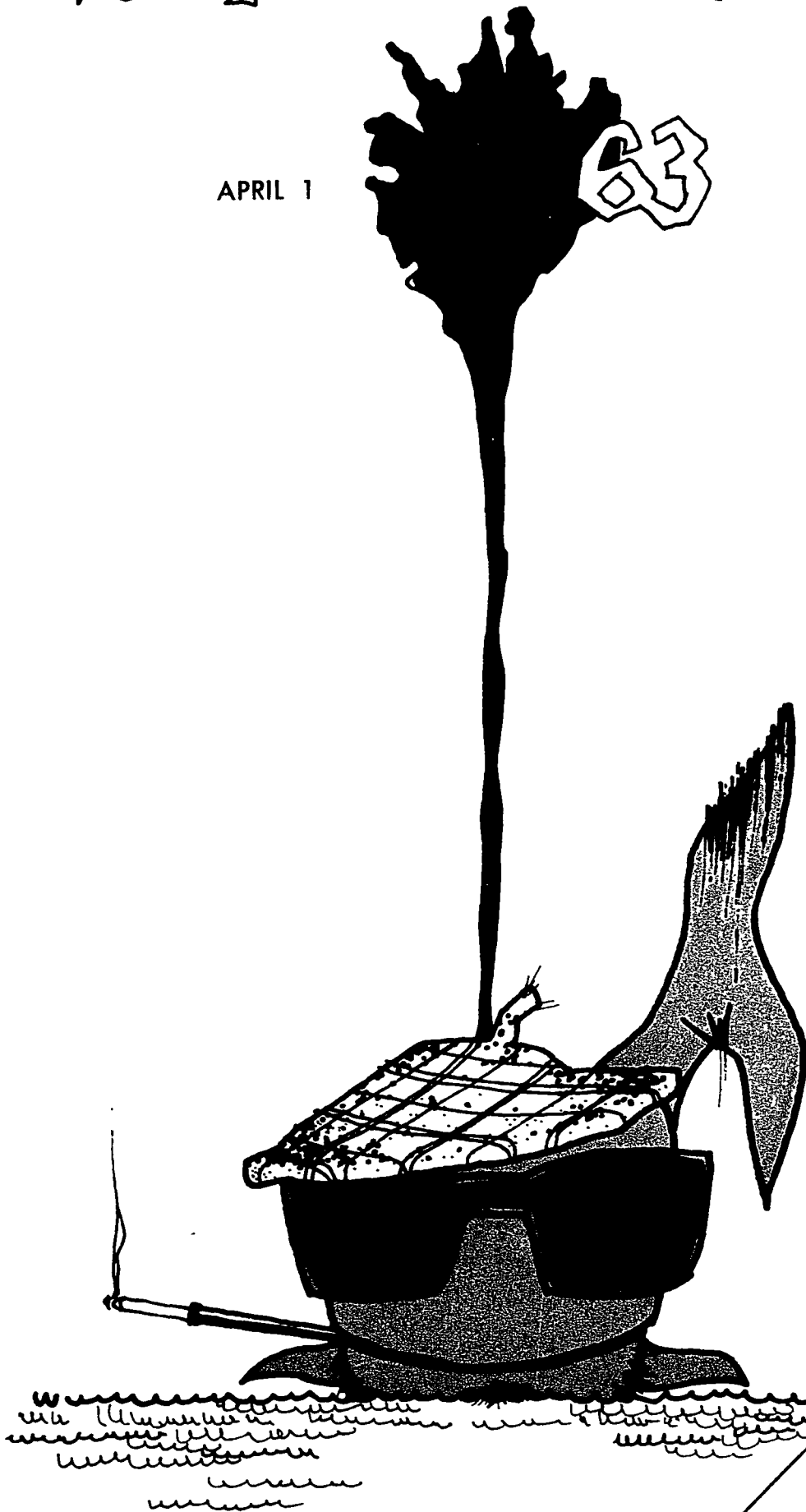
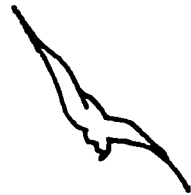


The SCHOLASTIC

APRIL 1

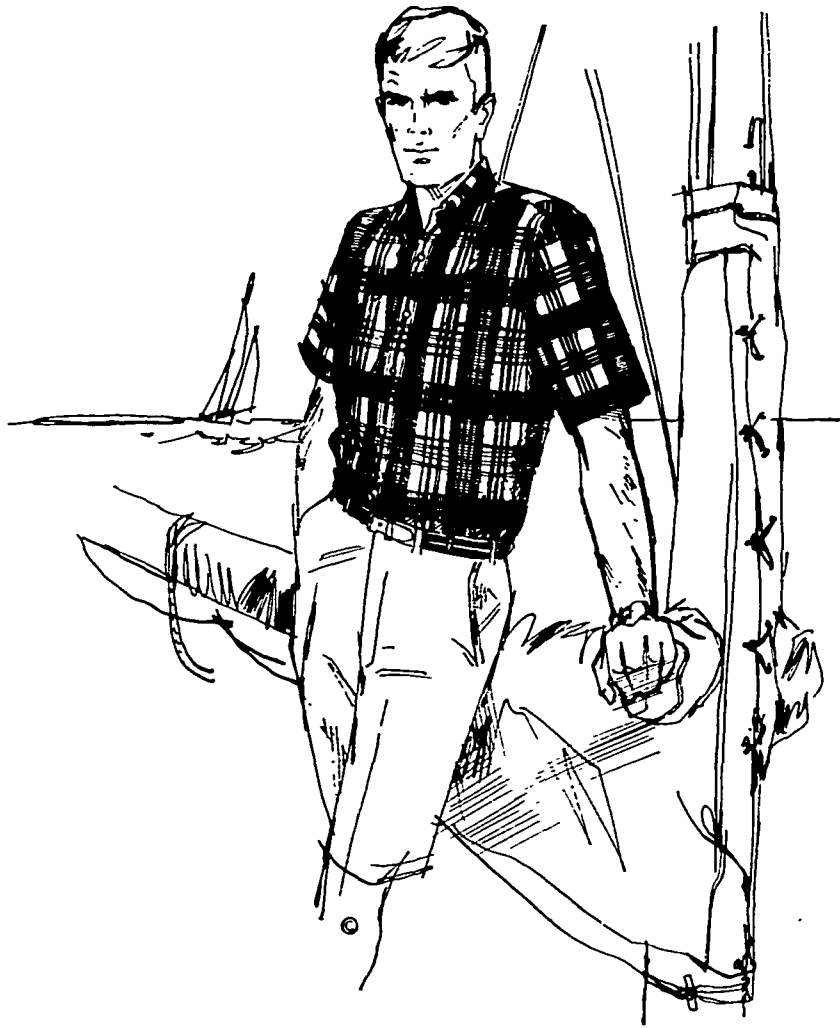
63



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COOLNESS DOTH WAIL
IN A NEW STREAM

STEVE ENZIGUT

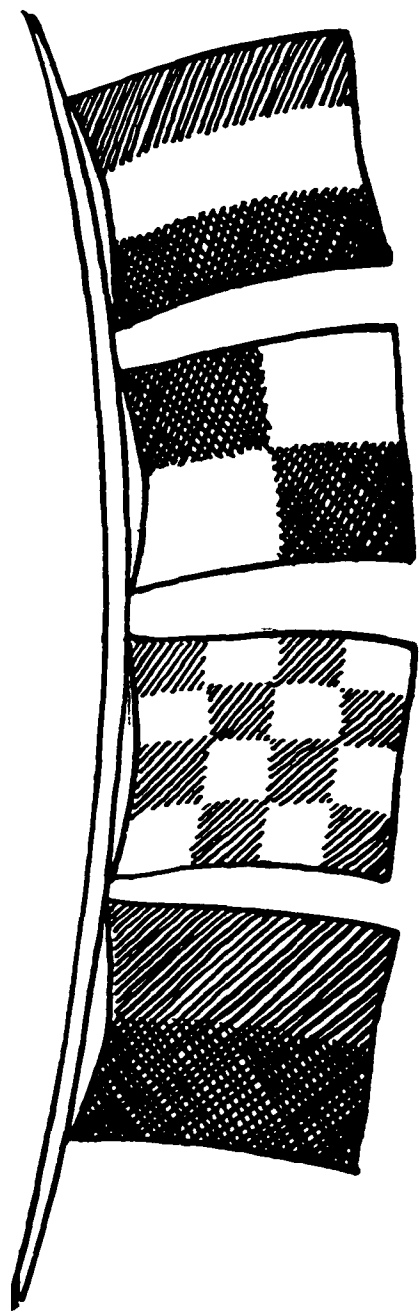


THE CAMPUS SHOP IS READY FOR SPRING VACATION!

Wherever you plan to go on your spring vacation, the Campus Shop is ready with the right clothing for you! If you're planning a casual time, there's a fine selection of sport shirts, jackets, slacks, and shorts . . . for easy living there's plenty of wash and wear. Come in soon and stock up for spring (and summer) vacation.

One Man Tells Another
to **GILBERT'S**

Campus Shop



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Of course all of you nautical-minded men know what the flags spell . . . but, for the few of you who don't, they spell June . . . and that's the key to the Campus Shop Charge Account. Buy what you need now . . . pay one-third in June . . . one-third in July . . . one-third in August . . . and there's no interest nor carrying charge for this convenience. Come in soon . . . stock up for spring and summer . . . charge it the Campus Shop way.

ONE OF AMERICA'S FINEST UNIVERSITY SHOPS

One Man Tells Another
to **GILBERT'S**
Campus Shop

CONTENTS

HOW TO GET EDUCATED ALTHOUGH ATTENDING COLLEGE

In your quest for a college degree, are you becoming a narrow specialist, or are you being educated in the broad, classical sense of the word?

This question is being asked today by many serious observers—including my barber, my roofer, and my little dog Spot—and it would be well to seek an answer.

Are we becoming experts only in the confined area of our majors, or does our knowledge range far and wide? Do we, for example, know who fought in the Battle of Jenkins' Ear, or Kant's epistemology, or Planck's constant, or Val-salva's maneuver, or what Wordsworth was doing ten miles above Tintern Abbey?

If we do not, we are turning, alas, into specialists. How then can we broaden our vistas, lengthen our horizons—become, in short, educated?

Well sir, the first thing we must do is throw away our curricula. Tomorrow, instead of going to the same old classes, let us try something new. Let us not think of college as a rigid discipline, but as a kind of vast academic smorgasbord, with all kinds of tempting intellectual tidbits to savor. Let's start sampling tomorrow.

We will begin the day with a stimulating seminar in Hittite artifacts. Then we will go over to marine biology and spend a happy hour with the sea slugs. Then we will open our pores by drilling a spell with the ROTC. Then we'll go over to journalism and tear out the front page. Then we'll go to the medical school and autograph some casts. Then we'll go to home economics and have lunch.

And between classes we'll smoke Marlboro Cigarettes. This, let me emphasize, is not an added fillip to the broadening of our education. This is an *essential*. To learn to live fully and well is an important part of education, and Marlboros are an important part of living fully and well. What a sense of completeness you will get from Marlboro's fine tobaccos, from Marlboro's pure filter! What flavor Marlboro delivers! Through that immaculate filter comes flavor in full measure, flavor without stint or com-

promise, flavor that wrinkled care derides, flavor holding both its sides. This triumph of the tobacconist's art comes to you in soft pack or Flip-Top box and can be lighted with match, lighter, candle, Welsbach mantle, or by rubbing two small Indians together.

When we have embarked on this new regimen—or, more accurately, *lack* of regimen—we will soon be cultured as all get out. When strangers accost us on the street and say, "What was Wordsworth doing ten miles above Tintern Abbey, hey?" we will no longer slink away in silent abashment. We will reply loud and clear:

"As any truly educated person knows, Wordsworth, Shelley, and Keats used to go to the Widdicombe Fair every year



for the poetry-writing contests and three-legged races, both of which they enjoyed lyrically. Well sir, imagine their chagrin when they arrived at the Fair in 1776 and learned that Oliver Cromwell, uneasy because Guy Fawkes had just invented the spinning jenny, had cancelled all public gatherings, including the Widdicombe Fair and Liverpool. Shelley was so upset that he drowned himself in a butt of malmsey. Keats went to London and became Charlotte Bronte. Wordsworth ran blindly into the forest until he collapsed in a heap ten miles above Tintern Abbey. There he lay for several years, sobbing and kicking his little fat legs. At length, peace returned to him. He looked around, noted the beauty of the forest, and was so moved that he wrote Joyce Kilmer's immortal *Trees*... And that, smart-apple, is what Wordsworth was doing ten miles above Tintern Abbey."

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* * *

Poets and peasants, students and teachers, ladies and gentlemen—all know you get a lot to like in a Marlboro—available wherever cigarettes are sold in all 50 States.

- 14. *The U.S. and Communism*
M. A. Fitzsimons
- 17. *South Bend-Notre Dame: II*
Ken Arnold
- 21. *Notre Dame: II*
Rita Petretti
- 24. *Hans Küng*
Philip O'Mara
- 26. *C.J.F.*
Frank McConnell
- 27. *Movies*
James Devlin

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THE SCHOLASTIC

Moderation is a fatal thing . . . nothing succeeds like excess.

— OSCAR WILDE

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EDITORIALS

Breaking in the News

The following editorial, reprinted from Commonweal, the journal of Catholic opinion, edited by Catholic laymen, is a most suitable comment upon our discussion last week of Hans Küng and academic freedom in Catholic education.

UNDER NORMAL CIRCUMSTANCES, an act of suppression in an American Catholic college or university passes unnoticed. That is not surprising. Who would comment on it? There is no such thing as a Catholic academic freedom association; Catholic undergraduate newspapers are subject to prior censorship; Catholic faculty members usually know better than to make public statements about administration policies; and the diocesan press as a rule is not given to exposés.

For all these reasons, the recent events at the Catholic University of America can only lead us to rub our eyes. The only thing that wasn't surprising was the initial incident which triggered the chain reaction of protest. That Fathers John Courtney Murray, Hans Küng, Godfrey Diekmann and Gustave Weigel were not approved as speakers was, of course, shocking — but it was a fairly routine kind of shock, one easily matched by others.

But who could have predicted, when the Catholic University incident first became public knowledge, that it would become a *cause célèbre*? Who could have predicted that numerous diocesan papers would attack the University's decision; that some bishops would join in that attack; that the Catholic University faculty would make its unhappiness known to the public; that Monsignor John Tracy Ellis would, in a letter to *The Oklahoma Courier*, charge that "for nearly a decade this type of suppression has been going on constantly at this University"?

