmate Tom Phinney was 28th of 1585 students taking this test of mathematical reasoning. Both individuals placed higher than those on the official Notre Dame team (composed of seniors Michael Jones who tied for 33rd and Ed Siegfried and Fred Rickey who tied for 38th). Notre Dame took 15th place of 157 competing teams; Cal Tech was first.

• The Ball in the North Dining Hall-Ballroom-Amphitheater exceeded the wildest expectations. The Brunch was well attended, and the Louis Arm-  
(Continued on page 34)

# On Other Campuses

• The Big Ten schools and the University of Chicago have united to form the Committee on Institutional Cooperation. Under this system, a graduate student at one of the member schools will soon be able to study courses at any other member, in order to utilize special laboratories or library collections, or to study under outstanding professors. He will register in and pay fees to his "home" university, but will be able to study at one of the other member schools for a semester or two quarters.

Under this system, the schools hope to avoid some duplication of expenditures and effort, in addition to developing greater specialities by increasing the number of potential students.

• If the collegiate competition for grades is bad enough now, a recent proposal at the University of Florida would only make matters worse. The Speaker of Florida's House of Representatives proposed a plan to the State Board of Control, which would allow students with the best grades to attend state universities free. Students making D's and E's would also be charged more to attend college.

The plan would save one of ten students \$113 per trimester, but would cost poorer students up to \$40 for every course in which they received a low mark. Another article of the plan

would provide no reregistration fee for students in the top ten percent of their class for the previous trimester or semester.

• Ten students from the Arkansas Agriculture, Mining and Normal College were expelled for participating in sit-in demonstrations.

A primary reason for the action, explained the college president, was the administration's fear of the danger involved to the students for continuing participation in the demonstrations. Also, the probability that such demonstrations would be unfavorably received by the state legislature, which is due to appropriate funds for the college this year, was another factor in his action.

The students had previously been suspended for their actions, but proceeded with their demonstrations.

The demonstrations, against a lunch counter in a local Woolworth's store, were sponsored by the Student Non-violent Coordinating Committee. Apparently, a local group attempting to persuade the store managers to integrate their lunch counters was on the verge of achieving success when the sit-ins began. One of the ground rules before an agreement could be reached in the negotiations was that the Student Non-violent Coordinating Committee have nothing to do with negotiations.

• Before a recent gathering of Northwestern University engineering faculty and graduate students, Dr. Lawrence L. Kavanau, special assistant to the director of defense research, reiterated a growing concern among military and civilian space planners. Our ambitions in space are out-running our engineers' ability to produce them. The increasing complexities of space research leave no room for incompetence. Yet the high degree of partial or complete failures in our space program illustrates that colleges are producing, and industry is accepting, engineers without a sufficient background in even the most elementary fields as physics, mathematics, chemistry, etc., to achieve the reliability necessary in future attempts at the conquest of space.

As a solution to this problem, Dr. Kavanau suggests increased liaison between industries and colleges, in order that engineers be given practical experience in the application of classroom theory. Increased emphasis should also be given to the role of the engineer as a speaker and writer, since the engineer must be able to transmute his theoretical ideas into the hardware necessary to do the job and to do it right. Only when the engineer's ability to transmute and to apply the theoretical knowledge which he has at his disposal is extended far beyond the present bounds will we be able to design and produce instruments of sufficient reliability and precision to make man's conquest of the moon a reality.

## Feiffer

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# CONCENTRATION FLUCTUATIONS

## IN A STIRRED BAFFLED VESSEL

by J. J. POTTMYER

*University of Notre Dame, Notre Dame, Ind.*

A stirred vessel is maintained in a quasi-steady state by continuously introducing methanol and a conductive tracer solution and continuously removing the mixture through an overflow discharge. Properties of this system are studied by measuring concentration changes with a conductivity probe with suitable electronic equipment.

Actually, the title and abstract of this article bear no relation to its contents. The author, a chemical engineer, has long been embarrassed in filling out job applications or grad school applications by not having published anything sufficiently scientific to be referred to in the appropriate blank spaces on these forms. This article is really somewhat light-hearted; but was rejected by the 25-cent humor magazine for failing to be crude and by St. Mary's *Chimes* for failing to be sufficiently *Kafkaesque*.

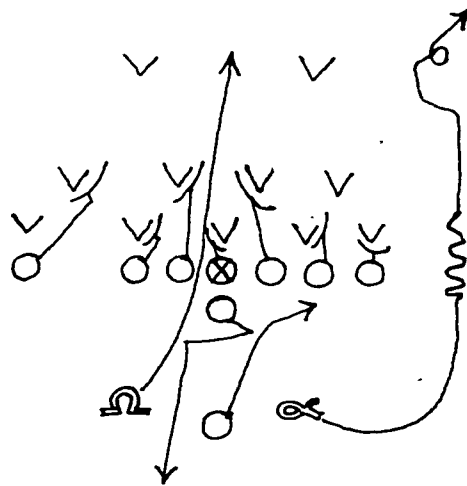
ONE MORNING JOSEPH K. awoke from an evening of uneasy dreams with the thought that he must, quite soon, write a term paper for Theology. All the next day K. could not get this idea out of his head. K.'s professor was a bald, jovial little man, a priest whom K. knew casually. At first K. had actually followed the man's lectures quite closely—indeed the thought of such an important topic had its appeal to him also — but regrettably not for long; he had since ceased to listen and merely nodded now and then in class in the midst of the man's claims, until he forgot even to show that much interest. It was with regret that K. now recognized that the only way to save his case and advance his position and grade was to write the required term paper.

When K. had finished his evening meal and removed his stained coat and tie, he left his room, tired, his mind quite blank, and walked to the library. Once in the library, he busily set about diligently copying call numbers and titles from the card catalogue onto library call slips. K. found this chore considerably simplified by the fact that he overlooked all cards written in French. After thirty minutes of copying, K. further simplified his task by choosing only books which appeared to have been translated from French into English. K. judged these works to be of the utmost interest to himself. After another hour, out of pride at having finished and out of curiosity to see some books, K. hurried over to the wooden

counter and presented his call slips to a matronly, white-haired clerk in a blue dress. The slips were immediately swished away through pneumatic tubes to unknown environs. After what seemed a very great length of time, interrupted monotonously only by the click-whirr of the time clock every minute or by series of three or four loud buzzes from a distant part of the library, K., against his usual habit, began to study the external appearances with close attention and remained standing for a while longer at the counter. High above on the walls were painted grotesque figures, one holding a switch with sword hilt attached with which he was whipping two others. Another green-handed being clasped the wrists of a grotesque man. Still another man, raising his hands to heaven, dragged some bloody artery with them. K. was allowed no more time to ponder these paintings, though, when one of the clerks returned his 362 call slips, saying that none of the books could be had. 355 were lost and 7 were checked out to faculty members. K., though fearing that it was hopeless to call anything to the attention of so minor an official as this clerk, nevertheless said to her, "I'm afraid I'm being treated most unfairly. Actually, I'm quite detached from this affair, and so I can judge it calmly. I, being completely innocent and having avoided using greasy kid's stuff, can only be the victim of some cruel joke." Although K. intended also to mention that he faithfully read the magazine

with the cluttered, crude cover based on classical themes rather than the magazine with the cluttered, crude cover based on comic-book themes, the clerk interrupted by saying, "Don't you see that you can't get help here."

K. had planned to try walking through the swinging door, a plan which seemed quite possible without any ado, for almost everyone rushed in and out through that door which purported to allow entrance only to



seniors and graduate students. However, K. decided that the dusty, yellow, dimly lit stacks would only sicken him and add to his confusion. Feeling a desperate need to breathe fresh air, K. hurried outside, being stopped only briefly while an old man searched for books under his coat.

K. walked briskly from the area of Old No-Architecture (Library, Bading) past the Collegiate Gothic quarter (Dining Hall, Dillon, Law Bldg.) to the area of New No-Architecture. He hurried right to the very base of the most imposing monument in this area of campus. On top of this structure was a large metal box, rumored by some of the people who claimed to follow campus events closely to be a heliport but thought by others to be the chancellery.

K., knowing that whoever held the authority to get him his books must reside in that box, stepped through a door into the building and was never seen again.



count for being elephantine and vulgar in paying her, and into her for being the sort of selfish wife that would drive a husband into scandals. What are really fine in this act are Miss Schneider's well-calculated and professional gestures, which alone mark her as a splendid actress.

"The Raffle" is a hilariously funny story about a meek fellow named Cuspet, who is the village sexton. He wins a raffle that entitles him to a night of honest fun (in the movie's moral terms) with Zoe (Sophia Loren). Meek Cuspet has to be persuaded by his mother to go have some fun instead of selling his ticket for thousands of *lire* to any of many willing buyers. Zoe, meanwhile, has become involved with Gaetano (Luigi Giuliani), a young and hand-

*Diamond Head* is a good American film; considering how few of these there are, it would even seem proper so say that everything about the movie is good. The characters are solidly portrayed, the acting is fine (except for James Darren), the timing, in places, excellent. The story, which manages to involve a plethora of socioethical issues—racial discrimination, tycoon money, the social relevance of love, dynasty, aloneness—is almost splendidly intricate. Charlton Heston, who plays the rich and powerful Hawaii agricultural tycoon, King Howland, controls the drama with a firm movie personality, seemingly taking all sorts of acting problems in his stride. Yvette Mimieux, his sister, Sloan, does what is probably her best screen performance by exercising an acute sense of timing and gesture. She falls in love with a full-blood Hawaiian, Paul Kahana (James Darren), to the—properly called—dismay of her brother. At their engagement party a fight breaks out and Paul Kahana falls gainst the open blade of a knife held by King Howland. The proper question, which indicates the real complication, is whether or not "King" could have turned the blade away. The incident becomes public and King Howland's chance to become Hawaii's senator is ruined: everything falls away from him except his money. Finally his sister comes back to him, since it is he whom she loved all along, only to perceive the inutterable loneliness of his situation. A baby born to him by his mistress, Mei Chen (France Nuyen), provides a dramatic focus that makes the situation a bit more bearable. Then Paul Kahana's half brother, Dean, re-enters the picture. Played aptly by George Chakiris, he represents the good and perceptive person who ultimately sets matters right. He takes Sloan away from her brother, and with them they take the baby. After a long purging horse ride through the woods, Howland comes back to find himself quite alone, except for his servant, and still retaining his manly pride he jumps into his car to bring his child—"who is half Howland"—back. He has accepted his sister's romance, achieved a resolution, and so the movie ends.

