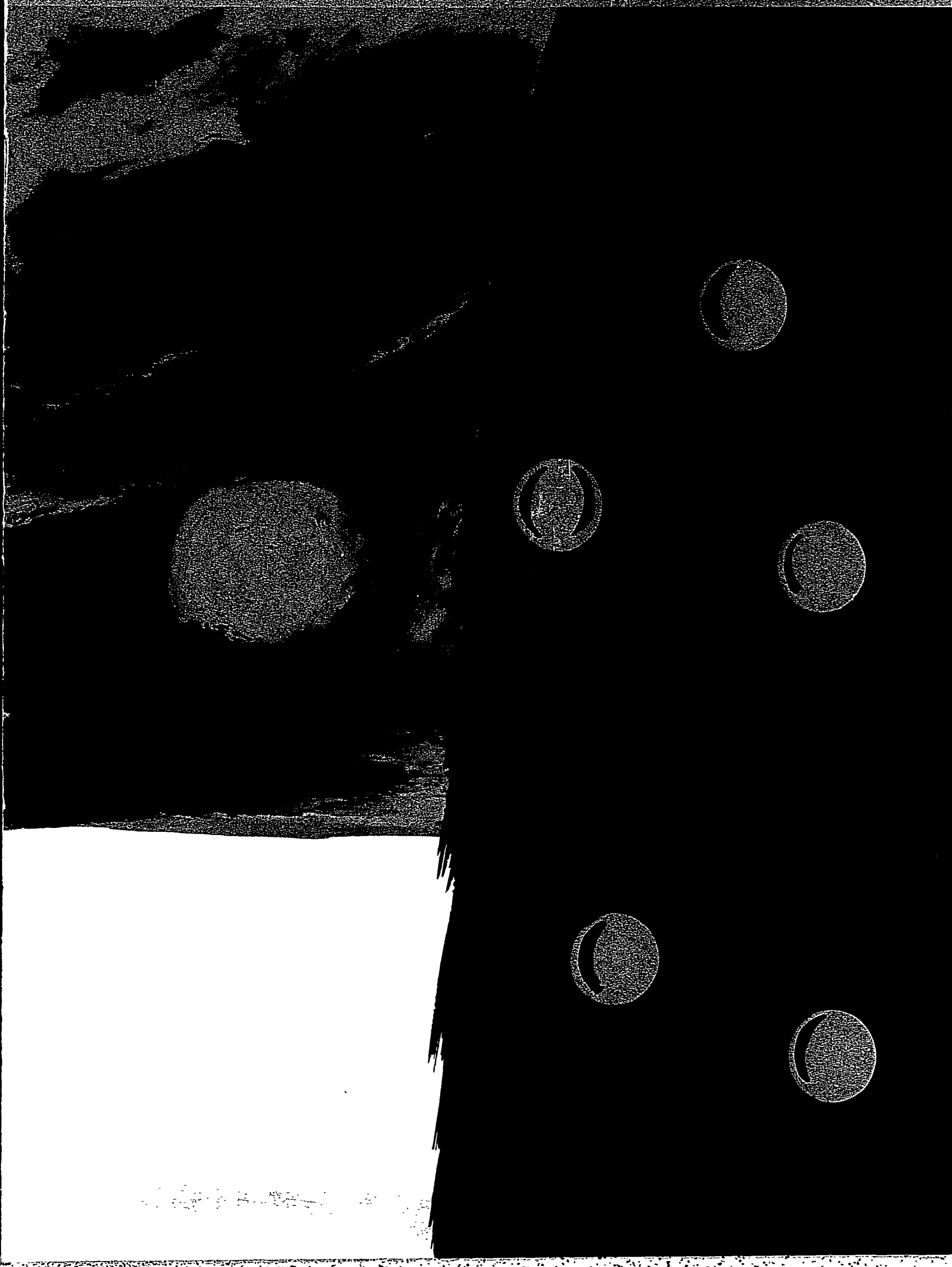


105-11

DECEMBER 13, 1963

# SCHOLASTIC



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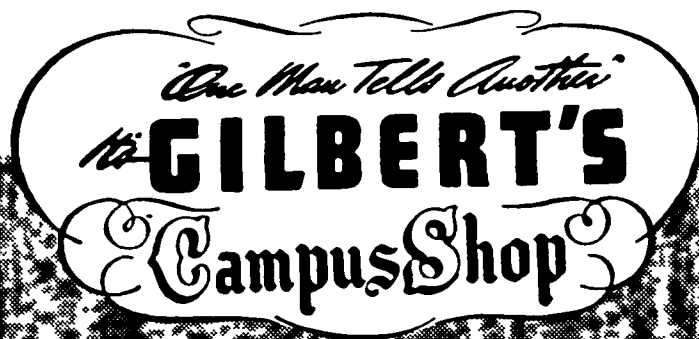


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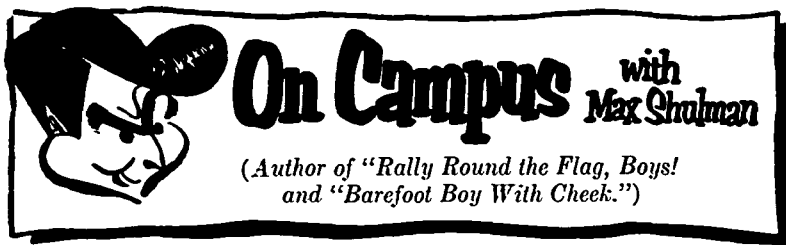
## HERE'S A GREAT "WAY" TO ENJOY THE HOLIDAYS

To be sure your wardrobe is complete enough to carry you through the holiday festivities, take advantage of the Campus Shop Way to buy. This way is the sure way to be well dressed for any occasion . . . buy your holiday clothing needs now and pay one-third in June, one-third in July and one-third in August of 1964! You pay no service or carrying charge for this convenience. This is the Campus Shop Way to buy.

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ON THE CAMPUS, NOTRE DAME



**'TIS THE SEASON TO BE JOLLY**

If you have been reading this column—and I hope you have; I mean I genuinely hope so; I mean it does not profit me one penny whether you read this column or not; I mean I am paid every week by the makers of Marlboro Cigarettes and my emolument is not affected in any way by the number of people who read or fail to read this column—an act of generosity perfectly characteristic of the makers of Marlboro, you would say if you knew them as I do; I mean here are tobaccoists gray at the temples and full of honors who approach their art as eagerly, as dewy-eyed as the youngest of practitioners; I mean the purpose of the Marlboro makers is simply to put the best of all possible filters behind the best of all possible tobaccos and then go, heads high, into the market place with their wares, confident that the in-born sense of right and wrong, of good and bad, of worthy and unworthy, which is the natural instinct of every American, will result in a modest return to themselves for their long hours and dedicated labors—not, let me hasten to add, that money is of first importance to the makers of Marlboro; all these simple men require is plain, wholesome food, plenty of Marlboros, and the knowledge that they have scattered a bit of sunshine into the lives of smokers everywhere; if, I say, you have been reading this column, you may remember that last week we started to discuss Christmas gifts.

