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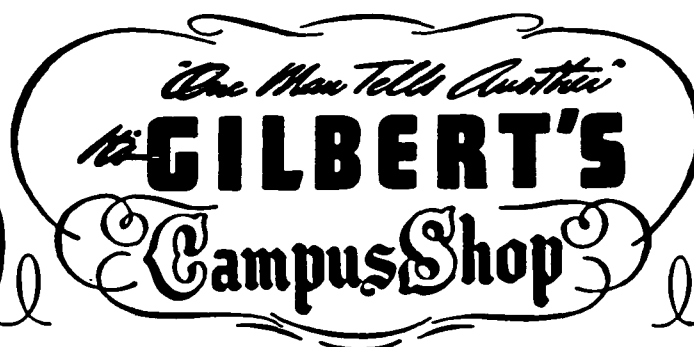
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HAIL TO THE DEAN!

Today let us examine that much maligned, widely misunderstood, grossly overworked, wholly dedicated campus figure—the dean.

The dean (from the Latin *Deanere*—to expel) is not, as many think, primarily a disciplinary officer. He is a counselor and guide, a haven and refuge for the troubled student. The dean (from the Greek *Deanos*—to skewer) is characterized chiefly by sympathy, wisdom, patience, forbearance, and a fondness for homely pleasures like community singing, farina, spell-downs, and Marlboro Cigarettes. The dean (from the German *Deangemacht*—to poop a party) is fond of Marlboros for the same reason that all men of good will are fond of Marlboros—because Marlboro is an *honest* cigarette. Those good Marlboro tobaccos are honestly good, honestly aged to the peak of perfection, honestly blended for the best of all possible flavors. Marlboro honestly comes in two different containers—a soft pack which is honestly soft and a Flip-Top box which honestly flips. You too will flip when next you try an honest Marlboro, which, one honestly hopes, will be soon.

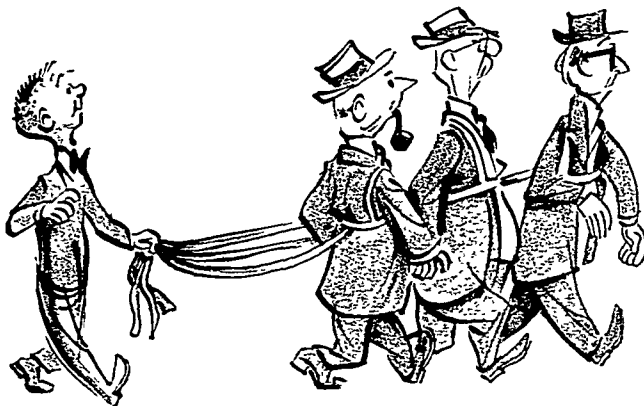
But I digress. We were learning how a dean helps poor, troubled undergraduates. To illustrate, let us take a typical case from the files of Dean S. . . . of the University of Y. . . . (Oh, why be so mysterious? The dean's name is Sigafos and the University is Yutah.)

Wise, kindly Dean Sigafos was visited one day by a freshman named Walter Aguincoort who came to ask permission to marry one Emma Blenheim, his dormitory laundress. To the dean the marriage seemed ill-advised, for Walter was only 18 years old and Emma was 91. Walter agreed with the dean, but said he felt obligated to go through with it because Emma had invested her life savings in a transparent rainhood to protect her from the mist at Niagara Falls, where they planned to spend their honeymoon. If Walter called off the wedding, what use would the poor woman possibly have for

a rainhood in Yutah? The wise, kindly dean pondered briefly and came up with a brilliant answer: let Walter punch holes in the back of Emma's steam iron. With steam billowing back at the old lady, she would find a rainhood very useful—possibly even *essential*.

Whimpering with gratitude, Walter kissed the dean's Phi Beta Kappa key and hastened away to follow his advice—and the results, I am pleased to report, were madly successful.

Today Emma is a happy woman—singing lustily, wearing her rainhood, eating soft-center chocolates, and ironing clothes . . . twice as happy, to be candid, than if she had married Walter . . . And what of Walter? He is happy too. Freed



There is not a dry eye in Yutah

from his unwanted liaison with Emma, he married a girl much nearer his own age—Agnes Yucca, 72. Walter is now the proud father—stepfather, to be perfectly accurate—of three fine, healthy boys from Agnes's first marriage—Everett, 38; Wilhelm, 43; and Irving, 55—and when Walter puts the boys on a lead and takes them for a stroll in the park on Sunday afternoon, you may be sure there is not a dry eye in Yutah.

And Dean Sigafos? He too is happy—happy to spend long, tiring hours in his little office, giving counsel without stint and without complaint, doing his bit to set the young, uncertain feet of his charges on the path to a brighter tomorrow.

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* * *

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Church-Related Schools

The following editorial recently appeared in The New Republic.

IN HIS February 16 Washington Report, TRB argued that state aid to church schools would be unconstitutional. The editors have for some time disagreed, and it is perhaps useful to repeat the reasons why.

Those who attend church schools already receive various forms of public aid: free school lunches, transportation, science and foreign language laboratories. Perhaps most important, church schools are given tax exemptions both on property they own and on contributions they receive. Strict constructionists feel that such concessions are contrary to the First Amendment — that in some sense they contribute to “an establishment of religion.” But where does this severe view lead? Are we to say, for example, that stationing traffic policemen outside parochial schools in the morning is unconstitutional because it indirectly contributes to the appeal of the school? Or that a town cannot allow cars to park on streets near churches on Sunday since this frees the church from constructing a parking lot and leaves more money for proselytizing? Once one is committed to opposing indirect subsidies there is no end of things to abolish.

A more serviceable approach is that the state should legislate for purely secular ends, but that it should not worry if this incidentally helps a church.

What does this mean when applied to education? The state has an interest in ensuring that all pupils, whether publicly or privately educated, have a mastery of certain subjects, from the three R's to history and chemistry. The state can and should pursue this interest by subsidizing instruction in these subjects. So long as the student is mastering them it makes no difference to the state whether his instructors are Jesuits or agnostics, whether his classroom is owned by the Lutherans or the local school board.

“But,” the strict-constructionists argue, “there are no secular subjects in church schools. Every subject, from physics to literature, has a religious significance.” That is true, in varying degrees. It is also true that there is a personal element (some call it “bias”) in all teaching. Interpretation and belief are intrinsic to any instruction. To some extent, all teaching is “slanted.” Whether this is good or bad in the case of any given school or teacher depends on one's private preferences.

We cannot emphasize too strongly, however, that the case for public support of private schools depends upon public control over those activities it supports. Negatively, the state cannot and should not subsidize

religious worship. Positively, if the public pays for a physics lab, then the public must have the right to say how that lab is used — what the textbooks say, what the teacher's credentials are, and so forth. If the public provides low interest loans to reduce the cost of constructing a history classroom, then the public, not the churches, must determine what version of history the pupils shall be taught. In practice, such control would probably be very loose — just as state control over what local school boards teach is often very loose. What matters is not that every last concession to religious feeling be removed from every syllabus, but that the recipients of public aid accept the public's right to say how it is to be used. Churches which are unwilling to accept this principle, believing that their independence would be grievously compromised, would in effect be saying that there are no educational standards which can be agreed to by all; that no public interference with subject matter can be tolerated; that true education must be “Catholic education” or “Jewish education” or “Lutheran education.” Schools which feel this way may be right, but they have no claim on the public purse.

A final point. Some who object to any further aid to church-related schools do so less for reasons of legality than because they believe the public school system is a unifying force in a pluralistic society, and that nothing should be done which weakens that system. But would the public schools be hurt if more children were in Catholic or Anglican or Lutheran schools? Wouldn't smaller enrollments be better for the public schools? Likewise, would it hurt the public schools if the present state-church impasse were resolved so that more federal money became available to both systems?

The national interest is in better education for *all* children, regardless of race, creed, or parental income. Nobody needs to send his child to a private school; but millions do. No useful purpose is served if these children grow up knowing less history or less chemistry than children who attend public school. Ignorance, not the Catholic hierarchy, is the enemy.

• • •

KENNEDY'S POSITION is, perhaps, not a tenable one; there is fast developing among American legal scholars the position that such aid is not unconstitutional. Perhaps the real motive behind Kennedy's position is a political one; he wants to be re-elected and he quite possibly would not be if he were to favor aid to Catholic schools. And we are not going to challenge the political judgement of the greatest American politician since Franklin Roosevelt. If anyone knows the mood of the American people, it is Kennedy.

Catholics could benefit by Kennedy's political judgement by not pressing the issue of aid to Catholic schools at this time. The American people do not favor it, and to press the issue would simply inspire prejudice and hatred to arise. Make no mistake about

it, there still exists in America a tension between Catholics and Protestants. To press the issue of aid to Catholic schools could well push these relations to the breaking point.

This *New Republic* editorial represents quite a switch in editorial policy for that magazine. On February 15, for instance, TRB, NR's Washington correspondent, had written: "The uses of religion have always puzzled us. . . In central America where the world's birth rate is extraordinarily high, religion forbids birth control, while here in America it means that the federal government can't aid the schools. We mull it over and we find no answer. It is all done in the name of religion, and generally in the name of Christianity. What would Jesus make of this we sometimes think?"

At this time, on the issue of aid to Catholic schools, we must place ourselves more on the side of TRB and President Kennedy than on the side of the Catholic hierarchy and the *New Republic* editors. President Kennedy's position is, of course, that aid to the Catholic schools is unconstitutional.

Students and Policy

TO EXPLORE SATISFACTORILY the problems touched upon in our editorial of Feb. 22 and the reply last week by George N. Shuster, requires an appreciation of the merits of criticism. The furor these editorials precipitated indicates how severe the dichotomy between the clerical and lay forces has become. Yet if Notre Dame is to emerge as center of Catholic education the antagonists must come to a common understanding of the University's goals as well as the most appropriate means to these ends. That a rejoinder rather than a reprisal appeared is an indication of a willingness to open the usually closed channels of communication.

Dr. Shuster quite correctly stated that Fr. Hesburgh could not carry out his function as the symbolic leader of Notre Dame's surge to pre-eminence unless he had the power of the presidency behind him. He then added, "But one must not try to make it an impossible task by suggesting that the president stay home and decide that lights should go out in Freshman halls at twelve o'clock. Surely the reason why deans exist is to cope with that kind of problem." However, this comprehensive, albeit near impossible, control is precisely what we attempted to demonstrate; there are no deans who are empowered to make decisions on Freshman lights, much less on major academic policy. The president has chosen to reserve such power to himself, even though one man cannot conceivably perform such yeoman duty. Notre Dame might well become just another

third rate university without Fr. Hesburgh's direction, but we are rapidly reaching that point in the institution's development beyond which it cannot advance without some secondary authorities capable of making domestic policy decisions.

What was overlooked in our editorial was a plea for a change in attitude within the Congregation of Holy Cross itself, at least among those of Notre Dame. We did not demand the removal of all priest-administrators from the campus; we do desire a clear line of demarcation between their roles as priests and their roles as administrators. The two roles are not incompatible as long as religion is not equated with discipline, as long as religious authority is not used to justify unlimited control of the academic and social realms. Both conditions now prevail — to the detriment of the spiritual, academic, and social atmosphere. When we are told, in effect, by priests that "this is *our* University," we cannot avoid the direct implication that students and lay faculty have no right to a substantial share in the direction and shaping of Notre Dame.

What must be projected is the necessary spirit of *fusion of efforts* by students, lay professors, clergy, and administrators, if we are to effectively and substantially achieve the goals we all share. Perhaps it is easy to forget that a great university must be built on the contribution of outstanding students and proficient and dedicated professors, not solely on the financial contributions of alumni and the Ford Foundation. But this must be overcome. Unless all feel a part of this movement, unless due consideration is given to the interests and priorities of students and faculty, then this fusion will never be forthcoming! It cannot and it will not. No amount of Hesburghian dynamism, alone, will make Notre Dame a Catholic Harvard.

Dr. Shuster asked students "to wait a while"; all things come in due time. But questions have been asked — why is the University scholarship program virtually nonexistent? Why do professors call the academic council a "sham"? Why are students treated as children to be shielded from all possible error? — and no answers given! Without answers, without intimations of changing attitudes, without communication and a common trust grounded in practice, a joint effort is impossible.

The solution is not revolution, but reform. The students must begin to see their education as more than a vocational preparation for the business world; the faculty must show a willingness to assume responsibility in the formation of academic policy (heretofore it has been as docile as the Student Senate); the administration must encourage undergraduate development by recruiting better students through extensive scholarship programs and by alleviating the hovering attitude it projects to the students. All the human components of the University demand improvement; only by striving together in discussion and in action can many of our common difficulties be resolved.

A New Look at Ecumenism

ECUMENICAL CONCERN and the need to relate religion to social and public affairs prompted *Cross Currents*, a leading Catholic quarterly, to collaborate with the National Council of Christians and Jews in presenting a series of papers on "Religious Freedom in America." Monsignor John Tracy Ellis, Dr. Frederick Littell, and Rabbi Bertram Korn held a joint seminar to discuss the changed meanings of this problem in the light of their respective religions. Though each demonstrated that misunderstandings remain, as a unit they stressed their hope for the growth of the synergistic spirit of ecumenism. All hope that the generosity of this spirit would become the basis for a revived, and united, public support of religious liberty.

Msgr. Ellis' basis tenet was that the most serious threat to religious liberty comes not from any religious group but from "the gradual but steady disintegration of the moral sense of the people." Behind this tenet lies the rationale that the "Catholic ideology reflects the American milieu, even if a certain element among the non-Catholic community have reservations on this score." The problem is public order, and, as de Tocqueville said, "the best laws cannot make a constitution work in spite of morals; morals can turn the worst laws to advantage." The necessary conclusion that all must draw, Msgr. Ellis emphasized, is that the major religions must uphold each other "in support of religious values," confronting in unison the "secularist" advance.

From the Protestant viewpoint, Dr. Littell examined the difficulties within Protestantism rather than the problems with secularism outside religion. His concern was for internal renewal, something that had been a presupposition for Msgr. Ellis. Dr. Littell traced the historical causes for the lower quality of membership that statistical success has meant for Protestantism, and shunned racism: "to identify Christianity with racism is blasphemy." He dismissed the Protestant worries that Catholicism is a danger to religious liberty, and proclaimed that "religious indifference is the most dangerous stance of all." One further point that Dr. Littell made that applies to all religious faiths is "the failure of Protestantism to meet the challenge of metropolis." To meet "the challenge to create an urban civilization," the ghetto mentalities of Protestant, Jew, and Catholic alike must be abandoned. Dr. Littell's belief is that the

"public consensus" can only be strengthened through free, informed discussion of public issues among the major religious faiths.