The photography is excellent, from a quasi-surrealistic dream sequence which explains through imagery the psychological forces at work in Sloan's mind, to the beautiful panoramic scenes of Hawaii at its best. The film is intense, not overlong, sometimes heavy-handed, but mostly quite good. —JAMES DEVLIN

# Two Busts and a Bonanza

*Boccaccio 70* is a movie of three acts isolating three typical attitudes of a person towards his or her body. The attempt to be comical underlies the entire presentation, but remains only an attempt because the characters are so apparently ironic, even at first glance, that the dramatic revelation of their irony comes as no surprise and is even boring to the audience. This irony is especially sharp in Act 1, "The Temptation of Dr. Antonio," where it turns to a kind of self-mocking satire on prudery. Dr. Antonio (Peppino de Filippo) is a fatuous figure who goes about the city condemning lechery in the name of a nebulous code of decency. He meets his real lascivious self, painfully obvious all the while, when he becomes disturbed by a giant billboard representation of a sensuous Anita Ekberg who comes to life and becomes seductive in the name of the devil—all of which makes the devil nothing and sex everything, pointing to the prurience that first energized Dr. Antonio's crusade against sexuality.

Act 2 is a bit more devious. Aptly entitled "The Job" it concerns a beautiful young woman, Pupe (Romy Schneider), married to a handsome count (Thomas Milian); she decides that she would like to go out and work for a living after hearing about her husband's scandalous affair with some call girls. She ultimately becomes a prostitute for her husband, (which is supposed to be moderately funny). The irony slices into the

some carnival worker. In an altogether ludicrous plot movement (that had to become either embarrassing or comic to the viewer) the fun begins when Cuspet comes to collect. His heavy-handed meekness is silly (in this context) and after making his eyes glisten for a while, Zoe ousts him and invites Gaetano to join her. Here the emphasis on blatant sensuality is thrown over for a somewhat higher value, romance. Miss Loren proved to be at least the best actress in *Boccaccio 70*, and the meek-seeming



Alfo Vita, who played Cuspet, did very well in his character rôle.

However, nothing in *Boccaccio 70* is superb, nothing really is funny, and most of all the stories are too silly, the characters too simple. To make matters worse, the translations are obviously poor and the dubbing was awkward.



Scene: It's about 8 o'clock at night and three boys are sitting in a booth of an Italian-American restaurant, talking to a woman of about fifty. The owner of the place, the woman, is talking.

I think Notre Dame boys should boycott this town, like the boys from Kalamazoo did. Didn't spend a red cent in the town for two weeks. Those Reformed Dutch woke up mighty fast. I was down at the bank the other day and this lady says: "Well, Miss Coby, how are all your animals doing?" I felt like hitting her in the mouth; had a good right once. Another lady says: "What in the world are you doing in the Roman Inn with those animals?" I don't like this; you're not animals, not now anyway. You're my boys. You're human beings too, aren't you?

(The boys nod and continue eating their pizza.)

I used to run a motel for college kids up in Kalamazoo — 1½ miles from Western, two from Kalamazoo. Their president protested, but they went right over everybody's head. We used to meet each other halfway; no trouble at all.

People in South Bend treat you boys like s—. You know how much money you spend in this town? All right, let's name names: F—'s, E—'s, etc.

There's no difference between Catholic boys and the others. I went to Catholic boarding school, but got tired of having mashed potatoes seven days a week and changing clothes under a bathrobe.

I don't like liars and thieves. Parents make kids liars and thieves and not in material things, but in things that money can't buy. . . . I'm fifty years old and they said I couldn't run a motel alone. I did. How do you know unless you take a chance and risk something; you have to if you're going to treat a human being as a human being. . . .

I've often said I'd like to die in an airplane; when I was going down I'd like to say: "Mister God, I'm not sorry for a single thing I've done. I'm only sorry for all the things I've never had a chance to do." . . . As far as religion is concerned, I think it's what's in yourself that counts; not what you believe outside. You have to respect yourself before you respect others.

(A boy named Ray Glassmeyer, speaks.)

RAY: I've never met anybody like you in my whole life, Miss Coby.

MISS COBY: You haven't lived a hell of a long time, honey. . . I can't stand phonies, maybe that's what you mean.

RAY: You've added the personal touch.

MISS C: Well, aren't you all human beings? . . . For a couple of you boys, I wish I was thirty years younger.

RAY: How about a beer, Miss Coby?

MISS C: The law says 21. I don't want your lousy thirty cents if it means that you jeopardize your careers and families. You work mighty hard trying to get an education. I don't want to kill it for you because of a lousy beer; besides, the very walls have ears. (*"The Night Has a Thousand Eyes" is playing on the juke box.*)

Beyond William the Conqueror on my mother's side, I'm English. On my father's side, I'm French. It's French for the disposition and English

# Roman Inn Revisited

by Ralph Martin

for the bullheadedness. I want this place to succeed. I'm a perfectionist. If that ash tray belonged there, I'd want it there, if not, no. . . .

I went from boarding school to summer school, from one room to another. The rooms, the people are everywhere, but you can't escape yourself. A change of place or friends can't make you what you haven't made yourself, you can only make yourself. . . . What you do each and every day is what counts. The future is an illusion; loving is only in the act of loving. I live every day as if it's going to be the last. . . .

You can never stop reaching out



your hand. Maybe 99 out of a hundred times, or even one hundred out of one hundred, there's no one to grab hold of it. . . . People want your body, your money, your warmth or intelligence, but they seldom want you. (*There's a commotion in the background; it's somebody's birthday. Miss Coby walks over to the jukebox, puts in a dime, plays the happy birth-*

*day song, sends for a piece of cake with a candle on it, and sits down again.*)

I don't like stinking females; most of them have no generosity. . . . I'm not the average woman; I've been trying since I was 12 years old not to be. . . . (*A dog enters; a miniature poodle with a rhinestone collar.*)

Here, Sir Winston! Don't ever take him to Roseland; they charge \$7 to clip him. (*Dog exits.*)

I think there should be some place in this town, respectable and clean; some place with good food, served nicely, where you're treated as human beings — where you can bring your date, where nice girls will like to come. I'm trying to make the Roman Inn like this.

RAY: Gee, Miss Coby, this is the best place in town.

MISS C: Hope they find out before it's too late. About marriage and sex now. . . .

The End

*"Our Catholic schools were set up to save the faith and morals of boys and girls. That is an historical fact about which there is not the slightest doubt. That was and that remains their major, dominating end. . . . They were not set up to produce learning at all, let alone scholarship or an abiding interest in learning. . . . Here we have an obvious and important reason why Catholic schools have not in general produced learning and scholarship — they were not established to produce them." Leo R. Ward, New Life in Catholic Schools.*

DURING MY INTERVIEW with Sister Madeleva, I told her that I regarded the rules, and the attitude of the girls toward them, as defeating the very good which Sister wanted so much for the girls. Though Sister Madeleva wants the girls to discover themselves, to establish their own identities, the rules seem to accomplish just the opposite; for, in fact, the girls are not disciplining themselves—they are yielding before an external force. A person's identity

can be lost in a welter of regulations. In answer to one St. Mary's faculty member's assertion that the rules were designed "to encourage a family spirit," I maintained that the college years were precisely those when students should begin to head away from their families and start out on their own. I argued with Sister that, if students didn't begin to separate from their families at this age, there was a good chance that they might never do so, that they might go through life analyzing their problems in terms of what other people have done to them, instead of what they had done to themselves.

Sister Madeleva, though now retired from the presidency of St. Mary's, is still extremely perceptive. Her eyes are very clear, her manner most gracious, her mind keenly penetrating. Sister Madeleva, paradoxically, represents both the past and the future at St. Mary's. Under her guidance, St. Mary's grew from a position of being just another boarding-finishing school to that of one of the best women's colleges in the United States. Sister was an innovator. She brought the famous Bruno Schlesinger to the campus in 1957 to set up the unique Christian Culture program, a course of studies designed after the recommendations of Christopher Dawson, the Silliman Professor of Catholic Studies at Harvard. Dawson's concern — and St. Mary's — lies

# SAINT MARY'S

## (PART TWO)



with the impact of Christian culture on Western civilization. (Incidentally, I found Christian Culture students at St. Mary's to be among the most intelligent of those with whom I spoke.)

Sister Madeleva, after very patiently and intently listening to my various objections to the rules, began by reflecting on the past St. Mary's. "I can remember when we thought 400 students were an impossibility; now we think in terms of 1500." She continued, "In those days isolation was the key word—*isolation from town, isolation from Notre Dame.* I can remember when people considered it an awful shame when a girl got her name in the paper for almost anything, even for a broken leg."

Sister claimed that the rules at St. Mary's were "a product of Christian wisdom." They were designed, she told me, to allow the student, if she were willing to accept the discipline which her studies and the rules demanded, to "find her whole personality."

Sister Madeleva thought most of her St. Mary's students left the college "with the ability to think for themselves, with an appetite for greatness."

That was a striking phrase—"the appetite for greatness"—and a phrase that I found difficult to apply to St. Mary's girls. While it is true, as one faculty member told me, that the girls are very "bright," that there has been an average of one Woodrow Wilson fellowship given to a St. Mary's girl each year for the last four years, and that there is an abundance of outstanding lectures and plays presented at St. Mary's every year, still the over-all picture of the St. Mary's girls is sometimes depressing.

My basic thesis is that St. Mary's College is exactly what the parents and students at St. Mary's want the school to be. Unfortunately, looking at the record, what they want it to be is not often what Sister Madeleva wants it to be—a place where the girls can develop an "appetite for greatness." Further, the basic reason that St. Mary's and Notre Dame are not brought closer together, that there does exist a strained relationship between the two schools, is just that the girls and their parents don't desire this type of integration.

There is a curious tension at St. Mary's these days, a tension between two ideas of education, one which has its roots in the past, another which, perhaps, is a thing of the future. The older idea of education

has its roots in the France of the 19th century. Alexis de Tocqueville wrote of the France of that time: "women commonly receive a reserved, retired, and almost conventional education, as they did in aristocratic



times. . . .” De Tocqueville noted some of the problems with this type of approach to education. He wrote: "They are suddenly abandoned, without a guide and without assistance in the midst of all the irregularities inseparable from democratic society."

