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ON THE CAMPUS NOTRE DAME

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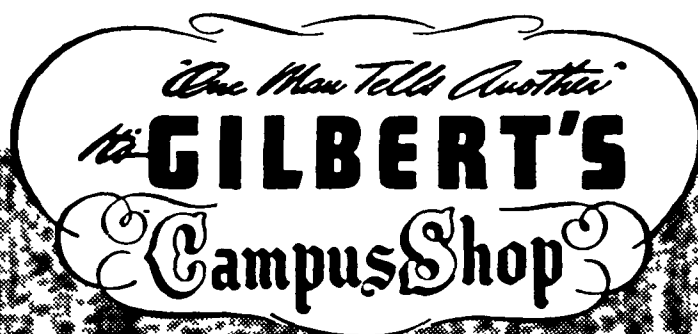
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The Campus Shop Way for University Men to buy is terrific . . . you may enjoy the convenience of choosing what you want now, when your need is greatest, and paying one-third in June, one-third in July and one-third in August of 1964! There is never a service or carrying charge. We have your account open . . . why not stop in soon?

ONE OF AMERICA'S FINEST UNIVERSITY SHOPS



ON THE CAMPUS NOTRE DAME

I WAS A TEEN-AGE SLIDE RULE

In a recent learned journal (Playboy) the distinguished board chairman (Ralph "Hot Lips" Sigafoos) of one of our most important American industrial corporations (the Arf Mechanical Dog Co.) wrote a trenchant article in which he pinpointed our single most serious national problem: the lack of culture among science graduates.

Let me hasten to state that Mr. Sigafoos's article was in no sense derogatory. He said emphatically that the science graduate, what with his grueling curriculum in physics, math, and chemistry, can hardly be expected to find time to study the arts too. What distresses Mr. Sigafoos—and, indeed, all of us—is the lopsided result of today's science courses: graduates who can build a skyscraper but can't compose a concerto; who know Newton's Third Law but not Beethoven's Fourth Symphony; who are familiar with Fraunhofer's lines but not with Shelley's.

Mr. Sigafoos can find no solution to this lamentable imbalance. I, however, believe there is one—and a very simple one. It is this: if students of science don't have time to come to the arts, then the arts must come to students of science.

For example, it would be a very easy thing to teach poetry and music right along with physics. Students, instead of being called upon merely to recite, would instead be required to rhyme their answers and set them to familiar tunes—like, for instance, the stirring *Colonel Bogey March*. Thus recitations would not only be chock-a-block with important facts but would, at the same time, expose the students to the aesthetic delights of great poetry and music. Here, try it yourself. You all know *The Colonel Bogey March*. Come, sing along with me:

Physics
Is what we learn in class.

* * *

We, the makers of Marlboros and sponsors of this column, urge you not to roll colt-wise in the grass if you are carrying a soft pack of Marlboros in your pocket. If, however, you are carrying the crush-proof box and weigh less than 200 pounds, you may safely fling yourself about.

Einstein
Said energy is mass.
Newton
Is high-falutin'
And Pascal's a rascal. So's Boyle.
Do you see how much more broadening, how much more uplifting it is to learn physics this way? Of course you do. What? You want another chorus? By all means:

Leyden
He made the Leyden jar.
Trolley
He made the Trolley car.
Curie
Rode in a surrey
And Diesel's a weasel. So's Boyle.
Once the student has mastered *The Colonel Bogey March*, he can go on to



The lopsided result of today's science

more complicated melodies like *Death and Transfiguration*, *Sixteen Tons*, and *Boo-Hoo*.

And when the student, loaded not only with science but with culture, leaves his classroom and lights his Marlboro Cigarette, how much more he will enjoy that filter, that flavor, that pack or box! Because there will no longer be a little voice within him repeating that he is culturally a dolt. He will know—know joyously—that he is a complete man, a fulfilled man, and he will bask and revel in the pleasure of his Marlboro as a colt rolls in new grass—exultant and triumphant—a truly educated human person—a credit to his college, to himself, and to his tobacconist!

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Sunday, 1:30-5:30, 7:30-12:00;
Monday, 1:30-5:30, 7:30-12:00;
Tuesday, 7:30-9:30; Wednesday, 1:30-5:30;
Thursday, 1:30-5:30;
Friday, 1:30-5:30; Saturday, not open.

Card Stunts

Poor Manners

POOOR MANNERS ARE something that we are constantly exposed to, but to which we should never become accustomed. Unfortunately, however, it has become commonplace to expect such from our students with regard to the students of St. Mary's.

It is doubtful that a closer cohesion exists between two separate institutions in the land. Aside from being the greatest source of female companionship in the area, both quantitatively and qualitatively (although some would dispute the latter), the St. Mary's students are among the most faithful and vociferous fans of Notre Dame. While generally knowing less about sports than our students, the girls can be counted on to provide that surge of spirit so evidently lacking in our section when things seem to be going against the team. Disproportionate numbers of their student body are always to be found at rallies and following the band after games.

For this show of spirit the girls are rudely pushed around. Lewd comments greet them at every turn when they try to participate in any activity which our students jealously guard as their own. This is particularly upsetting when this selfishness is projected onto a field so universally shared as is support of the team.

In return for their show of support and unity with our student body, the St. Mary's students are subjected to boos and catcalls even during such a traditional and friendly gesture of good will as the playing by the band of the "Bells of St. Mary's." In addition to the display of poor manners on such an occasion, it shows a gross disregard for the efforts of the band and spoils this particular performance for those who might wish to hear it.

The loudest gripes about the inaccessibility of "those stuck up St. Mary's girls" come, understandably so, from those who boo the loudest at the game. Each group might find the other easier to bear if *our students* would cultivate some manners and act like the gentlemen we would like to think we are.

"... THE LOUDEST, loyalest student body in the land." This certainly is true, as *Sports Illustrated* has pointed out; but at times this loud, loyal student body whose spirit so adequately represents pride in our University evidences, before thousands of spectators, a very unbecoming side of their collective personality. The specific instance of which we speak occurred at the game on Saturday afternoon.

When the card stunt section was introduced four years ago at the University, the first performances resulted in card throwing at the close of the stunts. Each time this happened, it was threatened by high administrative officials that if such action were to be repeated the card section would be discontinued. The University felt that a gross waste of \$400 resulting when the cards were thus destroyed and the risk of possible injury to spectators in the stands were more than she could bear.

The combined section of Notre Dame and St. Mary's freshmen handled themselves very well this year for the first games of the season, but ruined a season of good deportment with their display after the half-time activities at the Pitt game. All are not to be condemned, however. As is generally the case it was not the majority who participated in this. That many were frightened by the possibility of injury was evidenced by the visible number who covered their heads with their cards in an effort to protect themselves. The possibility of injury is increased when the girls sit in the section in that they are relatively helpless to protect themselves from the falling cards. Air currents near the top of the stadium increased the danger to University guests on the periphery.

In light of the careless attitude evidenced year after year by the card section, of the possibility of injury to both participants and innocent spectators, of the needless financial expense that the University must assume as well as the possibility of suit by an injured person, and of the unbecoming image that the section presents, we recommend that steps previously threatened be taken by the appropriate administrative officials. The inherent risk in continuing the card section should not be taken any longer; the activity should be abolished until such time as responsible student behavior should warrant its return.

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deodorant!

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EXTRA BONUS — the clean masculine aroma of OLD SPICE | SHULTON

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COVER

This week, Art Editor Larry Sicking portrays the pre-winter atmosphere around the campus, which perhaps will no longer be pre-winter by the time this issue appears. In any case, it's the front page and isn't an editorial.

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Letters . . .

REGAL THANKS

EDITOR:

I'd like to express my appreciation to the entire Student Body of Notre Dame for the honor of being chosen 1963 Homecoming Queen. I'll never forget the loyalty and spirit of the Notre Dame men, shown especially at the pep rally and game, nor their kindness and friendliness. Thanks to all for a wonderful privilege and a memory that I'll always cherish.

Mary Beth Finan

A FABLE

DEAR MR. HOOBLER:

I am so overwhelmed by the wonderful publicity you gave to the 1964 Mardi Gras Raffle, as well as the sterling character reference you gave for me to think of a way to thank you adequately.

However, as an expression of my gratitude, may I offer to you, entirely gratuitously, the following advice (which I have reduced to a fable so that it might be understandable to one of your intellectual level):

Once upon a time, there was a lion who captured and gobbled up a wild bull. After he had eaten the bull, the lion was so happy and proud of himself that he roared, and he roared, and he roared. A big game hunter who heard the lion roaring came to the clearing where the lion was, shot the lion, and now has a handsome lion's head mounted in his trophy room. *Moral:* When you are full of bull, it is best to keep your mouth shut.

Karl G. King
1964 Mardi Gras Raffle Chairman

We apologize for any aspersions that were cast on Mr. King's good name. No insult was meant; however, many people took the statement more seriously than was intended. We thank Mr. King for his good humor.—ED

VOICE OF THE SENATE

EDITOR:

Even though Dave Ellis, the SBP, had a mimeographed sheet passed out to all the rooms on campus this week, I feel it is necessary that some corrections appear in the SCHOLASTIC itself.

(1) Dave Ellis does not "have a brand new IBM Selective typewriter." It was purchased in October, 1962, by SBP Kevin Hart.

(2) Pep rallies and Honor system requests were not "cut entirely." Pep rallies got \$350 (requested \$400) and

the latter received its *total* request of \$46.

(3) The Senate did not "pass a deficit budget." For fiscal 1963-65 we budgeted for a SURPLUS of \$5,000. This is to be used to pay off debts incurred in fiscal 1962-63 which Ellis' administration did not incur. By your reasoning, for the Federal Government to pass a balanced budget, it would have to budget for a profit of \$300 billion or more in any given year.

(4) On an accrual accounting system (which we use) depreciation is not "cryptic." It is a legitimate expense.

(5) The "cryptic" piano is on the second floor of the Student Center.

(6) If it is "pertinent to mention that the 'Student Government Administration Expenses' were not cut," it is also pertinent to mention that there is never a preliminary request to cut (the Finance Committee sets the budget) and that the allocation is \$525 less than last year's.

(7) In a Letter to the Editor to which you favorably refer in Paragraph three there is another error: \$200 (not \$600) was appropriated for the Student Government Banquet.

On the following opinions you express I not only disagree with you, but I offer to publicly debate these opinions you hold: (a) That the Senate is "machine controlled"; (b) that the *Voice*, by printing *the truth* does not "render a service to the students"; (c) that the Senate's precedent this year is "not responsible"; (d) that the budget showed "luxury spending."

Once again, we in Student Government offer to give you information so you can check your facts for editorials and articles.

Tom O'Brien
Student Body Vice President

GLEE CLUB DEFENSE

EDITOR:

Last week, Mr. William Staudenheimer wrote a letter to the SCHOLASTIC objecting to the status of the liturgy on campus and implicating the Glee Club as a destructive influence thereof. It is not my place to deal with his liturgical argument; I do object, however, to his misrepresentation of the Glee Club's present role in campus religious life. I would like to present a few brief but pertinent points for your consideration:

1) The only reason for us, as a glee club, to sing such a Mass is its liturgical benefit to many small parishes throughout the country. It has been traditional for the Glee Club to sing a High Mass each Sun-

day, while on tour.

2) The Glee Club does not sing Mass in Sacred Heart Church except in concurrence with the wishes of the University Chaplain.

3) Earlier this year, at Fr. Teske's request, a small Glee Club group sang with the congregation in a participative High Mass; participation was weak and unenthusiastic.

4) On the Sunday in question, we were asked to sing for two reasons: first, poor participation of previous congregations combined with the large number of guests and visitors present rendered active congregational singing improbable; second, the Moreau and Dujarie choirs were unavailable.

5) Finally, the Glee Club has organized a small group to sing once a week with the congregation at the 11:30 daily Mass.

Bearing these points in mind, I cannot think that the Glee Club is "hindering . . . the cause of a responsible, aware, Christian community." I feel that Mr. Staudenheimer's letter would have accomplished a great deal more and have been far less confusing had he devoted more space to his main argument and less to criticism of the Glee Club.

James Egan, President
Notre Dame Glee Club

LOVE STORY

EDITOR:

A love affair can become a serious and painful affair in one's life. But suppose one's whole life, his whole career is one such love affair. How, you may ask, can this sort of thing be? No one can make his career of love, but I think one man has. His love is more transcendent than one involving an object or a person, his love is an idea. It overpowers him, changing his personality, yet he still remains a man known for his sincerity and warmth. It is this very effect upon him and his continuing love that makes him stand above men who feel as he does. His beloved idea is victorious Notre Dame football and his sincerity, desire, and humanity are unquestionable. Such a man is Hugh Devore.