The Jewish perspective raised other problems. Rabbi Korn admitted that Roman Catholics have suffered far more religious hostility in America but claimed that the legal status of Judaism was "probably a more accurate index of religious freedom than any other." More importantly, Rabbi Korn points to "the contrast between the views of the 'secularists' and the religionists," always with a view to demonstrating that the progress toward religious freedom has been achieved mainly through the efforts of non-religious elements — "barbarians" to Msgr. Ellis and "infidelists" to Dr. Littell. "Jews do not believe that it is unrealistic or impractical for Americans to hope," that the time may soon come when "secularist" laymen are not the sole champions of religious liberty for all creeds." Rabbi Korn echoed the thoughts of Msgr. Ellis and Dr. Littell with his desire that the organized religious groups themselves "start together in public to defend each other's equality."

The varying approaches to the common problem of religious liberty seem indicative of difficulties only partially resolved, especially for Catholics. Msgr. Ellis and Rabbi Korn were more introspective and propagandistic in their stress on the efforts of their own religions to defend religious liberty. Of the two, Msgr. Ellis, farsighted among Catholic thinkers, was obviously still closely tied to the defensive stance of the ghetto; not only did he ignore the problems inherent in Catholicism but he demanded the united efforts of religion for an attack on an "enemy" secularism. Rabbi Korn accepted the "secularists" as friends of freedom, but remained rooted in the belief that Jews had done enough for religious unity; he was merely calling Christians to unite with Jews in this effort. Dr. Littell's self-analysis of Protestant defects, in our opinion, best demonstrated the humble spirit of ecumenism; he stressed the need for love, constantly reaffirmed in individual hearts, as the strength of religious aspirations.

Msgr. Ellis' emphasis on unity in preparation for conflict with secular culture is evidence that Catholic doubts about the power of apostolic love still linger. It indicates that Catholics have a long, and difficult, path to follow towards a mature Christian charity.

Letters

ST. MARY'S SPEAKS

Dear Editor:

The attitude towards Saint Mary's in Mr. Wyrsh's two articles was partly gratifying. It showed an interest in Saint Mary's that wasn't always apparent before, especially in his desire for integration. It was a new thing to some of us not to be considered part of that "unspeakably bad girls' school across the road that no self-respecting Notre Dame man would ever take notice of." We're glad of your interest.

But it seems that the criticism was, aside from being far too general and really incorrect in part, an unbalanced project as well.

In the first article many of the points were correct. True, most of us don't know about a lot in the world; and also true that to a great extent we don't really care. Any Saint Mary's girl would let herself be martyred before she would *admit* she didn't care; but the fact is, if we did, we *would* know. We would like to be involved; we "just don't have time." But a generalization is bad; though it is not true of every student, nevertheless, it types every one.

So true, too, about our publications. *Cruz* almost died a week or so ago. It's partly the fault of the students, but there might be more support if our publications were freed from the oppressive shadow of our publicity-conscious administration. *Cruz* is often not interesting enough to read, because the "hot" issues aren't allowed to be printed. There is not one student here, I think, who approves this state of affairs.

And you must see — you did admit, that we *are* trying to remedy things. But women weren't made for revolutions. We're doing it our way, the best we can.

But the main problem is the imbalance: the articles show only one side of a total situation. Saint Mary's is not an outstandingly bad institu-

tion. Many of our girls'-school problems are found in other girls' schools; many of our Catholic-school problems are found at Notre Dame. Singling us out like this, though it does help us a little bit, blackens us unfairly. And if one of the great problems is the relationship between the two schools, what about Notre Dame's faults? Is the Notre Dame "hero" such a perfect man?

Saint Mary's could never attempt an evaluation of Notre Dame. What girl would be presumptuous enough to say she *knew* Notre Dame and the Notre Dame man, even after weeks of talk? That's where your bigness counts for you. But even for one of you, on the inside, the task would be too great. Yet if the criticism stays here, people will forget the whole truth. Saint Mary's isn't the root of all the local evils. I move for more evaluation on your side; *then* we can work towards something together. You know your problems — or maybe you don't! It's easier to examine another institution than your own, and you don't even seem to quite understand ours.

—Sally Schumacher

HAPPINESS IS AN UNSOLICITED TESTIMONIAL

Dear Editor:

Now that McPhee has emptied his mind all over the cover of the *SCHOLASTIC*, now that a Jim Wyrsh fan club has been established, now that there is an underground movement loose to keep McCabe and Ahern around next year and now that Saint Mary's is aware of her image, I assure you that three-fourths of her students are considering re-creating the image complete with velvet glove and cigarette holder, world-worn outlooks and sex-preoccupied minds to meet the frustrations of her hero colony. I further assure you that they will give good and faithful service for four years and be discarded in favor of the innocent gingham "girl back home."

—St. Mary's College
(Two answers to this further evidence of kindness. The covered irony of McPhee was only that, and if an insult to anybody, the same to everybody. His empty mind suspects a touch upon a tender spot with a not-too-tender yawp from the local tender gender. As for re-creating the image (?) with glove, holder, outlooks and sex, we hope, of course, that you can pull it off.) WM

MORE THAN A SUGGESTION

Dear Editor:

Just a few words from a last semester Senior — in the past few years,

the administration has come to respect more and more the intelligence, maturity, and right to independence of the N.D. student. I believe that the next step should be to make it possible for the student to have a more satisfactory social life at N.D., which is *much* more important to most students than the clerical administration would like to admit. Look at what the student has to buck before embarking on a date — even supposing he has a girl to take out, he has to go through the sad affair of showing his girl the "town" in one of those scarce cabs. The car situation on dance week ends is particularly appalling.

To get to the point, why not let off-campus Juniors and Seniors have cars? In that way, most on-campus students would know somebody off campus to double with. I think this would go a long way toward bettering relations with St. Mary's. Their new social room indicates their interest in this direction. And, if you look into the matter, you'll discover that there are a good number of sharp girls over there who aren't going out — believe it or not.

—Jim Schilling

L'ART EST DIFFICILE

Dear Editor:

While I wish to thank Messrs. Walsh and Cuvelier for enriching our appreciation of foreign culture by introducing us to still another French maxim, I cannot allow their superficial, trite, and meaningless "open letter" to go unchallenged.

Perhaps this pair would care to clarify some rather anomalous phraseology: just what does it mean for one to be "too understanding"? If their "open letter" offers any indication of their own level of understanding (at least of the Editorial) then I am sure no such clarification will be forthcoming.

These "mature students" (whatever that means!) may disagree with, or reject, the views expressed in the Editorial, but to reject is one matter, to refute quite another; "La critique est aisee mais l'art est difficile." It hardly suffices as counter-argument merely to string together contradictory assertions.

And finally, with regard to the old problem of the few and the many, their claim of majority backing would seem to indicate that they are privy to some esoteric statistics concerning the Administration's popularity. If they have conducted some poll, I hope they have not failed to consider the absentee ballots of certain recently departed professors.

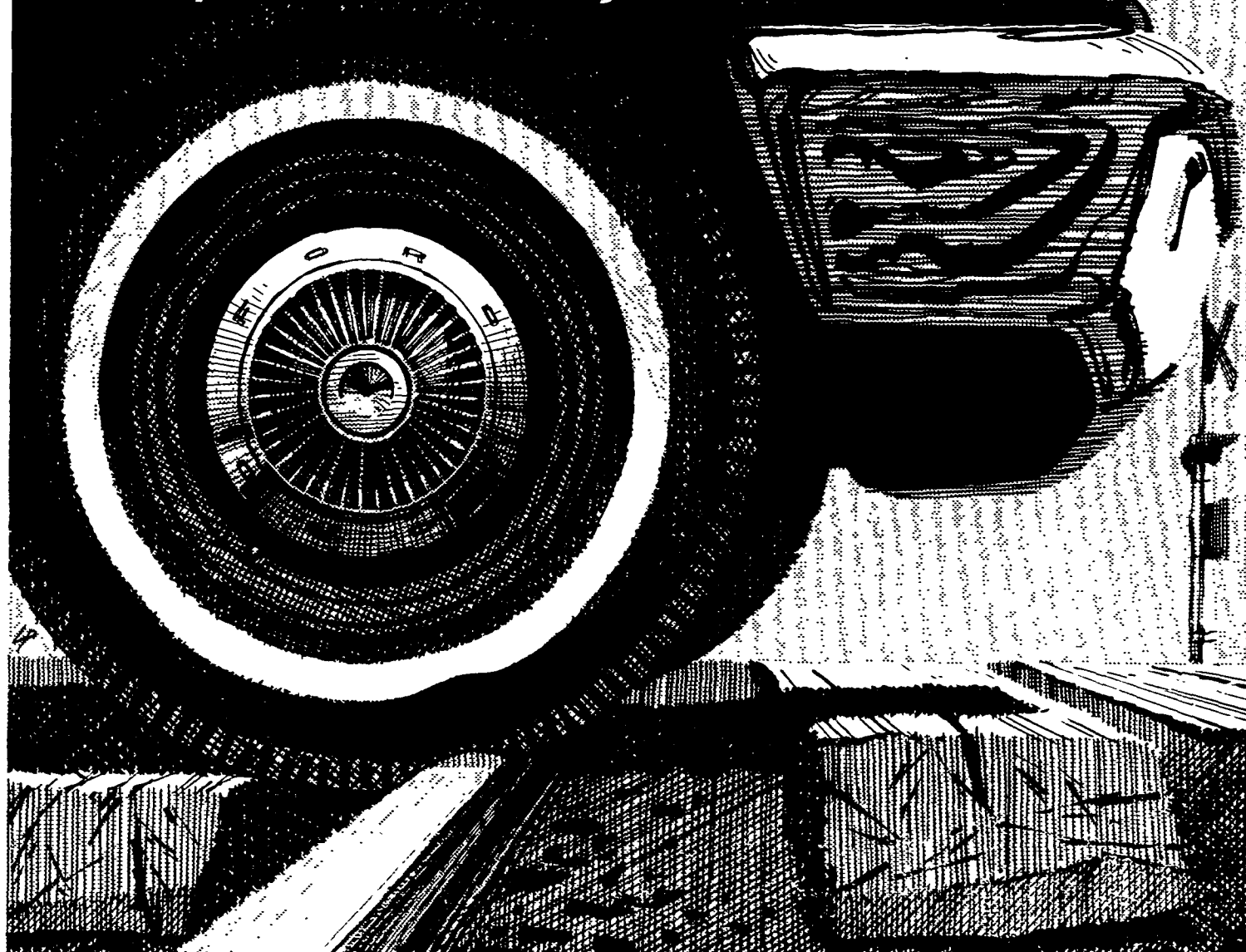
—James Morgan Callero



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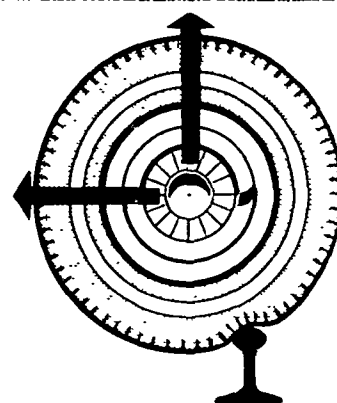


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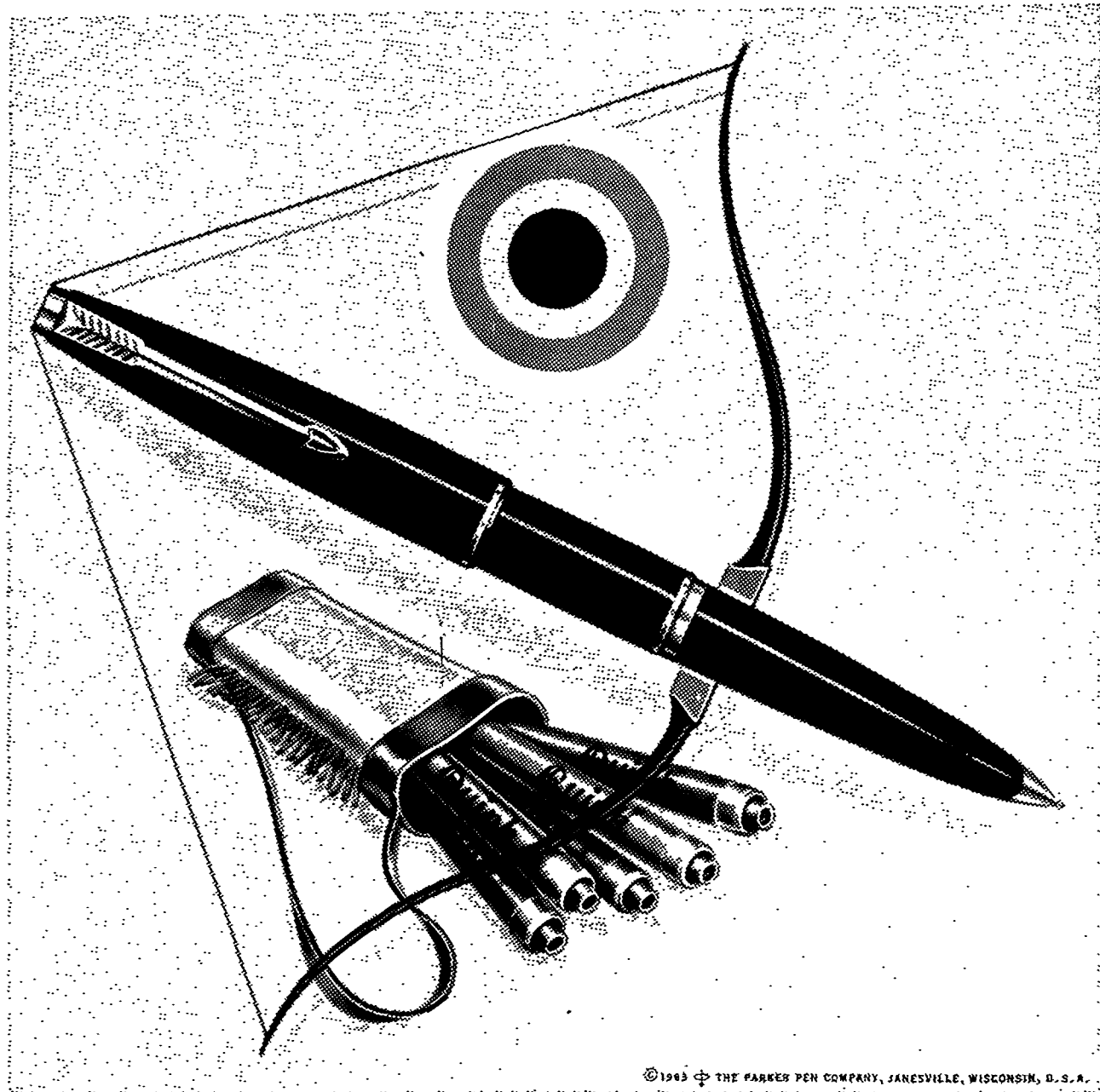


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• You lucky dogs! Friendly Week begins March 10! Now is your chance to destroy or verify the Wyrshian image of the St. Mary's girl. As an appetizer an authentic "Barat" Tea Dance (sans Barat girls) will be held in the O'Shaughnessy Art Gallery from 2 till 5 p.m. March 13 is "Snow Day" across the road from 7 p.m. on. St. Patrick's eve will feature a (root) beer and mug party in the Rathskeller for all those who didn't care to escort the busses leaving from St. Mary's that morning for a week end in Chicago. (Apparently the Conrad Hilton isn't big enough for both Notre Dame and St. Mary's, so the boys will room in the Pick Congress.) As a clincher each girl will write an enticing letter to five fellows at Notre Dame inviting them to partake in the fun and frivolity. Regrettably she won't know who you are and you'll only know her first name — unless she cheats.