Sister Madeleva updated the old French philosophy of education for women, but tried to escape the problem which de Tocqueville talked about, namely that when the graduate leaves college, she is not prepared to meet the exigencies of life. In 1944 Sister Madeleva wrote: "It (the small Catholic college) is a distinct educational entity, not a university, not coeducational, public, professional. It is limited, segregated, isolated, cultural. There are those who deplore these limits. A former governor of Wisconsin, for instance, has referred to such colleges as 'cyclone cellars.' His description, however, carries implications finer than he intended. It indicates protection, privacy, serenity. These are conditions under which thinking can be done. And thinking is the proper activity of the college." She went on: "The true Catholic college will interpret the age for youth, will identify faith with practice, will reconcile apparent discrepancies, will point out distortions and dangers. Moreover, the college is not the prelude to life; college is a profound part of life."

There are many who think that Sister Madeleva did not go far enough, that the type of education offered at St. Mary's does not prepare the student for life, that, while recognizing the need for isolation and quiet for study, there is also a need for an integration with society during the college years, that to keep students away from South Bend and even Notre Dame is to harm them. These critics of the theory that students must be isolated in order to do intellectual work then point out that man lives both in time and out of time and that he must constantly prepare himself or herself to meet the demands of everyday society. Often the challenge of particular uncontrolled circumstances presents an ideal opportunity for education. To isolate the student, to make decisions for the student, always to present a situation where the family spirit, rather than the individual spirit, prevails is to do ultimate harm to the student. There could be offered another type of education, one that would allow both for an integration within time and also without time. Practically speaking, such an approach would offer more freedom to the student—to make him or her personally responsible for his or her own actions. This type of education would allow a sufficient integration with society, including all the "irregularities of democracy" which de Tocqueville noted.

De Tocqueville, moreover, saw that women play a very important political role in society. "No free communities," he said, "ever existed without morals; and . . . morals are the work of women. Consequently, whatever affects the condition of women, their habits and their opinions, has great political importance in my eyes." He continues: "Far from hiding the corruptions of the world from her, they prefer that she should see them at once, and train herself to shun them; and they hold it of more importance to protect her conduct than to be overscrupulous of the innocence of her thoughts."

The tension between these two philosophies of education exists at St. Mary's today. There is real concern among those in power at St. Mary's today about preserving the old traditions, those traditions which included a deep devotion to God, to

the Blessed Virgin, to the Church. Sister Madeleva called it an "Education for Immortality." She wrote: "Your college has educated you for immortality, for infinity, for the Beatific Vision. This is of ultimate importance. The communication of this education for immortality is your vocation to the world." Those who advocate the theory that education should include a closer integration with society, with time, argue that this ultimate goal, the goal of heaven, can be kept in mind while living in this world. The sooner one comes to understand what the world is like, the sooner one can improve it. To keep students alienated from society at the time when they are in their most formative years is to do irrevocable harm to the students. When the student finally reaches society after an education of isolation, the student often fails to adjust and reacts abnormally to the hates and ills confronting him or her in this society.

St. Mary's, for many years, kept itself isolated from Notre Dame and from South Bend, and the St. Mary's girls, isolated and innocent, were influenced by these places. They were considered better off by ignoring these two influences until later in life, or maybe by always ignoring them. For years St. Mary's did not allow girls from South Bend to attend the school unless they boarded and roomed there. We must assume that the girls and their parents who patronized St. Mary's did like this sort of education. Catholics, especially American Catholics who have long felt the hard boot of a Protestant society, have had a tendency to isolate their women. Appearance was a most important thing; "strange" ideas, those outside the contemporary consensus, were out of favor whether the consensus was right or wrong. If one set one's women in an ivory tower, then one could be safe; for people aren't really concerned about those who are like them, who, to an eminent degree, respect the goals and aims of their society. Though there were disputes between Catholics and Protestants, Catholics always tried to give the appearance that their side carried the standard of morality, closely safeguarded by the purest women. No one could fault the Catholics for bad morals.

But there is today a rumbling among Catholics in America. American Catholics possess wealth and power. They are large in number—40 million. More and more they have



been called away from isolation to join and, perhaps, to lead society. And Catholics have much to offer a secular society: they have a tradition which has had long experience with human nature and with the societies which humans have constructed. Often, because of this tradition and wisdom, they have a certain advantage in living in or leading society.

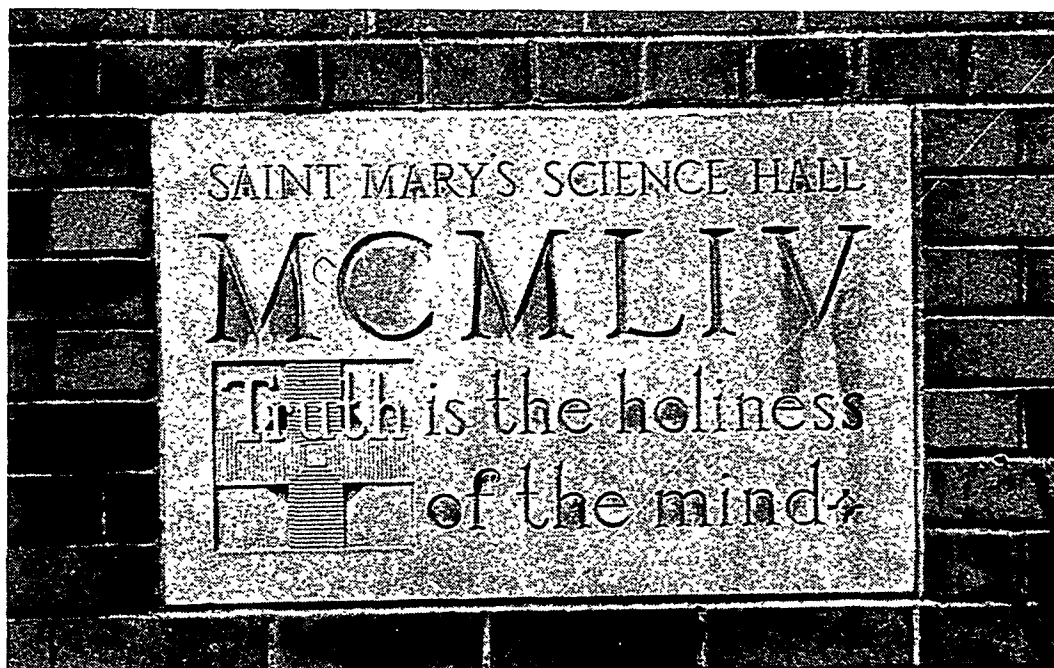
Catholics are beginning to feel, then, that isolation is not what is demanded of them. A proper understanding of man's worldly mission can come only through contact with the forces of society. Notre Dame has made advances away from isolation—the faculty encourages its students to lead society, and the administration has taken a few heartening steps to allow free play of ideas, of any kind, to come forward for discussion. Notre Dame has closer relations with South Bend than it ever had. Groups of all different kinds (ranging from a small Young Americans for Freedom group to an even smaller Christian Social Democrats club) now inhabit the campus.

There are even talks among some administration leaders and many stu-

dents of an integration with St. Mary's. Many at Notre Dame and, as I later found out, at St. Mary's, too, favor some kind of integration. The idea behind this is that women today face an increasingly complex role in society. Besides being a mother, a sheltered individual who cares for the children, she must often as-

don't allow one to meet girls on many different levels.

There have been several attempts made to solve this problem. Several years ago, several St. Mary's girls took, for several sessions, a course from English Professor Frank O'Malley. Photographs of the girls sitting in a Notre Dame classroom which



sume a position in the P.T.A., in the hospitals, in business.

I recall seeing a photo in the newspaper recently of a Vassar girl driving a heavy semitrailer and smoking a cigar. Although this is a revolting extreme, it indicates the changing American attitude toward women. The double standard is fast evaporating. Those at St. Mary's and Notre Dame who favor integration do so for several reasons. The first is that, practically speaking, both can share facilities. For example, Notre Dame could use O'Laughlin Auditorium and the excellent drama facilities at St. Mary's. St. Mary's science students could use Notre Dame's research and computer facilities.

A second reason for integration is also practical. There is a great need for a better social relationship between St. Mary's and Notre Dame. One of the biggest problems confronting the social relations between the students of these schools is that the relationship has been purely social—one sees his girl only at a social function. Because one does not get to meet girls in class or at lectures, he is likely to date girls he really doesn't know and whom he really doesn't like. Moreover, social activities are unnatural in that they

appeared in the South Bend *Tribune* occasioned St. Mary's cancelling the plan. On the other hand, the Notre Dame administration requested cheerleaders from St. Mary's this year but had to cancel this plan when students protested.

I asked several members of the administrations of both schools about the possibility of integration in the future. I had a pleasant conversation with Sister Renata, current president of St. Mary's. She said that some kind of integration was "not impossible." She noted that she had established a social center on the campus beneath O'Laughlin Auditorium's Little Theater, inviting scholars from both sides of the Dixie to join there in conversation. She talked about a community of scholars (a term common to medieval colleges) and noted that already two faculty members were under joint contract with both Notre Dame and St. Mary's. Sister told me that she wanted "more new ideas," and she called for suggestions from all sides.

I later talked to Father Hesburgh, Notre Dame's President. Father Hesburgh told me that he thought integration was "a possibility." He told me, though, that "it must come from below." He, like Sister Renata,

appealed for more new ideas, especially on the social level.

What struck me so forcibly about Father Hesburgh was that both my talks with both Sister Renata and stressed the notion that integration for the two colleges must come "from below." I could not help but think that both schools are what the students want them to be, what their parents want them to be. This article has been prejudicial to an extent because it has not considered what the Notre Dame students want. But it is true that Notre Dame in the last ten years has changed to a large degree because of the students it has received. St. Mary's will change, to a certain degree, when the students change.

It is unfortunate that the students at St. Mary's do not want integration with Notre Dame. Their background, that of the well-to-do, bourgeoisie Catholic household, is still imbued with the old ideas, the concern for appearance and for ivory-towerism. But there are hopeful signs among St. Mary's students. Last week they sent petitions to the administration asking for better teachers. And several years ago the students refused to elect a student government until the administration gave them more of a voice. But these instances are few. The St. Mary's administration largely reflects the views of the students and parents who patronize St. Mary's. For them isolation from society, from men, is still the key word. Until there is a change in the general Catholic thinking, until Catholics think that they are an integral part of secular society, then there will be no integration between the two schools.