In short, history has been made; all the rules of Catholic academic secrecy have been broken. There are many possible morals to be drawn here. Some are obvious. There can be no excuse for any Catholic college or university, much less the Catholic Univer-

sity of America, to exclude any speaker on the grounds that he is controversial or that his appearance might seem to commit a university to support of his viewpoint. Nor can there be any excuse for administration fiat independent of the wishes and desires of its faculty.

Yet these points hardly exhaust the issue. Even more importantly, the Catholic University incident has shown the great damage that can be wrought within a university when its faculty members are not free to make public arbitrary acts of censorship and suppression. For this means that there is no recourse in the face of abuses of authority or the timidity of authority. The one thing which has saved Catholic University from criticism for so many years has been the inability of the faculty to make its complaints known. In this respect, the clerical faculty members have had even less freedom than lay teachers.

Finally, the Catholic University incident has demonstrated the value of a direct, detailed discussion of a specific, sensitive issue in the Catholic press. As a result of the incident, there are bound to be some useful discussions of Catholic academic freedom. But it is very doubtful that these discussions

will be of any permanent value if they are conducted on the abstract level. They must be accompanied by concrete criticisms of current practices; and accompanied as well by a public exposure of hidden abuses. This means that faculty members must have the courage to speak out; that diocesan papers must have the courage to print what they say. The wall of silence must be broken.

Freshman Year Fantasy?

DISCONTENT OVER THE CONFUSION and apparent ineffectiveness of the Freshman Year of Studies is growing. In one of its few comments upon administrative policies of the University within the fourteen years of its publication, *Tech Review*, in its recent March issue, stated that the confusion resulted from a severe "lack of coordination between the Office of the Freshman Year of Studies and the college and departmental groups interested in a successful program of orientation."

Tech Review's complaint was supported by a number of strong examples. First, sudden changes in administrative policy frustrated the efforts of student committees in the preliminary stages of a program, which previously had secured the approval and encouragement of the Office of Freshman Studies. Secondly, a series of departmental open houses for engineering intents was canceled less than a week before the freshman selection of majors. Thirdly, no list of freshmen and their intents was made available to the colleges, effectively eliminating any contact of freshmen by mail.

To this charge of confusion in the administration of the Freshman Year, A.G. Hermida in his "College of Science" article in the *SCHOLASTIC* brought attention to the disorder effected in the science curriculum: the Freshman Program "throws into disarray a whole *sequence* of courses in the sciences." Mr. Hermida's contention is that the Freshman Year Program is a compromise in favor of mediocrity; it either provides the science intent who wishes to transfer with less AL courses than the AL intent or gives the science intent who remains in science with a weaker set of science courses. He suggests that "a good counselling program could have better solved the ills the Freshman Year was meant to correct."

In the College of Arts and Letters, the modern language department was most affected by the curriculum change necessitated by the Freshman Year. Now basic courses, if they must be taken, are pushed back to sophomore year thus eliminating any possibility of a student taking four years of language. With the current emphasis on language facility, limiting the maximum years of language to three is a giant step backwards; compounded by the fact that many science students, especially in mathematics, can no longer take four years of language (as increasing numbers had been doing), the program seems an unwarranted restriction.

This is not meant to be a blanket condemnation of the Freshman Year of Studies nor is it meant to be denial of possible success in the future. However,

we do see an increasing number of doubts as to the effectiveness of the Freshman Year to accomplish its avowed purpose of facilitating an easy transfer from freshman intent to a different major through a broader scope of freshman studies. Further, we question the value of the Freshman Program in light of the internal disruptions of required sequences of courses. Perhaps the concept of a "common freshman year" is not pure idealism but it appears that the initial experiment has caused curricular problems and strained sympathies toward a common core of study.

The *Voice* and News

WE WERE DELIGHTED TO LEARN last Sunday that the *Voice* "did not arise from anyone's ashes" yet we were disappointed that its attempt at a policy statement did not answer the poignant question of why the *Voice* began as it did. It was a good first effort; but it has no future function unless its present policies are replaced. Notre Dame does not need another weekly review.

If we interpreted John Gearen's editorial correctly the *Voice* purports to be a weekly student government newspaper attempting to "integrate the student into the educational community" through both a "dialogue among students, faculty and administration," and a full coverage of campus news. Our objections to this definition rest with the fact that it is *only* a weekly, that it is not independent of student government, that it did not present the type of news coverage it claimed to offer, and that it cannot present this "dialogue" as well as existing publications.

First, *as a weekly* the *Voice* performs the useless function of duplicating in an inferior manner, news printed in the *SCHOLASTIC*. Even a cursory glance at the first *Voice* conclusively shows the *SCHOLASTIC* can and does provide more "news." Second, if Mr. Gearen wants an independent source of opinion to coagulate the student body, it should be apparent that any affiliation with student government is self-defeating. Third, the *Voice* made only a half-hearted attempt to offer short, journalistic news announcements; instead it devoted a good deal of space to "feature" articles, e.g., Taste For Revolution, the *Juggler* critique, and the long lecture reviews. This is a strange choice of material for a publication which admits that the *SCHOLASTIC* can best handle such areas. Fourth, once the *Voice* leaves the field of "journalism" and enters the realm of opinion, comment, and features (as Gearen claims it must if the dialogue is to be established), it is obvious that the newsheet is no longer the best format available. As the *SCHOLASTIC* and every national journal of opinion have shown, the magazine is the ideal medium for serious high level "dialogues." If Mr. Gearen wants faculty and administration opinion incorporated into the campus publication we suggest he reread the *SCHOLASTIC*.

This is not to say we look with disdain upon the principles behind the *Voice*; we take issue with the implementation of these principles. We fully agree

this campus could sustain and would benefit from a competent *daily* or *triweekly* tabloid. However, the *Voice* is neither a daily nor a tabloid; it is weekly and consequently merely affords a weak imitation of existing facilities. We feel that the student body would be better served by a newspaper that *actually* provided news in a journalistic style. Admittedly, a weekly publication date and up to the minute news are mutually exclusive.

Has Kennedy Failed?

ALLAN NEVINS, IN HIS INTRODUCTION to President John Kennedy's book the *Strategy of Peace*, writes: "We demand new torchbearers, and we are getting them. One of the ablest, with the enthusiasm of comparative youth and the idealism of dedicated purpose, lifts his lamp in the pages of this volume." Nevins went on to note that Kennedy was one of those leaders who "stood for something."

We have felt for some time that Kennedy does not really stand for very much. Some would say that the President is merely flexible, that he has to tone down the quality of his bills because he could not get them through the Congress otherwise. It is also said that Kennedy cannot go to the people for support of his programs, mostly because his election margin of 1960 was so small. If he did take his program to the people, the people would reject his program. But a man who was irrevocably committed to a program because he believed in it would not let political expediency get in his way. Woodrow Wilson, who, like Kennedy, was a minority president, took his programs to the people, and, more often than not, won decisive victories. Wilson went to the committee rooms of Congress to urge passage of his bills. He endangered his health to make a continental tour urging the people to back the League of Nations.

However, witness Kennedy's performance before Congress. First, there was the case of the drug bill last year. Kennedy thought that, in order to get the bill through the Congress, he had to cut the heart out of the measure. Kennedy's representatives on Capitol Hill, reported the *New Republic* last week, were negotiating with Senator Dirksen behind the back of its sponsor, Senator Kefauver. Only the thalidomide disaster saved the bill from becoming utterly meaningless. Second, Kennedy during the campaign said again and again that the Republican President had not signed the housing order which would eliminate discrimination in federal housing. It took Kennedy almost two years to sign the executive order, and he did so only when, politically speaking, he could not be hurt very much. Third, in the recent battle in the Senate over the filibuster question, Kennedy would not throw his weight behind the liberals' attempt to curb the filibuster. (Kennedy then sent a beautifully worded civil rights bill to Congress — a bill that has little hope of being passed so long as the filibuster is the powerful weapon that it is now.) Fourth, Kennedy last year sent to Capitol Hill a bill calling for a desperately needed, Cabinet level Federal Housing Bureau. But before

the President sent the bill to the Congress, he announced that he would appoint Robert Weaver as head of the new Federal Agency. Now Weaver is a Negro, a highly capable administrator of the present Federal Housing program; but, quite obviously, Kennedy's feeling about the bill was not strictly political. It is said that in the House, after the bill was defeated, a Democratic member got to his feet and accused the House of "playing politics." The whole House, Democrats and Republicans alike, roared with laughter.

Other critics of the Kennedy Administration have not been as harsh as we have been. They see Kennedy operating on the level of pragmatism, of technocracy, rather than on the level of mere political expediency. But they criticize Kennedy for not going on beyond the mere level of pragmatism. Perhaps the most perceptive of these latter critics has been John Roche, presently Visiting Professor at the University of Chicago and Morris Hillquit, Professor of Labor and Social Thought at Brandeis. Roche wrote, in the *New Leader* of October 1, 1962, that "the real problem in politics, particularly for those with ideological loyalties, is to sense when not to compromise. In a situation where some are arguing that $2 + 2 = 6$, while others assert the sum is 4, there can always be found the 'Moderates' who want, in the interests of harmony, to split the difference and settle for 5. If one begins with the assumption that all determinations are relative, this is understandable, even commendable: All good pragmatists will rally around $2 + 2 = 5$ as a 'focus of consensus,' and condemn with equal vigor the 'extremists' who maintain that $2 + 2 = 6$ and those who stand firm behind 4. If one proclaims the sovereignty of certain axioms or values, however, this whole process is absurd. If we believe in racial equality, we cannot be prepared to settle for, say, desegregating half the schools. If we believe in freedom, we cannot accept a world *status quo* which legitimizes Communism, or any other, totalitarianism."

Roche concluded: "Thus, in a paradoxical sense, my criticism of the Kennedy performance is an outgrowth of my conviction that it is, in the Aristotelian sense, politically inept; that is, it emphasizes technique at the expense of essence. A liberalism that puts its faith in technocracy can never unleash the creative energies of the American people. The free society of participating equals, which is our collective aspiration, cannot, to borrow some terms from theology, be attained by works alone but only by a dynamic compound of faith and works. Perhaps the real tragedy of the New Frontier arises from its almost neurotic fear of Utopian commitments. Can a good society be built by men who are incapable of — or ashamed of — dreaming?"

Whether one thinks of the Kennedy Administration in terms of pragmatism or in terms of mere political expediency, it is still a fact that the administration has not pushed for its programs on a level any higher than the pragmatic or the politically expedient. We thought when John Kennedy was elected that he had the tools to be a great President of the United States. Perhaps we were wrong. Perhaps he never was the man we thought he was.

LETTERS

FOOLISH APRIL

Dear Editor:

Monday morning, Prof. Hans Küng held a press conference in the Morris Inn for the journalistic and T.V. corps. When the reporters and cameramen were assembled, Küng was ushered into the hotel's lounge by Fathers Robert Pelton and Leon Mertensotto of the Theology Department. He greeted his inquisitors with a wide, rather shy grin.

The Swiss-born theologian looks younger than his 35 years. He has a round, boyish face, blue eyes and a generous shock of brown hair. His smile offers a magnetic warmth; the awkward stiffness of the first moments of the interview was readily dissolved by his affability.

Küng's remarks were thoughtful and often extensive. He struggled with his halting command of English, often consulting Fr. Pelton before he chose a term. While he was understandably cautious when his answers touched upon the more delicate theological questions, he seemed concerned that the reporters' queries be answered to their satisfaction.

Q. What were the primary achievements of the first session of the Council?

A. Freedom of discussion was introduced into the Church. There was a definite change in the atmosphere of the Council at session's end. The indictment of the Church for totalitarianism no longer had any justification. The first session showed very clearly that the Church is a community, that the rule of the Bishops is decisive. Freedom of dialogue is a very important step. It is the preliminary requirement for ecumenical reunion.

Prior to the Council there was doubt that the international hierarchy possessed the ecumenical spirit. It is very difficult, for example, for the Latin-American Bishops, living in a Catholic continent, to understand the Protestant position. Happily, it was found that the Bishops are, with few exceptions, ecumenically minded.

The beginning of liturgical reform was another achievement. The Church is striving for a more understandable worship, perhaps vernacular worship. The Liturgy must be adapted to the man of today. This session of the Council laid the groundwork for the development of a renewed and truly modern Liturgy.

Moreover, it was found that the pre-

liminary preparations for the Council were not adequate. There were cases of poor communication among the various commissions. The organization of the Council was reviewed and effectively revised.

Q. You have been categorized as a member of the "liberal wing" of the Church. Is there such an entity?

A. I don't like the division of the Church into wings. Those who seem liberal in one context are often viewed as conservative from another. It is more a question of there being different mentalities. It is even difficult, however, to define these mentalities. There was a progressive evolution of the positions of many of the Bishops during the Council. Free discussion often led to a modification of the prelate's views.

Q. Would you clarify your position on mixed marriages?

A. For the man in the street the question of mixed marriage is the most significant problem that the Church faces. This, at least, is the case in Germany. Previously, the religion of the sovereign was the religion of the people. Today there is a mixture of many faiths. The number of mixed marriages will increase, not diminish. We must do all we can to make it easier for these people. I would suggest that the provision of Canon Law that says that the Catholic has to work for the conversion of his partner be changed. Practically, the rule is ignored. The law should say that each party has to respect the faith of his partner. Likewise, the refusal to recognize the validity of a Catholic's marriage in a Protestant church costs the Church thousands of souls every year. These people are, for all intents and purposes, excommunicated.

Various dioceses of Europe had recognized the validity of these marriages prior to the Canon Law of 1918, which refused them recognition.

Q. Would you comment on the Theological Commission's "Schema on the Sources of Revelation"?

A. The schema was criticized because it was done in the style of the Counter Reformation. It was theoretical and doctrinaire when it should have been pastorally and ecumenically minded. We have to avoid doctrinaire statements that would widen the rift with the Protestant community. The Pope expressed serious concern over the schema. He said that if Cardinal Ottaviani's Theological Commission couldn't provide a satisfac-

(Continued on page 30)

JOBS IN EUROPE

Grand Duchy of Lux. Mar. 29, 1963

The American Student Information Service, celebrating its 6th Anniversary, will award TRAVEL GRANTS to first 1500 applicants. ASIS is the only authorized organization offering approved summer jobs in Europe, on a large scale, to U. S. students.

3,000 paying summer jobs (some offering \$190 monthly) are available. Jobs include working in Swiss resorts, on Norwegian farms, in German factories, at construction sites in Spain, and at summer camps in France.