A voice from behind the bench

CRANK LETTER

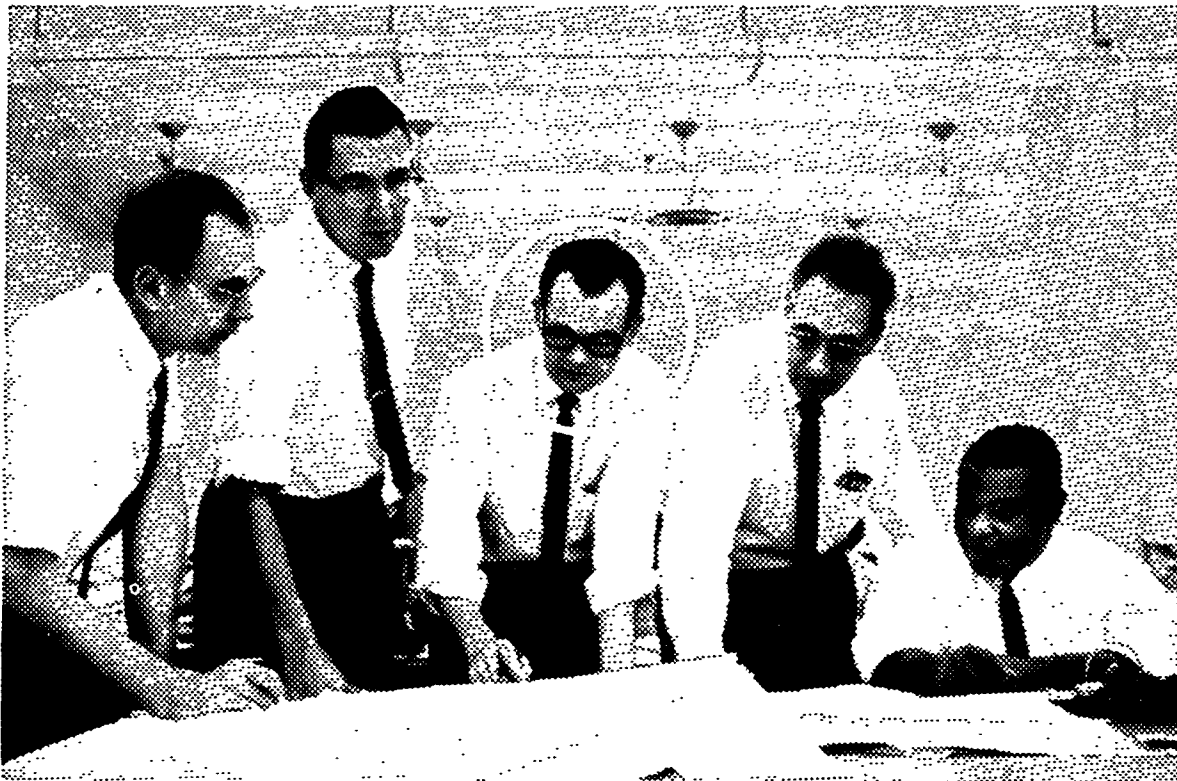
EDITOR:

I wonder at times what the editors of the SCHOLASTIC are trying to prove. Last year the editors decided to make the SCHOLASTIC more interesting by

(Continued on page 27)



John LaCost wanted a part in scientific progress



He has it at Western Electric

John LaCost received his B.S.E.E. from the University of Illinois in 1962. One of the factors which influenced him to join Western Electric was the quick manner in which new engineers become operational.

During the short time John has been with us, he has worked in several areas which are vital to the nation's communications complex. And with his future development in mind, John attended one of our Graduate Engineer Training Centers where he studied the front-line Electronic Switching System. He is currently working as a systems equipment engineer on such projects as cross bar switching and line link pulsing.

John's future at Western Electric looks promising indeed. He knows he will be working with revolutionary and advanced engineering concepts like electronic switching, thin film circuitry, computer-

controlled production lines and microwave systems. He is also aware of the continued opportunity for advanced study through the Company-paid Tuition Refund Plan, as well as through Company training centers.

How do you see your future? If you have high personal standards and the qualifications we are looking for, we should talk. Opportunities for fast-moving careers exist now, not only for electrical, mechanical and industrial engineers, but also for physical science, liberal arts and business majors. For more detailed information, get your copy of the Western Electric Career Opportunities booklet from your Placement Officer. Or write: Western Electric Company, Room 6405, 222 Broadway, New York 38, N. Y. And be sure to arrange for a personal interview when the Bell System recruiting team visits your campus.

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Senate . . .

Under present plans, SCHOLASTIC readers will be faced with a steady 3-column supply of whatever this column produces, at least on weeks of full Senate meetings. A further point of explanation is the fact that this column contains opinion that is totally independent of other SCHOLASTIC commentary, which will hopefully discourage further feedback to this writer on opinions expressed elsewhere in this magazine. Finally, more use will be made in the future of personal references to the activities of individual Senators.

At last Monday's Senate meeting, President Ellis followed the opening prayer (which included an appeal to the "Seat of Brevity") with the statement that "the Ellis machine will now come to order." This set the tone of the meeting — even though little brevity was evident, there was some degree of order in the Senate's approach to the evening's proceedings.

The President's report included, among other things, a statement that a committee will reconsider once again the "feasibility" of the Card Stunts Section, and that a general questionnaire on Student Government will be put out within the next three weeks. As regards those "other things," Mr. Ellis clarified a few of the points mentioned in last week's SCHOLASTIC editorial on the budget. It was pointed out that the \$345 typewriter was one bought by Kevin Hart's Administration (although another, costing \$100, was bought this year). The errors in regard to the Blue Circle budget were explained, i.e., the pep rally and honor system budgets were approved as requested (the corrections of typing mistakes enumerated at the budget meeting were not present on the copy of the budget used by the writer of the editorial).

As for this column — the Senate report of two weeks ago stands. Without at all accepting the conclusions of last week's editorial (cf. paragraph one above), a few questions on the budget still remain. \$3400 worth of administrative expenses were approved quite quickly, and just where *does* that \$700 in expenses budgeted for depreciation go? To overwork an already literally exhausted analogy: no, it's not a sugar and ice cream budget — but there's a certain amount of gravy that's tending to obscure the meat and potatoes. In fact, *someone* should clarify the menu more precisely than has been done so far.

Jim Walsh of the Social Commis-

sion stated that the now-famous "white tickets" for concerts are given to those working on the concert and to some who have "parents or someone else down for the weekend" — in effect, then, depending on the Commissioner's discretion. The Senate-Circle football score was included in this report, and the Sunday game ended with the Circle on top, 28-0 — which might indicate *something*. . . .

The Welfare Committee report was given by Bruce Tuthill, and he indicated that efforts are being made to lengthen Christmas vacation by two days, and that a new dining hall committee is being formed. Hope was expressed that the Sunday hours of the Huddle (2-9) will be used more by the students than they were last week, when the Huddle lost money due to lack of attendance.

Tom O'Brien reported that the Policy Committee is still examining the Transportation Policy. Before any new policies are considered, a special committee will work out a "structure" for Constitutional revision, and specific policies will then be used to "fill in the blanks." And Dave Ellis' Finance Committee is reviewing the Student Government budget and overall economic system with the help of the accounting experience of Brother James, C.S.C.

Jim Harrington, NSA Coordinator, announced his resignation from all Student Government activity for academic and medical reasons. Mr. Harrington has always been one of the most able of Senators, blending sincere interest with sound analysis on Senate issues. Both the Senate and the Student Body as a whole have experienced a loss in his withdrawal.

The chairman of the Honors System Committee, Doug Lovejoy, reported on progress toward an Honors apply only to exams, papers, etc., that such a system does not just mean "turning your buddy in." It addresses itself to two problems, the sometimes rampant existence of cheating, and development of the personal integrity of students in general.

As it now stands, the System would apply only to exams, papers, etc. that are considered by the teacher in determining a student's mark. Other areas, such as stealing, honors enforcement of University regulations, etc., have been postponed for future consideration. A student may turn himself in for a violation, or be reported by another student or the teacher. A student's accusation of another must be backed by two signed witnesses, and all accusations will go before an Honors Committee Court, with six members and a chairman. The penalties range from course

failure to expulsion; and parents and Deans are always notified of a conviction.

Faculty reaction thus far has varied from hopeful optimism to "realistic" pessimism. What the present committee asks is a chance for the System, and its ultimate perfection will depend on cooperation and coordinated investigation of problem areas by the students and faculty together.

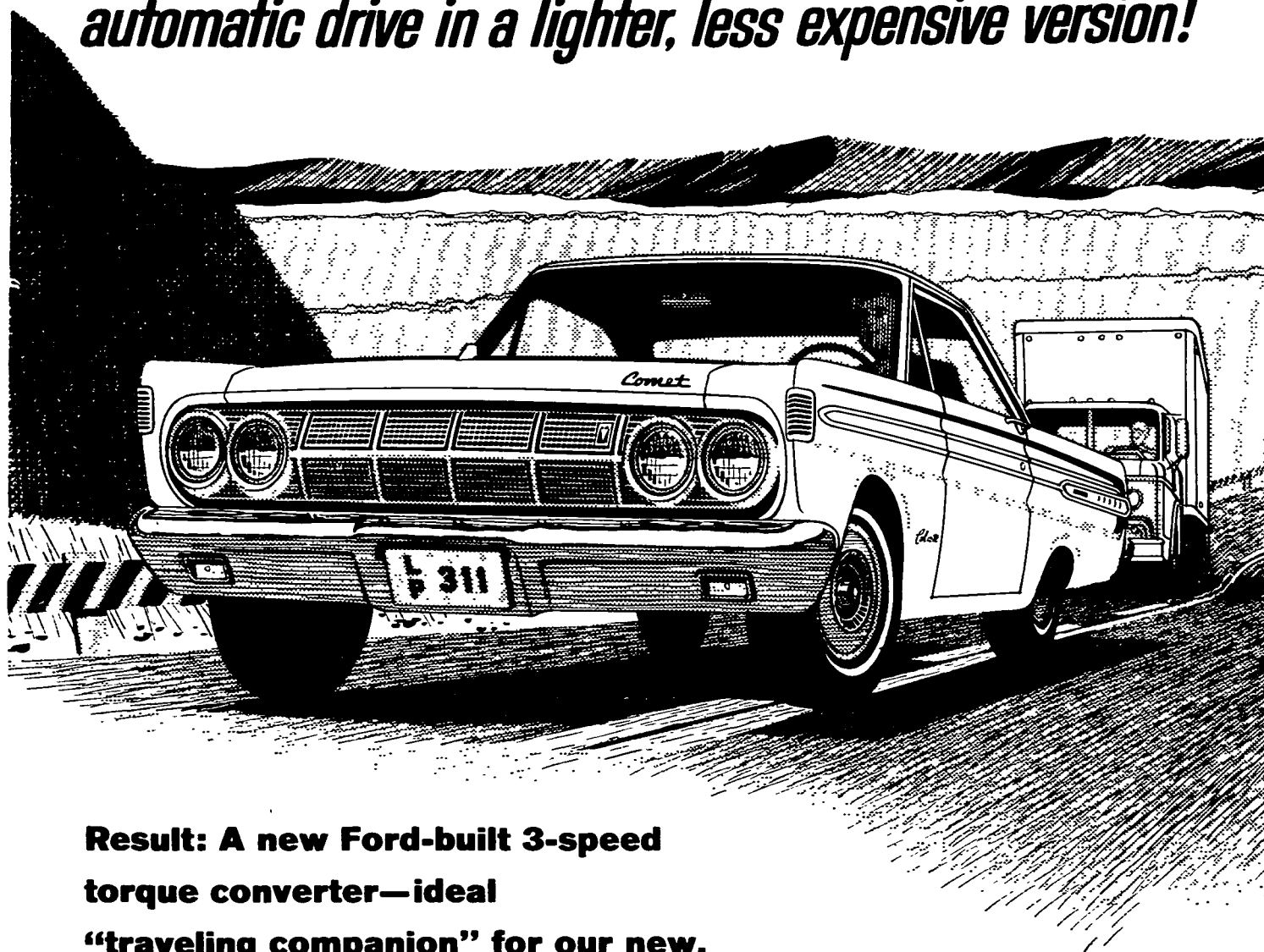
Another effort to reorganize the Freshman Class Council was stymied, when the Freshman Class Coordinator, Barry McNamara, disputed the provisions eliminating Freshman Senators from voting membership on the Council. A good deal of excellent debate ensued, as John Gearen and Tom O'Brien led those seeking to free Freshman Senators for solely Senatorial duties, while inclusion of the Senators was backed by Mr. McNamara, Bob Stewart, Dave Ellis and a number of rhetorically proficient Freshman Senators and Hall Presidents.

Following an hour of quite reasonable and impressive discussion, an amendment to include the Senators passed, but at this point it was "discovered" that some points of the bill were at variance with procedure outlined in the Constitution. Communications then broke down, and it took 30 minutes to decide that while the original motion had not been proposed as a Constitutional amendment, its effect was the same. The measure was then defeated, and a compromise Constitutional amendment was read, to be acted on next meeting.

Thus the meeting experienced a good deal of confusion in its last minutes, although a bill to loan \$1500 to CJF was quickly passed at the end. The Constitution will soon be amended, however, and hopefully many present ambiguities will be defined. The consequence may be a greater degree of centralized control of student activity, and this in turn implies a responsibility for the students. When referendums are presented, and when future elections take place, care must be taken in choosing which measures are to pass, which men will lead. Greater economic control, clearer policy formulation, student welfare activities are to a degree desirable and must be encouraged at ND to achieve a more responsible government. However, one must balance against this the rights of individual clubs, groups, and persons. And the students here can have a part in the decision only if they inform themselves more fully as to just what Student Government is doing.