• Much student comment has been raised recently concerning the Theology Department, highlighted by criticism of the recent registration fiasco. The questions of the capabilities of various teachers, the relevancy of the course matter, and the attitude of the department in matters of liberalism in religious matters have all come up for discussion.

In a recent interview, the Rev. Robert Pelton, head of the department, strongly defended the department in the registration difficulties. "Nobody feels worse about the registration mix-up than the members of the Theology Department." Yet he does not accept exclusive blame for the difficulties. Rather, the falsification of advanced registration permits, the sale of class cards, and the change into theology of many students originally slated to take philosophy were considered by Fr. Pelton to be the main culprits. In addition, Deans of two colleges failed to submit to the department the number of students intending to take theology.

To correct these problems, and to guard against their future recurrence, a meeting between the Theology Department and the Deans of the various colleges is slated for the near future. At this meeting, new procedures will be worked out to assure an accurate accounting of students and a reasonable arrangement of schedules.

The question of teaching qualification seems to be satisfactorily answered by the fact that 70% of the undergraduate instructors have doctorates in theology while the remaining 30% have at least attained their master's degrees. A student evalua-

campus at a glance

tion of new theology teachers has also been introduced, in which pertinent questions are asked of the student concerning teachers, under the cloak of complete anonymity.

Yet the question of the relative imbalance of the number of students in the various theology classes still remains unanswered. The desirability of the time at which the courses are offered, the integration of the theology courses into the students' schedule, and the "myths" surrounding certain teachers should all be considered before any conclusion concerning the reasons for this imbalance is made.

Nonetheless, there is a recognition of certain weaknesses within the department, as must be true of any department in an era of transition. To quote Father Pelton's recent article in the Notre Dame *Alumnus* on the theology department at Notre Dame: "On the undergraduate level, there have been extensive, yet fruitful, re-

ganization, teacher training, and the writing of University texts, and is now correlating its courses more specifically with the best of contemporary literature." For example, there is no longer a standard text for a particular course, which allows the instructor to take full advantage of contemporary literature. In addition, no syllabus has been set up for the teachers to adhere to rigidly. Remaining within the spirit of the course, the classroom instructor is free to develop his own outline in the areas he thinks most critical. While a student's personal problems with the truths of the faith certainly cannot be covered in the class, the theology department feels that a real effort is being made to acquaint the student with the problems awaiting him once he leaves Notre Dame.

The closing words of Father Pelton's article best demonstrate the attitude of the department, the attitude which the members hope the students will accept: "A great part of the work remains before us. We may say without hesitation that real dedication is being given to the dynamics of a modern Christian Theology. This work takes time, but we will continue to work until we feel that Notre Dame has the finest theology department possible."

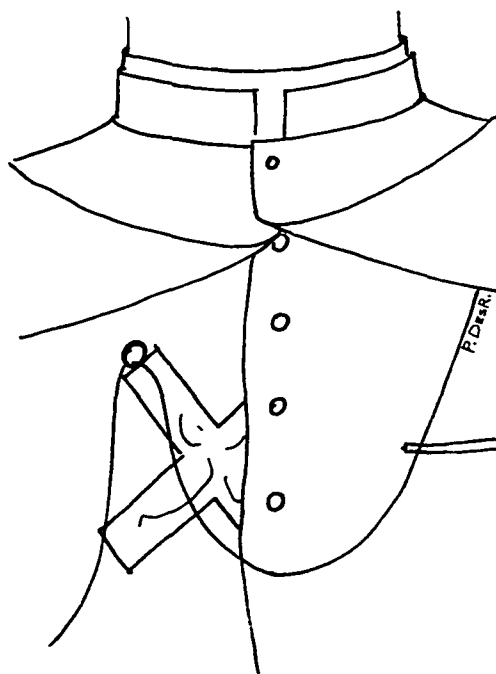
• Notre Dame's debate team made the quarter finals, but then lost, in its own Eleventh Annual National Invitational Debate Tournament last week end. The University of Redlands defeated ND's affirmative case 3-0.

In the finals, Georgetown, arguing the negative, beat Brandeis 5-1. John Hempelman of Georgetown and Richard West of Redlands tied in the competition for the best speaker in the tournament.

The largest in its history, the tournament ran smoothly, except for the debates in the preliminary rounds held in the SCHOLASTIC office. The constantly ringing phone and reporters dropping in were great distractions.

• At the major event of this year's guest lecture program, the University of Notre Dame English Department will present Professor Lionel Trilling, of Columbia University, in a talk on "The Fate of Pleasure: Wordsworth to Dostoevsky." The lecture is scheduled for 8 p.m., March 14, in the Law School auditorium.

(Continued on page 30)



visions in the curriculum. Experimental pains are still being felt, but results are emerging." And the weaknesses, according to Fr. Pelton, which show themselves during this transition, will be corrected.

The question of whether the subject matter of the theology courses is adequate in the face of modern challenges to Catholicism finds its answer in the same article. Notre Dame recognizes the need for "tighter or-

On Other Campuses

• Rice University is making its second "course evaluation." Each upper-classman has filled out forms assessing his previous year's courses, and seniors gave opinions on their total programs. The results on every course offered at Rice will be compiled and more comprehensive reports will be made on each of the departmental major programs.

In final form, constructive criticism on individual courses, general methods of instruction, etc., will be distributed to students, through a special "course guide" issue of the school newspaper, to all the faculty members, and to the Faculty Academic Planning Committee. The chairman of this committee indicated willingness of the members to consider responsible student suggestions concerning forthcoming changes at Rice.

• The administration of Stanford University said that the ASSU (Associated Students of Stanford University) could not take stands on controversial issues. They ruled that the university must decide, in advance, that the stand would be acceptable. But the student legislature, set up under its constitution as exercising "jurisdiction over all student organizations . . . subject to the regulations of the University," voted 15-4 to support the "right of any group of students, properly identifying themselves, to speak out on public issues."

• Arthur F. Carey, executive secretary of the California Teachers Association, charged organized labor with the determination to capture the teaching profession, either by persuasion or force. He claims that, "A well-financed campaign of propaganda and promises to cajole or, if necessary, to force teachers into unions, goes on in many parts of the country." But, according to him, the American Federation of Teachers, affiliated with the AFL-CIO, has hardly been worthwhile, showing little or no interest in the fields of ethics, research, teacher education, or the improvement of instruction.

• Congressional aides dealing with educational measures are currently studying the trimester system of college attendance to see if federal backing could spur greater acceptance of the system. It is important because it is a solution to the problem of increasing college enrollments with classroom facilities fast becoming inadequate.

The trimester movement began at the University of Pittsburgh in 1959; since then, many schools have adopted it. Pitt divided an 11-month school year into three 15-week sessions. Under this plan, students can graduate in two and two-thirds years with a month's vacation a year, or they can finish in the normal four years, including summer vacations. Teachers

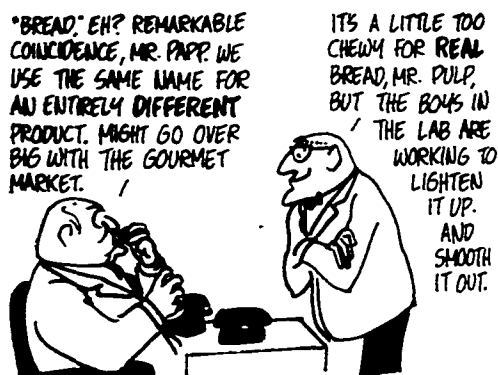
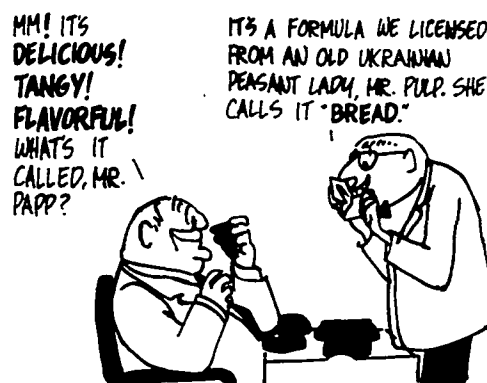
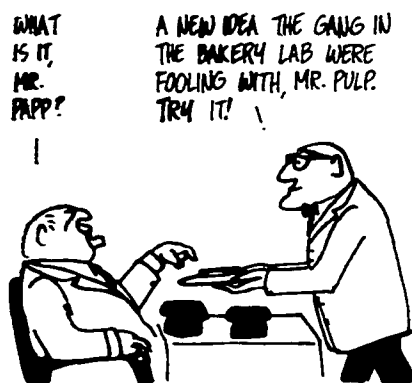
like the plan, since they can save their money and normal time off for one long vacation or research project, or follow the normal university teachers' schedule. The trimester system is supposed to save six per cent of the per capita cost of a college education.

• The University of Miami recently clamped down on the "Kissometer," a gadget designed to measure the power of a kiss. Now the students may only test the machine with handshakes. The "Kissometer" is rigged with flashing lights and ringing bells. The person tested can rate from a "Dead Fish" to a "Wow." For the test, the boy and girl hold electronically charged probes in their hands. The probes send a small amount of current through their bodies; and when their lips meet, the circuit is complete.

A high score could indicate either that they are quite a pair or that they both wear braces on their teeth.

• President Kennedy has placed the emphasis of his legislative program this year on youth. Scheduled for appearance before Congress are bills on federal aid for education and a domestic corps, to resemble the Peace Corps in organization. The proposed Youth Conservation Corps would provide jobs and 10 hours of formal education a week for the jobless teenagers who comprise about one-third of the unemployed in the country, and also accomplish some of the \$8 billion backlog of conservation work needed in the nation.

Feiffer



PLAYBOY

BENJAMIN DEMOTT of Amherst summed up an article in *Commentary* about *Playboy* as "the whole man reduced to his private parts." This analysis is somewhat too simplified. *Playboy* has, in fact, been able to merge sex appeal with snob appeal in all its various enterprises.

Mr. Hugh Hefner, editor of the magazine, recently found need to enunciate a "Playboy Philosophy" *ex cathedra*. Claiming that the philosophy has not changed during the past nine years, Mr. Hefner says that the present statement of his philosophy is required since everybody else has chosen to write critically of the philosophy manifest in his enterprises.

If the philosophy really hasn't changed at all in nine years, it can be assumed to be unchanged from the time Hefner appeared on a television panel show and explained that he was trying to counter a dangerous drift in America towards homosexuality. At that time the president of Mount Holyoke College accused him of substituting voyeurism for homosexuality after carefully ascertaining that Hefner really *wasn't* running brothels instead of night clubs.

Perhaps as a result of this encounter, Hefner no longer makes such claims explicitly. After the first four installments of what was to be a four-part editorial, he still hasn't explained what he promised on the "Womanization of America" and our drift towards an "Asexual Society." However, more and more editorials are promised for the coming issues. Hefner has chosen to give more prominent position in the magazine to each of these installments. By May, the "Playboy Philosophy" should be found on the center fold-out.

For Hefner, the playboy can be "many things, providing he possesses a certain *point of view*." For all of its sophisticated disciplines "*Playboy* publishes some of the finest, most thought-provoking fiction, satire, articles, cartoons, service features, art and photography appearing in any magazine in America today" . . . according to Hefner.

The "Playboy Philosophy" fails to answer any ontological or epistemological questions usually dealt with in philosophy. However, these questions should not even be raised by the playboy — "He must see life not as a vale of tears, but as a happy time." Thus

the "Playboy Philosophy" is concerned almost entirely with ethics. A new ethics of style is substituted for the older ethics of good and evil. Hefner condemns the old ethics as "Puritanical." As Hefner says: "This nonsense about the body of man being evil, while the mind and spirit are good, seems quite preposterous to most of us today. After all, the same Creator was responsible for all three and we confess we're not willing to believe that He goofed when He got around to the body of man (and certainly not when he got to the body of *woman*)." Instead of the old moral questions, a man should seek good in a "car that has style and speed, in his savoring the pleasures of the sense with good food and drink and stereo sound, in his involvement in the décor of his apartment and the cut of his clothes."

Although Hefner chose to praise God for creating woman, he opposes most religions for their inhibiting man. In Hefner's words: "If you are now weighing the full implications in this criticism of *Playboy's* 'polished consumerism,' along with the church doctrine that lies behind it, you are about to make the disturbing discovery (or perhaps you'd already made it) that U.S. religion and free enterprise are, in certain respects, incompatible." In any conflict of religion with free enterprise, Hefner is firmly on the side of free enterprise. "Religion tends to de-emphasize material things, discourage a concern over the acquisition of wealth, bless the poor and promise that they shall dwell with God in the Kingdom of Heaven; our free-enterprise system is founded on the ideal that striving to materially better oneself is worth while and benefits not only the individual, but the world around him."

Hefner cannot be accused of using the Encyclopedia Britannica as his sole source — although it is his principle source. Mr. Hefner even shows a close acquaintance with his sources when discussing Horatio Alger stories. He also quotes *Life* and *Time* and, in one place, lends Notre Dame's name to his philosophy by quoting Dean Joseph O'Meara of the Law School on the subject of free speech.

Hefner dismisses Platonic philosophy with the single statement: "Socrates, teacher of Plato, and recognized today as one of the great

philosophers of history, was accused in his own time of being without fixed principles and sentenced to die by drinking poison hemlock." He also sides with such other uncommon men as Van Gogh, Galileo, and Christ. Of course, it could not be expected that Hefner would give much note to Plato who, in his *Symposium*, claims that from beautiful bodies, man ascends to the beauty that is in souls until "he must believe beauty in souls to be more precious than beauty in the body."

