

The SCHOLASTIC

MAY 10, 1963



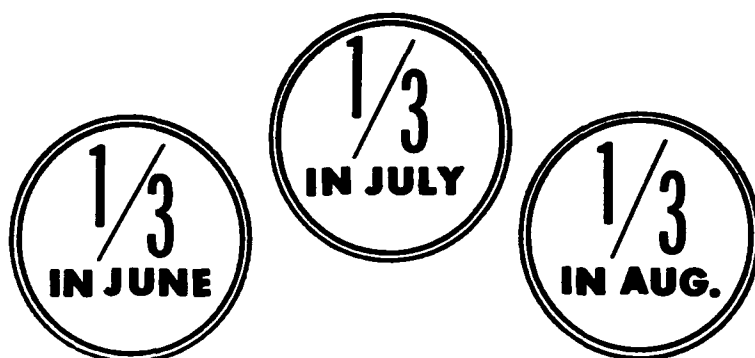


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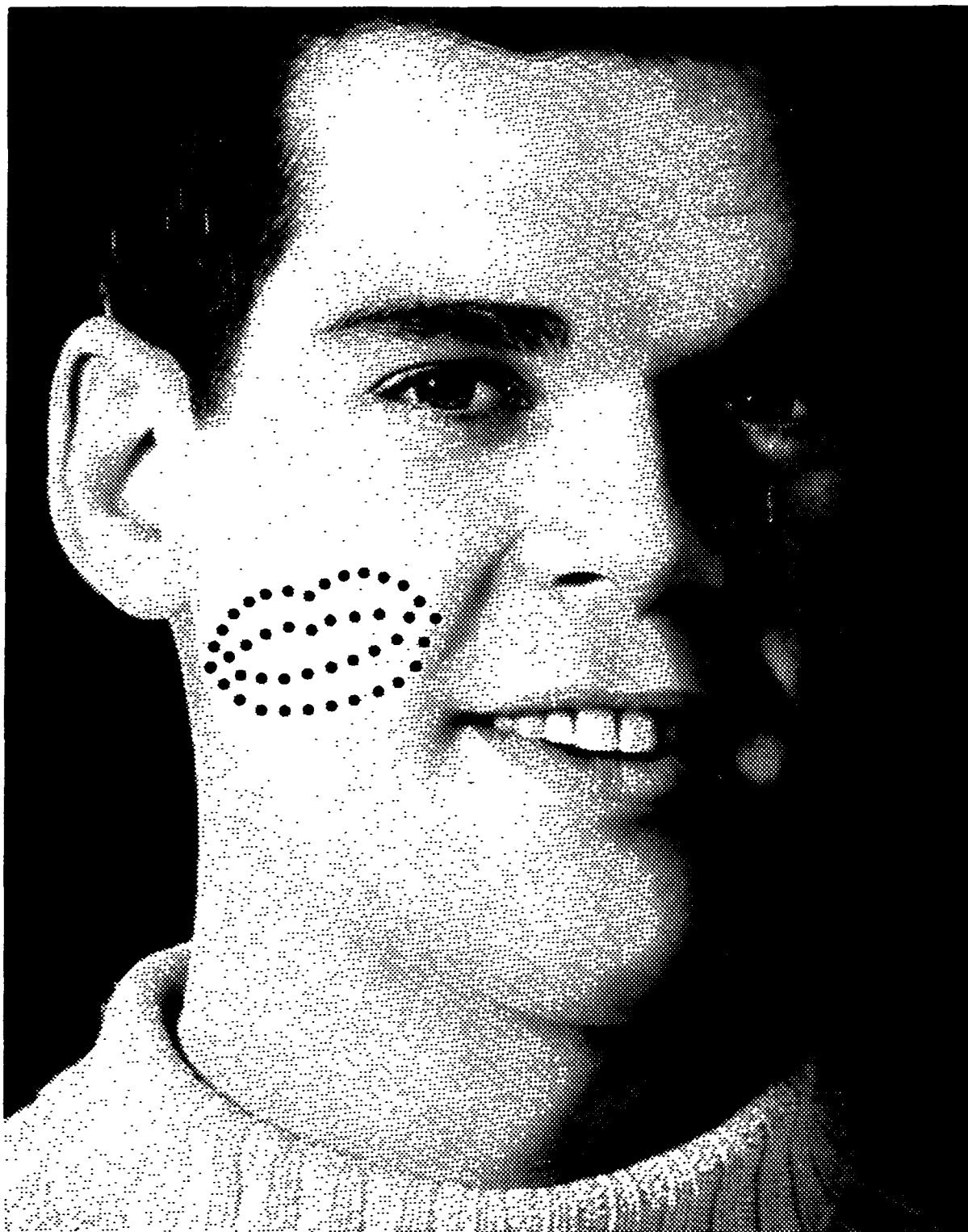


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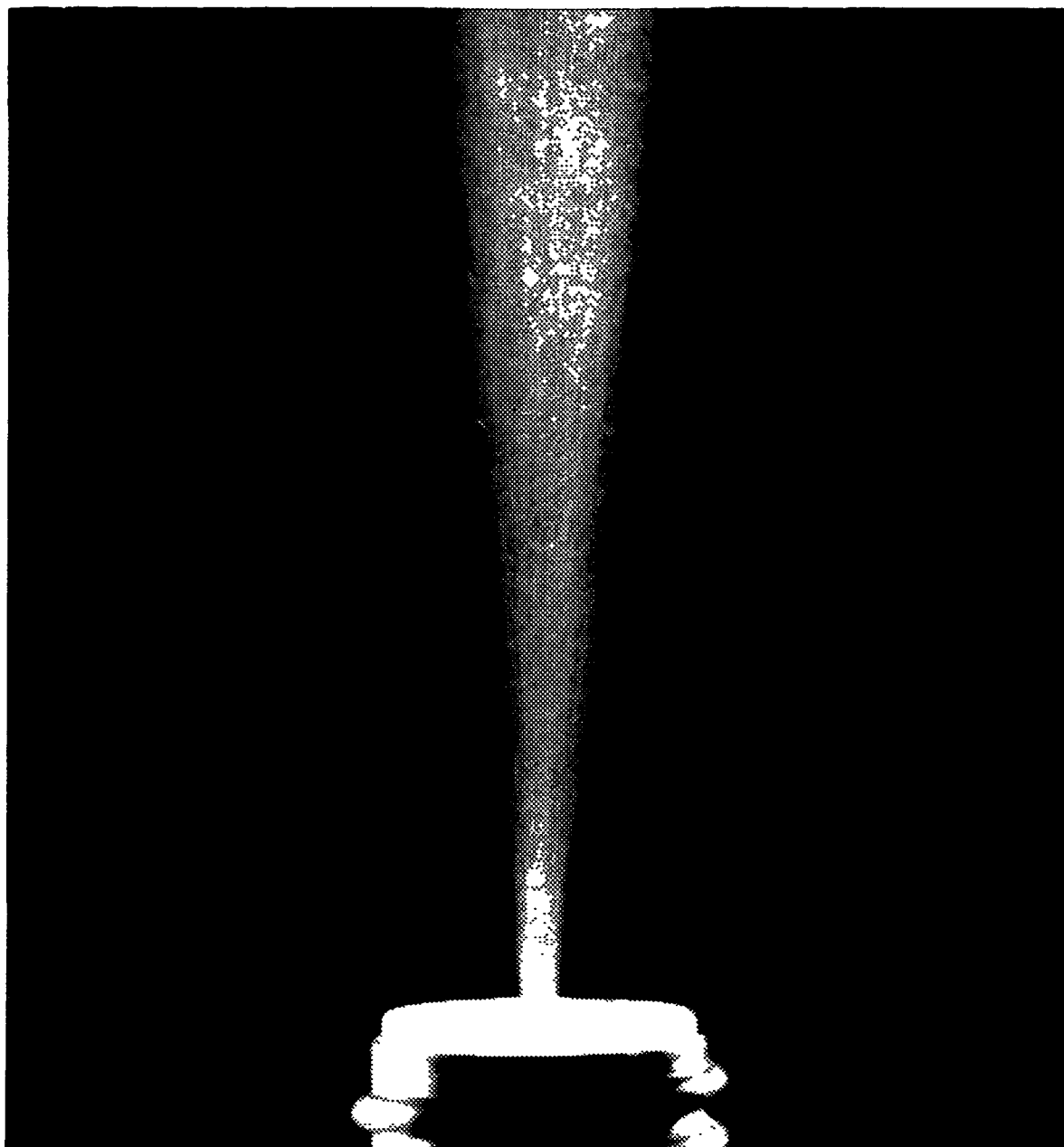
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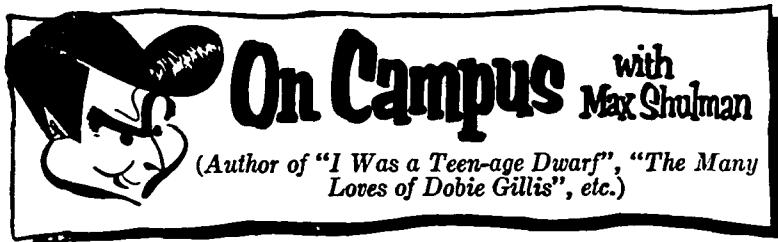
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HOW TO SEE EUROPE FOR ONLY \$300 A DAY: NO. 2

Last week we discussed England, the first stop on the tour of Europe that every American college student is going to make this summer. Today we will take up your next stop—France, or the Pearl of the Pacific, as it is generally called.

To get from England to France, one greases one's body and swims the English Channel. Similarly, to get from France to Spain, one greases one's body and slides down the Pyrenees. And, of course, to get from France to Switzerland, one greases one's body and wriggles through the Simplon Tunnel. Thus, as you can see, the most important single item to take to Europe is a valise full of grease.

No, I am wrong. The most important thing to take to Europe is a valise full of Marlboro Cigarettes—or at least as many as the customs regulations will allow. And if by chance you should run out of Marlboros in Europe, do not despair. That familiar red and white Marlboro package is as omnipresent in Europe as it is in all fifty of the United States. And it is the same superb cigarette you find at home—the same pure white filter, the same zestful, mellow blend of tobaccos preceding the filter. This gem of the tobaccoist's art, this prodigy of cigarette engineering, was achieved by Marlboro's well-known research team—Fred Softpack and Walter Fliptop—and I, for one, am grateful.

But I digress. We were speaking of France—or the Serpent of the Nile, as it is popularly termed.

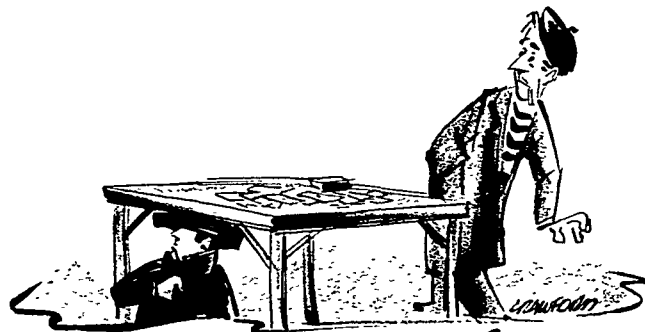
Let us first briefly sum up the history of France. The nation was discovered in 1066 by Madame Guillotine. There followed a series of costly wars with Schleswig-Holstein, the Cleveland Indians, and Jean Jacques Rousseau. Stability finally came to this troubled land with the coronation of Marshal Foch, who married Lorraine Alsace and had three children: Flopsy, Mopsy, and Charlemagne. This later became known as the Petit Trianon.

Marshal Foch—or the Boy Orator of

the Platte, as he was affectionately called—was succeeded by Napoleon, who introduced shortness to France. Until Napoleon the French were the tallest nation in Europe. After Napoleon most Frenchmen were able to walk comfortably under card tables. This later became known as the Hunchback of Notre Dame.

Napoleon, after his defeat by Credit Mobilier, was exiled to Elba, where he made the famous statement, "Able was I ere I saw Elba." This sentence reads the same whether you spell it forward or backward. You can also spell Marlboro backward—Oroblam. Do not, however, try to smoke Marlboro backward because that undoes all the pleasure of the finest cigarette made.

After Napoleon's death the French



He introduced shortness to France

people fell into a great fit of melancholy, known as the Louisiana Purchase. For over a century everyone sat around moping and refusing his food. This torpor was not lifted until Eiffel built his famous tower, which made everybody giggle so hard that today France is the gayest country in Europe.

Each night the colorful natives gather at sidewalk cafes and shout "Oo-la-la!" as Maurice Chevalier promenades down the Champs Elysees swinging his malacca cane. Then, tired but happy, everyone goes to the Louvre for bowls of onion soup.

The principal industry of France is cashing travellers checks.

Well sir, I guess that's all you need to know about France. Next week we will visit the Land of the Midnight Sun—Spain.

© 1963 Max Shulman

* * *

Next week, every week, the best cigarette you can buy the whole world over is filter-tipped Marlboros—soft pack or Flip-Top box—you get a lot to like.

The SCHOLASTIC

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Founded 1867

*Disce Quasi Semper Victurus
Vive Quasi Cras Moriturus*

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The Spring Of Our Despair

The following members of the SCHOLASTIC editorial board concurred in the writing of this editorial:

Dick Stranger
Pete Clark
John McGrath
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Tom Stahlschmidt
Tom Vitullo

FATHER HESBURGH'S LETTER has certainly gotten around. First the parents and then the students; the *National Observer* and then *Time*. Last Sunday marked its appearance in the *Sun-Times*, and there's no telling where else it will have raised its unpleasant head by the time this editorial goes to press. The blame for this campus issue making national headlines is not to be placed on any particular person, perhaps; the facts available give no clear indications, except that the whole thing is an unfortunate incident, for this sort of publicity can do little good for the students, the Administration, or the University as a whole.

A point to be made, however, is that the whole shoddy episode could have been avoided if only both sides had shown a little more care for one another's sensibilities and sensitivities.

The students, from the beginning, exhibited a somewhat appalling lack of tact. For example, the Declaration of Rights and Grievances was originally intended simply to raise a number of problems and to propose a number of *long-term*, even idealistic, solutions to them. However, the students who wrote it instead produced, with the ill-advised assistance of the Senate, the clumsy and seemingly impudent statement that they did. The SCHOLASTIC does not wish to belittle the amount of thought that went into the Declaration, nor does it write off the problems brought up in it. But the writers of it deserve to be rapped for their poor timing in publishing when they did, for their hesitancy to explain further what they had in mind, and for permitting their original meaning to be distorted as grotesquely as it was.

The Administration on the other hand jumped with amazing quickness to assume that the authors of the Declaration were doing bad things and planning worse. They failed to see its real purpose. Granted, there was confusion, annoyance, and jumpiness in their ranks, thanks to the sallies of the SCHOLASTIC. But in the Administration's hurried efforts to stop things which, in their opinion, were finally going too far, they too made mistakes. All the unfortunate happenings of the recent past are the result of this dual and concerted effort on the part of Administration and students to do things as heavily-handedly as possible.

