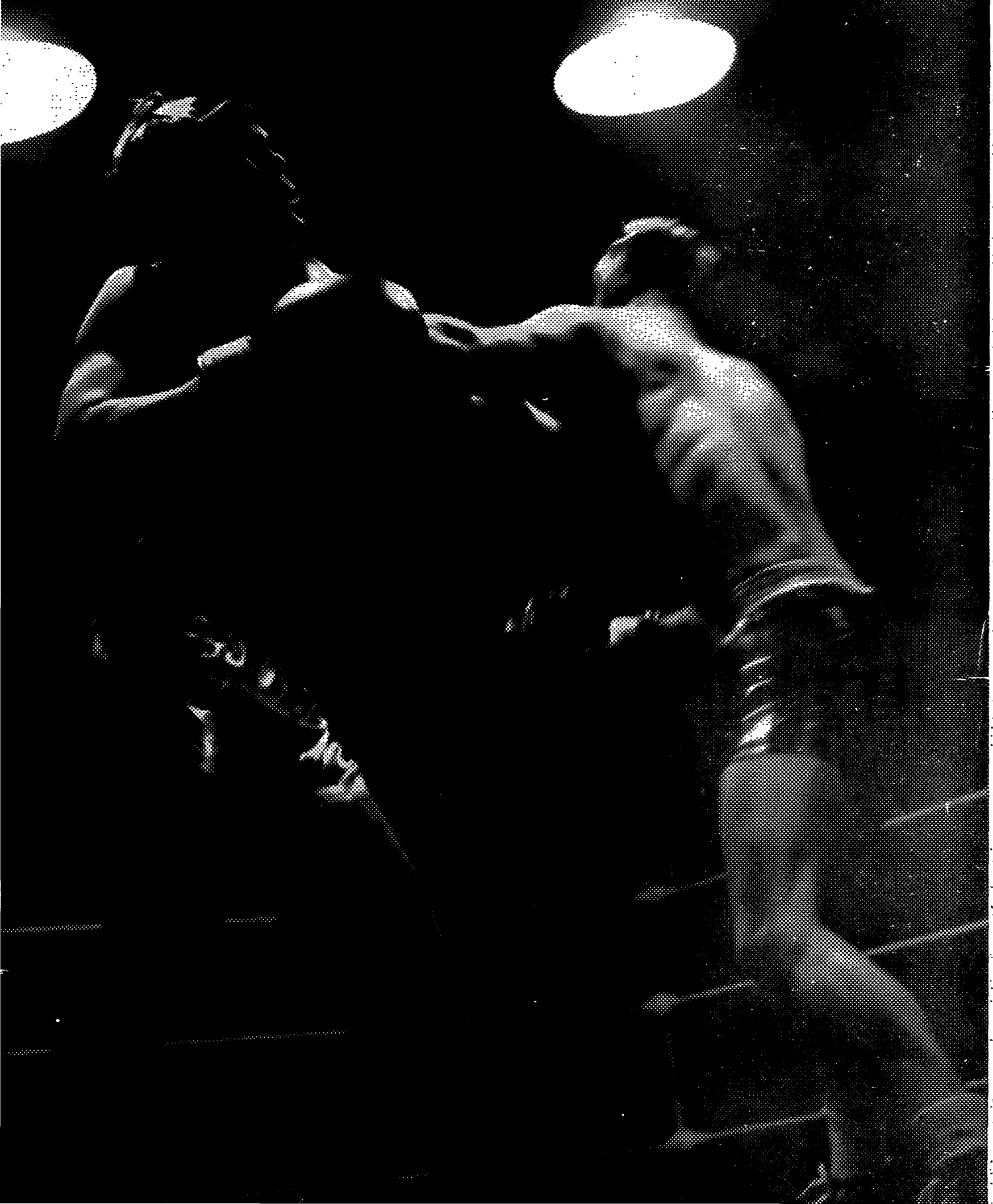


The SCHOLASTIC

MARCH 15, 1963



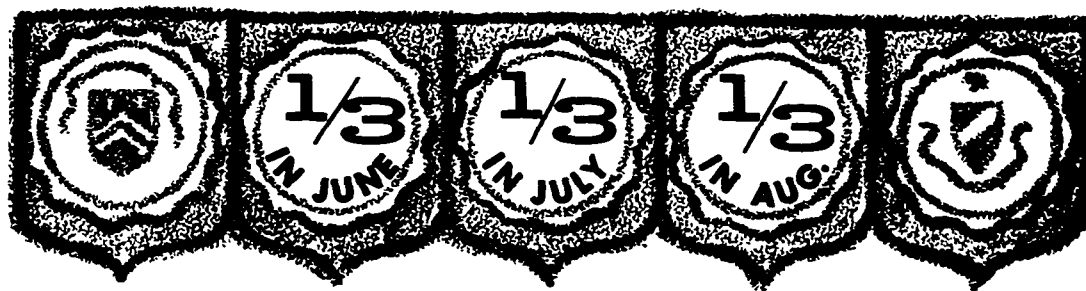
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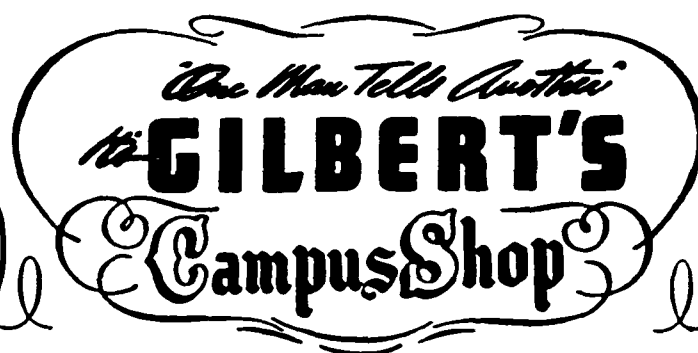
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MARKING ON THE CURVE—AND WHAT TO DO ABOUT IT

Twonkey Crimscott was a professor. Choate Sigafos was a sophomore. Twonkey Crimscott was keen, cold, brilliant. Choate Sigafos was loose, vague, adenoidal. Twonkey Crimscott believed in diligence, discipline, and marking on the curve. Choate Sigafos believed in elves, Julie London, and thirteen hours sleep each night.

Yet there came a time when Twonkey Crimscott—mentor, sage, and savant—was thoroughly outthought, outfoxed, outmaneuvered, outplayed, and outwitted by Choate Sigafos, sophomore.

It happened one day when Choate was at the library studying for one of Mr. Crimscott's exams in sociology. Mr. Crimscott's exams were murder—plain, flat murder. They consisted of one hundred questions, each question having four possible answers—A, B, C, and D. You had to check the correct answer, but the trouble was that the four choices were so subtly shaded, so intricately worded, that students more clever by far than Choate Sigafos were often set to gibbering.

So on this day Choate sat in the library poring over his sociology text, his tiny brow furrowed with concentration, while all around him sat the other members of the sociology class, every one studying like crazy, every one scared and pasty. Choate looked sadly at their stricken faces. "What a waste!" he thought. "All this youth, this verve, this bounce, chained to musty books in a musty library! We should be out singing and dancing and cutting didoes on the greensward! Instead we are here."

Then, suddenly, an absolute gasser of an idea hit Choate. "Listen!" he shouted to his classmates. "Tomorrow when we take the exam, let's all—every one of us—check Choice 'A' on every question—every one of them."

"Huh?" said his classmates.

"Oh, I know that Choice 'A' can't be the right answer to every question," said Choate. "But what's the difference? Mr. Crimscott marks on the curve. If we all check the same answers, then we all get the same score, and everybody in the class gets a 'C'."

"Hmm," said his classmates.

"So why should we knock ourselves out studying?" said Choate. "Let's get out of here and have a ball!"

So they all ran out and lit Marlboro Cigarettes and had a ball, as indeed, you will too when you light a Marlboro, for if there ever was a cigarette to lift the spirit and gladden the heart, to dispel the shades of night, to knit up the raveled sleeve of care, to put spring in your gait and roses in your cheeks, it is filtered Marlboros—firm and pure and fragrant and filled with rich, natural, golden tobacco. And, what's more, this darlin' smoke comes in soft packs that are actually soft and flip-top boxes that actually flip.



Well sir, the next morning the whole class did what Choate said and, sure enough, they all got 'C's, and they picked Choate up and carried him on their shoulders and sang "For He's a Jolly Good Fellow" and plied him with sweetmeats and Marlboros and girls and put on buttons which said "I DOTE ON CHOATE."

But they were celebrating too soon. Because the next time shrewd old Mr. Crimscott gave them a test, he did not give them one hundred multiple choice questions. He only gave them one question—to wit: write a 30,000 word essay on "Crime Does Not Pay."

"You and your ideas," they said to Choate, and tore off his epaulets and broke his sword and drummed him out of the school. Today, a broken man, he earns a meagre living as a camshaft in Toledo.

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JOE GOES

IN A SURPRISE MOVE, Joe Kuharich resigned as head football coach of the University of Notre Dame last Wednesday afternoon after four hot years at the helm. It was also announced by the Faculty Board of Athletics that present Freshman Coach Hugh Devore will serve as interim head coach for the 1963 season.

The SCHOLASTIC has been an almost constant critic of Kuharich and his coaching philosophy during the past two years. However, it must be stated at this time, that our criticism was based on the results seen on Saturday afternoon, not on the man himself. No one can say that he ever deported himself as anything but a gentleman or that he allowed the emotional pressures that must have burdened his four years at Notre Dame to force him into uncautious and harmful statements to the public.

The decision to leave was Kuharich's own. His new appointment means for him not only relinquishing the post of head coach at a school whose name is synonymous with college football but it also means giving up the coaching profession altogether. For a man who has spent eighteen years in this role the decision could not have been easy.

The SCHOLASTIC is going to press too early to comment on the results of this action and the consequences which the change will have for the future of Notre Dame football. The first reactions of surprise and uncertainty are not yet dispelled. Now we can only wish Kuharich well as he rejoins the National Football League.

Challenge or Drudgery?

In the first of a series of guest editorials, Peter Clark, in Chemical Engineering (see Campus at a Glance), evaluates the problems facing the engineering student at Notre Dame.

ENGINEERING EDUCATION is at an important crossroads; space research has created an immense demand for new engineers that simply aren't being produced. Furthermore, there appears to be a serious deficiency in those who are graduating, at least judging by the frequent failures in important projects. So goes the reasoning of many educators and government officials—"something is wrong in the colleges."

In many ways, engineering provides a relevant and rewarding intellectual pursuit. All areas of engineering are experiencing a revolution in techniques and concepts inspired by the desperate need for methods to cope with modern and anticipated problems. High-powered mathematics is employed in a synthesis of experimental knowledge to produce an applied science both flexible and inclusive. However, this exciting and formidable aspect of the new engineering is too often missing from the curriculum. Fortunately, such criticism has less application to Notre Dame than to many other engineering schools, where the emphasis remains on the production of merely adequate technicians for industry.

He can afford a bare minimum of time for liberal arts courses, but usually is disappointed even in these. He must concentrate on important sciences, but suffers at the hands of overburdened departments, which must rely on graduate student instructors and mass departmental exams. And, to comply with accreditation regulations, he must submit to repeated presentation of the same material under a different course title and department. Finally, his lab courses too often employ inadequate equipment and depressingly uninteresting experiments. The result is hours of senseless make-work, uninspiring lab reports, and, most likely, disgust with anything that smacks of an intellectual challenge.

It is a serious problem, one that is not restricted to Notre Dame. In fact, we are fortunate in being somewhat better off than many. But many improvements are required. The nonscientific courses offered to engineers could be improved to emphasize the attraction of literature, theology, and philosophy to the inquisitive mind. Required courses could easily be better integrated to avoid repetition by the simple expedient of specifying course outlines and subject

matter. Opportunities for individual research, and the accompanying sense of achievement, could be supplied by improving lab facilities and courses, and by offering senior research as an elective.

The general problem of education, that of inhibiting talented men by aiming a course at the intellectual mean of a class, could be solved to some extent by increased independence for sufficiently advanced students. Such procedure is common in the other colleges, and should be equally applicable to engineering.

It should be emphasized that many of the weaknesses in an engineering education at Notre Dame do not lie in the engineering college itself. Rather, most of the good points about the college are to be found in the efforts of its departments, small by comparison with those of other technical schools, to lead the way in the exploitation of the new approach to engineering. As a small engineering college trying to improve its prestige and reputation, Notre Dame has pioneered in many areas of engineering education. The disproportionate number of graduate awards we have received is a direct reflection of the great personal interest of many professors in their students. The talent and potential are here; there remain only those refinements of attitudes and approach that will ensure engineering the position it deserves as a respected and challenging intellectual pursuit.

Corresponding with Saint Mary's

SINCE WE ARE NEARING the end of Friendly Week, we thought it might be a good idea to bring up the perennial and, though not pressing, problematic of dating experiences. Some causes of the dearth of outstanding successes between Notre Dame and St. Mary's casual daters are obvious. High on this list of causes are the abominably inadequate physical facilities available for both formal and informal gatherings on the campuses and in South Bend. Here a moderately intelligent effort was taken by St. Mary's to minimize the deficiencies of casual meeting places with the opening of the College Social Center. However this audacious attempt to provide a decent social

atmosphere sputtered to a standstill when a rumor went around that the Center was soon to replace the sun deck on the Rock as the favorite spot to get a tan. If only the new plan for permanent on-duty hostesses becomes pleasantly operational, St. Mary's could show Notre Dame how a student union should be. Also there is a growing possibility that a few classes on both campuses may be integrated on a highly selective basis, to offer a vehicle for cultural exchange. Alas, the inadequacies of the Stepan and Student Centers, the Club House, and the assorted excuses for entertainment in South Bend preclude an immediate resolution of this problem area.

Then too, conventual restrictions, seemingly outgrown at Notre Dame, still hamper St. Mary's girls from exercising a bit of personal self-discipline. (In their defense let it be said there is a small but rapidly increasing group of informed and excited SMC girls working with a view to changing many of their academic and social hindrances. At this time we can only wish them startling success.) The burden of our comments, however, must touch upon two factors that are most noticeable by their absence: the social maturity of the students themselves and suitable transportation.

The timidity of the Notre Dame man and the velvet-gloved St. Mary's girl present an even more perplexing problem. Coming out of sexually segregated parochial high schools the two groups usually fail to achieve anything resembling a realistic conception of the proper means and purposes of dating. What little contact there is becomes an occasion for a dreadfully serious game in which each girl is seen not as a person or friend, but as a potential conquest. The natural result is a defensive, pseudo-sophisticated atmosphere more conducive to frustration and disgust than maturation through an understanding of the feminine nature. We can offer no solution to this dilemma; it requires a complete rebuilding of social habits and mores by frequent association in informal situations, e.g., the many functions of Friendly Week, The Fall Open House, and the traditional spring "panty raids."

A quick, convenient, regular, and inexpensive transportation system to and from St. Mary's might increase the likelihood of these situations. Since we are living in an age where "Thou Shalt Not Have Cars At College" has become the seventh commandment of the Church we offer this suggestion to Student Government: Invest \$2500 in a Mercedes eight-passenger bus that would make regularly scheduled runs across the Dixie by way of the back road around the lake. Gas, oil, insurance, and labor expenses could

be covered by revenue collected in payment for a "transportation card" issued at the beginning of each semester to those desiring use of this service. The necessity of such a bus on week ends is self-evident; the benefits of weekday service, while less spectacular, are in many ways more significant. Such a system would encourage interaction between the two schools, and create additional opportunities for informal meetings both here and at St. Mary's.

College Newspapers

WE QUIT reading *Our Sunday Visitor* during our early years in high school when we began to be a bit liberal. At that time, one Fr. Ginder, an extreme conservative who later joined the John Birch society, wrote for the *Visitor* and his presence colored the whole magazine for us.

But we have friends who just love to send us parts of the *Visitor* they think we ought to read. Several of these friends recently sent us a copy of Fr. Conroy's column. The title of the column ran "Too much of a Good Thing." Fr. Conroy, we remembered, writes a weekly column for the *Visitor* which aims for a high school audience. (We quit reading Fr. Conroy's column in the *Visitor* before we began high school.) And so we were surprised when we read Fr. Conroy's column of Feb. 24, which dealt with college newspaper editors.