Furthermore, Hefner encourages a sophisticated indifference towards the souls in a playboy's playthings. He never considers such a thing as love in his philosophy. Consequently, there is a certain emptiness that is the emptiness of necessity — a feeling of waiting for something, of needing something or someone. This forced emptiness which eats away fullness is the "Playboy Philosophy." It hollows the moral structure of the society to which it appeals by making its vicious sort of emptiness attractive in and of itself. The "Playboy Philosophy" is really "eat, drink, and be merry, for tomorrow you may die in a nuclear explosion."

Playboy conceals the elements of moral decay beneath a glossy veneer. Hefner demonstrates supreme audacity by providing a so-called philosophy of sophistication designed fundamentally to justify a deception.

"The Playboy Philosophy" attacks the cultural-historical structure that made its very existence possible. By attacking this it attacks itself. In advocating the debonair, it posits that which is other than debonair; the advocacy receives its strength from this *other than*, and thus seeks to justify an asocial position in an argument that must deny its presuppositions; it formulates an argument that could not be so formulated if it were real.

And not only is it therefore unreal but also ahumanistic and, indeed, evil, in the most readily understandable sense of the word. Mr. Hefner should be thanked for confirming what everyone has thought all along about his philosophy: that it is empty materialism and cellophane hedonism.

Dr. John ter Haar

GERMANY:

AN INTERPRETATION



IN THE LAST few weeks, considerable attention has been paid to the prominent position to which Germany has risen since the war. Recent articles that come to mind are Hannah Arendt's fine *New Yorker* article, the *Saturday Review* feature section "What is the New Germany?" *Time* magazine's consideration of a newly vital German literature, and this week's *Saturday Evening Post* article on the "Revolt of Europe."

In all of these articles, what has become apparent is the overriding importance of the German spirit and tradition in determining her actions in the coming decades. Germany's actions become unintelligible unless one first understands her cultural background — how her spirit was formed and conditioned by the great literature, philosophy, and political traditions of her past.

With this in mind, the SCHOLASTIC asked Mr. ter Haar of the Modern Language Department to write an article which would try to reveal the German mind and spirit.

Mr. ter Haar was born in Deventer, the Netherlands, received his secondary education in Holland, and after the German occupation spent three years in Indonesia. In 1948 he returned to Europe, emigrating the following year to the U.S.

He spent a year in New York, was disappointed by its impersonality and busyness, and was glad to have the chance to spend a year at St. Ambrose College in Davenport, Iowa. He received his M.A. and Ph.D. degrees in German language and literature from the State University of Iowa. In 1957 he accepted a position at Notre Dame where he is presently an assistant professor.

A GLANCE at the map of Europe immediately reveals Germany's geographical position as Europe's heartland, and it is only logical that ethnically Germany has developed into a more heterogeneous nation than most European countries. Until recently, particularism has played a major role

in complicating the German political picture. Outside of the completely German countries of Austria and Germany, German was spoken by segments of the population in some nine European countries. Also inside Germany there still exist great diversification and local color. In a very general way, this can be expressed in the comparison that the North German may state a cause as serious, but not hopeless, whereas the South German is apt to consider it hopeless, but not serious. To be more specific, however, mentality, dialect, dress and customs have, for a millennium and a half, distinguished Austrians, Swiss, Bavarians, Swabians, Rhinelanders and North Germans.

Also in the realm of the spirit, Germany, as the "Land of the Center," has traditionally absorbed and, in the process, transformed manifold cultural influences from neighboring lands to the East and West, North and South. No country in Europe has been as culturally cosmopolitan, as open to ideas from abroad, and its colorful cultural spectrum reflects this openness. Aside from having made significant contributions in the natural sciences, Germany's primary role has been to receive rather than to contribute to the mainstream of Western civilization. Thus, German universality could be considered introvert in that it assimilated various elements of foreign cultures for its own enrichment. By way of contrast, French universality could be characterized as extrovert in nature by having been the birthplace of great cultural movements and their subsequent transforming effect upon most other civilizations. The French philosopher, Emile Boutroux, in attempting to summarize, in one single formula, the differences between the German and French minds, saw German thought in quest of the "spirit of totality," and the French mind congenial to the "spirit of unity." In content and form, Goethe's *Faust* stands out as the perfect prototype of this Germanic, Promethean striving for universal understanding and for experiencing life in its totality. From the above, it should be clear that the absence of homogeneity and an intellectual com-

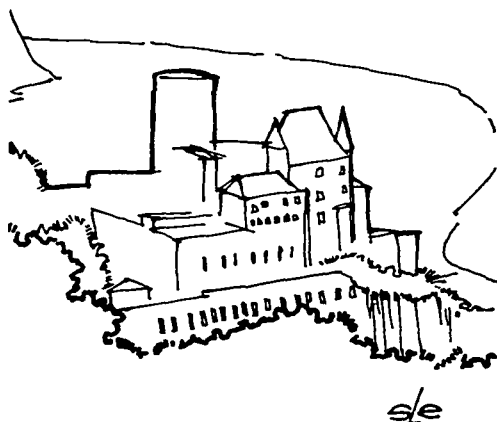
mitment that strives for all-embracing comprehension do not facilitate the accessibility of the German mind to the outside world. Nor is the acceptance of German thought promoted by the kaleidoscopic complexities of the language which, in its own way, faithfully mirrors the German soul in its Rembrandtesque interplay of mystic light and darkness.

Having emphasized the assimilation of contradictory cultural elements, sometimes referred to with an untranslatable term as *Zerrissenheit* or inner divisiveness, we can now turn to the Germans' great love which, as "the bond of perfection," creates the indispensable element of cultural unity. This is their predilection for metaphysics as fundamental to other branches of philosophy such as ethics, aesthetics, philosophy of nature and political theory. In this context, the term metaphysics is not to be taken in its strict ontological sense, for it also embraces the supernatural realm of religion. From the days of Albertus Magnus and his mystic pupil, Meister Eckhart, down to contemporaries such as Bultmann, Barth and Guardini, the German language area has produced an unusually large number of great and frequently controversial theologians and thinkers. Their philosophical endeavors were concentrated particularly in speculative, intuitive and theocentric thought, oftentimes with pantheistic leanings.

Even the Age of Enlightenment was largely unsuccessful in dampen-

ing German enthusiasm for metaphysical speculation. The young Goethe recoiled in horror from the mechanistic atheism of French *Philosophes* such as Helvetius and d'Holbach; and the rationalist, Lessing, wrote that if God were to offer him Truth in one hand and in the other hand the quest for truth, he would take the latter. A French wit, in describing the European scene, saw the land being governed by the French, the British ruling the waves and the Germans (the "powerless" nation of poets and thinkers) controlling merely the clouds. It would seem significant that the Germans took this as a compliment. The early 19th century witnessed the travels of the famous Swiss critic, Madame de Staël, through Germany and her portrayal of the Germans as dreamers who transformed the world into poetry which was then set to music by German composers. As late as 1928, Count Keyserling could write that if two gates existed, one with a sign saying, "Entrance to the Kingdom of Heaven," and the other with a sign reading, "Entrance to Lectures about Heaven," all Germans would crowd through the latter gate.

Also in terms of European cultural history in general, the metaphysical handwriting on the German wall spells out two significant facts: The Protestant Revolt and Romanticism. Although a number of other countries were directly involved in these reform movements, there was hardly a European nation whose spiritual soil was better prepared to receive their seeds. Once disseminated, these seeds bore fruit more abundantly in Germany than in other lands. In Italy and Western Europe, the Renaissance gave birth to Modern Man and his anthropocentric *Weltanschauung*. In Germany, however, the birth of Modern Man took place under the aegis of the theocentric Protestant Reformation which, with regard to the Bible, absolutized the Logos. Where the Renaissance had, in a sense, canonized nature, Protestantism's highly spiritualized religion anathematized nature as the antithesis of grace. Yet, German Lutheranism never lost its vivid sense of pietistic *Verinner-*



GERMANY

(Continued.)



lichung and spiritual sovereignty. Calvinism, practically democratic and adaptable to a commercial society, proved more congenial to the West. Being more ethically inspired, Western Protestantism developed an urban, realistic spirit and less of an awareness of Divine mystery operative in and through nature. The spirit of Lutheranism, amenable to an agrarian economy, was not inimical to the typically German mystique of nature, particularly that of the forest, which, having its roots in the ancient Germanic past, never failed to inspire the masses.

Romanticism (1793-1830) was likewise ardently devoted to metaphysical values. It came as a reaction against the syndrome of world-centered "isms" spawned by the Enlightenment: the hegemony of rationalism, utilitarianism, mechanistic materialism and, above all, the threat of atheistic nihilism. Every attempt to define Romanticism is foredoomed to failure because of its mystical quest of the Infinite, the Eternal, of Absolute Beauty and the poetic realization of these noble ideals of this life. Though in Germany its most enduring contributions were characteristically made in the arts of music and literature, Romanticism also enjoyed a remarkable longevity in theology, philosophy and political theory. Its thought was character-

ized by an inner dynamism closely akin to the idealism that motivated the mystic and Neoplatonic thinkers. The affinity in essence that exists between mysticism and Romantic thought caused both to strive for a synthesis of the *vita activa* and the *vita contemplativa*, which was to result in a progressive spiritualization of life. It stands to reason that the aesthetic experience as a Divine manifestation through art played an essential role in this process. Romanticism never lost its appeal to the German mind; and it is not surprising that contemporary historians have frequently linked Romanticism with the rise of National Socialism as a pseudoreligious movement. However, the Nazi perversion of Romantic religiosity for its own nihilistic dynamics *in vacuo* does not invalidate the serious, though perhaps at the time unrealistic, Romantic endeavor to recapture the truly catholic spirit of the Christian Occident as it had once inspired the arts and culture of the Middle Ages. Novalis and Friedrich Schlegel, to mention two leading Romantic thinkers, based this vision of a united Europe on the Latin Christianity of the Middle Ages which spiritually united the Romance and Germanic nations. Recent political and cultural developments have once again made the formation of a United Europe the primary concern of the West. And in this formation, the concept of spiritual-cultural continuity, as once envisioned by the Romantic thinkers, still provides the idealistic dimension to the political and economic exigency of a United Europe as a third force.

The German image delineated so far is admittedly one-sided and limited to certain influential classes of society. The other face of the German Janus head bears different features. Instead of gazing to the stars, its sights are set on world affirmation for its own sake; it reflects a strongly developed sense of realism as evidenced by countless remarkable achievements in science and technology, as well as great organizational talent. It would seem difficult to determine which of the two major aspects of the German character has borne fruit more abundantly. The latter aspect needs little if any elaboration, since it is a universal force in the world today and the foundation of modern technocracy.

The German soul, in accordance with its own inner constitution, sees the universe in terms of dualities, the dialectic polarization of which constantly animates life. Such a vision

projects life as an unceasing effort to reconcile polarities such as God and man, time and eternity, nature and the supernatural. As the Middle Ages had achieved a reconciliation of these polarities by viewing life *sub specie aeternitatis*, it was to this spiritually felicitous period that the Romantics turned for inspiration. Hence, the large number of conversions of prominent thinkers to the ancient Mother Church whose universality embraces the Aristotelian-Thomistic-Latin as well as the Platonic-Augustinian-Germanic syntheses.

It goes without saying that only a few of the German mind's many facets could be considered here and that they were discussed almost exclusively in their constructive applications. On the other hand, we have dealt with genuine cultural values and culture is essentially a positive and creatively human concern. One simply cannot ignore the fact that the German predilection for beauty, profundity and metaphysical thought, much maligned as the German disease *par excellence*, has also enriched the world with sublime musical creations and with a literature which is as sensitive a barometer of the profound culture it reflects as are the other great European literatures. The truly universal mind looks upon the different nature of the German cultural legacy as the necessary complement to that of the more "realistic," "classical" West.

In conclusion, let the equally necessary awareness of the depths into which the German nation could fall, ironically through the diabolical perversion of its noblest spiritual potentialities, be duly reflected in this citation of the epitaph on the grave of the poet, von Grimmelshausen, whose *Simplizissimus* has so poignantly described the plight of the Germanies during the Thirty Years' War:

"Deutsch Volk belogen und betrogen
Im Streit um hohes Ideal
Durch Not und Elend durchgezogen
Aus Wunden blutend ohne Zahl
Einfältigen Herzens, tief verwildert,
Berührt doch von der Muse Kuss
Deutsch Volk Du warst, den er
schildert
Der arme Simplizissimus."*

*"German Nation cheated and deceived
In your struggle for high ideals
As you went your way through distress
and ordeal
Bleeding from countless wounds
Simple of heart and running wild,
But yet favored with the Muses' kiss
German Nation, you were, whom he
portrayed
The poor, most simple Simplizissimus."

PACIFISTS and THINGS

THERE are many mistaken notions today concerning life in medieval universities. Some people think that the medieval scholar was entirely too serious, spending all his time in scholastic discourse deciding how many angels would fit on the head of a pin. Such a problem actually appeared just as trivial in the twelfth century as it does in our modern times when empirical science has proven conclusively that exactly three and one-half cherubim or one and one-half archangels can fit on a platinum pin kept at the National Bureau of Standards.

Serious research has revealed that the medieval students spent most of their time writing home for money, drinking, and rioting with the townspeople. Actually, they had a good deal more freedom in rioting with townspeople than do 20th-century students. Lacking such permanent fixtures as golden domes, murals, and power plants, the medieval universities could be moved around from town to town by disgruntled masters and students.

But the medieval scholar did not spend all his time in the debauchery which we might expect of one with his degree of freedom. He was serious, interested in the problems of his contemporary world. The following is a transcript of a scholarly, extra-curricular discourse held between Omar Scholasticus, a student, and the Duchess of Mignon.

Omar opens the debate: "Our world today is threatened with destruction. Christendom cannot long survive in the face of brutal mass destruction introduced with the crossbow. Already the Christian princes have stockpiled nearly 40,000 crossbows of various types from the miniature arbalests to terrifying balistae. The wanton destruction of human life which can be achieved with the ICCB (Inter-City Cross Bow) is totally immoral.

"Not only is human life directly taken with the crossbow, but there is danger of the total destruction of the human race. The nobility has long been known for wasting all its time hunting. With conventional weapons, great enough depletion of wildlife oc-

curred. But with the introduction of the crossbow, there is the distinct danger that all species of birds may become extinct. As an ornithologist I am deeply grieved by this possibility. However, without any birds to eat insects, the world will be plagued with locusts which are not susceptible to attack by the crossbow. Thus, even the supposedly peaceful use of the crossbow must be counted as immoral.

"I therefore believe that we must all resolve never personally to use a crossbow; and we must also petition the Pope to demand the disarmament of Christendom before Christendom itself is destroyed in warfare.

"I might additionally point out that, for many years, most of man's energy has gone into the art of warfare. This indicates something attractive in fighting a war for a just cause. And in hand-to-hand combat there was room for valor and noble deeds. However, the crossbow is an impersonal weapon. A person can be killed, reduced to nothing, in a split second without ever seeing his opponent.