The Congregation of Holy Cross is rightly and justly jealous of the greatness of this institution, which they founded, and which is their responsibility. But it should be clear that they occasionally have

difficulty seeing past their responsibilities to the institution, and have thus obscured their sight of their responsibilities to the students. True, there are many students who should be led through their education with rings through their noses. But by the same token, there are definitely some students who ought to be guided subtly rather than led through their education. Every student here has a stake in this place. Members of the CSC ought not be too quick to presume that each new freshman class is a Joshua about to tear down the walls. They are too quick to presume that the student is interested in improving the University only for himself, simply for his own comfort and future benefit. It is not impossible that there be students interested in the University for the sake of the University itself. As a matter of fact, it is quite certain that such unselfishness does exist. Not every criticism should be assumed to be an attempt to shake the very foundations of the University.

The Administration in the past has not shown itself to be adverse to discussion with students concerning these principles of the University. It was, in fact, a group of students who were part of the motivation behind sweeping changes in the regulations which were effected in the summer of 1961. In the future, let both sides pay less attention to one another's errors and concentrate rather on positive accomplishments, of which there are many. No one's mistakes should be allowed to stand in the way of progress! The making of this University will continue to require the minds of broad-thinking, far-sighted men: the small minds of limited men should be eliminated from the struggle: let the "pinchbrains" be remanded elsewhere.

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the "grease gun"
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New, improved seals were developed. Bushings, bearings and washers of many materials were investigated. Slippery synthetics, like nylon and teflon, were used a number of new ways.

The search for means to extend chassis lubrication also led to New Orleans—where experimental suspension ball joints tested in taxicabs in regular service went two years without relubrication.

It took time. And ingenuity. But the effort paid off when Ford-built cars were the first to build in chassis lubrication good for 30,000 miles or two years—whichever came first.

Another assignment completed—another "Ford First" and another example of how Ford Motor Company provides engineering leadership for the American Road.



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letters

Dear Mr. Hoobler:

I find in your *letters* section of your May 3 issue a letter from one Thomas H. Morsch, a former Notre Dame student. I would like to take this occasion to comment on this letter and also to express some of my thoughts on the entire recent affair concerning the SCHOLASTIC.

It seems to me that Mr. Morsch is a good example of the type of student which characterized Notre Dame before it began its drive for intellectual excellence; a type of student which, thank God, we are seeing less and less of here. He represents a type of person, a brand of Catholic which James T. Farrell has attacked bitterly and often with fine truth and insight in his short stories and novels. Part of the basic attitude of such a person seems to be that any Catholic clergyman or institution is by that very fact immune to criticism. And I think that we can infer that Mr. Morsch fits this type from the contents of his letter. He implies that any attack on Fr. Hesburgh or the Congregation of the Holy Cross is, by its very nature, a crime. And one part of his majestic literary effort which struck me as especially humorous was his parish-Catholic horror at the mere review of a motion picture condemned by that august body, the Legion of Decency.

Yes, Mr. Morsch's type of student is fast disappearing from the scene; this indicates all the more the falsehood of his implication in the fourth paragraph of his letter that the students who ran the SCHOLASTIC for most of this year were the suave, sophisticated Joe College type he describes. Anyone who knows the fired editors well must be convinced of their sincerity and genuine concern for their fellow students and the state of their university. Also, even though this is perhaps a little off the issue, I would question Mr. Morsch's knowledge of the "tremendous accomplishments" of the administration to which he refers. No one can deny that Fr. Hesburgh has accomplished much over the past few years, in spite of his preoccupation with physical structures and large grants of money. But I think that it is also glaringly obvious that this University has a long, long way to go before it can be "compared favorably" with institutions such as, for example, Columbia. My own experience with the English and other departments has borne this out.

Mr. Morsch and his ilk, I believe, would probably not amount to very

much on the Notre Dame campus of today; and this fact is perhaps responsible for the current student-faculty-administration friction. For the administration has gone out of its way in the past few years to bring outstanding students, and, in spite of my remarks above to a lesser extent, outstanding faculty to Notre Dame. These people, unlike Mr. Morsch, *think*; when they see a problem or situation here which they feel needs correction, they speak out; they attempt to change it. I think that these people have hurt the intellectual pride of the administration; many of those in charge feel that they should have absolute control over the running of the University; and when someone outside their ranks gets a new idea, or makes a valid protest, the administration feels as if its grip on its institution is slipping. They react by censorship; censorship of even innocuous material. And this brings me back to the SCHOLASTIC.

I think that the SCHOLASTIC of the past year has been a fine and creative publication; a publication not afraid to criticize when it has found this necessary. I can honestly say that I have not found a single article which I felt was in bad taste or deserving of censorship; and this includes the famous article on Fr. Hesburgh. Possibly, there was a controversy going on at the time which put this story into bad taste; but this the editors found out after the fact. No one of the poor mortals here on campus is ever advised of the mysterious activities above.

At any rate, if the University desired to make a scene over editorial activities, they should have done it *then*, when they had some sort of case. But instead, they took two months to decide to take any action at all; and when they did, it was to provoke a showdown by censoring, of all departments, Campus-at-a-glance! Furthermore, Fr. Hesburgh then proceeded to completely misstate the events which occurred, saying as he did in his sneaky letter to the parents that the editors ran out — resigned. The fact is that the administration took the magazine out from under the editors and appointed new ones. No one resigned until they were, in effect, fired.

Now, more generally, the University has a strict right in *justice* to censor any article in the SCHOLASTIC, since it is University-financed as stated in the "agreement" of 1959. But I feel that the administration is wrong and in fact, foolish, if it uses this right to stifle responsible student opinion such as was expressed in this

year's SCHOLASTIC. I will insist that students *do* have a good degree of intelligence and that they are not infrequently equally qualified as some members of the administration in formulating certain ideas on running the University. I have talked to several members of the faculty, and they agree with me on this.

In closing, let me say that I realize Fr. Hesburgh is in a difficult position, caught as he is between the students who have had a taste of freedom and are clamoring for more, and the CSC's higher up and alumni such as Mr. Morsch who are shocked at the

(Continued on page 29)

CANOE TRIPS
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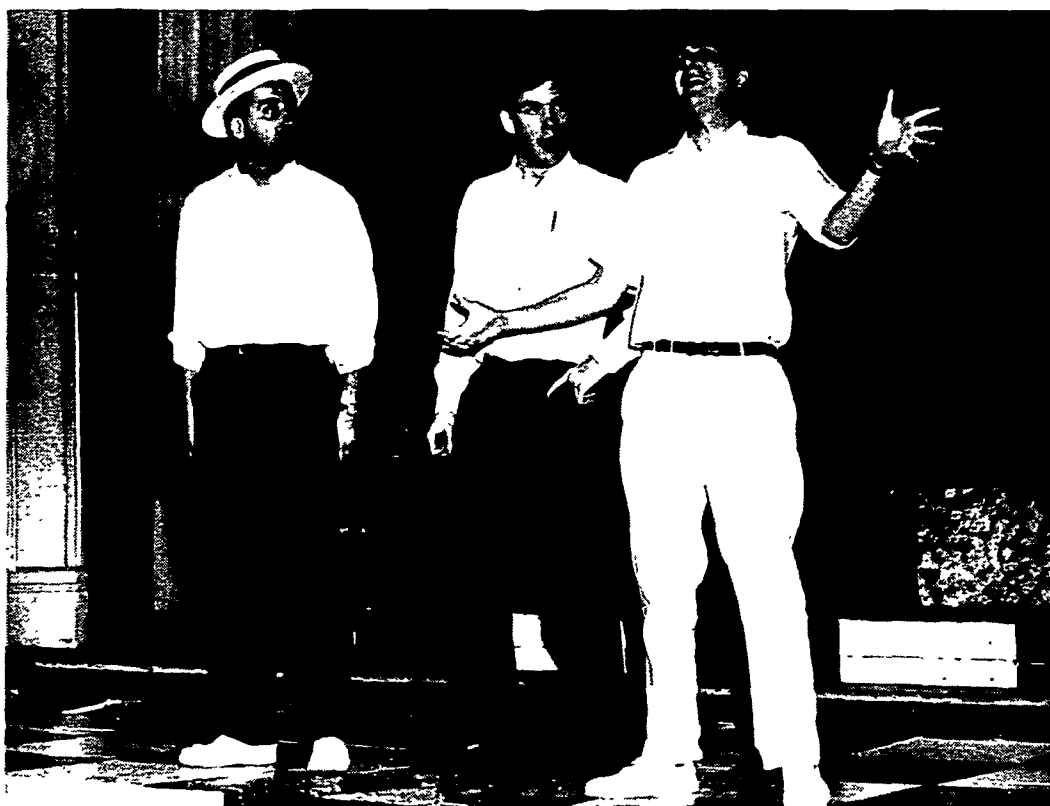
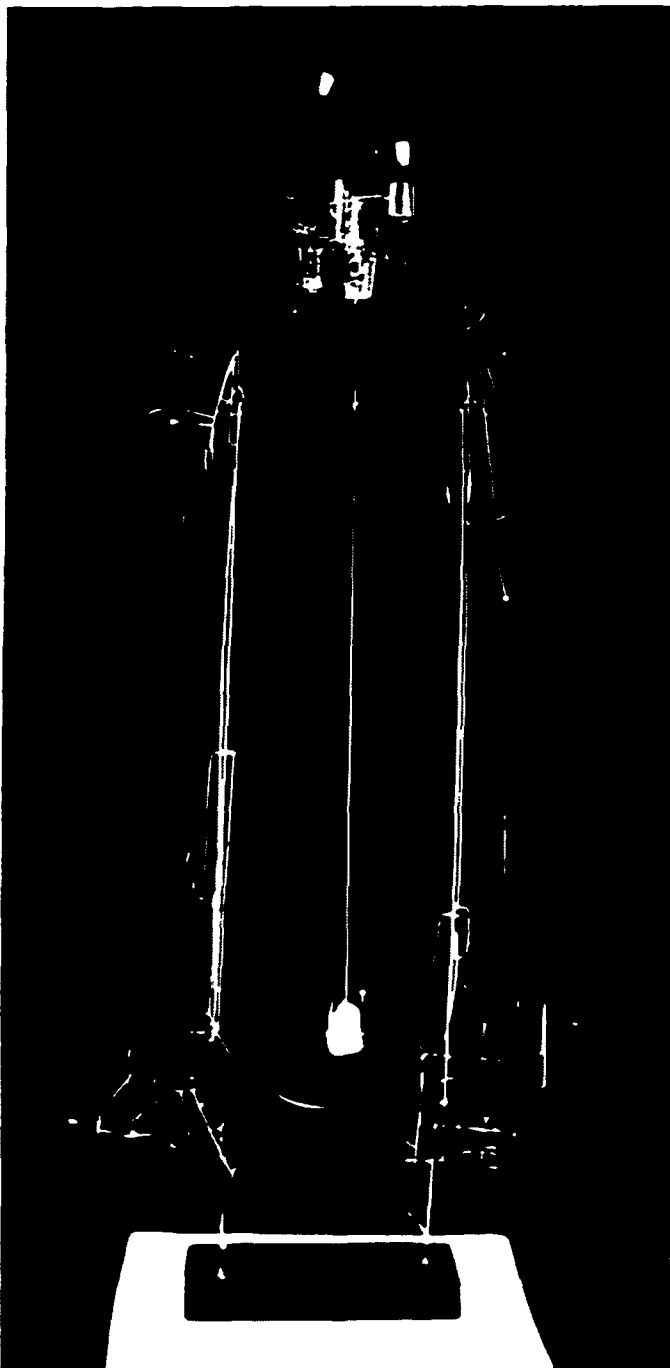
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campus at a glance

PRECEDING FATHER HESBURGH's blessing of the new three-million-dollar Computing Center and Mathematics Building, today, were dedicatory speeches given by Dr. Todd and Dr. Saunders MacLane, mathematics professors from California Institute of Technology and the University of Chicago respectively. A dinner at the Morris Inn closed the ceremonies.

The director and assistant director of the Computing Center will be Prof. Hans Zassenhaus and Dr. Louis Pierce. Dr. Thomas E. Stewart will head the math department.

UNIVAC 1107 with its Thin-Film Memory Computing System will aid research in all the University schools and colleges and be used in the teaching of computing science.

In its glass-enclosed room the first computer employing thin magnetic-film memory provides answers to complex scientific and military problems at speeds measured in *billionths* of a second.

"MAGICAL" IS ONE critic's description of *The Fantasticks*, the University Theatre's final production of this season, but "bewitching" is perhaps the more accurate term. For this delightful musical doesn't merely dazzle; it makes the audience a member of the cast. The informal approach which combines the audience's imagination with a minimum of props to create the background is illustrated by the program, which lists the characters simply as The Narrator (Dick Kavanaugh), The Girl (Marilyn Petroff), The Boy (Dave Van Treese), The Boy's Father (Dave Garrick), The Girl's Father (John Patrick Hart), The Old Actor (Terry Francke), The Mute (Sean Griffin), and The Man Who Dies (Bob Urso). Further enhancing the "special reality" of the play is the intricate use of lighting, the unusual and challenging arrangement of the songs, and the unorthodox combo of harp, drums, piano and bass.

The play was selected as this year's musical (in keeping with the Theatre's tradition of presenting a modern,

PICTURES:

Top, stainless-steel sculpture, "Untitled," by Konstantin Milonadis.

Bottom, *Fantasticks* players, L to R: John Patrick Hart, Dick Kavanaugh, Dave Garrick.

a classical, and a musical play each season) particularly as a successor to last year's *South Pacific* production. Rather than competing with that outstanding musical, *The Fantasticks* remains in its own class, even offering a contrast to *South Pacific* because of its pointedly simple staging, its small cast, its offbeat melodies, and its intimacy with the audience. Despite being no extravaganza, *The Fantasticks*, by its successful three years playing off Broadway, has proven not only to entertain audiences but to entice them back again for second and third performances.

Performances begin this evening at 8:30 and at the same time on May 10, 11, 16, 17, and 18. A 2:30 matinee will be held on Sunday, May 12. Tickets are available for student-faculty rates of \$1.50 or regular rates of \$2.00. The box office is open evenings from 4 o'clock.

SOCIAL LIFE IN South Bend — the usually nebulous connotations of this phrase explode into vivid reality this week end, as the first annual Spring Open House "happens" to Notre Dame.

Picture if you can, the glorious chaos that would result if *all* the invitations were accepted and seven hundred girl's schools (with 116,000 *jeunes filles*) were to descend on defenseless Notre Dame—Mass Trauma.

The potentially bacchanalian Saturday begins at high noon when the young ladies will be subjected to a gentlemanly Notre Dame reception at the halls. Each barrack will entertain the girls with some *organized* activity (Sorin Hall is promising a big surprise).

Swimming, racing, drowning, etc., will be featured at St. Joe's Lake, but the afternoon's main event is the Old-Timer's game at one-thirty.