Send \$1 for a 20-page Prospectus, complete selection of European jobs, Job Application, handling and airmail reply. Write, naming your school, to: Dept. T., ASIS, 22 Ave. de la Liberté, Luxembourg City, G.D. of Luxembourg. The first 8,000 inquiries receive a \$1 coupon towards the purchase of the new student travel book, Earn, Learn and Travel in Europe.



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(see below for complete rules)

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25 Gigantic Monsters

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(for two-headed people or for two people in a rainy stadium)



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100 Mammoth Beach Balls



Plus these Valuable Prizes:

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All you have to do to enter is visit your nearest Parker dealer, fill out an entry blank and mail it to: Monster Contest, Box No. 748, Janesville, Wisc.

And while you're visiting, why not test-write our newest Parker—the Parker Arrow. This one loads quickly and cleanly with big Super Quink cartridges. It writes smooth as silk. The point is solid 14K gold—it should last you years, no matter how much you use it.

The Parker Arrow costs \$3.95 (an astonishingly low price for a Parker) and can save you impor-

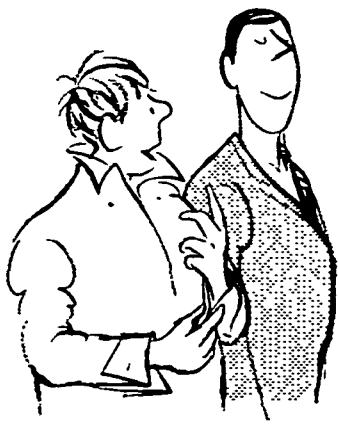
tant money on cartridges—ours are BIGGER and last longer (each is good for 8 or 9,000 words).

NOTE: All entries must be postmarked on or before midnight, April 7, 1963, and received on or before April 14, 1963. Winners will be notified by mail no later than May 1, 1963.

Open to any college student in the U.S.A. One entry per student. Prizes awarded by drawing. All entries become property of Parker. Decision of judges final. Void in Nebraska, Wisconsin, and wherever else prohibited by law.

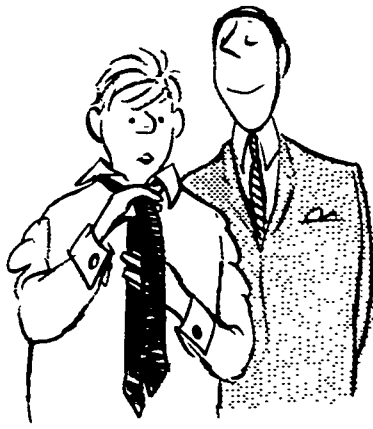


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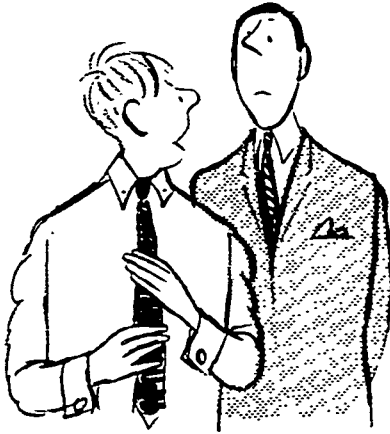
1. With graduation coming up, looks like we'll have to start thinking about the future.

My philosophy is to live from day to day.



2. That's fine when you have no responsibilities. But chances are you'll have a wife to think about soon.

I may just decide to lead the bachelor life.



3. Hardly likely, since 93 per cent of all men and women get married.

Is that so?



4. Yes, indeed. What's more, you'll have children to consider.

Maybe we won't have any.



5. I doubt that—after all, 90 per cent of the women who get married today have children. And, on the average, they have all their children before they're 27.

All my life I've shirked responsibility. Have a ball, enjoy yourself—that's my motto. Now, in two minutes, you've given me a wife and who knows how many children to take care of. What should I do? Where do I begin?



6. First relax. Then look into some good insurance... like Living Insurance from Equitable. It gives the kind of protection every family should have. Helps you save for the future, too. And don't worry—your chances for a happy family life are very good.

I should never have roomed with a statistics major.

• Adm. George W. Anderson, Jr., Chief of Naval Operations, has been awarded Notre Dame's Laetare Medal for 1963. Anderson, a member of the Joint Chiefs of Staff, is the 81st recipient of the award. The Laetare Medal has been awarded annually since 1883 to an outstanding Catholic layman.

Brooklyn born, the 57-year-old admiral has distinguished himself as a battlefield officer and staff administrator. Anderson has won the Legion of Merit, the Bronze Star and the Order of the British Empire.

President Hesburgh paid tribute to the four-star admiral "for his more than 35 years of courageous and brilliant service to the nation. Throughout his notable career, in war and in peace, whether combatting the enemy in the far Pacific or forging the blockade of nearby Cuba, Adm. Anderson has exemplified the highest ideals of the naval service and his Christian faith."

• The Carnegie Foundation's study of American Catholic primary and secondary education is centered at Notre Dame under the supervision of a three-man committee headed by Mr. George Shuster. The other members of the committee are the Rev. Theodore Hesburgh and Monsignor Chas. Hockfelt. This study is being financed by a \$350,000 grant, as well as by outside donations, and has been divided into three stages.

The first stage is now nearing completion. Begun in March, 1962, this stage is concerned with the compilation of data contained in questionnaires sent out to school superintendents, principals, and teachers in Catholic dioceses and archdioceses throughout the continental United States. Information gathered included the training of religious teachers, the role of lay teachers in instruction, class sizes, administrative methods, and the physical plants of the schools themselves. The data will be evaluated with the purpose of determining the universality of school practices in general and improvements which can be made in sectional areas.

The second stage of the project will be a study in depth of fourteen American dioceses and archdioceses, ranging in environment from urban to rural. A survey will be made of grade and high school and will include interviews with personnel of these schools. Tests and questionnaires will be distributed to the students in these schools, with particular attention paid to students in the eighth and twelfth grades. Participating areas will range from suburban New York in the East to San Francisco in the West, and

CAMPUS AT A GLANCE

from Chicago in the North to Mobile in the South.

The third stage, which has not yet begun, will study the role of religious communities in Catholic education.

As chairman of the committee, Mr. Shuster's duties include the selecting of subordinate staff members, the control of expenditures, and the general direction of the survey, which will last into 1965.

Mr. Shuster first came to Notre Dame just after World War I, planning to teach for a year. At the end of the year, he was appointed chairman of the English department, and stayed three more years.

After leaving Notre Dame, Shuster went to New York and associated himself with the then new *Commonweal*. He became editor of *Commonweal* and held that post until 1937. Afterwards he spent two years in Germany on a Social Science Research Foundation grant, studying German history before Hitler.

Mr. Shuster then returned to America and became president of Hunter



College until his resignation in 1961, when he came to Notre Dame as assistant to the president.

Shuster has been associated with the State Department since 1939, except for a period in the armed services. He has been on the general advisory committee of the Department's Division of Cultural Relations and recently resigned his post as the U.S.

representative on the executive board of UNESCO. He has written many books and articles on education, including *Education and Moral Wisdom*, a collection of essays for various journals which was published when he left Hunter.

- The annual Gethsemane Easter retreat, sponsored by the Young Christian Students, will be held April 10-12. Retreat and transportation costs are thirty-five dollars. The retreat will provide an excellent break for students who are staying at the University over Easter vacation. Arrangements may be made in the Y.C.S. office, under the Huddle, from seven to eight p.m., Monday through Friday, until April 4.

- To quell a rising rumor of direct student action, we are declaring this week "St. Michael's Week." When they first heard about St. Michael's stalwart guard duty, defensive valor unseen since the Spartans stood at Thermopylae, at the entrance to the only unlocked lavatory in LeMans, some Notre Dame freshmen planned a procession to SMC, with music rolls streaming to the tune of "Michael, row your boat ashore." Only an official St. Michael's Week would forestall their action.

- The Finance Club of the College of Business will hold its Fifth Annual Finance Forum in the Morris Inn April 1-3.

Oliver C. Carmichael, Jr., chairman of the Board of Associates Investment Co. and the First Bank and Trust Co. of South Bend, will deliver the keynote address, "Pioneers in Progress," at the annual banquet at 6:30 p.m. on Monday. Carmichael is a member of the board of lay trustees at St. Mary's and Notre Dame.

At 10:30 a.m., Tuesday, April 12, Ernest T. Baughman, vice-president of the Federal Reserve Bank of Chicago, will speak on "The Role of Competition among Financial Institutions." Stanley Eisner, actuarial director of the Mid America Home

Office of Prudential Insurance, will speak of the "Economic Significance of the Insurance Industry" at 2:30 p.m., Tuesday.

Wednesday's speakers are to be Peter McCabe, Jr., manager of the Municipal Bond Department of Hornblower and Weeks in Chicago, and Charles Sayre, a partner in the firm of Thomson and McKinnon.

- "And Time Shall Be No Longer," a new cantata composed by Rev. Carl Hager, C.S.C., Head of ND's Music Department, will be performed Sunday afternoon at 3:00 in St. Mary's O'Laughlin Auditorium. This presentation is a part of the Indiana Catholic College Choral Festival at St. Mary's tomorrow and Sunday. The cantata, based on several texts from the Apocalypse, will be sung by an ensemble of the six glee clubs participating, including St. Mary's and the ND Freshman Glee Club. William Cole, ND's and St. Mary's music professor, will conduct, and Daniel Pedtke, of the ND music faculty, will be the organist.

- The Engineering Open House began today and will be open from 1 to 10 p.m. daily through Sunday. Over fifty exhibits with company representatives from leading technical firms, including the much-mentioned distillery from Seagrams, and student exhibits from each of the eight engineering departments, are displayed in the Stepan Center. The "Big Three" of the auto industry will have displays ranging from a $\frac{3}{8}$ scale model of Ford's car of the future to a cutaway version of the new Corvette. Movies from the companies will be shown continuously, including a world premiere: the Bell Telephone Company's film on optical masers. The open house will give the freshman engineering intents a chance to see in action the principles of the fields they will have to choose at the end of April.

- Dr. Warren Bilkey of the Economics Department will be employed as an economic advisor to the Dominican
(Continued on page 32)

ON OTHER CAMPUSES

• Harvard University President Nathan Pusey said recently that he is "not in favor" of a proposal by Sen. Thomas J. Dodd (D-Conn.) to allow a \$1200 personal income tax exemption for persons paying college or graduate school tuition. He asserted the measure would touch only the "relatively affluent" groups in the society, and would not "help the institutions." He asserted that there are "too many groups looking for tax advantages, and this is not in the interests of U.S. economic health."

The bill has been introduced unsuccessfully in the Senate for the past ten years, but this year increased interest in tax reform has resulted in the proposal of 20 similar bills in the Senate and several bills calling for exemptions or tax deductions on educational expenses in the House.

The Treasury Department, always against the bill, promised during the last session of Congress to permit a system of itemized deductions for educational expenses, instead of a flat deduction, but nothing resulted.

• Illinois Wesleyan University holds special summer sessions each year. The independent study program courses are taught without required attendance at class sessions; daily work is required strictly at the option of the instructor. Students are given a plan for the course at the beginning of the summer term, and usually have no specific requirements to meet until the final examination. The student is not required to be on campus at any

time during the summer. The final exam may be taken anywhere.

• Amid cries of a "Holy Cross ghetto" and "what will NSA do for us," the Holy Cross Student Congress voted 22-21 against membership in the National Student Association. There is a petition circulating, however, calling for a student referendum on the issue.

• The editorial board of the *Columbia Review*, a quarterly magazine, resigned three weeks ago, following a request by the university's director of activities to reconsider the planned content of the spring issue. After seeing copies of some poems planned for publication, the director expressed his belief that the language and allusions of the poems, if published, would have brought administrative action—possibly loss of subsidy and individual probation.

A recent editorial in the school's daily newspaper discussing alleged irregularities during a fraternity hell week had made the Administration more sensitive to the content of student publications, the director explained.

Until this action, the *Review* hadn't realized that the director had censoring power.

• Melvin Meyer, editor of the University of Alabama *Crimson and White* was named "outstanding student editor of the year" by the United States Student Press Association.

Meyer printed an editorial condemning the policies of Mississippi Gov. Ross Barnett in the Meredith affair which also called for integration in the South on "moral, legal, and pragmatic" grounds. As a result, Meyer's life was repeatedly threatened and the University had to hire two bodyguards to protect his life. (And he did this in the town of the national headquarters of the United Klans of America.)

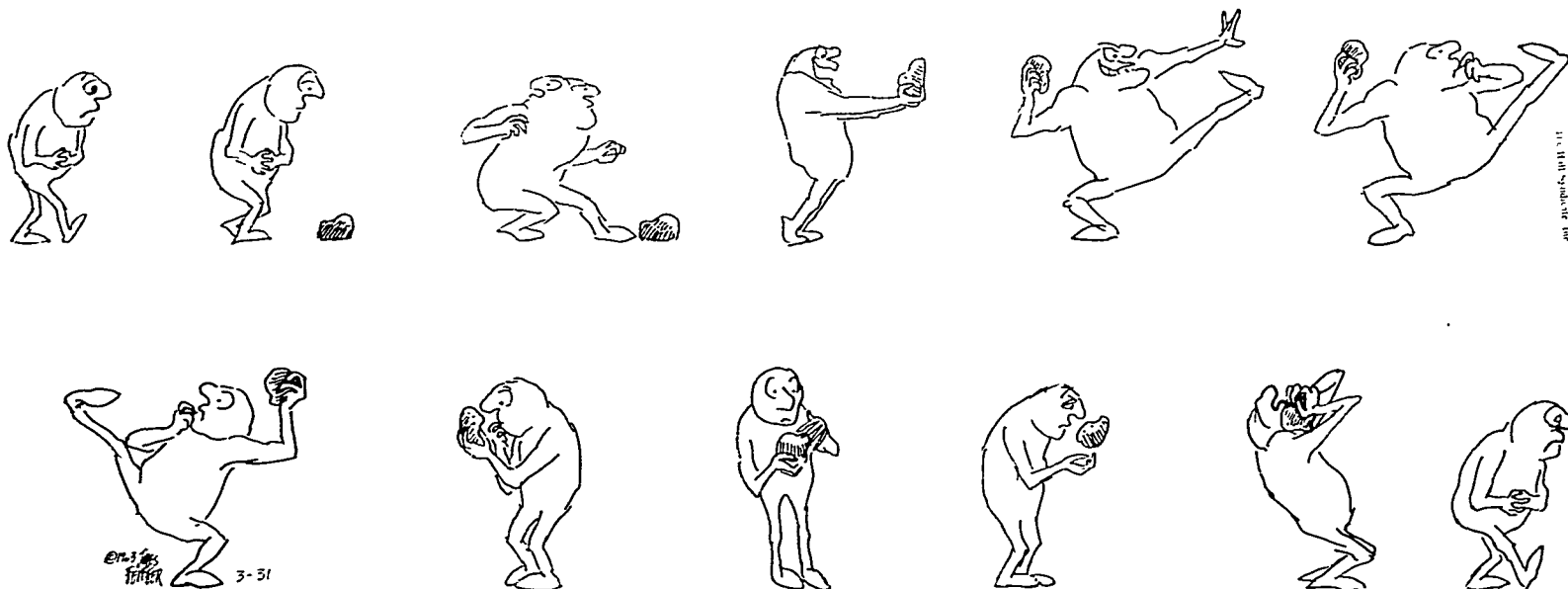
• Columbia undergraduates will be allowed to entertain women visitors in their dorms starting this spring, for three hours on alternate Sunday afternoons. But the visitors must sign in and out and the doors to the rooms must be left open.