We agreed, of course, to give cartons of Marlboro to all our friends and also to as many total strangers as possible. Today let us look into some other welcome gifts.

*Do you know someone who is interested in American history?* If so, he will surely appreciate a statuette of Millard Fill-

more with a clock in the stomach. (Mr. Fillmore, incidentally, was the only American president with a clock in the stomach. James K. Polk had a stem-winder in his head, and William Henry Harrison chimed the quarter-hour, but only Mr. Fillmore, of all our chief executives, had a clock in the stomach. Franklin Pierce had a sweep second hand and Zachary Taylor had seventeen jewels, but, I repeat, Mr. Fillmore and Mr. Fillmore alone had a clock in the stomach. Some say that Mr. Fillmore was also the first president with power steering, but most historians assign this distinction to Chester A. Arthur. However, it has been established beyond doubt that Mr. Fillmore was the first president with a thermostat. Small wonder they called him old Hickory!)



But I digress. To get back to welcome and unusual Christmas gifts, here's one that's sure to please—a gift certificate from the American Chiropractic Society. Accompanying each certificate is this winsome little poem:

*Merry Christmas, Happy New Year,  
Joyous sacro-iliac!  
May your spine forever shine,  
Blessings on your aching back.  
May your lumbar ne'er grow number,  
May your backbone ne'er dislodge,  
May your caudal never dawdle,  
Joyeux Noel! Heureux massage!*

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\* \* \*

**The makers of Marlboro, who take pleasure in bringing you this column throughout the school year, would like to join with Old Max in extending greetings of the season.**

**SCHOLASTIC**

The Student Weekly of the University of Notre Dame

Founded 1867

Vol. 105 December 13, 1963 No. 11

- Tom Hoobler . . . *editor-in-chief*
- Dick Stranger . . . *managing editor*
- Mel Noel . . . *news editor*
- Terry Wolkerstorfer . . . *sports editor*
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Frank O'Malley . . . *faculty advisor*

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- John Anton, Al Basso, Pat Bauer, Tom Bettag, Jim Billiter, Jeff Blackwell, Jim Boland, Bill Cragg, Larry Dietz, Bob Edler, Geary Ellet, Jim Finch, Sam Goodwin, John Gorman, Dave Grophear, Mike Hoyt, Jim Komaskinski, Rex Lardner, Carl Magel, Bill O'Grady, Bruce Palka, John Phillips, Jack Quine, Jack Rowe, Gary Sabatte, Frank Smith, Rick Weirich, John Whelan . . . *staff*

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# THE KING OF HEAVEN

(For the Students of Notre Dame)

In the windows you may see no light,  
At the doors there may be no crowding,  
In the voices heard no hint of Him,  
No sounding of The Name.  
But He will come to the house  
Through a thousand earth-fed fires,  
Crashing a thousand chains.  
He will find His way to the city,  
And the streets will be bright with His Face,  
And the lands loud with His Voice.  
Then sleep will not break again or breath tear,  
Or the multitudes mourn from room to room,  
From tower to tower of flags aflame or falling.  
He will come,  
And within the eyes of the lonely women  
By shaken pillars and shattered walls  
Their souls will speak:  
“How does our sorrow seem old  
For He is here and the enemy near no longer.”

—*Frank O'Malley*

# SENATE

by Al Dudash



THE FALL MONTHS of Student Senate operation have not yielded sufficient results for a final decision on the character of this year's administration. Efforts to improve Senate procedure have been sporadic; most specific measures have not been in effect long enough for a true evaluation, or are still being considered; promises of some secondary measures outlined by this administration have not yet been fulfilled. However, this column will attempt a summation and partial evaluation of the high points of Senate efforts during the first three months.

The question of Senate procedure has been a recurrent theme in this column. Two extremes have been evident, from the squelching of Pete Clark and unbelievable constitutional squabbles to the coherent and incisive consideration of *Who's Who*. Consistency is the much-needed element, but latest meetings still indicate its absence. Minimal corrective steps have been taken, but more is needed than a glance at a 12-page *Call To Order*, perhaps needed to the degree of warranting a requirement for parliamentary procedure courses for aspiring Senators in the future.

One of the important accomplishments of the present administration is the continuation of the *Voice*, and Senate action here served to help fill a definite need on the campus. Determination of student support helped to quell opposition to the concept of a campus newspaper at ND. Senate-faculty-administration conciliation of the editorial control dispute both eliminated the prior-censorship feature of the initially proposed *Voice* Policy, and demonstrated the possibilities of this sort of deliberation for solving student problems.

The Honors System is a technically separate project, but Blue Circle and Senate involvement in the venture warrant its classification as Senate activity. Thus far the Committee has studied various systems, deliberating their application to Notre Dame, and is now beginning the task of inform-

ing the teachers and students of possibilities. An Honors System at Notre Dame is a likelihood for next September, and consequently student and faculty interest and investigation are necessary now, to insure its proper evolution and consequent success.

Two years of Student Government efforts have finally resulted in Sunday hours for the Huddle, and attempts are being made to establish a student voice in the dining halls. Another policy that is still tentative as to effectiveness is that fostering more informal ND-SMC activities. This has been continuously stymied (at least for evening events such as Cinema '64 seminars) since the girls must use their numerically anemic allotment of 10:30's to attend any evening off-campus event, save lectures. Final improvement of this situation, of course, is dependent on elements outside the Senate; that everyone should work for its improvement, however, is beyond question.

Perhaps the biggest news so far has been the fiscal aspect of Student Government. No definitive explanation of the whole picture has yet been given, and this will not be attempted here. The very degree of confusion, however, is something of an indictment in itself. The distinguishing characteristic of Student Government finances is that *nobody really knows* the whole story — and this includes the men who *should* know. An example is the estimate of last year's debt, which has grown from the \$7000 indicated last year to \$11,000 during the recent controversy. With bills still coming in, however, it is now "somewhere in excess of \$12,000." The point is, nobody really knows the extent of that debt.

The credit of Student Government was recently cut by the Administration, due to an unpaid University bill. There was simply a question of liability for parts of it, and payment has since been made. Again, however, a misunderstanding arose because no-

body really knew the other's position. It now appears that Student Government uses a cash system of accounting, and not an accrual system, so the question of where \$700 in depreciation goes is again pertinent. But *nobody really knows*.

Consequently, tighter financial controls must be instituted to supplement the year's "austerity" program. Both adequate controls and austerity are dependent on a *clarification* of the present fiscal chaos, however, and only hesitant first steps have been taken so far in this direction. The promised (but never realized) monthly budget reports might cast some light on a rather dark situation.