After the Old-Timers and the varsity finish their spring skull-testing, a rock-and-roll band will play for a twist party on the basketball courts behind the Bookstore to wear down the destructive energy of ND men's pent-up emotions.

Mike Sennott of the Social Commission has informed us that "extra added attractions" for the afternoon include the genteel sport of "piano-stuffing" and a car-smashing event. It is rumored that the Monogram Club will take on all comers.

At five o'clock a picnic supper will be served on the terrace near St. Mary's Lake. Then, as the red sun sets at the far end of the lake and the still, chill night air begins to blanket the campus, ND men and their dates can settle back in the soft grass (still on the library terrace) and listen to

the Clancy Brothers and Tommy Makem sing "Hearty and Hellish" Irish folk songs.

Three mixers, one on the tennis courts, one in the Student Center, and another back on the basketball courts — all to live music — follow the Clancy Brothers' concert.

To wind up the whole conglomeration of events, a fifteen-minute fireworks display, costing twenty dollars a minute to put on, will be shown behind the tennis courts at eleven o'clock.

The Spring Open House is officially over then, but for the many girls who are staying overnight, Sunday offers the Presidential Review (!?) and a matinee performance of *The Fantasticks*.

The immediate cost of the day will amount to fifty cents a man — if everyone contributes his share to the collection that will be taken up in the halls. Twenty cents per person is to remain within the hall to pay for the reception activity; the remaining thirty cents is going to the Social Commission. This money, combined with what the Commission has already budgeted for the Open House, will pay for the day's activities and bring the Social Commission budget into balance for the year.

Sennott explained that the previous Social Commissioner got the Open House idea from the University of Michigan and introduced it here in the form of a Fall Open House. Sennott has expanded the idea and hopes that future Open House programs will gradually leave more of the activities to the halls. The Social Commission would operate as an activities coordinator under this plan. Future years, it is hoped, will bring "fantastic" two-day week ends, pervaded by an atmosphere of spontaneity induced by hall participation.

KONSTANTIN MILONADIS of Notre Dame's art department has been awarded the five-hundred-dollar Pauline Palmer Prize for Sculpture by the Art Institute of Chicago. His untitled sculpture of welded stainless-steel wire was judged best in the 66th Annual Exhibition by artists of Chicago and vicinity. The exhibition, the major annual show of the Midwest, is limited to one work per artist, and only one work in ten submitted is accepted for exhibition. This year there were 115 artists represented. The exhibition will run through June 2.

Mr. Milonadis was born in the Ukraine and received his early education in Europe. He took his bachelor's degree in art education from the Art Institute of Chicago in 1957 and his master's from Tulane in 1959. He

has been teaching at Notre Dame for three years.

The Palmer Prize is the third award Mr. Milonadis has won in the past month. The others include top prize from the Fort Wayne Art Museum and an Alliance Prize from the Art Rental Gallery of the Herron Museum, Indianapolis.

Several of Mr. Milonadis' works are currently being presented in a two-man show in the art room of the Chicago Public Library.

ON APRIL 7 an exhibition of sculpture and drawings by Ivan Mestrovic, the Croatia artist, opened at the University Art Gallery and will be on display until May 27. This exhibition includes seventeen sculptured works and eleven large drawings; among them a large plaster Pietà, the last work to be completed by Mestrovic before a stroke ended his life on January 16, 1962.

In this collection a religious motif is stressed, with subjects including Christ and the Apostles, The Virgin and Her Child, the Prophets and the Saints, and other great Personages of the Church.

Mestrovic was born August 15, 1883, on a farm in Vrpolye, Croatia. He engaged in the usual tasks of the soil but possessed marked skill and fascination with stone carving. At fifteen he was apprenticed to a stone-cutter and began producing somewhat unglamorous grave memorials, altars, and church decorations. When he was sixteen, he began his formal studies at the Vienna Academy of Fine Arts after the necessary careful grooming in etiquette and in the German language, both lacking in one of such humble origin. Between 1900 and 1904, Mestrovic produced a recorded twenty-five full-scale pieces including portraits, saints, religious subjects, nude figures, and original compositions, certainly an accomplishment for a youth not yet twenty-one years old. According to the spring, 1962, alumni bulletin, "His early exhibitions marked Mestrovic as a leading Croatian nationalist, but he was a patriot rather than a politician."

When Croatian nationalists were fearful of arrest at the beginning of World War I, Mestrovic fled to Italy. Between the wars he was caught up in the currents of European strife and tension. In 1941, fearing the occupying Fascists and receiving warning of his impending arrest, he tried to go abroad but was arrested and imprisoned in Zagreb. The Vatican intervened, and after four and a half months he was released and allowed to go to Switzerland. Finding his surroundings in Switzerland uncongenial,

he accepted in 1946 a professorship at Syracuse University, following brief visits to Rome and his native Croatia, now Yugoslavia.

A year later he was given a one-man show at the Metropolitan Art Museum in New York City — the first living artist to be so honored. He became a United States citizen in 1954 and came to Notre Dame the following year because, according to Father Lauck, Director of the University Art Gallery, "he felt that he found here a climate that was right for his own thought and expression, an atmosphere in which to conceive his great religious sculpture."

Specific works on display include figures of Christ, the Madonna and Child, Moses, St. Jerome, and the Grieving Women. Subjects of the drawings include the Prodigal Son, the Crucifixion, Job, St. Christopher, and Praying Monks. The *Pietà* and the lesser *Prodigal Son* in Sacred Heart Church, as well as the equestrian *Indians* on the Congress Expressway in Chicago, are his creations best known to casual admirers.

WILLIAM DUGGAN, AFRICAN AREA Specialist on the Policy Planning Council of the Department of State, was present at Notre Dame last week as a guest lecturer of The Committee on International Relations. Duggan, a 1938 graduate of Notre Dame, has had a long career in the foreign service. Since 1943 when he first entered the diplomatic corps, he has held positions in our embassies in South Africa, Canada, and Denmark, been part of our delegation to the United Nations, and was slated to be ambassador to Tanganyika when he suddenly lost his eyesight. Duggan presented a series of four lectures here dealing with American foreign policy, the problems of the emerging African states, and U.S. and Soviet policies regarding Africa.

Duggan outlined our foreign policy by stating its three goals: to maintain our world prestige, to achieve peace, and to share our political and economic stability. These goals are to be sought specifically by support of NATO, the UN, the principle of self-determination and the idea of "peace through perseverance." Duggan emphasized that foreign-service posts involve intricate and varied duties. A delegate's job includes representation of the U.S. government, negotiation with foreign governments, protection of American interests, informational activities, and assistance in supervising our foreign-aid programs and the growing Peace Corps. Dismissing recent attacks on our foreign service as unfairly exagger-

ated, Duggan described our statesmen as "men of great goodwill and, particularly, of patriotism."

Lecturing on Africa, Duggan sketched the three stages of development of the world's second-largest continent. The first stage was marked by centuries of ordered tribal life, followed by European imperialism and now, in our own lifetime, the rise of modern political states. But after shaking off the yoke of imperialism, Africa has now become a battleground of the cold war. Both the Soviets and the U.S. face a dilemma in trying to extend their spheres of influence into Africa. The Soviets must follow their philosophy of world domination and at the same time be overtly friendly to African leaders. The U.S. is in a weak position because of its close association with the European colonial countries. Duggan was optimistic about our progress in Africa but stressed that our work is by no means finished. In the future we must "clean up our own back-



yard" in regard to racial problems, zealously protect the sovereignty of the new African states, and make every effort to try to understand the people and civilization of an area so very different from our own.

IF LAST WEEK-END's activities were directed towards the junior class, the freshmen will have their chance this week end. Tonight the Freshman Formal will be held in the Student Center from 9:00 to 1:00 a.m., with Warren Covington's Tommy Dorsey Band providing the music. Marge Diamond, a St. Mary's lass from Holdenville, Oklahoma, will reign as queen of the ball, escorted by General Chairman Jerald Ahlering. The theme for the evening will be "San Francisco by Night." Native San Franciscans will feel right at home, as Joe Lemon's decorations committee has planned a 110-foot replica of the Golden Gate bridge for the ballroom, a life-sized streetcar for the lobby,

and a fisherman's wharf for Caron Court. To round out the theme, a "hungry i" will adorn the Rathskeller.

Freshmen and their dates have a variety of choices for Saturday afternoon activities. A picnic at the dunes near Tower Hill, Michigan, is planned for some. Others will find plenty to do at the Spring Open House, consisting of the Old-Timers' Game, a concert by the Clancy Brothers, and an open-air dance.

Rounding out the week end will be the Sunday morning Communion breakfast, with Father Hesburgh as main speaker.

THURSDAY, MAY 2, was the date of the annual Senior Dinner given by the Alumni Association and the University. A crowd of 1100 seniors (as against 800-900 in the past) crowded the North Dining Hall for the informal affair.

Mr. Patrick Dougherty, '50, of St. Paul, Minn., was the principal speaker, relating his own experiences as a young alumnus. Fr. Joyce represented the administration in Fr. Hesburgh's absence.

The idea of the dinner is to recognize members of the Senior Class as alumni-to-be, and to make them conscious of their identity in this regard. The seniors are given information about how they get on the mailing list, what publications they will receive, why they should join the alumni clubs, and related questions. The evening provides a good dinner and some useful information for the seniors.

The annual Presidential Dinner was held Wednesday, May 8, in the North Dining Hall. It is given each year by the president of the University for all members of the University faculty and administration and their wives. Its purpose is to honor faculty members retiring, those being promoted, and in a special way those who are celebrating their 25th year of teaching at Notre Dame. Fr. Hesburgh gave the address of the evening, and Fr. Soleta, Vice-President of Academic Affairs, announced the promotions. Members of the faculty who are retiring are Ernest H. Brandl, C. Robert Egry, Rt. Rev. Msgr. Philip Hughes, and William D. Rollison. Twenty-five-year awards were presented to Rev. Charles M. Carey, C.S.C., Robert S. Eikenberry, William H. Hamill, Ferdinand A. Hermens, Raymond P. Kent, John H. Sheehan, and Ernest J. Wilhelm.

CONTINUING NOTRE DAME's tradition of distinguished commencement speakers, Prime Minister Lester B. Pearson of Canada will address the

Class of 1963 at the University's 118th annual commencement exercises on Sunday, June 9. The Canadian statesman, who received the Nobel Peace Prize in 1957, recently formed a government for the Liberal Party after the defeat of former Prime Minister Diefenbaker and his Conservatives. The address at Notre Dame will probably be the new Prime Minister's first major speech in the United States since taking office last month.

On the morning of graduation day, His Eminence Raul Cardinal Silva Henriquez, Archbishop of Santiago, Chile, will deliver the baccalaureate sermon at an outdoor Solemn Pontifical Mass. Cardinal Silva has been an outstanding leader in the promotion of social justice in Chile, and he is the second native Chilean to be elevated to the College of Cardinals.

Both Prime Minister Pearson and Cardinal Silva will receive honorary degrees from the University.

IN THE LAW Auditorium on Monday, April 29 at 8:00 p.m., Professor Frank O'Malley of the English Department presented the next to last or penultimate of the Collegiate Seminar Lectures. *The Brothers Karamazov*, by Fyodor Dostoyevsky, was the central topic. The final lecture of this series will be presented late this month by Thomas F. Kilroy of the English Department and will center on James Joyce's *Portrait of the Artist as a Young Man*.

Professor Frederick Crosson, in a brief introduction, quoted a British educator as saying: "Education should teach us how to be in love always, and what to love." He remarked that the greatest tragedy he experiences as an educator is to see a student ramble through his four years at Notre Dame and never fall in love with a book, or a musical composition, or anything which has its primary appeal to the intellect. He then introduced the lecturer as a man who symbolized for him, "that passionate attachment, passionate devotion to truth and to beauty . . . characteristic of the fruits of education . . . which (truth) is like the charity St. Paul speaks of, 'not puffed up and not careful of its own, but rejoicing at the victory of truth.'"

The Brothers Karamazov, accord-

ing to Professor O'Malley, is a book "about the anxious young, the hopeful young," that group of people "described as, or discarded as, adolescents." It is about "new men, the rising generations." One of the central problems the work is concerned with is that of God's existence and man's relationship to Him. Professor O'Malley's lecture dealt almost totally with the rising Russian generations from 1890 to 1920 and how they struggled with this problem.

TWO MEMBERS OF the University's history department have received grants for research and publications.

Dr. Fredrick B. Pike has been awarded a grant from the Social Science Research Council to undertake a year's research in Peru. The Pacific coast countries of South America have previously been comparatively neglected by English-speaking historians. Dr. Pike plans to publish a book based on his research. He conducted research similar to that which he will undertake this year during 1959-60 in Chile, resulting in the publication of his book *Chile and the United States, 1880-1962*.

Dr. Robert E. Burns has received grants from the Social Science Research Council and the American Philosophical Society. With the Council's support, he will travel to London and Dublin to research his forthcoming book *Anglo-Irish Politics in the Age of the American Revolution*. The Philosophical Society's award will subsidize research into the Cavendish Manuscripts of debates in the Irish House of Commons during the years 1776-1782 — a stormy period culminating in the concession of Irish home rule and trade advantages. Dr. Burns will leave this summer and return for the 1963-64 academic year.



PICTURES:

From top, Sculptor Ivan Mestrovic; Freshman Formal Queen Marjorie Diamond, freshman at St. Mary's; State Department Official William R. Duggan and Dr. Stephen Kertesz; Univac 1107 in new computer center.



JOHN BUCKLEY:

PACEM IN TERRIS

PEACE on earth, which men of every era have most eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed." Pope John XXIII opened his encyclical *Pacem in Terris* with stress on its two main points: all men yearn for world-wide peace in this age of fear; and the basic need of the present day is "order." Pope John proposes that the principle upon which our new world, the world of peace, will be ordered is the dignity of the human person.

"How strongly does the turmoil of individual men and peoples contrast with the perfect order of the universe! It is as if the relationships which bind them together could be controlled only by force. But the Creator of the world has imprinted in man's heart an order which his conscience reveals to him and enjoins him to obey." This is the natural law.

The order of our world, consistent with the moral law, must be effected in the relationships between men, between individuals and the public authorities, and between states; and

ultimately, in the relationship of men and of political communities with the world community.

For any human society to be well-ordered and productive, it must have as its foundation the principle "that every human being is a person, . . . with intelligence and free will." As a result of this, "he has rights and duties of his own . . . universal, inviolable and inalienable." His are the rights of life, liberty, assembly and association, "free initiative in the economic field," a living wage, "the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly."

These rights are inseparably connected with duties: "rights as well as duties find their source, their sustenance and their inviolability in the natural law which grants or enjoins them." Therefore, each man has the duty to acknowledge and respect the rights of others. "Since men are social by nature they are meant to live with others and to work for one another's welfare." In social relations, man

should "act chiefly . . . on his own decision of set purpose and from a consciousness of his obligation, without being moved by force or pressure brought to bear on him externally." Thus, "any human society that is established on relations of force must be regarded as inhuman, inasmuch as the personality of its members is repressed or restricted."