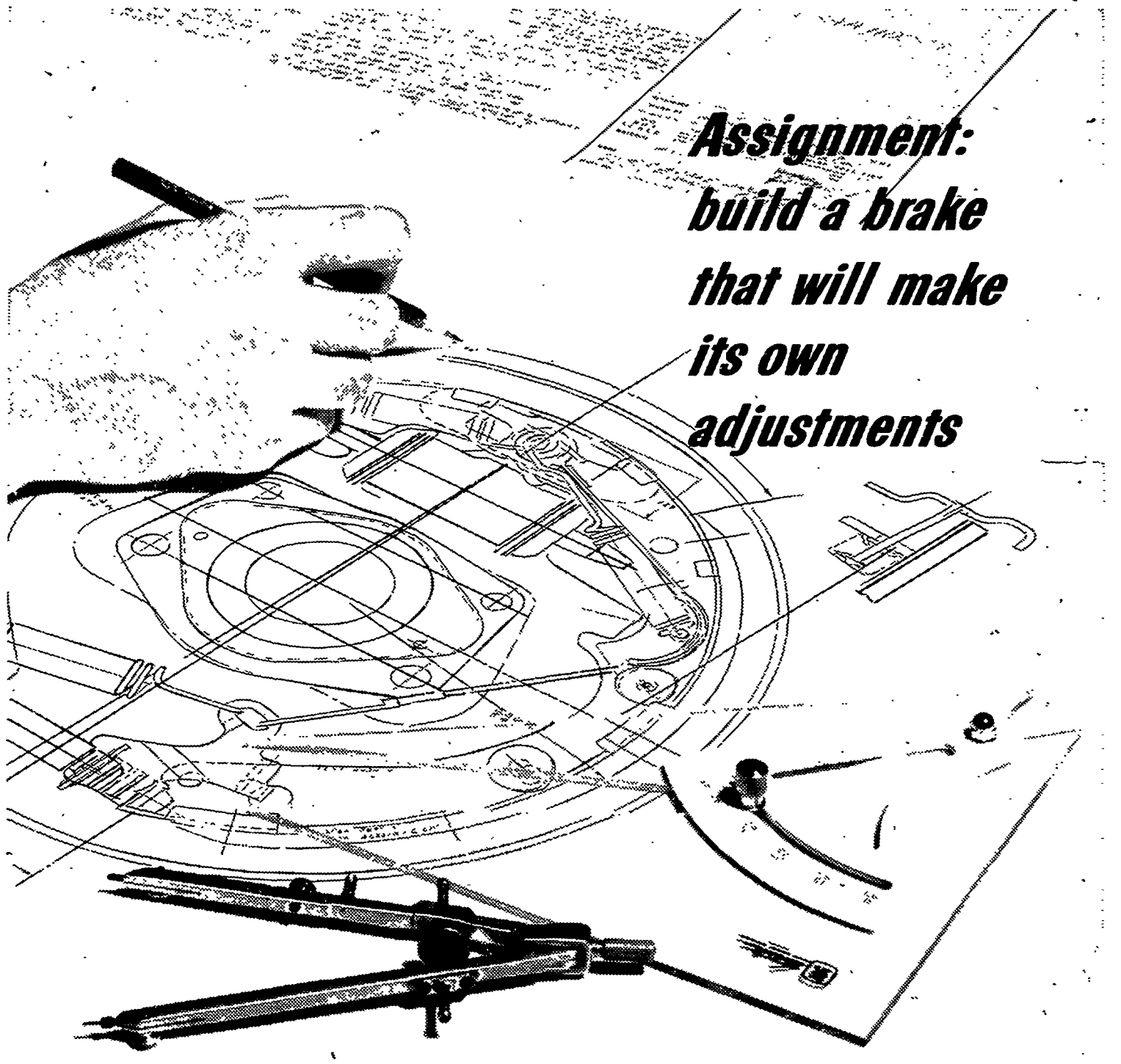
In announcing the long-sought change, President Grayson Kirk stated that, since the plan "involves the assumption of mature responsibility," students must refrain from riots, a problem which has troubled the administration recently.

• The editor of the *Grouch*, a weekly newspaper at Washington University in St. Louis, condemned the administration for its new policy of limiting the telephone service. There used to be one phone for every two persons, but now, under the new plan, the number of phones has been reduced to one for six students. (They have our sympathies!)

• Wayne State University's Delta Chi fraternity successfully turned back Cal Tech's claim to supremacy in the piano smash event. Cal Tech had claimed the record of four minutes and fifty-five seconds, but the Wayne State team completed the job in four minutes and fifty-one seconds. Their next goal is to break the four-minute smash barrier.

FEIFFER





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its own
adjustments**

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M. A. Fitzsimons

The United States and Communism: I

THE UNITED STATES AND COMMUNISM is a subject on which so much has been said—and so much of it so out of proportion or so unrealistic and therefore irrelevant or dangerous—that it may be difficult to contemplate listening to one more talk on the subject—or for that matter to give a talk on the subject.

Yet the confrontation of the United States and the Communist Soviet Union in a power struggle which involves as well the appeals of both contenders to the states of the rest of the world, many of them new ones, is a major issue of the concerns of our time. Perhaps you have noticed, with surprise and questioning that I have not called the struggle THE issue of our times. I readily recognize that were the United States to lose the power struggle or to suffer decisive setbacks, other matters which in the long run may be more important would be affected and the problems changed in many of their dimensions. But to call the struggle against the Soviet Union THE issue is to forget what our life is for and in obsession with a vital struggle to turn ourselves into the crusaders of negation.

Here I know that I may be accused of being an anti-anti-Communist. This, it seems to me, is a debating trick, not an argument. I reject Communism on a number of grounds. My position, the grounds of my rejection, points to things that I stand for and directions in which I should go. These must not be lightly jeopardized even in the world struggle. If I condemn Communist injustice or cruelty or materialism, I may also find it necessary to seek justice, to lessen cruelty, and to seek to turn men away from materialist delusions and complacency elsewhere. Where anti-Communism means an obsessive con-

cern with combatting Communism and the Soviet Union, there usually accompanies this position two other views which I reject as untrue and dangerous: the belief that our way of life is the perfect and proper alternative for ourselves and the rest of mankind, or the belief that our major and principal source of trouble is the Soviet Union and Communism. With its removal evil will also disappear from the world and with the end of the scapegoat man can live in harmony again. After two world wars, conceived of as crusades, we must know this much at least: war creates new problems and horrors; and the means we use in a struggle may overwhelm one problem only at the cost of conjuring up new monsters.

It has been well said that perfectionism is the mask of the devil; that the man who will commit himself only to the purely perfect cause finally finds no cause and surrenders the world to imperfection and worse because he refuses to work for the good that is, almost always, in public life and elsewhere associated with the imperfect and more than imperfect. Social and political perfectionism of this sort is the twin of cynicism. But the devil has many masks and one of them is the suggestion that one thing or nation stands for evil in the world and that its removal will inaugurate an entirely new world and life for mankind. This kind of anti-Communism is the sort of thing that tempts us to outrageous courses, for if our enemy is absolute evil it follows that we are justified in doing anything against him. In doing so we become more like what we dislike in our enemy, more like the devil himself.

These remarks, so far, will be recognized as critical of some people who call themselves conservatives. But in an academic atmosphere we

may properly attempt to be judicious and proportionate and not simply partisan. Thus, it is equally proper to point out that many liberals, including those in our government, have been less than willing for our government to attempt major initiatives in our struggle with the Soviet Union. If we include the Eisenhower years with the years of liberal government, our country has been governed by liberal forces for some thirty years. This has had a curious effect on the liberal forces. Usually the liberals have been associated with great reform movements and with projects to change human life in many spectacular ways. In the past the liberals were criticized, often quite justly, for their excessive optimism and for believing that man and society could be made more just and more rational. Earlier conservative critics of liberals prided themselves on being practical people, on recognizing the realities, among them the effects of original sin, with which political action must deal.

In recent years a curious reversal has taken place. The liberals long in power have been chastened by experience and they are the ones who talk about the difficulties of trying to solve international and even domestic problems. Meanwhile some conservatives long in opposition have lost their title to be called realists and practical men. They have become the optimists, though very dangerous ones. They are the propounders of simple solutions, for example, the abolition of the income tax or pull out of the United Nations or invade Cuba at once or sever diplomatic ties with the Soviet Union. The conservative cause has attracted many bright people and the conservatives have a bright journal of their own, *The National Review*, which in its cleverness and its perverse accounts of the world reminds me of the unrealism of the *New Republic* and the *Nation* in the heyday of their radicalism, the thirties.

The Far Right Conservatives profess a particular crusade against Communism. But one wonders what they mean by Communism and what they are fighting against when they include among Communist agents, Warren, Eisenhower, the indefatigable and lamentably late, John Foster Dulles, and so on. If they really be-

lieved this nonsense, which sometimes comes close to arguing that Moscow is an imaginary creation of the Communist conspiracy in America, and the center of it is in Washington, then it would appear that the game is up.

Perhaps this is a measure of our difficulties today that we are deprived of the astringent criticism, based on a sense of the limitations of human action and on a realistic assessment of our means as related to ends, the kind of criticism which might be expected from conservatives. At any rate, what disturbs me here is that in their prolonged opposition, some conservatives have ceased to be realists and have become destructive optimists. They have made anti-Communism their specially adopted cause but they have sought to use it to promote divisions at home and to weaken us abroad.

Now admittedly they are a minority group but they are in my mind dangerous because they appeal to the frustrated optimism of the American people, to some of the most wrong-headed features of American life, our righteousness (we are the model for the world) and our sense of omniscience. As the main theme of my talk is that this is a time for endurance, a time for careful and flexible defense as well as initiative, I justify the time devoted to this subject, partly because I fear the impatience of our American spirits to which some conservatives seem to pander.

Thus, a first general observation would be that in the American struggle with the Soviet Union, the state using the Communist ideology to advance its own interests, the liberals displayed for some time an inability to recognize that a long period of bitter world rivalry had begun and a readiness to go on hoping for the best. The conservatives, in their turn, were unrealistic and, on their far right fringe, showed a curious tendency to parody the Communists, to turn the Cold War into a domestic civil war for conservative advantage.

In the remainder of my talk I shall speak about two related aspects of the American confrontation with Communism. First of all, I shall speak about the development of American foreign and military policy in the

face of the Soviet threat. Then, I shall conclude with some comments on the ideological conflict.

The mainspring of our foreign policy since 1947 has been fear of the Soviet Union and of international Communism. This is not to say that we do not have other interests and policies to advance those interests. But our global rivalry with the Communists has imposed on our govern-

Second World War in which the bulwarks against Russian expansionism, Germany and Japan, were destroyed as powers. At that time China was torn by civil war and the European states were gravely weakened. The decline of the European powers meant that the imperial orders established by them in large parts of Asia and Africa would be challenged, as happened. As a heritage of wartime co-



ment a struggle so demanding in resources, energy, and even attention, that very often other problems are not perseveringly dealt with until they are linked with Communism. As examples of this, we may cite our Latin-American, Middle Eastern, and to some extent, African policies.

Our rivalry with the Soviet Union was in large measure created by the

operation with the Soviet Union, the United Nations was created and drew within its body the new states that appeared as the heirs of the Western Empires.

Some have argued that the Cold War, our world struggle with the Soviet Union, was the inevitable consequence of a world reduced to two world powers, for great power is

bound to be suspicious of great power and superpowers are bound to engage in a rivalry for world influence. The existence of two powers in a weakened world, further weakened in power, at least for the time being, by the appearance of new states under inexperienced leaders, was bound to offer terrible temptations to a power struggle. Indeed, the rapid demobilization of United States military power after the war provided compelling temptations to the Soviet Union to expand its influence. These temptations, however, were limited by the Soviet recognition that the United States had a monopoly of the atomic bomb.

Now, the Cold War is a power struggle in the traditional sense but the two rivals are not quite traditional powers. The United States is a republic whose citizens are overwhelmingly concerned with domestic preoccupations. Its government and citizens have been spurred into action abroad primarily by a sense of crisis involving the whole world. This sense of crisis stemmed from the recognition that the second world power, the Soviet Union, made an international appeal and recruited supporters and agents in the name of Communist ideology. Moreover, the Communist ideology imposed on the Soviet Union an unlimited ambition, presented as the inevitable goal of history, Communism triumphant in the world. The Soviet leaders are students of power and they tactically recoil before superior power. But even now they can-

In the years 1945-47 the United States, faced by Soviet hostility, Soviet violation of agreements, and Soviet attempts to expand, moved towards a policy to deal with the situation. This new approach, developed in the memoranda of George Kennan, was the Containment Policy, which is still the somewhat tattered basis of our foreign policy.

The Containment Policy is grounded in a recognition that the Soviet Union is seeking to expand and is prepared to press forward wherever it encounters weakness. As the rulers of the Soviet Union, but notably Joseph Stalin, are careful students of opposing power, the American course should be the vigilant and flexible interposition of strong counterforce wherever Soviet pressure is exerted. In short, to the Soviet power play the Containment Policy proposed the classic reply to power—more power. Kennan knew Russia very well and perceived the uniqueness of the Soviet Union in its ideology. Against the appeal of Soviet ideology to the world Kennan urged the United States to be true to its own high professions. Finally, he believed that a continued frustration of Soviet expansionism would set in motion in Russia forces that might transform for the better Soviet society and ideology.

Among the forces that would work this change, Kennan hoped, was the recovery of Europe. Now, the Containment Policy was primarily concerned with Russia and Europe. A similar policy in the Middle East or in Asia promised little success, for in those areas there was no possibility of building up strength. China, in the midst of a Civil War, had not been gathered together as a nation since the Chinese Revolution of 1911 and even earlier. In the Middle East the only source of power was the British imperial system under heavy fire from Arab nationalists.