The much-discussed Transportation Policy is now ready for another appearance on the Senate floor. The Policy is the most prominent example of widespread Senate efforts to codify campus activities procedures, and to ensure fair financial practices. The secondary effect, *i.e.*, of possibly further centralizing the initiating and conducting of student activities, is one that bears investigation; but the Policy does represent two months of laudable effort to codify present haphazard procedures.

A special Constitutional Committee is working toward a replacement for the present ambiguous and unrealistic Constitution. All appearances indicate a radical, but needed, change in the present way of doing things, with a concurrent gravitation of initiative and operating responsibility toward the Senate. This raises much the same question as that regarding the Transportation Policy, and it permeates Student Government activity — *how much centralization is necessary to provide the standardized procedure and tight economic control that Student Government needs?* The students should be kept informed at every stage of reorganization, and allowed to voice their opinions in helping to answer that question.

It has been three months of "first steps" with potentially substantial import and value for the students. The uncertainties remain, but at least Student Government is doing *something*. With most of the year still ahead, the Senate must insure that it is a productive one, while working under a system conducive to inaction or sloppy and wasteful action at best. The greatest service of this administration may be its efforts toward an efficient financial and policy structure, which, if care is taken to avoid a more inefficient bureaucratic setup, will enable future administrations to operate within a codified and economically responsible system of government.

# Letters . . .

EDITOR:

You and all of the members of the staff are to be congratulated for turning out on short notice such an excellent issue of THE SCHOLASTIC as your recent memorial issue in honor of John F. Kennedy.

Robert Christin  
Dept. of English

EDITOR:

The SCHOLASTIC's spontaneous tribute to John F. Kennedy is a telling reminder that genuine admiration is commitment. Was it not belief in the testimonial value of the written word that kept the light burning in the SCHOLASTIC office during those hectic pre-vacation nights last week? It seems to me that your special issue evidences that Notre Dame men really are on what Father Hesburgh calls the road of "high commitment and deep dedication."

Allow me to commend you and your staff on your *beau geste*. Your reaction to a Catholic leader's tragic death strengthens conviction in "the terrible beauty" of all dedicated lives.

Sr. M. St. Augustin, P.M.

## SPARTAN HOSPITALITY

EDITOR:

During the past few years we at Michigan State have had many organizations and schools come to East Lansing for one activity or another. On the weekend of the 16, November, 1963, Notre Dame had many of its

students in attendance at the football game but because there was such a problem in securing hotel, motel, or fraternity accommodations, many of the men were forced to either sleep outside or try and obtain whatever residence hall accommodations available.

Many came to Bryan Hall with hopes that they would find rooms here, which they did. It came to my attention that the men of Notre Dame were co-operative, appreciative, and that they truly exemplified conduct which was a credit to the fine university they represent. The men of Bryan Hall wish to express their pleasure in meeting and hosting the students of Notre Dame and once again want your student body to know that Bryan Hall will always welcome the students of Notre Dame.

Andrew Rogin  
President of Bryan Hall  
Michigan State

## REVERSING THE MIRROR

EDITOR:

Having read the review ("Black Legend" Denied) of Dr. Philip W. Powell's lecture, I thought perhaps you would deem it interesting to know how *hispanoamericanos* think of their *anglosajones* counterparts. Probably an article on such feelings should be titled "Anglocontempt" rather than "Anglophobia." In any case the "White Legend," or any other color for the purpose, pictures the Anglo-society as overmaterialistic. The exact appreciation of what this means to us might best be had

under the light of our own concept of life: "Enjoyment of it with the clear knowledge that happiness is impossible." — It is evident, that from this the conclusion can be gathered, that an opposite version of the last part of this statement would induce a materialistic attitude toward life. So we consider, first that you don't enjoy life, because such an enjoyment is impossible if life is centered on the false premise that happiness may

(Continued on page 25)

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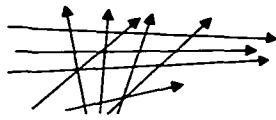
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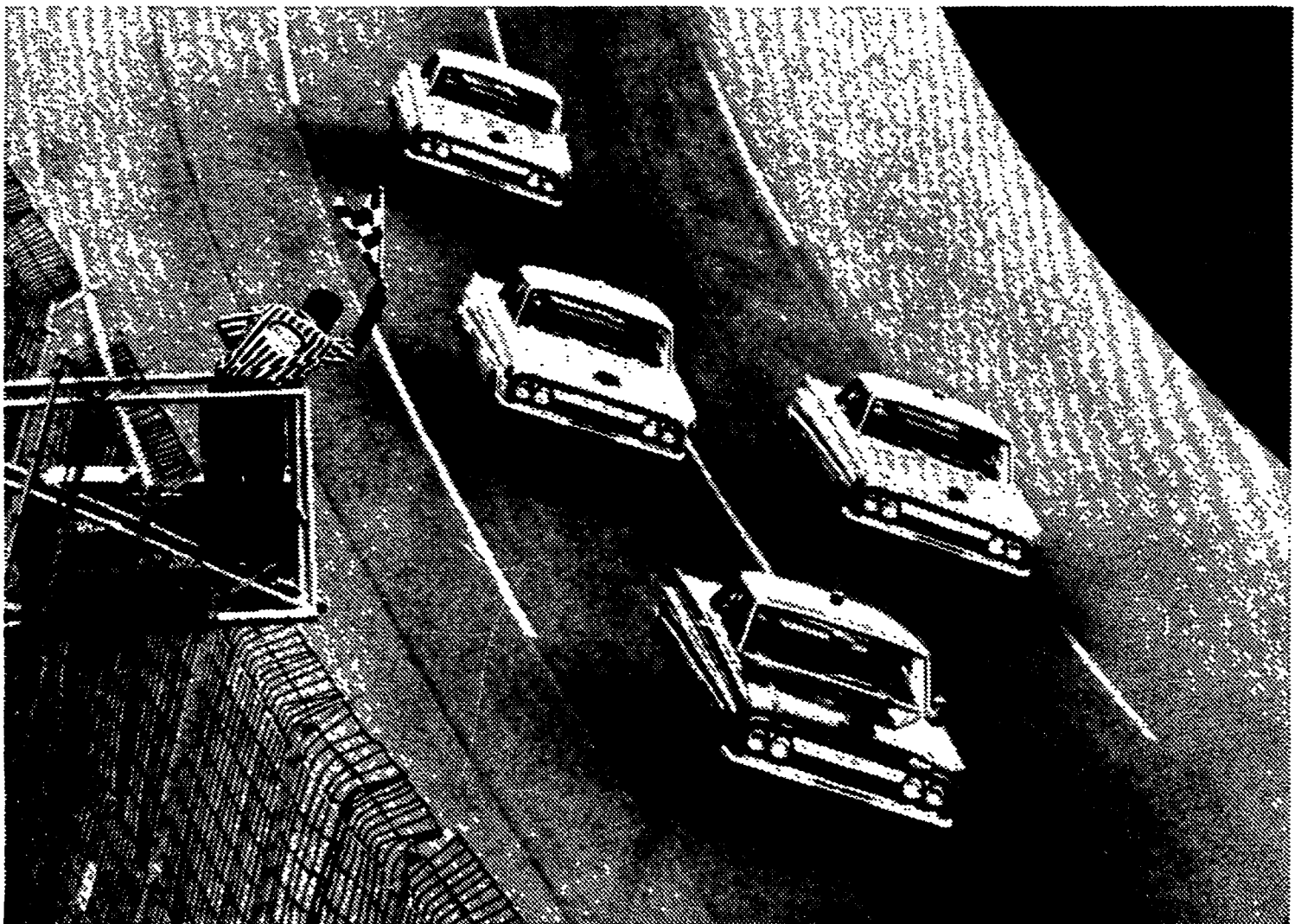
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# campus at a glance