Fr. Conroy's basic thesis was that college newspaper editors were "spoiled." He went on: "We have here a three-fold picture: 1) A student going to a Catholic college on someone else's money. 2) He says what he says by permission of the school's faculty. Working on the school paper is considered part of a student's training. The paper is controlled by the school. 3) He says what he says through the medium of the school's facilities—office space, typewriters, perhaps a telephone, news print, professional printers (hired by the school), ink light, heat—and possibly a few gallons of coffee a week." Fr. Conroy concludes: Actually, there is no more wrong with our Catholic college youth than is wrong with a group of small children at a birthday party where there is

an abundance of cake, cokes and ice cream. There comes a time when they get enough—too much. If they are not watched—right at that point—they will start to heave it all at one another. That, of course, is the time to take it away from them."

Actually, Fr. Conroy, the trouble with Catholic youth (and the Catholic laity in general, for that matter) is that they have not spoken out quite enough. Moreover, Fr. Conroy's basic assumption seem to be that students exist for the administration, (administrations control college newspapers, not the faculty in Catholic colleges) not the administration for the students. According to Fr. Conroy, students should come to college to be docile, to accept, to grow in wisdom and understanding by accepting rather than by challenging. Students should have no voice; and if they do have a voice, it should be muted, and preferably, the voice should be humming "Oh, how great things are." And if students get out of hand, if they express an opinion contrary to the administration's, then they are spoiled brats—a nice way of dismissing criticism.

Good criticism must be done within a certain framework. What you are criticizing must be good enough to be subjected to criticism; the criticism must be launched in a constructive manner (except when you are convinced the other fellow won't listen to you except if you hit him in the mouth—but this is a temporary measure in any case) finally, there must be some hope that the criticism will be fruitful, i.e., something can be done about the situation in question.

Fr. Conroy would not have criticism of any real consequence. He would cite the high school papers as examples for college newspapers to follow. "What is the attitude of our high school editors now. Good!" (Fr. Conroy's exclamation point.) He apparently does not believe that students have a right to say anything about their own situation. Well, neither did Thomas Jefferson have any right to oppose the British with his *Declaration of Independence*. But he did and some of us think that America is better off for having followed Jefferson's critique of George III.

Mea Culpa

THE FIRST two paragraphs of our comment last week on *The New Republic's* stand on federal aid to education accidentally appeared as the last two paragraphs. A correct reading would find these two passages at the end of the editorial.

Letters

PROPER USE OF HISTORY NEEDED FOR MASTERY OF CUBAN SITUATION

Dear Editor:

Your editorial on Cuba can only fill with dismay anyone to whom liberty is more than a mere word. That certain hack politicians should be willing to accept a Soviet Cuba is shameful enough; but it is at least understandable in persons who place office and party above all else. But surely the editors of the *SCHOLASTIC* are not enslaved to political machines or required to defend the reputations of past political fumblerers.

To point out that an invasion of Cuba now would be a bloody affair is valid, but why pass over the fact that it would have been quick, easy, and relatively bloodless two years ago under Kennedy or, even better, three or four years ago under Eisenhower? And this is not merely being wise after the event: many people realized this and said so at the time. Why do the apostles of immobility always assume that some superior morality is involved in evading hard decisions? Why must problems be allowed to fester and grow so menacing that any attempt to solve them entails a squandering of time, treasure, and blood?

What reason is there to think that a feckless policy of fine words masking a retreat makes a major war less likely? It was not so in the Rhineland, in Austria, or at Munich in the 1930s. It was not so in 1950 when Truman stood in Korea: Moscow declined to be provoked to war. It was not even so last fall when Kennedy made his only strong stand on Cuba. What is the use of us studying history if we refuse to learn from it?

To base U.S. Latin American policy on the Alliance for Progress is futile. Few people in America have been more consistently wrong about everything pertaining to international affairs than Chester Bowles. Yet even he has publicly confessed that U.S. foreign aid in recent years has been largely wasted. It is well known that most Alliance for Progress money goes the way of that before it: into graft or numbered Swiss bank accounts.

Anyone who has lived through the past forty years (or has read much recent history) ought to know by now that the messianic ideologues of this century respect only strength and the will to use it, and that trying to buy freedom from their attentions is vain. The Stevenson policy which you praise is exactly the policy of Neville Chamberlain in 1938: a melange of oratorical noises and pitiable hopes that the troublemaker will go away. The parallel is even closer. In 1938-39 Chamberlain's regime tried to shore up the government of Slovakia against the Nazis by loaning it money, though without bothering to call it an Alliance for Progress.

What past words of wisdom from Stevenson and the "Containers" ought to command our respect anyway? Only two or three years ago all of them were busy denying that Castro was a communist at all.

Since the purposes of Communism have been transparently obvious to all but the ignorant or willfully blind since the publication of the *Communist Manifesto* in 1848 there is little excuse for being surprised that Cuba is a standing Russian threat, both economic and military, to the United States and Latin America alike. Ex-congressman Judd was exactly right: what is required is a national decision that the present Cuban regime shall not endure, followed by the exertion of

every effort to destroy it.

—Bernard Norling

CLARIFICATION OR CLOUDY STATISTICS?

Dear Editor:

As comment on the question reported in the *SCHOLASTIC* editorial of March 8th: "Why is the University scholarship program virtually nonexistent?" we wish to acquaint the student body with the following facts concerning the University scholarships and the whole program of student financial aid, the various parts of which are not separated in the philosophy and practice of leading universities.

Here are the statistics on aid to undergraduates enrolled this year: 1722 students received 1956 financial awards totaling \$1,252,315. Of this number 586 (276 University appointees) received scholarship awards in the amount of \$583,340; for part-time employment 743 students received remuneration in the amount of \$316,900; 627 received loans in the amount of \$352,075. These figures do not include athletic grants-in-aid.

While the University recognizes the need of expanding its scholarship program—and has expanded it more than 50 per cent in the past six years—in the light of the above figures the financial aid program of the University could not accurately be described as "virtually nonexistent."

Sincerely yours,

(Rev.) James E. Moran, C.S.C.
Director of Admissions
and Scholarships

BIBLICAL NIGHTMARES

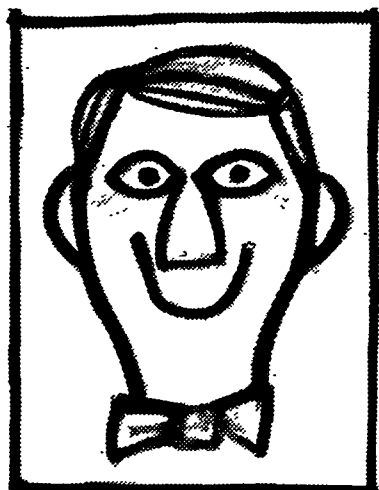
Dear Editor:

Prompted by Fr. Hoffman's very good analysis of theology in the Catholic college, we boldly comment that except for our first pep rally four years ago, no greater impression has been made on our memories than that of the freshman theology course. Never has the Bible been approached from such a trivial, unfruitful, and intellectually pathetic point of view. We decided to cease calling the course "Baltimore Catechism Revisited"; we feared a libel suit.

On the other hand, it has proved itself to be a valuable course. Without it, neither we nor our friends would have searched in such frenzy for good professors teaching good theology, professors of intellectual stature and vision such as Fr. Dunne, Fr. Rulke, Fr. Miller, etc. Perhaps the department should beware of too rapid a maturation. Nothing reveals the light more quickly than the darkness surrounding it.

—Marty Green

The Scholastic



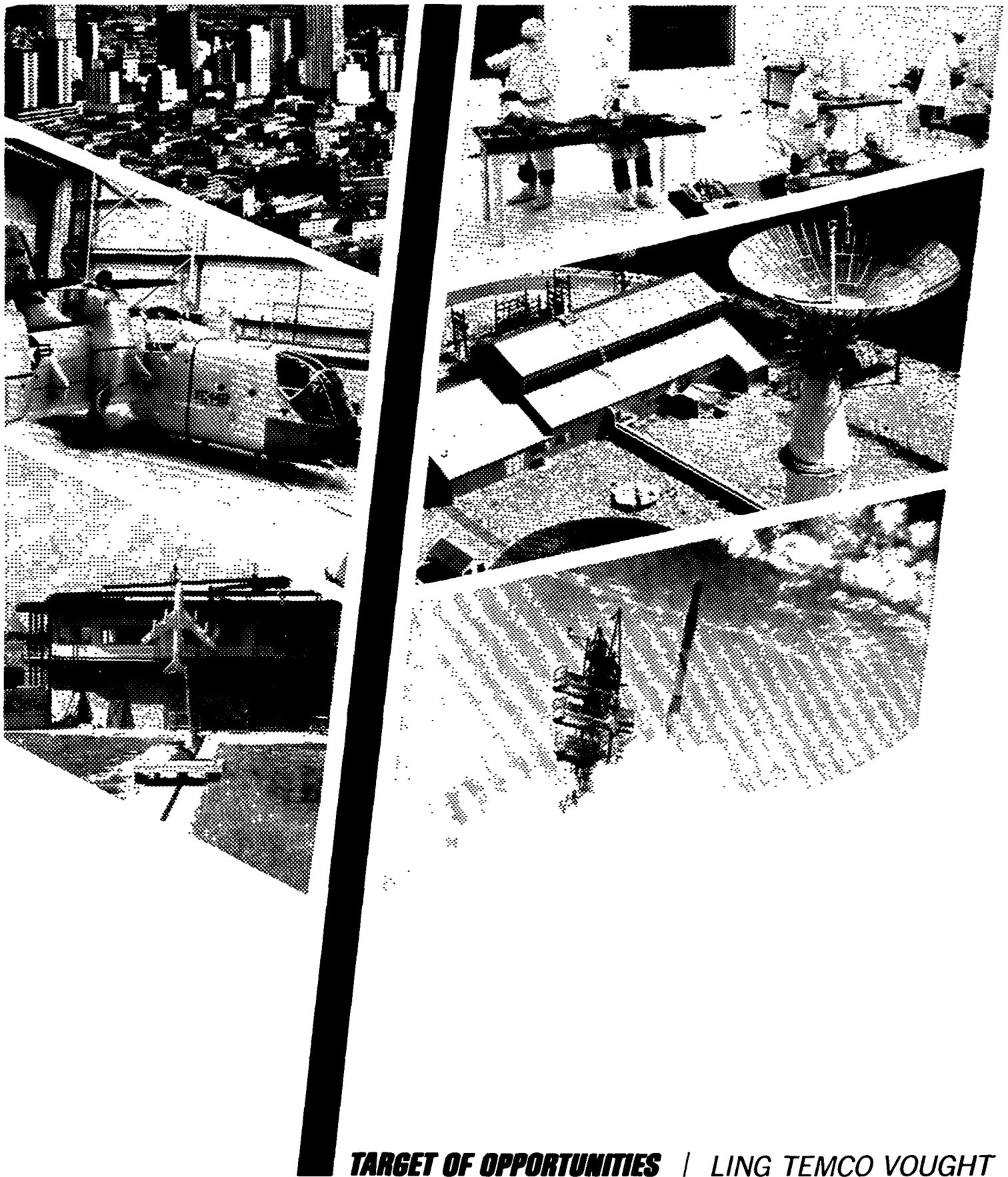
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• Feeling rather amiable last Sunday, we pasted on a boyish smile and paid a visit to the N.D.-S.M.C. tea dance in the O'Shaughnessy Art Gallery. We wove our way through a tangle of smartly dressed young people and accosted a pretty brunette. When asked what "Friendly Week" was all about, she bobbed her head easily, gave us a knowing grin, and explained that the social commissions of the two schools were concerned about the "brick wall" that separates our respective student bodies. She said that everyone was trying very hard to be friendly today, and didn't we think that the dance was a success. We told her that we, at least, were enjoying ourself.

After a "Nice to have met you" we slipped into the Ivan Mestrovic room of the gallery, where we encountered a buffet table, ringed by a group of young men and women with cups and saucers in hand. The genial coed who was manipulating the silver coffee service told us that, unless we provided our own cup, she couldn't serve us. We told her that, in that case, we would have to go thirsty, but would she care to comment on the dance.

She said that she thought it was a very pleasant dance, but that, unfortunately, the boys still far outnumbered the girls. Our hostess explained that this was partially due to the fact that S.M.C. was having Parent Week End.

Thanking her, we excused ourself and moved off to join a male friend, who was gazing raptly at an expressionistic painting of the "Last Supper." He remarked that it seemed to be a good dance and that, if you didn't meet a girl, you could look at the paintings. We agreed.

Having caught the eye of a female acquaintance we skirted a quintet of middle-aged musicians, who were blowing a muted "Misty," and asked our friend if she were feeling unusually friendly today. She replied that she is always very friendly. We caught our breath and questioned her on the girls' reaction to the SCHOLASTIC's two-part probe of S.M.C. She said that most of her friends agreed with the writer's arguments but that the second article was largely given to generalizations, which were certainly equally applicable to N.D. Moreover, why didn't we clean our own house before tackling S.M.C. We replied that there has recently been considerable self-examination on this side of the road. She blushed sweetly and said that she had only read the articles on Saint Mary's. As we parted, she remarked, rather wistfully, that all this agitation was probably only a reaction to the weather.

campus at a glance

Looking about for an available coffee cup, we stumbled over a frightened little boy, who had a mother's hand attached to his cowboy shirt. His father, shouldering another infant, was close at hand. This quartet was gingerly side-stepping dancers and intently examining the art exhibit. We nodded pleasantly and moved toward a member of the local clergy. When asked what he thought of "Friendly Week," Father flashed an amused grin and said, "Great. Let's have more of it." He then excused himself and moved quickly toward the exit.

Having assured a passing girl that our name was not Frank, we introduced ourself to a pair of brightly attired females, who were hovering about the grand piano. From them we learned that one can't type the Saint Mary's girl as a snob, and that the social situation was indeed miserable. They remarked, in unison, that, believe it or not, there are plenty of girls at Saint Mary's who don't go out. We said that we believed it. They said

toward the dining hall, confident that a few chinks had been made in the "brick wall" that runs along the Dixie.

• The student finished his meal in the cafeteria, slid back his chair, and stood up. Casually, whistling a broken tune, he walked over to the rack and slowly climbed into his bulky coat. Suddenly, a knife clattered to the floor. With a few quick, nervous glances, he hustled out the door, and a soup bowl and a cup fell from inside his coat and broke into bits.

His deception was unnecessary. This borrowing is accepted as a matter of fact by the management, and they don't seem worried about it. In a recent interview, Mr. Gilbert Volmi, Director of the University's Food Services, said, "During the first week of each school year we lose about 3000 glasses." And 2500 soup bowls, 2000 forks, 4000 teaspoons, 2400 cups, and 1200 juice glasses. The only explanation Mr. Volmi could offer for the demand for juice glasses was that: "They're just the right size for highballs; the others are too big."

Sugar containers and salt shakers, 75 dozens of each, are maintained in constant circulation between the dorms and dining halls — they're brought back when empty in exchange for full ones.

This is all expected; at the end of the first semester the maids gathered up about half of the missing utensils from the rooms and gave them back to the dinning halls. These were washed and put back in stock to be stolen again the first week of the new semester. When the snow melted, the ground crew picked up many of the missing goods from the lawn in front of the Caf.

In commenting upon the "robbery," Mr. Volmi's only wish was that the students would leave the dishes in the rooms at the end of the year or somehow get them back to the dining hall, so that they will be ready to be stolen again next year.

Only seldom do the thefts get large. Last month Ziggy caught up with several students on the sidewalk outside the Caf, as they were trying to get away with one of the bus trucks used to transport dirty dishes.

Another suspicious character is the diner who neglects to push his tray all the way forward on the guiding bars in the cafeteria line, because underneath it he is balancing

(Continued on page 32)



that they supported the academic integration of the two schools. As the music stopped, and the crowd began drifting out, we agreed that the tea dance was a step toward improved social relations.

Leaving the darkening gallery, we made one final query. Looking bored, the couple replied that they thought the tea dance had stunk. Dismissing them as inveterate Rathskeller rock and rollers, we began the long walk

On Other Campuses

- Trustees at Rice University have filed a suit to change the Rice charter to lift racial barriers and permit the charging of "reasonable" tuition. Presently the school is forbidden to admit Negro students or to charge tuition, under the provisions of William Marsh Rice's will which established the school.

- The University of Michigan has an answer to Mardi Gras' Lenny in their symbol for their "Way-Out West" week end. The new campus hero is a hybrid cowboy-collegian named "Oedipus Tex with the Western Complex."