Although the United States had been a major force in the defeat of Hitler and the principal force in the defeat of Japan, the British Empire provided the security of order or the forces and resources to deal with challenges to an order favorable to the West in India and the Middle East and in parts of the Mediterranean

threatened by Communist action. But the inescapable demands of economic recovery in a troubled postwar period, compounded by the difficult winter of 1946-47 compelled Britain to begin her withdrawal from Empire in India, Burma, Ceylon, and Palestine. Moreover, the British government informed the American government on February 21, 1947, that it felt compelled to end its support of the Greek and Turkish governments in their resistance to Communist expansionism.

The problems and fears attending this imperial abdication compelled the United States to assume the position of leadership of those prepared to oppose Communist expansionism. To a White House meeting of doubting Congressional leaders Under-Secretary of State Dean Acheson argued that this was not a matter of the United States undertaking Britain's work for Britain's sake. Only the United States, he insisted, was powerful enough to take the initiative against the Soviet Union. If it failed to do so, Europe would, in effect, be proffered to the will and disposition of the Soviet Union.

The subsequent Truman Doctrine was a formulation of the Containment Policy, elaborated initially by George Kennan when he was at our Moscow Embassy. The Doctrine, later universalized, promised American support to states and people engaged in resisting the overt expansionist efforts of Soviet Communism. The support was advanced on a scale that helped to win the Greek Civil War—as did Tito's defection from the Stalinist Camp.

The Containment Policy was further developed in the Marshall Plan, which pledged American economic assistance to a cooperative recovery effort, if the European nations would undertake such a work. Here the decisive consideration was expressed by Secretary of State Marshall in a radio address (April 28, 1947). The recovery of Europe had been impeded and disintegrating forces had appeared, while the Soviet Union was delaying the conclusion of a general peace and agreement on the lines of the postwar order. Action, he said, "cannot await compromise through exhaustion."

(To be continued next week)

not abandon their goals without repudiating their doctrine. For them the interests of the world states could not and should not be harmonized—harmony was a mere coincidence of interests to be used as a point for further advances against the enemy toward the victory of world Communism when the interests of states will finally become harmonious.





A NEWSPAPER, especially one with a monopoly, carries a great deal of influence not only in reflecting public opinion but in creating it. It is this creating about which most of the controversy turns. While the veracity of the SOUTH BEND TRIBUNE's reporting of student arrests is seldom questionable, the size of headlines given such stories (notably last year) has angered many Notre Dame students. After the SCHOLASTIC's recent investigation, it has become apparent that this concern is not limited to students, but has also reached parts of the administration.

PART TWO

SOUTH BEND-NOTRE DAME

The SCHOLASTIC found the topic was always a touchy one and the administration was either unwilling to talk about it or, if venturing an opinion, unwilling to be quoted. The present year is a relatively quiet one publicity-wise and no one seems ready to run the risk of ruining the rapprochement.

Police Chief Harmon said that an administration official had mentioned to him feelings of ill ease over the police reporting in the *Tribune*. The chief said he defends the *Tribune* because "the information for their articles is taken directly from police records."

The chief claims to have replied to the ND official, "When the *Tribune* prints the truth, the people in South Bend know it's going on and the printing of the truth might be a deterrent to keep boys out of trouble."

The basic question, however, is whether the handling of the "truth" has been done with discretion. Unfortunately *Tribune* Editor and Publisher Franklin D. Schurz was on an extended vacation until the end of March and consequently unavailable at the time of this article's preparation. The SCHOLASTIC did, however, interview Managing Editor John J. Powers, a Notre Dame and SCHOLASTIC alumnus. Stating that "Contrary to widely-held opinion, it is not to our glee to grab some poor kid and crucify him." Editor Powers laid out the following as the *Trib's* general policy. If a student is a minor and a first offender, the *Tribune* will not give it the "hard ride." Anything that gets into the courts, however, the *Tribune* feels it has an obligation to report. (Powers added that he feels "the majority of students are not aware of the number who stumble minorly and never get any publicity. They aren't aware of all that does not get to court.") He went on to say, "if there has been a big public disturbance, we almost have to use it. Our people would get wind of it and feel something is fixed. In these cases we use whatever is in the courts. We can't cover up a major disturbance. We feel that is beyond our control and we must report it." The *Tribune*, he further stated, does not feel the headlines are too big; the same size heads, or bigger, are used for other articles of like nature. In general, he claimed, the *Trib* handles things according to impact.

Asked whether the *Tribune* checks with Notre Dame authorities before running articles involving students in trouble, Mr. Powers answered that it is the policy of the *Tribune* not to check with Notre Dame, the *Tribune* feeling it must make its own decisions. He went on to say that they (at the *Trib*) "have never contacted anyone at the University on this thing." He added that on occasion the University has called the *Tribune* to find out what was going on, but that *never* has it subjected the *Tribune* to undue pressure.

Any discussion of the South Bend *Tribune* must necessarily involve the matter of last year's trouble. Publicity-wise, the academic year 1961-2 was not one of the best, to state the fact mildly. The year was off to a forbidding start with the arrest of 21 Notre Dame students (minors) during a September 25 raid on Joer's. The end of the year provided the biggest news, however, as 60 students ran afoul of the law within three weeks. Most of the arrests stemmed either directly or indirectly from drinking and hitchhiking. There was tension in South Bend. Many students were inclined to feel the *Tribune's* publicity was overdone and helped to continue to direct public opinion against ND students.

Talking about last year's difficulties, Powers maintained the *Tribune* had to handle the situation according to its impact. It was a series of things, he said, and there was much public pressure brought to bear upon the police and even upon the *Tribune*. Under these circumstances he felt the *Tribune* had little choice in how the news was to be handled. Under ordinary circumstances things quiet down after an incident, but last year proved to be an exception, he noted. Asked why, Mr. Powers had no ready explanation, but he did note that there were far more complaints last year, possibly due to some sort of public fear that the students might get out of hand under the new rules. This year there has been a lack of public pressure and big disturbances and correspondingly less publicity in the *Tribune*, he added.

The people along Notre Dame Avenue are those to whom the student most frequently shows his bad side. With this in mind, the SCHOLASTIC made a spot check of houses in that area. Although many different and

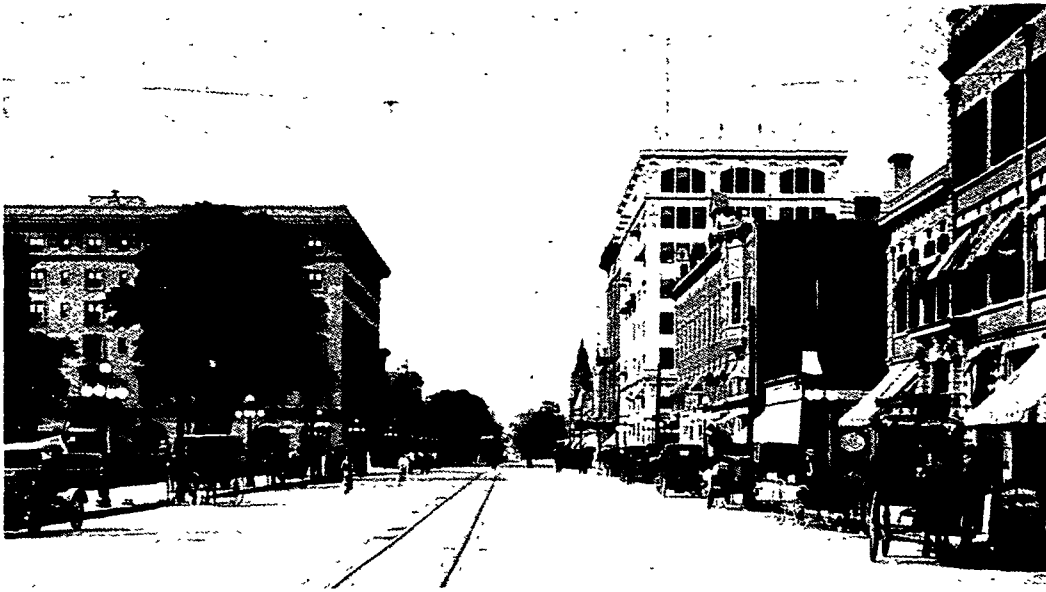
sometimes contradictory opinions were voiced, it was evident from nearly all questioned that there is a "feeling" in the area. It is not a feeling of animosity toward the ND student. The people for the most part took what might be called a "theoretically friendly" attitude. Specifically, the people complained about the noise and foul language of students, the vandalism and littering of the area with liquor containers, and the habit some students have of relieving themselves in the shadows between houses. The Notre Dame Avenue variety of South Bender realizes that in all likelihood this annoyance is caused by a minority of students but he is so located that his contact with this minority is an all too frequent thing. In these conditions even the most patient is sorely tried at times.

One lady did not mind at all if the "boys" sing late at night when going past, but she was very disturbed over their foul language and hitchhiking. While one man thought things were "no better this past fall than last year, and if anything, worse," a lady two blocks down the street thought things had improved "100%." Apparently winter helps the lighter sleepers and holds down complaints, as a few noted that with the house closed tight they did not have as much trouble sleeping! Several people did not mind the students drinking, provided they went back to campus quietly, without littering the area or causing damage. On the other hand, many felt that the taverns were the real root of the evil. An elderly lady, whose son had gone to Purdue, voiced the hope that he had not disturbed people in Lafayette the way some of South Bend's eight-month residents disturb her. Perhaps one man best approximated the feeling of the area when he said: "It's like buying a new car which doesn't run right. You realize that all new Chevys aren't that way, but you just can't help feeling a little sour about them."

It is perhaps significant that more than a few people associated the Notre Dame student with Catholicism and Catholic education to a far greater extent than most students apparently realize.

Mr. Powers of the *Tribune* has given a tentative explanation of the 1961-2 trouble in terms of public apprehension over the new disciplinary regulations at Notre Dame which

Attention — Scholastic Subscribers
The Scholastic will not be published April 5 or April 26.



nineteen seventeen

went into effect at the beginning of that year. This was an attitude the SCHOLASTIC found elsewhere. Although differing interpretations were given to the significance of the new rules, that they did have some sort of cause and effect relationship with the troubles of 1961-2 seemed to be a common opinion.

On the level of the ordinary citizen, the idea was blurred. The ordinary

man did not seem to know exactly what the new rules were, but was vaguely aware that some sort of relaxation had taken place. In officialdom, opinions were a little more precise. Said one South Bend official: "Up to two years ago the proceedings in reference to students were much stricter. Then the [ND] administration decided to treat the young men as individuals and put the responsi-

nineteen sixty-three



March 29, 1963

bility for their conduct on them. In the following years there were some instances of students unable to cope with responsibility. This number of incidents, in relation to 7000 students, was negligible. This year, like new shoes, things have been broken in." At Notre Dame a high-ranking official saw it in another light. "South Bend was not quite prepared for the change in attitude on the part of the University," he said, and added that in retrospect he feels that in notifying the city that it would no longer police South Bend, the University might have erred. "An awareness was created for them and this made them apprehensive."

In the downtown area, the manager of the Avon seemed to miss the University's patrolling of the city, feeling that it helped keep the students in order. At Joer's, circumstances surrounding the changeover have left the manager with a "very bitter" attitude towards the administration. Previous to the rule change, Notre Dame had patrolled his establishment on week ends, he said, giving him a hand in prohibiting underage drinking. They had not informed him that this was to cease, he claimed, and as a result the September 25, 1961, raid caught him off-guard, costing him considerable money and prestige. The manager contended he would have kept a closer check on ages had he been informed, and that for this reason, Notre Dame authorities had "left a sour taste in my mouth." (He still feels, however, that the students are a "bunch of good guys.")

Significantly, this was one of only two complaints registered against ND authorities during the entire SCHOLASTIC investigation. The other came from a lady on Notre Dame Avenue. On a Friday night this past fall, she was parking her car in front of her house on ND Avenue when two boys suddenly jumped onto the car and began clowning around. Getting out of the car, the woman told them, "You boys should be ashamed of yourselves; you are not a credit to your school." In reply, she received a vulgar tirade. A bit taken back by this, the woman reported the incident to the University and was told: "You should not have said anything to them the night before a game." Unfortunately the lady could remember neither what office she called, nor to whom she spoke.

From nearly everyone else, including the mayor, chief of police, and managing editor of the *Tribune*, only the highest praise was received for the Notre Dame administration. The mayor and chief of police stressed that Notre Dame authorities were always "most cooperative," while the managing editor of the *Tribune* noted a growing South Bend interest in the rising Notre Dame of recent years, and bestowed this accolade on the head man in the administration: "Whether the students know it or not, or whatever they think of Fr. Hesburgh, he is a man who stimulates the imagination of people around here."

On the administration level at Notre Dame, individuals were ready to give little but praise to the general state of relations with South Bend. They were more than anxious to emphasize how little trouble there actually is and the SCHOLASTIC felt they were rather relieved that things are not worse, especially on the student-town basis. They were inclined to speak in generalities, however, and in general the relationship is good.

At the present time, apparently little or nothing is being done in the nature of a formal attempt at creating better student-town relations. At one time a Student-Government Committee was established to work

with the Chamber of Commerce. It was eventually disbanded because no one could be found to chair it. In South Bend, the Chamber of Commerce admitted the image which the city has projected to the students is a dull one, but voiced the hope it would one day be overcome. A C. of C. spokesman spoke of the possibility of some sort of date bureau and mixers between the University and local girls, and also of reviving the student-Chamber committee, but he indicated any action would have to come from the campus.

The bond between Notre Dame and South Bend is primarily an economic one. This is not at all unusual nor is it in any way unnatural. Because of this economic bond and the physical situation of Notre Dame, there must be some sort of social relationship with South Bend.

Although spending the major part of four years as an "adopted South Bender," the student is never entirely assimilated into the town. There remains a primary identification with some other area and consequently he is always a "visitor" in South Bend. As a result neither the student nor the South Bend citizen feels entirely akin to the other. On the part of the South Bender this leads to a greater awareness of the actions and especially misactions of the stu-

dent as opposed to those of a similar-aged South Bend youth. Two factors cause this. First the student is, in a sense, always on parade, and second, a person tends to be less aware of the actions of his "own kind."

The student does not feel the same social pressure to conform as he would in his own home town and evidently lacks the maturity to restrain himself in this situation. For many, too, college is the first brush with independence of conduct. The behavior of far too many students, however, too frequently reveals their lingering ties with adolescence. Furthermore, the student is at a stage in life of natural high energy and is subjected daily to the rigorous, albeit necessary, pressures of academic life.