Where is there any beauty in this kind of war? War with such a terrible weapon is no longer thinkable."

The Duchess of Mignon then gave her reply: "I am certainly no more in favor of human killing than the eloquent Omar Scholasticus. However, I cannot share his grave concern over the use of any crossbow. For one thing, there is a need for small tactical crossbows which, owing to their smallness, can be bent by the force of the body, not requiring a windlass at the side. This type of weapon could be used in limited warfare. The giant balista should not be used except as a last resort. The stockpiling of balistae can be justified, though, since intelligence reports indicate that the ungodly Saracens indeed possess such weapons. We must never forget that the Saracens do not abide by our standards of morality. They are unprincipled and would not hesitate to use such weapons against us except for the knowledge that retaliation in kind would be inflicted upon them.

"A certain amount of risk should be taken to preserve our basic freedoms, such as the gold standard."

Omar broke in saying, "But how can you have freedom without existence?"

The chronicle relates that at this point the Duchess had Omar seized and burned as a heretic since Existentialism had not yet been invented and Omar was on the verge of doing so — thus ending the Dark Ages.

—J. J. POTTMYER





March

March is a moment of anticipating months of flowers curled in rockbeds down a roadway through a park. A month that lionlamblike has us twirling thermostats, lifting windows something more than just a crack, exchanging overcoats for no coats or jackets. Thoughts turn to lawns, convertibles, and softball games, and soon T-shirted city men walk newspapers to work in blue very blue blue morning.

But if our thoughts race deeper into spring, eager for those sodabottle childhood days, if our scenes diffuse and circulate around a bowl of peaches, garnished with split ice, there's a fact that breaks the pace of our anticipation—
—snow . . . March snow squishes everywhere: where it lay fluff and airy a week ago now it's slush and gray, smeared around the lake, through the park: the roads are black ellipses graphing out between the trees a natural algebra: the function of springtime's a shadow, sky's arc's a gray, trees dusty and due. Misted sun flickers down the branch's filigree. Afternoon's a soft sound.

Steam's off the wet-slick roofs reaching for the lowing clouds.

We tell ourselves we'll bear with March and watch the days get warmer, watch lawns soften and flex, the golf course soaked . . . watch the dusk's damp sun fester orange like a sore healing just beyond the pulpy cloud.

— John Pesta

Theology in the Catholic College

by

Rev. Joseph Hoffman, C.S.C.

THE AMERICAN Catholic college student stands in a unique position. Most likely he has attended a parochial school and a Catholic high school. He is, perhaps, more than any other Catholic youth in the world, well grounded in the fundamentals of his faith. He has had some acquaintance with the New Testament, some apologetics (not much more than the standard answers to the standard objections), entirely too much moralistic training, and very little real understanding of the deep mysteries of his faith. He now enters a Catholic college or university "to complete his Catholic education," to quote from the statements of countless Notre Dame freshmen.

More and more such a student is drawing away from the utilitarian and practical training for business and commerce toward that rather nebulous goal, the liberal education. Within the concept of liberal education, he certainly expects to find a truly intellectual approach to his faith, an approach equal to that of the other scientific and humanistic

studies of collegiate level. He has had enough of memorization and of stock answers to attacks on his faith. He wants the real food of theological science, even though he is not always able to articulate his desire. When he does confront an inadequate college theology course, he feels that, instead of being given bread, he is given a stone.

Consequently, this student can harbor a disaffection for theology courses. He is disgruntled and his reaction is not merely a personal one, but it is often shared by his fellow students. Soon there is established on campus a student tradition of dissatisfaction with a theology program, a tradition that is not easily dispelled nor ever entirely accurate. Hence the student attitude of ambivalence: a desire for genuine theology, a rejection of theology as it may currently be presented. He senses that theology is much more than he is getting; he does not know how much more.

The causes of such dissatisfaction are numerous and complicated. I can only treat of two of them: the faculty and the curriculum. It is no injustice to remark that many college teachers of theology are not themselves theologians. This statement appears as a condemnation and I do not intend it as such. I merely wish to point out to students across the country an aspect of the faculty problem of which they are unaware.

The problem of providing scholarly theologians prepared for college teaching has an ecclesiastical and a sociological factor. The ecclesiastical factor is that American theologians are almost always priests who have been educated in a seminary. Now the purpose of the seminary is to train ministers of the gospel, men of God ordained to give men the Word, in sermon and sacrament. The life of the intellect is only one phase of the total apostolate. While the seminary will never disavow theological inquiry, its prime objective is a holy and orthodox clergy and the saving

of the souls of all men is its ultimate mission.

Granting then, that seminaries are for ministers and not for scholars directly, let us also recognize that seminaries have developed and still do produce scholars, even though their number be small. The development of scholars, after all, is bounded not only by the talent and desires of the individual, but also by the needs of a diocese or a religious community. The diocesan seminary is intended to form effective parish priests, and religious orders must supply priests for varied apostolic endeavors. Therefore, it should not be astonishing that the seminary curriculum should be so constructed as to provide future priests with that basic theological instruction from which they can go on to further development both theological and pastoral.

With this end in view a seminary will usually teach dogmatic theology from textbooks whose exposition differentiates orthodox from heresy, defined truths from opinion, with little or no middle ground between. Sacred Scripture is most often treated in support of the pronouncements of the magisterium, and biblical study itself is far too extensive today to allow the seminarist more than an initiation in it through his course work. The treatment of moral theology is designed to give the priest the necessary equipment for being an intelligent confessor. It is not often a course in which the priest learns to apply the rich and mysterious life of Christ to daily activity. Rather it is an application of the Decalogue, giving detailed descriptions of the variety and gravity of sins. This is necessary for the confessor but it seldom provides a positive approach to Christian living.

Add to these staple courses the corollary subjects of canon law, apologetics, Church history, homiletics, liturgy, and perhaps Greek and Hebrew, and you have placed a real

burden of study on the future priest. For the seminarist with scholarly inclinations, the curriculum merely whets his appetite for further study. And even for the priest who does not find his apostolate in the classroom, a personal program of further reading in theology will soon be regarded as more than just a recommendation of the Holy See. It is the source of fruitful preaching and intelligent spiritual counselling. It is no wonder then that, conscious of his limitation, the priest is the least likely to call himself a theologian until he has spent more years after ordination in the pursuit of theological competence.

In many Catholic universities, therefore, it is becoming increasingly apparent that ordination to the priesthood is not an adequate preparation for the priest-professor of theology at the collegiate level. It is not simply a question of gaining an advanced degree in theology in order to give the priest status in an academic community. The priest must be able to speak with the same authority in his field as do his academic colleagues within their respective disciplines. The demand for qualified teachers in the theology far exceeds the number and caliber of men in the field today. Doctors of theology are only now beginning to find their way onto university faculties in any number. Yet they are coming and their number is growing.

The sociological factor of the faculty problem is that scholarship, whether in theology or in any of the profane sciences, has never been highly valued by our American Catholic body. Whatever may be the elements that have brought about this deficiency, and it belongs to competent social analysts to tell us, theology had no part in it. As a norm for all other disciplines, theology does not interfere with the scholar's work in a nontheological field. Only when the scientist speaks about ultimate concerns, or in other words, as a theologian, can theology claim right-

ful jurisdiction. There is, however, a religious element in this sociological factor and we ought to point it out.

Too often theological scholarship has been directed toward the needs of the American apostolate. The reasons seem to be, first, an ignorance of what scholarship really is; and, secondly, a desire to defend the faith.

According as one accepts a misconception of scholarship he will use his theological preparation toward some other activity, toward convert-making, toward missions and preaching, toward a more vital spiritual life in the laity. These latter are truly noble objectives and are often enough the by-products of theological scholarship. Nevertheless, the investigation and contemplation of truth is itself a goal worthy of one's finest efforts. It is not subsidiary to any other value. Scholarship is neither anti-Catholic nor pro-Catholic. It is simply the noblest activity of man.

According as one sees theology primarily as a means of defending the doctrinal positions of the Catholic Church, he restricts the progress of theological science. He is content with a safe position and leaves to others the task of updating theology with the incorporation of new insights and developments that have been achieved in other fields, particularly in Scripture and philosophy. He hands down the solutions of the past because they have withstood the test of orthodoxy. He reduces new problems to old and hence they are answerable by the old solutions. He is fearful of every innovation because of the adverse effect it may have on the faith and piety of the laity. He is neither a reactionary nor a conservative. He has simply taken the position of safeguarding what he thinks is the proper level of theological inquiry.

College students must be patient in this matter of faculty training and with the attitudes toward scholarship described above. Honest self-appraisal might show that they, too, share in them. Moreover, the men and women

engaged in teaching theology are doing their best to meet their obligations to scholarship. They are struggling with a problem which is unique in the Church: What kind of theology should be taught laymen in the undergraduate program of a liberal arts college? On every campus, in national conventions, in writings and in discussions, faculties are still probing for answers regarding the content and method of teaching college theology.

Some teachers, desirous of giving their students a scientific course, attempt to reduce the seminary program to capsule form for undergraduate consumption. The four-year seminaristic course is concentrated into brief two-hour courses during eight semesters. Even a competent teacher working with the best of texts would find the task impossible. Such a program has two serious drawbacks. First it minimizes the importance of each individual course. Secondly, it leaves the impression of superficiality of treatment and makes any attempt at a synthesis of theology harder to establish. The speed with which dogmatic statements spill out on all sides fails to do justice to the centuries of development that have preceded and prepared for our present state of beliefs. Many intelligent students find such a program difficult to swallow, harder to digest and are discomfited by the mass of information that lies unassimilated in their minds that demand unity and clarity.

If college theology leaves the student with only bits and pieces of a disparate series of courses, then the student is doomed to a dogmatic and perhaps even moral sterility. He accepts his faith as a kind of overlay to the rest of his education, not penetrating and enriching his intellectual life. His Christian moral life is in danger of becoming externalized and shallow for lack of being grounded in intellectual conviction and wilful commitment.

(To be continued)

Paternalism and Attempts to Create the Notre Dame Man

by Thomas O'Brien

PATERNALISM — an often used word on the campus today. "Paternalism" — a word brought up from the past to describe a present situation: the relationship between the Administration and the other components of the University. "Paternalism" — a word used to describe the "beneficent father" who forces upon his somewhat backward "children" the "truths" which the father feels must be imposed upon the children to protect them from themselves, regardless of the attitudes of the children. Paternalism manifests itself here in the rules imposed upon the students, rules which only too often are justified not in terms of the betterment of the community and the maintenance of social order but rather upon the obligation the Administration feels to take the place of the parent. It manifests itself in the close regulation of the courses and those who teach them. This last has led to a great docility on the part of much of the faculty. It has permeated every level of life at the University and all those connected with Notre Dame. It has stifled the natural and human growth of men.

The paternalism of Notre Dame exists for one reason: the group which has the final judgment on all matters of policy regarding the University (the Local Board and the upper strata of the Administration) is composed of a coterie of priests of the Congregation of Holy Cross. It is a closed corporation. And two corollaries of this situation which are, I think, direct results of it, are the fact that this group is attempting to produce a type: "the Notre Dame Man" and, second, the fact that they feel no obligation to give to students and the faculty any reasons for their decisions.

Although there are some very definite problems existing here, and room for improvement in many areas, I do not at this time wish to take issue with these specific problems. Rather, I shall concern myself with the underlying principle which is the cause of many of the problems: the complete exclusiveness of the ultimate power in this University. The basic

problem is one of composition.

Let us not be deluded into thinking that the students or the faculty have at present any real voice in the decisions of the Administration. Students, the faculty, the Lay Advisory Councils of the Colleges, the Board of Trustees, all may be asked their opinions in certain matters. But all the advice, all the logic in the world, all the consideration of the problems facing us are of no value whatsoever unless accepted by the Administration and the Local Board, who presumably are (at least in their own opinion) the only persons qualified to make such decisions. They are qualified because of their great and comprehensive wisdom and the fact that this is *their* University. However, I feel they have not conclusively demonstrated this wisdom in every instance, and in some ways have hindered our development; and too, they fail to recognize that students and faculty have a stake in Notre Dame as well.

Where, indeed, is the Catholic Community of scholars? Where the realization by young men of the awesome humanity they share? Where is the fellowship, the true interpersonal relationships which men can develop among men? Where (and this is the great shame of our *Catholic* University) is the growing awareness among men of their total dependence on God, the God who became *man*, the personal loving God with whom man can enter into a subjective, personal relationship? Spoon-feeding and restriction can never produce this. When the Administration attempts to mold the "Notre Dame Man" in a certain form, one can see almost so many gingerbread men being cut out by a heavy-handed baker. This stifles the members of the University community; it curtails the spirit of free inquiry; it can lead eventually to stagnation.

In many ways the University is becoming stagnant. Oh yes, the buildings are going up, but look more closely. Look at all the students who simply *are*. Students who are never severely challenged intellectually, whose four years are but a prelude to a degree and leaving the University to become contributing Alumni. If

there were but one such student, it would be too many. But there are many more than one. Look closely at the faculty and see how many teachers once inspired and inspiring are being stifled in their work and being crushed by the size and number of their classes. And where does the money go? Not to hiring more and better teachers. It goes to buildings. How many teachers are leaving us to find areas and colleges where this is not the case? Too many I fear.

Where everything is some way under the guardianship of any homogeneous group, and this group has established itself as a body which must form persons rather than establish an environment where the full potential of the individual can be achieved, there will be no great awakening of minds and persons. Where it is felt that students must be told, in that now classic *Religious Bulletin*, that dogs can't really talk, where in the pulpit the teachings of the Church are equated with the curfew for students, where Student Government is no more than an advisory group and a Student Activities Council having little real power to innovate and decide, where the concerns of the Administration seem to center on the building of edifices rather than on the personal development of those who will live, sleep, learn, teach, and pray in those buildings, something is radically wrong. I will agree that the rules have been changed somewhat in my three years here, but the basic attitude seems not to have changed at all. We are still to be under the ultimate control of these persons who can analyze life in the halls without having been a student in many years, and who as the *SCHOLASTIC* said two weeks ago, "fuse the function of religious leadership with the function of academic leadership."

Two very concrete examples may suffice at this point as clear examples of the paternalism of the Administration: Last year the Sophomore Class was refused permission to evaluate the Sophomore courses and those who taught them. Fr. Soleta said the students were not qualified to evaluate their courses and their teachers. He

felt this matter was best handled by those who had had long experience in education and not by inexperienced students. I will grant his experience, but Father Soleta is not taking these courses now.