## HESBURGH IN CARNEGIE CHAIR

Father Hesburgh has reaped another honor for Notre Dame and for himself, being chosen recently as the 1963-64 chairman of the board for the Carnegie Foundation for the Advancement of Teaching. At the same time, O. Meredith Wilson, the president of the University of Minnesota, was elected vice-chairman of the foundation.

The Carnegie Foundation for the Advancement of Teaching was created in 1905 by Andrew Carnegie for the purpose of providing pensions for retired college teachers and their widows. Since 1906, when the first retirement allowance was voted by the foundation, a total of 6,019 allowances and widows' pensions have been granted, totaling \$76,600,840.

## PLAN MARDI GRAS BALL

The Mardi Gras ball, which will feature Si Zentner and his orchestra, will be held on Friday night, Feb. 7, under the theme of Carrousel. The ball bids are to be allotted under the IBM lottery method, with the lottery dates set for the 12th and 13th of January, and the actual ticket sales on the 15th.

In addition to the ball, the committee announces a Champagne Brunch at Robert's Supper Club as a warm-up to the Chad Mitchell Trio concert. Both of these events are scheduled for Saturday, Feb. 8. The brunch will feature champagne and live music in addition to a buffet lunch. On Sunday, the weekend will be capped by a Communion breakfast in Notre Dame's North Dining Hall. Dr. Samuel Shapiro of Notre Dame will serve as toastmaster and Heisman Trophy winner and two-time All America winner Johnny Lattner will be the main speaker.

## TUITION TRAUMA

Undergraduate tuition has been set at \$1,400 for the 1964-65 school year. Father Hesburgh announced today. This increase of \$50 per semester will

not influence the graduate or law students, whose tuition will remain at \$1000. The room and board cost, ranging from \$780 to \$940 has remained the same since 1952.

Father Hesburgh said the University will give special consideration to loan applicants who would undergo hardship from the tuition increase.

## POLITICAL BLACKMAIL?

"African Nationalism and American Foreign Policy" was the topic of a lecture given by Dr. Victor DuBois last Thursday in the Moreau Little Theater at St. Mary's.

He said that the United States has changed its policy of backing N.A.T.O. countries exclusively in their disputes with African nations only since the latter part of the Eisenhower administration, and that "Kennedy was the first American president who saw the importance of Africa." He stated that the present foreign policy is hindered by America's attitude of "Capitalism is good enough for us, so it's good enough for you" attitude, by racial trouble in the United States, and aid with too many "strings" attached. "Our aid," he said, "smacks too much of political blackmail." Answering a question, he stated, "The majority of Africans are indifferent toward Communism."

Dr. DuBois also gave a brief account of the African nations' struggle for independence and developed the history of the relationship of the United States and Africa. He used rhetorical questions and numerous examples to make his points and answered question for twenty-five minutes.

Mr. DuBois is a member of the American University Field Staff in Africa. He majored in anthropology at Northwestern and received his doctorate in political science from Princeton in 1962. He has done extensive work in Guinea under a Ford Foundation Fellowship awarded to him in 1959.

## 20TH CENTURY DARKNESS

Keynote speaker for the Eleventh Annual Advent Symposium was Dr. Otto Paul Kretzmann, President of Valparaiso University. The Symposium, presented on December 6-8, was sponsored by Notre Dame NFCCS. Speaking on Saturday morning to delegates from over 40 Midwestern colleges and universities, Dr. Kretzmann developed the theme of the convention, "The Convergence of Religion and Education."

The Lutheran clergyman illustrated the need for a convergence by reminding his audience of the events of another December 7, 22 years ago. He pointed out that the Japanese war lords who showed such utter disregard for human life and dignity were products of enlightened American education.

In order to explore the possibility of a convergence in our own time, Dr. Kretzmann undertook to defend his thesis that this century is a new Dark Age, as dark as that of the eighth and ninth centuries. No man in civilization doubted at the beginning of the 20th century that the century would be greater than any other in history. Such was the confidence inspired by a supposed conquest of nature and of ignorance. Yet never has there been any 100 years in which as many were killed by violence as have already been killed in this most glorious era. Thus the darkness of the age is lessened not at all by its modern scientific advances, for a dark age cannot be defined in terms of technological stagnation. Rather it is a period "in which the great masses of mankind lose the ability to respond to their spiritual and cultural heritages."

Dr. Kretzmann observed that the existence of such a state is realized most often by "poets and authors rather than by preachers," for it is the error of many — Roman Catholics and Lutherans included — to view religion as a set of doctrines to be defended. It must be remembered



*The Four Preps*

that "high religion" consists of a *personal relationship* with Christ which is little concerned with determining who Cain's wife might have been or whether dancing can be sanctioned. This is why we must heed the words of those men — scientists, philosophers, scholars of every kind — who tell us that we must form a "new" man: a man who finds fruitless the denials of our Dark Age men, and looks again to Athens and to Jerusalem, who can live in the City of God *and* the City of Man because he has *learned to*. In these words are indicated particularly the convergence of the forces of religion and education.

After giving further examples of the presence of such a convergence — easily seen against the background of our Dark Age — Dr. Kretzmann emphasized that though convergence is notable in the realization by educators that the educative process must be rooted in the religious tradition, it will succeed only if clerics accept and support *free inquiry*, on which the educative tradition has historically been founded. He closed with a warning that this movement was "of us and not of those who are still of the Dark Age," and the hope that his listeners would be inspired to action in illuminating a new age by advancing the movement against the opposition of men formed in darkness.