Thus there is, and will always be, an inherent basis for tensions in the ND-South Bend, or any college-town, situation. At best, it would seem a minimizing of the tension is possible. This is, of course, easier said than done. It requires a good deal of empathy and restraint on both sides, and when you are young or when you live on Notre Dame Ave., these are not easy qualities to cultivate.

In general, relations with South Bend are slowly but gradually improving. In many ways this seems to be due to a more mature brand of Notre Dame student. Although his social side has perhaps been the most laggard in the development process, still there has been an over-all improvement. The rule changes, possibly an integral factor in last year's setback, should nevertheless in the long run prove a significant factor in the betterment of relations. After the first "reactions" have subsided, more adult treatment *should* result in more adult behavior. Faced with a more "respectable" student in general, the South Bender would be inclined to a more tolerant attitude toward the exploits of the inevitable deviants.

The next few months should provide significant insights into whether the shakedown period is over. With the coming of spring and the post-Easter period, student "activity" traditionally increases. If this period is not over, too numerous complaints will again be reflected in overpatrolling, arrests, overpublicity, and bad feeling.

—KEN ARNOLD



notre dame (part two)

EXPLORING CERTAIN ASPECTS of Notre Dame's social face gives rise to a deeper question. What factors mold this young man, who if he follows in the path of the 30,000 "loyal" Notre Dame alumni, is destined to become a gray-flannel-suited backbone of the suburban community? What makes him a three-faced Janus, at the entrance of life armed with less-than-integrated social, religious and intellectual accoutrements?

Somehow the college hero is stereotyped as a smooth, know-it-all character, capable of drinking his fellow companions under the table, a Casanova steeped in *savoir-faire* and alternately giving books or girls the royal rush. Lest I fall into Mr. Wyrsh's pattern of generalization, I would avoid this categorical condemnation of the Notre Dame man. Pure types do not exist at the University, for the athlete, egghead, and BMOC are not mutually exclusive; and fortunately there are those anomalous individuals who defy typing at all.

But for the worthy cause of humor, I would attempt a somewhat superficial classification, one based on certain oases of pleasure where congregate the most obvious groups. Glee club members gather at Chester's to soothe song-strained voices while eager phenomenologists and Super-Slobs frequent Frankie's. Louie's attracts Oral Traditionalists and its own "after-ten group," and the Town Tower Social Group entertains in style. Giuseppe's must have been born with the animal in mind, and there is always Saint Mary's for the otherwise elusive "dealer." On campus there is a definite split between the often-bearded intellectual café coterie who follow disciple-like the professor of the moment and the Huddle people constituting for the most part milling, athletically minded freshmen and a sprinkling of eclectic architects. At one end of the spectrum are O'Malley's boys, at the other the fanatical followers of the team.

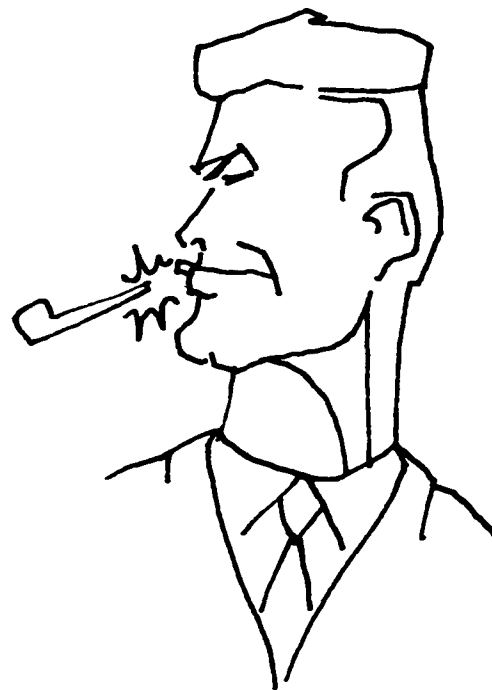
And yet the very ridiculousness of this kind of minute division points up its impracticality and the real fact that Notre Dame's student body is essentially a homogeneous one. Is it his peculiarly unvarying background that makes the Notre Dame man what he is? Or is it something deeper, the milieu, the society which spawns his generation?

I would hold that the Notre Dame man is both unique and typical, typical as most other college students of the sixties, searching for an identity, a "raison d'être." A boy who has seen no catastrophic tragedy, who has

fought no war, suffered no Depression, he lingers only in the uncertain shadow of nuclear destruction. He is afraid of the future and yet self-satisfied, subconsciously aware of future roles as citizen, husband and father but eager now to enjoy youth with all the gusto he can muster.

And he is unique in the particular atmosphere of Notre Dame. In my talk with Father Hesburgh, he called the student body "absolutely first-rate," and said that the Notre Dame alumnus is "always a standout," citing a particular chaplain in World War II who said he could always tell a Notre Dame man. Father went on to speak of rocketing academic achievements, reeling off current fellowship statistics: "first in Danforths, tenth in Wilsons, sixth in National Science Fellowships and even one Rhodes this year."

But statistics aren't enough. I wanted to know what energizes, what motivates the Notre Dame student, what he brings with him as a freshman, and what he hopefully has gained by graduation. With an affinity for statistics, Father mentioned that 90% of the senior class was attending the Marriage Institute. Whether this proves that boys are being made men, I am not in a position



to judge, but I wanted to probe deeper. At last Father Hesburgh delineated his ideas on character development at Notre Dame.

He would like to see developed an understanding of the difference between mere intelligence and wisdom. "If Notre Dame faces any one problem, it is the problem of values. . . . One may develop wisdom through

mistakes and through the religious experience here and through the example of some especially wise persons, Jacques Maritain, for example."

Because of what I had heard of the first two "channels of wisdom" on the Notre Dame campus, Father's remark surprised me. Questioned about students' freedom to make mistakes, Father stated, "There has unfortunately been some misdirected interest lately." He said that recent criticism of Notre Dame as an institution had

desire to make Notre Dame the university it can and should be along the lines of intellectual excellence recently set down for an antagonistic and beligerent attitude."

In his book *The American Catholic Dilemma*, Thomas O'Dea defines an intellectual as one who has the nerve and ability to criticize, "committed to the intellectual solution of human problems. . . . When any institution of society — custom, tradition, loyalties, even the meaning of life itself

who, in retrospect, glory in the discipline of unexplained rules of the old days — "The lights go out at 11:00 because they go out" — are not necessarily those who can be identified as educated.

When he spoke at Saint Mary's in defense of his recent articles, Jim Wyrsh said that we must learn to "resist with the force of ideas." It is not enough to strike out in anger, to make unfounded accusations. There must first be a solid groundwork of experience, of faith that what one believes is the right thing. The force of ideas involves an integrity of ideas, and it is this that may be weakest at Notre Dame.

While it is true that the undergraduate has not yet formulated a philosophy of life, I think this fact is especially evident at Notre Dame where a certain oppressive atmosphere, mainly in campus life, breeds a group of malcontents, at odds with their milieu yet not sure just how to remedy it. In its article on Notre Dame and Catholic education in general, *Time*, Feb. 9, 1962, stated, "Hesburgh is aware that overobedience and lack of initiative are among the chief criticisms brought against Catholic collegians." And it is in this area that steps must be taken, or students can never be expected to develop the wisdom, the integrity, the maturity so essential for the emerging Catholic. What Notre Dame must produce are not just Catholics but true Christians. In his *Forum* article, "Where are the Catholic Catholics?" of February 22, 1963, Dr. J. J. Carberry stated, "I think it obvious that the older, more primitive methods have failed in Catholic education. It has created the nonuniversal Catholic, pious indeed and no doubt destined for eternal salvation, but salvation *per se* is not the purpose of a Catholic university. It is rather, the cultivation of intelligence in the service of Christ, not simply rote obedience in His service."

I think it is this "rote obedience" so inherent in Catholic education that can only be eliminated by more flexibility both in discipline and academics. It is admittedly a problem that faces Saint Mary's, Notre Dame, and Catholic education all over the country.

I would not dispute the fact that Notre Dame produces a relatively good individual. One junior at Saint Mary's who has attended two large secular universities said students are "definitely more gentlemanly because of what they're striving for . . . they aren't too cool to be human . . . they enjoy sports, other men . . . are emo-



impeded progress, set back student-administration communication. I told him that from what I knew of any criticism, it was in good faith, intended only to spark a partly sluggish community and to improve a Notre Dame that, if criticized, is deeply loved. As Adlai Stevenson said in his Washington Day speech, "they want only to make the beloved more lovable."

I believe the situation at Notre Dame now is one very similar to that of two years ago. The only thing that has changed is an increase in student concern. In a 50-page statement entitled "Discipline and Notre Dame: A Report" a group of graduating seniors stated: "The many serious students here ask only a chance to help, to contribute their own responsible efforts to those of the administration and faculty in a cooperative undertaking. If we have no other basic agreements to begin with — and we are not sure that we do not — we have at least this: our mutual and continuing love for Notre Dame," and ". . . there are those who are anxious to help and in their anxiety, meet only rebuff as 'destroyers of the tradition,' or 'don't fit the mold.' The old mold has been broken; they would help mold the new one . . . they (administrators) mistake an active

as defined and accepted by society — is called into question by events, experience, or an advance in knowledge, the intellectual insists that the issue must prove itself able to meet the test of the intellect." The past few months have shown that Notre Dame possesses at least an intellectual minority. Those who decry a paternalistic attitude of the administration are criticizing because they see their role in formulating as well as conforming to the rules and regulations of their school.

It is in this that Saint Mary's is pleased to see her male counterparts exercising their prerogative of leadership and foresight. Any changes at Notre Dame must come about through student effort, through a conscious intent, a real drive for improvement. Any kind of reaction must not be localized in any one little group but become the business of the entire University.

One member of the lay faculty said that freshmen, rebelling against the action of intransigent hall clerics by mere harassing and irritating, would get no place. He believed that a methodical, well-thought-out statement of any existing problem, presented to the proper authority, would be far more effective in the long run.

It is interesting to note that alumni

tionally stable, have the ability and desire to help others." Yet another said, "Somehow the core seems to be lacking."

A recent Notre Dame graduate, upon comparing the students there with those at his graduate school, said that a life at Notre Dame was a "joy in ideals." He felt that there was at least an attempt to raise ultimate questions, to seek a more all-encompassing view of reality. One professor insists that he'll "stand by the

States. As the Discipline Report of the Class of '61 states, "If Notre Dame is to become a leading university in this country, it will be not only because of the Christian wisdom it preserves, defends and advances; but because, ultimately, of the Christian life its members lead, a life rooted in the Liturgy."

But no amount of external change will automatically turn the Notre Dame student into the ideal man. For each student there must first be a



Notre Dame boys any time; they're as good as you'll find anywhere."

But the particular concern of this graduate was the religious life at Notre Dame. It is recognized that the theology department is perhaps one of the weakest. "The religious diet the boys are fed is based on nineteenth century sentimental piety," stated the graduate student. He went on to explain that an emphasis on devotional religious practices is out of keeping with the new liturgical awareness. He remarked that one of its earlier editors had called the religious bulletin "an application of modern principles of advertising to religious life."

Another graduate, now teaching at Saint Mary's, spoke of an anti-intellectual approach to religion and said that for many students their only contact with theology in its fullest sense came from studying under Professor O'Malley, whose courses are often the best theology courses on campus. He questioned the depth of mature Christianity in the Notre Dame graduate, seeing him unfit, on the whole, to take an active part in parish liturgical life. The sad dichotomy between social support of a parish (at which Notre Dame excels) and true liturgical participation is a breach which must soon be healed if the Church is ever to reach her full potential in the United

personal evaluation, the formulation of a set of deep-seated convictions and values. As a Badin Hall prefect said, "A man is responsible for his own growth in maturity, and maturity is a result of introspection, being realistic about oneself." I think it is fair to say that a great many students are guilty of floating on the stream of day-to-day life, failing to see the full-scale implications of their actions. For that matter, the same could be said of the Saint Mary's woman. We, too, can be extremely lax and unresponsive to stimuli, often forgetting to first look within ourselves.

Progress toward maturity and toward reform on both campuses lies in courage, wisdom, and love. As one wise person has said, "A man who has courage without wisdom and without love is a barbarian; the man with wisdom and without courage and love is a dilettante; the man with love only and without courage and wisdom is a sentimentalist, but the man who has courage and wisdom and love is a great man who will change the world."

It is such a man that the "best Saint Mary's girls" — to quote Father Hesburgh's phrase — look for, sometimes in vain, sometimes successfully.
—RITA PETRETTI

HANS KUNG:

THE REV. HANS KUNG, Professor of fundamental theology at the University of Tübingen and a papal expert at the Vatican II, spoke on "The Church and Freedom" on Monday night at the Stepan Center. The large and enthusiastic crowd interrupted several times with applause, and its questions showed great appreciation for the point of view presented and the opinions expressed.

Can we join the two terms "Church" and "Freedom"? Kung began by asking. Many deny it, pointing out similarities between the exterior structure and activities of the Church and of the Communist party. These similarities he detailed at length and with remarkable satirical force. But worse, we must ask if the Church has not in fact robbed men of the freedom brought by Christ. This is Dostoevsky's accusation in the "Legend of the Grand Inquisition." The persecutions, of men and ideas alike, indulged in by every Christian communion, are the evidence. The accusation does miss certain essential points, and there are valid answers to be made to its details. But we must confess that it is substantially true. In fact we can best prove that we do, in spite of the truth of the accusation, possess the freedom of the sons of God, by admitting our failures. Still an element in the Church, powerfully influencing all her activities in the world, "The spirit of unfreedom . . . a miserable disaster, wholly unjustified," provides for the Church an "unnature" which disguises her true nature as the dwelling place of freedom, even from good Christians. Yet this true inner nature has been active and effective, both in individuals and in history. The history of freedom in the West would be unthinkable without the Church. Its frail and morally compromised seeds in the thought of the Greeks could never have grown without the Faith. The Church's service to God and man reveals its freedom, for the Church as a community is in the world as the mediator of freedom, as alien to all dehumanizing forms of asceticism, but likewise as the enemy of every kind of subjection to the world.

Man possesses true freedom only in Christ. Freedom for man means not "doing what I want," but "wanting what God does." Subjection to God, made possible by the free grace of Christ poured out into the world, is

man's freedom. This freedom is for life, for service of God and neighbor, for love. One meaning of suffering and evil in the world is to reveal that the glorious freedom of the sons of God has destroyed their power and effectiveness. Despite many tragic instances of the unfree unnature of the Church gaining the upper hand, the picture of freedom is not a merely ideal one. It is the everyday fact. "The decisive thing is the freedom of the Gospel of Christ for which the Church is the dwelling place." The Gospel freedom possessed everywhere by God's children exemplifies the true nature of the Church. This freedom has time and again been manifested even in difficult circumstances, and has had its effects historically, politically, as well as on the personal level.