- The Michigan House of Representatives has killed a bill banning Communist lecturers from state-sponsored college campuses. The motion was defeated 75-6. After the vote, one representative told the House: "I'm sorry to say you have just welcomed the Communist party into Michigan."

- The Northwestern Chapter of the American Association of University Professors issued a letter urging the administration "to declare publicly a policy that will guarantee to the university community the free discussion of all subjects, no matter how controversial." This was in reaction to the cancellation of a lecture by George Lincoln Rockwell, American Nazi

Party head, scheduled last month. The administration took this action because: "No good purpose would be served in granting George Lincoln Rockwell the privilege of addressing a group of students at Northwestern. What he stands for, what he says, are the antithesis of all we stand for..."

In its letter, the AAUP said that to bar a speaker because his views conflict with the university "is to create a precedent which contradicts the long tradition of free inquiry that has existed at Northwestern." But the president of the university said that this action was a rare instance, and not an attempt to set a precedent.

- At a recent Student Senate meeting at Ball State Teachers College, it was decided that there is to be no more kissing in the bookstore. Quite a problem with overly shows of affection, particularly in the dark corners of the bookstore, had developed; but in the future, offenders will be reprimanded (?) and repeated offenders will be reported to the Dean's office.

- Mississippi State University finally broke its long-standing policy on athletic segregation by agreeing to participate in this year's NCAA tournament against teams with Negro players. The announcement by the University's president received nu-

merous protests from members of the Mississippi legislature, claiming he had dealt a "low blow to the people of Mississippi."

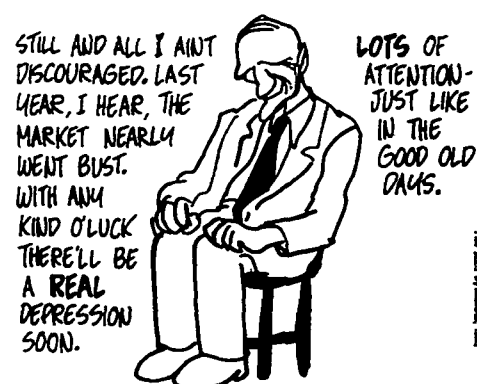
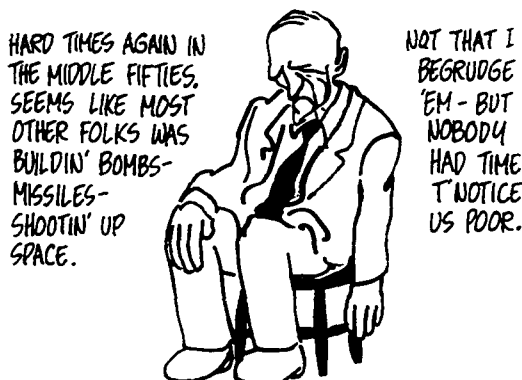
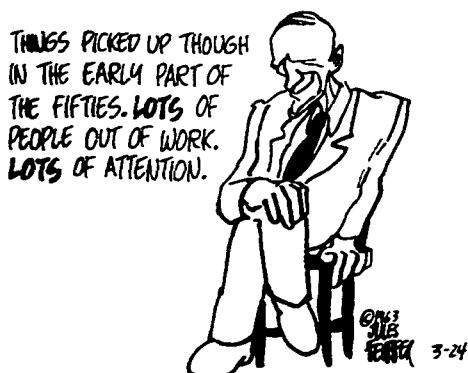
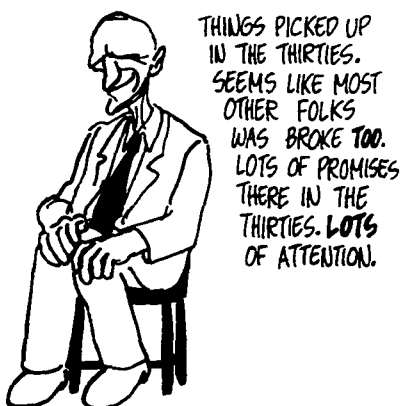
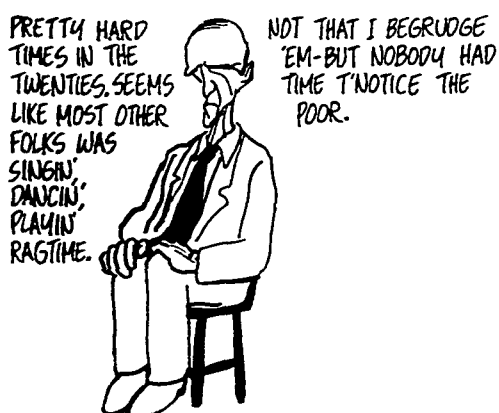
- Students at the University of Denver, Colo., are spearheading a drive to get the U.S. Congress to allow college students and their parents to deduct college expenses from their income tax. They are acting as a lobby group in the state congress, hoping their views and the views of their parents and interested citizens will help launch the program.

- As a result of the resignation of Provost Oswald Tippo, the Student Senate of the University of Colorado passed a resolution expressing their regret at his departure and cited a number of causes. They accused "certain members of the University community, the citizens of Boulder and the State of Colorado" with ignorance concerning the purpose and function of a university. "By their willingness to believe . . . theories fostered by various confused and frightened men and their unwillingness to encourage innovation and growth, the people of Colorado have accepted mediocrity as their goal."

They also blamed the resignation on a member of the University Board of Regents, Charles Bromley, "a man seemingly intent on reducing the stature of the University."

According to a professor's estimate, up to ten more administrators will resign before the end of the semester.

Feiffer



HANS KUNG



Father Mertensotto, who returned here in autumn of 1961 after eight years in Europe, graduated from N.D. in 1953. Born in the German community of New Ulm, Minnesota, he joined the C.S.C. in 1947. He was a classmate of Hans Küng's at the Gregorian University in Rome in 1957.

The controversial theologian is making only two speaking appearances in the Midwest. He will be a guest in Chicago of the John Ryan Forum on Friday, March 22 at McCormick Place. Küng's projected appearance at Catholic University was cancelled by that school's administration.

HANS KÜNG, provocative German theologian and author of *The Council, Reform and Reunion*, will speak in the Stepan Center on Monday, March 25. Küng's lecture, "The Church and Freedom," is being jointly sponsored by the Theology Department and the Academic Commission, as the second offering in the Distinguished Lecture Series.

Küng has pricked the social conscience of complacent Catholics. His thought has awakened in the Catholic community the consciousness of the need for creative revitalization within the Church. Moreover, the Swiss-born theologian has extended to the Protestant world a persuasive appeal for ecumenical reunion.

In order to keep pace with contemporary civilization the Church must re-examine her temporal dimensions. "Despite ever increasing seculariza-

tion," says Küng, "the Church has not been the intellectual avant-garde during her second millennium as she was, on the whole, during her first thousand years." While the world has forged ahead in the pursuit of progress, the Church appears to have lagged behind in splendid isolation. Consequently, she has, to a great extent, lost the world.

The Church is wary of becoming subject to the world. At the same time, however, she must strive to communicate with her earthly milieu. When the burden of her activity falls upon ecclesiastical administration and external practices, upon membership statistics and pulpit denunciations, she becomes "churchy." Then, the inner life of the Church may become externally fossilized. Moreover, the Church is not only a communion of saints, but also a communion of sinners. She must work with a world of the flesh in a sinful history.

It is obvious that only reform and renewal can lead to ecumenical reunion. All Christians should move toward reunion by self-criticism, constructive Catholic-Protestant dialogue, and prayer. If "Catholicizing is the deadliest of all sins to a true Protestant," then a rapprochement will come not simply by individual conversions of Protestants, nor merely through a "moral reform" of Catholics, but rather through the renewal of the Catholic Church according to whatever extent the Protestant protest is justified. Reform, leading to eventual reunion, cannot take place

in the essence of Catholicism, but must be worked out on the historical level. Progress during the past two decades is encouraging. Catholic historians have moved toward an appreciation of the religious motives that inspired the Protestant Reformation; our scholars are nourishing a growing regard for Scripture; pastors are seeking the development of the liturgy into a true people's worship. As to the question of doctrine, Catholic theologians are attempting the enrichment of doctrinal forms against the background and in the context of Scripture.

The chief obstacle to reunion, however, is the matter of ecclesiastical offices, that is, of authority. It is not merely a question of the essential nature, but rather of the concrete, historical realization of these offices.

If the tension between authority and freedom is "characteristically Catholic," then Professor Küng's lecture on "The Church and Freedom" should be of vital interest to our community.

Küng's latest work, *That the World May Believe*, brings compassion and practicality to bear upon the personal and theological problems confronting young Catholic intellectuals in contemporary society. This book, which will have an advance release at Notre Dame, will undoubtedly add additional lustre to Küng's stature as a leading figure in interfaith dialogue.

—REV. LEON MERTENSOTTO, C.S.C.

Theology in the Catholic College

by

Rev. Joseph Hoffman, C.S.C.

When college students gather for a "bull session," theology is as popular as any topic and is understandably subject to a great deal of confusion. It has been our purpose to add some clarity and direction to the discussion. Thus we treated of the preparation of the faculty with its dual aspect, both ecclesiastical in that priests and seminaries are involved, and sociological in that there is no single opinion among the Catholic body as to what theology is supposed to be doing at the college level. Now if the progress being made in faculty training augurs for a brighter future, there remains the second pressing problem, the curriculum. Experimental courses are being tried but their rationale is still a matter of debate.

PART II

THE FORMULATION of a college theology program is further complicated by the use of textbooks. To some observers this practice is an obstacle to genuine theological inquiry. The situation has not always been so. Less than twenty years ago Catholic colleges had no textbooks in theology. The publication of several series by teachers in the field did much to assist college teachers at that time. It now appears necessary to increase the depth of study beyond the textbook level. The text that will do this has not yet been written.

To begin with, the writing of textbooks is an endless task. The author must certainly present the definitions of the Church relative to his tract, and this usually involves a consideration of the historical situation which occasioned them. Next the book must be addressed to the contemporary society and its problems. Steering a delicate course between these two extremes, trying to expose some of the ramifications of revealed truth, bringing scriptural, patristic, and philosophical considerations to bear

on revelation as well as some psychological, sociological and moral insights—all this cannot be placed within the pedagogical framework of a single text suitable for classroom instruction. The author can only attain partial success. He cannot replace the capable professor with a book.

The texts most extensively used are those which follow the systematic approach of Aquinas, which is not only time-tested but methodic, logical and ineluctable. It is also archaic, formalistic and objectionable to students because repetitive of every other textbook they have read. Thomistic doctrine is not at fault but the medieval method of treating a problem. The thirteenth century had one way of asking a question. It is not ours. The syllogistic formulae of Aquinas are the compact fruit of one great mind that has thought through the truth of revelation and been distilled. Unless one follows the same thought pattern, the syllogism is not really understood. The sequence of questions is logical, but logic is abstract and gives theology the appearance of being out of touch with life,

whereas nothing is more vital than theology. Given the Thomistic premises, the argument that follows cannot be gainsaid. It is, however, precisely these premises that are challenged in modern philosophy.

Recent Trends

Lest I be accused of excessive generalization, let me state here that not all seminaries or colleges suffer from the disabilities mentioned above. The Jesuits of Woodstock, Maryland, have a fine program, as well as, I am told, St. John's at Collegeville. These places and others have already begun in the new trend and prove a certain thesis of ours, namely, the solution of the major problems of college theology lies substantially with the faculty and a maturing student attitude sensitive to this problem.

For the world of theological thought is alive. Not only have current scriptural studies awakened the desire for theological investigation among priests and laity within the Church, but the ecumenical movement is also pressing Catholics on all levels for intelligent interfaith dialogue. In either case, scholars are searching out new ways of understanding traditional doctrine and new ways of expressing the endless riches of revelation. Teachers are trying avidly to keep up with the stream of books and periodicals that pours out monthly from so much scholarly activity. English translations of foreign works are opening up the minds of American Catholics to ideas unknown but to few. There are dogmatic works, such as Durwell's *The Resurrection*, Congar's trilogy on the Church: *The Mystery of the Church*, *Laymen in the Church*, and *The Mystery of the Temple*; K. Rahner's *Theological Investigations* and his opuscles on Inspiration, on Death and on the Episcopate. In moral theology only Gilman's *The Primacy of Charity* and B. Haring's *The Law*

of Christ are available since the Tillmann series has not yet been translated.

Colleges are providing their faculties with increasing opportunities for further study, for attendance at theological and biblical institutes and study weeks where discussion is vigorous and enlightening, and finally, with the discretion required for such delicate overtures, for interfaith dialogue between Catholic and other Christian scholars. In several institutes textbooks are giving way to the less systematic approaches of Karl Adam, G. K. Chesterton, A. Mouroux, and J. Danielou. Gradually and with experience, the professor is able to develop his own approach suited to the needs of his particular students and to their talents.

If much of this exciting endeavor has not yet reached every classroom or otherwise caught the student attention, the reason will probably lie in the fact that not all teachers are of the mind that the traditional course structure need be adjusted so radically. Too many of their students, they say, are ignorant of or have forgotten basic tenets regarding Christ, the Church or the sacraments. Until these have been reiterated, it is foolish to advance further in theological speculation. This argumentation is not without foundation and if we were to look at the number of students who come to a Catholic college without previous formal training in the faith, we should accept their position as at least tenable.

Nevertheless, theology has before it many other examples in other disciplines whereby the backward student and the one having deficient background are separated and given courses suited to the level of achievement they have attained. It would be a mark of genuine administrative concern for the individual if more schools were to program courses of diverse

interest and depth to fit the manifold abilities of their student body rather than to set one norm for each year of collegiate study. Such a procedure would likewise have the value of utilizing the peculiar abilities and interest of the individual faculty members as well. In advocating greater freedom of course structure and teacher selection, we are by no means rejecting the departmental controls. Indeed these would be all the more necessary to an orderly functioning of the whole program.

Theology must be seen in the light of a liberal education. As Gustave Weigel, S.J., wrote:

If the truths of theology are not meditated in the context of their sources, Scripture and tradition, if they are not correlated with other truths in and out of the field, and with the concerns of contemporary man, the enterprise is not truly theological, not scholarly.

The purpose of college theology is not to make theologians of the students but to introduce them to the realm of theological thought. College theology is not to make apostles, even though a good program will have some results in this direction. Young men cannot consider themselves truly educated until they feel at home in a discussion of ultimate questions as they are put by their generation.

As long as the student has not struggled with the vital problems that face contemporary man he will be a slave to the elementary solutions given him in his childhood. His liberal education will not have liberated him from childhood ways of thinking. He cannot act with the full autonomy of an educated person. Uncritical habits will shackle him to puerile attachments. When these attachments are shown for what they are, the young man feels that his faith has

played him false. His inability to sustain his convictions is untenable. College theology should not transfer his dedication from Christ and the Church, but only renew that dedication as the response of a free individual who has taken the solid food of Catholicism, found it nourishing, and now no longer relies on the pabulum of the catechism.

At this stage of Catholic education it is no longer necessary or even helpful to traverse the whole body of Catholic dogma. The student at this age is looking for a truth or a person to which he may commit himself just as much as he wants informational knowledge. To satisfy such a student and to lead him to deep commitment to Christ, it is necessary that he grasp thoroughly one or two dogmas and build his supernatural as well as his intellectual life around them. This goal could be facilitated if multiple sections of varying emphasis were established within restricted areas, viz., the problem of God, the Incarnation. In this wise the student would not feel strait-jacketed and would still cover required material.

The Church as Christ's Mystical Body has become a focal point of research and discussion. A deeper knowledge of the Bible has already done much to revise the purely legal aspects of the Church, to view the Church as the extension of the Incarnation, giving nature and grace their proper value, to see the whole Christ as central to the history of salvation. Properly presented, a theology program molded about these themes can only enhance the other values of liberal education. For if it is the purpose of liberal education to develop in men the noble autonomy of the human person, it is the purpose of theology to lead men to the sublime knowledge and freedom of the children of God.

The Future of Catholicism

by Joseph Tamney

Mr. Tamney is an Associate Professor in the Sociology Department.

AS OUR WORLD reels and careens down the corridor of time, our concern should not be to conserve the past, but to control the future. More and more, destiny is man-made, and the only reward for an essentially conservative attitude is to be excluded from the policy-making councils that will guide our course. But to have an effective voice more is needed than mere desire; for we have entered the march of time well after its start, so that our manipulation of the future is limited by the actions of our forebears; and to be accepted as a leader of this march, one must show himself to be in tune with time, to be able to accept the emerging legacy of our past. Leaders cannot deny progress; they must accept it, work within its limitations. The first task of a leader, then, is to discern the path of progress.