A second example is the consistent refusal on the part of the Administration to allow faculty members to have any voice in the actual choosing of students to come to Notre Dame and requirements for graduation. Through the American Association of University Professors the faculty has consistently attempted to gain some voice in those things which directly affect them and in which they are competent. Even the Academic Coun-

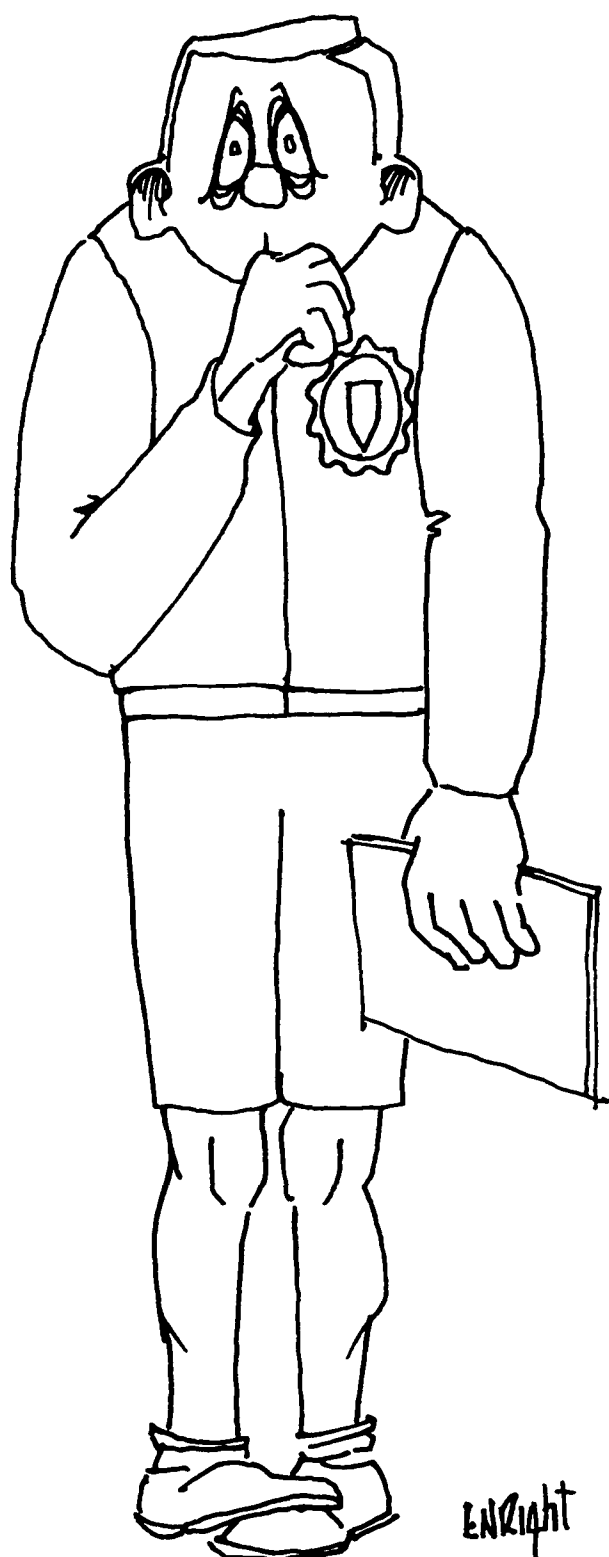
cil, of which some of the faculty are members, meets not at regular intervals but only at the request of the President, often on only three or four days notice (hardly enough time to give any real consideration to a matter) and its recommendations can be discarded at will. In the words of one faculty member of the Academic Council, it is a "sham."

Students and faculty do not, and cannot, ask to make the policy for all areas of the University. Such things as the investments made by the University are outside our realm of competency. But all areas of decision making are not outside our legitimate concern. The Administration,

at present, seems to feel there are no significant areas in which we can make decisions. Herein lies their great error.

What then would be the benefits of giving the students and faculty a greater role in policy formation? They would be, I think, these three: First, the decisions made would have a broader basis of thought and opinion, and therefore be more comprehensive in the factors considered. Second, the communication between the decision makers and those affected by the decision would be enhanced because of the very fact of the enlarged base group. At present, the Administration summarily dismisses the opinions of students and faculty without giving a reason. Too often, they act without feeling any necessity of explaining their actions to anyone. The establishment of a truly Christian dialogue—a give and take conducted in good faith, with empathy and with the realization on the part of all groups that we are all seeking the great good of Notre Dame—would be of great value. Third, the benefit would be the great psychological effect upon the students and faculty in the realization that their rightful interests had been recognized and were therefore of some force in the administration and future of the University. The feeling of being under the thumb of a coterie of priests would be eliminated in favor of the feeling of being an integral part of this University about which we are so concerned.

What can be done now? Very little. Life can be made more tolerable for the student, the faculty can become better paid, there can be some improvements made. But the stifling atmosphere will persist. We must wait for the C.S.C. to have the foresight and wisdom to share their power with the other components of the University. Students can express dissatisfaction; better students may choose the other colleges where they feel they will have greater academic freedom; the faculty may leave for various reasons; corporations may refuse to give us grants; the spiritual tenor of the University may crumble and still the C.S.C. will hold the absolute power. Nothing can force them to relinquish it. Nothing, perhaps, except the realization on their part that the University is not exclusively theirs—the realization that it belongs to all the members of the Notre Dame Family of which they so fondly speak—can make them change. And they must change; this plea must be heard if we are to become the truly great University to which we aspire.



THE MORALITY OF NUCLEAR WARFARE

by Phil O'Mara

THE DISCUSSION held last Sunday on the morality of nuclear warfare was, from this participant's point of view, more a matter of heat than light; issues were lost sight of and arguments that began straight grew circular as the evening wore on. Miss Mannion and Mr. Fichter proposed the counterforce theory of defense—a misnomer since it means we should strike first—and, strongly hinting that efforts toward peace tend to be Red-inspired, held out no real hope for disarmament or for serious negotiations. Mr. Nayar, an engineering student from India, held that nuclear war in any form and under any circumstances is immoral because of the damage it would do, amounting in the long run to the total destruction of all human life.

My own position is a good deal more complex and recognizes the great difficulty that we have in reaching any position at all; after all, if the practical decisions made on the basis of this country's official position turn out badly there is not going to be any civilization in a little while, and perhaps there will not be any human race. I tried, therefore, to suggest a right course of action for the nation, and for individuals as well.

The United States has acted on two basic principles when faced with the threat of war. The first is that we must never attack first, but always seek peaceful solutions so long as our opponents do not refuse them and initiate armed conflict. Time, we reason, is on our side in any contest between freedom and tyranny. Here our position is morally good, and within certain limits I will bring up later, also politically adequate. Our second principle is that when once we have been attacked nothing must stand in the way of victory. Here we must make distinctions. Christians generally hold that to use force in international affairs, though regrettable, is just when the common good requires it to avert a greater evil, but

that such force may be directed only against the aggressor, and only to the extent necessary to secure justice. It is therefore *total* war, far older than nuclear war and a little different, which stands condemned. Victory never demands total war, but even if it did, total war could not be justified; even defeat would be better.

What then should our country do? First of all we must publicly *disavow total war*, completely and without subterfuge; and in every present and future armed conflict abide by that resolve. We must be aware that there is no such thing as an enemy nation or an enemy people. There are enemy governments, to be brought to act more justly; there are enemy troops and their instruments of war—these troops to be frightened out of battle, or if that fails to be defeated in battle. Our military objectives should be always to stop aggression, always at least to restore the *status quo*, and when feasible to secure positive or punitive advantages, when these will promote a quicker and juster peace. Only weapons suitable to such objectives may we use. Consequently, we must orient our military establishment to the fighting of *limited wars*; military purposes must remain subordinate to political, which involves deploying our military strength in such a way that we can exert any necessary proportion of it, always with the firm basic purpose, in the words of Clausewitz, "of destroying the enemy in battle to open the way to negotiation. . . ." But though we must aim at keeping wars small, even small wars may require the use of tactical atomic weapons, and the danger of escalation is great. The use of such weapons is justified wherever there is good reason for using conventional weapons of like power. But this condition is hardly automatic. We must consider the target attacked and the power of the weapon, including all its known side-effects. Launched against a popula-

tion center, an atom bomb equivalent in power to 100 tons of TNT is immoral; a 1 Kiloton bomb, launched against a military installation so big that only a frightful weapon of this kind can wreck it, is morally permissible.

Can we invoke the principle of double effect to justify otherwise immoral extensions of the zone of war? Suppose our position in a major war were so poor that we as a people were actually in danger of complete destruction. Hysterical and savage revenges and absolute demands still remain forbidden, of course. But real preventive measures, even including hydrogen bombs, if they would stave off ruin, could be directed against military targets even if the concomitant killing of civilians were truly vast in extent. But except as a last-ditch desperation measure, bombing enemy cities to destroy their productive capacity cannot be justified. In fact the principle of double effect holds good chiefly where the good and evil to be done are roughly measurable, and here, where the evil done might well escape entirely from our control, the principle may not be applicable. In other words even indirect population bombing, even if intended to prevent invasion and enslavement, may be morally wrong. It is at any rate certain that all forms of *direct* population bombing are unjust. Atomic and thermonuclear weapons can be justified only if no other means can probably secure the legitimate self-defensive aims of a legitimate government. This applies all the way from small skirmishes to major wars, and in this perspective Clausewitz's assertion is but a reduction to practical detail of the common teaching of the Church on self-defense (e.g., in *Summa Theologica*, Aquinas, II IIae, Q. 40, art. 1 and ad 1).

What about the morality of deterrence? Many military analysts think the presence of atomic weapons, and their widespread possession, is itself a deterrent to war. No one, now that two countries have each the effective power to destroy all human life, can hope for victory in a total war; the incentive to any armed hostility is therefore reduced. The moral problem here is that weapons which are wholly defensive, and therefore acceptable, as a threat, become wholly revengeful, and therefore immoral, if the threat fails and we employ them. So there is no satisfactory solution of the problem of deterrence apart from that of disarmament. There was a good deal of discussion about the connection between these two things, but although several good points were made, I heard no one refute the basic

and essential idea that the present situation, in which we are protected from destruction by having weapons more numerous and more powerful than we have the right to use, is intolerable.

But the problem of disarmament is simply enormous. There is no way to prevent the storage of atomic weapons, nor to make the location of every stockpile known. Production of fissionable material is easily detected, and skilled inspection can determine how up to 97% of the product is used. But this would still not prevent an undetected increase in military atomic strength, amounting to our own case of $1\frac{1}{2}$ tons a year (estimated). Warning and inspection systems are certain to be incomplete for political and technological reasons; they can, however, develop at least to the point of detecting any preparations for total or very large-scale war. If on this basis some arms control agreement is worked out it should include penalties for violation, even accidental, and these must be reasonably clear, proportioned to the violation, and likely to be enforceable. At present, technology is at a point where, in event of a general war, it is not likely to stop until one side has exhausted its arsenal. Weapons development and all other military defense aspects must be brought into line with the changes necessary if a negotiated arms control program ever becomes feasible. But nothing can ever change the fact that the more radical world-wide disarmament, the smaller the violation needed to achieve the violator's aggressive intent. On the other hand in a world from which ultimate

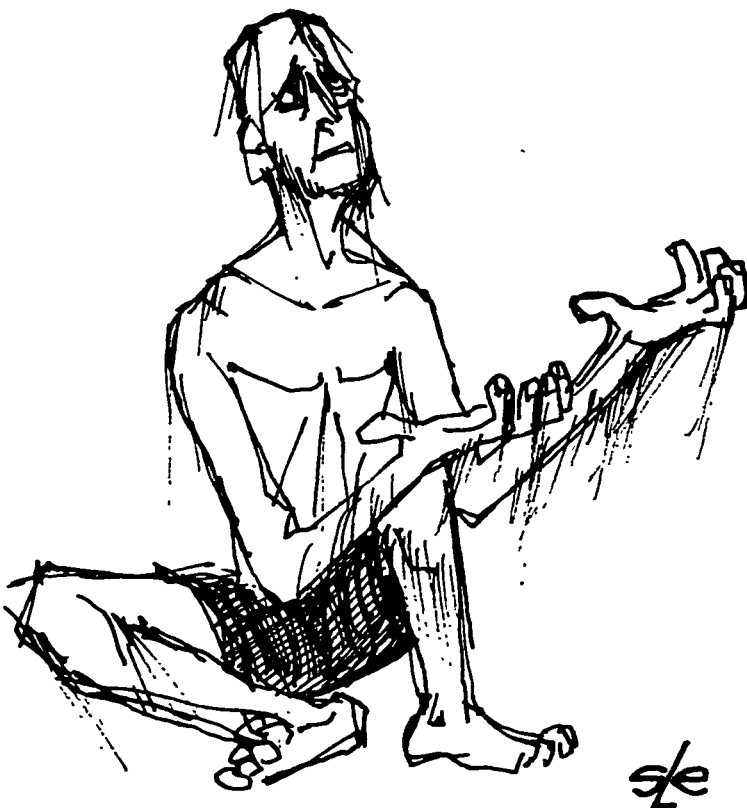
risk can never again be expelled, limited risks may be more freely taken. It is morally — and politically — even more important to reduce incentives to make war than to reduce abilities. Since we now have nuclear superiority, a limited unilateral nuclear disarmament program should coincide in our planning with the effort to organize our troops and weapons so that neither side in a future war would stand to gain from drastic escalation of its offensive. Where conflict is unavoidable, clear and public terms for a cease-fire and a return to negotiation must be made known; but this will be impossible in a democratic country unless there is a wide popular consensus in its favor, and this which we must strive to build up. Provided we do all this, an emergency and deterrent stockpile even of thermonuclear weapons, and at least of strategic atomic weapons, is probably not morally wrong. Indeed if our proximate goal is to prevent immoral kinds of war our further aim must surely be prevention of war itself, and such a stockpile may promote that.

In the event of war, what should the individual do? Generally, what he is told. The war, we may be sure, will be fought for a just cause. If, as is likely, some of the means used to fight it are unjust, this will not be at all easy to determine in specific instances, and so unless one has positive and certain evidence against a particular operation, the government must be given the benefit of the doubt. There is, I believe, one terrible exception to this. Although the use of hydrogen bombs may be justifiable in

very extreme circumstances to avoid total defeat, it is the nation's present official policy to use them as a normal means of attack on selected large targets. The overwhelming probability, therefore, is that a specific use of hydrogen bombs, especially early in the war, would be immoral and the soldier who knows that his orders directly involve the use of such a bomb must, at whatever cost to himself, refuse to obey.