But freedom is a task for the Church as well as for the individual Christian. The threat to freedom from without is a misfortune but not the great danger. The threat to freedom from within, when the unfree unnature of the Church dominates and the person has no support but his own conscience, is the great danger. Wilfulness and worldliness cannot open us to God and man in love, but neither can irresponsible and dictatorial exercise of authority. The need for law, for order, is a real need in the Church and is manifest in every sphere — creedal, sacramental, and moral — from the earliest times. But though order itself is necessary, its form may be flexible and the duties it imposes weigh on all Christians, including those whom the requirements of order have placed in positions of authority.

Order and freedom are correlative. Dictatorship destroys both; so does rebellion. As the Reformation confessions and the Church require greater rapport, Catholics will learn to safeguard liberty and avoid legalism; Protestants will learn to preserve order and escape subjectivism.

When calling for freedom in the Church, we seek to fortify her, which means that the call must be honest, frank, and concrete. The American Church can, and surely will, live up to the best in the Catholic and American traditions of freedom, and take a leading part in this process. American prelates and theologians at the Council have done much in this area already. The relations between Church

and State are so different in Europe and the U.S. that Fr. Küng declined to discuss them, noting only that while American Catholics have given the world a fine example of cooperation and mutual respect in this matter, American theologians, especially Fr. John Courtney Murray, have provided a solid theological justification for it. But he went on to instance three areas in which we must clarify and apply the position of the Church on freedom.

1. Freedom of conscience. Here the Church's is a dismal record for the most part, but Canon Law now enshrines the principle, which has to be effectively promoted from the Catholic side in places, e.g., Spain, where it does not yet receive full public acknowledgment.

2. Freedom of speech. Caution plays a relatively small role in the New Testament, and frankness a large one; Church history shows a similar situation where true progress has been made. Only in the Counter Reformation defensive posture did the use of censorship—originated and developed by several very undistinguished popes — become standard. The Church should abolish the Index and prior censorship of religious works by theologians and the inquisitorial tactics of certain Roman tribunals which methods offend both the Gospel teaching and the natural law. The unfreedom still infecting the Church handicaps us severely in biblical exegesis and other theological activities, as well as in the practice of journalism. Freedom calls for the exercise of greater responsibility by all, for greater confidence in the good will of others, and for the elimination of unchristian fear of truth.

3. Freedom of action. Today the Church's activities are extensive and demand an elaborate set of rules and systematized procedures. We must see and guard against the concomitant danger of collectivism and legalism. The demand for blind obedience to human superiors is wrong; superior and subject are both bound to obedience to the law of Christ. The principle of subsidiarity applies fully to the Church, without prejudice to its hierarchical structure, and it demands that what persons, local bishops, or regional bishops' groups can do not be done from the center. The aim must be to secure everywhere the minimum of constraint and the maxi-

On Being Free Yet Christian

num of freedom for personal initiative, local adaptation and innovation, and healthy growth on every side. The law of Christ and the times alike call not for the fearful and narrow fanatic but for the open, joyful, self-reliant, devoted Christian, full of ideas and plans, unconfined by meaningless and outmoded restrictions. The local Church needs this freedom too, for differences of liturgical rite and language, devotional practice, theological systematization and conceptual apparatus, and differences in the effective expression of the principle of order and authority. We seek unity but not uniformity, a center of the Faith but not centralism.

The opportunities of the age and the circumstances are great, but only our activity can realize them; all of us are responsible for our own Christian freedom and for the results it produces in the Church and in the world.

In the question period a number of significant points were touched on, all relative in one way or another to the subject of the lecture. Fr. Küng observed that although the word "ecumenical" means, to Catholics, a council representative of the whole Church and, to Protestants, means any activity for the unity of Christians to Protestants, these meanings are not mutually exclusive. The present council is directly ecumenical in our sense but only indirectly, because of the final purpose it has in view, in the Protestant. A truly and fully ecumenical council in both senses would represent every Christian confession and be designed to unite all Christians.

Freedom in the Catholic university requires confidence in one another and loyalty to the faith of Christ from students, faculty and administrators alike; when everyone concerned respects this freedom in others and exercises his own responsibility, true progress, involving concrete contributions to the growth of freedom in the Church as a whole, will be made.

Freedom in the religious life is not substantially different from the freedom of all the sons of God in Christ. Particular rules of different institutes may variously modify the applications but the vow of obedience mitigates nothing of the freedom of the Christian. Obedience, in or out of the religious life, exists to serve freedom.

— PHILIP F. O'MARA





Over 20 college jazz groups from across the country will be blowing their souls out (and the roof off the fieldhouse) this week end as they compete in the Collegiate Jazz Festival. An afternoon session started off the festival today, and there will be additional eliminations tonight at 7:30 and at 1:15 tomorrow before the finals at 7:30 tomorrow night.

Over \$5,000 worth of instruments will be awarded to the best individual performers; and scholarships sponsored by various artists (Brubeck, Armstrong, Ellington) will allow recipients to attend Stan Kenton's National Stage Band Camps and Berklee School of Music's Summer Sessions. Prizes for the top combo will be appearances at the Vanguard in New York City and at the London House in Chicago.

Judges for the festival are Charles Suber, general manager of Music Journal; Robert Share, Berklee's administrator; Leonard Feather, author of Encyclopedia of Jazz; Manny Albam, arranger and composer; and Terry Gibbs, who heads his own quartet and big band.

THE COLLEGIATE JAZZ FESTIVAL begins this week end, and, as usual, it is perhaps the most difficult event of the year to write about. There is a great deal of praise which should be given the Festival, and the men in charge of the Festival, for proving that col-

lege audiences—Dick Biondi and this year's crop of commercial folk songsters notwithstanding — really do have good taste in music, and really are willing to support a program distinguished for a standard of quality and intelligence far above that of many of the professional jazz festivals. But there is also a necessity for less partisan analysis: the Collegiate Jazz Festival, as I have said elsewhere, takes the pulse of modern jazz perhaps more successfully than any other current jazz outlet. The performers are invariably quite competent, and artistically very young without being immature. Many of them, as past festivals have shown, will become professionals, and, as last year's magnificent Bob James Trio is sure to do, will exert an important influence on the jazz world at large. This year's program, then, will be, besides a treat for the relaxed fan, a fairly accurate yardstick for the hip academician who likes to ask — and answer himself — questions like "Where is jazz going?"

The answer provided by last year's festival was, it is remembered, a very hopeful one. The North Texas Lab Band, more tasteful than Kenton in its modernity, tighter than Basie in its group feeling and technical cleanness, surpassed on the whole only by the inexhaustible Ellington, a much-needed cup of water to the palate jaded with professional imitations of the great organizations of the late forties and early fifties. The Bob James Trio, now of Mercury Records, was incredibly tasteful, even in its elephantine blunders into mechanical "music," and, in a Festival notable for surprising competence, was electrifying. Other groups, too many to discuss, ranged from pleasant to delightful to a literal too much to expect from musicians so relatively young.

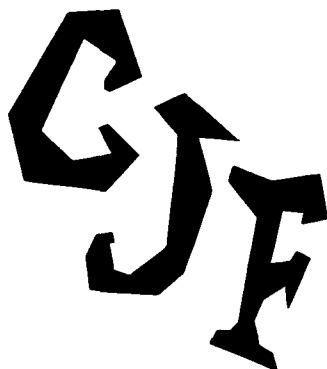
It is hard to predict that this Festival will be as excellent as last

year's — that depends on the musicians, and jazz is a notoriously unpredictable art. It is obvious to any who have worked, however tangentially, with the festival directors, that it will be as intelligently run as the last one. The directors of the festival are in the happy position of not having to make a living from jazz, and for that reason can afford a concert of much higher integrity than the professional entrepreneurs, who have to deal with the finger-snappers and go-shouters as well as the listeners. It is to their credit that they have taken advantage of this position, and traditionally provided the sort of music which does not entice people to dance in the aisles (the considerable paucity of aisles in the Field House, of course, plays some part in the achievement, too).

Of course, the Festival itself, and the lack of aisle-dancers, are both indicative of what may be, after so many false starts in the last fifteen years, the final serious acceptance of jazz by that portion of society whose business it is to accept or reject artistic modes. The 'hip academician,' a man like Professor Marshall Stearns, medievalist and jazz fan, or Professor Barry Ulanov, one of the best critics *Down Beat* has had, is no longer quite as remarkable a sport as he once was. Charlie Parker can now be spoken of in nearly any context as a great man, and no one feels constrained to point out his inferiority to the least of the classical masters, any more than one would compare Robert Herrick to Milton. The art has always had its own terms, and they seem finally close to being recognized.

The seriousness and confidence with which both musicians and organizers of the Festival go about their business is a refreshing thing to witness, and, as a sign of the coming of age of a still very young music, is not the least of the pleasures attendant upon the two-day series of concerts.

—FRANK MCCONNELL



JACK LEMMON and LEE REMICK in "DAYS OF WINE AND ROSES"

ONE SUSPECTS A GOOD DEAL of intelligent skill in the artistry of a movie about alcoholics that doesn't brood about liquor until halfway through the show. Despite this very intense and exacting formal realism, however, the movie is not an artistic success. It is one thing to say that movies such as *Diamond Head* and *The Lion* are good entertainment: in them artistry is at a low point, artistic pretensions merely the underpinnings of an attempt at fairly exciting money-making production. The tone of *Days of Wine and Roses* is a shout of American frontier artistry, *This is art; stop, look, and listen*. But its art remains incipient.

The movie is overlong, which is to say it is boring at times. Jack Lemmon, as the lush public relations adviser, turns in a good performance. Anything but subtle, he times his unsubtlety correctly, with the smoothness of his habitual screen demeanor, acting with the confidence that can make sticking out his tongue at a girl on an elevator seem part and parcel of the formal realism that is kept just below obsession in the movie. But it comes off, not because it fits Joe, but because it fits the Jack Lemmon technique. His performance in *The Apartment* was certainly better all around than in *Days*—he is an expert comic character. Ironically, though, it is his comic determination that saves *Days* from ludicrous sentimentality and melodrama. The drinking scenes are nothing but comedy in the grotesquerie of depravity, and if he turns out a sane and sober fellow at the end of the movie it must be because he was always sane and sober enough to stay alive as a character while maddened with liquor—through his never absent irony, made explicit in the middle of the movie when he says, in effect, "Hey, it just dawned on me, I've been fired from five jobs because I drink too much"—after having unself-consciously drunk quarts of spirits before the eyes of the audience.

He has so much fun getting drunk that the melodrama of his drunken fits, while effectual, amounts to a kind of perverse playfulness, perversion happily at a minimum. His sincere desire to call himself an alcoholic, to make himself aware of his own horror, is right in character, so that the admission, which ultimately saves him from broken-dam drunkenness, is no contrivance but just the flip side of the coin from his playful inebriation. His uphill movement is just as natural as his decline; being a sincere and somewhat inert young man despite his frolic of smashing flowerpots and windows and romping in a strait jacket that is designed to reveal the ghastliness of his disease—and it is defined several times as a disease, which, by fate, some are susceptible to, some not. He is, so he plays his fate and swings from zenith to nadir and back up again with spirit. But Jack Lemmon plays no real dramatic rôle, and if he saves the movie it is at the expense of the movie's motive, which, struggling for pathetic affectation, dries up and dies sometime when Lemmon, as Joe, is smashing the sadist's liquor store window. The heaviness, the pathos, and the clumsiness of the structure had to be reset with a balancing center of gravity; Lemmon, by his mere presence, unwittingly accomplishes this balance, but large matters at stake in the movie, with all its ethical concern, fall, sediment in the now less dense liquor.

Lee Remick, as Joe's wife, Kirsten, stumbles through the profundity of her simple naïveté, with her obsession for chocolate, in the beginning of the movie; then later, after her seduction by a Brandy Alexander, slips gracefully and beautifully through the simplicity of her profound alcoholism. She becomes more beautiful as she becomes more "depraved," until the last scene when, pushed beyond the limits of her naturalness, she achieves real ugliness-*manquée*. But in the

last scene her unnatural pose, in which she attains tragic stature by abstaining for forty-eight hours from her new lover, liquor, cozens no one. Instead of being properly affective, she actually recedes from the audience, and her walking away from her husband and out of the movie is simply a continuation of her removal from the sympathy of the audience—all of which pictures her as a *soi-disant* fatalist, as she keeps reiterating her inability to look at the horrible ugliness of the world. She feeds on her irony, of course, because the audience, perceiving that glimmer of hope through Joe, has already generalized the necessity and possibility for cure, through self-admission and the Alcoholics Anonymous, to include all cases of addiction. She ends up hopelessly diseased, the effect being to caution the audience against passing judgment against weaker alcoholics, her in particular, but it doesn't work. And all that rings true in the last scene is Joe's sigh, an implicit sigh, and Joe's daughter's question about when is Mommy coming home, wasn't she here a minute ago? And of course she wasn't, even empirically as far as the drama is concerned, and so the movie ends, half victory, half defeat, in an almost perfect despair.

—JAMES DEVLIN



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SCOREBOARD

Rugby: The rugby team, led by Tom Gerlacher who booted for five points, routed Indiana 17-3. Tomorrow, the first team ventures to St. Louis to play St. Louis U. while the second team heads for a repeat performance with Indiana, at Bloomington.

Skiing: John Turner took a spill at 70 miles per hour on the downhill and Jim Sechser broke his jumping skis the day before the finals in the jumping competition, but the team did well and all are happy as Notre Dame's unofficial Ski Team placed fifth among the sixteen teams in the NCAA National Championship Meet in Alta, Utah.

Track: Carl Ludecke added three-quarters of an inch to his Notre Dame indoor shotput record to take first in the Western Michigan Relays with a toss of 55' 11 $\frac{3}{4}$ ". Frank Carver ran second in the mile and the two-mile relay team finished fourth.

Football: Jerry Stoltz and Gus Cifelli joined Dave Hurd to round out Hugh Devore's 1963 Fighting Irish football staff. Cifelli is the most experienced of the trio, following his four years at tackle for the 1946 through '49 Leahy teams, the new assistant line coach played pro ball with Detroit, Green Bay, Philadelphia and Pittsburgh.

Fencing: The three top men on Notre Dame's highly successful (13-2) fencing team left Wednesday for the Air Force Academy at Colorado Springs, to represent the Irish in the nationally televised NCAA Fencing Championships. Tom Dwyer, Dick Marks and Ralph DeMatteis will go for the title in the foils, epee and sabre.