#### **GOV'T DELAYS PROGRAM**

The original campus meeting for Notre Dame and St. Mary's students interested in the Government's Student Summer Internship Program, scheduled for November 22, was postponed because of the tragic events of that day. Hours before the rescheduled meeting was to convene last Friday, Dr. Thomas P. Bergin, coordinator of the project at Notre Dame, received a call from Washington, D. C., which again put a halt to the proceedings at the last minute. He was notified that the format, focus

and application form for the Student Trainee Program is being reappraised. It is possible that there will be a whole new procedure and a special examination devised for the purpose. Until the nature of the reappraisal has been clarified, Dr. Bergin informed the prospective student trainees, there was nothing that he could advise them of. It is expected that the new information will be made available after the first of the year, at which time another organizational meeting will be scheduled. This will probably take place sometime during the week of January 12.

#### **FATTY PRESENTS PREPS**

Friday night, December 6, Notre Dame once again witnessed the entertainment style of the Four Preps. As the performers in the Kick-Off Concert for the 1964 Mardi Gras, Marvin Ingram, Glenn Larsen, Ed Cobb, and Bruce Belland put on a fair show. Although they used old familiar material, their clowning and their vocal antics carried what might have been a distraous flop.

The concert began late, as usual (one begins to wonder if they are planned that way), when the Marty Harris Trio came on stage. After three numbers, which seemed endless, the Preps appeared on stage, and things improved considerably. Although Mr. Harris' trio may be very good, they were not what the audience came for, and one could almost hear sighs of relief when the crowd realized the trio was through.

The Preps themselves were good, although their material was familiar to anyone who had heard their concert albums. Their take-offs on singing groups were well done, especially the one called "We Don't Give a Hootenanny." However, they were also good on serious numbers such as "They Call The Wind Maria," which was probably the favorite of the evening, as well as the best.

Their comedy cannot be overlooked. Although one at times wondered if perhaps the performers weren't really the Four Stooges, generally the Preps deserved the enthusiastic laughter they got. Their between-song comments and their antics, particularly those of Bruce Belland, were very good, and their writers deserve much credit.

Although the Preps were not so well received as the New Christy Minstrels, they gave a good performance. The Chad Mitchell Trio, the next vocal group sponsored by Mardi Gras, will perform in February.

#### **DISPEL LIBRARY MYSTERY**

The new Memorial Library at Notre Dame is the largest and one of the finest in the land. Unfortunately, many of N.D.'s students know little about its workings and uses. To correct this lack of information, Mr. Victor A. Schaeffer, Director of Libraries, is presenting a series of tours sponsored by the Hall Presidents' Council.

At a recent meeting of the Council, the lack of understanding on the part of the students concerning the library was mentioned. Hugh O'Brien, Treasurer of the H.P.C., volunteered to arrange a series of tours. Mr. Schaeffer informed O'Brien that the library staff had wanted to make such tours available to the students, but the confusion involved in the transfer of the many library volumes, and the work which remained uncompleted in the interior of the library had prevented it.

The tours began this Monday, Dec. 9, and will be resumed after Christmas vacation. The tours are offered at 2:00 and 4:00 p.m. each weekday, Monday through Friday. The next tours will be Jan. 6 through 10, and again Jan. 13-17 and consist in (1) a short talk, illustrated by slides, in the Library Auditorium on the use of the library — where to find books,



Mr. Victor A. Schaeffer



Robert E. Frost



Dr. Tom Dooley

periodicals, etc., and how to make best use of them; (2) a question and answer period to help anyone who has questions concerning the talk and slides; and finally, (3) an actual floor-by-floor tour of the library. The entire affair takes only an hour.

The tours are offered three times to each hall. Two halls are assigned for each tour, and off-campus students are also welcome. Students are asked to register with their respective Hall Presidents, and to report at the scheduled times to the Library Auditorium.

#### GOYEN—STYLIZED VOICE

A pleasant and personable author, Mr. William Goyen, described the nature of style and explained the function of autobiography for a writer in his lecture at the Memorial Library last Friday. Mr. Goyen read a short story, "A People of Grass," and selections from one of his novels, *The Fair Sister*, to demonstrate his points.

To "keep from having to define 'style'" he described it as the "voice" of an author. It is not something false, a mere set form of expression, and not "pretentious self-expression," but an honest voice from within the author.

An author's past history has more than an indirect effect on his writings, according to Mr. Goyen. There should be a recollection, then a continuity of past and present occurrences, a "recovery" of what has happened related to what is — this is fiction and, of course, is expressed by the author's style, his voice. The author should make an attempt to use his personal experience; he should have "the courage to uncover and recover it."

Mr. Goyen read "A People of Grass," one of his early short stories, which showed the author's "voice" in an experience that expressed a "delicate heartbreak" and was strictly autobiographical. The second selection, from *The Fair Sister*, was writ-

ten with the intention "to write comedy about people that I [Mr. Goyen] loved." Thus, it too was autobiographical and, although it expressed a different mood and was in another "style," it again demonstrated the same self-expressive "voice."

#### COURT ADJOURNS

Robert E. Frost was adjudged the winner of the Notre Dame Law School's fourteenth annual Moot Court competition on November 30, 1963. Mr. Frost, who graduated from the University of Dayton, competed for experience in an appellate case in 1961, his first year at Notre Dame. Then in his second year he was one of the sixteen men chosen, because of their academic standing, to apply for the Moot Court. After this tryout he was chosen as one of the four finalists to appear this year in the Court. After he gets his law degree in June and finishes his remaining two years as a commissioned officer, Frost hopes to get into trial or appellate work.

In the case they hypothetically argued, *The Warden of the Maryland Penitentiary vs. Leonard Hall, Jr.*, Frost argued that since Hall was convicted of murder because of illegally seized evidence he should be freed. The Supreme Court decided the case of *Mapp vs. Ohio* in which the use of illegally seized evidence in a state trial violated the federal Constitution. Frost argued that the decision of the Supreme Court in the *Mapp vs. Ohio* case should be retroactive and Hall therefore should be set free.

Frost was chosen the winner on the basis of the quality of his brief and his oral argument, not on the validity of his argument, by the presiding jurists, Chief Judge Elbert Parr Tuttle and Judge Richard T. Rives of the U.S. Court of Appeals for the Fifth Circuit, and Judge Jesse E. Eschbach of the U.S. District Court for Northern Indiana.

Frost was awarded a \$150 cash prize and Michael J. Stepanek, the second place winner, won \$100. Their names will be inscribed on the Dean Clarence Manion Award, a plaque on permanent display at the Notre Dame Law School. The other finalists were Michael B. Ryan and James K. Sucherland.

#### DOOLEY ON DOOLEY

Malcolm W. Dooley, brother of Dr. Tom Dooley, spoke Monday night on the life and high principles of his brother to a mixed group of Holy Cross, St. Mary's, and Notre Dame students in the Student Center Amphitheater.