Life has been dominated by the struggle with nature. Out of this struggle emerged man's great invention: the organization, with its authority to make decisions vested in a position rather than a person, with its structuralization of life. Man compounded his problems, for now he had to fight not only for survival, but for freedom. Yet it could not be otherwise. He could rebel, but this was senseless, for progress in overcoming nature required the use of authority and structure. Until now, civilized man could not envision a successful existence except within organizations; of course, some did thrive outside the social fabric, but these were parasites. What the future holds before us, however, is a time when nature will have been conquered, when its continued submission will be guaranteed not by the work of man, but by the use of machines and computers; in short, progress for man means the

elimination from his life of the need for authority and structure.

The universe will be ordered because transformed by man, and controlled by his inventions; society will lack disorder because the two fundamental bases for destruction will have been eliminated; material want and emotional frustration, the first through prosperity and some form of economic communism, the second through man's transformation of man via mental health programs and control of heredity (our personality is really part of our environment, and, will, therefore, be subjected to manipulation). In such a world ethics will cease to be problematic. We misuse each other only as long as we have to use one another. The great boon of the future is that we will cease requiring specific behavior from others. A religion would no longer have to use spiritual force, which is necessary only when justice cannot be evoked in the hearts of men because they live either in an unjust social system or amid distorted personalities. The goal of interaction will be not to use but to know. Any form of encounter can be a source of understanding, so that action need never take a specific direction. In such a world authority and structure are superfluous.

Do not think that this image of what will be is utopian. True, future man will not have our problems, but this does not mean he will be without worry or anxiety. For, as social problems decline, truly personal problems rise. One great task that will face man will be to justify his existence through self-development, which will be his only basis for contributing to others. The Peace Corps will not exist as an easy (but socially useful) escape from self-justification. Our task will be to grow in understanding, and the only basis for individuality and value will be the degree and depth of our understanding.

Leaders—those who will shape the course of time—must accept the de-

cline of authority's usefulness, and the spreading, deepening concern over self-development through understanding. Influence can be exerted only after accepting these conditions.

What are the consequences of our remarks for religion? The main function of religion in the future will be to educate the individual and not to be the conscience of a society. To be in the vanguard, Catholicism will have to change, will have to become less dogmatic and less artificial.

As long as progress could mean conquering nature or social evils, religion could remain fairly dogmatic. For religion's concern is the individual, his inner state, and in times of natural disaster or social turmoil individuals change little; societies change. As our environment becomes stabilized, however, progress will be defined in terms of personal, inner change, and man will choose a religion that allows change, that is dynamic rather than dogmatic. Repetition in proposition or symbol will turn away those interested in movement, in self-development. To become rigid in doctrine or ritual is to ascribe to these abstractions or mediations the fullness which belongs only to that which they vainly attempt to express or suggest. To sanctify a set of words or symbols is to crucify the truth. Religious education can be judged successful if it opens up our view of the world to include the spiritual, and suggests guides to our penetration of its mysteries. Such an approach would have meaning, and yet be open, and so fit the needs and characteristics of emerging man. (To this writer the course of time reveals the Word of God as surely as revelation; its message must not go unheeded.)

In the future, infallibility will be irrelevant. As Gilson noted, religious truths must be personally experienced to be significant. If the goal of religion is to transform man, then it must speak to his experience; it must use not authority, but persuasion.

That which binds all men together, however, cannot be revelation but must be experience.

In making this statement, Jaspers pointed to the essential task of a teaching, religious body: to relate revelations to experience. For this task the idea of infallibility is unimportant. Its main function is to define membership in a church organization, which, in turn, is valuable if you want to know who you should ask for money, or how large a building should be erected for services. But in a time when the religious will be defined primarily as teachers rather than as money-collectors or ritual-performers, such functions will have ceased to be important. In a time of personal growth, a religion must depend not on authority but on education—or it will be a weight on man's shoulders rather than a flame in his heart.

The second change required of Catholicism if it is to affect the flow of time involves the type of truths about which it is concerned. When man's goal is growth in understanding, he will be attracted by discussions of propositions that theoretically, at least, can be experienced, and thereby produce inner change. Issues that arise out of the problems of living, and not hothouse squabbles, will concern him. Contemporary Christianity has nurtured so many artificial flowers that theological discussions only produce that most hated of all responses: apathy. Future man will view religion less as an escape from frustration or failure than as a source of self-fulfillment, as a road by which to penetrate what is. He will be bored with a theology that does not relate him to reality.

The future will be an age of miracles. The extent to which these feats are imbued with the faith and approach of Catholicism depends on the willingness of its leaders to accept the message of historical movement.

Catholicism Past

From The Ancrene Riwe, a thirteenth-century Rule for nuns. Translated by M. B. Salu.

THIS IS the beginning of the first book, the book of hours and other good prayers.

When you rise in the morning, make the sign of the Cross, saying *In the name of the Father and of the Son and of the Holy Ghost, Amen*, and immediately begin the *Veni Creator Spiritus*, kneeling on your bed and bowing forward. Remain in this position throughout the hymn and for the versicle *Send forth Thy Spirit* and the prayer *O God, who didst teach the hearts of Thy faithful*. Next, say a *Paternoster* and a *Credo* while you are putting on your shoes and the rest of your clothes. Until you are quite ready, repeat this prayer: *Jesus Christ, Son of the living God, have mercy on us. Thou who didst deign to be born of a virgin, have mercy on us*. Use this prayer often; let it be often on your lips, whenever possible, whether you are standing or sitting. When you are quite ready, sprinkle yourself with holy water, which you shall always keep by you, and turn your thoughts to the Body and precious Blood of God on the high altar and fall on your knees towards Him with these greetings: *Hail, author of our creation! Hail, price of our redemption! Hail, viaticum of our journey! Hail, reward of our hope! Hail, consolation of our time of waiting! Be Thou our joy, who art to be our reward; let our glory be in Thee throughout all ages for ever. O Lord, be always with us, take away the dark night, wash away all our sins, give us Thy holy relief. Glory be to Thee, O Lord, who wast born of a virgin*, etc. You shall say these prayers also when the priest holds up the Host during Mass, and before the *Confiteor* if you are going to communicate. After this, kneel down in front of your crucifix with these five greetings, in memory of God's five wounds: *We adore Thee, O Christ, and we bless Thee, because by Thy holy cross Thou hast redeemed the world. We adore Thy cross, O Lord. We commemorate Thy glorious passion. Have mercy on us, Thou who didst suffer for us. Hail, O holy Cross, worthy tree, whose precious wood bore the ransom of the world. Hail, O Cross, dedicated to the body of Christ, and adorned with His limbs as with pearls. O Cross, O victorious Wood, true salvation of the world, peerless among trees in leaf and flower and fruit, Medicine of Christians, save the sound and heal the sick; and strike your breast, with these words: Let what cannot be done by human power be done in thy name*. If anyone does not know these five greetings, let her say the first *We adore Thee* five times, on her knees. Make the sign of the cross with each of these greetings, and with the words *Have mercy on us, Thou who didst suffer for us*, strike your breast, make a cross on the floor with the thumb and kiss the spot. Then turn to the image of Our Lady and kneeling say five *Aves*. Lastly, bow or kneel before the other images and before your relics, especially those of the saints to whom you have dedicated your altars out of devotion, more particularly if any of them has been consecrated. . . .

A Southerner Speaks for the South

by Joe Caspar

"I'd like to ask you to please refrain from smoking," Ed Eck said. "After half an hour it may get quite unbearable." A nervous smile flickered across the face of Mr. William J. Simmons as the audience roared in laughter.

Mr. Simmons, an outspoken segregationist and editor of *The Citizen*, the official journal of the Citizens' Council of America, rose to deliver his lecture "Why Segregation is Right" to an audience which had been moved from the Law Auditorium for lack of space and was now packed into the Engineering Auditorium.

Mr. Simmons was invited by the Senior Class to present the "other" side of the integration issue, and he began by reminding the audience of this. "If you had not invited me . . . I would not have gone into court . . . claiming my 'civil rights' had been violated . . . I would have simply stayed home." In an obvious reference to James Meredith who enrolled at the University of Mississippi "through the coercive power of government," Mr. Simmons said it was unnatural for anyone to force himself into an institution where he is not wanted. "The sensible person who respects the rights of others goes only where he is invited."

Mr. Simmons then presented his case for segregation, which he defined as "nothing but a *social* separation of the Caucasian and Negro races." Segregation has long been accepted in the United States, he said and it is ridiculous that in New York Negro and white children are hauled across town for the sole purpose of putting them in schools with members of the "opposite race," he said. Much more wise, he thought, was the decision of a judge in Gary, Ind., who denied a suit by some Negro parents who claimed that Gary's school system was segregated. The judge found that the school segregation was due to segregated housing. The judge saw no reason to destroy a neighborhood school system because racially imbalanced neighborhoods caused racially imbalanced schools.

In the same manner, the North has had schools integrated by law but segregated in fact for many years, claimed Mr. Simmons. It is only recently that an increased Negro popu-

lation in the North coupled with "increased aggressiveness of so-called 'civil rights' organizations" that the North has had any trouble.

Mr. Simmons denied that the Negro's "civil rights" were being slighted by segregation. He claimed that the 14th Amendment, "the so-called base upon which all 'civil rights' agitation is built," was never legally adopted. He went on to say that "civil rights" had no social implications at all. Senator Lyman Trumbull of Illinois who introduced the Civil Rights Bill in the Senate "said his bill had nothing to do with social or political rights" but only legal rights, according to Simmons. He further claimed that records of debates in Congress and public statements further defined civil rights as not having anything to do with social or political rights.

Mr. Simmons compared the Supreme Court's decision regarding the segregation question to the Court's denying the legality of prayers said in public schools and concluded in both cases that the rights of the majority were put aside for the rights of the minority.

The South has had a race problem for many years, and segregation has worked Simmons contended. "One of my colleagues put it once: 'The South has the problem, and the North has the solution.'"

But the problem is reaching the North with increased Negro immigration, said Mr. Simmons. Race problems are arising in the North, he continued, and pointed out recent race brawls in Washington, D. C. and Gary as examples.

The laws of the South do not create segregation — it is natural; the laws merely regulate the normal way of things, according to Simmons.

He drew one last parable: "one illustration of the advantage of well-established social segregation is that white people in the South do not suffer from a physical fear of the Negro, as I have had occasion to observe so often in the North — in Harlem for example, or in certain sections of Chicago."

Mr. Simmons claimed that "where Caucasian and Negro races are present in large numbers, the white attitude will vary little, whether it be

North or South" and predicted that "the heavy outflow of Negroes from the South will bring about an increasing acceptance of segregation as the most practical solution in the North."

In the last minute of his speech, Mr. Simmons finally got to the heart of his topic: "Finally, let's . . . ask why we have segregation in the first place. We have segregation because there are distinct differences between white and black races which make it advisable." Having said this, he declined to mention any differences. "To those of us who have lived among Negroes all our lives, the differences are so apparent to anyone with a capacity for learning from the most elementary evidence of his senses that a serious discussion of the matter seems superfluous." But he did recommend a monograph "The Biology of the Race Problem" by Dr. W. C. George of the University of North Carolina. In closing, Mr. Simmons claimed that: "Integration has proved it does not and will not work. . . . It is based on the truth. (It does not) ignore the truth of human nature. Segregation is not perfect . . . but it works, and *the South will keep it*. The evidence suggests that the North will also find a similar solution."

The obviously hostile audience treated the lecturer with respect, though they did laugh at some of the speaker's comments. Examples: "Northerners who move South see the *natural wisdom* of segregation." "The future of the white is dark indeed if the problem [increasing Negro population in the North] is not solved."

The audience also laughed when Simmons mentioned that Dr. George was from the University of North Carolina. He wisely decided not to mention that the monograph was prepared by a commission of the Governor of Alabama.

Though Mr. Simmons appeared poised and confident during the lecture, he seemed less sure of himself during the question and answer period. Few of the obviously baited questions were answered to the satisfaction of the audience. One exception: the question asked by a young woman, who all Notre Dame men will insist, is from SMC: What about the Grandfather Clause? Answer: It was ruled out in 1915. (It seems the only

two people in the auditorium who knew what the "Grandfather Clause" was were Mr. Summers and *la belle* from SMC. It seems to have said either one can't vote unless one's grandfather voted or one can't vote unless one's grandfather was a citizen — in which case the clause would be useless by 1915 anyway.)

Some questions and answers:

Q: What determines a colored person, *i.e.*, how much blood?

A: The legal definition is anyone with recognizable Negro characteristics.

Q: Is an institute of higher learning academic or social? (Loud applause)

A: Both.

Q: The 15th Amendment guarantees the Negro the right to vote. How do you justify denying the Negro the vote?

A: Negroes often vote as a bloc or as the pawn of politicians. Nevertheless, if they qualify, they vote.

Q: Why are only 4.6% of qualified Negroes in Mississippi registered to vote?

A: Most are rural who don't vote heavily.

Q: Since Africa is one of the battlefields of the cold war, is it wise to alienate Africans by continued adherence to segregation?

A: No self-respecting nation should change its social system to please another nation.

Q: St. Paul says "we are all one in Christ."

A: The unity of Christ and St. Paul has nothing to do with the practical aspect of everyday life.

After the lecture, Mr. Simmons showed himself to be helpful and

candid. He gave the impression of being sincere in what he says. However, he showed himself to be an outspoken racist. He approved, for instance, the efforts of students at Ole Miss to get rid of Meredith by making life miserable for him; and though he deplored the violence that took place there, he thought it better to remove the cause of the violence (*i.e.*, Meredith) than to suppress the violence itself.

Mr. Simmons' feeling of assurance during the lecture that segregation will survive was not so apparent. He was opposed to the participation of Mississippi State in the NCAA basketball tournament because meeting Negroes on the basketball court would be "a foot in the door," to bring about integration. He gave the impression that all mixture of the races must be avoided (for an athletic contest is hardly social) or segregation could be brought down like a house of cards.

Mr. Simmons mentioned a few points that he thought were pertinent. He agreed that Negro colleges in Mississippi are not comparable to white colleges (including Ole Miss), but said there is a fund that will send any "qualified" Negro student to study outside the South if his desired course of study is not offered in Mississippi's Colored colleges. Just what determines a "qualified" Negro student he didn't say. He expressed the opinion that Negro and white schools are of equal quality on the primary and secondary levels in Mississippi.

Housing, he said, in the South is actually more integrated than in the North. ("My two nearest neighbors are Negroes.") The Negro and white areas are usually right next to each other and not as large as in the North. Thus segregation by gerrymandering of school district lines is impossible in the South, but not in the North.

When asked about recent violence to Negroes trying to get Negroes registered in Mississippi, Mr. Simmons criticized them for butting into other people's business. "They're from the North, you know." He claimed that no qualified Negro was kept from registering and said that the low percentage of Negro voters was due to apathy on the part of the colored people.

In his lecture, Mr. Simmons said that strict segregation of the races was necessary but concerned himself only with Negroes and whites. He later said that there is usually no need for segregation with respect to other races because it is only when large numbers of different races come into contact that there is any trouble. He mentioned that the Southwest had

(Continued on page 38)



THE SCHOOL



IF THE ACTORS and actresses who played in *St. Mary's School for Scandal* had been even a little bit as sophisticated as the characters they assumed, the presentation would have been unsuccessful. What made the play successful was not the comedy of Mr. Sheridan's artifact but the comedy of the players' artifice. Portraying the sophistication of the *School for Scandal* entailed a speech and gesture on the part of each player that was almost completely unnatural. The behavior of the lords and ladies seems so artificial, nowadays, that assuming the pose of these could be accomplished only by either a very refined exactitude in playing the original or an acknowledgment of the twentieth century and an overdoing of the portrayal. With thorough and sometimes what we may call embarrassing humor, the Saint Mary's company chose the latter and managed to make the whole thing look skillful.

David Carlin played the evil Snake with an appropriate slithering refinement — smooth, ugly, and ominous. The part is not a long one, but it is very important. For Snake represents the kind of lying that acts only for no ethical purpose, a selfish lying that seeks gratification in payment and commits itself to no social code. The irony appears when, in the

last scene, the hero wins his rightful glory only because Snake turns traitor to his first employer, Lady Sneerwell, because the opposition has offered him more money to tell the truth.