—AL DUDASH

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Another assignment completed; another case of engineering leadership at Ford providing fresh ideas for the American Road.



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campus at a glance



TOO FEW GIRLS

The American Broadcasting Company has decided not to present its Hootenanny show on the ND campus, according to Jim Walsh, Social Commissioner. After having scheduled the taping of the show tentatively for November 18, 19, and 20, ABC gave the following reasons for the cancellation: first, the network expects that there will not be enough girls present on those days (Monday, Tuesday, and Wednesday) to give the audience the desired effect; second, the cost of producing a show here was considered too high; finally, the network would rather confine the broadcasts to Eastern schools. This last reason, however, was given despite the program scheduled at Northwestern in the near future.

CCD — PAST & FUTURE

Five years ago, the Confraternity of Christian Doctrine was the largest organization on campus. Its chief task was the teaching of catechism to Catholic children in the elementary and public high schools in the South Bend area.

In 1959, Bishop Pursley of the Fort Wayne-South Bend diocese established a CCD Deanery within his diocese to instruct parents in the methods of CCD. This provided an adequate number of teachers leaving no further need for the services of the Notre Dame students. Thus, in the past four years CCD has floundered about with no real capacity for service.

Last year, Tom Gordon, the '62-'63 president of CCD, in cooperation with the Rev. Daniel Peil, the South Bend Dean of CCD, arranged a series of classes at Saint Mary's College whereby students could study for their CCD teaching certificate. However, because of poor timing and other problems (e.g., classes were held on Saturdays when Notre Dame students had classes) only four Notre Dame stu-

dents received their certificates.

What lies ahead for CCD? Cardinal Spellman has indicated a future demand for certified CCD teachers — by 1970 over half of the Catholic students will be in the public-school system. To supply these teachers, CCD will attempt to reorganize classes to fit the students' free time and eliminate the need to cut classes. CCD will offer the students teaching jobs in the South Bend area after they receive their certificates.

Anyone interested in CCD or the aspects of the teaching experience should contact Jack Gerken or Al Albergate in 302 Howard Hall, or Father Riley, CCD's moderator, in the Presbytery. There will be an organizational meeting Thursday night, November 21, for those who are interested.

KISH SEES POWER SHIFT

This century may see a shift in the world-power struggle. The present East-West power axis may well change to a North-South axis with those areas of high socio-economic level aligned against the emerging nations of Africa, Asia and Latin America. This was the prediction made by Dr. George Kish, Professor of Geography at the University of Michigan, in a lecture last Monday sponsored by the Program of Soviet and East European Studies. Professor Kish, an officer of a number of national organizations, is chairman of the Degree Program for Russian Studies at Michigan.

In viewing international affairs, the geographer looks at everything in terms of his most characteristic tool, the map. And indeed the changes in the world situation since World War II have been graphically reflected in the changes in the world's map. The Soviet-American dispute in the postwar years has gone through three major phases, each of which can readily be seen geographically.

The first comprised the immediate postwar years. This period was marked by four major developments: the Grand Alliance began to break up; the U.S.S.R. recovered all the lands of the Czarist Empire except Finland, and added all Eastern Europe to her sphere of influence; China went through her Communist Revolution and began looking to her lost lands in Asia; and the crescent of states from Turkey to Japan began a movement for freedom lasting into the middle fifties.

The second period — the early fifties to almost the end of the decade — was a time of shifting positions of power between the two great blocs of nations and the emergence of the new nations of Africa. It was then that America attempted to girdle the Soviet bloc with a system of alliances: NATO, CENTO, and SEATO. An unexpected event of this era was the re-emergence of Western Europe as a major economic power. The wave of independence which swept over Africa in these and following years can best be appreciated by comparing a map of Africa in 1945 with one of today. At the end of the war there were only three independent nations on the continent, now there are but a few Spanish and Portuguese colonies left. The bipolar world of the late forties shifted during these years into a polycentric one. The Communist bloc, once regarded as an irresistible and monolithic force, was split by the heresies of Tito, Gomulka, and Mao. The Western Alliance was divided by resurgent French nationalism under de Gaulle. Before 1953 there was only one nation with an atomic bomb; after that time there were two. This situation was further complicated when defense systems based on manned bombers were suddenly made obsolescent by the development of long-range missiles.

The third stage includes from 1959 to the present. It was in that year



Card stunt at last home game

that the Soviet bloc jumped the barrier of Western alliances and established a base in Cuba. This is symptomatic of the shift in the world theater to Latin America.

The powers in this struggle have been the five regions of highest social and economic development: Anglo-America, Western Europe, the U.S.S.R. and Eastern Europe, China and Japan. These are the "have" nations of the world. These nations are making the great technological advances; and in the process, their ideological differences are beginning to blur as they come to seek a bourgeois standard of living. The "have-nots," on the other hand, are being left behind because their advances cannot keep pace with those of the Northern industrialized nations. It is this economic and social process, referred to as "the revolution of rising expectations," that indicates the trend Dr. Kish projected.

LIBRARY COUNCIL FORMS

Something old and something new — that is the foundation of the Notre Dame Library Council announced by Father Hesburgh last Monday. The idea of a council for various areas of university life is the old section; this idea started in 1945 and has fostered such councils as the ones for science and engineering, liberal and fine arts, business administration, and law. But this is the first time that a council has been adopted for such a specific purpose. The Library Council will consist of book collectors, bibliophiles, and authors who will assist the University in obtaining rare books and outstanding collections for the library.

In his announcement, Father Hesburgh named eight charter members of the new council, all of whom have an active interest in the world of books. They include John Paul Cullen, regional manager, U.S. Veterans Administration, Milwaukee, Wis.; John

T. Frederick, retired head of the Notre Dame English department, Iowa City, Iowa; Paul Horgan, Pulitzer Prize-winning author, Roswell New Mexico; and Senator Eugene McCarthy of Minnesota. Also included are Ralph G. Newman, owner of The Abraham Lincoln Bookshop, Chicago, Ill.; Lester W. Olson, a retired official of the Nunn-Busch Shoe Co., Milwaukee, Wis.; John Bennett Shaw, Tulsa, Okla., businessman; and Walter Trohan, chief of the Chicago *Tribune's* Washington bureau. Three of these men, Cullen, Shaw, and Trohan, are Notre Dame alumni. Two others, Horgan and Frederick, have been awarded honorary doctorates by the University.

Already Father Philip Moore, academic assistant to the president, has called the first meeting of the council for Nov. 22-24. It will be held on the campus, with speakers such as Father Hesburgh, Dr. George Shuster, assistant to the president, and Mrs. E. M. Morris, chairman of the Women's Advisory Council to the University. Mrs. Morris' talk will consider the program of the Notre Dame Library Association, which complements the work of the newly formed Council. Also on tap for the first "Council session" will be the formulation of a program of Council activities, election of officers, and a tour of the library. Father Moore, who has announced that the group will meet semiannually on the campus, has high hopes for the organization. He said that eventually the Council, though starting off on a small scale now, plans to have a large number of collectors who will add to the library's stock of books new works which "will open up the world of letters and literature."

"TARTUFFE" TRICENTENARY TRIALS

The University Theater has announced that tryouts for its next production, Moliere's *Tartuffe*, will be held on Sunday, November 17. Eleven

male roles will be cast on that day in Washington Hall, beginning at 1:30 p.m. The play will be presented early next February, exactly three hundred years after the original performance in 1664. Although *Tartuffe* has become a synonym for the religious hypocrite, it really pokes fun at more universal human faults. Moliere's mastery of satire and the comic scene is applied to such themes as human gullibility, narrow-mindedness, and stubbornness.

HONG KONG

Louis Yu, a Chinese student, gave an informative talk on his home town of Hong Kong at the November seventh meeting of the International Student Organization.

Mr. Yu began by pointing out Hong Kong's geographic characteristics. The most important are its natural harbor, its small area, and its dense population. He concluded his talk by pointing out Hong Kong's proximity and importance to Red China. It serves as a natural outlet for some of Red China's goods such as silk, furniture, and tea.

Also included in the meeting was a movie taken by Mr. and Mrs. Mark Gaven during their visit to Hong Kong four years ago. The movie very vividly showed the constant contrast of a city where East meets West, portraying old against new and Oriental against Occidental.

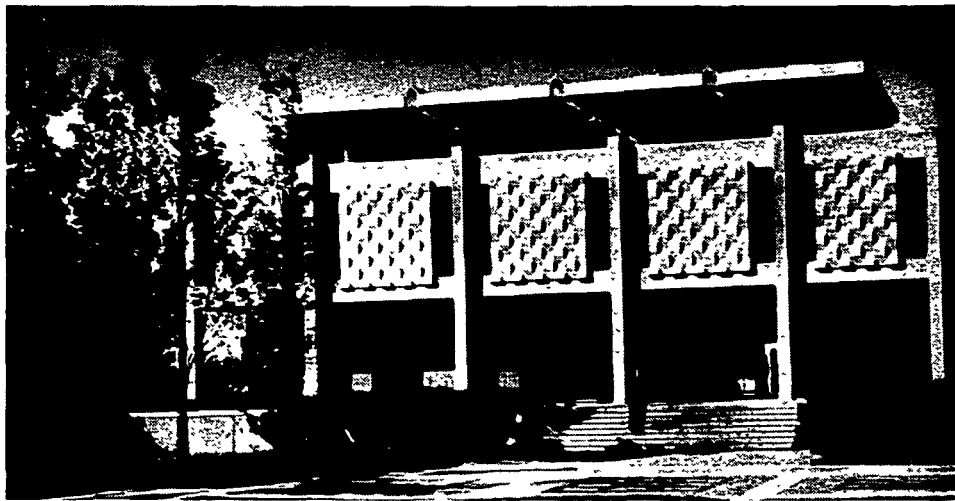
CARBERRY SAUCE

Last Tuesday evening Mr. J. J. Carberry gave a lecture, sponsored by the Sophomore Academic Commission, on Administration-Student Relations. Dr. Carberry did his undergraduate work at Notre Dame and is presently a professor here — he, therefore, has a broad view of its present and past history and problems.

Dr. Carberry said that the academic relationship between the students and



Dr. Carberry



Leverett House Library at Harvard

the administration was healthy. Although there are riots, raids, and editorials that raise hell, he said that it was the same way when he was in college.

He criticized departmentalism in the Engineering and Liberal Arts colleges which hindered the engineers from getting a liberal education. He said that the students' power of opinion was shown this fall by the results of their quick and powerful disagreement with the point-system change-over. Dr. Carberry said that the social advances at ND in the last ten years were "staggering." For instance, at one time there were 4,238 rules; now there are only a few. The only present problem in this category arises because of the South Bend newspaper. The newspaper at one time hushed up unpleasant occurrences but now it exaggerates them. This gives the people of South Bend a bad image of ND and relations with the town have degenerated.

Regarding athletics, he praised the system of interhall sports and suggested that there be outside competition for the best teams. He thought that ND had a tendency to copy the Big Ten schools. In the Big Ten the Freshmen don't play other schools, there is no Junior Varsity and no 150-pound football, so ND follows. He disagreed with this policy and with the administration policy of scheduling only the top teams of the nation. There are no "breathers" on the schedule from now until 1970.

COLLEGIATE ARCHITECTURE

"On Campus — Recent Buildings," a series of photographic enlargements of contemporary architecture on American campuses, is on exhibition in Notre Dame's East Gallery in O'Shaughnessy Hall.

The series includes photographs and architects' sketches of modern structures from Yale, Harvard, Brandeis, Cornell, Colgate, and Princeton,

among others. The exhibition began November 10 and will end December 1. The gallery is open daily from 1:00 p.m. to 5:00 p.m.; admission is free.

EUROPEAN UNIFICATION

Mr. Christopher Hollis began his November 6 lecture on European unity by pointing out that Europe, even as the smallest continent, has been the cradle of Western civilization. The history of modern mankind has its basis, and much of its development, in Europe.

Mr. Hollis pointed out that European prominence was severely diminished after World War II and some leaders, including Sir Winston Churchill, were of the opinion that Europe could recover her old strength only if some kind of unity between the nations of the continent could be achieved. As this idea became more popular, it was decided to summon the Council of Europe. Convened at Strassburg in 1949, it was more nearly a true European parliament than anything Europe had known to that time. It was not just a meeting, for representatives came from opposing parties of the countries of Europe. There were two major divisions of opinion at the conference: the Federalists advocated an immediate constitution for Europe, much like that of the United States, with the nations holding a status similar to that of the states; the Functionalists urged a slower movement toward unity through carefully formed habits of cooperation.

Though very many capable people supported the Federal plan, the majority of delegates disapproved of it because it was thought the comparison of Europe to the United States was too superficial and that the lack of common custom and language ties, among other things, would doom such a plan to failure. The French Foreign Minister put forth a functional

plan which bore his name. The Schuman Plan called for the takeover of particular industries and activities that would properly be controlled by an international organization and start the habit of international cooperation through supranational control. Britain's Labor Government wanted no part in hammering out any such supranational authority, Hollis said.