Can we do anything to promote peace now? Yes, and we must; indifference is itself a war crime, the morally effective equivalent of mass murder and suicide. As a nation and individually, dedication to peace will mean a constant and costly responsibility for our neighbors, that the life open to them may be of a kind for which they were created. How can we even hope for an end to today's international anarchy when our military budget is many times bigger than all we spend on economic development, education, and other constructive forms of foreign aid? Our conviction that time is on our side will prove valid only if we work for true peace, true justice. Monthly donations to CARE, a voluntary income tax of one-tenth of one per cent given annually to the U.N., the study of an oriental language, participation in a sit-in, service in the Peace Corps or the Papal Volunteers, a serious dedication, as members of the armed forces, to understanding the whole defense picture and our place in it — these are concrete things we can do, and probably must do. If most of them are disruptive of our present attitudes and plans and otherwise hard to endure, so is nuclear war.

Christians believe that God is the Lord of History, that evil cannot finally succeed; that in Christ, the first-born of many brethren, all mundane reality is ordered to the good of man and all men brought into true unity, children of God by their Creation, their Redemption, and unless they prevent it by their own graceless refusal their glorification. As the Church, therefore, it is our duty first to manifest peace rather than to discuss it. This means ecumenism, penance, the sacramental life; prayer in community and community in prayer; charity for fellow Christians who differ with us, and especially for our enemies, Christian or not. It means unshaken confidence in God, not that He will spare us the effects of sin but that He will deliver us from sin itself, that worst of evils. "Therefore will we not fear, though the earth be removed, and the mountains be carried into the depths of the sea."



STRATIGON'S

Stratigon's bar on South Michigan Street (just north of the Philadelphia) was for many years a friendly gathering place for Notre Dame students. Indeed, Stratigon's was one of the few places in South Bend where Notre Dame students could go and expect to be treated like gentlemen. (In the near future, the SCHOLASTIC will present a comprehensive report on Notre Dame-South Bend relations.) A few weeks ago, Stratigon's closed — for good. What follows is an interview with its gracious owner.

MRS. STRATIGOS let me into the big old house.

"I'm the person who called this morning," I said. "I have a sort of appointment to interview Mr. Stratigos for the ND SCHOLASTIC."

She led me into the living room, calling ahead of us, "That boy from Notre Dame's here."

As I approached the living room doorway, I braced myself a little. I tend to expect semifamous persons, even purely local characters, to look somehow different from other people. Sometimes, you feel a faint shock when you are actually face to face with them. But when I saw Mr. Stratigos enthroned in his easy chair, at the other side of the room, I realized that he was much as I had envisioned him: short, heavy, distinguished looking; a man with a face gentle without oversoftness—a European face. I sat down and he immediately began to speak.

Apparently, he had a complete story ready for me—he told me how he had come to the U.S. when he was fourteen and worked in hotels and restaurants in Pittsburgh and Chicago. He said that he had really fallen in love with Chicago and had never wanted to move too far away from it and so South Bend seemed then the ideal

location to him—not too big a city to live in and not too small either—and the South Shore fare to Chicago in those days was only \$2.50 round-trip. He started his business in 1914; by the time of prohibition he was running a large cafeteria and restaurant at the corner of Washington and Main Streets, employing nearly fifty people. And then came the depression. He moved to a smaller location—the building where Joer's is now. He told me that the only thing that had saved him was the student trade.

"They kept me going," he said.

He had never kept a bar until WW II, since the idea of a bar was distasteful to him. He started one then because he had planned to take on a student as a partner and eventually give him the business. But the student had gone into the service and so he continued the bar, moving down to the place which we all know so well.

He concluded his history here, and, for a moment, he was silent. Then he asked me if I had any questions.

I asked him if he had been born in Greece.

He told me that he had, that he had been educated by the Capuchins and that he had left Greece when he was fourteen.

I asked him if he remembered Greece, what it had been like, if he longed for it.

He paused for a moment, blinking his eyes and turning his head in thought. "Ah," he said, "but when you are young—you know—you don't think, you don't think about remembering. . . ." He told me that he had been back a few times, that Greece was very poor. He and his wife had given very freely to the "children," as she had given away the money from her purse. I hoped that he would eventually find something great or strange to tell me—something to

place him in the eternal mystery of Greece—but he did not go any farther and I did not press him.

I asked him about the Notre Dame students he had known over the years.

He told me that they were all good kids, nice kids; no more ornery than the South Bend kids.

"I never had one get drunk in my place," he said. "Sometimes they came in drunk from some place else, but never do they get too much in my place. I see a boy, he maybe talks a little out of turn. So, what I do? I don't holler at him; I go over, put my hand on his shoulder, tell him 'So you had enough tonight. Tomorrow's always another day. As long as you have money, there's more here for you. Now do me a favor. Go home, go to bed. Tomorrow's another day.'"

He went further from the specific question I had asked and began to give me his theories of education and training. He told me that it was an elder's job to instruct, to be positive; to encourage the young to do right, not to restrict. And that it was the home that was important—he told me how he had made a home for his children, that a good home produced good children. I thought of his own home in Greece for a moment—his country, his Greek tradition. And I did not really see a Greek tradition in the story he had given me so far. But he went on, swinging back again to the concrete. He told me that the police were much too tough on Notre Dame kids, that he had often told them to take it easy, that they would split South Bend and Notre Dame further apart. He then began to talk about the relation between South Bend and Notre Dame.

"They used to be much closer long ago, but today everything is too big; too many people. But I always tell the businessmen here in town, we need Notre Dame more than Bendix, more than Studebaker. This is for the mind, this is a place worthy to have here,

(Continued on page 33)





The Lion

PRACTICALLY EVERYONE finds it proper, nowadays, to condemn American motion pictures, to look upon them with a jaundiced eye. Of course, American motion pictures are, as a rule, quite worthy of disparage; they can often be boring, miscast and misdirected. A more particular criticism of American movies, again generalized, is that they make no ethical contribution, that they are purely commercial and appeal to the escapist in all of us. But an ethical contribution is not the absolute goal of all good art, and there is a sense in which an appeal to the escapist impulse is not always a destructive thing. Some movies demonstrate techniques interesting in themselves, demonstrate good acting, and good photography, and yet have no ethical contribution to make. Such a movie is *The Lion*.

It is filmed in Africa; it features real bushmen; there are real wild animals, most important of which, of course, is the lion, Zamba — quite tame but possibly quite aware of being a lion, which is why director Samuel Engel hired big game hunter Tony Archer to oversee the production with a rifle and a revolver. The literal bestiality of the picture gives way to a thematic bestiality, and the technique by which this is rendered is something slightly amazing. The story concerns two connected "eternal triangles." The first is made up of Tina (Pamela Franklin) an eleven-year-old girl, King (Zamba), the lion, and another lion who is vying for King's affections. The second consists of Christine (Capucine), her divorced husband, Robert Hayward (William Holden), and her present game-warden husband, John Bullitt (Trevor Howard). The two focal

points of the movie are Christine and King. Christine has wired her ex-husband to come to help her convince Bullitt and Tina to send Tina away to school before she becomes too much like the animals with whom she is in everyday contact. Once he arrives, the dramatic tensions begin. Most obvious is the tension between the two "husbands"; it assumes the nature of a consistent game of oneupsmanship, thoroughly sophisticated, humorous, and still adequate in portraying the deeper underlying strife. Moreover, there is the tension created between deserted daughter and father, as Hayward finds himself face-to-face with a very intelligent, bitingly critical daughter, who considers him an intruder. Then there is the appearance of a female lion who threatens to steal King away from his daily playmate, Tina. The entire action is set against a social disorder in the local tribe of natives, where a new chief is being prepared for his duties.

The old chief is about to die, so, in keeping with tradition, the natives take him into the forest to be eaten by the vultures. Hayward happens along and refuses to let the old chief lie dying, takes him to the compound — against the wishes of Tina and Bullitt, who accept the uncivilized tradition as an element of life in the jungle. The old chief regains his strength and hurries to his camp, where his son, Oriunga, is reigning as chieftain (and has implicated the white people by choosing Tina for his wife). The old chief proclaims his son false, beaten back by his father's vehemence; Oriunga takes to the forest to kill a lion and become a real man. Naturally he comes upon King, who is with Tina.

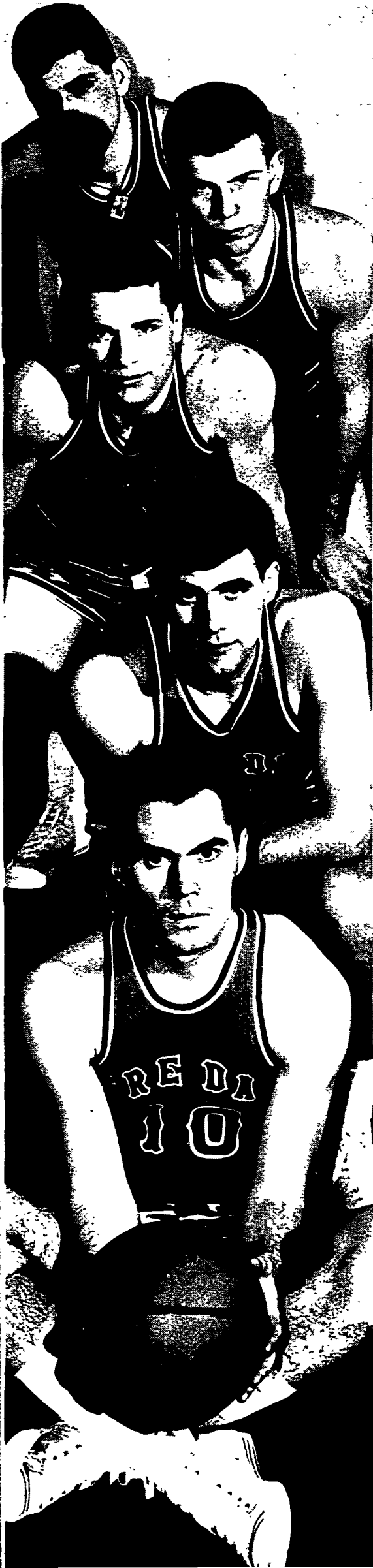
Tina orders King to kill Oriunga, and during the following fight — involving a lion, a native, and Tina — Bullitt, Christine, and Hayward appear. Bullitt, at the critical moment of the

movie, shoots King; but Oriunga is dead. With these deaths, Tina is left alone; both opposing forces of her jungle world have been destroyed, and she is psychologically and symbolically ready to leave Africa.

Thus Tina's bestial impulse is defined as the power the jungle had over her, not as her decision, not as the way she interprets and understands herself. And in a fine bit of dramatic technique the situation becomes doubly strong; because Bullitt has killed King, he is alienated from and avoided by Tina, so that, thematically, Tina rejects everything about the jungle in rejecting her big-game hunter "father." This disposes her to an acceptance of Hayward as her father, which — in a sense, ironically — he is.

Meanwhile, the not imperceptive Bullitt realizes that his world of people is his no longer; he makes plans to go hunting again, alone, and send Christine, Tina, and Hayward back to America to fare as they will. He had a choice to send Hayward away with Tina and keep his beautiful wife, for she had promised to remain with him if he let Tina go away to school. But in a final resolution of spirit he became self-conscious of his nature, and of the exclusiveness of his way of life. The movie ends, then, on a sentimental note which ties up the only remaining loose end, Tina's hate for the now virtuous Bullitt. On the plane she hears animal noises behind her: two of her pets are on board, a gift from Bullitt. So that out of the two triangles come the elements of a happy family. Christine, who had, of course, loved Hayward all the while, is freed herself, and has freed her daughter from the somehow nonworld of the jungle. Order is re-established, and beast has been purged from everyone. The jungle has yielded a civilized product and sent it away.

— JAMES DEVLIN



The Tourney

WHEN NOTRE DAME meets Bowling Green Monday night at Northwestern's McGaw Fieldhouse in the opening round of the NCAA Basketball Tournament, the two coaches and the two teams will differ considerably.

The balding, bespectacled president of the National Association of Basketball Coaches will lead Bowling Green's Falcons. Harold Anderson, head coach, has guided the Falcons to an 18-6 season record and their second consecutive Mid-American Conference championship.

Bowling Green, however, was plagued by injuries and illness early in the season, and managed only eight victories in its first fourteen games. Flu struck the team at Christmastime during the Quaker City tournament in Philadelphia, with the whole team felled at one time or another; the squad was again crippled when leading scorer Howie Komives missed four games with a throat infection.

But since semester break, the Falcons (much to George Ireland's dismay) have been unbeatable. The surge has given Bowling Green ten straight wins, topped by its 92-75 rout of Loyola.

Anderson plans nothing new in the way of strategy for his encounter with the Irish. "We plan to play our usual game," he says, "alternating our man to man with our zone defense as the occasion demands."

Bowling Green's principal weapon is six-foot-eleven center Nate Thurmond. Thurmond was selected on the second team in UPI and AP All-America balloting, and rated a first-team spot in the *Sporting News* tabulation. He scored 16 points in his earlier encounter with the Irish, trailing teammate Komives (who had 17) for game scoring honors. He also

led the MAC in rebounds, but was nosed out by Western Michigan's Manny Newsome for conference scoring honors.

Anderson thinks Thurmond is "the best in the country" and "wouldn't trade him for Ohio State's Gary Bradds." Since it will be Thurmond and Komives who pace the Falcon attack on Monday night, they must be effectively contained. If not, Notre Dame fans will bemoan anew the departure of Larry Sheffield and Ron Reed. . . .

As Harold Anderson's Notre Dame counterpart, John Jordan says, "We'll play our regular game against Bowling Green," adding, almost as an afterthought, "and win." Jordan has coached the Fighting Irish through some fat (five previous NCAA tourney teams) and lean (recent) years, and this season came up with some All-America prospects and a 17-8 record.

Jordan attributes Bowling Green's earlier conquest of the Irish to the fact that the game was played on the Falcons' home floor: "Bowling Green enjoys much the same advantage on their home court as we do here," he says. "We expect to beat them on a neutral court, and feel we can go right on to the championship. That's the only reason we accepted the bid. The team deserves to go to the tournament; the team as a whole finished with a 17-8 record, and these guys don't deserve to lose out on a chance to play in the NCAA tournament just because of the ineligibility of two men."

The Notre Dame mentor also feels that Bowling Green's Thurmond is much better on defense than offense: "He outstrips Walt Sahm only in strength; and don't forget that Walt has two more years to develop." Notre Dame-Bowling Green statistics indicate their relative play: Thurmond had 7 of 17 from the floor, made two of five free throws, and collected 12 rebounds; Sahm sank 7 of his 13 field goal attempts, his only free throw attempt, and pulled down 13 rebounds. Sahm, however, has rebounded more effectively than Thurmond in the season's last few games, and was prevented only by foul trouble from setting a new Chicago Stadium rebound record against Bradley.