Pope John's ideal of a political society is St. Thomas' "free man under a limited government," founded on three principles: society must afford man the sphere of freedom; the state has its foundation in constitutional law, whereby its powers are limited; and the people participate in the public administration. To be well-ordered, this society must be based on truth, justice, charity and freedom. It must be "grounded on truth"; its citizens, guided by justice, must apply themselves seriously to respecting the rights of others and discharging their duties, and be "moved by such fervor of charity as to make their own the needs of others and share with others their own goods"; the society must be realized in freedom.

Since "an order of this kind, whose principles are universal, absolute and unchangeable, has its ultimate source in the one true God, . . . the first truth and the highest good, He alone is that deepest source from which human society can draw its vitality."

Human society requires people holding authority, and this authority, without which society could not come into being or live, has God for its author. But, "since it is the power to command according to right reason, authority must derive its obligatory force from the moral order, which in turn has God for its first source and final end." Therefore, "the dignity of the state's authority is due to its sharing to some extent in the authority of God Himself." A totalitarian government cannot move men to promote the common good of all; it is altogether opposed to their dignity as men. Civil authority must appeal primarily to the conscience of individual citizens.

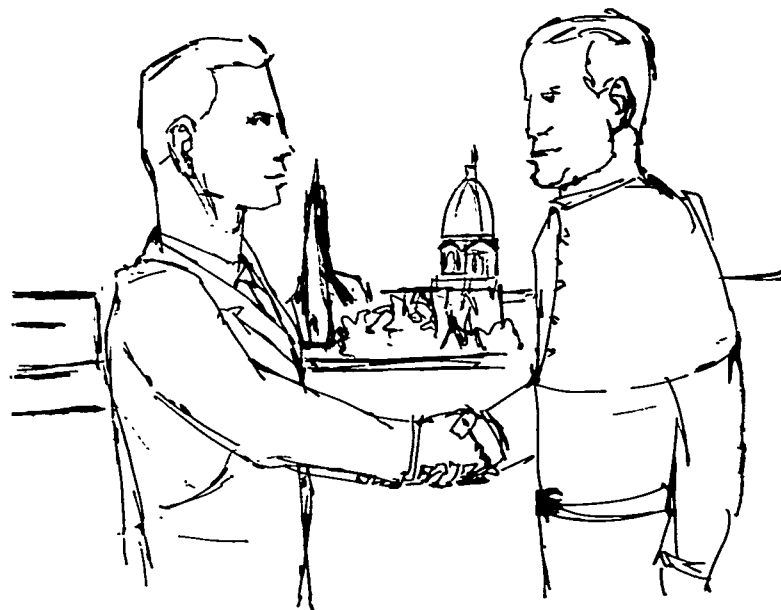
Civil authority exists for the realization of the common good, the "sum total of those conditions of social living whereby men are enabled to achieve their own integral perfection more fully and more easily. . . . In our time the common good is chiefly guaranteed when personal right and duties are maintained." If any government does not acknowledge, protect and defend these rights, it fails in its

(Continued on page 26)

STUDENT FOUNDATION WEEK

1963

by PAUL MEAGHER



(Ed. note: Paul Meagher was chairman of this year's Student Foundation Week.)

THE Ninth Annual Student Foundation Week was held early this spring in a spirit of constructive discontent, to which Father Hesburgh referred as "chronic and Divine." The purpose of the Week was to acquaint the students with the Foundation office's necessary work of raising the money that is needed to operate, improve and expand Notre Dame. An essential part of this acquainting process is the Student Foundation Drive in which seventy students went from door to door explaining the work of the Foundation Office, and asking for the students' endorsement of the work of the Foundation by a contribution to the Student Foundation Drive.

This year's Drive was called the Student Foundation Scholarship Drive. For the first time the students designated where their contributions were to go. As a result the \$1,366.55 that was collected will be used for two partial scholarships to returning Notre Dame students next year. The administration of the Student Foundation Week Scholarships will be in the hands of Fr. Moran and Fr. Ladewski. The winners of the scholarships will be selected from those who applied to the University this spring for a scholarship.

But where are the signs of the spirit of "chronic and Divine" discontent? They are found when we break down the statistics connected with the \$1,366.55 that was contributed. First of all, 4000 of the on-campus students were personally contacted by one of the seventy workers. Of these 2,493 or 62% contributed.

Secondly, the per capita on-campus contribution was 53 cents.

In each of the first six years of the Drive the per cent of on-campus contributions never was below 93%, and one year it reached as high as 99%. We can only wonder how these percentages were derived. One year Badin Hall contributed \$1.48 from their hall treasury and it was recorded that 100% of the 148 students who live in Badin contributed. If this method was typical, those percentages are highly misleading.

Probably a more revealing statistic is the per capita contribution. This year's total contribution was five times higher than previous years. Such a high average is what made the drive an unparalleled financial success. The \$1,366.55 was \$800 higher than the previous high set in 1957, and the past average gift of 10 cents per capita is quite pale compared to this year's 53 cents per capita.

The best explanation of this year's lower percentage of contributions and higher per capita gift is that the students were asked to make a definite decision on whether to contribute. That is why a dollar was indirectly suggested in the publicity for Student Foundation Week.

A strong factor in encouraging the students to make a clear-cut decision on whether to contribute to the Student Foundation Drive was the personal contact of the workers. While most of the workers labored hard, some possessed the extra knack of

good salesmanship. This knack raised the number of contributors and amounts of contributions.

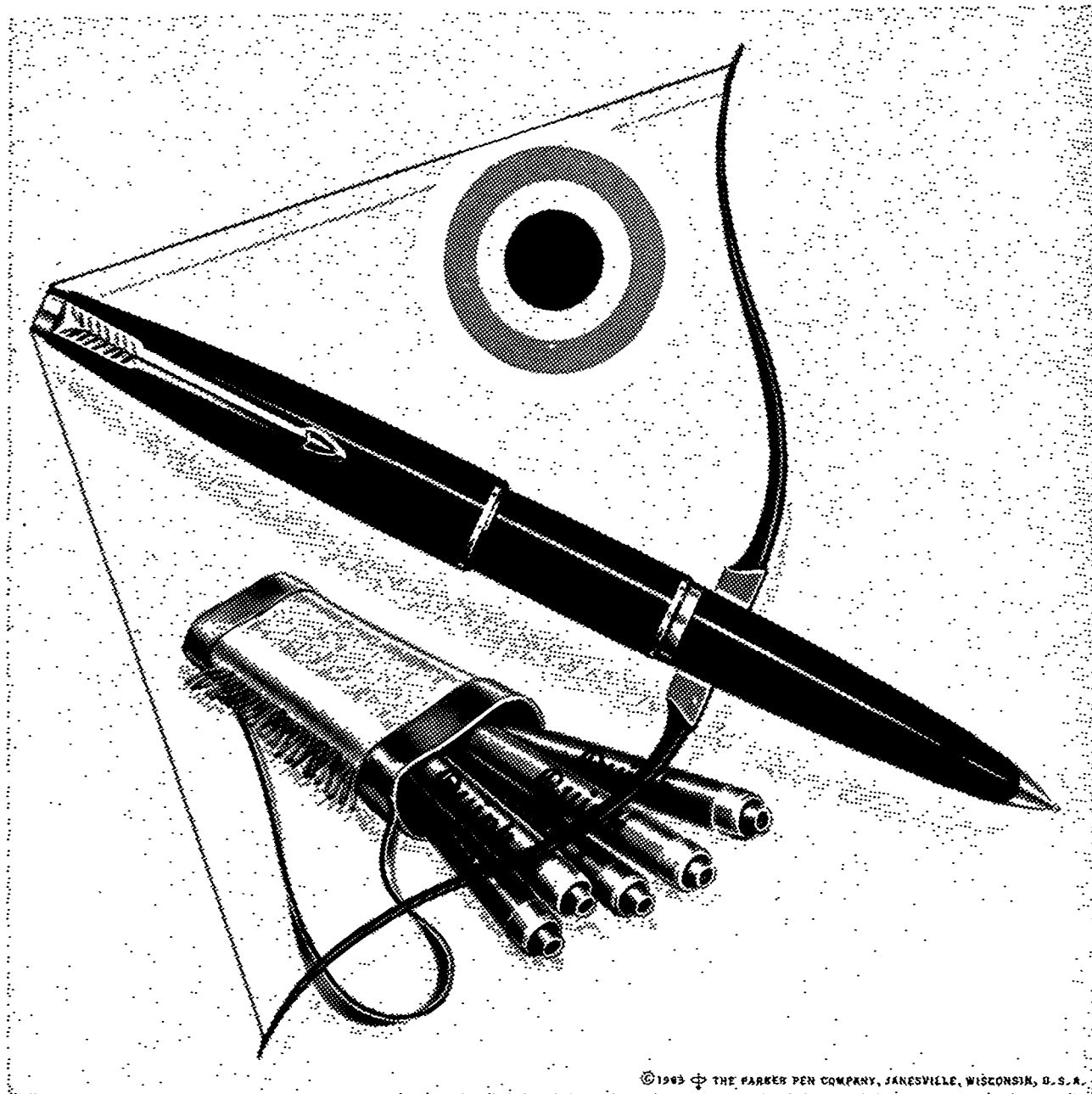
With the forcing of a definite decision Student Foundation Week involved itself with the feeling of discontent. That week there was certainly discontent in Walsh Hall, which gave a per capita contribution of 14 cents from 35% of its residents. I believe there was also discontent in Dillon Hall where 72% of its residents gave an average of 72 cents as an endorsement of the work of the Foundation. The Notre Dame Foundation had a huge part in the progress that this University has made in the last ten years, and that progress would not have been made had we been content in not being "the Catholic university of this hemisphere."

If we conclude that each student contacted made a definite decision on whether to contribute to the Drive, we must not conclude that each decision not to contribute was made in opposition to the Foundation Office, the administration, the entire University, or to the Ford Motor Company (the Ford Foundation matches 50 cents for every dollar the University raises between June 1960 and June of this year.) Many sincerely believe that they can endorse the work of the Foundation and give their support to the University without contributing a cent to the Student Found-

(Continued on page 24)

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on other campuses

TWO INDIANA UNIVERSITY graduate students and a former undergraduate student were indicted last week under the Indiana State antisubversion law for advocating the violent overthrow of the United States government. The alleged occasion was a March 25 Young Socialist Alliance-sponsored meeting which was assembled to advocate that the government "... should be overthrown by force, violence or any unlawful means" The YSA is a campus group based on Marxian socialism.

Associated Press reports that the general campus reaction to the indictment is one of apathy. One campus leader is quoted as saying that most of the organization's members are "harmless" and are merely "paying lip service to a lot of nonsense."

These indictments may have the same effect as the case of *Pennsylvania vs. Nelson*, a case in which Pennsylvania's antisubversion law was declared unconstitutional by the United States Supreme Court.

JOHN LOGAN, UNIVERSITY of Notre Dame poet, will teach courses in creative writing and eighteenth-century literature at Saint Louis University this summer, after which he will direct the Department of World Classics

at St. Mary's University in San Francisco. Mr. Logan is the author of several books of poetry, including *The Mother Cabrini Cycle* and *Ghosts of the Heart*, and is the poetry editor of *The Critic* magazine and the *Chicago Choice*. He has been instrumental in aiding young Catholic poets at Notre Dame.

SOUTH DAKOTA SENATOR Karl Mundt has proposed a special educational institution to teach Americans how to counter Communist cold-war tactics. This "freedom academy" would supply training for U.S. government personnel and private citizens, and would match a step taken forty years ago by the Communists. "Non-military struggles, like hot wars," Mundt said, "also require extensive programs of research, development, and training." It was estimated that such training in a "freedom academy" would cost \$35 million a year for ten thousand persons.

UNIVERSITY OF CALIFORNIA President Clark Kerr recently told a Harvard audience that the "emerging American university" will serve as a model for the rest of the world. Kerr went on to describe the broadening role of the university as creating a "multiversity" which combines undergraduate instruction, graduate and professional education and research, and the American idea of service to state and nation. He noted that the ideal institution should be "as British

as possible for the sake of the undergraduates, as German as possible for the sake of the graduates, as American as possible for the sake of the public — and as confused as possible for the sake of the preservation of the whole uneasy balance."

STUDENTS AT THE POLYTECHNIC Institute of Brooklyn struck a heart-warming note when they sponsored a blood drive for two-year-old Jeffrey Schulman, who is suffering from chronic hemophilia. Students volunteered to help supply the three hundred pints of blood that will be needed when Jeffrey undergoes surgery later this month.

TERRY ROSE, President-elect of the Northwestern University Senate, received further satisfaction for the \$250 fine he was required to pay for campaign violations when similar fines were imposed by the Election Commission on Rose's opponents. Fines totaling \$505 were imposed on presidential candidates Wes Anson, Stu Shakeman, and Rick Platz for violations ranging from failure to register speaking engagements, to spreading rumors that write-in candidate Rose had been disqualified. Faced with the choice of paying the fines or being declared ineligible for future office, Anson and his forces decided to pay the fines, "as a matter of honor." Anson paid his share of the fine (\$235) with 23,500 pennies!

feiffer

IT STARTED WHEN I WAS A LITTLE KID AND I WAS PLAYING BALL AND I WAS IN A TIGHT SPOT— SO INSIDE MY HEAD I BEGAN ANNOUNCING MY WAY THROUGH THE BALL GAME:—"O.K. THE COUNT IS THREE AND TWO. JOEY STEPS OUT OF THE BOX. DIGS A TOE INTO THE DIRT. O.K.—HE'S BACK IN NOW. HE CHECKS THE RUNNERS. HE'S INTO THE WINDUP. AND HERE'S THE PITCH—"



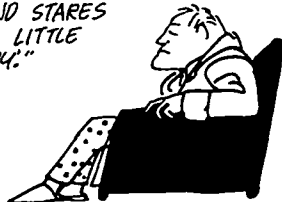
FROM THAT POINT ON, INSIDE MY HEAD I ANNOUNCED MY WAY THROUGH EVERYTHING! SCHOOL FOR INSTANCE:—"THE OLD SECOND HAND IS TICKING AWAY. THREE MINUTES TO GO IN THIS HISTORY EXAM. JOEY CAN'T SEEM TO COME UP WITH AN ANSWER TO QUESTION 5. HE LOOKS OUT THE WINDOW. HE PICKS AT A NAIL. HE LOOKS OVER AT THE OTHER KIDS— AND, WAIT A MINUTE— IS HE? YES, HE IS! HE PICKS UP HIS PEN!"