Many Catholics still need to have their appearances to fall back on. Their women must still be in the ivory tower. Until Catholics realize they don't need appearances any longer, that they are wanted and needed by secular society, until the ghetto mentality is shattered, St. Mary's and Notre Dame will stay apart.

— JAMES R. WYRSCH

# Service or

In recent weeks many so-called student leaders (anti-administration fighters seems to be a more applicable label) have expressed rather vocal opinions in favor of more immediate social and academic freedom for the students of the Notre Dame Community. Also, Student Government has been urged to represent the focal point of these opinions and to become an ardent opponent of an "autocratic hierarchical administration." To make things worse, not only is a segment of Student Government becoming agreeable to these opinions, but also our Student Body President has become the leader of this confused group. I say "confused" because these people have the confused idea of striving for long-range goals with the idea of working realistically with the situation as it is now.

Generally speaking, I do not oppose more freedom for our student community; but I am in doubt as to whether or not this community is ready for it. If it is, it has failed to display any such readiness. Everyone says, "I want more freedom" but few ask, "Am I ready to accept responsibility?" You have heard the language in the residence halls, and have witnessed the cheating in the classrooms. This student body lacks a great deal of social awareness. Until the members of the Notre Dame Community fully realize their responsibilities resulting from communications with fellow community members, there will be no valid argument for more freedom.

Where, then, does Student Government fit into the present situation? I believe that Student Government should be the leader of a movement for more social awareness and responsibility. In order to lead, and more important, in order to be recognized as a leader, Student Government must gain the respect of both the student body and the administration. This respect will not be gained as a result of a "do-nothing" policy or as a result of immature action attempting to justify a previous do-nothing policy. Definitely, it will not

be achieved by our Student Body President struggling with the administration for the sake of struggling itself. Respect will be shown by the students when the Student Government begins working more in the interest of the students. Student Government "leaders" will say, "How can we do that when we aren't given any real responsibility by the administration?" This is hogwash. Just for example, problems involved with registration each semester and yearly room distribution could be remedied if Student Government would take the initiative and the responsibility. These are only two areas which directly affect the life of the student. Work in such areas would demonstrate a student government for the students.

Those who are now yelling for student discipline boards and student control of hours say that working in the above mentioned areas would only constitute actions of a service organization. Confused they are. First, Student Government should be of service to the students. Second, how can one expect the administration to grant more freedom, and thus more responsibility, when the students show nothing of responsibility in the service to the student community?

Lastly, a word concerning those who blame Father Hesburgh for everything they think wrong. In my four years at Notre Dame, I have come to respect Father Hesburgh a great deal, not only as a priest, not only as a person trying to build the greatest of university communities, but also, simply as a man. I trust Notre Dame's future in his hands and I think he is deserving of every student's trust. If there are some members of our student community who do not have faith in our President, I only ask that these people stop taking credit for his achievements at such times as when they are at home with family and friends. Also, I would ask these people to realize that Father Hesburgh is attempting to create a clearer identity for Notre Dame. He is not hoping to lose her present identity in order to become the "Har-

vard" of the Midwest. He is seeking to create a Catholic community which will be healthier for all aspects of a student's development; the spiritual, intellectual, moral, and physical.

Sincerely,

Joe Simoni  
*International Commissioner*

Ed.: Mr. Simoni has been the unwitting victim of a common fallacy, whose origin is administration propaganda. The administration would specify that, in X number of years, Student Government would be given a definite voice in the formation of university policy as regards student interests; then a continuation of the admittedly menial, trivial service functions of the Senate could be justified as a gesture indicating potential responsibility and maturity. This has not and will not be done.





# Government

At the Senate meeting on February 11, the air was noticeably tense and uncertain as the Student Government convened its third meeting. The absence of the usually regularly scheduled Senate meetings had attracted the attention of most students and Holy Cross Fathers. No one knew exactly what to make of Kevin Hart's decision to halt Student Government for the first semester, and certainly none of those who did profess to make any sense out of the action claimed that Hart had done a good thing.

The first ten minutes of the discussion were taken up mostly by Hart, who answered questions and stated his own views about student government and the atmosphere of lethargy and discontent around our campus.

Someone eventually expressed his concern for the direction student government was taking and about the meaning of its overt inactivity during the first semester. This initial probe into the issue was enough to release a flood of thoughts from various senators.

A few of the senators seemed to hold the following position. The student at Notre Dame is certainly aware of a few policies of the Administration which irritate him. Many students would appreciate being given more responsibility in the direction of their lives as students at Notre Dame. They would like the Administration to give more consideration to the rationale behind such rules as no cars for the student, no girls in the rooms, no week ends in South Bend, etc. But how can we persuade the Administration to give a further consideration of the necessity for such rules? One argument was that, if the student would show more responsibility in his actions around the campus under the present system, then the Administration would realize that it is dealing with responsible adults rather than foolish young men, and would realize that there would be no need for such rules.

The argument contended that Hart's attitude toward student government has been especially detrimental to the cause of the students because the inactivity of Student Government seems to indicate apathy and irresponsibility. It is no secret that the Administration does not see eye to eye with Hart; and such dissension can only serve to cast the Hart Administration in the light of a recalcitrant; and responsibility excludes recalcitrance.

This argument particularly irritated me because it clouds the issue! There are two issues involved here, but the preceding argument blends them into one, and thus is rather confusing and ineffective, since the senators were actually discussing the concept of student government and the concept of student.

In my three years at Notre Dame the predominant role of student government has been to administrate. The Babbitt, Keegan, and Buckley administrations have organized victory dances, homecoming week ends, lectures, student trips. They made grants to charities and loans to various student organizations. During these three administrations, weekly

senate meetings were always held, and debate within the meetings could last for five hours. Besides the senate meetings, weekly cabinet meetings were held, with debates of equal length ensuing. In addition, the student body president held informal conferences with student leaders. Thus, activity among its members came to be so identified with Student Government that Student Government seemed to be defined as weekly meetings, long debates, and midnight conferences.

This definition of Student Government was present in a few senators' minds at the meeting last week. It evidently contributed to their view that inactivity (i.e., the lack of regular senate meetings) spelled the death of Student Government.

But is this opinion really justified? The main effect of the past governments was the organization and administration of services to the students, of which Hart's government has provided more during the first semester than the other three provided during their first semesters. Instead of condemning Hart for a disinterest shown through infrequent senate meetings, we should commend him for getting a lot done without wasting anybody's time. Kevin has shown that in order to discharge the responsibility of student government, as that responsibility has been recognized in the past (i.e., the administration of dances, etc.), it is not necessary to spend an inordinate amount of time per week as seemed necessary in the past student governments. It is possible to do the same amount of work in a lot less time.

It seems to me that we should congratulate Mr. Hart for showing us that student government's job is not really in administrating various activities, because such administration can be done in just two senate meetings a semester. Two meetings a semester do not seem to justify the existence of student government. But if administrative activity demands only two meetings, then student government had better look for a role other than administration to justify its ex-



istence. The three previous student governments have not sought an additional justification for their existence. They did not have to because their periphery of activity in administration seemed to be justification in itself for their existence. Hart has shown us that a periphery of activity is not necessary to administer services and (most importantly) that the administrative job of Student Government does not offer sufficient justification for student government at Notre Dame.

It seems to me that student government should be the voice of the student, in addition to being an administrative body. If it is to articulate the student position on certain questions, then, in order to understand student government, it is necessary for us to investigate these certain questions, how they arise, what attitude causes them. By investigating these aspects we will be able to see what actions student government must take in order to articulate the student voice and effect student ends; thus we will be able to draw a more realistic picture of what student government should be.

If we wish to effectively represent the student attitude, then we should realize the sources from which the Administration's attitude stems, and the means which, when employed upon the Administration, will alter the practical manifestation of that attitude.

Authority and discipline are important words in the Catholic Faith. They are important words in a religious order and the Holy Cross order is certainly no exception. These words are important on two levels. The first level exists because of the notion that perfection stems from guidance and direction from above. The Holy Scriptures (God's word) show man how he is to act if he is to be truly man. Man must be shown and directed towards his own good and his own perfection. This notion certainly is a legitimate one and manifests itself clearly in the structure of most religious orders, and in the attitude of the Administration towards the students. This attitude will never be shaken because it is essentially too close to a Catholic Truth to be called into doubt.

These words are important on the second level because they indicate the way to run any group of people in an efficient and orderly manner. The Army stresses these notions and realizes their necessity with regard to controlling large numbers of men. On this second level, these words have some special meaning for Notre Dame, because Notre Dame occupies a special position among universities in America; i.e., it is prominent, it is Catholic. A reputation and a public image are very important things for Notre Dame, and a tight ship must be run to insure that the reputation and image are not shattered. Authority and discipline insure a tight ship.

Utilizing these two levels, I hope you will be able to see the reasons for my dissatisfaction with the minority viewpoint expressed in last Monday's Senate meeting. If we show the administration that we are responsible, this doesn't induce the Administration to give us more responsibility in our personal lives; the administration attributes our responsible actions to the efficacy of authority and discipline as I have outlined them in my first level. Thus a display of responsibility in exercising the administrative functions of student government, rather than resulting in more responsibility for the student, merely results in a strengthening of the status quo!

At Thanksgiving of my sophomore year, student feeling had become so incensed with regard to morning checks, all-night lights, and the dining hall food that an extensive riot developed. At the fall of next year, the changes we are all aware of were put into effect. Whether or not the riot was evidence that the changes were necessary, that certain things were causing discontent, and that the Administration had better begin investigating these things with a critical eye. Such student action is evidently an argument against the status quo. It is an effective argument because it makes the administration realizing that a certain policy is endangering what is extremely important to Notre Dame, the public image. By threatening the public image of Notre Dame, the student meet the Administration on the basis of equals, because both have a certain amount of power in their hands. By fulfilling the admin-

istrative functions of student government, the students meet the Administration on a paternal basis, and receive a pat on the head for a job well done.

Student Government at Notre Dame has usually been characterized by much activity in its own administering functions, and by a very weak voice when speaking to the Administration. The vociferousness of past student governments had cloaked their ineffective voice with respect to the Administration so that the dichotomy has been hidden from the students' attention. The silence of student government last semester has uncovered the real issue, the relation between Student Government and the Administration.