From economics, the Functionalists turned to the common need for defense against possible Russian aggression. Mr. Churchill made a speech in favor of a "European Defense Community" but Prime Minister Sir Anthony Eden said that Britain would not join but wished others well. Pierre Mendes-France declined to bring France into such a community without the United Kingdom because the French feared German dominance of such an organization.

A successful step was finally achieved, however, in the Treaty of Rome, which provided for a fiscal union in the Common Market of continent countries, Britain excepted. Britain began to fear isolation but Charles de Gaulle opposed her membership with the argument that the island country was really only half-European, that the British looked for its trade all over the world with an especially strong connection with the United States. De Gaulle is of the opinion that the Common Market would be stronger without Britain and as the patterns of trade begin to solidify, it will be increasingly more difficult for Great Britain to get into such a union.

Mr. Hollis feels that some association of Britain with the continent will come about in the future, after de Gaulle. Europeans will eventually transcend their strict nationalist bonds. He suggested that it would be far more noble for countries to build strength not for their narrow pur-

poses, but to better serve the rest of the world.

Chairman M. A. Fitzsimons said, in introducing Mr. Hollis at the Rockne Memorial Lounge, that the teacher, publicist, publisher, editor and former Conservative member of Parliament has been long concerned with the topic of European unity. He was a British delegate to the Council of Europe at Strassburg and taught at Notre Dame in the 1930's.

"WIZARD" REHEARSES

Rehearsals for *The Wizard of Oz* began last week in St. Mary's Moreau Little Theater. Mr. William A. Gratton of St. Mary's drama department is directing Camilla Howes' play, which is co-sponsored by St. Mary's College and the Junior League of South Bend.

Kathie Reed, sophomore at St. Mary's, plays Dorothy, the female lead. Rich Mical, John Oelrich, Jack Quine, and John Gorman, all of Notre Dame, play the Tin Man, the Lion,

the Scarecrow, and the Wizard, respectively. The play will be presented in O'Laughlin Auditorium at St. Mary's on December 12, 13, and 14 at 7:00 p.m. and December 15 at 2:00 p.m. and 8:00 p.m.

DOCTOR DISCUSSES ETHICS

Dr. R. W. Chamblee, prominent Negro physician and civic leader, spoke to the Brownson Community Sunday night on "Medical Ethics." Dr. Chamblee has been a general practitioner in South Bend for ten years, and also serves the priests and seminarians here at Notre Dame.

In his talk, Dr. Chamblee discussed the ethical problems with which a Catholic doctor is faced, such as abortion, contraception, sterilization, artificial insemination, and professional secrecy. These can present serious problems to a Catholic because of the moral decisions they involve, he said. He pointed out that many doctors have not had a course in medical ethics, and must decide upon their

own. This decision is influenced by location, background, personal convictions, and other factors.

A question-and-answer period followed the lecture. During this, questions arose about such other topics as malpractice and psychiatry vs. psychology.

"BLACK LEGEND" DENIED

Spain has long been criticized for her expansionist policies, for her *conquistadores*, by other nations. Dr. Phillip W. Powell, professor of Spanish and Latin-American history at the University of California (Santa Barbara), dubbed this dislike of Spanish expansion "Hispanophobia" in his lecture "The Significance of Hispanophobia in the Christian West."

The "Black Legend" of Spain, which pictures a gold-greedy, cruel and tyrannical Spanish nation, is a result of this Hispanophobia, Dr. Powell maintained. Spanish colonization of America, as other nations saw
(Continued on page 26)





on other campuses

• **TWO FRESHMAN COEDS** at Michigan State University were quite surprised when they were informed that they were receiving "incompletes" for not attending ROTC-100 classes. Captain Ralph C. Waara, assistant professor of military science, said: "It's a sign of the times . . . they are getting pretty liberal when they let women into ROTC." Said Pat Jencks, one of the girls: "I am shocked. How did girls ever get into ROTC?" The other girl, Sue Hall, said: "I am flabbergasted. How can I be registered for ROTC if I am a girl?" Said Major Richard M. Clohency: "Shame on them for not attending." Major Clohency did, however, praise the spirit and good citizenship showed by the girls in registering for the course.

It seems that the ROTC registration desk was next to the social science registration desk.

• **THE STATE OF MARYLAND** has launched an investigation aimed at settling a student-faculty uproar against R. Bown Hardesty, president of Frostburg State College. Since last semester Hardesty has fired four English professors for allegedly promoting avant-garde poetry, discussing

controversial books in class, and joining students at "beat" cafes in Frostburg. The students protested the firing of the teachers, demonstrated in downtown Frostburg, and finally hung Hardesty in effigy.

Hardesty struck back by placing thirty students on probation, demanding from them letters of apology. He also allegedly forced the student body president to resign.

Last week the student body and a fourth of the college's faculty rose again in protest — the students overwhelmingly agreed to condemn Hardesty for neglecting his responsibilities to them, of exerting "pressure and intimidation" and creating an atmosphere of "fear and tension."

The state of Maryland's investigation will attempt to find out who is at fault.

• **A RECENT NORTHWESTERN** poll highlighted the many abuses inevitable in an open-stack library.

One of the most common complaints concerned the "impossibility of finding anything." A library assistant had several explanations for this. First he claimed that students using the stacks "always seem to botch it

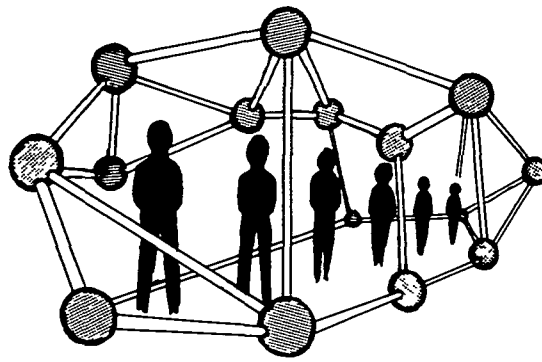
up," reshelving books themselves instead of letting the attendants do it. Also, books covering certain subjects tend to disappear, since "students are always working in common areas on a term paper or other projects."

Graduate students voiced the unanimous opinion that undergrads should be kept out of the stacks. Accusations ran thusly: "They push materials around, disturb books in carrels. It's impossible to do orderly research."

Another common complaint concerned mutilation of library material. Articles have been clipped from magazines and books, and pencil and ink defacements are common. Many books had to be placed in the vault — the locked bookcase — to "keep them from being swiped," and many were cached away because they dealt with sex and were subject to "razor-blading, heavy underlining, and other defacing."

• **A SPRINGFIELD COLLEGE** referendum designed to prohibit the sale of cigarettes on campus was defeated last week by the student body.

The *Springfield Student*, the college newspaper, said: "The health hazard was recognized by all parties, yet perhaps the failure of the referendum was due to the students' belief that the Student Council's desire to make the health hazard of cigarette smoking evident to the student body has been accomplished."



LIBERATOR OR LEVIATHAN?

by Bill O'Grady

FR. HESBURGH LAST Wednesday night called for a revolution of free-world scientists in the form of "a review of values as practiced, not professed." He asked that they refuse to continue allowing themselves to be used for "mediocre ends." Otherwise, he warned, future historians may well ask why, in the 20th century, scientists "failed to join the human race."

In inaugurating this year's Student-Faculty lecture series, Fr. Hesburgh attempted to put modern science, the subject of six of the scheduled twelve lectures by distinguished N.D. faculty members, in a philosophical and theological perspective. Subsequent lectures in the series will consider modern science from various other viewpoints.

The University president described his comparatively recent advanced scientific education, beginning in 1954 when he accepted an appointment by President Eisenhower to the National Science Board, and continuing with his subsequent associations with planning and administrative groups concerned with high-energy physics, nutritional research, Atoms for Peace, and the Argonne National Laboratories. Thus in the past decade he has become a member in good standing of what he called the "interlocking directorate" of our national scientific life.

Citing statistics to indicate the enormous importance and rapid growth of science and technology in our time, he called these two areas "defining factors in our country." Philosophy and theology must be concerned with factors of such magnitude, he said, but science and technology, as means rather than ends, are morally neutral in themselves. So, on the basis of the humanistic assumption that "science is for man,

not man for science," the significant question is how well are science and technology being used for man today? He commented that he is surprised this question is currently receiving so little attention.

Opposing views of the nature and destiny of man determine different answers. Science and technology as they are now employed fit readily into a materialistic view, but we of the West profess a more exalted view of man's significance, to which, asserted Fr. Hesburgh, we are being unfaithful in practice.

He deplors the consumer-directed preoccupation of our scientists with electric toothbrushes and better dog food in a world of starving and diseased and homeless people when we have available, for the first time in man's history, the scientific resources to alleviate human suffering in all parts of the world — to "liberate men from ancient bondage."

But our scientists have not chosen to act in accordance with our Christian society's avowed principles and priorities. In communist countries scientists have no choice, but in the free world, under no compulsion, they allow themselves to be "seduced by financial support, prestigious appointments and the materialistic goals prevalent in our society." Granting the exigencies of the cold war, Fr. Hesburgh said that nonetheless an enormous amount can be done if free scientists determine to undertake the revolution humanity requires of them and exert the inestimable influence they possess in the cause of true human progress. Only thus can science justly claim its proudest title, "Liberator of Mankind."

The demand is urgent, he asserted, as the so-called "revolution of rising expectations," involving a third of the

earth's population, cries out in its need for science and technology applied in consonance with high ideals of dedication to the service of mankind, ideals we proudly profess but, in comparison to our capabilities, indifferently implement. We are morally culpable, he said, when 250 million people in a year contract malaria and we have the capability fully to eradicate this scourge of the underdeveloped world.

In a wide-ranging question-and-answer period, Fr. Hesburgh explained that:

1) He agrees in spirit with Dr. Linus Pauling's contention that our crash program to reach the moon in this decade is lunatic; the program should be undertaken internationally and without a deadline, freeing tremendous resources for worthier human enterprises.

2) He feels our Radiation Laboratory, financed by the A.E.C., has definitely been of benefit to the University, has attracted "exciting people," and is in discharge of an obligation of a great University. There are dangers in federal support of university-conducted research, and situations existing in some places are less than ideal, but ND's relations with the government, he said, have been highly satisfactory.

3) He feels that in underdeveloped nations an improved living standard is to some extent a precondition of effective birth-control measures, even of the sort considered illicit in the Catholic view. And since at any rate we cannot make a major effort in birth control right now for a number of reasons, among them lack of consensus, we ought for the present to concentrate our efforts on improving production and distribution of food, combatting disease, and reducing illiteracy.

The Birth-Control War:

Father O'Brien's Solution

by Bill Staudenheimer

SEX, A POSTER on the campus proclaimed last year. It was an interesting technique to draw attention to the poster. In the same vein, *Ave Maria* magazine for November 2, 1963, proclaimed "Let's End The War Over Birth Control" to announce Father John A. O'Brien's article of the same name. It appeared simultaneously in *The Christian Century*, allowing Protestants and Catholics alike to consider the proposals as a step in the direction of ecumenism.

Father O'Brien indicates that a generally unified concept of morality and mores no longer pervades a given community, be it city, state, or nation. In times past, one could have been fairly certain that his moral views would be nearly the same as those of his neighbor, particularly on a subject such as birth control. In some instances their common belief found itself so strong that it was given the official sanction of law. Their unanimity tended to blind them to any consideration of whether this was properly the province of the law. Since 1930, the author says, Protestant thinking has undergone a change, in some cases from outright disapproval to a positive moral obligation. Divergences and gray areas now fill the space which was once considered a black and white case. Now a portion of the population finds itself in conflict with the ideas of others and with laws. Thus it comes to light that the matter is one more of conscience than of legislation.

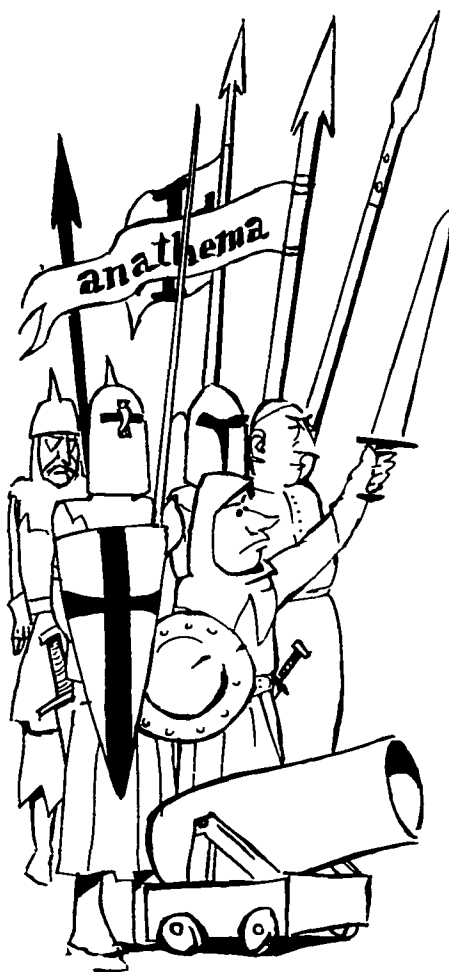
"Cultural lag" is the term applied by Father O'Brien to describe the failure of Catholic to recognize that there has been what he calls a radical and rapid change in the thinking of Protestants. This serves only to give the failure a title, not to say why there was such a lag. Perhaps it arose out of the not-too-subtle implications in our schooling that Catholic views of morality were binding on all men, and any feeling to the contrary was damnable, irrespective of the conscience of the individual. Strongly inculcated, this thinking could easily blot out any respect for the individual's freedom of conscience, thus infringing on Christian justice as well as the Constitution. Father quotes Cardinal Cushing. "I as a Catholic

have absolutely no right in my thinking to foist through legislation, or through any other means, any doctrine of my Church upon others. . . ."