AND EVEN AFTER I GOT OUT OF SCHOOL:—"THE SUPERVISOR IS LOOKING OVER JOEY'S SHOULDER. JOEY PRETENDS TO BE BUSY. THE SUPERVISOR HAS FOUND A MISTAKE. JOEY CAN'T SEEM TO LISTEN. THE SUPERVISOR ASKS JOEY IF HE UNDERSTANDS. JOEY SAYS HE DOES. JOEY STARES OUT THE WINDOW. THE SUPERVISOR MOVES ON—"



I EVEN ANNOUNCED MY WAY THROUGH MY MARRIAGE:—"JOEY HAS NOTHING TO SAY. JOEY'S WIFE HAS NOTHING TO SAY. JOEY'S FATHER-IN-LAW SAYS ISN'T IT TIME YOU WERE MAKING SERIOUS PLANS, JOEY? JOEY DIGS A TOE INTO THE CARPET AND STARES OUT THE WINDOW. JOEY'S LITTLE BOY SAYS, 'FIX IT, DADDY.'"



AND SO IT GOES. FROM EARLY MORNING TO LATE AT NIGHT. EVEN WHEN I'M IN BED:—"JOEY POUNDS HIS PILLOW. HE CLOSES ONE EYE. HE CLOSES THE OTHER. HE FEELS SLEEP COMING. IT'S COMING—. JOEY'S WIDE AWAKE. JOEY SNEAKS DOWNSTAIRS AND MAKES HIMSELF A DRINK—"



"JOEY WANTS TO SCREAM."





THE BIRDS

We shall define paradox as the superimposing of one set of values on another in such a way that the two do not seem distinct. This kind of paradox awakens one to the startling possibility of a world that is not natural, and it does this by uniting values together so that they lose their expected identity. In *The Birds* one set of values, the world of the birds, is superimposed on another, the human world, but only one is in any way explained: practically nothing is said about the birds themselves except as they relate secondarily to the human situation. There are, then, two mysteries, the mystery of the paradox and the mystery of the birds. Hitchcock's real trick is that he doesn't say enough about the bird for the audience to see the paradox in its manifestations, and hence a mystery about a mystery, so to speak, is produced. But this very uncharitableness on the part of the director acts to decrease the value of the movie; not only does Hitchcock play games with symbols, but with his actors too, for in order to give the idea of mystery some concrete content he allows his actors to speak and gesticulate in a way that seems somehow other-worldly, which again emphasizes this multishelled mystery. It would have been, it seems, more effective

if Hitchcock had allowed his characters to act realistically thus allowing the audience to have greater sympathy with them, and making the conflict between the supposed realistic and the actual, as revealed by the movie, more intense. But Hitchcock was playing the game of movie-making. Knowing that his audience would expect horror, and knowing that they would expect to see birds attacking men, he decided, presumably, to surprise them by making everything and everybody somewhat unnatural, and the bird paradox greatly unnatural. This shift in the traditional center of gravity destroys the movie, for the audience is not even really shocked by the confrontation with the unexpected and supposed unnatural; one is excitedly bewildered, more sympathetic to the characters' situation than anything else, and certainly not feeling the impact of confronting a world of strange and macabre values, as Hitchcock pretends.

Despite the overdoing of the unnatural, its encroaching upon values that had to remain distinctly natural for any real drama, the movie retains its paradox. But everything else is so warped out of real and tangible meaning that if one were to understand the paradox in the middle of

the movie there would be precious little to know further. The birds may be explained as the externalization of the mother's aggression or aggressive attitude. They could be said to represent her *id* force in Freudian psychology, or perhaps a reaction formation to her son's desire for a wife. They attack primarily the two ladies who are in love with her son, killing one and injuring the other to the extent that the mother feels sorry for her, as indicated by her squeezing Miss Hedren's hand, and thus arrests her aggression. But to indicate the undiscipline and promiscuity of the passion, the birds also destroy other people, themselves, and things. They never hurt the mother, who is constantly worried and frightened, essentially at herself; they injure the son, Rod Taylor, but only in his efforts to stop them from doing damage to his girl friend — it is especially significant that after the final attack, when the mother finally realizes her own destructiveness and accepts the young woman she had beaten, they nip playfully at her son, an almost sentimental ending to an averdone movie. The lovebirds, who really did nothing harmful at all, introduce the drama and end it; they symbolize the romance between the son and the girl, so that both the antagonist force and the protagonist force are externalized in birds.

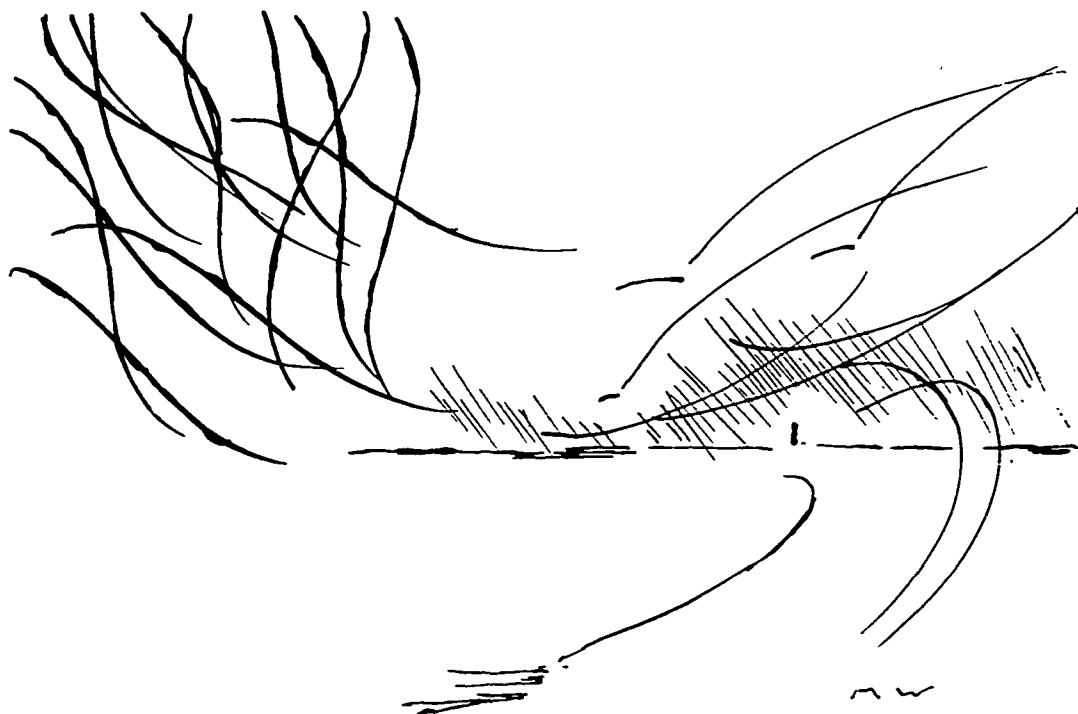
Hitchcock takes some care to bring a moral along in tow in this movie, as he does in others. By use of counterpoint — the positioning of episodes from one world between episodes from another — he attempts to make the audience laugh at its own fear and at its own vengeance. He attempts to make the viewer go through the kind of anagnorisis that the mother experienced, only on a smaller scale. But because the acting was ineffective, and because the conflict was not sufficiently clear, and because he had to make mysteries out of mysteries, the movie has, ultimately, little effect of any kind, except, perhaps, to cause the viewer to consider the natural world a thing somewhat more ominous than harmless. It is an interesting, second-rate movie, contrapuntally demonstrating both the trite and the highly unique, and showing that Mr. Hitchcock has weakened his personality by becoming all too self-conscious.

— James Devlin

LEGACY

by RONALD BRUZINA

*He found Archimedes' fulcrum
But lost the world he would move*



WHEN a man has passed a time upon earth, there is something within him that presses him to want to leave a heritage for those who will follow him. Some men have what can be passed from hand to hand, from the hand that planted, pruned, and hewed, to the hand that is yet perhaps unsure of its strength and skill, that perhaps would hold too tightly, that perhaps would hold too lightly. Others will or can give only what is passed from mouth to ear, the wisdom in words that is valued and believed by those who receive it, but never held because it is only realized when it is too late, and then it is time to pass it on to yet another stumbling, wandering descendant. And some there are who have nothing to give, or rather who do not give because they have lost hold upon what has never yet even left them, but they cannot or will not seek it to give.

I wish to make legacy of what I have, for the unborn sons who may remain forever unborn, for the unknown friends who friends never were, for the hundreds of men and women passed, with evasive eyes, on streets, or seen unknowing through windows, or encountered unmet in a thousand other tenuous instants of the crossings of lives. And finally, I make it for the unknown self that is within me, who lives in me in the what-I-shall-become but who never is.

It is a simple bequest.

To those who would laugh I leave the unutterable sadness of being rooted and bound up with what I can never hold on to, because all that is around me and all that I can take up of this land of earth is gone the instant my fingers would close upon it.

To those who would play I leave the impenetrable solitude of the awareness of my own self, that can neither be touched by the pleasures of movement nor moved by the delights of company.

To those who would have many things I leave the utter emptiness of really having nothing and of seeking yet again even when the ultimate prize I so desired has come to my embrace.

To those who would have friends I leave the absolute loneliness of being unable to tell any other what it is to be me, and to feel the comfort of another's understanding what it is to be me.

And lastly, to those who would be content, in anything, I leave the self-feeding dissatisfaction that comes from knowing not only that all is not right, but that all is wrong, upside down, disjointed, missing pieces, not on my side but against me. And more than anything, that all this has concentrated its force

into a weapon I cannot escape — myself.

This I leave. Not only is it all I have, it is what I most earnestly desire to be rid of. I care not to, I dare not to keep it as my own. Its only value is that it so well can tell you everything about what doesn't matter. It says nothing of what is precious and good and true. It says nothing of what it means really to *give*, to another. Yet keep it until it is time for you to make ready to leave. Keep it until then and you too will *be* ready to leave.

And pass it on to your descendants.

* * *

The wind is blowing. It is the inside of a voice. It does not make words; it does not hear. It speaks but it cannot be understood as one understands someone telling of a foreign excursion though it has been to every place that is. But one must listen to the wind, because it has a soul.

It is like a man who has seen a vision not of anything divine, but of something of earth. A vision that has shown the depth, the terror, the beauty, the helplessness, the might, the crushing disregard, the fellowship — of something of earth. And because it is so much, he cannot tell it in words. He cannot tell it in tears or groans. He can only stand there, numb and mute, vibrant with message, and try to make you see by sheer presence. And if you do begin to see, it is a wind that blows upon you, around you, into you. It whispers and roars, it nudges and batters, and yet it is so intangible, so nothing that you can see or attempt to catch. And you must begin to hum and sound until you are ready to cry out or murmur "I see! I see!" And you and the wind are one.
... *et Spiritus Dei ferebatur super aquas.*

* * *

What makes the hand so noble and wonderful and beautiful a thing?

Voice is the speaking of the person, the clearest communication of the soul of man. Eye is the look of soul, both as it looks out and as we look in. But it is in the hand that a soul becomes visible to us: hand — the touch of soul, the feel of soul.

Hand is the bodying of soul in all of soul's motions: comfort, support, distress, anguish, search, clasp, union, sacrifice, giving, receiving, loving, hating, helping, fighting, rest, intensity — and dying.

And that is why the most terrible thing about crucifixion is the nailing of hands.



Huarte, Lamonica Duel in Old-Timers' Battle

by Rex Lardner

John Huarte and Daryle Lamonica have much in common: they are of approximately the same stature and appearance, they are from California, and they will be the opposing quarterbacks in the 33rd annual Old-Timers' game, tomorrow afternoon at 1:30.

However, there is one pronounced difference between the two. Lamonica is a seasoned, poised college quarterback, having gained finesse in three years as an Irish field general; Huarte, on the other hand, has only five minutes of playing time to his credit. Tomorrow, the promising passer meets his first real test, a test which could answer the vital question: Who is to be Notre Dame's quarterback in 1963?

At the beginning of spring practice, Coach Hugh Devore was confronted with three basic problems: the quarterback situation, the absence of depth at the tackle and center positions, and the difficulty of adjustment to the new, pro-style offense. These problems, Devore feels, have all been more or less worked out.

In Huarte, the varsity mentor feels he has a gifted player with "a remarkable passing arm. He showed us poise in the Pittsburgh game last fall when he completed three passes in the closing minutes." Huarte will be backed up by Denny Szot and Sandy Bonvechio.

Guard Jim Carroll has been switched to center to bolster the position. Norm Nicola, Bill Burns, and Tom Kostelnik are all pressing Carroll. With the addition of 470 pounds from two sophomores-to-be, Mike Wadsworth and Dick Arrington, the tackle positions have also been strengthened. The first team pair is two Chicagoans, Gene Penman and Nick Etten.

Devore says the change to a flanker back offense was made "to utilize better the great pass-catching ability of left end Jim Kelly." Last season this potential All-American caught 41 passes, 11 in a single game, both Notre Dame records. At the other

end is junior Tom Goberville; playing second string are Dave Pivec and Bob Papa.

One guard position will be filled by another possible All-American, Captain Bob Lehman; converted tackle George Bednar is at the other. Ken Maglicic and Mike DiCarlo are currently on the second team.

In addition to Huarte, the starting backfield will have two other relative newcomers. Jack Snow, an end last fall, will be at the flanker back with Jack Simon playing behind him. Freshman Pete Duranko, a 220-pounder of the Nick Pietrosante type, will handle the fullback chores. Joe Farrell is scheduled to start at the other running-back position.

Behind the latter two are Bill Pfeiffer and Joe Kantor; promising freshman halfbacks are Nick Eddy and Bill Wolski.

The Alumni squad, which has won only seven times in 32 games, will include Bill "Red" Mack, a 1961 graduate who is now a flanker back with the Pittsburgh Steelers. Also playing will be Bill Wrightkin, an ex-Chicago Bear and left end on the Notre Dame championship team of 1949.

In quarterback Lamonica, the Old-Timers have the Most Valuable Player of last year's East-West Shrine game and a future Buffalo Bill. Other seniors who will probably play are center Ed Hoerster and halfback Ed Rutkowski (who have also been drafted by the Bills), halfback Frank Minik, fullback Gerry Gray, and ends Brian Boulac and Dennis Murphy. The co-captains of the 1961 Irish, Nick Buoniconti and Norb Roy, are also slated to make an appearance.

Bill Earley, a onetime backfield coach under Frank Leahy and Terry Brennan, will guide the veterans; Devore has assigned his third and fourth teams to the Old-Timers' roster.

Just as John Huarte is facing his first real test, so is Devore: summer-long conjecture on the 1963 season will be based on tomorrow's game.

The Scholastic

Story of a phenomenal round

Sophomore Mike O'Connell's seven under par 64 — thirteen pars, three birdies, and two eagles — broke Jimmy Demaret's competitive record for the Burke Memorial Golf Course.

by Ray Burke

In the first eight matches of the season, Mike O'Connell was first man on Notre Dame's golf team; then his golf turned sour, he dropped to fourth man — and set a new Burke Memorial Course record.

Only a week before, O'Connell's career at Notre Dame had hit its low mark. As a result of several golf trips, he got badly behind in his studies, and at the same time his golf game suddenly went bad. Unable to practice his golf because of his schoolwork, and unable to concentrate on his studies for worry about his game, he became depressed.