I have tried to show that the role of student government should not be restricted to that of merely administering. This role can be efficiently discharged with only two senate meetings. It could be even more efficiently discharged by a few well-trained secretaries. I have tried to show that, although student government administrative functions are not to be abandoned or demeaned, there exists a powerful and pertinent role for student government to fulfill. This role is to be actually capable of influencing the Administration's attitude toward the student. Student government can be actually dedicated toward effecting student ideas only if it is willing to openly oppose the Administration. All student issues will not require opposition to the Administration, but dedication of the student government to student issues demands a willingness to support a position contrary to the Administration, if such support becomes necessary. Kevin Hart's Student Government has shown this willingness, and thus has taken a step toward active student representation. I have tried to suggest that although the past three student government presidents have held more meetings than Kevin Hart's, none has done as much to bring to light the central issue which bothers many Notre Dame students, the manner in which the Administration regards the student.

—Edmond Collins  
*Academic Commissioner*



Father Dunne of the Theology Department delivered the second lecture in the Collegiate Seminar series; his springboard was, ostensibly, Mircea Eliade's *Cosmos and History*, a book which discusses briefly some of the elements in a cyclical theory of history, archetypes, myths, a theory of time, transcendental symbolism; and tries, in the end, to relate these to Christianity. Father Dunne presented a problem, Martin Heidegger's thesis concerning "the darkening of the world," and two solutions to this problem — Heidegger's own, which Father Dunne called Pagan Cyclicism, and a Christian view, as brought forth by Sorin Kierkegaard in the last century.

Heidegger adumbrates four phases in this "darkening of the world." The first of these is the *Flight of the Gods*, seen in the religious decay of the eighteenth century and in the observations of men like Nietzsche and Hegel in the nineteenth century who say, "God is dead!" Heidegger speaks of this wane of religious experience as being prevalent both in the West — under the heat of industrialization — and in the East — under the shadow of Westernization — as a world-wide decay of the religious *nisus*. The second phase is called *The Destruction of the Earth*; Heidegger feels the world has become and is becoming less a fit place for human dwelling — he detects an estranging and an alienation of man from the earth, really, of course, a self-estranging. The third phase, *The Standardization of Man*, is seen strongly first by de Tocqueville: the progress of equalitarian society (seen most clearly in Communism). This idea looks back almost nostalgically at the era when social stratification not only existed but luxuriated, and conjures the cliché about conformity, the loss of individuality, and the deterioration of men into biped sheep. And this leads into the fourth phase, *The Pre-eminence of the Mediocre*, where no man is outstanding, where no man really *does* anything.

Cyclicism is presented as a solution to this problem. Heidegger's answer is a return to the experience of primordial man at the origin of history. This is a phenomenological idea: a living of the world directly as beyond and primary to language—the experiencing of a prelinguistic presence; and a *return* to the primordial state before what might be called the perversion or fallacy of history. This idea is essentially pagan; religion is bound up with history and language and with a retreat from primary experience into the mental conception of things, patterns, archetypes, transcendent sym-

## *Christianity and Eternal Recurrence*

bols—abstractions. And these things must be obliterated in the return to the origin.

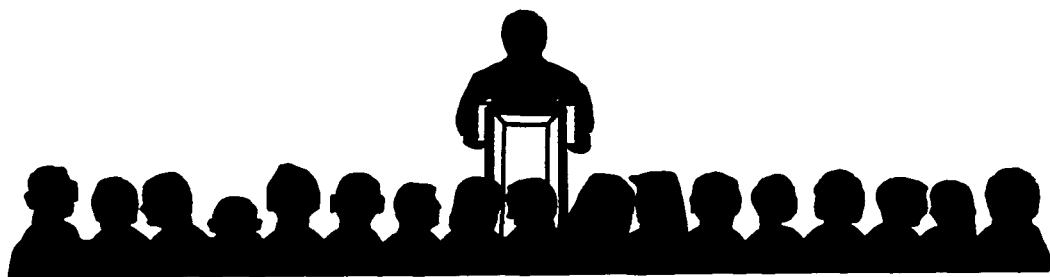
Kierkegaard and other Christian existentialists advocate a return not to the origin but to the turning point of history, the incipience of Christianity. Where Heidegger's change would be like a renaissance, Kierkegaard's is a kind of Reformation. Hope in the face of a darkening world, a world of strangers, an anguishing world, comes by moving away from the world momentarily in what Kierkegaard calls "the leap of infinite resignation" and then through a reassertion of experience with a simple leap, a simple belief, "God is." One must study Christ and the prophets, the Bible, and the real meaning of the religious experience in terms of oneself, and think of experience as originating thereof, with Christ, with God.

Both of these views are based on a pessimistic interpretation of the world and of the direction of civilization. Heidegger's observations might be thought of differently. Father Dunne, in fact, admits a definite skepticism, and, while holding the so-called "darkening of the world" up for examination as a profound thought, managed to propose alternate interpretations. The decay of religious experience might be seen as a decay of invalid, unauthentic religious experience. Through the progress of culture in a time of intense strain, pseudoreligion cannot remain tenable, becomes vitiate, dies. This decay, however, is ultimately good; it represents the survival of only the fittest determination, and it sets into relief, by contrast, true religious experience. The "destruction of the earth" is not

something baneful, in this optimistic light, but is a natural outgrowth of that god, Progress. Progress makes the earth unimportant, according to the optimists — or not really unimportant, just honestly taken for granted. Man no longer dwells in a world; he is capable of adventuring into the cosmos, coming up with all sorts of intricate machines which take him away from the mundane smallness of one planet into solar systems. Man should not put restrictions on his adventuring quixotic spirit; there are things to be discovered "out there." The "standardization of man" is not necessarily the mark of tameness and nonvital humanity; rather it is the mark of waxing justice, perhaps only a veneer, now, which allows man to say of his fellows, "all men are equal"; but it signifies, nonetheless, a growth of consciousness of the human condition, according to the optimistic position. The "pre-eminence of the mediocre" is not that at all; the phenomenon that leads to such a pessimistic conception is really the growth in civilization of a respect for the common man, the average man, who is incapable, owing to circumstance, of achieving anything noteworthy, but who is *human*, and as such equal to all others who are human.

Father Dunne made it clear that neither view seemed to him to be truly sophisticated; and that the former was more fully developed. His lecture left the problem of historical interpretation quite unsolved; but it did something important: it intelligently defined the problem, and managed to deepen the impact of Eliade's investigations.

— JAMES DEVLIN



# Intellectual Perspectives II

ANY HISTORICAL CLARIFICATION of the situation of contemporary theology requires clearing away certain prejudices of the American Catholic conservative. These prejudices are fully manifest when placed against the main current of European thought — thought which is loosely grouped under the terms of Existentialism and Phenomenology.

That which is typical of the Catholic conservative is typical of the whole Anglo-American forte. "It is difficult," writes Cornelius Ernst, in the introduction to Rahner's *Theological Investigations*, "to regard the English cultural scene, either inside or outside the Church, without a sense of dissatisfaction often amounting to an exasperated despair. . . . When, a few years ago, 'Existentialism' became briefly fashionable as a topic of conversation at Oxford sherry parties or in Bloomsbury pubs, it had all the limited interest of a freakish intruder upon the urbane insularity of English culture. Potted introductions to 'Existentialism' poured into print, and caused hardly a ripple on the broad, smooth surface of English sensibility."

Nearly the same misfortune has occurred on the American scene, in many ways similar in its myopia and anti-intellectualism. A sorrowful kind of provincialism has produced endless self-parodying attempts at categorizing existentialism and phenomenology. A recent indication of this was manifest in the Graduate Record Examinations. Except for a trivial reference to Wittgenstein, the exam included no references to any non-American philosophers in this century. How can one take seriously an examination which devotes twice as

many questions to Dewey as to Kant?

However, as a *Catholic* center of learning, Notre Dame would be expected to be in a more natural contact with European currents. But there are further complications arising from the fact that Catholic readers suffer from the handicap of being dimly aware that "Existentialism" has somehow been officially condemned, though they are not very clear about what exactly has been condemned or in what terms.

Strictly speaking, according to Ernst the condemnations in no wise apply to Karl Rahner. Therefore, they probably do not apply to Heidegger, Rahner's source. But what really needs to be thought out is the whole idea of the Church holding to a *philosophia perennis* — namely Thomism, "our traditional philosophy which is set forth with such clarity" (*Humani Generis*).

A closer relationship of theology to philosophy is necessary, as has been achieved somewhat by existential theology. However, the condemnation found in *Humani Generis* (i.e., existentialism denies "the immutable essences" of traditional philosophy and substitutes a view of "life ever in flux"), aside from its generality, seems to elevate these "immutable essences" to a level higher than idea, to a level coexistent with divine revelation. Further illustrations of an insufficient interrelation of philosophy with theology might be drawn from the Natural Law controversy over birth control. There seems to be a wish to rewrite the creed to read: "I believe in God the Father Almighty, the Greek idea of Nature and Reason, and the Roman idea of Law, and . . ." *Hermeneutics*, however, (the term

was brought into prominence by Biblical exegesis) is the science of meaning or interpretation. And to grasp the meaning of anything we must always *translate* into the present. (Cf. *Faith and Existence*, pp. 289-96)

All knowledge of a historical kind is open to discussion which closes only when history closes. The hermeneutical question must, therefore, be brought to bear upon traditional philosophy and theology, upon statements of Popes and Councils, indeed, upon all human, finite utterances. This making present constitutes a kind of transcendental science. The hermeneutic reveals the need which Rahner describes:

The status of *theologia fundamentalis* as an independent discipline alongside of or prior to dogmatic theology can, or perhaps better *must*, be granted and recognized. Moreover if a dogmatic theology grasps its own nature as something supported by the faith which comprehends and judges all things but is judged by no other court and is beyond the comprehension of reason (in the sense of a superior tribunal), then it is clear that dogmatic theology must develop out of itself and within itself a theology of *theologia fundamentalis*. It must, that is to say, declare as a part of its own proper discourse, the existence, mode and meaning of a rational demonstration of the faith from without and with a view to those without, as possible and necessary. . . . We call this task of dogmatic theology *fundamental theology*, which is not to be confused with what is currently known as *theologia fundamentalis*. Such a