The hero, of course, is the spendthrift Charles Surface, who has been ostracized from the realm of social fiat and forbidden to court his beloved Maria. Society thinks his brother, Joseph, the best of gentlemen and a perfect match for Maria. But this is because Joseph has ingratiated himself with society by neatly planned lies and a forced humility. This main plot, the love affair, has ramifications throughout the drama, hidden beneath the sophisticated — in the bad sense — machinations of the social set. Lady Sneerwell desires and works for a *rapprochement* between Joseph and Maria because she is in love with Charles; Sir Peter Teazle, who controls the drama, dislikes Charles because he thinks the "spendthrift" has designs on his young wife, and favors Joseph, the real culprit. The plot moves towards its solution with the arrival of Sir Oliver Surface, *deo ex machina*; the uncle of the brothers, he conceives a plot to test them and discover for himself which is the most virtuous. He poses as the buyer of paintings, and ultimately, Charles sells his family away — all the por-

traits — save one, his dear old Sir Oliver. Oliver, in disguise, is thrown over by this gesture. He offers more money for the portrait, but Charles won't be moved. The entire incident is a blatant contrivance, of course, for nothing in Charles would seem to justify this bit of fine sentiment; but it works, and Charles has a powerful ally in Sir Oliver. Then, when Oliver poses as an impoverished relative and appeals to Joseph, Joseph reveals himself in his truest and most selfish aspect, and the situation is ready for resolution in the magnificent *screen scene*.

With evil intent, Joseph invites Lady Teazle to his home and in an ingenious bit of moral sophistry is attempting to seduce her when he hears of Sir Peter Teazle's arrival. He has the lady hide behind a screen fortuitously present in the room. Sir Peter arrives and begins to talk about his fear of Charles' affection for his wife, when they hear of Charles' arrival. Peter thinks of hiding behind the screen, but Joseph explains that he has concealed a French milliner there. Snickering with a sort of profane glee, Peter slips into a closet to listen to Charles and Joseph. The conversation goes the wrong way for Joseph, though, and Peter is convinced of Charles' innocence. In a dramatic *dénouement*, with Peter



NOR SCANDAL

present, Charles pulls the screen down, and everything is revealed.

There are two plots in *School for Scandal*, united by the theme, selfishness. The first, the love plot, is really not a subplot, but an underlying plot that motivates the other, the school for scandal itself. This "school" is led by the best calumnist in the business, the shrewd politician, Lady Sneerwell. Miss Katherine Lancelot underplays her rôle, perhaps intentionally; she introduces the "school" to the audience, and then sits back quietly, animate only with strange gestures of approval and disapproval and mock surprise at the gossip of her schoolmates, Mrs. Candour, Mrs. Crabtree, Lady Teazle, and the overly effeminate Sir Benjamin Backbite. Backbite is all over the place with his too plainly obvious two-dimensionality, personifying, perhaps, all that is egregious in the school for scandal, and doing everything with such ridiculous unmanliness that he sets every other male character off in contrast, making their playboyish femininity seem an aspect of their manliness, a device they use in facing their world. The device is perfect: characters otherwise unsympathetic are projected to the audience, with all their eccentricities, as people. The school for scandal is, of course, self-mocking; all it does is demonstrate its

own superficiality, calling attention to its banal self by banality and pointing to the other plot as the real dramatic situation. Its portrayal is, whether played as in O'Laughlin or elsewhere, completely satiric; yet one might say that it is so perfectly satiric that it is not satiric at all, because in calling attention to itself as *that* ludicrous it calls attention to itself as *impossible*. Especially in this performance, the school itself becomes merely a device. Nothing done by it has any real effect on anyone else, and in the end the entire business is thrown over, as is all selfishness, for something truer, and it seems as though the school for scandal never existed, not even as an ironic means to an end, as a fortuitous bad thing.

The fullness of the play lies in characterization. Well-dramatized characters are observed turning for the better, throwing down a kind of day by day life for another more rewarding one. And practically without exception, the acting was excellent. One of the most notable comic performances that has come to the Michiana cultural renaissance was seen in William Wolak's portrayal of Joseph Surface; Mr. Wolak, fairly luxuriated in Surface's self-ingratiating philosophy, and through a kind of posed candor made himself the audience's unfortunate hero, deprecated, wished

ill, and yet indomitably real. Jane Ferguson, as Mrs. Candour, attained the kind of precision no one else could, with her disingenuous, frowning, intense naïveté. Sir Peter Teazle, as the center of the action, was the most difficult to play, but was played remarkably efficiently by Richard Plante — just the right tenor of gesture, the right rhythm, the right inflection, always. Robin Keyworth sought to de-emphasize her rôle, it would seem: Maria could have been quite more important than she was. Yet there was some justification for her reticence; if she had gone too far, the presence of Maria — or the emphasis upon her presence — might very well have destroyed some of the effectiveness of Joseph Surface and of the "school." She was politely in the background. The best performance of an elderly gentleman, *per se*, came from Hans Herman as Sir Oliver Surface; he held himself in just the correct perspective to happenings about him, thus managing to effect, indirectly, the resolution.

All told, with good acting by everyone, the play was a grand success, and director Bruce Sweet, a newcomer to St. Mary's, should be congratulated for his adaptation of an incredibly difficult comedy.

—JAMES DEVLIN

The College of Engineering

by Al Korenjak

"To practice a profession one must have acquired mastery of an academic discipline as well as a technique for applying this special knowledge to the problems of everyday life. A profession is therefore intellectual in content, practical in application."

—Hyman G. Rickover

THE COLLEGE OF ENGINEERING is at the mid-point of its own ten-year "Challenge." Five years ago, though probably the best of Catholic engineering schools, it was just another of the many small engineering colleges — not even to be mentioned in the same breath as the great technological institutes of the country. It was, in fact, in much the same position as our liberal arts school at that time — emerging, but relatively unknown. But while the LA school was able to enter into the national educational and intellectual circles with great leaps and bounds, the College of Engineering still finds itself just at the brink of emergence. The problem? A great engineering school is not built with the same facility as a great school of liberal arts. What takes one year and \$10,000 to do in the arts, takes one year and \$1,000,000 in engineering. The years have come and gone, as much effort has been spent, but the dollars are not readily available — it will take more time.

Yet, considerable progress has been made over the past five years — paving the way for even more significant changes in the next five.

In an attempt to give the undergraduate student a comprehensive scientific and technical background, along with a solid footing in the liberal arts, a staggering load of upwards of 150 credit hours has been placed on the engineering student of the past. With the advent of the Freshman Year of Studies, a revised,

streamlined curriculum has been approved. By combining various, related courses and eliminating less-important ones, the study load has been reduced by ten hours. Yet even now, the engineering student at Notre Dame receives a diversified education not found at other engineering schools. The equivalent of one full year of liberal arts and another year of natural sciences comprises half his course load. But it is quite evident that his engineering education does not suffer. More than one-third of the graduating engineers each year continue their work in graduate study. Of these, a great number receive scholarships, fellowships and assistantships to top graduate schools throughout the country. As a specific example, last year six National Science Foundation Fellowships and four Atomic Energy Commission Fellowships were awarded to graduating engineers. If these grants are any indication, the College of Engineering would be ranked in the top five of the some 200 engineering schools in the country.

The College of Engineering still faces three major problems: an enlarged faculty, an expanded program of research, and an extension of physical facilities are urgently needed. To a certain extent these problems could be solved by an increase in college funds. But money is not the only, and possibly not even the major, problem. It is one thing to have the money to hire a professor, and yet another to find the man.

Next September, five of the eight departments of the college will offer the Ph.D. A strong graduate school is an absolute necessity if the college is to be ranked with the top engineering schools in the country. To a great extent, it insures the college of a top-notch faculty, extensive research, and

a steady income; and these, in turn, assure a sound undergraduate school. But the whole process is a very slow one. It takes time for a doctoral program to take hold; time to build a graduate student body; time to build a graduate faculty; time to build research programs. Right now, the engineering school is in the middle of that "time."

The ultimate aim is to increase the size of the graduate student body to one-fifth that of the undergraduate body; it now comprises about 10% of the college enrollment. This will, of course, demand a corresponding increase in faculty. During the past few years, the size of the faculty has shown a steady increase. The Department of Electrical Engineering, for example, has added four new doctors to its staff this year.

Grants from the National Science Foundation and the Sloan Foundation, to name two, have made possible the renovation of several laboratories and purchase of much new equipment. These facilities, in turn, have become the foundation for an expanded and revitalized program of research.

However, if the present core of research projects is to grow to the level necessary to support an outstanding graduate program, the physical size of the college must be doubled. As an immediate stopgap measure, an expansion of the present building has been suggested. But, it is also quite obvious that another engineering building will be needed in the not-too-distant future.

It is relatively easy to analyze the tangible aspects of the engineering school. Far more challenging is that school's product. Notre Dame is, perhaps, more conscious of this second aspect, for it professes to be more concerned about its product than its prestige.

Engineering schools are frequently accused (and this campus is certainly no exception) of training the *professional* man — while neglecting to educate the *man*. Though the Engineering College does not agree with these accusations, it certainly takes heed of the warning. Five years ago, the 1958 Engineering College Catalog stated the purposes of the college: "... to give the student a good knowledge of the basic sciences and of engineering principles, as well as to prepare him for the manifold other duties of a well-trained executive, and for the cultural life of a college man." In 1962, the bulletin read: "... for the cultural life of an educated man." This, in a small measure, indicates the increasing awareness of the necessity to graduate not just an engineer, but rather, a man who is also an engineer.

Some would argue that the attainment of this goal implies an increase in the liberal arts content of the engineering curriculum. But there is only so much time in four years. The average engineering student is now being pushed to the hilt of his ability. The addition of even an hour or two to his course load would be impossible. Three solutions immediately come to mind: 1) a five-year program; 2) a preprofessional program — the student would not begin his engineering training until the graduate level, much the same as is done in the medical and legal professions; 3) a reorganization within the present four-year program.

The first solution is one that has

been widely acclaimed. A number of engineering schools — Cornell, for example — now employ a five-year curriculum. Admittedly, they have provided the engineering student with a more realistic course load. But it does not appear that they have accomplished their goal of providing the student with a more liberal education. Additional engineering courses have been added, lighter loads have been achieved — but the student does not receive a significantly larger share of liberal arts courses. Possibly a five-year program could be organized at Notre Dame which would satisfy the requirements of a liberal education. It is certainly a possibility worth considering. I personally do not feel that the additional year spent would be worth the benefits of liberal culture gained.

The second solution is not realistic. Engineers are needed in far greater numbers than either doctors or lawyers. To reconstruct the engineering education system at a purely graduate level is an ideal solution, not a practical one. Initially, it would mean four engineerless years. Eventually, it would mean fewer engineers per year. There are just not enough young men who are willing to spend eight years in preparing for an engineering profession.

The third solution is one which should be closely considered. The problem, I believe, is not one of quantity, but rather of quality. The engineering student now takes between 30 and 40 hours of liberal arts

courses. In order to produce the "man who is an engineer" it is not necessary that he receive the equivalent of an A.B. degree. Rather, it is necessary to instill in him an interest and appreciation of the humanities. This objective could certainly be implemented by the institution of a set of courses geared to the cultural needs of the engineering student. The engineering student now spends his liberal arts hours in the meager offerings of basic economics, philosophy, speech and sociology. These courses, as they now stand, are as mechanical, as non-thinking as the engineering and science courses are accused of being. Would it not be possible to make available special courses in these areas — small seminars where the engineering student could come into contact with the most liberal method of education. He would have the opportunity to read selected great books, and discuss them with other students under the guidance of an inspiring man in the field. These seminars would not be limited to the "Great Books." They could work equally well in economics, sociology, philosophy, and even theology.

* * *

Does the College of Engineering aspire to be another MIT or another Cal Tech? Certainly not. It aspires to be an outstanding school of engineering which produces educated men who are also good engineers. The college is well on the road to its two-fold goal. It is a matter of time and effort in each of the two areas.



A Man You Listen to

by Bill Metz

DR. THOMAS PATRICK BERGIN strode surely into room 210 on the second floor of the Commerce Building, looked through the whole class calmly, and challenged them with a cagey smile, "Are you ready?" Then he began to explain the geometric mean average with the fine diction of a writer, and the enthusiasm of a happy man. The course in Business Statistics could be rather dry, but as one of the students remarked,

"You never want to miss one of Dr. Bergin's classes because you never know what he will do next."

He speaks only in well-turned words chosen to express concise thoughts well, and to embroider his slightly satirical sense of humor. Part of his satire ("He uses satire more lightly than anyone I've ever seen before," another student commented) is calculated as intellectual sparring with the students. He not only keeps his students awake, informed on his subject, and entertained, but also mentally quick and alert.

Dr. Bergin's classes aren't dynamic and interesting by chance; he feels that intellectual stimulus is the essence of teaching. Without it, class is merely a group form of study.

I have always said this, and I think it is the most basic principle to education: that any class, whether it is a trivial course or a most vital one (I don't care how it's described in the bulletin or the course syllabus), is only as good as the man who is teaching it.

With this same thought in mind, one Junior in Dr. Bergin's department, Business Organization and Management, said, "He's the best teacher I've had since I've been here."

Dr. Bergin thinks that any class in the University would be a truly rewarding experience if it were only taught by a man who would communicate with the students as responsive people, bringing his entire personality into class. In its best, teaching is true communication between minds, and true sharing of enthusiasm for knowledge; it is a contact between teacher and student at a depth seldom encountered in any other type of professional communi-

cation. The teacher sets the tone of the class, and thus its entire approach to learning. The opportunity to open a whole vista to a student, to give him entirely new expectations of his own potential, is a great one. Dr. Bergin feels that the vital contact of teacher with students is the greatest reward of the teaching profession. The teacher must take many responsibilities and problems upon himself for the sake of the student. Not only must a teacher keep the thought of the class on the right track, but also he must keep that path from becoming a rut. Whenever Dr. Bergin finds that the class is accepting his approach to a problem too placidly, "What I will do then is to come into the class the next day with exactly the opposite opinion. This usually confounds them for a while, but it starts them thinking again for themselves."

Considering that by far the greatest part of his work is isolated from the students, Dr. Bergin is unusually conscious of individuals. Although he has only been able to teach one class for the last two semesters, he knows all the students in class by name, knows approximately each student's effort in class and potential ability, and he can characterize most of their personalities. In his mind, he is constantly grouping and regrouping the students by their classroom performances as the semester goes along, and at the end of the semester he can tell what was the student's trend, which were his high and low tests, and his probable final mark, without any reference to the grade books.

Dr. Bergin came first to Notre Dame as most of us do, a Freshman. He hadn't known much of the school before he came; he hadn't even considered it until the July before he entered. In his first year, Mass attendance was still checked seven days of the week, week ends were limited to one or two a semester, and, of course, lights were out after midnight. The rectors and prefects were much more often seen, too. Even though he was here during the Second World War, the period which more properly than any other began the

transition from the cherished Notre Dame of old to the burgeoning and restless Notre Dame of today, Dr. Bergin found a spirit of unity. Though he is not nostalgic, he seems to feel that the loss of unity has been a deep one.

Dr. Bergin graduated in 1945, and soon started into a life of teaching and further study at St. Michael's College in Burlington, Vermont. This was near the area of his home (Watertown, N.Y.), the area in which he had first intended to do his collegiate work, and the area that was perfectly suited for his favorite sport (among few), skiing.

In 1947 Dr. Bergin returned to Notre Dame as an instructor, and began an academic career that has brought him a fine reputation on this campus, at other Universities, and on the national scene. He is a man of progressive ideas and broad vision who has been responsible for many new developments in the College of Commerce. He is a man who analyzes situations before he accepts them; he does not bend before his environment, but he asserts himself and adds something to his environment. He has consistently recommended an increase in liberal arts courses for the commerce student. He emphasizes imaginative teaching for his department, and the men he has hired have been selected with teaching ability as a prime criterion.

He was one of the originators of the University Club, a private club recently moved to the big house near the stadium, which serves as a center for faculty social activity. He is also Secretary of the General Faculty, the formal faculty body with Fr. Hesburgh as president. Besides these, Dr. Bergin is a member of the Faculty Board in Control of Athletics.

When asked about this group and its degree of actual control, he said that the board's primary function is to assure that athletics do not become incompatible with education for the individual student. Most of its work is with the members of the varsity teams. He said that the Board does have all the power necessary to do its job. In fact, he said that as far

as he can remember, the decision of the committee has always been accepted, even at times when he felt that the chairman, Fr. Joyce, would have liked the decision differently. The Board does determine the University policy toward athletics, since it determines the policy with regard to the individual student. But Dr. Bergin also made it clear that he did not think it was the Board's responsibility to determine whether the coach is doing an adequate job in terms of his won-lost season record.