But a visit from his parents cured his depression and his game, and set the stage for his record-shattering 34-30—64 round of last Saturday. "I can't thank my dad enough," said O'Connell. "He's the only golf coach I've ever had. He and my mother drove over 300 miles to settle me down and try to straighten out my golf game; dad watched me hit balls for a couple of hours on Tuesday, and then walked 18 holes with me on Wednesday. By the time he left for home, I was playing much better."

In the morning round of last Saturday's match against Northwestern, Ball State, and Bellarmine, O'Connell's one over par 72 reflected the improvement in his golf; but it gave no indication that he would shoot a phenomenal seven under par round that afternoon.

O'Connell's play on the front nine was always steady, and occasionally spectacular: he was in serious trouble only once, got eight pars and an eagle for a two-under par 34 going out.

After missing a fifteen-foot birdie putt on the second hole, he got into his only serious trouble of the day — and recovered beautifully. His second shot on the 397-yard, par four third hole dropped in a bunker some 25 feet from the green; he then blasted out to within a foot of the pin, and sank the putt for his par.

On the 471-yard-long, par five fifth hole, O'Connell's shots were superb. He drove over 325 yards, dropped a nine-iron shot on the green, and sank a six-foot putt for an eagle three.

Turning red hot, O'Connell birdied ten, parred eleven, birdied 12, and birdied 13 to go five strokes under par before a downpour forced a half-hour delay.

"Sitting in that crowded shack behind the twelfth tee with my own foursome and three others, I began to feel the pressure," he concedes. "Everybody was talking about my being five under, and I had visions of them calling off the match because of the rain. I kept thinking, too, of my three putts on the fifteenth and sixteenth greens during the morning round."

Still playing in a light rain, O'Connell parred 14, 15, and 16. On the 294-yard seventeenth hole, a par four, he hit his drive forty yards short of the pin, then holed a wedge shot to go seven under par with his second eagle.

Playing the eighteenth, he thought Jimmy Demaret's course record was 65, "but I wasn't sure. That last putt was only two feet, but was I glad to see it drop."

"You need a lot of luck to shoot a round like that," Mike later claimed modestly. Admittedly so, but the fact remains, he was playing under great pressure and adverse conditions. And in competitive sports, you make your own breaks.

May 10, 1963



Tennis: victories, enthusiasm, problems

Coach Tom Fallon discusses the strengths and weaknesses of the tennis program at Notre Dame; specifically, this year's successful team and the lack of necessary facilities.



TENNIS COACH Tom Fallon's silver-streaked hair, to be sure, is hardly a result of constant worries over past and present tennis fortunes. If anything, Fallon's guidance as tennis mentor, in the past seven years, has been a fruitful experience not only for Fallon himself, but also for tennis at Notre Dame. The tennis record certainly speaks for itself.

Fallon teams have accumulated an enviable record of 82 victories and only 19 losses. Included are 17-1 and 17-2 seasons, one undefeated (14-0) season in 1959, and a tie that same year with Tulane for the NCAA championship.

This year's netmen are certainly no exceptions to this winning tennis tradition; their record likewise has a great deal to say. Currently 10-4 for the season, the Irish boast victories over such rivals as Purdue, Iowa, Ohio State, and Vanderbilt; losses have been inflicted by Southern Illinois, Michigan, Michigan State, and Kalamazoo College.

The creditability of this record is heightened if one considers that the Irish team is predominately a sophomore squad, and hence a very young and relatively inexperienced squad. Traces of "sophomoritis"—particularly the tendency to fold under pressure—were to a large degree, responsible for the netters dropping three 5-4 decisions to Michigan State, Michigan, and Kalamazoo. As Fallon explained: "We had one disadvantage, and that was a lack of experience under game pressure."

Although inexperience is the glaring weakness of the Irish, there are

still plenty of bright spots for Fallon, and one of them is Raull Katthain. A blond-haired Mexican citizen of German descent, Katthain leads his teammates in singles play with a 12-2 record. "He has beautiful strokes, keeps a fast pace, and plays a well-rounded game," Fallon beams. Besides Katthain, the play of Jim Goetz, captain Joe Brown, and Skip Davidson is another reason for current Irish success.

Just how far the Irish netmen will go remains to be seen. Although NCAA tournament time is approaching, Fallon is adopting a cautious, wait-and-see attitude, and is not willing to say much at all about who might represent Notre Dame if the Irish continue their winning ways.

However, on other matters pertaining to tennis at Notre Dame, Fallon is more talkative. On the tennis atmosphere existing at Notre Dame, Fallon commented: "For one of the least recognized sports on campus, it's amazing how much enthusiasm tennis is getting. Currently, in the PE classes we have eight sections consisting of approximately thirty-two boys each, which are learning the tennis fundamentals. This, I think, indicates the sport's popularity to some extent.

"On the varsity level, there is also a great deal of enthusiasm. This past season we had an unusually large number of boys coming out for the team; we even encountered a few boys who had absolutely no previous tennis experience."

Elaborating more on varsity tennis, Fallon mentioned a few difficulties the

tennis program must face: namely, the lack of scholarships and the shortage of tennis facilities existing at Notre Dame. Commenting on the facility shortage, Fallon stated: "What we really need at Notre Dame is more tennis courts. Right now, we only have 14 courts available to the student body—and the tennis team. During tennis season, this shortage brings some difficulties. With the tennis team needing an adequate practice area and a large number of students taking advantage of the spring weather, there just isn't enough room to accommodate everyone. For a school our size, I think we need at least 30 courts in all. Compared to schools like Ohio State, which has 60 courts, 30 is still a relatively small number. . . . Why, even little Kalamazoo College has as many courts as we do."

There is no doubt that Fallon knows what he's talking about; the tennis-court shortage is assuredly an acute problem. A doubter need only walk to the tennis courts on Saturday afternoon and see masses of students trying to find playing space.

However acute the problem is, the facility shortage remains, at best, secondary for the present. Right now, Tom Fallon is more concerned with counting match-play victories than the number of tennis courts. And the Irish get the chance to boost that winning number today and tomorrow in the quadrangular meet against Indiana, Iowa, and Western Michigan here on the campus.

—Gary Sabatte

The Scholastic

scoreboard

Baseball: The Irish collected week-end wins over Illinois State Normal and Illinois Wesleyan to hike their record to 15-3 and run their win streak to 12.

Mickey Walker and Ed Lupton were the winning pitchers and remain unbeaten; Shaun Fitzmaurice's towering 500-foot home run against Wesleyan was the trip's biggest blow.

Track: Spotting the Cadets nine points in the hammer throw, Notre Dame dropped an 82-66 decision to Army at West Point. It was the first dual meet loss of the year for the Irish.

Bill Boyle, having finally shaken a winter-long injury, ran a :47.8 quarter mile to break the Notre Dame record set in 1932 by Coach Alex Wilson. Bill Clark also set a Notre Dame record, posting a 4:09.3 for the mile.

Golf: Notre Dame, with a 760 total, beat Indiana (768), Purdue, and Ball State for the Big State championship. Mike Voss with 75-74—149 and Bob Ferrel with 74-76—150 were low scorers for the Irish.

Rugby: Ken Stinson, Pat O'Malley, Dick Bell, and Mike Murphy scored in Notre Dame's 12-3 win over St. Louis University.

Soccer: John Poelker and Miguel Barra led a strong defense as the Irish dropped an exhibition game with the semi-pro Estonia Football Club of Toronto, 2-0.

SCORES

BASEBALL

Notre Dame 8, Illinois State Normal 1
Notre Dame 9, Illinois Wesleyan 3

TRACK

Notre Dame 66, Army 82

GOLF

Notre Dame 29½, Northwestern 6½
Notre Dame 24½, Ball State 11½
Notre Dame 32½, Bellarmine 3½
Notre Dame 760, Indiana 768, Purdue 771, Ball State 787

TENNIS

Notre Dame 4, Michigan State 5
Notre Dame 4, Kalamazoo College 5

RUGBY

Notre Dame 12, St. Louis University 3

SOCCER

Notre Dame 0, Estonia F.C. 2 (exhibition)

SCHEDULE

BASEBALL

May 10, Lewis College at ND
May 11, Lewis College at ND
May 13, Northwestern at Evanston
May 14, Valparaiso at ND
May 16, Michigan at ND

TRACK

May 8, Indiana State Meet at ND
May 11, Michigan State at East Lansing

GOLF

May 11, Iowa, Western Illinois, and Northern Illinois at ND
May 13, Southern Illinois, Aquinas, and Western Michigan at ND

TENNIS

May 10-11, Indiana, Iowa, and Western Mich. at ND
May 12, Marquette at ND

RUGBY

May 11, Northern St. Louis at ND

Voice in the Crowd

When he accepted the head coaching job this past March, Hugh Devore inherited a number of problems from his predecessor. Some of them were the typical problems of the coaching profession: lack of depth at center and tackle, injuries to key players, ineligibilities.

But another—the lack of a regular quarterback—has become almost chronic at Notre Dame. For only two brief periods during Joe Kuharich's four-year regime was a quarterback any more than a nominal starter: in 1959 George Izo was clearly the team's top signal caller, but he was plagued by injuries and his playing time was sharply curtailed; then, in the latter half of the 1962 season, Daryle Lamonica came into his own and won the starting job.

In the intervening 25 games, however, Notre Dame played musical quarterbacks: in 1960 George Haffner, Lamonica, Norb Rascher, and Ed Rutkowski alternated at the top spot; in 1961 it was Lamonica and Frank Budka; and during the first half of the 1962 season it was Lamonica, Budka, and Denny Szot.

This is not to say that none of the six except Lamonica had the ability to become a first-rate college quarterback; rather, I think, the development of all six was severely hampered by the system they worked under.

A system of revolving quarterbacks does not promote confidence in any of them, and it is poise and confidence a college quarterback needs most. Notre Dame's quarterbacks seldom knew from game to game—or even quarter to quarter—whether their coach still had confidence in them: Could they afford to gamble, or would they be replaced if their gamble failed?

During the 1961 season, for example, Lamonica started the Navy game; Budka was the quarterback against Pittsburgh, Syracuse, and Iowa; Lamonica again started at Duke, only to be replaced by Budka at the start of the second half.

Devore is faced, at least potentially, with the same problem: several quarterbacks with considerable ability but little experience—and no regular.

In an attempt to find a starting quarterback *before* the season opens, he has used John Huarte, Szot, Sandy Bonvechio, Tom Longo, and Bill Zloch extensively on offense this spring; one of the five could emerge tomorrow as the likely regular for the 1963 season.



BUDKA

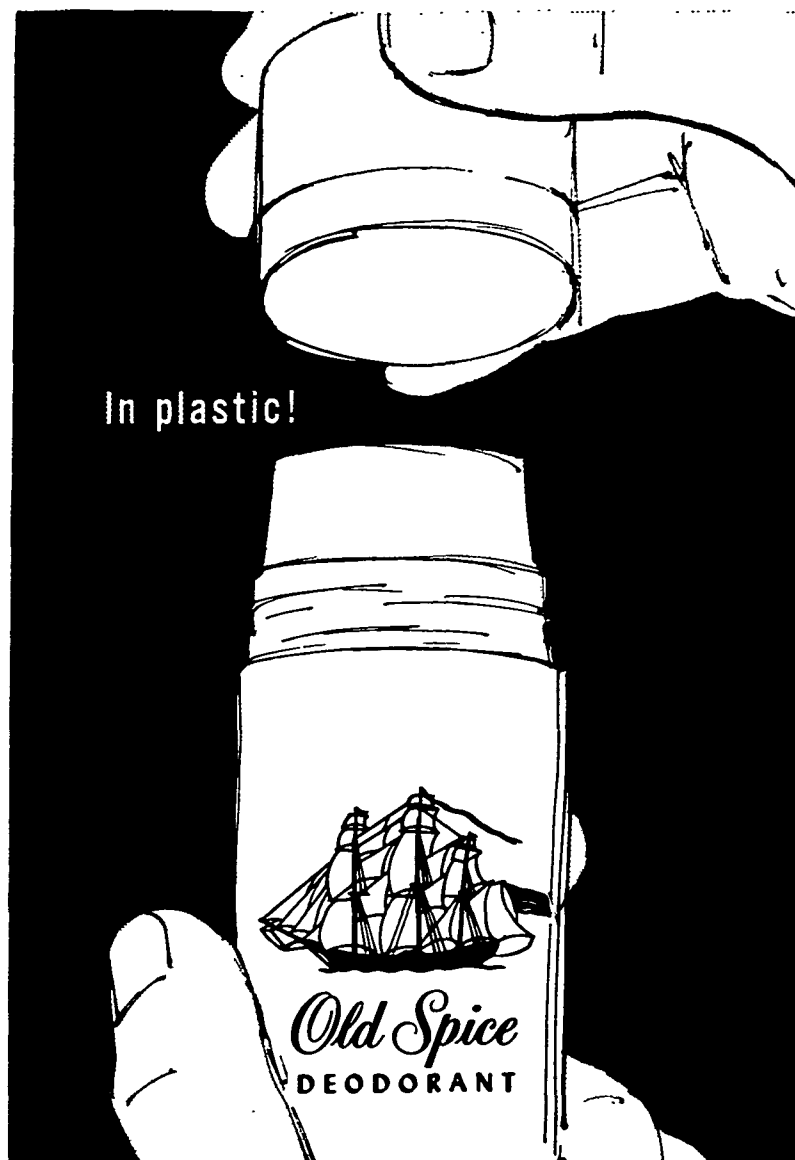
Frankly, however, I believe that the most logical quarterback candidate has spent the spring refereeing scrimmages. In a season when the Irish lack experienced signal callers (Huarte, Szot, Bonvechio, Longo, and Zloch have only 50 minutes of college playing time among them), Frank Budka has played over 400 minutes—nearly half of them on offense.

Budka's critics point out that he had 14 passes intercepted in 1961. This is true, but he also completed 40 for 646 yards, three touchdowns, and a .421 completion percentage. Unfortunately, his development was cut short at this point; although he played over 200 minutes last season, all but a few were spent on defense.

While Devore's other quarterback candidates have shown considerable potential during spring practice, they have also revealed a surprising lack of aplomb. Budka, on the other hand—though much of his potential may still be unrealized—has proved his ability in actual competition and, most important, has gained those assets—poise, confidence, and football sense—which can be acquired only through experience.

—Terry Wolkerstorfer

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Old Spice **STICK
DEODORANT**

SHULTON

Foundation Week

(Continued from page 15)

dation Drive. Many feel that the time for financial contributions comes later in life. While this University has grown with the aid of many financial gifts, it is not a reflection of the philanthropy of this country or of its graduates. It is the image of sacrifice and devotion. If we want this University to be a reflection of the ideals within us, we must keep in mind what has shaped the object to which our ideals are directed. If we want to reshape the University, we must adjust our ideals so that they can apply to the reality. We must remember the part sacrifice has played in forming Notre Dame. If we support this place we must sacrifice. The Student Foundation Week Scholarships are a sign of the financial sacrifice of the students. This is the only argument for contributing to the Student Foundation.