SCORES

Rugby

Notre Dame 17 Indiana 3

Bengal Bout Winners

Dennis Keefe, Sam Van Ness, Ed Hagen, Tom Hynes, Tim Reardon, Jerry Houlihan, Tim Brennan, Dan Manion, Bob Moylan, Jack Anton.

SCHEDULE

Rugby

March 30: ND first team at St. Louis

ND second team at Indiana

March 29, 1963

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Letters

(Continued from page 8)

tory schema, another commission would have to do the job. Therefore, a new commission was established with Cardinals Bea and Ottaviani sharing the chairmanship. Bea and the Pope are the leading voices in the Council.

Q. Do you feel that the Congregation of the Holy Office should be abolished?

A. I think that the Curia should be internationalized, made catholic. An integration of all the various mentalities within the Church is required. It is unfortunate that the Secretariat of the U.N. is more catholic than the center of the Catholic Church.

Q. Would you evaluate the Church in America?

A. The opinion before the Council was that the American Church was conservative. In Rome, however, we found that the American Bishops are not reactionary. The Church in America has the advantage of not being inhibited by the strictures of tradition.

Q. What is the Bishops' role in the hierarchy?

A. The Bishops should be the decisive element in the hierarchy. Steps are being taken to give the Bishops more autonomy within their own Episcopal Conferences. While Church policy is formulated in Rome, the Bishops ought to be free to administer concrete problems within their episcopal territories.

Q. What was the Protestant reaction to the first session of the Council?

A. The Protestant community reacted very positively. There was an enormous effort on the part of the Bishops to avoid offending them. Likewise, the international press was generally favorable in its evaluation.

Q. What is the role of the layman in the Church?

A. The layman is the Church. The rule of the clergy is only a service to the Faithful. The Church exists not for domination but for service. Perhaps what is needed is a definition of the clergy's role, not the layman's. The Faithful must shoulder greater responsibility. Reform in this area will have to be carried out on the national and diocesan level. The Council can only provide direction.

A Striving Reporter,
Jerome Pockar

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Campus

(Continued from page 11)

Republic this summer. Bilkey's task will be to stimulate the development of native-owned small business. Free from the Trujillo plague, the Dominicans are anxious to revitalize their sick economy. Dr. Bilkey's wife is presently serving as an economist for the Central Bank of the Dominican Republic.

• Professor Francesco Montana, head of the University's Department of Architecture and a member of the Northern Indiana Chapter of the American Institute of Architects, has recently been advanced to the rank of fellow of the AIA. This honor, the national organization's highest, is held by less than 4% of its 15,000 members and will be officially conferred at the AIA convention, May 5-9, in Miami, Florida. The rank of *FAIA* has been bestowed on Professor Montana for "compelling excellence... and mastery

in the art of design." Buildings among those which have led to this distinction and other previous regional awards, include the Wayne State University Library Complex in Detroit and the Little Flower Church in South Bend.

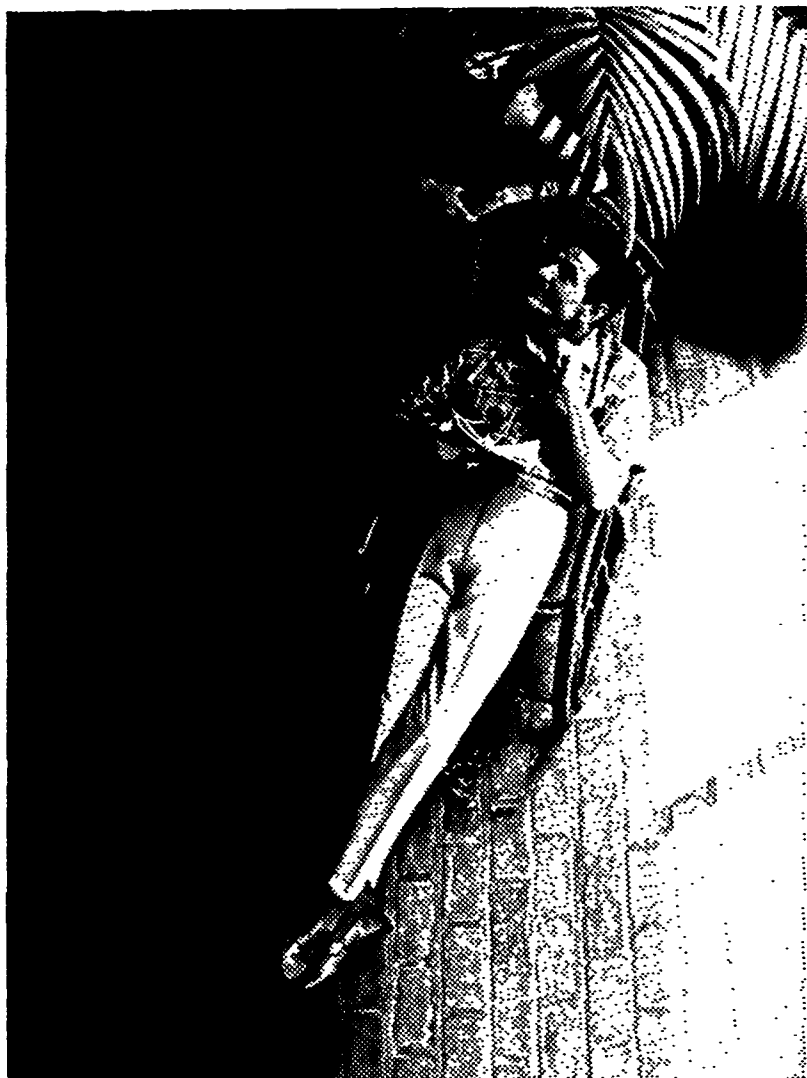
• Mr. Joseph Sendry of Harvard University will speak on "Ecumenism in the Catholic University" Wednesday in the St. Mary's Clubhouse. Mr. Sendry is editor of *Current*, and president of the Harvard-Radcliffe Catholic Club.

• The long-expected freshman snowball riot finally erupted this past Friday, March 22. A combination of factors—boredom with studies, anxiety for the commencement of Easter vacation, and the realization that this was probably (and hopefully) the last snow of the year—led the freshmen to attack Zahm Hall en masse.

The fight began innocently enough, with half a dozen freshmen lobbing at Zahm residents returning from

dinner; then 300 freshmen, led by Farley Hall, poured out of their halls and charged the sophomores, plastering the walls in white. Zahm retorted with two fire hoses, but one of these was seized by the freshmen and directed into the hall. St. Ed's joined forces with Zahm, but several spirited charges by the frosh dispersed them. The appearance of the rectors caused the scene of battle to shift to the Main Quad, where the freshmen were repulsed by a group of sophomores. Over-all damage from the riot: 41 broken windows, a flooded Zahm Hall, and several hundred pairs of cold hands.

• In the turbid potpourri of India two things stand out, crisis and the Congress Party. The crisis is, of course, the Chinese threat on India's frontier and the precarious state that this threat has left India's neutralist policy in. And the Congress Party, long insensitive to India's plight, preferring rather to place an inherent trust in



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governmental policy, has become aroused and has started flexing the muscles it has had for a long time but never used.

Standing between these two poles and watching them slowly converging on him is the aging Prime Minister Jawaharlal Nehru who at 73 often seems physically and mentally spent. But old as he is and as impractically neutralist as he appears, no one seriously suggests that he will be replaced as India's leader while he is yet alive. The faith the people have in him is so strong that India's millions in last October's crisis sacrificed heirlooms and family treasures to raise money to rebuild a woefully inadequate army rather than accept Western foreign aid. But the fact remains that the white-haired leader is getting old and at the rate he is pushing himself he won't be around much longer to pull the change out of the Congress Party's pockets.

Looking around for a possible successor, one is immediately struck by

the suitability of Nehru's own daughter. At 45, Indira Gandhi has already played a prominent role in Indian politics and many observers feel that in spite of her being a woman, which in India is still somewhat of a stigma, she has the best political sense in the country.

She is the staunchest advocate of her father's policy and believes in him implicitly. "Unity," she says, "can only be formed in India behind the Congress Party and in the Congress Party only behind my father." To rally support for Nehru she has taken issue on all the controversies that continually storm her country. As a former president of the Congress Party she played power politics to turn the rising tide of opposition into an active and positive source of support for Nehruist and neutralist policy.

Of late, though, she has become more subtle in her ways, using her position quietly to turn sympathy and sentiment towards her father. She acts

now as the official hostess for all government functions and she is spokesman for Nehru much as Pierre Salinger is for President Kennedy. She is extremely active among the women of India, speaking in village after village. Her great cause is the destruction of the caste system which has plagued India for 2000 years.

The major attribute, though, that stands her out from a flock of possible successors to Nehru is her name and its heritage. Each morning throngs of people stand outside the palace just to see and hear Nehru, to achieve *darshan*, a communion with their leader. And anyone who carries his name into any political fray will have a decided advantage with the people and the Congress Party. Too, the name Gandhi, which she inherited from her husband, is one which is still whispered with devotion among those millions who suffered and saw Gandhi suffer for independence.

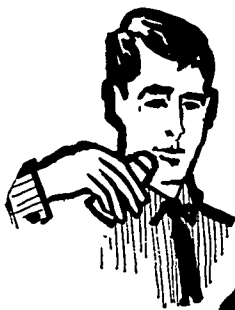
She brings, then, two strong traditions with her, the pacificism and

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on-the-campus

rigidity of the early days of independence that matured into India's non-alignment policy, and the reforming thrust that has punctured the balloon of Indian placidity and confidence and promises to give new power to the majority in the Congress Party.

In an attempt to cement relations between the U.S. and India, Mrs. Gandhi has been invited to the U.S. on a good-will tour as a complement to the recent visit of Mrs. Kennedy to India. In a tour that will carry her across the country she will give a lecture at Notre Dame next Thursday night, April 4, in Washington Hall, at 8 p.m. Her talk will be the first one she will give in the U.S. and it may very well have a large bearing on the attitude the U.S. will assume to Mrs. Gandhi and the role that she exerts in India as the heir apparent to Prime Minister Nehru.

- The Notre Dame Concert Band will present its annual Spring Concert on campus at 8:15 p.m., April 4, in the Stepan Center. Admission is free, and all students and friends of the University are invited to attend the performance.

Featured selections for the evening's entertainment include the première performance of *Constructs*, an original composition for the band written in a contemporary vein by Fr. G. Carl Hager, head of the Music Department at Notre Dame. Other selections will be: The Third Movement of The Young Prince and Princess, from *Scheherazade*, Three Choral preludes, and Waltzes from Strauss' *Der Rosenkavalier*, Gershwin's *Porgy and Bess*, John Lewis' *Django*, and Leroy Anderson's *Serenata*.

Following the campus concert, the annual Easter Concert Tour will begin. This year's tour will take the band to such Midwestern cities as Kansas City, Mo.; Carroll, Iowa; N. English, Iowa; Wichita, Kan.; Madison, Wis.; and Merrill, Wis.

- Last Thursday night Barney Frank and Denis Shaul, two recently graduated college students who attended the Helsinki World Youth Festival in 1962, told a group of 75 students here that the festival had been Communist influenced, oriented, and sponsored. Most of the 500 U.S. students there were definitely left-wing; Communist fellow-travelers guided the recruiting in this country. In some other countries the Russian embassies actively organized representatives to the festival. The speakers were a part of a group of eighty U.S. students sponsored by the Independent Research Organization to give some representation to the "non-pink" American youth.

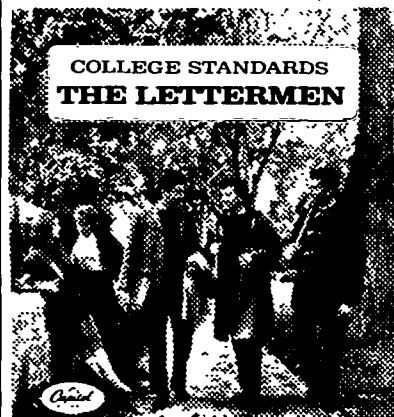
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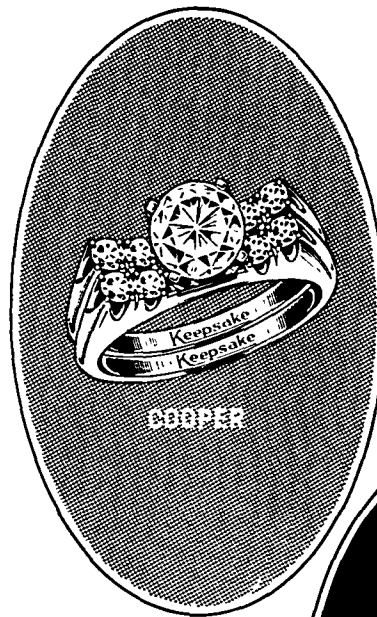
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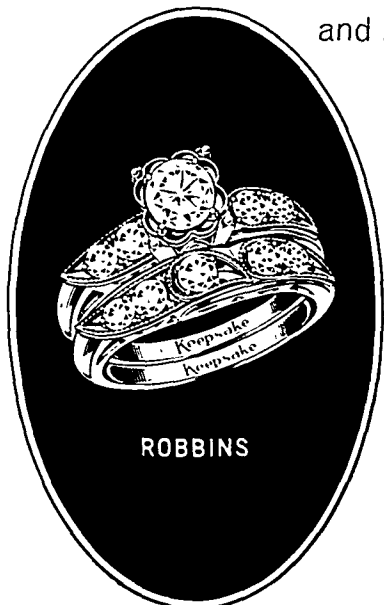


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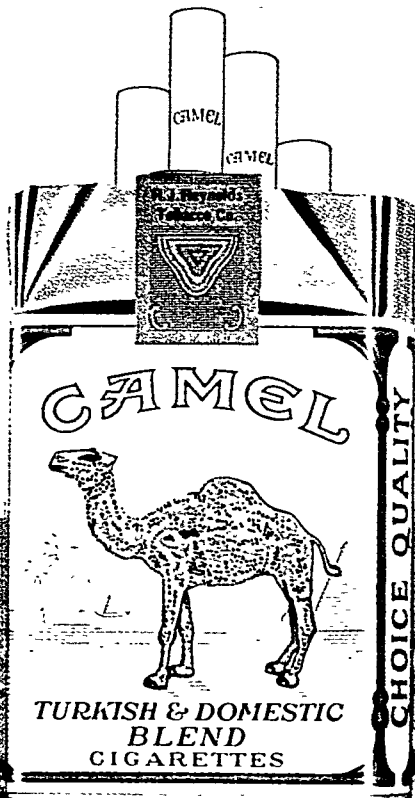


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