As an administrator Dr. Bergin believes that decisions *must be made for the future*. He has a sign in his office set against a background of abstract nouns such as "life," "love," "power," "success," which proclaims **THIS IS ONLY TEMPORARY**. In contrast to these fleeting things, he emphasizes that a man's decisions will endure into the future. Making a decision is like dying.

"A man makes his decisions alone. A man dies alone."

Although he is only thirty-nine, Dr. Bergin has become a recognized figure in the political and academic worlds. At the time he took his doctorate at Syracuse in 1958, he was interested in the comparison of the problems of the New England states which were losing industry and the problems of the Southern states which were attracting industry (from New England as well as other areas) with free land, free utilities, free buildings, and tax exemptions. Soon afterwards his interest shifted to the study of the effectiveness of these bonus programs that had been designed to make industrial opportunity look so favorable in the Southern states. Over the last five years, his findings have been that the programs have been overly generous. They have attracted fly-by-night industry rather than solid, community oriented companies, and many of the companies that accepted enticements would have settled in the same area anyway due to considerations of labor, markets, and raw materials. One Southern state was so delighted with the prospects of a \$125 million industry that it offered to float revenue bonds, build a refinery, and lease

it to the company. The company refused these offers, but did ask for favorable tax treatment. So the state promptly granted a ten-year tax exemption. Yet Dr. Bergin has found sound evidence that in this particular case the company would have settled in the same city regardless of the tax situation. This is typical of the problems he has been investigating, in an effort to evaluate the real effectiveness of such programs and to eliminate many wasted efforts. He is now working on a book entitled *Facts and*



Fancies of Industrial Development, to be published in September.

Dr. Bergin's authority in this field has been recognized by his appointment as a consultant to the Office of Planning and Research for the Area Redevelopment Administration of the Department of Commerce. He has held conferences with the Governors of the Southern States, and has had innumerable requests to set up development programs in Southern communities. In the last two years, reference has been made to his work on the front pages of the *Wall Street Journal*, *The New York Times*, and *Business Week*. He is definitely one of the foremost authorities in his field.

For a man who is as talented in the realm of the business world as is Dr. Bergin, one might wonder why he has chosen the academic life. He admits that he has asked himself the same question. His first emphatic answer is the attraction of the relationship between teacher and student that has already been mentioned. But his other reason is just as significant. He says that a University has a vitality that is simply lacking in business. He doesn't pretend to find this vitality in the attendance to petty details that must preoccupy much of the time of a department head; at times attention to trivia annoys him very much. But he does find this vitality in the imaginative spirit of the University, in a free community of scholars. He points out that although it is true that tremendously dedicated, imaginative, and stimulating men are found in the business world, they must nevertheless direct their efforts ultimately toward one goal, the improvement of the organization. The operation of a University is much broader, for it operates not merely on itself, but directs its energies to all of society.

For a man with the vision of Dr. Bergin, with such great energy to mold and remold his surroundings and his future, a University is a fertile atmosphere. He has spent seventeen years at Notre Dame, and Notre Dame — as everyone else he knows — has felt his influence.

Sex and Saint Patrick

by J. J. Pottmyer

ST. PATRICK'S DAY falls on Sunday this year. I find the prospect of celebrating St. Patrick's Day without the benefit of green beer a very bleak prospect, indeed. However, being a person of inventive mind, I rushed off to the neighborhood grocery store yesterday to purchase a box of green food coloring and a bunch of beer. The clerk cheerfully sold me a box of green food coloring but patiently explained that beer hadn't been sold in bunches since a student named Melville got drunk on a bunch of Wiedemann's and indelibly chiseled his lurid epic *Dry Dock* over every other urinal in the seminary. Consequently, the seminary has never since been more than half occupied because seminarians can only use every other

convenience.

While in the grocery store, I met a law student whom I know. Sceptics may scoff at this statement, since some people doubt that law students are known by anyone. I will point out, though, that I have always had a deep interest in esoteric knowledge and experiences. I have even visited the Northern Indiana Historical Society Free Museum on Lafayette Blvd. Of course, sceptics will probably doubt the existence of the Free Museum — or even the existence of Lafayette Blvd. However, for the more trusting readers, I continue.

I explained to this law student my purpose in being in the grocery store and my disgust at St. Patrick's Day being on Sunday. My friend then ex-

plained to me that it was only this fact which had saved St. Patrick's Day from extinction by the Supreme Court this very year. He explained that a group of Protestants and others united found the celebration of a Catholic saint's feast day offensive. He then explained that all religious feasts would have to be done away with since they were all likely to be offensive to somebody.

Depressed by this thought, I visited Frank Flappingpuss, the noted campus oracle and foremost authority on Mircea Eliade's myth of the eternal return. Frank explained that, although the movement towards secularization in America might not be halted, the people would still find it necessary to celebrate the same yearly festivals. We then worked out a new calendar for feasts and celebrations.

NEW YEARS DAY. No revision is needed at all.

HALLMARK DAY. St. Valentine's Day only needs its name changed to complete its secularization. On this day everyone exchanges cards and heart-shaped boxes of candy.

NATIONAL DRINKING DAY. St. Patrick's Day also needs only a name change. Preceding this day will be Friendly Week. Following this day will be Fiendly Week when everyone will be hung over and will break off relations with anyone met during Friendly Week.

VERNAL EQUINOX. Easter will be replaced with this festival. Spring vacation will occur at this time. The vernal equinox can be the occasion of many orgies and fertility rites.

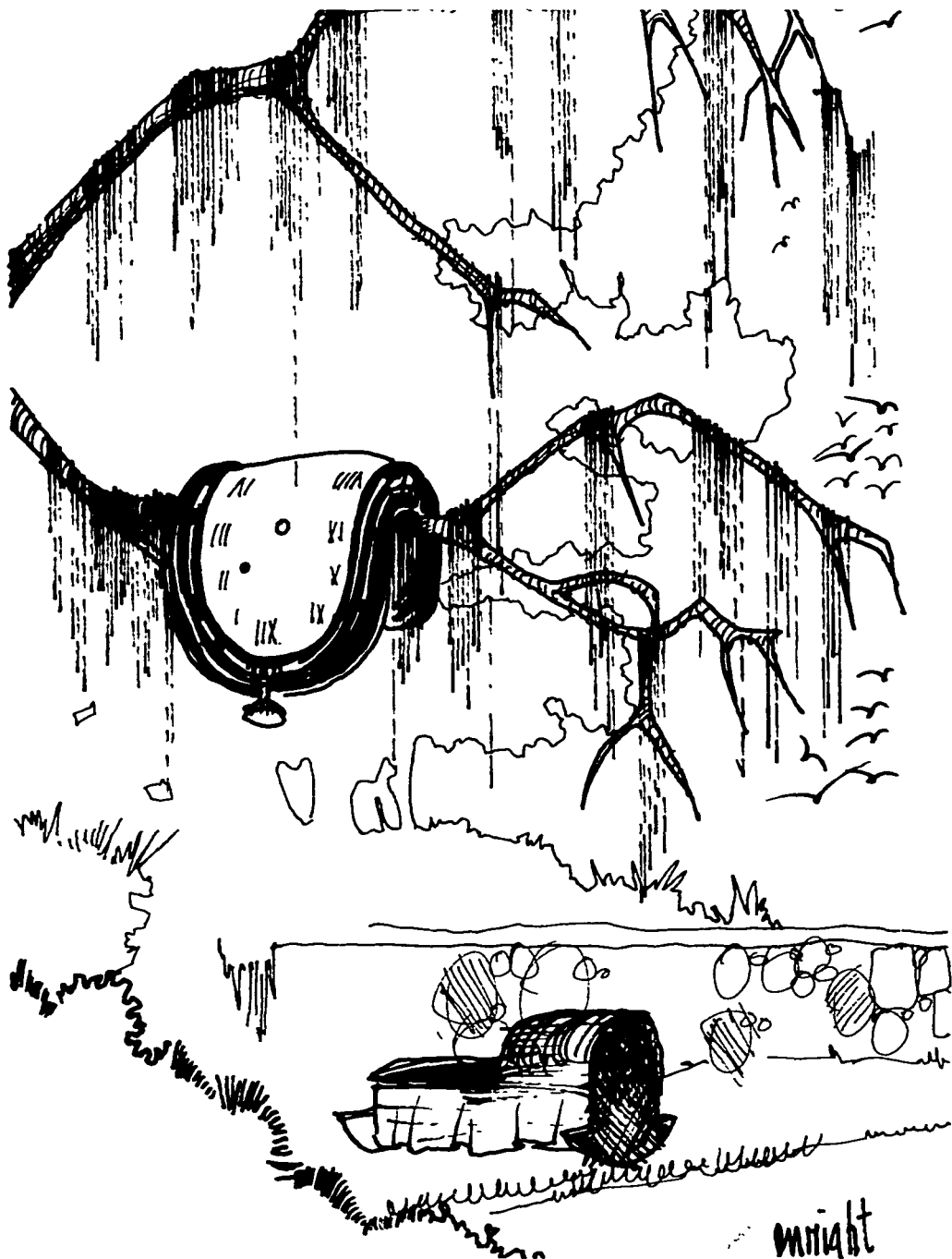
FATHERS DAY AND MOTHERS DAY. These days will be celebrated as usual for one generation. After a generation, Fathers Day will be removed from the calendar since paternity will become indeterminable once the celebration of the Vernal Equinox is established.

FOURTH OF JULY. The Fourth of July will be basically a religious feast day, but strictly non-denominational. Everyone can be allowed one day of nostalgia for the days of non-secularized America. However, the First Amendment must be promulgated across the land.

LABOR DAY. No revision is needed at all.

AUTUMNAL EQUINOX. This will replace Thanksgiving and will be the harvest feast. By celebrating this two months early, conflict with Xmas is avoided.

XMAS. Everyone will put the X back in Christmas. Xmas will be a time when everyone will exchange presents. After a generation of celebration of the Vernal Equinox, this will be everyone's birthday anyway.





Follow the Boys

FOLLOW THE BOYS, which opened last week at the Granada theater, is not really a horrible picture; it is a very nice, very smooth, bad picture.

Movie producers are interested in making money, and the formula they often use for making the loot is more similar to the politician's formula than the artist's. Like the politician, the movie producer wants to appeal to as many elements of society as possible. But in most cases, the hodgepodge created — in this case *Follow the Boys* — is just that, a glob of a lot of different things not held together.

The hodgepodge theory of making movies is best evidenced in *Boys* by the different love relationships. They are neither funny, as one supposes the director wanted them to be, or very explosive, as the audience probably wanted them to be. In short, there is a love relationship for everybody.

There is the proletarian relationship between Bonnie Pulaski (Connie Francis), a nice poor name — get it, and an enlisted man. There is the feminine-aristocratic and masculine-proletarian relationship between Toni Denham (Paula Prentiss) and just plain Lieutenant Smith (Russ Tamblyn). There is the feminine-proletarian, masculine-aristocratic relationship between Michele (Dany Robin) and Peter Langley (Richard Long). There is the upper middle-class rela-

tionship between Ben Bradville (Ron Randell) and his wife (Janis Paige).

Producers are kind, though. They go off to "exciting" places such as Europe, the Riviera in this case, which however is not beyond the populace because everyone can go to Europe these days if he really wants to. And Connie Francis, who appeals not only to the bobby-sox set, but also to the more mature adult (she has played some night clubs), breaks in every so often to belt out a few songs. But Connie, of all people, should not be the one delegated to save the picture. Perhaps no one could have.

—JAMES R. WYRSCH

40 lbs. of Trouble

ACCORDING to Charles Schulz in his latest book *Happiness Is a Warm Puppy*, happiness can be 50 cents — "35 cents for the movie, ten cents for popcorn, and a nickel for a candy bar." In South Bend the only place you can get a ten-cent box of popcorn is the Colfax theater. The movie at the Colfax is "Forty Pounds of Trouble." It will cost you twice the going rate for happiness, though. The movie costs 90 cents, popcorn ten cents, and you'll have to give up candy bars for Lent. You can then listen to the gleeful shouts of children enjoying the 50-cent brand of happiness.

"Forty Pounds of Trouble" is a good old-fashioned comedy in which

the formidable forces of the Law attempt to take a 40-pound foundling away from Tony Curtis who runs the Lake Tahoe casino. Tony does the only honorable thing under these circumstances. He gets married so that he can adopt the little orphan girl.

There is also an adult theme running through the movie — Tony plays cat-and-mouse with the Law trying to avoid paying alimony to a "wicked old witch" to whom he was formerly married.

Every good old-fashioned comedy has to have a great chase scene. In this movie the chase scene takes place in Disneyland complete with Keystone Kops.

The acting of Tony Curtis, Suzanne Pelshette, Claire Wilcox, and Phil Silvers is quite competent. The movie is in Technicolor. The first scene of the Woody Woodpecker cartoon is hilarious; and the preview is for "Two for the Seesaw."

If you're planning a vacation to Disneyland or to Lake Tahoe, or if you're nostalgic for the carefree days of childhood, see "Forty Pounds of Trouble" — preferably on a Saturday or Sunday afternoon. If you must see it in the evening, you might try being nostalgic for your early teens when you and your girl sat in the back of the balcony, not caring what the movie was. Anyway, happiness sells for only a dollar at the Colfax.

—J. J. POTTMYER

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These
Girls**



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The Bengal Bouts

by Terry Wolkerstorfer

At a time of year when Notre Dame students are traditionally bored with their studies, disgusted with the weather, stranded in South Bend, and looking for entertainment, the Bengal Bouts have always provided welcome relief.

And there is ample evidence that the opening bell of the 1963 Bengal Bouts, next Monday night, should signal the start of an even better than usual boxing show: Dominic Napolitano, trainer of Bengal boxers for three decades, is confident that "this year's Bouts will be the best fights in six or seven years."

His confidence is based on the fact that seven titleholders will be back in action, led by three-time champ Tim Reardon; on the fact that there are numerous other veteran boxers returning; and on the fact that there are several promising rookies.

Reardon, undoubtedly the premier boxer of the '63 Bouts, is a veteran of some 80 amateur fights — and has won all but four, a split-decision loss and three draws.

In an era when fewer and fewer college fighters have previous experience, Reardon is long on it. He began boxing in his native San Francisco at nine, an age when most modern kids are scarcely able to blow their own noses, much less punch somebody else's. During the balance of his grade-school and high-school career, he fought for his parish team in the CYO program, and also as a club fighter for the Olympic Club of San Francisco; since coming to Notre Dame he has not lost a fight, has won the middleweight title for three con-

secutive years, and has been selected the Bengals' Outstanding Boxer for the past two years.

Polite and articulate, Reardon is outspoken in his opinions of the Bengal Bouts, Dominic Napolitano, and boxing in general. "Nappy is the Bengal Bouts," says Reardon. "Without him they'd never have been a success: nobody teaches fundamentals better than he does — he puts on a great show with boxers who, for the most part, have no previous experience; and the fact that there have never been any serious injuries reflects his supervision and control."

Napolitano's insistence on hard conditioning prompted another comment by Reardon: "The Bengal Bouts are high-caliber fights not so much because the boxers have unusual skill or experience, but because of thorough conditioning and training; in fact, a lot of fights are won or lost on the conditioning factor.

"A lot of people have questioned the merits of boxing, but to me it's a great sport because you're completely on your own; you can't pass the ball; you win or lose by yourself, and must rely entirely on your own resources. If it was handled as well everywhere as it is here, boxing would be a thriving sport."

Though he may be the protagonist, Reardon has a strong supporting cast, with the 137-pound, middleweight, and heavyweight classes the most outstanding.

At 130 pounds, 1962 runner-up Bill Sanneman returns in quest of the title. In the 137-pound division, Sammy Van Ness will be defending his

crown against Brian Richardson, the 1961 champ; against Tom Echewa, promising first-year fighter from Nigeria; and against sophomore Bill Tucker.

Pat Daly and P. J. Shelley are both experienced 147-pounders, and will be challenged by Ed Hagen, Shaun Burns, and Tom Wilson, among others.

Jack Hildebrand, another 1962 runner-up, must beat Tom Hynes and novice winner Mark Howard if he is to snare the 155-pound title this year.