In the meantime the world rolled merrily along, expanding and developing problems far greater than "foisting" views on one another. One of these problems was the expanding population: whether it was or would be a problem; how the increased numbers would be fed, sheltered, clothed, and given a purposeful existence; whether birth control was really the answer. Hampered by the tendency to act upon social problems only in one's own religious sphere, co-operation for the commonly desired goal of a better world limped along. Father O'Brien gives Pope Pius XII the title "Pope of Co-operation," so often did he appeal for co-operation among Catholics and non-Catholics. This shows "how unwarranted is the action of so many Catholics in shying away from co-operation with their non-Catholic neighbors on even such projects as slum clearance and the promotion of civil rights." What is necessary is the meeting on all levels to discuss, analyze, and solve the problem "in a way that will respect the consciences of all."

Who are the ones most in contact with the non-Catholic segments of society? Laymen. It is therefore worthy of emphatic reiteration that "the laity should be well represented, for they have an important contribution to make." It is their world in which these problems exist. Maximum effect is wrought by laymen at the same time as they fulfill their social responsibility to the world. Indeed the problems are their responsibility *because* this is their area of maximum effect. Father O'Brien observes that they have a distinct contribution to make: "a kind of untutored understanding of the importance for Christian unity and feeling for brotherhood that does not come easily to professional churchmen. . . ." It might help if churchmen asked themselves if they had exchanged anything more than social niceties with the pastor, Catholic or Protestant, in the next block. But this is not a layman's problem;

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MOVIES ... *James Devlin*

eight and a half

PERHAPS FEDERICO Fellini's most eloquent and well-ordered movie is his most recent, the uniquely stylistic *8 1/2*. As is typical of Fellini's art, *8 1/2* presents characters against a screen. Guido Anselmi, the central character, is not really rounded but functional: a personality whose complexities are not preeminently those of a subject, but objectified and given stylistic structure.

Guido's wife Louisa is set off against the mistress Carla. Louisa is a strong personality with a critical sense, possessing masculine characteristics; Carla is flighty, sensual and feminine. The other characters in the movie are from the outset typical. Connocchio stands out somewhat from these because of his comic irony; but he is a typical character along with such types as the clown-death figure, adopted from Bergman. Not all of these characters are drawn from tradition; some, like Saraghina, are innovations.

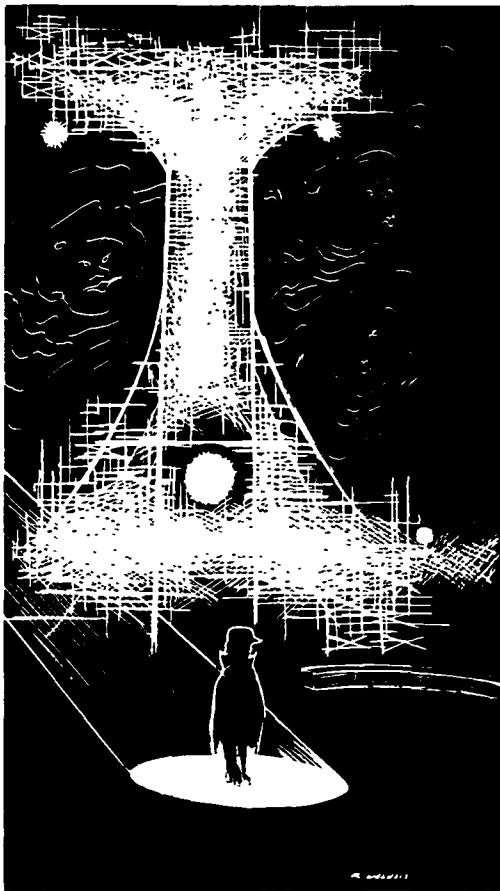
The structure of Guido's personality is an important manifestation

of Fellini's art, for Guido, as a movie director himself, structures unrealistically that which he has perceived. His person is constantly given symbolic parallel with structures that appear throughout the film: useless apparatus standing on tables in various scenes: the bed-warmer removed from Guido's childhood bed, photographs of the rocket launch set conspicuously in several scenes, and especially the rocket launch itself. Guido is presented from the beginning uncommitted to human experience. He structures everything. The most important stylistic device of the movie is the frequent shift to fantasy and scenes from Guido's memory; Guido assumes a pose in a given real situation which gives him access to a world of wish-fulfillment and a mental vantage which allows him to legislate over his childhood experience like a god. The imagination of childhood is presented to the audience by Guido's eclectic, structuring mentality. Guido's wish-fulfillment is presented in the same way; but the

reflections on the past are rationalizations of experience which provide him with determinate motivations towards his imagined, wished-for, fantastic "future."

The important childhood recollection is the Saraghina episode, which Guido constructs to justify in part his breaking away from the Church. In this recollection he presents to himself and to the audience an organized experience, edited, as it were. Psychological underpinnings modify this episode. Because he has gone with other children to watch the large and ugly Saraghina dance, he is severely criticized by his proctors at the secular institution. His mother turns him away and he returns to Saraghina as to a mother figure. He prays at the statue of the Blessed Virgin where he perhaps finds solace. But he also prays at someone's preserved body, which is in striking contrast to the beautiful statue of the Blessed Virgin; he flees from this ugly corpse in the terror of disillusionment. These incidents form a psychological system that perhaps overextends Guido's own biased conception of his experience. If the corpse by its ugliness repelled him from the beautiful statue and what it represents, the appearance in the nonimaginative scenes of the movie of the woman who resembles the Blessed Virgin is a constant reminder to him of the possible tenuousness of his rejection of Catholicism.

The childhood scene in which he recollects his mother giving him a bath and putting him to bed forms the basis for his dream of wish-fulfillment in which he legislated over a harem of young women who give him a bath. The house is the same. The upstairs, where he was made to go to bed as a child, is the place where his imagined 43-year-old self sends those young ladies in his house who have lived past a certain age. This scene, which is near the middle of the movie, brings together most of the thematic influences being represented.



In one sense it is Guido's return to his childhood under circumstances somewhat under his control. He conceives of his manliness, always a question present to him in real life, as a cowboy hat and a bull whip. The hat which he wears throughout the movie is for him a symbol of virility. It is, of course, ironic — a virility which can be donned and which is drawn from the vitiated western American myth of the manly cowboy. Whereas the hat is a rather static symbol, the whip is kinetic. It is his access to the female world which surrounds him. He whips the girls in his harem in a game, appearing to be disciplinary, but, quite the opposite, since the women in this fantasy take sexual glee in the flagellation. This glee is easily interpreted as masochistic; and one of the most interesting aspects of this wish-fulfillment fantasy is that Guido conceives of himself as demanding masochism of those in his world.

Guido's wife Louisa appears in all the "real" scenes of the movie as quite stronger than Guido, engaging life more realistically and with a greater sensitivity for any immediate situation. But in the harem fantasy, Guido has Louisa become his defender and acquiescent servant. Though he does not dominate her in this scene, just as he could not dominate her in real life, he presents all the strength of her character as being in tacit affirmation of his will. She performs all the household chores with not only an acceptance but a reflective appreciation, saying at one point that she had now finally learned that this is the way things *should* be.

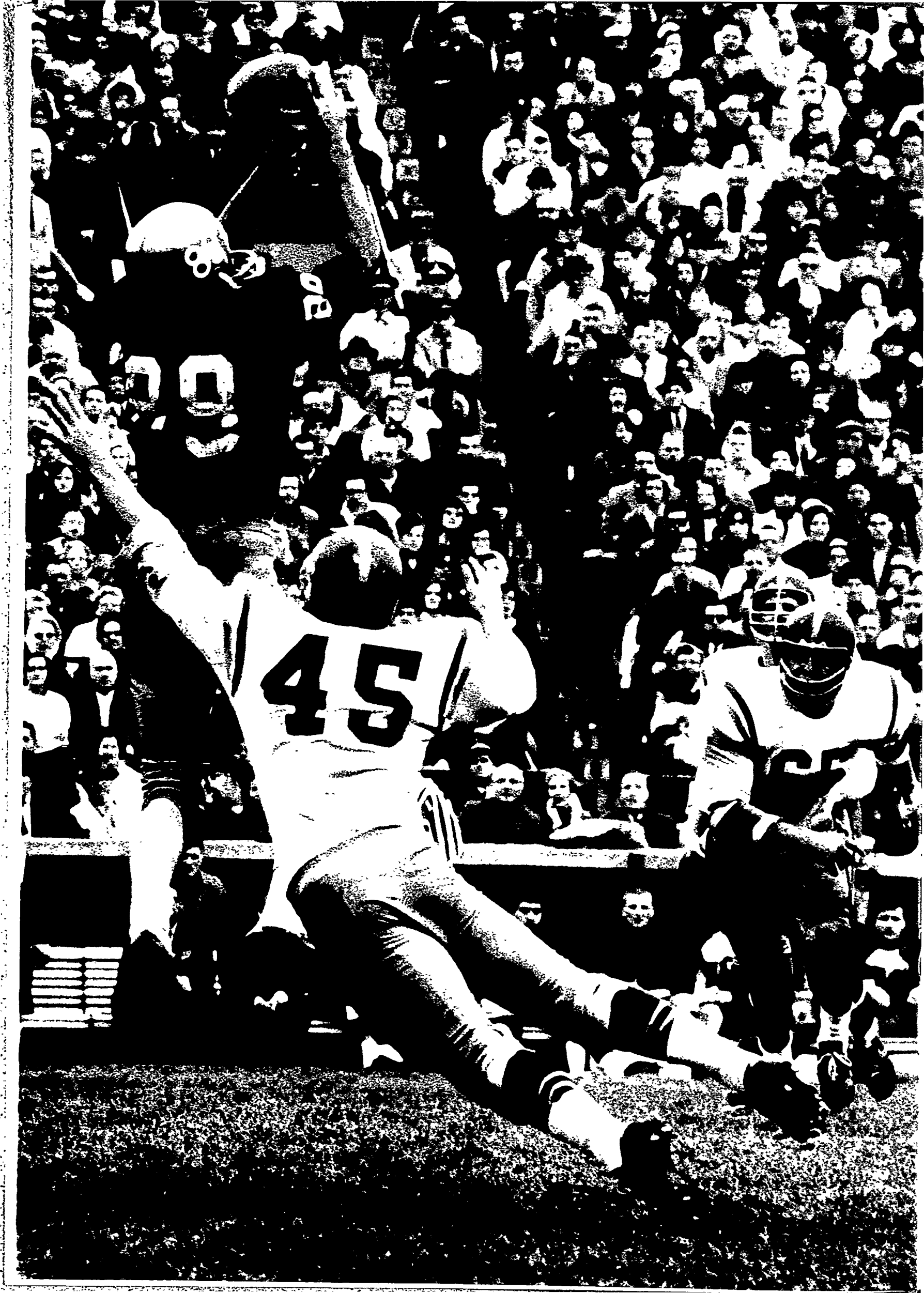
Since Guido is a director in the "real" plot of the movie as well as a director of his fantasy, the movie concerns itself, above all, with the interpretive and choosing function of the artist. Guido's main concern is with honesty and with the simplicity that can reveal profound truth in experience. His movie, which is never to be completed, is his attempt to

reconstruct his experiences; his childhood experience revealed to us by his recollective fantasies is to be presented in his movie as well as his experience with his wife. *8 1/2* is, therefore, a movie about a man making a movie quite like *8 1/2*, and they act as mirrors, well structured mirrors — Guido's mirror reflecting in the manner he desires and Fellini's from another viewpoint. Fellini's viewpoint indicates an ethical judgment. But because, in a certain sense, Guido's movie is Fellini's movie, Guido's viewpoint indicates somewhat the same ethical judgment.

The central argument of the movie draws its force not from the presentation of something perfect in contrast with something imperfect, but rather by the tendency of the imperfect towards something other than itself. Explicitly, Guido is dissatisfied with his structural life, with the kind of reflection that orders experience and robs it of its vitality, with the escape from real life into the role of a director. He understands that he is dishonest; he perceives a life beyond the limits he has constructed and which militates against the limitations. With a cumulative realization he knows that the artist who merely fabricates ought better to maintain silence. He is aware quite early that he will not complete his film.

In the "screen test" scene, he is told by his "collaborator" that people like him should look out at the real world. The implicit statement is that Guido should not be looking at the distorted and unreal images of his past experience given form by the actors and actresses participating in the screen test. Most of the characters in the screen test themselves are feeble correlatives of those in Guido's real experience. The young lady who plays his wife, however, is a fine actress; yet Guido is dissatisfied with her as well because he is coming to

(Continued on page 30)



A Very, Very Long Fall

by Gary Sabatte

LAST Saturday, in the waning moments of Notre Dame's inglorious effort against Pittsburgh, a grim joke drew a few laughs in the senior section of Notre Dame Stadium. One senior, hardly in a festive mood, took off his class ring and, looking at his companions, said in huckster fashion: "Notre Dame ring here . . . going cheap. Get it while you can!" Though the remark was in poor taste, it was relatively mild in comparison to many comments made in the section throughout the afternoon.