Fr. Hesburgh said that one quality of discontent is its attempt to drive a wedge and to foster division, and this the Student Foundation Week did. Instead of calling on over six thousand students to say a faint "yes" without one moment's thought, it heard 2,531 say a definite "yes" amid a chorus of "no's." For this reason I call this year's Student Foundation Week a sign of discontent.

For the first time we had a significant Student Foundation Week. There was more than tacit approval of the University. The administration will note the positive response and the constructive discontent of 2,531 students. The administration will be aware that there is a core of students not only vitally concerned with the University, but wholeheartedly in support of it. I am confident that those who wavered in their commitment to the University during the troubled days of last March will return to the conviction they held when they contributed to the Student Foundation Drive.

Following this first significant Student Foundation Week, the task in future years will be to sell the students on the idea of sacrifice, to somehow communicate what is felt by those who sacrifice and contribute. The personal contact of the solicitors will have to better this year's effectiveness. Every student will have to be contacted. The personal contact will have to bring about better understanding of the Foundation's work. Student Foundation Week of 1964 will have to build upon this year's success, drawing from "chronic and Divine" discontent.

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-ARROW-

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-ARROW-

'One Man Tells Another'
At GILBERT'S

Pacem

(Continued from page 14)

duty and its orders lack juridical force.

The relationships between states also must be "harmonized in truth,

in justice, in a working solidarity, in liberty," linked by the same moral law. Truth demands "the elimination of every trace of racism" and the recognition that all states are by nature equal in dignity, since they are

bodies consisting of the same human beings. Justice implies recognition of the rights of political communities, the fulfillment of their duties. Disagreements must be settled "by a mutual assessment of the reasons on both sides of the dispute . . . and by an equitable reconciliation of differences of opinion."

Since states exist for the common good, they should join forces "whenever the efforts of an individual government cannot achieve its desired goals." To combine resources of capital, goods and manpower in different areas, "peoples should set up relationships of mutual collaboration."

The encyclical pleads for disarmament: "The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. . . . Consequently, people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence. . . . Even though the monstrous power of modern weapons acts as a deterrent, it is to be feared that the mere continuance of nuclear tests, undertaken with war in mind, will have fatal consequences for life on the earth." Justice demands that the arm race cease, that the stockpiles be reduced equally and simultaneously, that nuclear weapons be banned, and that an agreement about an effective method of control be reached. "True and solid peace of nations consists not in equality of arms, but in mutual trust alone."

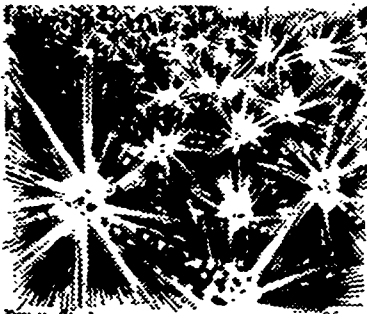
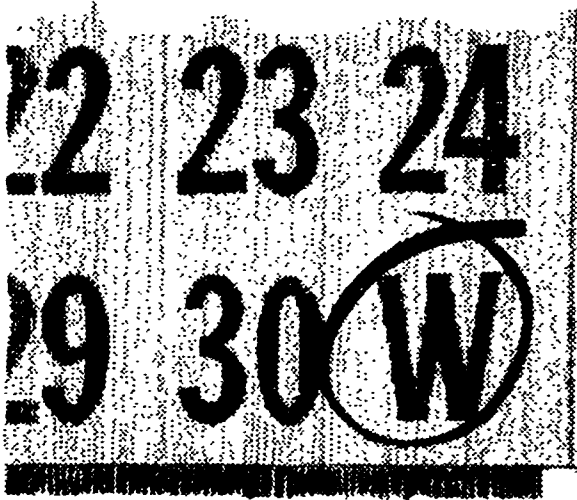
Yet on earth "the law of fear still reigns among peoples. . . . There is reason to hope, however, that by meeting and negotiating, men may come to discover better the bonds that unite them together, derived from the human nature which they have in common. . . . It is not fear which should reign but love."

Because of the progress of science, men have begun to work together and live as one family. Nations are becoming "integral parts of the one world economy." Countries are now mutually interdependent. But the normal means for providing for the universal common good are beginning to break down. "The public authorities of the individual political communities . . . are no longer capable of facing the task of finding a solution" to the problems of security and world peace. "The universal common good poses problems of world-wide dimensions which cannot be adequately . . . solved except by the efforts of . . . faith and with charity, the change to a peaceful world. The changes, though gradual, as all human changes should be, will

the fourth dimension: TIME

...still a mysterious concept to science. Time is only an idea, an abstraction...an area of shadow, speculation and surprise

HAPPY DEC. "W"!... Under a new world calendar now under study by the United Nations, each year would be exactly the same. (We now have 14 different kinds of year.) Since the new calendar would have only 364 days, the final day would be Dec. "W" or "Worldsday," an international holiday.



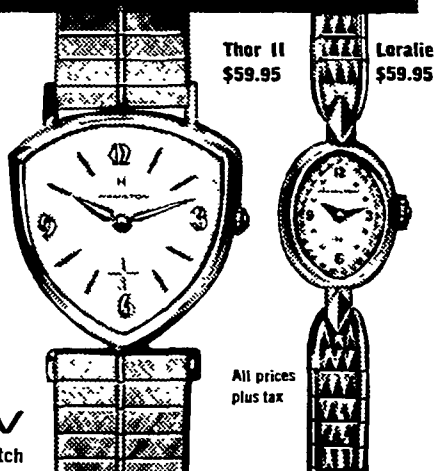
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come through the patient labor of people dedicated to these goals. It must be borne in mind that to proceed gradually is the law of life in all its expressions, therefore in human institutions, too, it is not possible to renovate for the better except by working from within them, gradually. . . . There is an immense task incumbent on all men of good will, namely, the task of restoring the relations of the human family in truth, in justice, in love and in freedom."

* * *

Pacem in Terris has received worldwide acclaim, partly because it was the first encyclical addressed to "All Men of Good Will." Its reception is due to more than the instantaneous congratulations accorded to every encyclical. It has been praised because of its grasp on the present-day situation, because it attacks firmly the real problems of today. After a long series of negative letters, this encyclical gives a positive viewpoint.

The Communist press of every country except mainland China have given it coverage, especially mentioning the social changes the encyclical urges, and of course omitting its condemnation of totalitarian government. The Communists regard it as a plea for coexistence, and another example of the Vatican's recent attempt to achieve a new accord with them.

The usually silent United States government called it "a historic encyclical."

But a full listing of the effects of the encyclical cannot be given. As *America* commented, "Ultimately, the encyclical's true greatness may be seen to consist in this, that it gave voice in our day to all mankind's authentic aspiration for lasting peace in a world order based on justice, truth, charity and freedom."

* * *

On Monday, His Eminence Leo Joseph Cardinal Suenens, Archbishop of Malines-Brussels, will speak at the United Nations Headquarters on *Pacem in Terris*. Then he will deliver an address and receive an honorary degree at a special University of Notre Dame convocation Thursday, May 16, in the fieldhouse, beginning at 4:00 p.m. Cardinal Suenens was a member of the Commission on Diocesan Government and the Secretariat for Extraordinary Affairs of the Second Vatican Council. He was also named one of seven cardinals of the Coordinating Commission for the second session of the council. His talk should give greater clarity to the full message of the encyclical.

May 10, 1963



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Yes—the big thing.

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

Go on—go on—



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

I'd like lots of children.



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

You're right—you're right!



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

I can see it now.



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

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



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

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Some of the attention recently focused on Latin America was diverted last Monday to two other areas. In the Social Center Miss Rita Cassidy, of the history department, spoke on "Africa — Black Supremacy"; while Lynn Cosgriff, an SMC graduate and last year's *Chimes* editor, talked in the Clubhouse on her travels during the past year in Japan.

The finals in the Tennis Tournament will be played tomorrow. Preliminary rounds began on Wednesday.

Finals of a different nature will be held May 17 with the conclusion of the class elections.

And while the freshmen, sophomores, and juniors prepare for next year, the seniors will be preparing for the Senior Prom to be held in the foyer of O'Laughlin May 18. The juniors get their chance earlier with the Junior Prom tomorrow night.

Featured event at the annual Faculty-Student Picnic on May 14 will be a baseball game that promises to be extremely wild. The Y.C.S. will have quite an act to follow when they have their picnic May 19.

For those less athletically inclined, the Academic Commission will sponsor a Student Poetry Reading at 7:30 on May 15. If the weather permits, the readings will be given in the court between O'Laughlin and Moreau. A reception will be held afterwards.

On May 19, the pros take over. Robert Logan will read his poetry in the Little Theatre.

The National Catholic Women's Honorary Society, Kappa Gamma Pi, which chooses members for their scholastic achievement, leadership, and character, has named thirteen SMC graduates to its ranks. The new members are: Lynne Baur, Virginia Benton, Carolann Chovanec, Dona Duncan, Margee Eichelberger, Peggie Hess, Eileen Holtmeier, Fran Keller, Janet Kissel, Mary Beth Miller, Martha Naphin, Margaret Nutting, and Myrna Walker.

Baccalaureate Mass and Graduation exercises will be June 1. Guest speaker is Alan Simpson, Dean of the University of Chicago; honorary degrees will be conferred on Mother Catherine Sullivan of Manhattanville College, Mrs. Romy Hammes, and Mrs. Richard Seidel.

Cruz has published its last issue for the year this past week. They'll be looking for a new advisor next year, since the current advisor, Mr. William Slavick, is leaving.

—Frank Obert

The Scholastic

Letters

(Continued from page 9)

immorality which they seem to feel is rife on campus as a result of the relaxation of rules. But I feel that Fr. Hesburgh has not really done anything creative with his admittedly touchy problem.

I will be greatly surprised if this letter or any part of it is printed; but publication is not my main objective in writing. Neither am I writing to prolong an already long drawn-out controversy. I merely want to make my position clear. I was a member of the SCHOLASTIC staff until the recent difficulties; and I have simply tried to give my reasons for no longer wishing to serve as an assistant editor. As long as the administration continues in its present attitude, I feel that I could accomplish nothing by continuing with the SCHOLASTIC. Perhaps I am what Professor Voegelin would call a gnostic in my belief that things could be done to make the University a much better place; but I certainly hope that in spite of obstacles, your publication may accomplish something along these lines in the coming year.

Sincerely yours,
Richard Marks
333 Lyons

Dear kids:

Regarding your proposal in the SCHOLASTIC that Father Hesburgh resign—I wish you had graduated in 1943 when the only thing job interviewers knew about Notre Dame was that it had a football team. The University has waited since 1842 for a president who could take his place in the modern world alongside those of Harvard, Princeton and the like, thereby bringing credit to its graduates.

The crystal ball says you will all become "spotlighted" as successes in the alumnae (sic) magazine of 20 years hence—probably as beverage distributors—with minds the size of gnats.

—Howard J. Schmitt, '43

Fellow Journalists:

Spring is sprung. The South Bend winters are long and famine filled. As an interested alumnus I remember them well. And with them . . . those winters of discontent . . . we too had our student laments and, sometimes, undergraduate revolutions.

But I am not so old nor so long away from Notre Dame that I do not carry other memories. Among them: lights out at 11, mandatory Mass checks, week-end restrictions, and many other social enforcements.

(Continued on next page)

May 10, 1963

MM



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Letters

Father Hesburgh is at once both brilliant figurehead and controversial individual. Many commend his admirable goal: a Notre Dame high not only among Catholic universities but one with national, yes international stature outside that parochial world.

Many who commend do not condone some of the changes his very interest in change have wrought: a chink in Notre Dame's spartan armor, an apparent breakdown in what we used to call and still cherish as "school spirit," and a new and sometimes puzzling sort of Notre Dame man.

This letter neither commends, condones, nor condemns. It is intended only to point out that Hesburgh's Notre Dame, if anything, is *more liberal* and *less socially restricting* than ever before. Speak not to us of restrictions . . . for we wear glasses from studying into the night by the light of candles covertly acquired at the Grotto.

— David J. Metz, '55

Editor:

I do not believe that a magazine of the nature of the SCHOLASTIC can be successful if it stands on premises which would judge that the factors

mentioned in your editorial of May 3, are those which determine the responsibility and the prudence of editorial policy.

For us to hold the principle that the fact that the University subsidizes the SCHOLASTIC to the extent of approximately two-thirds of its operating budget and should "by that fact" have the right to pass judgment on what appears in the SCHOLASTIC would be catastrophic if Catholic institutions were ever granted federal aid.

I do not believe that if the editor judges that something factual should be published which would constitute displaying our dirty linen in public, he should judge in terms of several hundred outside the University but rather in terms of the 6,000 students. You saw fit to devote more than one-third of *The Last Word* to mentioning that Notre Dame students recently did \$400 worth of damage on a bus, this you did not deem "unnecessary display of our dirty linen in public."

Finally, I believe that the editor should not sacrifice mention of the facts simply because he thinks that the administration will take them too seriously. Rather, let him present the facts, draw from them his own con-

clusions, and, as Dick Stranger put it, "Let the ideas stand or fall on their own merits."

Richard J. Lepre
449 Breen-Phillips

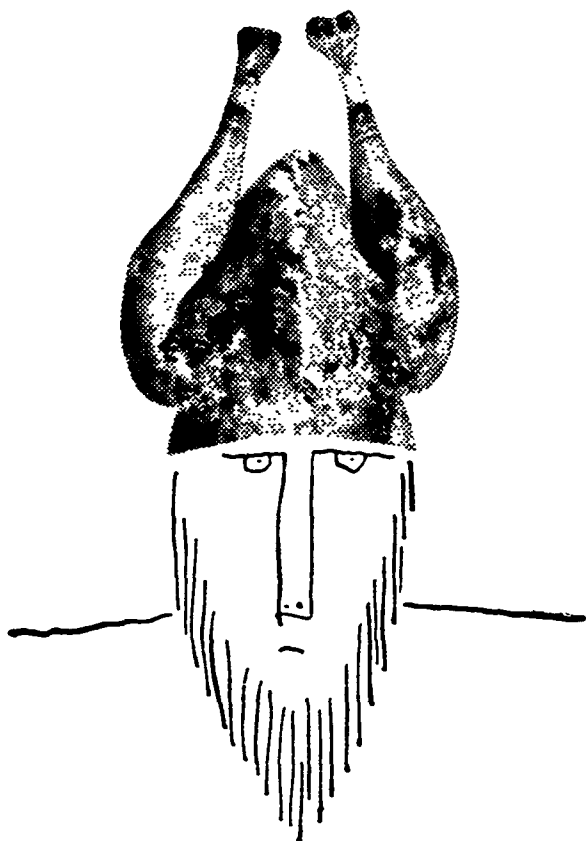
1) We agree that it would be catastrophic if Catholic institutions were ever granted federal aid under these conditions 2) No, we did not think our mention of the \$400 bus damage was unnecessary (for the 6000 students) 3) Dick Stranger was speaking in terms of an ideal situation — one which we would hope to approach; we were speaking about the practical reality of present conditions. Experience has taught us that prudence is necessary.—TH

Dear Dick:

I'm writing to congratulate you on your appointment as Managing Editor of the SCHOLASTIC. I guess all of us know the difficulties you're going to encounter in assuming this position, and I felt that a little encouragement at the beginning would be a good thing. You'll probably get a lot of complaints; so here's one note to put in the opposite column.