An account of Dr. Dooley's life from the time of his nomination as one of the Ten Outstanding Young Men of the Year by the National Junior Chamber of Commerce in 1957, to the present work of the Dr. Tom Dooley Foundation, the lecture was delivered with intentionally emotional overtones.

The 1950 Notre Dame graduate told his audience that the secret of Dr. Dooley's success was a "powerful weapon" — he "rediscovered and used the weapon of love." A polished speaker, Mr. Dooley related humorous and dramatic anecdotes to illustrate his points and led up to the late doctor's emphatic declaration that medicine is the great common denominator and that it is necessary to "personalize American aid abroad." Working partly under the inspiration he received from his friend, Albert Schweitzer (your "significance is not in your accomplishments but in what you wish to attain"), Tom Dooley was successful because he realized the great personal dignity of the Asian peoples.

A movie of Dr. Dooley's life, *The Splendid American*, is being made. Mr. Malcolm Dooley said that "with the luck of the Irish" the movie will have its "world-premiere" at Notre Dame sometime in 1964.

# on other campuses

• **MANY TELEPHONE SERVICES** at MIT have been curtailed because of so-called "hackers," reports the head of the Institute phone system. These "hackers" have accomplished such things as tying up all the tie-lines between Harvard and MIT or making long-distance calls by charging them to a local radar installation. One method involved connecting the PDP-1 computer to the phone system to search the lines until a dial tone, indicating an outside line, was found. Other methods, less esoteric perhaps, have also been used, e.g., the "brute force technique" — mass dialing until something interesting is found, or the more urbane perusal of telephone directories.

MIT's telephone administrators, whose yearly phone bill of \$1 million is the third largest in New England, are attempting to stop the practices even though they "appreciate the curiosity" of the boys.

• **DR. SUTHERLAND MILLER, JR.**, director of the Counseling Service of the Columbia University College division, was quoted in the Columbia daily *Spectator* as saying that the problem of mature social and sexual development is acute at Columbia College. He cited the fact that Columbia's women-in-the-dorms program is being used by only a small number of students as indicative of

the average undergraduate's inability to engage in normal heterosexual relationships.

Dr. Miller stated that it is the responsibility of Columbia, or of any college, to formulate policy to facilitate the student's social and sexual development. "It is impossible for a college to restrict or guide in one aspect and to neglect one so important as the student's personal development. The interpersonal nature of the student's life serves as the common denominator which links each area of his total development," Dr. Miller said.

• **THE STUDENT GOVERNMENT** at Bradley University is considering proposals to reinstate the "Freshman Beanie Tradition." Compulsory wearing of green and red beanies by all frosh lasted for many years before ending in 1962. The usual procedure was to sell the hats at registration at a profit, and then enforce their wear. The beanies were worn from registration until the pep rally during homecoming weekend. On the night of the bonfire, the beanies were ceremoniously thrown into the blaze. But any freshman caught before then without his beanie was unceremoniously stripped of his hair.

When asked for his opinion of the reinstatement of this tradition, the Dean of Men, Edward King, said that

the problem associated with renewing it would be one of enforcement. "The administration has enough of an enforcement problem without this one," he said.

• **THE BATTLE FOR EQUAL RIGHTS** is making news in Philadelphia. At Villanova, however, it's the female against the male.

Fighting to uphold a male tradition, the student council recently rejected a resolution for three girl cheerleaders at the school. Also defeated was a request that discrimination because of sex be outlawed in other school activities.

The 200 women of the 4200 man campus received no help from the school's officials, who steered clear of the controversy. And so, male supremacy still reigns in the "City of Brotherly Love."

• **TWO HUNDRED STUDENTS** at the University of Chicago delayed a football game between Chicago and North Central College for two hours several weeks ago by sitting-in across the fifty-yard line. The sit-in occurred in reaction to an announcement by CBS-TV that it intended to film the game, which, demonstrators protested, would give "undue publicity" to football at the university. Officially, there is no football team at U. of C., but there is a "football class" which holds "scrimages" with neighboring schools.

Demonstrator's signs read "Ban the Ball," "Hutchins Is Our Leader," and "No Big Ten, No Little Ten, No Middle Ten."

## feiffer

MY WHOLE LIFE HAS BEEN SPENT GIVING. AND YET NO ONE HAS EVER THOUGHT OF ASKING ME WHY. NO ONE HAS EVER ASKED, "WHY IN A WORLD WHERE EVERYONE ELSE TAKES, TAKES, DO YOU GIVE, GIVE, GIVE?"



NO ONE CARES. I'M ONLY A SYMBOL-A COMMODITY! GO TO ANY DEPARTMENT STORE AND SEE HOW NO ONE WILL LOOK INTO THE EYES OF SANTA CLAUS AND SEE THERE THE SOUL OF A MAN. I AM INVISIBLE!



NO ONE LIKES TO BE IN THE DEBT OF ANOTHER. NO ONE TRULY LIKES TO SAY THANK YOU. HOW MUCH BETTER TO INVENT AN INVISIBLE SANTA CLAUS THAN TO APPRECIATE A GIFT FROM A REAL PERSON.



BUT I AM REAL! AND YET NO ONE WILL SEE IT! AND THAT IS WHY I GIVE! I GIVE IN ORDER TO BE SEEN, IN ORDER TO MAKE CONTACT, IN ORDER TO BE LOVED!



BUT NO ONE SEES. NO ONE MAKES CONTACT. NO ONE LOVES.



BUT THIS YEAR I'LL MAKE THEM SEE ME! PEOPLE ONLY SEE YOU WHEN YOU FORCE THEM TO. THE REST OF THE TIME THEY ONLY SEE THEMSELVES.