For the seniors, who were witnessing their last home game, the 27-7 defeat was indeed a bitter pill to swallow. To be sure, the Pitt loss tempted many a senior to separate himself from the school at least verbally, as the huckster-senior had done. But to most, who digested the defeat with greater maturity, the game brought only the sad realization that a winning season is now a mathematical impossibility. The record stands 2-5 for the season, and there is only the shallow hope that the football team can break even by miraculously winning its three remaining games.

Even sadder was the realization that, as members of the Class of 1964, they had failed to see a winning season during their four-year career at Notre Dame; regardless of the outcome of this season, the 2-8, 5-5, and 5-5 records of the past three years offer little consolation.

In effect, the Pitt game has plunged campus spirit to its ebb for the current school year. One cannot help but feel the growing indifference in the dorms, the dining halls, and the classrooms, where attitudes range from stoic tolerance to utter disgust. Some even want to forget, to blot out the nightmare of the 1963 season, and to save their cares and energies for the basketball team. However one feels personally, it was never more apparent than after the Pittsburgh game that it has been a long, long fall for Notre Dame football — a season as tiring, futile, and disappointing for Coach Hugh De-

vore and the team as it has been for the students who have had to helplessly watch the last three Saturday slaughters.

Last Saturday's *team* performance left much to be desired. When Notre Dame decides to open up its offense *a la* Pittsburgh, perhaps the Irish can win. Until then, the team can hardly be expected to beat Michigan State or anyone else with predictable off-tackle shots, an occasional end run, and a rare third down pass play — tactics which the Notre Dame offense now uses constantly and mechanically.

Despite a logical pessimism over the stodgy, plodding offense — and some very shoddy tackling that was seen last Saturday — a few *individuals* gave outstanding performances. John Huarte — who, if utilized properly, may be Notre Dame's sole hope against Michigan State—showed new-found poise and confidence as he completed five of eight passes for 71 yards. Bob Lehmann and Bill Pfeiffer, continuing to carry the tackling burden for the squad, made 18 and 17 tackles, respectively. And Jim Kelly, it appeared, suffered no lingering effects from his ankle injury; maneuvering with ease, Kelly (*see cut*) caught three passes for 34 yards.

Bill Wolski led the ground gainers with a seven-yard-per-carry average, but oftentimes it was fullback Joe Kantor who loomed as the real Irish workhorse. Kantor's line-crashing in crucial third down situations was one reason, among many, for Notre Dame's short-lived success against Pitt in the first half.

Success against Michigan State seems dubious. "Upset" is a word Notre Dame hasn't understood fully since the USC game, and rationally, it would appear that the Irish will last tomorrow about as long as a South Bend snowball in hell. There are two primary reasons for so thinking: one is Duffy Daugherty, the other Sherman Lewis.

In the past decade, Daugherty has played the gremlin role against Notre Dame football teams, and with great

success. Never in Notre Dame's history has one coach held such consistent — and convincing — mastery over Irish grid teams: Daugherty's warriors have beaten the Irish by large scores seven of eight times since 1954, his only loss coming in his initial year as Spartan mentor.

For Michigan State, Daugherty's tenure has been both a pleasant and, importantly, a winning one. In nine previous seasons, Daugherty-coached elevens have won 53 games, lost 27 and tied two, placed second in three Big Ten races and ranked among the nation's top ten teams on four occasions; Daugherty's 1955 squad won the Rose Bowl.

Daugherty, at the beginning of the 1963 season, moaned that he had fewer players of Big Ten quality than at any time since he had been head coach. Now, after seven weeks of competition, his remark is assuming the proportions of gross deceit: Michigan State leads the Big Ten race, and the scent of roses has never been stronger in East Lansing.

The chief reason for Spartan success has been gnomish Sherman Lewis, a 5-8, 152-pound halfback who, throughout the season, has been State's "Mr. Everything." At one time this season, Lewis paced his Spartan teammates in five statistical departments, was tied for tops in one, and second in another. Though small, he is State's best ball carrier up the middle, off the tackles, and around the flanks. Lewis, without doubt, will pose a very serious problem for the sagging Irish defense.

The last time Notre Dame played at Spartan Stadium, Daugherty outfoxed Joe Kuharich and wore down the Irish line with constant substitutions; State won 17-7. This year, Daugherty — though he denies it — still has the vaunted Spartan depth and the traditionally strong, mobile line. With Sherman Lewis running behind it, it appears that State is ready to make the long and tiring fall a little longer — and a little more painful.



IN THE course of the next seven days, the University of Notre Dame cross-country team will compete in three major meets, the culmination of two months of arduous training. The extensive training and the early success the team has attained will mean little unless it scores well in the big meets at season's end: the Central Collegiate Conference championships, the IC4A championships, and National Collegiate Athletic Association championships.

Aside from the great natural ability of the team's seven runners, the principal reason for its dramatically successful season is work, and more work. Each man has committed himself to a rigorous training program which involves running more than 70 miles a week.

On weekdays, the team practices twice each day, at seven o'clock in the morning and from 4:00 to 5:30 each afternoon. For the morning workouts, the runners rise at 6:45 in order to arrive at the lakes before 7:00; once there, they choose their own pace and course, and run for slightly over half an hour — a distance of approximately five miles.

The hard workouts are reserved for afternoons. With Frank Carver pacing, the team will run through one of

four tortures which Coach Alex Wilson has devised to "keep them in shape." The four include patterns described as "funnel," "mountain," repeat-mile, and two-mile plus sprint.

"Funnel" is a workout in which the team runs a paced mile at about 4:40, rests for five minutes, runs three-quarters mile in 3:30, rests, runs a half-mile in 2:20, rests briefly, runs a 70-second quarter mile, and then repeats the whole procedure in reverse order, with identical times and rest periods.

"Mountain" is similar to "funnel," except that the distances build from a quarter-mile to a mile, and then taper from the second mile back to a quarter. "Mountain" is considered to be the "easier" pattern because it ends with a 70-second quarter rather than a 4:40 mile. (The word "easier" is obviously used ill-advisedly in this context — 4:40 miles are meant to be followed by oxygen and a week's rest, not a mile and a half of additional running.)

The repeat-mile workout involves running a number of consecutive miles at about 4:45, with a five-minute rest after each; in the two-mile workout, the team will run two miles in about 9:45 and then sprint as far as possible — often up to a quarter mile.

These hard workouts are alternated with recovery days; after such a strenuous workout, the body weakens, and will continue to weaken unless given a chance to recover. "Fartlek" workouts are the method employed by Coach Wilson to facilitate this recovery. "Fartlek" is a Swedish word meaning "speed-play," and Wilson feels this is a fairly accurate description of the procedure. Each man paces himself, running alone or with a teammate, and varies his speed at will: anything from a jog to a sprint is allowed. The only restriction on the runner's freedom is that he must sprint at least once on each of the golf course's four straightaways.

During the past two months of tedious work, the seven-man cross-country team — Frank Carver, Bill Clark, Bill Welch, Mike Coffey, Ed Dean, Rich Fennelly, and Larry Dirnberger — has focused its attention on this coming week. Today the Irish compete in the Central Collegiate Conference championship meet at Washington Park in Chicago. There, Notre Dame's undefeated septet will be challenged by such perennial Midwest cross-country powers as Western Michigan, Miami of Ohio, Ohio University, Michigan State, Drake, and Kansas. Kansas, the Big Eight cham-

THE SEVEN-DAY ORDEAL

tion, is expected to be the principal rival for the Irish, although Western Michigan and Michigan State have improved considerably since they lost to Notre Dame early in the season.

Kansas, however, will be slightly handicapped by the fact that Big Eight courses — to which they are accustomed — are only three miles long, while most other Midwestern courses are four. This handicap may mean little, however, for Kansas is a team of proven ability and national prominence. Carver, in view of his perfect record (he has won or tied for first place in every meet this year), is the individual favorite.

Three days later and 940 miles to the East, the Irish will compete in the traditional and prestigious IC4A cross-country championships at Van Cortland Park in Manhattan. The Van Cortland Park course is a tortuous, hilly course of the classic, Eastern five-mile mold. This will be the only five-mile race in which Notre Dame will compete this year, but Wilson believes the team is in such good shape that its chances will not be materially hindered.

This year's NCAA meet will be held (as it has been since its inception in

1938) at Michigan State, one week from today. According to Coach Wilson, it is difficult to accurately assess the team's chances in the national championship meet: "We know our chances are good, but just how good is hard to tell. It's quite unlike football, where you exchange game films; we can't be exactly sure what anyone has." The principal contenders, with Notre Dame, are San Jose State, last year's winner; Oregon University; Oregon State; Kansas; Villanova; and Houston.

The field includes such outstanding individual runners as Victor Zwolek of Villanova, Dan Murphy of San Jose State, Bill Straub of Army, and Carver.

Carver has improved steadily, with the exception of a few erratic performances during the middle of his junior season, and now seems on the threshold of greatness, which he could achieve with high finishes in the last three meets of his senior year.

But if Notre Dame wins the national championship, it will be a team victory in which Clark, Welch, Coffey, Dean, Fennelly, and Dirnberger will share the glory equally with Carver, for they shared equally in the pains of practice.

— JOHN WHELAN



Voice in the Crowd

THROUGH THE YEARS, Notre Dame has developed more long-standing rivalries than any college football team in the land. Some, such as that with Purdue, are regional in nature; others, such as that with Navy — the longest continuous intersectional rivalry in the country — are traditional. But it is the rivalry with Michigan State, which is neither exactly regional nor particularly traditional (the series began in 1897, but the Irish and Spartans played only sporadically until the late 1940's), which has become the most bitter of all.

Historically, it is easy to see how Notre Dame might have become embittered: prior to 1950 the Irish dominated the series, winning 15 of 17 games, shutting out the Spartans 12 times, and scoring 412 points to State's 43.

In 1950, however, this one-sided trend was reversed dramatically: since that game, which Michigan State won 36-33, Notre Dame has won only one of eleven — a 20-19 squeaker in 1954, Duffy Daugherty's first season as head coach. The last seven games have been the epitome of frustration for the Irish, who have lost all seven, have seen shut out twice, and have been outscored 190-41.

To add disaster to defeat, Michigan State has totally destroyed several potentially outstanding Notre Dame teams. In 1961, for example, Notre Dame had a predominantly senior team with Les Traver, Bob Bill and Joe Carollo, Norb Roy and Nick Buoniconti, and Tom Hecomovich in the line, and with Daryle Lamonica, Angelo Dabiero, George Sefcik, and Mike Lind in the backfield; it was a team with considerable depth in such personnel as Roger Wilke, George Williams, Gene Viola, Jim Kelly, Frank Budka, Gerry Gray, Ed Rutkowski, and Jim Snowden.

The Irish had beaten Oklahoma, 19-6, in their opener, had edged a very strong Purdue team, 22-20, and had stomped Southern Cal, 30-0. They led the nation in rushing offense and were rated high among the country's top ten teams. The game with the Spartans — then rated number one — was billed as the Game of the Year.

In the first half, Notre Dame was far the superior team: the Irish rolled up 170 yards rushing and eleven first downs, while the Spartans were able to gain only 12 yards on the ground, and four first downs.

After 42 minutes of play, Notre Dame led, 7-0. Then, within three minutes, George Saimes scored twice on almost-identical 25-yard runs. Art Brandstatter added a field goal, and Notre Dame lost 17-7.

The Irish have never really recovered from that loss: they were inept in the two following games with Northwestern and Navy, and lost 12-10 and 13-10 to teams with far less material. Including that game with State, Notre Dame has since won only nine games, and has lost 15.

This game with Michigan State tomorrow, then, has assured all the importance for Notre Dame which the Navy game will have for Army two weeks hence. A victory over the Spartans can make this a successful season of sorts, even considering the dismal record with which the Irish seem destined to finish.

At this point, Notre Dame has nothing to gain and everything to lose by being tactically conservative; and conversely, the team has everything to gain and nothing to lose by gambling. Whether a team loses by one touchdown or four makes little difference, but if there is a chance to win by playing wide-open football, it is foolish to ignore it.

Notre Dame has a bevy of excellent receivers — Jim Kelly, Jack Snow, Clay Stephens, Dave Pivec — and a quarterback — John Huarte — with an excellent arm. I believe the Irish have a chance to beat the Spartans, Iowa, and Syracuse *only* if they throw the ball frequently. And as Chancellor Litchfield of Pittsburgh has remarked, nothing is worse than a losing football team — except a dull one.

—TERRY WOLKERSTORFER

SCOREBOARD

CROSS-COUNTRY: The Irish Harriers continued unbeaten as they trounced the Chicago Track Club, 16-45. Four Notre Dame runners — Captain Frank Carver, Bill Clark, Bill Welch, and Mike Coffey — finished in another tie for first place in 19:45.