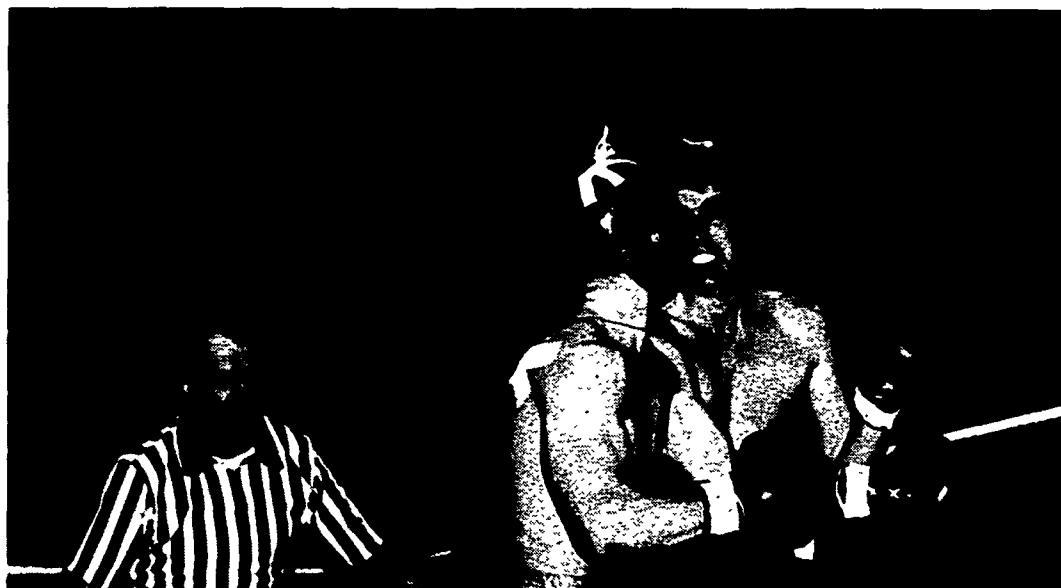
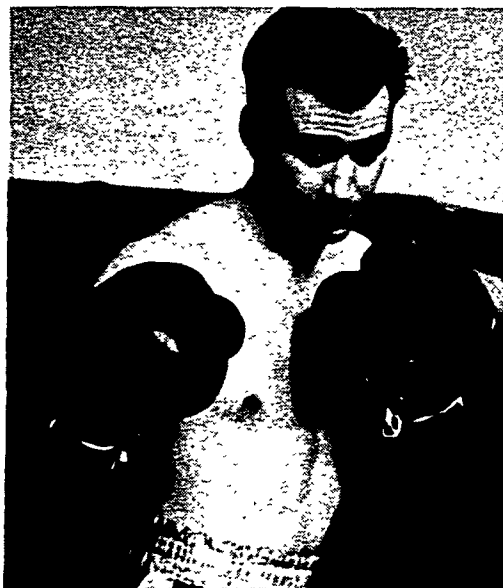
The middleweight class is loaded. In addition to Reardon, it includes Sam Haffey, 147-pound champ and Outstanding Boxer in 1960, who gave Reardon a good battle in 1961; Ted Valenti, the 1962 champion at 156 pounds; and three-year veteran Tim Brennan.

Mixing it up at 167 pounds will be '62 runner-up Jerry Houlihan, veterans Tom Brennan, Joe Desmond, and Jim O'Rourke, and rookie John Wyllie.

South Bend native Dan Manion, the reigning 178-pound champion, must defend his title against two-year boxer Jack DeMarco and several good first-year men, including Tom Sneddon and Ernest Eaton.

In the 187-pound division, Rich DeRosa will defend his crown against quarterback Tony Carey and others; and in the heavyweight class a slugfest is sure to develop among three evenly matched linemen: John Slafkosky, last year's runner-up; John Meyer; and Jack Anton. All can throw the bomb.

Budd Schulberg, writing in the April 14, 1955 *Sports Illustrated*, caught the spirit of the Bengal Bouts better than anyone. "Go see the Notre Dame Bengal Bouts," he wrote. "You'll see boys battling harder for the University championship than some heavyweights have fought for the championship of the world."



SCOREBOARD

Basketball: Notre Dame lost to Bowling Green, 77-72, in the first round of the NCAA tournament last Monday. John Matthews' 18 points made it a tight battle in the first half, but the Falcons pulled away in the second half when Matthews cooled down. Fouling out with seconds remaining, Matthews was Notre Dame's high scorer with 23 points.

Wrestling: Three seniors paced Notre Dame with second, third, and fourth place finishes in the 4I invitational tournament at Cleveland last week end. Ed Rutkowski lost in the finals to this year's Mid-American 191-pound champion, Henry Houski. Captain Fred Morelli and Dave Ames finished third and fourth in their respective divisions.

Track: Jerry O'Connor, with a broad jump of 23-5, earned second-place honors in the gigantic (52 schools, 950 competitors) IC4A meet at Madison Square Garden. Captain Carl Ludecke took fourth in the shot put, won by Gary Gubner of N.Y.U. At the Milwaukee *Journal* Relays, meanwhile, the mile-relay team of Shaun Fitzmaurice, Tom Chevraux, Jim Weber, and Bob Hoover took second behind Drake.

Fencing: The Irish swordsmen romped over Fenn for their twelfth victory in 14 matches. Dick Marks and Steve Dreher (epee), Jack Joyce and Tom Dwyer (foil), and Ralph DeMatteis and Mike Connor (sabre) all won two of three bouts.

Bowling: Notre Dame's keglers remained undefeated by beating Illinois Institute, 9-2. Tom Schroeder rolled a five-game series of 1021, and Bill Lieber bowled a 231 for the highest game of the match.

Bengal Bouts: Three-year champ Tim Reardon leads seven title winners into the 1963 Bouts. Others include Sammy Van Ness, Brian Richardson, Sam Haffey, Ted Valenti, Dan Manion, and Rich DeRosa.

SCORES

Basketball

Notre Dame 72 Bowling Green 77

Fencing

Notre Dame 19 Fenn 8

Bowling

Notre Dame 9 Ill. Institute 2

SCHEDULE

Fencing

March 16, Wayne State and Indiana Tech at Notre Dame

Wrestling

March 21-23, NCAA Tournament at Kent, Ohio

Bengal Bouts

March 18-20-22, Notre Dame Fieldhouse, 8:00 p.m.

March 15, 1963

Voice in the Crowd

"They'll be back," said DePaul's Ray Meyer as he viewed a losing Notre Dame team walking out of McGaw Hall last Monday night. The Irish had just been beaten by a better team in the first round of the NCAA tournament, losing to Bowling Green, 77-72. The brilliance of guard Howie Komives and the mere presence of giant Nate Thurmond (labeled by Meyer a "huge octopus") had put a disappointing end to a comeback season for Notre Dame. But, as Meyer said, they will be back in the elite tourney again next year.

THE RECORD

The season can be easily summed up by saying it was the year of the sophomore: first year men gave the squad its strengths and weaknesses. They provided Notre Dame with more raw talent than it has had in many years, but also lacked the experience and resulting polish found on top-ranked teams.

Notre Dame opened fast with six straight victories, most achieved in the friendly confines of the Fieldhouse against feeble opposition. The high light was an outstanding team performance against Creighton that featured the containment of Paul Silas.

Butler shocked the Irish, handing them their first loss in a ragged contest. Although Adolph Rupp's Kentucky Wildcats handed Notre Dame its second straight defeat, Coach Johnny Jordan was pleased with the team's performance and — for the first time this season — felt he had an outstanding squad. Last second wins over Illinois and Indiana brought the Irish their first national ranking in a long time.

An overtime loss to North Carolina in early January seemed unimportant at the time, but pointed out the basic flaws in the Notre Dame attack. In this game, the Irish were beaten by a well-coached, experienced team which stressed balance above individual heroics.

Perhaps the outstanding team effort of the season was given in the next game against DePaul. An Irish squad possessing great balance whipped the Blue Demons by 20 points.

At semester break, the team had a 12-4 mark and high hopes for success in a post-season tourney. Then it happened. The rumors that flashy soph Ron Reed was in grade trouble were verified when he was declared ineligible.

However, the big blow came when number one scorer Larry Sheffield was also declared ineligible. Sheffield had been the outstanding player on the club during the first half of the season. His performance had placed him on at least one third-team All-American poll at the halfway point.

Notre Dame's performance in the second semester, and the student body reaction to it, was completely alien to that of the first semester. To put it simply, the hope was gone. The five-four record was respectable but certainly less than expected in January.

EVALUATION

Even with Sheffield and Reed, this was not a great team that could have been ranked among the nation's very best. Although few teams have ever had more talented sophs than Sheffield, Reed, Walt Sahm, Jay Miller, and Larry Jesewitz, it must be remembered that they were still sophomores. The consistency that can only come from game experience was lacking, especially in the early stages. Even though most of these sophs advanced quickly, they still were making sophomore mistakes in the final game against Bowling Green. While Notre Dame would have done much better with Sheffield and Reed, they still would not have come close to winning the NCAA title this season.

However, for the next two years, the Irish should be ranked in the top ten most of the time. The losses of co-captains John Andreoli and John Matthews will hurt, but an added year's experience for these talented sophs will more than cancel this out.

— John Bechtold

The Skiing Story

SIX MEN will be leaving for Alta, Utah, tomorrow to represent Notre Dame in the NCAA Collegiate Skiing Championships on March 22-23. Though the team represents ND, the University has done little to finance the squad on its way to the NCAA tourney bid. Expenses have been paid by the 450-member skiing club, and preseason grants came from the Office of Student Affairs and the Student Senate.

As is generally the fate of a new sport at Notre Dame, ski team members are often forced to pay for their own board when they compete. This has limited the squad to four meets this season and almost prevented it from attending next week's national championships in Utah.

John Turner, a junior from Wyoming, captains the team which has no official coach and no nearby area in which to practice. The skiers are forced to drive to Cadillac, Mich., on week ends in order to get in the practice on timing and style that is essential to skiing competition.

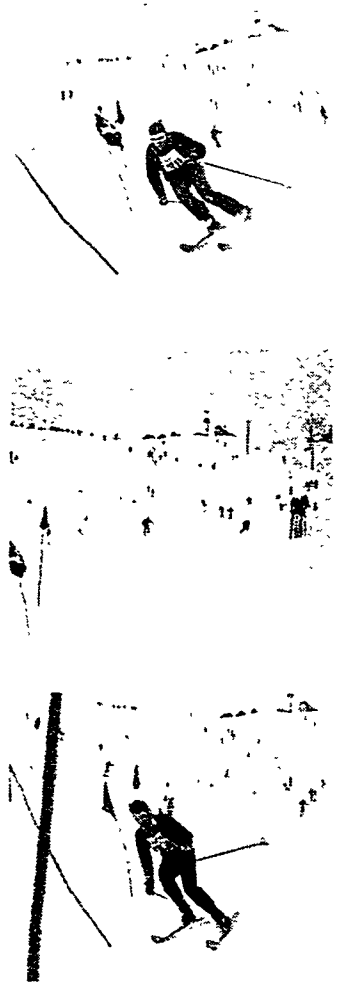
A typical ski meet consists of only four events: the slalom, downhill racing, a cross-country race and the jumping competition. Captain Turner and sophomore Steve Walthers compete in all four events. Jack Brady, Mitchell Mack, and freshman Larry Reynolds race in the Alpine events (slalom and downhill) with Brady also jumping and Reynolds running, skiing and climbing the cross country. Jim Sechser, who is expected to be named to his second straight All-Midwest team at the end of the year, is the squad's jumping specialist, having set a new course record in the NCAA regionals in Bessemer.

Each skier must use three pairs of skis in order to compete in all the events. The jumpers require special eight-pound skis (as contrasted to the regular four-pound models) in order to keep the skis straight on landing. The cross-country racers, on the other hand, wear thin, two-inch skis and use special light poles since they must race downhill for about two miles, on flat land for two or three miles, and uphill for the final two or three miles.

The downhill race provides another interesting sidelight to the sport. In order to save time, the skiers take the temperatures over various portions of the two-mile course to determine what type of wax would best reduce friction on the bottoms of their skis. When victory is often determined by a tenth of a second, it is often the correct wax combination that makes the difference between a first or second place finish.

—Joe Ryan

The Scholastic



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BELL TELEPHONE COMPANIES

TELEPHONE MAN-OF-THE-MONTH



(Continued from page 11)

two desserts and a salad, in addition to the full meal on his tray and the extra baked potato in the pocket of his jacket.

Mr. Volmi also said that the position of dining hall queen was a "much sought-after job." Since the town is strongly Catholic and immigrant, he explained, the parents consider it an honor to work for Notre Dame, or to have their children work here, in order to have some part in Catholic education. Do the queens ever marry Notre Dame men? "Very rarely!"

• Friendly Week continues. Tomorrow morning buses full of St. Mary's and Notre Dame students will leave for Chicago for a fun, fun week end. There have, however, been a number of problems connected with the trip to Chicago, the foremost problem being accommodations for Notre Dame students in Chicago hotels. The Conrad Hilton hotel refused to accommodate the Notre Damers, telling Mike Sennott, Social Commissioner, that certain Notre Dame students had done just too much damage to the hotel in the past to justify allowing Notre Dame students to come there now. So, as soon as the buses arrive in Chicago, Notre Dame men will have to find a place to stay; the girls will stay in the Conrad Hilton.

• A bit of incidental intelligence: Sweeney's bar on Main near LaSalle (just north of the police station) will celebrate St. Patrick's day on both Saturday and Monday by serving green beer. One had best arrive early since the place last year was packed by noon on St. Patrick's day. In any case, this may be the last year students can get any beer at Sweeney's at all, for the place is due to be torn down shortly. And if one really needs a drink on St. Patrick's day, he will have to drive seven miles to Niles, Michigan. Michigan has no law against drinking beer — even green beer — on Sunday.

• This past year Kevin Hart, the present student body president, has spoken on "the fall of student government" at Notre Dame. Student government apparently averted a Humpty-Dumpty type fall, however, if the number of candidates seeking to replace Hart as SBP is any indication of the prestige and strength of the office Hart will soon vacate. Hart was unopposed in his race last year.

Peter Clark, Dave Ellis, and Tom O'Brien, three juniors, are nervously eyeing each other as opponents in the

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race for student body president which will open March 25. To top it all off, Ellis and O'Brien are roommates.

A national merit scholar and a member of Tau Beta Pi engineering fraternity, Clark is a junior chemical engineer from Glenside, Pennsylvania, with a 4.6 average. Chairman of the freshman formal two years ago, chairman of the Industrial Open House last year, chairman of the fall open house this year, and Engineering Senator this year, Clark feels he is uniquely qualified to execute the administrative duties of the presidency due to the success of his efforts in those large offices. He also cites working on the *Dome* for three years and on the SCHOLASTIC for one year as activities in which he developed an ability in writing, observing, and in "doing things to get and preserve a connection with the students."

"I'm running for student body president because I think I'm the only one that fits the need that I see exists," Clark said in a SCHOLASTIC interview. Clark described the need which he sees as existing as a need to bring the student senate into contact with the students and to present student opinions that carry weight on internal issues, such as curriculum and faculty, to the administration.

"Student senate tradition should be changed in order to make it possible for any student who wishes to have a voice in the senate but no vote. If a student is concerned enough with a problem to come and address the senate he should be allowed to speak. The senate is now ridiculed because it has concerned itself with trivia and yet doesn't feel the sting of observation and criticism. If there were enough demand that senate meetings be held in Washington Hall, I think that would be the best thing that ever happened. We've got to get student gripes about the senate out of the caf and before the people who can do something about them," Clark said.

"There has been little approach to the administration in the past — this is wrong because once their petitions were squelched by the administration, students leaders let it ride. I'm not a shouting rebel and am less than sympathetic with rebels as they now stand because they're self-centered. We must become conscious of administration problems. A fresh approach must be taken. A candidate must be chosen who does not fit the mold of the past. We need something new. I'm not asking for riots or radicals. I just want people to care and I want to show them how to care," Clark said.

(Continued on next page)

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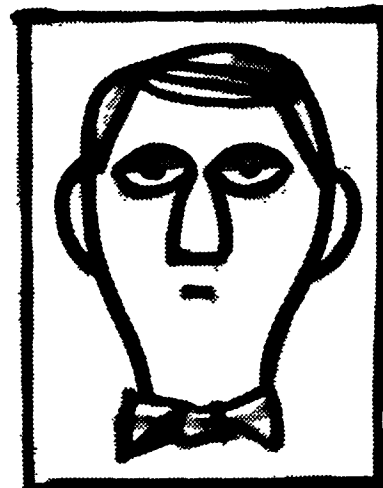
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(Continued from preceding page)
or to think. I'm doing something, I'm running for office. I'm trying to do something so others can say and do what they want."