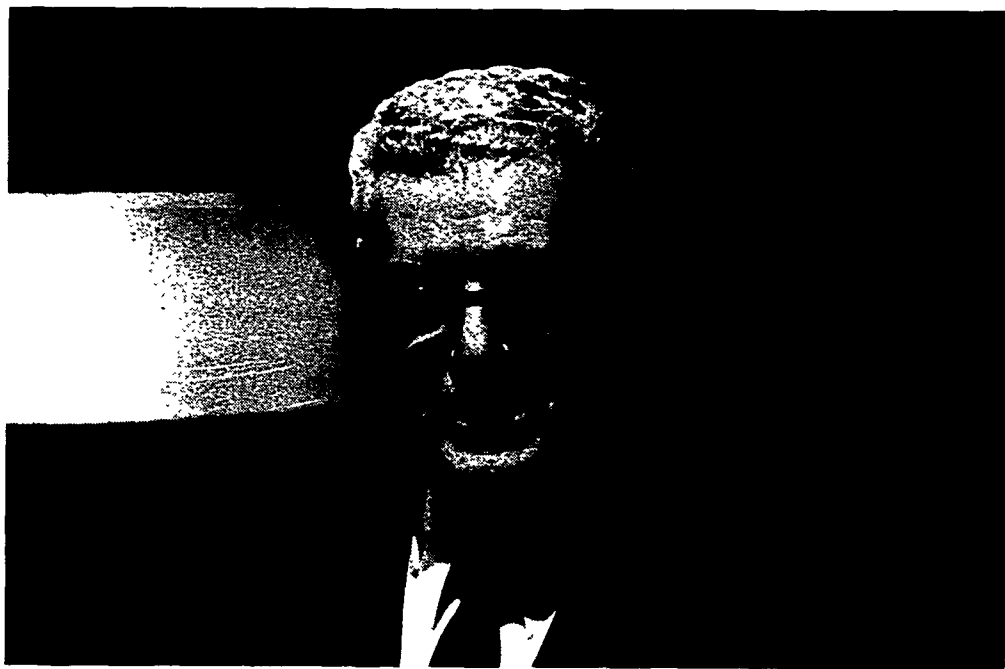
SO THIS YEAR I WILL END MY GIVING! THIS YEAR WHEN I SLIDE DOWN A CHIMNEY INTO A CHEERFUL HOME I WILL SACK THE PLACE.



HO! HO! HO! OPEN YOUR EYES, CHILDREN! HERE COMES SANTA CLAUS!

# MCKEON: LIBERAL ARTS AND TECHNOLOGY

by Bill O'Grady



IN A LECTURE notable for its wealth of classical allusions, its philosophical and historical perspective on education, and its avoidance of caricature and cliché, Dr. Richard McKeon last Thursday night proposed a reorganization of modern liberal arts curricula with a view to making them "liberating experiences" once again.

Dr. McKeon is the former Dean of Humanities at the University of Chicago, where he is presently a member of the departments of philosophy and classics, and is the editor of the *Basic Works of Aristotle*. His appearance here was sponsored jointly by the Student-Faculty Lecture Series and the Department of Philosophy.

Titling his lecture "Liberal Education and Technology" to stress his concern for contemporary liberal education, Dr. McKeon called attention to the fashionability of referring to the "two cultures" of science and the humanities as being in conflict, and insisted on an appreciation of the complexity of their existential relationship. Modern technology has produced television to lure men away from books, but modern technology has, at the same time, made books available on an incomparably greater scale than in the Middle Ages (to take a vulgar example of the complexity of their relationship).

Though wary of characterizations of ages, Dr. McKeon finds much that is similar to our age in the Rome of

Cicero and in the Renaissance. These ages of great technological accomplishment, instances of which range from the road building of Rome to the telescope construction of the Renaissance, were also ages in which the liberal arts flourished, seeming to indicate that "in the natural order of things" liberal arts and technology are far from incompatible.

Although maintaining that the liberal arts are not in danger of depreciation by technology, he recognizes another danger: the liberal arts are in danger of becoming more a stifling and constricting rather than a liberating force. Of the opinion that students ought to read Latin and Greek, he attributes their unpopularity to professors who have imposed them in the most illiberal way.

Fundamentally, what Dr. McKeon proposed by way of resolution is a return to instruction by disciplines, which in the classic sense meant "arts of doing things," rather than by subject matter. The liberal arts of Cicero's Rome and of the Renaissance, the epochs to which he looks for a remedy for our educational infirmity, were based on the Trivium, a trio of disciplines applicable to all subject matters.

A revived grammar, in the broad classical sense of interpretation of literature, he argues, would restore coherence to our rigidly compartmentalized areas of knowledge. He

asks why English literature courses as they are found today do not consider Gibbon, Bacon, Locke, Hobbes, Adam Smith and Newton, all of whom would be in the province of grammar, as he proposes to reinstate it.

Science is considered by the new grammarian in three aspects: the solution of problems posed by nature; the approach and attitude of scientists in various ages; and the book written by Newton (for instance).

A revived rhetoric — which to the thinkers of Rome and of the Renaissance was far more than Madison Avenue persuasion — would be a source of what, in popular jargon, is called "creativity." A course in invention, as Dr. McKeon prefers to call it, can be taught — and he speaks from experience — from principles of classical rhetoric and with examples of successful departure from tradition in all the various arts and sciences as subject matter.

With such a reorganization, of which the above are only several features, Dr. McKeon argues that the liberal arts will be reborn as a liberating force. They will provide connecting links between areas of knowledge, enabling us to find solutions to new problems by recognition of their previously unnoted analogues, and provide structures of communication by emphasizing the affinity of the rational methods of man rather than the diversity of objects to which he applies them.

# The West Baden Nuclear War Institute, Part 2

by Philip O'Mara and Ralph Martin

AS THE DAY of the conference which was to be devoted to an examination of the moral issues of our nuclear age began, the atmosphere of urgency and intense concern which had already been present became heavier, more insistent, more alert. Those questions were to be asked and attention paid to them, in open discourse, which for so long had been entertained in the sometimes terrifying privacy of one's own mind: What are we to do? What will become of us?

Father Kossel, from Gonzaga University, gave an excellent account of the history of the "just war" theory. Father Conway, director of the Center for Peace Research at Creighton University, later distributed copies of some of his Center's findings which were used by Paul Ramsey to back up his interpretation of recent papal teachings on the subject. The theory of the just war has had a very slow development from the time of St. Augustine, through Thomas Aquinas, to the present. Its finest formulation, in the works of two Spanish Jesuits of the Renaissance, Suarez and Vitoria, analyzed not only the possible reasons for going to war but the conditions which had to be met for the conduct of the war. The means and the ends are both relevant. Some rather serious difficulties arise in trying to apply these rules, however.

According to the traditional theory of just war, in addition to "just cause" and "just conduct," there is a third criterion which must be applied before resort to war can be said to be "justified" and that is the requirement of "proportionate grave reason," the obligation to weigh the good and evil effects of the proposed war. It is to this third criterion that Paul Ramsey directed his attention.

Paying high tribute to the work that Catholic moral theologians have done in this area he chose to approach the problem through the analysis and interpretation of recent papal teachings on war. Ramsey cited Pius XII's Christmas message of 1944 as an indication of the strong stand against war that the Church had begun to adopt: "The theory of war as an apt and proportionate means of solving

international conflicts is now out of date"; in 1948 he condemned "aggressive" war as "a sin, an offense, and an outrage" and modern total war, unless it could be in self-defense, "a crime worthy of the most severe national and international sanctions." Not only has the Church counselled that we may never resort to war to resolve differences, but also that even for the redress of just grievances violence may not be used. But the problem remained, as John Courtney Murray pointed out, of transposing what had been declared a sin in the moral order, into a crime in the international legal order.