Hal Higdon of Chicago's team placed fifth while Ed Dean (20:01), Rich Fennelly (20:19), and Larry Dirnberger (20:32) finished sixth, seventh, and eighth, respectively, for Notre Dame.

INTERHALL TENNIS: Stanford retained the Interhall Tennis Title for the third successive year. Bill Pollack, Mike Conroy, Paul Ferguson, and Bob Thomas combined to win this year's Courtney Cup Trophy.

Dave Stronsky of Sorin accumulated 13 points by himself to ensure his hall a second place finish. Cavanaugh finished third with 11 points.

SOCCER: Hartwick College handed Notre Dame its second loss of the season last Saturday, 4-2. Mariano Gonzalez, who ran his scoring spree to six straight games, and Hugo Dooner scored the Irish goals.

St. Louis was knocked from the ranks of the unbeaten by Michigan State, 4-3. A Notre Dame win over Marquette this Saturday could possibly mean an NCAA Tournament bid.

INTERHALL FOOTBALL: Morrissey Hall won their fourth straight by beating Howard-St. Ed's, 13-0. And Stanford, by tying Zahm 0-0, won the Eastern Divisional title.

In other action, Keenan blanked Cavanaugh, 15-0; Farley and Breen-Phillips played to a scoreless tie; Alumni nipped Off-Campus on a safety, 2-0; and Dillon crushed Sorin, 16-0.

THE STANDINGS

EAST	W	L	T	WEST	W	L	T
Stanford	3	0	2	Morrissey	4	0	0
Keenan	2	0	3	Alumni-Walsh	3	1	0
Zahm	2	1	2	Dillon	2	0	2
Farley	2	2	1	Sorin	2	3	0
Breen-Phillips	1	2	2	Badin	1	2	1
Cavanaugh	0	5	0	Howard-St. Ed's	0	3	2
				Off-Campus	0	3	1

SCHEDULE

Cross-Country

November 15, Central Collegiate Championship Meet at Chicago.
November 18, IC4A Meet in New York City.

Soccer

November 16, Marquette University at Madison, Wisconsin.

Interhall

Sunday, November 17:

Alumni-Walsh vs. Badin, 1:00 p.m.
Dillon vs. Morrissey, 1:00 p.m.
Sorin vs. Off-Campus, 2:15 p.m.

**TYLER JR.'S
PICKS OF THE WEEK**

ALABAMA vs. GEORGIA TECH at Birmingham: The Crimson Tide's surging defense will batter Tech's offensive wall, but the craft of quarterback Billy Lothridge will weather even this buffeting in The Game of the Week.

NORTHWESTERN AT OHIO STATE: Northwestern's forecasted fire is but a dull glimmer now. Pride's stiff wind, however, will fan the wounded Wildcats' sputtering spark, burning the Buckeyes in the Upset of the Week.

ARMY AT PITTSBURGH: Conjuror Paul Dietzel is an old football trickster; John Michelosen, somewhat of a Merlin himself, has a magical backfield combination. With superior sorcery and speed, the Panthers will mystify the Black Knights.

NAVY AT DUKE: If Roger Staubach were a weapon, he would be classified top secret and kept under cover. Unfortunately for Duke, he's quite human, and his well-known capabilities will be too much for the Blue Devils.

ILLINOIS AT WISCONSIN: A high flying Illinois team was knocked into Big Ten reality last week, but should regroup in time to beat the Badgers.

WASHINGTON AT UCLA: The Huskies are hard on the scent of Pasadena's roses, and in their haste will speed past the Bruins.

OTHER GAMES

- Arkansas over SMU
- Michigan over Iowa
- Purdue over Minnesota
- Oklahoma over Missouri
- Southern California over Oregon State
- Princeton over Yale
- Texas over Texas Christian

Last week: 7-4, 64%.
To date: 54-28-1, 65%



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'Glance'

(Continued from page 14)

it, greatly heightened European fear of Spain. One incident, the condemning of Spanish-Indian relations by a Spanish priest, Father Las Casas, was used by her rivals, especially England, France, and Holland, to humiliate her. However, Hispanophobia derives not only from Spain's American venture, but also from her invasion of European nations during the same era.

Because of this "Black Legend," there is a tendency to look askance at any Spanish accomplishments. Popular movie themes often have a Spaniard as the villain. Because of their "unhurried" ways, Spaniards are also generally considered lazy. Foreigners, particularly Americans,

frequently think of the Spanish-blooded as inferior. We feel we must send missionaries — not especially religious — to enlighten them. Another widespread belief is that Spanish civilization contains no middle class, but only the very rich and the very poor. This last idea Dr. Powell denies. There is, he says, a very large middle class. This element of Spanish society, judged by American standards, might be considered "poor," but are American standards necessarily applicable to all cultures?

Answering parts of the Black Legend — for example, the lust for gold — Dr. Powell criticized the California gold rush as a much blacker event in history, resulting in more deaths and iniquity than the Spanish search for gold on this continent. Also, he pointed out that nearly all

nations, at some time in their history, have suffered tyrannical influences. Yet the more commendable elements of these nations have not been buried in a deluge of unfavorable propaganda. The German people, for instance, maintain a reputation as hard-working and industrious despite several black periods in its history. The French are known for their romanticism, and the English, for their diplomacy. When one looks at Spain, however, the Hispanophobia stands out to block the view to Spain's finer traits.

What are these "finer traits"? The guitar-playing romantic is hardly a concrete impression, according to Dr. Powell. A truer, but less-publicized conception centers around the Spanish ideal of preferring death to surrender. It shockingly suggests that there may be an honorable nature



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under the sombrero of that sleeping figure.

(Latin-American students questioned after Dr. Powell's talk indicated that Hispanophobia is a reality in America. Typical American student reaction seemed to indicate a belief that Latin America is in utter poverty and still largely a jungle. Such questions as "Have you ever eaten ice cream?" "Do you have cars, televisions, telephones, etc.?" seem to substantiate this.)

What remedies can correct Hispanophobia and promote better understanding of the Spaniard? Dr. Powell cited five:

- 1) extensive publicity of Spanish customs and accomplishments;
- 2) thorough educational "cleansing" in United States schools;
- 3) accurate scholarship to correct and revise false ideas about the Spanish;
- 4) time, energy, and money to counteract Russian propaganda against Spain;
- 5) leadership of such a program by non-Spanish Catholics, since anti-Spain propaganda is often centered also on anti-Catholic themes.

Now is the time, Dr. Powell concluded, to correct centuries of abuse against Spanish culture.

'Letters'

(Continued from page 7)

making irrational statements about the University President and his administration. This year's editors have seemingly decided to continue this policy of irrationality.

In this past issue (10/8/63) the editors have decided to make irrational and questionable statements about the SBP, the social commission, a football player, a member of the Mardi Gras committee, and student government in particular.

Mr. Ellis informed me at today's meeting of the SCHOLASTIC's faculty advisor's class that the electric typewriter was purchased for his office by the previous SBP. The typewriter had been in the student government office for over a year, and that it was a piece of equipment that Mr. Hart thought would be a benefit to student government for many years.

To me it seems that the editor's main concern is to harass Mr. Ellis into destroying the "competition" that the *Voice* is supposedly giving the SCHOLASTIC. Personally, I see no competition, but from what I hear the SCHOLASTIC's editor-in-chief is trying to crush the SCHOLASTIC's

competition because he is offended by it.

Finally, the attack on Karl King and Mardi Gras was uncalled for. Karl, whom I know personally, has been putting in many long hours to make the raffle a success. The only reason why the chances are not being sold is because there are too many people just sitting around letting the next person do the work.

I could care less if Ellis is playing a piano in the student-government office, or if King is attacking the SCHOLASTIC on WSND. All I know is that for the first time in four years the student government is doing something for ALL the students. I also feel that those who are working for the betterment of Notre Dame should not be attacked by an editor just because of a personal dislike for some people connected with student government. I did not know that the SCHOLASTIC was to be an instrument of war for the exclusive use of the editor-in-chief.

John Scully
17 Morrissey

You forgot "I dare you to print this."—ED

POOPED RALLY

EDITOR:

Before I left for my first year at Notre Dame last September, a friend of mine who is going to the University of Illinois commented on how great it would be to go to a school with as much spirit and loyalty as Notre Dame's. I have read that Notre Dame has the "loudest, loyalest student body in the land." I believed this. I believed it even after the losses at the hands of Wisconsin and Purdue; but I've changed my mind since the pep-rally for Pitt tonight.

I've never seen a poorer excuse for a pep-rally. The students that came lived up to the tradition that is N.D.'s. What of the 4,000 or so students that didn't show up? We have talked about "our fair-weather friends the press," but what about our fair-weather student body?

The students that didn't support the team tonight will still tell people that they belong to the loudest and loyalest. They are hypocrites. They have no place here and they insult Notre Dame herself.

I hope I can believe in Notre Dame once again. I hope that when my friends ask me about our spirit at Thanksgiving, I don't have to say we have the loudest and loyalest student body in the land — when the team wins.

James C. Runkle
235 Cavanaugh

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LETTERS

The Scholastic attempts to publish all letters received, but when many letters are written on a single subject, we reserve the right to make a selection. The usual maximum is 200 words.

'Birth-Control'

(Continued from page 17)

we have a world of our own to improve, *together*. "It is time to close ranks, time to end the cold war and work together as brothers and good neighbors."

This frank discussion of the birth-control problem in two publications has made a solid contribution to the work of the interfaith dialogue, and to the greater work of solving human problems. It would be interesting to ascertain for how much of the Catholic world this statement struck as revolutionary in its request for us to "respect scrupulously the consciences of others and work together for the

common good." It does take time for new thought to filter down to parish and parishioner level; for these, the article has done a great service. But for the Christian university community, to how many does this come as news? To how many *should* it come as news — here where truth and justice should be recognized long before widespread in the world. If the university, besides teaching, is properly concerned with its task of examination of the world and its situation, this comes as no surprise.

Two worthwhile measures are suggested by Father O'Brien: a White House conference on population problems of underdeveloped nations, and a crash program on human reproduction by the National Institutes of

Health. So much for high levels and the present generation. Here in the university is the low, and seemingly powerless level, preparing for future high level operations. Is it not therefore wise that we, the junior scholars, thoroughly consider every aspect of the problem, thus becoming junior experts, and also multiplying the number of people capable of assisting ecumenism in this area?

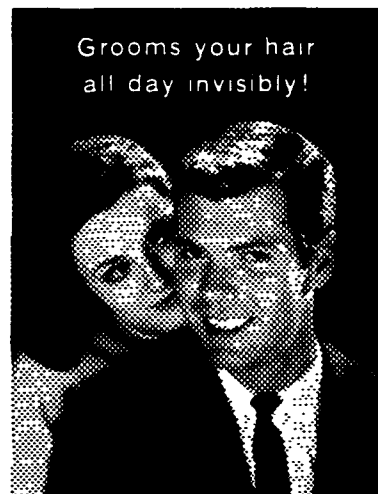
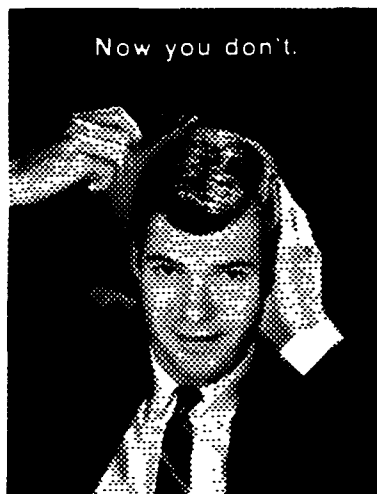
This means more open discussion of the population problem, or the possibilities and methods of birth control. This means that the standard, majority opinion of theologians be stated only to clarify the Church's present position, not to end all discussions as is often the case. The beauty of the university is that here new ideas and

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possibilities can be thought out, and tested against the considered judgments of others, before ever having a chance to be of good or harm to the world. A surprise for some lies in the fact that the above-mentioned majority opinion does not mean *ex cathedra* definition of the morality of the matter. Let us not totally stifle creativity and ingenuity by unwarranted legalism and dogmatism. Let us, the junior scholars, weigh existing thoughts carefully, and balance them against the new. This continuous process allows preservation of the old which is necessary, and implementation of the new which is valid.

"Out of the dialogues already held has emerged a finding of much significance: the difficulty of non-Catholics

to understand the moral objection of Catholics to contraception." Let us grant that there is a point to the natural-law argument, that is to say, that there is an order in the operation of nature which makes it unnatural to use contraception. Now we must be concerned with the social, economic, and psychological aspects of man because he is entitled to these considerations as a human being, not merely as a fellow Christian, or as a fellow American. Are not these rights of man deduced from an order in the nature of man? Is there a hierarchy within the natural law that would give precedence to the social, economic and psychological rights over the animal order which seems to forbid contraception? Or let us grant

that these higher rights are demanded by natural law. If a prohibition against artificial contraception stands in the way of the fulfillment of a higher order, would not this necessitate the invalidity of the prohibition? Otherwise natural law would contradict itself.

Protestants find it hard to accept the natural-law argument; Catholics use it as their mainstay. What is being done to discover new dimensions, new arguments, for or against birth control, such that will be found acceptable for all parties concerned? Regardless of the seeming validity or invalidity of the proposals here or elsewhere, we must not cease consideration of the problem: too much of the world has a stake in our answer.