An erstwhile political opponent of Dave Ellis once remarked that Ellis is a real politician through and through; even while running against Ellis for a position in student government, he had to stand back in awe as Ellis pumped hand after hand with a sincere smile for hours on end. Ellis is reputed to know a thousand students on campus by both their first and last names.

Ellis is a junior political science major from Vicksburg, Mississippi, with a 4.0 average. He has spent three years in the student senate with a list of committees and activities that includes service on the SBP's cabinet, and the chairmanships of the student welfare committee and the student transportation committee. He was a member of the class presidents' council as sophomore, class president last year and participated in the start of the weekly events calendar. His freshman year Ellis was Farley Hall senator. He is currently secretary of the student senate.

Ellis feels that the SBP must realize that if he is to accomplish anything worthwhile, he must consider himself more than the presiding officer of the senate.

"First, the student body president must represent the student body to the administration and to organizations outside the University. As a true representative he must remain in communication with the student body. He must report to the students on issues of importance through such means as 'informative' student newspaper and radio interviews, where students can question his policies and

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actions," Ellis holds.

Second, Ellis wants the SBP to be an innovator who will determine what student government is to accomplish, including working for improvements and changes in the academic curriculum, student relations, and the running of activities and special programs.

Third, as administrative head of student government, "The student body president must make sure that all student government officials are executing their jobs properly. He has to adopt a 'get tough' policy and demand action. He must strive for

continual readjustment and reorganization of student government to meet the changing needs of the students," Ellis believes.

Ellis believes that student government under his leadership would be effective, because he realizes that the full scope of the office involves a multiplicity of duties — "the performance of each one being important but the fulfillment of all being necessary for the accomplishment of truly significant and worthwhile ideals and achievements."

Tom O'Brien is a junior Dean's List History major from New York

City who is currently Arts and Letters Senator and chairman of the AB advisory board. Last year O'Brien was president of Morrissey Hall and has been chairman of the Meet Your Major Program for two years. He is currently chairman of the AB reception for junior parents week end this year. O'Brien feels that his active participation on student senate committees has provided him with the valuable experience in both administration and representation, in policy formation, and in working with students, faculty, and administration

(Continued on next page)



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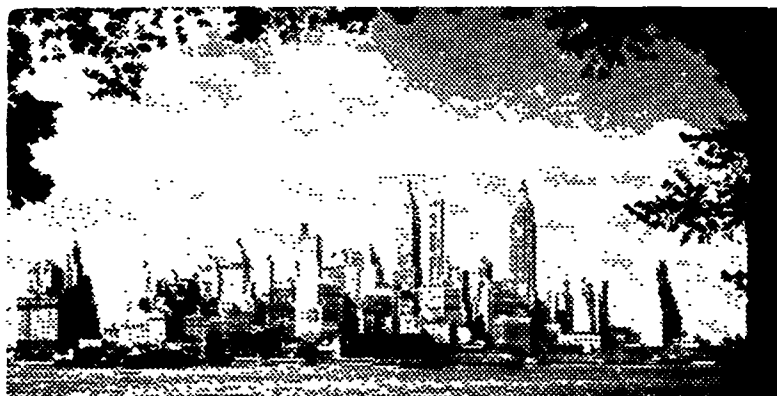
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(Continued from preceding page)

necessary to be a good SBP.

In order to fulfill the administra-
tive and representational duties of his
office, O'Brien holds that the SBP
must be articulate, thoughtful, force-
ful, and energetic.

"As an administrator he must be
able to choose the best people to
serve the students, he must be able to
get the best efforts from those in-
volved in student government, and he
must be able to move student govern-
ment in the right direction. It is
this direction that student govern-
ment needs the most. We have wan-
dered long enough. Student govern-
ment must continue and expand its
work in service areas and also help
the administration and faculty make
decisions on academic matters, on hall
life and on discipline.

"These three areas are where we
must work if we are to have a mean-
ingful voice in affairs at Notre Dame.
To achieve this student government
must be revolutionized. It will re-
quire changes to bring more and bet-
ter students into its operations —
students who have been previously
revolted and disillusioned by the poli-
tics, pettiness, and the cliques in stu-
dent government. It will require
changes in the attitudes regarding
the administration and faculty — a
change from demanding and ignoring
to cooperating and advising. It will
require the elimination of much of
the "mickey mouse" from senate
meetings. It will require a greater
awareness on the part of student gov-
ernment on what student opinion
really is, and changes to make stu-
dents more aware of the activities of
student government."

O'Brien feels he has the purpose,
experience, and administrative and
representative ability to effect these
changes.

One man who decided not to run
for SBP is Bruce Tuthill, junior class
president. Tuthill recommends that
the student senate constitution be
changed so that the SBP is no longer
president of the senate and also that
the student body vice president be-
come president pro tempore of the
senate. This way the SBP could con-
cern himself with being a channel to
and from the administration for the
students.

Tuthill feels that there's too much
politics and not enough action in the
student senate, and does not want to
be president the way things are now.
"I couldn't exist. I couldn't sit there
every Monday night."

It appears that what Tuthill wants
is a separation of the student govern-

The Scholastic

ment into an executive and a legislative branch just as the federal government is separated into the President and the Congress.

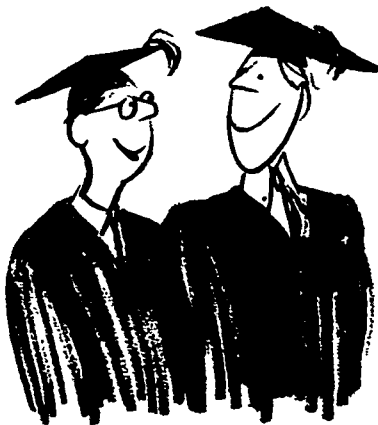
• Dr. Lloyd Reynolds, Professor of Economics at Yale University, delivered the fourth and final Cardinal O'Hara Lecture for 1963. Professor Reynolds' topic was the "Economic Impact of Trade Unions," an area to which he had previously devoted many articles and several books.

He said he believed the unions are chiefly responsible for the rise in the general level of wages. They have accomplished this through reduction of the labor supply by backing policies and legislation leading to reduced hours per week, earlier retirement, restriction of immigration, longer vacations, and longer mandatory schooling. Dr. Reynolds reported that over the last 30 years the labor force has doubled in number while the total man-hours worked per annum has increased only 33%.

The effect of reduced hours on output per man can be surprising. He pointed out that wartime production studies showed a man working a 48-hour week produces more than a man working a 56-hour week. The same studies show, unfortunately, that the 48-hour week is the turning point: a man working a 40-hour week produces less than his 48-hour counterpart. It is thus no longer feasible in the United States to increase a worker's real wage by giving him the same wage for less hours worked.

In light of this, Reynolds points out, the demands of some labor leaders for a reduced week with equal pay is based on legerdemain. In real terms the worker would still be making less. Dr. Reynolds stated that the economic solution to unemployment is not connected with a shorter week but with increased aggregate demand. Reynolds said this demand increase is best brought about through appropriate fiscal and monetary policy.

Dr. Reynolds said that the union impact on level of productivity is difficult to ascertain because of the interweaving of other factors such as supply of capital, efficiency of management and quality of natural resources. However, Dr. Reynolds, who describes himself as mildly prounion, made two "judgments" concerning unions and productivity. The first was that featherbedding was not an important factor in the level of aggregate productivity. The second was that unions would not be successful in opposing automation in the long run.



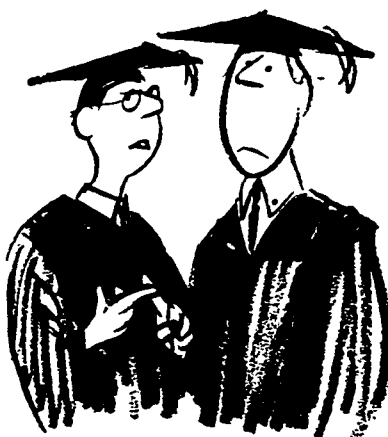
1. According to the Department of Labor, you're worth over \$350,000 as soon as you get your sheepskin. That's theoretical, of course.

I didn't even know the Department was *thinking* about me.



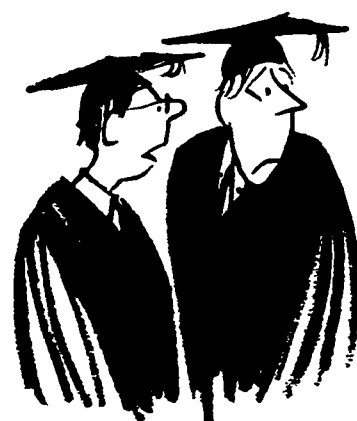
2. The way they figure it, that \$350,000 is how much the average college graduate will earn by the time he retires.

I'll take it right now in a lump sum. Would I live! Penthouse. Yacht. Homburg. The works.



3. As an Eco major, I feel obliged to tell you what would happen to that bundle. First, Uncle Sam would help himself to about 290 Cs. With the going rate for penthouses, your life's earnings would disappear in one year.

You've ruined my day.



4. Since you'd be only 22, you couldn't qualify for Social Security. You'd have to go back to your dad for an allowance.

I never could handle money.



5. Fortunately, there's a way out for you.

Tell me—tell me.

Well, you won't be getting all that money in one year. You'll be getting some of it each year, at a much lower tax rate. What you should do is put aside a certain amount of it.

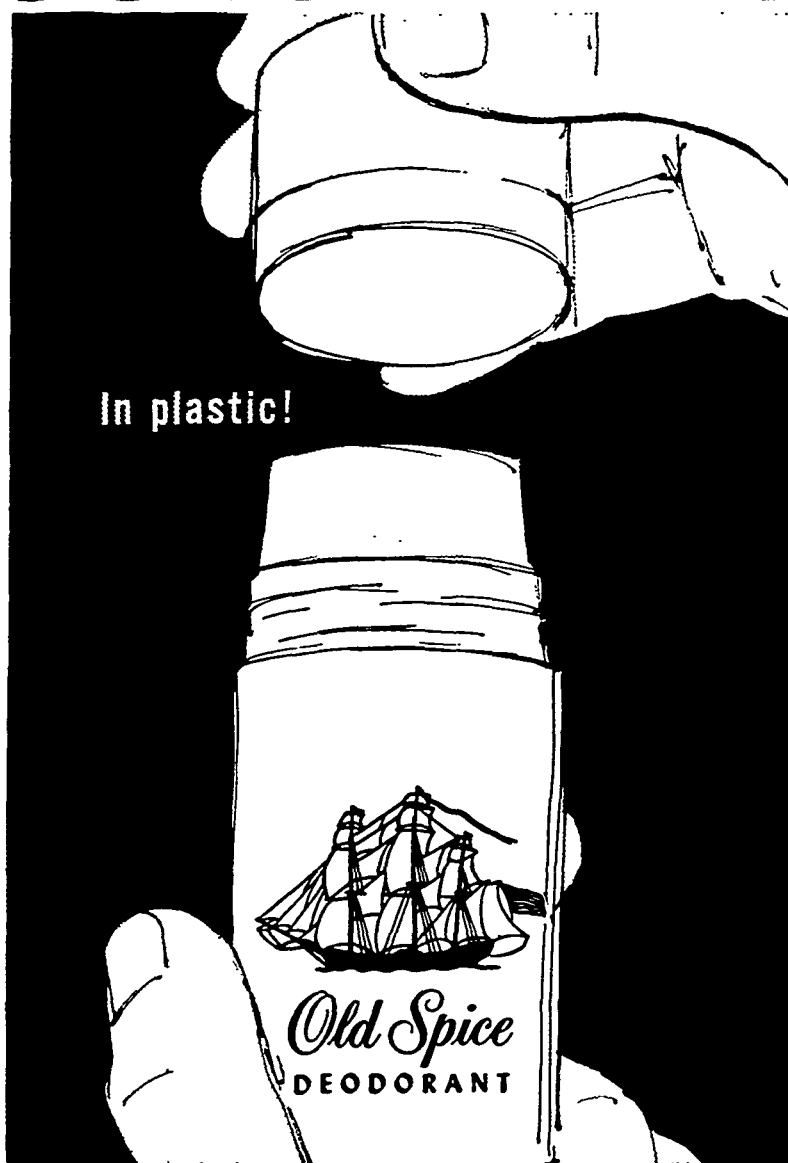


6. Put some money into cash-value insurance, the kind they call Living Insurance at Equitable. It gives your wife and kids solid protection *and* it saves for you automatically—builds a cash fund you can use for retirement or any other purpose.

You Eco guys have all the answers.

The Equitable Life Assurance Society of the United States ©1963
Home Office: 1285 Avenue of the Americas, New York 19, New York
For information about Living Insurance, see The Man from Equitable in your community. For information about career opportunities at Equitable, see your Placement Officer, or write William E. Blevins, Employment Manager.

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Old Spice STICK
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COVER

The manly art of fisticuffs is featured this week. Professional fisticuffs, some people feel, is little an art any more. But next to Floyd Patterson and Sonny Liston, two really introverted artistic types, few boxers can match the style of the local Bengal boxers.

Southerner Speaks

(Continued from page 19)


similar trouble with Mexicans and the West Coast with Orientals. Nevertheless, he said Hawaii had little such trouble, despite its racial diversity, because "Orientals have racial self-respect and don't want to integrate. The Negro seems to be the only one who wants to integrate with whomever he comes into contact."

As to the question of a man with any Negro ancestry being "legally" a Negro, Mr. Simmons said that this was the opinion of a Louisiana court. He didn't think that you could say that a man with any *white* ancestry is *white*. When asked if this opinion didn't seem to set the white race apart and above by making the introduction of a different racial strain a *pollution* of the *pure* white strain, he nodded his assent.

The question of intermarriage was never brought up in the lecture, but this was obviously one of the crucial points in Mr. Simmons' outlook. He said "intermarriage would bring about the breakdown of the genetic code which would destroy the ability of America to produce talented people." Still hedging on what the genetic differences were (he claimed they were as high as 10%), he mentioned the monograph by George again. He refused to accept that the Negro's general lower level on IQ tests might be due to environment and poorer education. "Education is no substitute for genetics," he stated.

Mr. Simmons said he was very surprised at the huge crowd that heard him speak. He felt they were respectful, especially considering the sharp difference in views that existed between him and most of the audience. He explained he felt a little ill at ease in talking to an integrated audience and for this reason he decided not to mention any of the "obvious differences" between the races.

One of the students stopped Mr. Simmons after the lecture and told him "I am amazed that a man of your obvious intelligence can hold such a view." Mr. Simmons answered "Frankly, in the South, you will find that people are amazed that you hold the viewpoint that you do." And so it is with Mr. Simmons. He is an intelligent man whose position is not that of a red-necked bigot, but of one who has considered the question carefully, if through a century of prejudice. He seems nothing like the demagogue type of racist stereotyped by Barnett and Patterson, but he is probably every bit as determined.



***Assignment:
gear up for more
"go" in low!***

Result: All 3-speed manual transmissions in Ford-built cars with V-8's now are fully synchronized in each forward gear

To get more "go" in low, Ford engineers were asked to upgrade the conventional 3-speed transmission to give drivers more control in all three forward gears—to make "low" a driving gear—and they tackled the problem imaginatively.

Their achievement, another Ford First, is the only U.S. 3-speed manual transmission with all three forward gears fully synchronized! No need now to come to a complete stop when you shift into low—and no clashing gears! It lets you keep more torque on tap for negotiating sharp turns and steep grades. It makes driving more flexible, more pleasurable.

Another assignment completed and another example of how engineering leadership at Ford provides fresh ideas for the American Road.



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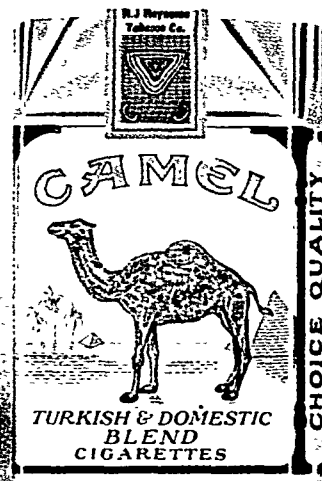
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