Congratulations! Do a good job! And God bless you!

— Sister Edmond Ann



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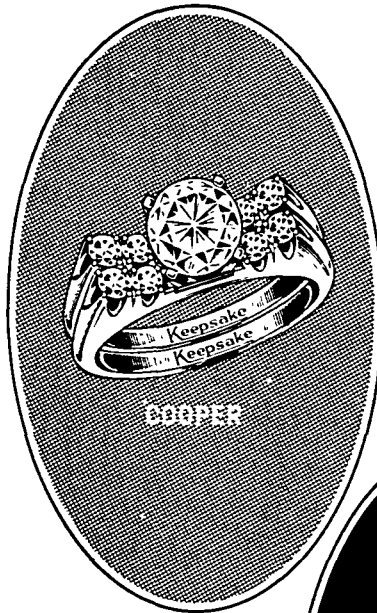
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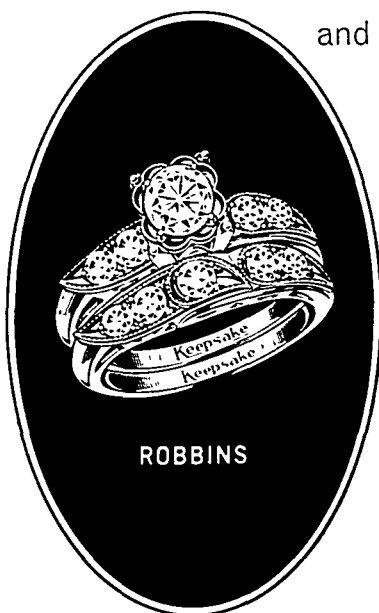


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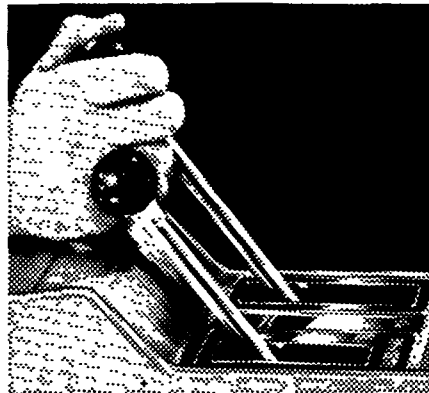
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Shifty little rascal

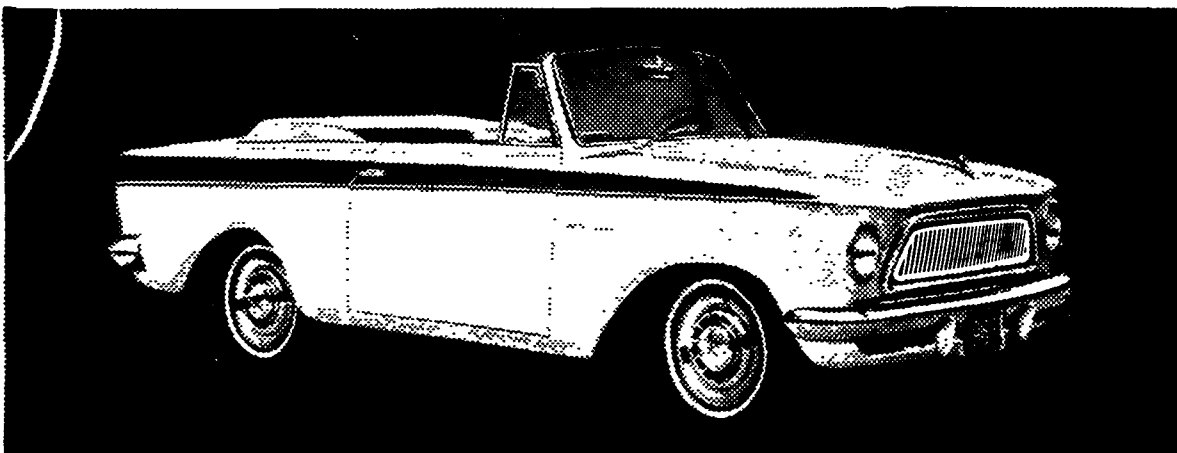
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time out

As a part of our never-ending effort to bring you the greatest possible assortment of cheap thrills, we have decided not only to bring you a scintillating commentary on the film entertainment available in South Bend but also to change the name of this column every week. The advantage in this, of course, is that each week as you begin to look through your very own copy of the SCHOLASTIC you will be able to feel spine tingling excitement wondering where you will come across the jewel of the journalistic world. Admittedly, there is an attendant disadvantage in that you may waste a good bit of time in the course of your search before happily falling into our bright little corner; but just look upon the whole thing as a kind of treasure hunt.

At any rate, this week we're sailing under the familiar flag of "Time Out," which, to say the least, presents a striking contrast to last week's inspirational and esoteric title: "Movies." We'll have to grant, though, that there was a bit of pristine beauty about that title — it was something like having a disc jockey show called "Records."

Avon: *Freud* will be around for another week (as if he isn't always around in one way or another!!). Montgomery Clift and Suzanna York do a bang-up job of presenting the story of one of Freud's greatest cases in which he postulates that hysteria proves the existence of unconscious thoughts. In all, it's an extremely worthwhile movie; and it gives a refreshingly accurate account of the development of some momentous psychiatric theories.

(*Freud*: 6:15, 8:40. Sundays: 4:15, 6:35, 9:00)

Colfax: "I've hung onto every bit of rubbish there is to hang onto in life — and I've thrown the good bits away." Spoken by Judy Garland in her latest film, *I Could Go On Singing*, this line could very aptly be used in description of the movie itself. The story is supposed to be a fictional account of a singing star who travels to London to add new coals to an old love affair, to get her fat fists on an unfortunate little kid, and — incidentally — to sing. Of course, there is the obvious question of where fiction stops and fact begins, because the movie story is strikingly similar to Judy's real life problems with Sid Luft and whether their children ought to be marked His or Hers. What's even better is that the movie was made before Judy finally got

around to losing what is commercially known as "those ugly inches in the wrong places"; and her costume director didn't help matters at all by giving her gowns that make her look like a laundry bag full of water-melons. *I Could Go On Singing* is a sure winner with those who enjoy immersing themselves in the mire of Judy's numerous tough luck times.

(*Could Go*: 1:15, 3:15, 5:15, 7:15, 9:15)

Granada: *Critic's Choice*, starring Bob Hope and Lucille Ball, concerns a theater critic and his romantic encounter with a female drama dabbler. Little needs to be said about the plot because anyone who thinks that Bob Hope and Lucille Ball are funny will think so regardless of how hard Hollywood tries to break the bubble.

(*Choice*: 1:25, 3:25, 5:25, 7:25, 9:25)

State: A twin bill starting tonight features *David and Lisa* and *The Great Chase*. *David and Lisa* is the


penetrating story of two young people who meet in a home for disturbed adolescents. Director Frank Perry and his script-writer wife have turned out a low-budget movie which has a lot more to offer than many of the more spectacular productions. David, played by Keir Dullea, has a death phobia and a morbid fear of being touched. Lisa, played by Janet Margolin, is schizophrenic who speaks in rhyme all the time. Needless to say, when these two get together along with a psychiatrist who is trying to help them find themselves, a few pretty interesting situations develop.

The Great Chase which, as far as we know, could be anything from a roaring twenties comedy to a religious spectacular, is undoubtedly very fast moving.

(*David*: 1:00, 3:50, 6:45, 9:35. *Chase*: 2:35, 5:30, 8:20)

by Dick Gibbs and Karl King

PLAYS LIVELIER! STAYS LIVELIER! LOWER IN COST!



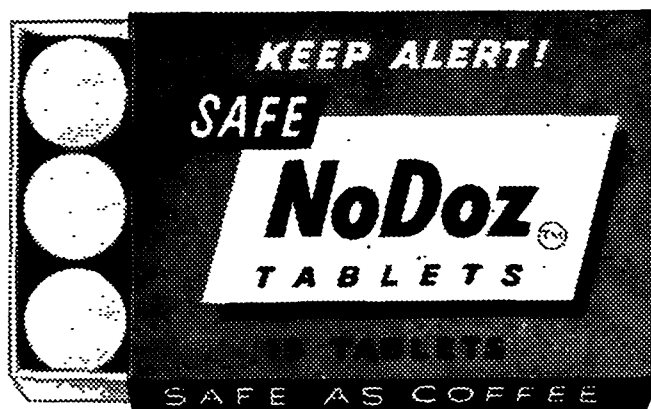
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the last word

DURING THE WEEK, we were asked for an identification of some of the pictures on our first cover. We thought the cover was self-explanatory, on several levels. Our news editor saw in it an elaborate allegory on life at Notre Dame; our features editor considered it to be empirically unsophisticated in terms of dramatic formal realism; our sports editor thought it was bush. We liked it, and plan to continue the format, with occasional concessions to our art editor's creative exuberance.

AN INTERESTING THING happened to us the other night which seemed to illustrate an aspect of Notre Dame-South Bend relations. We had been working late in the SCHOLASTIC office, and a senior friend of ours offered to drive us home. (We live off-campus.) On the way, we stopped at a printer's office where our senior friend had some business. We knocked on the front entrance a few times, but no one came to the door. We then went around to the side of the building, where our car was parked, and noticed that there was a light on in the printer's office. We knocked on the side door, which opens on a well-lighted alley.

Our senior friend, who sometimes is excitable, began to think that something might be seriously wrong, and reached up and knocked up on the window. He jumped up a few times, trying to see inside. At last, we got in the car and decided to go to a public telephone.

Before we could leave, however, a

South Bend Police Lark sped down the alley with its light flashing and stopped beside our car. Our friend got out and, on demand, showed his identification to the single officer who was in the Lark. The officer then ordered our friend to raise his hands while the officer frisked him. Finding nothing on our friend, the officer came to the car and asked us to get out, which we did. We showed him our identification, and were in turn frisked.

Possibly frustrated at finding that we were not armed, the officer turned back to our friend, juttied out his chin, and shouted, "Buddy, you're lucky I didn't let that dog loose, or he'd be chewin' on your a— right now." This was the first we noticed that in the back of the Lark was a caged dog, presumably alert and ready to chew us.

Our friend is excitable, as we said; he is also a county employee, and asked for the officer's badge number. This surprised the officer, but he rose to the occasion. After refusing to give us his badge number ("Read it yourself, buddy") he went back to the Lark and called for reinforcements. Our friend then asked the officer to call either the printer or the county institution where our friend is an assistant supervisor, for verification of our honesty. Meanwhile, we merely read the officer's badge number, which was 232.

Shortly, another police Lark drove up, and a sergeant got out. Officer 232 explained that he had caught us attempting to enter the building, and our friend explained his fears about the printer, reiterating his request to call for verification. Instead, the sergeant suggested loudly that we be taken to the police station and booked. The effect was ruined for us, however, when we saw him wink at Officer 232. Unfortunately, our senior friend did

not see him wink, and argued (not unreasonably, it seemed to us) that we were merely knocking on the door.

It was explained that a subtle point of law was involved: we had also knocked on the window. Knocking on doors is permissible, apparently, but knocking on windows is criminal.

Finally, our senior friend, under urging from the sergeant, apologized to Officer 232. (Apparently, although no one explained it to us, asking for one's badge number is insulting. We made a mental note to relay this information to the office of Academic Affairs.) Officer 232, unappeased, demanded that our identification cards (which he held) be confiscated.

At this point, we made our only real contribution to the discussion. We suggested that since the identification cards were our personal property, they couldn't be confiscated unless we were charged with a criminal action. Officer 232 summed up the argument against us: "You college kids don't own nothin'." It was added that the University owns them. How this gives the police the right to take them away, we couldn't see. At any rate, they took our cards and drove away.

All of which has led us to seriously consider whether we would have rather tried to carry on a rational discussion with Officer 232's dog than with Officer 232. We decided not. Moreover, we do not comfortably anticipate the day when the South Bend Police unleash their dogs on Notre Dame students. We fear student reaction would take the form, as it has before in the history of the University, of violent retaliation against South Bend, which would be a tragedy for both communities. The danger will remain however, as long as South Bend employs animals in its enforcement of the law.

How Ford economy won for Tiny Lund at Daytona



The Daytona 500 is one of America's toughest stock car events. It measures the toughness, stability, over-all performance and economy characteristics of the cars that take up its challenge—in a way that compresses years of driving punishment into 500 blazing miles. This year mechanical failures claimed over 50 per cent of the cars that entered. That's why Tiny Lund's victory in a Ford (with four other Fords right behind him) is a remarkable testimony to sheer engineering excellence.

Lund attributed his victory in part to the "missing pit stop." He made one less pit stop for fuel than his competition—proving that Ford economy can pay off in some fairly unlikely situations!

Economy and the winner of the Daytona 500 might sound like odd bedfellows at first. Yet economy is basic in every car we make . . . yes, even the Thunderbird is an economy car in its own way. Here's what we mean . . .

Economy is the measure of service and satisfaction the customer receives in relation to the price he pays for it. It does not mean, however, austerity . . . you have taught us this. Americans want—and we try hard to give them—cars that are comfortable to ride in, fun to drive, and powerful enough to get out of their own way. Not many Americans want to settle for basic transportation. You see this in our sales figures—more than half of our 1963 sales are coming from the top of each model line. We're selling convertibles, hardtops, the jazzy cars . . . the bucket-seat, high-performance, luxury editions are going like hot cakes.

Yet for all the fun that people are demanding in their cars, they still are

very conscious of the element of thrift—of avoiding *unnecessary* expense. This is the kind of economy we build into every car from the compact Falcon to the luxurious Thunderbird.

There's a special economy, for instance, in Ford's freedom from service. Every car and virtually every wagon can travel 36,000 miles before it needs a major chassis lubrication. Other routine service has been reduced, too—because these Fords are simply built better—and of better materials—than ever before.

In its own elegant way, even the Thunderbird gives you economy. It will travel 100,000 miles or 3 years before you have to lubricate the chassis. Thunderbirds have a way of becoming classics—as a look at their remarkably high resale value will quickly tell you. This, too, is economy.

Once, long ago—before the arrival of the Income Tax—a wealthy lady was asked to comment on the solid gold plumbing of her latest villa at Newport. "So thrifty, my dear," said the dowager . . . "it will never, *ever* rust."

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