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(Continued from page 19)

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realize the weakness of even attempting this perverse project.

Louisa, with subdued anger, witnesses the screen test. When finally the actress who is to play Louisa performs, a tension develops which Fellini dramatizes photographically by switching from the real Louisa to the acted Louisa. The tension becomes dramatic contrast when the Louisa of the screen test puts on spectacles which are the exact duplicate of Louisa's, and Louisa, here, takes hers off. Immediately afterwards, Louisa leaves the theater; and, when Guido follows her, she articulates what he has been feeling for some time — that his attempt is dishonest, that he shows only what he wishes to show, that he cannot tell truth from lie, and that he is awkwardly perverting his real experience. She tells him to go to hell. When she leaves it is the last time she appears as the real Louisa in the film.

Immediately after Louisa's departure, Claudia arrives. She is to play the role of the innocent whom the central character rejects in disbelief. Guido explains the role to Claudia; and, when he suggests that the central character cannot believe and that no woman could make him believe, Claudia responds that she hasn't much respect for that kind of man because, as she repeats several times, he is incapable of love. It is more accurate to say that he is incapable of love than that he is incapable of belief. For the activity of love creates the only situation in which belief is possible.

These comments, referring to the central character of Guido's movie, refer also to Guido himself. Early in the movie Guido is described by his wife's friend Rosella as irresponsible, the easy prey of a woman like Carla, his mistress. In this scene the problem of irresponsibility is solved by Guido in a fantasy in which he imagines Carla and his wife dancing together in friendly activity.

Throughout the movie, Guido is inactive; he makes no vital act of participation in his real world. Through a kind of inability to change or perhaps an unwillingness to change, he becomes a highly reflective and imaginative liar, a Pinocchio whose nose grows longer and longer. In one scene Guido is seen wearing a false nose. In addition, Connocchio, with whom he worked on his earlier films, his companion as it were, seeing Guido become disconsolate, remarks that Guido is changed. The irony

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CONCERT

Theodore Ullmann, the distinguished pianist, will perform works by Beethoven, Chopin, Prokofiev, and others in the Auditorium of the New Library on Friday, November 22 at 10:30 a.m. Admission is free; no tickets will be necessary.

here, of course, is that Guido is probably becoming a better man. In withdrawing from the creative world, from his functions as director, he is becoming more free; and this is the irony of Connocchio's comment, "You're not the man you used to be."


Guido's lack of commitment to his world is repeatedly demonstrated in the movie by his refusal or inability to answer questions. He never participates in the interrogative dialectic which goes on around him. When Guido, Louisa and Rosella visit the rocket launch, Rosella, who is in communication with spirits, tells him as before that he is free, but that he will soon have to make a choice. Immediately after she tells him this there is a call from someone at the top of the rocket launch asking Guido whether he is coming up or not. Before any response is possible, the scene ends. Symbolically, this represents Guido's central question — whether he will climb the Tower of Babel structure or remain with real people on solid earth.

Near the end of the movie, when the press is interviewing Guido, he makes no answer to the questions and even resorts to the fantasy of killing himself in order to provide escape from this terrifying problem. Someone asks him whether his inability to communicate is real or just a pretext. It is, of course, both; and Guido's withdrawal, in which he is able to imagine himself committing suicide, comes to a somewhat ambiguous resolution in the last scene.

After the press conference Guido is certain that the movie will not be produced. The structure is being torn down when Guido envisions his final fantasy, perhaps the most beautiful and penetrating scene in the movie. First Guido imagines, in encountering Louisa, that he asks her to be truly his wife, telling her that he is now prepared to live without resorting to fantasy and dishonesty. Her response is highly qualified and extremely realistic, but she agrees to come with him. Next, still within this fantasy, Guido pictures himself directing a dance of death which is here a rather pleasant and alive dance. All of his acquaintances line up in a ring holding hands and are led by the Bergmanesque clown figure, Death, in his pleasant, happy, and rather feminine aspect. When the dance is begun, Guido throws down his director's megaphone and, with Louisa, joins in the dance. The dance then becomes, as is typical of this symbolic action, a dance of life and a dance of love, as well as a dance towards death.

(Continued on next page)

November 15, 1963



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(Continued from preceding page)

The four clowns and the little boy dressed in white, who play music in the center of the ring, symbolize aspects of Guido's character. At the very end of the scene the little boy, now innocent, is alone in the spotlight and plays his last beautiful notes as the movie ends.

The ambiguity of this scene is immediately obvious since it is Guido's fantasy which creates the Guido that forsakes fantasy. Guido, even at the very end, is only accepting a life that his fantasy can create for him. Death, in the last scene, is too pleasant, not awesome enough a figure, and is, after all, just another one of Guido's acquaintances from real life. The scene does not answer the question of Guido's leaving the Church. To the very end, he makes no religious commitment.

The scene in which Guido, taking a steam bath, creates the fantasy of visiting the Cardinal in another steam room, is a facile rationalization for Guido. He makes no commitment to the Cardinal. In the first scene of the movie, Guido, trapped in a car whose doors won't open and which is filling with steam, merely struggles for escape. Steam represents the stifling spirit of Guido's conscience, the same spirit Rosella is in contact with. Also, in taking a steam bath, Guido is attempting to cleanse himself. But in trying to cleanse, his recognition of his moral state is only intensified. When the Cardinal tells Guido in the steam room that there is no salvation outside of the Church, it is, of course, simply Guido's conscience, for the Cardinal is a creation of his fantasy. By the last scene of the movie, Guido is stronger. The most hopeful aspect of his situation is only that he anticipates a new kind of life, not that he is already committed to it.

The suggestion that the movie is autobiographical has been severely declaimed by Fellini; and surely there is no evidence for this view in the movie itself. The parallel drawn between Guido and Fellini serves, perhaps, an expressionistic function — Guido as Fellini for Fellini — but this is only a partial understanding of the meaning of either and is not pertinent to the question of analysis or interpretation. The movie is a unity in itself, brilliantly created and superbly acted, one of the finest achievements of the motion picture art.



1. What's the matter, no appetite?

I have more important things to think of than food.



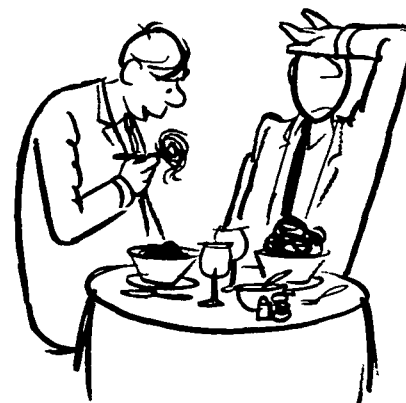
2. Worried about exams, huh?

No, about getting old.



3. You're kidding?

Not at all. I've reached a milestone today. I'm 21. The days of my youth have flown.



4. You should be celebrating not brooding.

The age of responsibility is upon me.



5. How come you're not a member of the Drama Club?

Already my father's talking about my being "self-supporting." I see responsibilities all around me — wife, children, lawn, leaves.



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Freshman Year

We are particularly pleased with the turnout for the various Engineering Department Open Houses. We encourage Engineering Intent students to visit every one of these departmental sessions because the Engineering Intent Freshman must commit himself to a particular department in the College of Engineering by next April. Perhaps the most important decision an Engineering Freshman makes is his choice of a particular area of concentration. It seems to me, therefore, that the more information Engineering Intent candidates can get about each department the more intelligent their final decision will be.

On Tuesday, November 19, the Chemical Engineering Department will be the host for all Freshmen who might be interested in majoring in Chemical Engineering. The meeting is in 118 Nieuwland Science Hall at 7:30 o'clock. Dr. Banhero, Head of the Chemical Engineering Department, will summarize the programs and opportunities offered to Chemical Engineering majors. A tour will then be conducted through the Chemical Engineering area with opportunities to ask questions of faculty members and talk with outstanding undergraduates in that program.

Concerning pink slips, I would like to state that the Freshman Year uses these midterm grades as sign posts; these grades are not part of the permanent record, but rather are symbols of individual progress after six weeks at Notre Dame in particular courses. If one gets more than one pink slip, common sense dictates an immediate meeting with the professor to discuss reasons for the grades. There is still plenty of time to pull up "F" or "D" grades, providing one meets this problem of failure squarely, determining why he failed the course so far, and then takes positive steps to remedy the situation.

The Freshman Year Office automatically will call in for consultation all students with two or more failures. We certainly want to help all freshmen to get off this failure list before the end of the semester. One should not become emotional about the pink slip situation; rather, he should talk to his professors and then to us about his work to date and let us help him remedy past performances.

William M. Burke, Dean
Freshman Year of Studies

November 15, 1963

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The Last Word



THIS LAST WEEKEND, the SCHOLASTIC hosted a photographer-reporter from the Hartwick College student newspaper who was here to cover the soccer game between Notre Dame and Hartwick. The photographer-reporter, Louis Persico, fell into our hands since we were in the SCHOLASTIC office when he arrived, and after finding a bed for him in the room next to ours in Walsh Hall, we had a chance to talk with him from time to time about the impressions he was gathering about Notre Dame.

The first place he went after leaving his suitcase and camera in the SCHOLASTIC office ("Will anyone steal them?") was the bookstore. He went there intending to buy some post-cards, but became fascinated by the merchandise laid out for weekend customers, and stayed for an hour, finally purchasing a Notre Dame pennant, for which he paid \$1.75. Later, when he showed it to some people in

Walsh, they told him he had been fleeced, which he admitted cheerfully, commenting that he didn't mind.

With another editor of the SCHOLASTIC, we went to Frankie's for supper. Finding no room upstairs, we went to the basement. He seemed amazed by the general atmosphere of hilarity — a group in the corner was singing above the jukebox and some other students were inviting the waitress to sit down and share their pizza. He did agree with us that we were right when we had earlier persuaded him to change from the suit in which he arrived on campus to his school jacket and what Easterners call "chinos." "Seriously," he told us after seeing what people were wearing at Frankie's, "I thought everybody would be wearing suits, particularly on a Friday night."

We took him downtown, where he was supposed to meet his soccer team, which was flying in with its coach and a dean, at the Pick Hotel. They hadn't arrived yet, so he decided to wait. Soccer, he told us, is a very popular sport in the East, and the game with Notre Dame was of vital importance to Hartwick. They had a 9-1 record, and if they beat Notre Dame would play Army for the championship of New York State. Rallies had been held all week for the soccer team, and several students were driving out for the game. We had earlier stopped in briefly at the Friday night pep rally for the football team, but he hadn't been overly impressed, except by the Glee Club's singing of the Notre Dame Fight Song. We explained that it was a comparatively poor rally, possibly because of the loss to Navy, which surprised him in light of what he had heard of Notre Dame spirit.

We went back to Walsh, leaving him with the captain of Notre Dame's soccer team to wait for the Hartwick team. Around midnight, he called us and explained that word had come that the plane couldn't land at South Bend and it had gone on to Kalamazoo, where the team would catch a bus to South Bend. We promised to inform the guard that he would be arriving late.

Around two, he came in. The team had finally arrived, and immediately after checking into the hotel their coach had taken them all to his room and given them a pep talk for the game, to be held at 10 a.m. that morning. We commented that it might have been better to let them get some sleep, and he explained that the coach felt that their attitude was more important to the success of the game than getting a lot of sleep, since they would be better able to draw enough

physical energy to play a good game if they were in the right frame of mind.

He didn't feel like sleeping either, he told us, and went looking for something to eat. Finding only a candy machine, he was disappointed. At Hartwick, upperclassmen have no hours and often go out for food in the middle of the night. Fortunately, he had some apple strudel in his suitcase, which he shared with us and his roommate for the weekend, our next-door neighbor in Walsh.

We talked some more about Hartwick. It is located in Oneonta, an upstate New York town, where there is also a state teachers' college, making the ratio of college women to men in Oneonta about 5 to 1, this revelation causing a general groan among the Notre Dame students in the room. Lou argued that the lack of enforced discipline at Hartwick — besides no hours, all students except freshmen are allowed cars — tended to produce maturity. When we asked him if he thought Notre Dame students he had met were more immature than those at Hartwick, he politely replied no. He found that the most noticeable thing about Notre Dame students was their friendliness, especially evidenced by their willingness to show him where various buildings were located.

Finally, we all went to bed. The next time we saw him was after the football game. He was elated over Hartwick's earlier soccer victory, 5-2. He sympathized with our losses in soccer and football. He had also attended the football game, but left at halftime to see more of the campus, and was disappointed because the Library had been locked.

He later did get a chance to see the Library, and was duly amazed. Fortunately, no one stopped him from going to the upper floors, and he was able to comment firsthand on the general beauty, spaciousness, and comfort of the Library. He was also surprised to find people studying there on Saturday night. We got permission for him to use the SCHOLASTIC-Dome darkroom where he developed his photographs of the game, all of which turned out well.

The rest of the evening, he continued his tour of the campus, and told us finally that Sacred Heart was the most beautiful church he had ever been in, and that nobody at Hartwick would believe how beautiful the Dome looked without seeing it for themselves.

He even found something out about the SCHOLASTIC. "Why is it," he said, "that everybody I've talked to either hates you or loves you?"



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