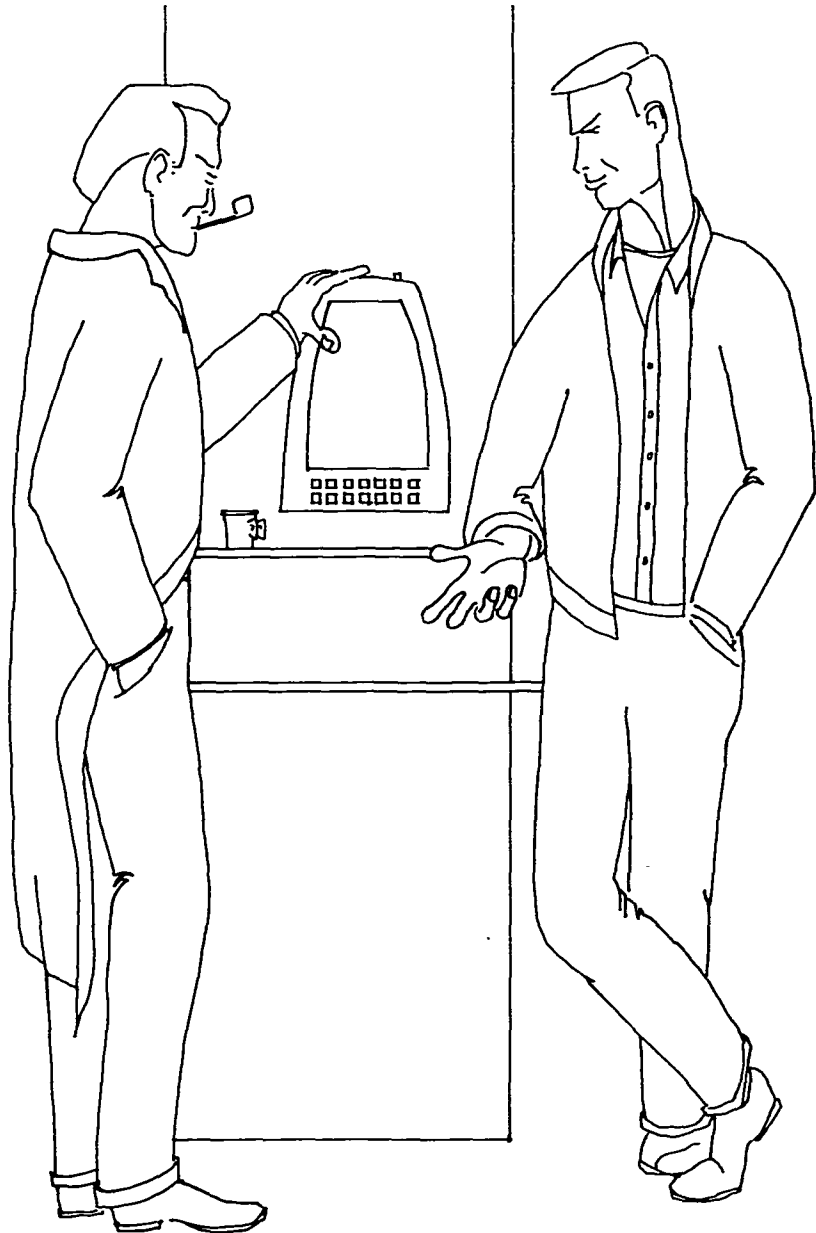
by Michael Murray

fundamental theology has to consider in like manner both the subjective and the objective aspects of this possibility of a *theologia fundamentalis*.

Elsewhere Rahner continues the tradition begun by Newman's *Essay on the Development of Christian Doctrine*. Rahner's "The Development of Dogma" displays an awareness of the historical character of knowledge and the science of interpretation.

It is an evolutionary, historical viewpoint like this, centered on the present, which would seem to indicate that a *philosophia perennis*, or a correlative theology, is, in principle, a contradiction. In this context, Fr. Bochenski's declaration that "There is no Christian philosophy!" has a genuine meaning. The alternative view of philosophy and theology which has been developed here (truth as the historical process of translation) is only a more systematic statement of the need to *intellectualize the spiritual* described previously in Part I.

The notion of a *philosophia perennis* is an intrinsic impediment in the development of an intellectualized spirituality. Against the context of the linear motion of history the notion of a *philosophia perennis* appears to be a leftover from the *mythical, cyclical* view of reality. Man, in other words, is not a natural species but a historical idea. A philosophy of man is meaningful only in the present, i.e., there is only contemporary theology and philosophy. Our thought can, of course draw upon the wisdom of the past from our privileged place in history, but it is the act of translation, of making present, which is crucial.



ENRIGHT

*(This past fall the Young Christian Students of Notre Dame surveyed a random selection of students in an effort to discover areas of interest on problems of an international nature. A random sample of the student body was polled, freshmen through seniors in every hall and from off-campus. The Y.C.S. believes that the answers received do not limit or define the scope of student interest in these fields; but that they are, in a sense, indicative of some of the student feeling here at Notre Dame.)*

*Out of this survey the Y.C.S. is evolving a series of actions designed to implement the results obtained. The first was the debate on birth control by Dan Fennell and Mike Dunning Sunday night. This will be followed by student debates on other*

Only a few "idealists" thought the U.N. could actually prevent war.

*What are the aims of the United States in contest with communism?*

Forty per cent of the replies deemed containment or stemming the spread of communism to be the aim of the U.S. Twenty-three per cent emphasized the ideological conflict between the two systems, expressing that the difference is based on freedom of the individual and the respect of his rights. Three other opinions divided up the remaining thirty-seven per cent fairly equally. Fourteen per cent decided that the aim of the U.S. was ultimately to destroy communism. Opposed to them were twelve per cent who believed "peaceful coexistence" to be of primary importance. Only eleven per cent believed that the posi-

# LET'S ALL FIGHT FOR

*pertinent subjects treated in the questionnaire. Secondly, selected topics will be treated at length in the Leo XIII Lenten Lecture Series.)*

The questionnaire ran:

*Question: Can the United Nations work today?*

By about five to one, the students replied that the United Nations is merely a great debating society. Most thought that this function (a forum in which ideas could be exchanged and contacts made among the community of nations) was ample justification for the UN's existence. Others felt that debate was useless and that the presence of Russians and the misuse of the veto power rendered the organization ineffective. One student even expressed the view that "We should get out fast." The statement of one of our seniors is interesting and characteristic of this viewpoint:

"... It provides a good place for B.S. about big problems and for solving small problems of international relations. To this extent it is helpful. It will never bring us to world peace or world government; it is not even a step in the right direction in the latter and has never done anything of note in the former. Ultimately individual interests will be the deciding factor in the way the world progresses and the U.N. will sit and watch."

tive goal of "spreading the capitalistic system by example" was the chief aim of the U.S.

*Are these aims Christian?*

Two-thirds replied with a resounding "Yes!" One-quarter said "No!" The latter group stated that no evident example was available or that politicians failed to realize any aims as Christian. Some declared that the aims they themselves felt were those of the U.S. would become Christian by mitigation, while others stressed that the adoption of a stringent course (i.e., "absolute destruction of communism") would imply Christianity. The remaining eight per cent believed that Christianity did not enter into the matter, or if it did then only accidentally.

*Is the U.S., or any other nation, obligated to support underdeveloped countries?*

Eighty-six per cent of those who replied answered "Yes," seeing the obligation as a moral one. The other fourteen per cent opposed them with resolute to vacillating "No's." Several drew the distinction between a nation's and a person's responsibilities. In essence a few stated that a nation's "charity begins at home!"

*Is there something more worthwhile in the European Common Market than merely economic advantages?*

A resounding "Yes!" Perhaps a third of the replies contained no answer whatever, or replied no, but the

other two-thirds answered that the Common Market would be much more advantageous than a simply economic entity. They all viewed a more unified Europe as very desirable. The preservation of peace was a first concern of many students. Curiously, they saw it in two different lights. One large group thought that a united Europe would be an effective safeguard against the spread of Communism to the West. They attributed this to a strong military defense, or to a booming European economy. Another group saw in the unity of the Common Market a safeguard against the wars which have continued within Europe for a thousand years. One freshman quoted Christopher Dawson in pointing out that Europe has never been united, and that the European

answered yes, their general thought being that a person under such circumstances wouldn't have an opportunity to grow and develop himself in all the ways that he should. The other third felt that subsistence level has nothing to do with being a "person," and that every man, regardless of his economic level, can still contribute to the world in his own little way. As an example of the latter, one student answered that "God does not look at a person's bank account," and that the person was still the same in the eyes of God. And the opposite view was given by a senior sociology major, who said, "Man's human soul must be fed and developed in order for him to be called a real man."

*How many of your friends are from foreign countries?*

Opinion was evenly divided on this question, which was interpreted to mean an active expansion of students into various areas of student life, academic or social. The question was also interpreted to mean "Do engineering and science students go beyond their areas of specialization?" Students felt that the nature of liberal arts studies is broader than these other areas.

Those that answered negatively said that there was neither time for nor interest in other activities. An AB-Engineer said: "The students here at N.D. are by and large a group of single men who think about themselves and themselves alone — the attitude around here is 'Yeame!!'" One engineer defended his position with the following logic: "I don't extend myself

## WORLD PEACE

Economic Community (E. E. C.) might accomplish this. A senior commented that the unity introduced would be much stronger than the shaky balance of power concept which prevailed in eighteenth and nineteenth century Europe.

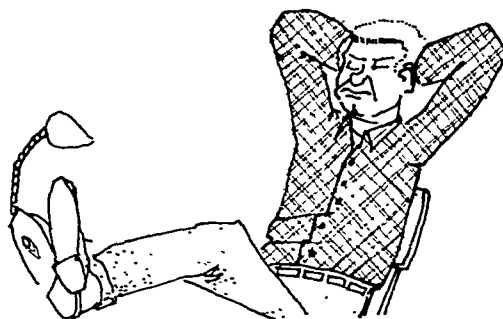
*Can the world be fed without employing a crash birth-control program? How?*

A majority of students saw no need for birth control, answering that the problem generally is one of increased production and distribution, along with technical aid. On the other hand, several students thought that birth control should possibly be used to help alleviate the problem, with most of these advocating "natural" rather than "artificial" means. Also, most of these students thought that this was only a temporary solution until better methods could be found. A sophomore in Lyons stated that birth control seemed inevitable, and that even the Church is broadening its approach to the subject, and is almost looking for an excuse to adopt it in some lesser form. His opinion was countered by a sophomore in Morrissey who said that birth control is a "chicken's way out" and that men must have confidence in their minds and ingenuity to develop a better solution.