Notre Dame's makeshift squad has won five of its nine contests since semester break, a feat which Jordan labels "credible." To win against Bowling Green, Ohio State, and Loyola, the Irish will have to play more than creditably, and will need what Jordan termed "a few long sought after and well deserved breaks."

—Joe Ryan

SCOREBOARD

Basketball: The Jordan-men outlasted small college power Evansville at home, then saw Bradley erase a 12-point halftime deficit and win 72-66 before 18,778 fans at Chicago Stadium. Finishing the season with a 17-8 record, the Irish next face Bowling Green in the NCAA regionals.

Swimming: Notre Dame's swimmers closed the season with a 6-6 record, beating West Virginia but losing to strong Pitt. At Pitt, Notre Dame's Rory Culhane and Chuck Blanchard swept the freestyle events; Culhane was clocked at 5:27.9 for 500 yards, setting a new pool record and a new school record.

Wrestling: Walloping Wheaton, the Irish matmen closed the season and snared their fifth win against two losses and one tie. Fred Morelli, Jack Barry, Ed Rutkowski, and Dennis Lahey all pinned their opponents.

Fencing: The Air Force Academy boosted their dual match competition winning streak to 41 as Notre Dame fell to the Falcon foilers. The Irish are now 12-2.

Track: Venturing into the East, Notre Dame's track team whipped Pitt 56-35, with Pete Whitehouse high jumping 6-5. The Salzman-Clark-Conroy-Carver two-mile relay team also took a first place at the Cleveland K of C Relays.

Skiing: The Irish ski club earned a berth at the national championships as Notre Dame placed first in a ten-team field at the Central United States Ski Association meet.

SCORES

Basketball

Notre Dame 78 Evansville 72
Notre Dame 66 Bradley 72

Swimming

Notre Dame 64 West Virginia 31
Notre Dame 27 Pittsburgh 68

Wrestling

Notre Dame 26 Wheaton 6

Fencing

Notre Dame 8 Air Force Acad. 19

Track

Notre Dame 57 Pittsburgh 33

SCHEDULE

Basketball

March 11, Bowling Green at Evanston
(NCAA regionals)

Wrestling

March 8-9, 4-1 Tournament at Cleveland

Track

March 9, IC4A Meet at New York

Fencing

March 9, Fenn and Indiana Tech at Notre Dame

March 16, Wayne State at Notre Dame

March 8, 1963

Voice in the Crowd

On Monday a Notre Dame team with little chance of eventual success will face Bowling Green in the opening round of the NCAA Basketball Tournament. Even if the Irish can beat the tough Falcons, which seems likely, there is little reason for optimism about their chances in the tourney: they would then have to play the Big Ten champion and Loyola next week end.

Even the tournament sites seem to be a bad omen: Notre Dame must play Bowling Green at Northwestern, a campus where the Irish have traditionally given high school athletic performances (the latest — last fall's football "game"), and must play the following week end at Michigan State, another favorite spot. All in all, Notre Dame's prospects are about as bright as the Fiesta Lounge on Saturday night.

"If we still had Sheffield and Reed, we'd have a good chance in the tournament," is a cry which has been heard often this past month, and it's probably true; however, as usually happens in cases of key injuries or ineligibility, the performance of the rest of the team has fallen off.

The single exception to this has been the play of Walt Sahn. Sahn has developed steadily from the inconsistent sophomore of the early season into a topflight rebounder; he has gained poise and confidence, and has become a steady if not spectacular scorer.

Even with the improved play of Sahn and the continued clutch play of John Andreoli, this team has become merely a remnant of the squad which showed so much promise during the first sixteen games of the season. Its members have played as individuals during the last nine games; when some of these individuals were hot, the team won, but against tournament competition its basic flaws will become all too apparent.

All this has caused many people to wonder why, with tournament prospects so dim, Notre Dame accepted a bid: as Moose Krause said only a week before the acceptance, "We will only take a bid if we think we have a good chance for the championship."

However, I feel that no matter how Notre Dame fares, it was a good move for the Irish to accept the bid, for one reason only: tournament pressure is just what this team needs. This squad is still a year or two from reaching its full potential, and the experience merely of playing in the tournament cannot help but benefit the predominantly sophomore team. Therefore, even though Notre Dame may lose to Bowling Green or, more likely, at Michigan State, the fruits of this experience will be borne next season.

—John Bechtold



Campus

(Continued from page 11)

Lionel Trilling is Professor of English at Columbia, and one of America's principal literary and social critics. His works in critical scholarship include *The Liberal Imagination*, *Freud and the Crisis of Our Culture*, and books on Matthew Arnold and E. M. Forster. He is also the author of a celebrated novel, *Middle of the Journey*, and of numerous short stories and articles which have appeared in the major literary journals. He is advisory editor of *The Kenyon Review* and *The Partisan Review*.

- Q. Whom do you love today?
A. You, mommy.
 - Q. And who else?
A. And daddy, and Judy, and grandma and Uncle Poxfeller...
 - Q. And no one else?
A. And myself.
- You selfish little snake.

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CHUCK SWEENEY, N.D. '38
LOUIS ANDERSON, N.D. '38

Love is a word which designates a package of elusive, painful, sublime, explosive forces which course untrammelled through psyches, philosophies, and poetries of various sorts. Among the difficulties involved in an abstract consideration of love (insofar as that freedom is given to man), the most persistent arises when the word "love" becomes something more than a word. This was the main defect in Dr. Otto Bird's discourse on love which was part of the Faculty Lecture Series

Love, according to Dr. Bird, has three faces: beneficence, desire, and appreciation. Taken alone, if indeed they ever exist alone, they represent a spectrum ranging from God's love for man to an alcoholic's desire for liquor. Seen as three intersecting spheres, their confluence represents a land of love typified by a man's love for a woman and man's love for God. Several comfortable distinctions were made, such as "wine does not like, or love, an alcoholic," and Dr. Bird deftly dropped point after point into

all the proper slots. Then at the conclusion of his lecture, having made a rather foggy delay of the self-love problem, he asserted that an individual does not love himself except in that he appropriates goods, including love, to himself. In other words, love of appreciation and love of desire are excluded, properly speaking, from self.

The assumption implicit in this assertion is that tall men have a similar conception of themselves and that this conception is a comprehensive one. It further assumes that men have meaningful relationships with one another and with the things of men. But life among a race which has celebrated the death of God is a terribly lonely affair, and every man at one time or another meets a stranger in himself.

"Alienation," as the term is used today by psychologists and philosophers, is a comparatively modern concept, though a problem at least as old as the Middle Ages. Self-alienation in one sense refers to the state of an individual whose concept of his self has focused completely on one of its aspects. In effect, what this individual thinks of as his identity operates upon him as would an entirely different person. Erich Fromm describes this as the "problem of the pseudo-self." It figures prominently in the work of psychoanalysts like Ernest Schachtel, and Karen Horney. Pirandello and Dostoevsky explicitly describe such characters. Yeats attributes the power of art to the tension resulting from the artist's attempt to bridge the gap between him and his "other self."

Do the relationships with the alienated self include love? Perhaps. On the surface, there appears to be no reason why the obsession of an individual with a "self" he desires and supposes himself to possess could not be represented by Dr. Bird's three forces of love. On Sunday he wasted an important opportunity to investigate the question, because, as he said, "People don't go around saying, 'I love me.'"

• Professor Wallace Fowlie, renowned critic and scholar of modern French literature, art, and culture visited Notre Dame last week and delivered the first lecture of the Academic Commission's Distinguished Lecture Series. Through Professor Fowlie's perceptive insight, Paris at the turn of the century, Pablo Picasso's Paris, the Paris of the painters and poets of Montmartre, of No. 13 Rue Ravignan, was vividly re-created.

In Paris, the first decade of the twentieth century was a time of ele-

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gant beauty, wealth and genius — Wagner and Debussy in music, Anatole France and Mallarmé in literature, Bergson in philosophy; but it was the attraction of new ideas, dreams, and an extreme energy of expression that brought Picasso to Paris.

The most unassuming, yet leading exponent of a modern art, an art entirely his own, a creation of his version alone, Picasso forced a profound examination of the artistic principles of the nineteenth century, developed a new purity of expression — free, abrupt, and spontaneous.

"A painter seeks to stir, not to teach," said Pascal. The writer is perhaps a teacher, is classified, examined for a message, categorized simply because he uses words, words that people believe they understand—for they too use words; but a painter, a Picasso, writes without words, seeks only to show, never to convince or persuade.

It was this time, Picasso's early

years in Paris, the years of self-mastery, of the inner struggle to articulate and find self-expression, that Professor Fowlie pictured so vibrantly: the wit, burlesque and banter of Max Jacob; the poet of distress, Appolinaire; that unity of purpose and idea of "la bande Picasso"; their intensity, anxiety, energy and power; the long walks, excited discoveries, individual theories, friendships and revolt — all the "genius of painting and poverty."

The understanding and intimacy that Professor Fowlie has for these men, that "mingling of poet and painter," his appreciation for their vitality, their art, made his visit a memorable evening of personable and inspiring scholarship.

• A bit of incidental intelligence: The Washington Day exercises brought warm praise to the University from Mrs. Elizabeth Paepcke, an aide who accompanied Ambassador Stevenson. In a letter Mrs. Paepcke praised Notre

Dame seniors for their "ability to address a large audience, their politeness, good manners, enthusiasm, reverence for something, and sense of responsibility." She also made it known that if such was the result of a Catholic education, she would recommend a Catholic education for all.

Mrs. Paepcke, apparently, is not just a sayer. She has also sent a check for \$500 to the Senior Class, asking the money be used in support of the Senior Class lecture series.

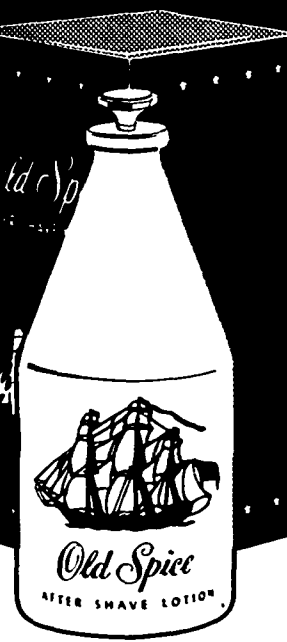
• President Kennedy's loyal opposition, the Conservative Right, invades the campus on March 12 at 8:00 p.m. in the Law Auditorium in the person of Thomas Molnar. Hungarian born, Molnar has, since his emigration to the U. S. in 1949, emerged as a prominent voice for the William Buckley-Barry Goldwater school of politics. The author of four books, Molnar lists *The National Review* and *The National Observer* as his journalistic credits.



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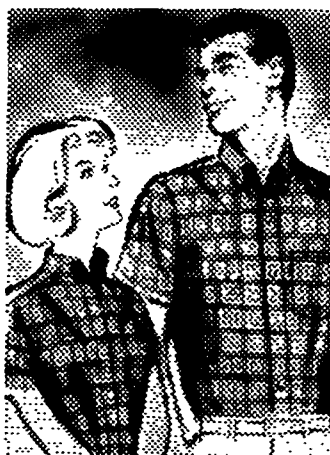
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-ARROW-

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(Continued from page 26)

this is a place for the things of the mind."

He said to me, "What good are you if you don't love nice things? How will you ever get anywhere? I, myself, am not a college man; but I try to read as much as I can. These are things that count." He told me about the days of the first Father Cavanaugh and old Father Walsh, how they always used to come to South Bend, used to know all the people. They were always ready to help those in need—they knew all the families who were in trouble during the depression. He continued to tell me about those old days with, as you probably expect me to say, a sense of nostalgia, as if he were not really part of this time and his home was in the past. The stories were sometimes stock, like the great trolley-car burning by the students back in the 20's, or the mass student riot which prevented the KKK from crossing the bridge into South Bend. Some of the stories I had not heard before—they were more on the personal side: stories of priests helping students in various ways. And as he talked, I realized that his dream of contact between college and city was not the same for the future as it was for the past, even though he did not realize this. The days are gone of the small city on the St. Joe River and the quiet, snow-covered campus where students lived together in dormitories under the gables of one massive old building. Then the University was everything to the city; there was a community, a sort of universal parish where the priests could freely move, gently counselling, watching the people. When both city and University were small, they could be closely together in spirit. And I think that this is what Mr. Stratigos had in mind. And yet, it seemed, as he talked, that he was really thinking of a sort of economic agreement—perhaps I shouldn't say that—it wasn't really that harshly down-to-earth. But the sense of personality in the relationship would be gone; of necessity, of course. For, as he said, there are too many people, too many students.

I asked him why, after so many years, he was retiring from business. I asked him if he would not miss the students greatly.

"Oh, you don't know how much," he said. His relations with the students over the years had really been a great part of his life; the students were wonderful; he admired and respected and loved them. He had been thinking of going into business again

(Continued on next page)

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COVER

Steve Enright's Germany is a conglomeration of symbols and trademarks, buildings and brows. Enright has tried to capture in his drawing something of the German soul — Volkswagens, eagles, buildings. What he came up with was the conglomeration mentioned in the first sentence.

(Continued from preceding page)

with the man to whom he had sold out. But he said that he was getting too old—he had felt pains in his back and had dizzy spells. And his family then asked him to give up his business and retire.

I asked him what he felt he had accomplished in his life.

His answer was pretty much in economic terms; this is, I suppose, what is to be expected from one who is, after all, a businessman. But there was more to what he said than just a sense of material achievement. He told me that he had for many years supported his parents and kept them in happiness and comfort. He had sent his children through college; one of them, he said, is an outstanding oral surgeon and the other a lawyer in South Bend. And he had personally helped several Notre Dame students, to whom he had taken a liking, to get through school and set up in business. He had always loved to help people; he had never sent a man away from his door hungry. And he gave me this in the form of advice: you must do good to receive good.

For all practical purposes, the interview was at an end. We discussed a few technical details about this article. Then he took me through his house and showed me pictures of some of his friends and relatives, people who had meaning for him. Some were dead, some were still alive; some were young; and some were old. As we went between two of his rooms, I noticed a front page of an old South Bend newspaper—it must have been from the WW I period. There was a headline and a large drawing of the young Mr. Stratigos with a bristling mustache. He apparently had a front page article about the economic implications of the war.

"Ah, yes," his voice came from behind me, "you know *Stratigos* in Greek signifies 'general.'" It was a strange detail; I didn't quite catch the full import of it and he did not say much about it. There was a distinct sense of that "Greekness" about it that I had missed earlier; a sort of spell.

I finally told Mr. Stratigos that it was time for me to be going. He came with me to the door, and as I was leaving, he took a small vase from a shelf and showed it to me.

"This is what they make on the Isle of Corfu," he said.

It was small and graceful, and matched labyrinthine patterns circled it in rings. As I went out into the dark and empty street, I heard the sound of music from the ice rink down at the corners.

— RICHARD MARKS

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