*Is an individual less of a person if he lives at the subsistence level?*

About two-thirds of the students

When asked how many foreign students they knew, by far the majority replied that the number was few or none at all. Those who did know more than a few had either been to a foreign country or had a foreign student for a roommate. "That question hurts" summarizes a number of re-



spondents who immediately cited the cause as lack of contact, one suggesting that the University "isolates them." When asked the extent of their knowledge of other foreign countries, the affirmative answers decreased still more, with most mentioning only what they knew from geography or other reading — Hemingway, Kipling, and the like. The degree of acquaintance in most cases was slight; only a few indicated the ability to discuss social and political attitudes. One, granting the general lack of association, said, "Too bad we are Americans."

*Do most students go beyond their own areas of specialization?*

— "I was about to apply for CILA's South American project, but my mother was stricken ill."

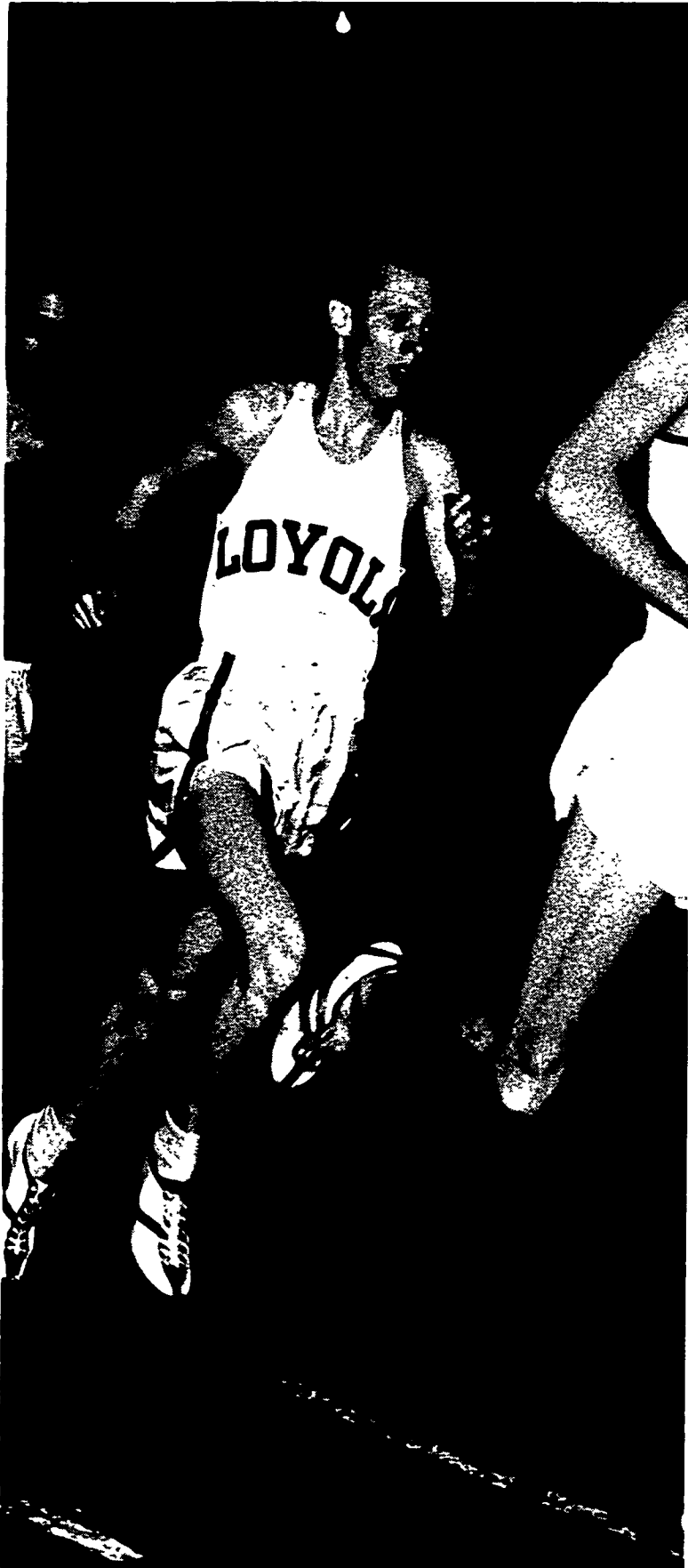
very much and neither do most of my friends. I believe my primary purpose is to become a good engineer." Another engineer took the opposite attitude: "To my surprise most students go beyond their particular fields and often times the interests of some flabbergast me."

*Given the opportunity would you be willing to join the Peace Corps or a like organization?*

Over half of the students interviewed expressed a desire to enter the Peace Corps, many with reservation. Nearly everyone interviewed thought the Peace Corps was worthwhile but most gave personal reasons for not joining. Many merely stated that the Peace Corps did not fit into their life plans; others mentioned lack of qualifications, the low pay, poor living conditions, long period of service, and the fact that they would still have to face the draft, as valid reasons for not entering. On the other hand, many students looked upon the Corps not only as a chance for doing good but also as an opportunity for broadening their horizons and experience. One comment was made:

"Yes, I would like to join the Peace Corps. My reason for this is that I have been blessed with much, and I would like to have others share these things with me. I was about to apply for CILA's South American project, but my mother was stricken ill."

# O'Hara



**T**om O'Hara, the splendid sprinter from Loyola of Chicago, Saturday became the first sub-four-minute miler to run in the Notre Dame Fieldhouse. He is also potentially the world's best miler, since at 20 he is still six to eight years from his prime as a runner.

# Wrestling struggles for stature

**In its fifth season on the varsity level, wrestling is still considered a low-pressure minor sport. But it has produced some outstanding performers.**

Wrestling at Notre Dame is just now beginning to win a five-year-long battle to escape from relative obscurity as a sport, and its ultimate success has been hastened considerably by such matmen as Ed Rutkowski, Fred Morelli, and Jack Barry. This trio has lost only three matches this season in dual competition; indeed, Rutkowski has lost only once in two years and Morelli not at all this season.

The team, meanwhile, won matches from Western Michigan, Illinois Chicago Branch, and the University of Chicago and managed a tie with strong Bowling Green before losing to Cincinnati and Miami of Ohio on a disastrous road trip.

Wrestling is in a unique position at Notre Dame. Until 1957 it was organized on a club basis, much as the rugby and soccer clubs are at present; though it has held varsity status since then, it is regarded as a low-pressure minor sport, and Notre Dame wrestlers are offered no scholarship aid.

Tom Fallon, a 1942 Notre Dame graduate who doubles as tennis coach, has been the wrestling mentor since its inception as a club sport. A stocky, white-haired, congenial man, Fallon argues that the conditioning required for wrestling is perhaps the most rigorous in athletics.

"I believe that wrestling is the toughest sport to train for," he says. "Other people may argue that football or swimming is, citing the intense workouts the participants must endure. Well, our problem is that we

can't eat or drink heavily after a big workout; we have to control the weight of our wrestlers so that they'll be able to compete in the desired weight classes.

"This means that a boy is going to have to curb his appetite at night... he's going to have to be content with a salad and lay off the bread and butter. This personal discipline seems to me to require more both physically and psychologically than that needed for any other sport. I know at least a dozen boys on campus who could

make the grade as topflight wrestlers but who don't want to make the sacrifice."

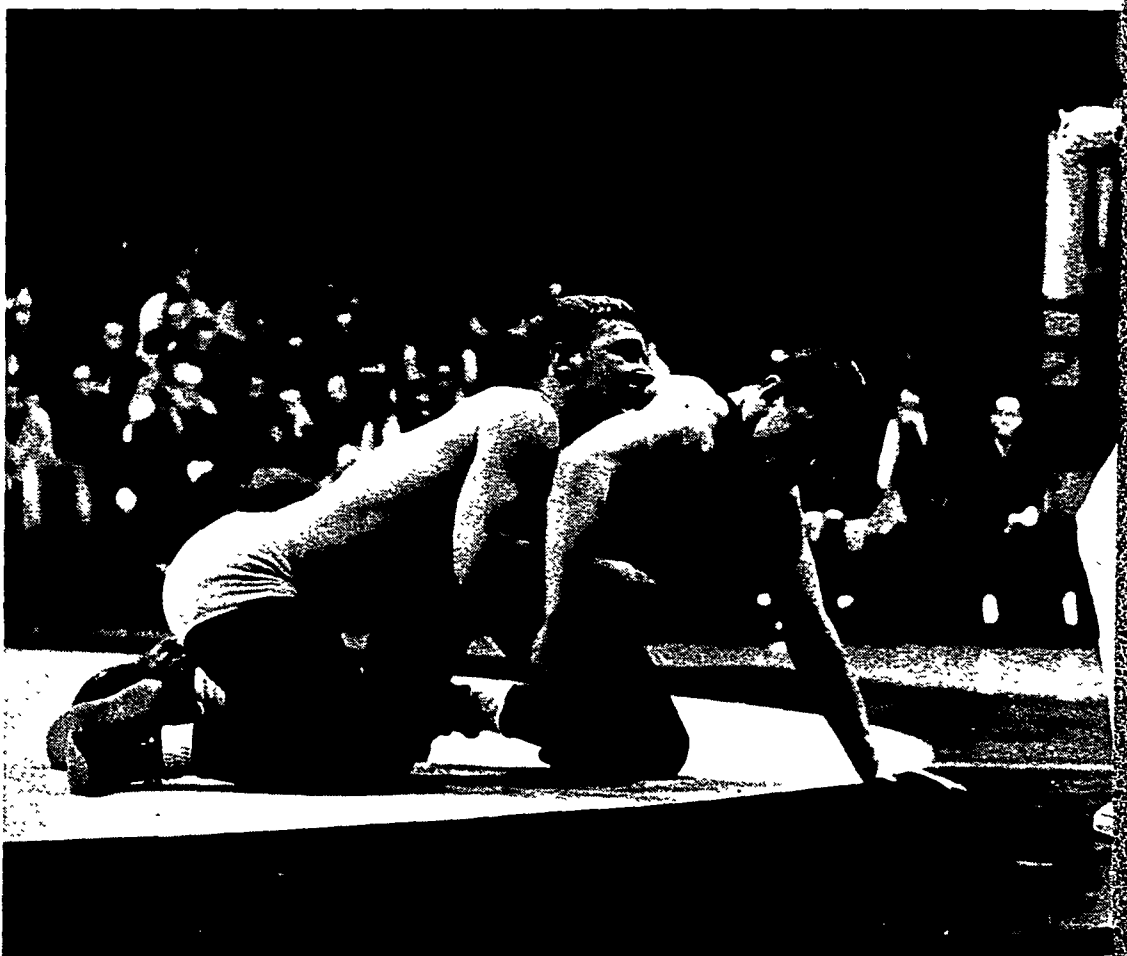
Since there are no scholarships offered for wrestlers, there is no recruiting. Where does Notre Dame find its wrestlers? Says Fallon: "We usually find them in our PE classes, but seldom do we find people with previous wrestling experience. This is true because most high schools, particularly Catholic high schools, don't have wrestling programs. Most Catholic high schools, in fact, don't even have PE programs."

The wrestling season at Notre Dame, at least as far as team members are concerned, begins in early November with running on the golf course and calisthenics. In mid-November, the team starts contact work and reviews fundamental tactics; actual competition begins the first week in December and runs through the middle of March.

In addition to dual meet competition with other schools, Notre Dame takes part in several tournaments, the most notable of which are the Wheaton Invitational and the 4I; the former is held at Wheaton College, the latter in Cleveland.

Rutkowski has won the heavy-weight championship at Wheaton for the past three years, and Fallon has high hopes that he will compete in the NCAA championships at Kent State in late March, symbolizing the rise of wrestling as a sport at Notre Dame.

—Gary Sabatte





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# SCOREBOARD

**Basketball:** The Irish won a berth in the NCAA regionals, then split a pair of down-to-the-wire thrillers. After dropping a one-point decision to NYU, they came back to beat Detroit on six last-minute free throws by Sam Skarich.

**Swimming:** Notre Dame's swim team also split in two contests, losing to Miami of Ohio and drubbing Kent State. Among the winners: Chuck Blanchard, who broke the school record in the 500-yard free style with a 5:33.8 clocking, Rocke Garcia in the 200-yard individual medley, Tim Kristl in the 200-yard butterfly, and Tom West in the 200-yard backstroke.

**Fencing:** Ralph DeMatteis won five bouts and lost only one in Notre Dame's one-point victories over Illinois and Wisconsin. The Irish are now 10-1.

**Track:** Carl Ludecke won the shot put, Jerry O'Connor the broad jump, and John Joe Mulrooney the high hurdles as the Irish finished second to Western Michigan in the Central Collegiate Conference indoor track and field championships. Ludecke's throw of 55-1½ set a new meet record.

**Bowling:** Tom Schroeder rolled a five-game series of 944 to spark Notre Dame to an 8-3 win over Loyola.

## SCORES

### Basketball

Notre Dame 79 NYU 80  
Notre Dame 83 Detroit 79

### Swimming

Notre Dame 41 Miami (Ohio) 54  
Notre Dame 58 Kent State 36

### Wrestling

Notre Dame 6 Cincinnati 20  
Notre Dame 11 Miami (Ohio) 17

### Fencing

Notre Dame 14 Wisconsin 13  
Notre Dame 14 Illinois 13

### Track

Western Michigan 91½, Notre Dame 51½, So. Illinois 41, Drake 18, Wayne State 9, Wheaton 8, Loyola 6.

### Bowling

Notre Dame 8 Loyola 3

## SCHEDULE

### Basketball

Mar. 2, Bradley at Chicago Stadium

### Swimming

Mar. 1, West Virginia at West Virginia  
Mar. 2, Pittsburgh at Pittsburgh

### Wrestling

Mar. 2, Wheaton at Notre Dame

### Fencing

Mar. 2, Buffalo and Air Force Academy at Notre Dame

### Track

Mar. 1, Univ. of Pittsburgh at Pittsburgh

Mar. 2, Cleveland K of C Relays



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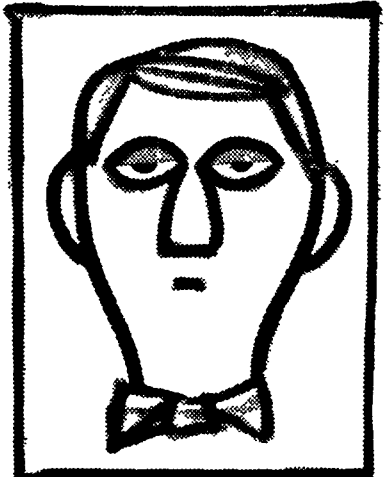
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## Campus

(Continued from page 13)

strong Concert even more so, with all the seats and most of the aisles taken up by enthusiasts. The Communion Breakfast was attended by more couples than ever before; and, coupled with the Carnival and the various extracurricular activities at local business establishments, this year's Mardi Gras developed into one of the best in history.

The results of the Mardi Gras carnival were perhaps the most edifying to all concerned. An estimated \$5,000 was taken in during the first night alone, and, coupled with the increased raffle returns from sales at the Carnival and St. Mary's, the previously projected income was increased. The thirty-three booths were arranged in a different fashion than in previous years, to better facilitate the flow of people in the Stepan Center. And a new traffic control plan on the outside greatly reduced the traditional jams and facilitated access to parking areas.

The booths in the carnival itself showed renewed interest in the carnival. Several clubs had exhibits at the carnival for the first time, inspiring the old standbys to introduce new stunts to attract business. The Pitt Club, for example, held a pie throwing contest, while WSND held a hoagy eating affair. WSND's structural engineers also brought about the biggest surprise of the whole carnival when, contrary to all expectations, they succeeded in preventing their diagonally-braced(?) showcase, replete with helium balloon, from collapsing and crushing the Philadelphia Club's enterprise into abject oblivion.

- Last fall, the University ground crew feverishly planted 150 trees around the Main Quadrangle. But in this Era of Excellence, the Administration could not plant just any commonplace trees like maples, elms or pines. As a matter of fact, of the new trees planted, there are 36 new species, many of which have never been grown in the Indiana wasteland. Included in the additions to the campus are such standouts as the sweetgum, the tulip tree, the corkbark tree, the Chinese chestnut, the sourgum, the ruby red horsechestnut, the gingko, and the white blooming redbud.

- There are some very mentionable St. Mary's items: next Wednesday *School for Scandal*, by Joseph Sheridan, will be presented in O'Laughlin Auditorium at 8:00 p.m.; Thursday, also in O'Laughlin, Frank Sheed will speak on "The Modern Idea of God."



1. I'll tell you what you have to look for in a job. You have to look for *fringe benefits*. That's the big thing today.

Yes—the big thing.

2. You have to consider your needs. You're going to get married some day, aren't you? Then you need life and accident insurance.

Go on—go on—



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

I'd like lots of children.

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.

You're right—you're right!



5. And you're not going to want to work *all* your life, are you? You're going to want to take it easy—you know, travel around, live it up. So you need a retirement plan that guarantees you plenty of dough.

I can see it now.

6. That's why I say you have to look at the fringe benefits when you look for a job.

But don't you also have to look for interesting work, good income, the chance for advancement?



7. You sure do. That's why I'm going to work for Equitable. You get all those job advantages—and all the fringe benefits, too.

I admire your thinking.

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Next week, the SCHOLASTIC will feature Fr. T. M. Hesburgh on the role of the University in the under-developed countries (a topic recently reviewed in the SATURDAY REVIEW).

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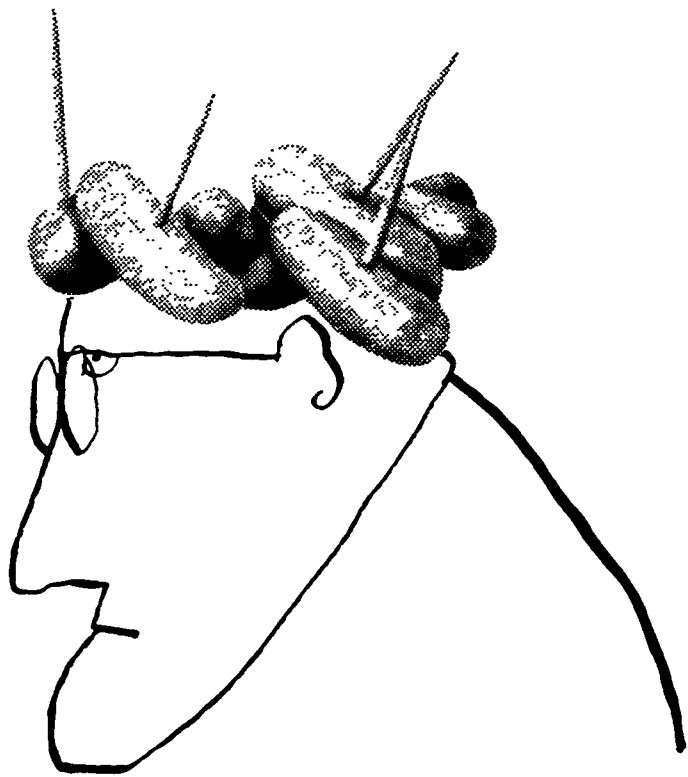
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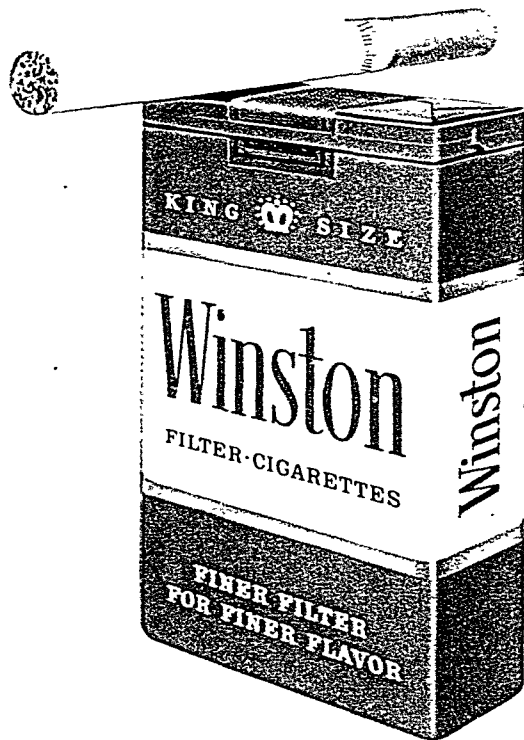
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