The spirit and teachings of John XXIII are even more set against *ius belli* as an inherent attribute of national sovereignty. When nations are in contention, he writes, "the resulting disagreements must be settled not by force . . . but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation . . . it is hardly possible to imagine that in the atomic era war could be used as an instrument of justice." In *Pacem in Terris* it appears that the only morally permissible resort of policy is the rational and peaceful negotiation of difficulties. Yet the difficulty remains, thinks Ramsey, of finding a way of translating this moral evil into a recognized crime in the political order.

Ramsey wishes to challenge the interpretation of the encyclical that Catholic pacifists place on it; that in the whole range of possible resorts to arms, there is none that could be an instrument of justice in the atomic era. He proposes that the words, "It is hardly possible to imagine . . .," provided the *framework* of counting the cost, weighing the benefit, in which the use of force has always to be calculated, and *not the conclusion* of all argument concerning the possible justifiedness of war in the atomic era. Whether, when, how and in what manner or degree war may be an instrument of justice in any age, is precisely the question political prudence must finally settle for itself. John's

statements were the framework for analysis and not the conclusion of all thought on the subject. "It is the responsibility of defense establishments to find the way to relate means of violence rationally to the ends of policy, and to not fight all the war, and many of the plans of war, they are capable of fighting today."

Dr. Ramsey agrees with Pope John's singling out of the nation-state system as the structural defect in any attempt to secure world peace, and agrees also, that until the advent of a world public authority and the subsequent political reordering of the world, no real renunciation of war is possible. But Ramsey strongly emphasizes that the right to war cannot be withdrawn morally more rapidly and completely than our existing or probable international institutions can ensure the rationality and responsibility of such a renunciation by a guarantee of justice.

It is not the omni-competence of negotiation or man's will to have peace, but world public authority, that can supplant the right of war. We ought rather to conclude that the nation-state is moribund, and must rapidly be replaced by a more inclusive public authority capable of exercising force in a just and effective manner. Only the public authority of a world community can provide the legal transcription of the tendency in papal teachings to withdraw, morally, the right of war. These two things are opposite ends of the same see-saw: the moral right to use force cannot go down faster than the public authority and enforcement of a world community is organized. . . . Peace and justice are not linked by an unseen hand, as pacifists and deterrence people both suppose, nor can the political life of mankind endure without the use of force . . . the most immoral position of all would be to assume — numbed as we are by the intimidation we share in the face of nuclear weapons — that justice and peace no longer require that powerful means be used. One way (justly limited war) or another (world order), the need

to use force and to arm policy with usable power cannot be abolished.

Christopher Hollis, author-teacher-former member of Parliament, "speaking, as one obviously speaks, without any special authority," attempted to elucidate further the problems of war in the nuclear age. He began by making the interesting and disturbing observation that in the fifteen hundred years between St. Augustine and ourselves there have been countless wars between Christian nations and not all of them could have been holy wars of self-defense, or wars in which the foundations of society were in peril. "I do not know that there is an example in Christian history of ecclesiastical rulers, Catholic or Protestant, clearly condemning a war in which their own country was engaged, though there are, of course, plenty of examples of their condemning their enemies. . . . The Christian record on war is not a proud one."

Mr. Hollis condemns the defense of general nuclear war as ignorance and sophistry. "If we unloose nuclear weapons, it is idle to say that we are fighting for democracy or freedom or Christianity or whatever cause may be dear to us. For by our very action we are insuring that freedom and democracy and Christianity do not survive."

He sidesteps the problem of what the individual is to do and proceeds to question how war can be avoided. "It is indeed easy to say that nuclear weapons are, in effect, whatever the verbal reservations, immoral weapons. The Christian therefore should not use them. Therefore he ought to refuse to serve in armed forces that base their strategy on nuclear weapons or at least in those parts of its armed forces that have to do with such weapons. I do not quarrel with such reasoning. I respect the conscientious objector. He may well be right. But my concern at the moment . . ."

Mr. Hollis asks men to throw their weight behind movements for international freedom of trade and international freedom of migration, for disarmament, and for the formation of an international authority. He warns that there is little hope of preserving permanent peace if the doctrine of absolute national sovereignty is maintained. He doesn't think it will be easy; indeed he points out that it is hard enough, as the history of almost every country has proved, to win a tradition of authority for government even in a comparatively composite national state. He reminds us that the Christian lives in the world and that he must not abandon



it. And even with the formation of an international order, means may still be found, if men wish, to war:

Man cannot be saved by machinery alone. The ultimate issues are spiritual issues. Whatever the machinery of international relations, it remains true that, if men persist in hating one another, they will find means of quarreling and fighting and that, if they do so, modern weapons being what they are, they will destroy one another. We can no longer afford the luxury in which almost all nations have almost constantly indulged, of considering some other nation at any given time as a sort of devil nation to be in every way opposed. Christ died for all men, and mankind can only save itself by acceptance of the law of love. . . . The awful terror of man's own inventions have made it no longer possible for him to indulge in the spiritual luxury of hatred of his brother.

In these strange and terrible times, it is constantly difficult to keep one's attitudes relevant to what is going on in the world. The temptation is to stop thinking, to leave it up to the government and its experts, or to the Church's moral theologians, or to the future historians who will perhaps have the last word. Moreover, even the most careful and conscientious reflection is not likely to reassure us, nor it is likely to provide very much certainty. There are many elements that we cannot calculate, many areas we have not the time or the professional expertise — or the security clearance — to explore. Finally, the whole U. S. military policy may change with the change of a President, with realignments among our allies or Russia's, with new and unforeseen scientific discoveries.

At one point in the day's proceedings, Rabbi Reines, inspired by the frightening thought that all this talk may be in vain and that no really authentic decision can be made because of all the factors out of our hands, shocked the institute into startlingly sympathetic applause. He reminded us that Eisenhower said we had more than enough missiles and Kennedy said we need many more; that Rusk and McNamara said the test ban was in the interests of the country, and two other experts, Teller and Goldwater, said it was most injurious. Vanity of vanities, all is vanity. "Everything I've heard here presupposes that we've had enough information to make an ethical decision which has consequences on U.S. Government policy. This is a concrete world of evil which must be overcome, yet pacifism is not an adequate solution. A democracy which purports to allow existential authenticity to its people . . . yet there is not enough spiritual freedom, power, or information to make a decision of this kind."

In a few moments, Jerome Spingarn, disarmament expert in the government, rose to his feet and spoke, mentioning that for five years he had no access to classified information, and yet when he did have access to such information he found that his value judgments were valid and that only quantitative specifications were ascertained. The Institute went on, but everyone felt better now that the worst suspicion had been brought out into the open, and dealt with it to the satisfaction of most, at least that all attempts to think on the matter were not certainly in vain.

All the same, the responsibility of the individual, not only to his own conscience but to his community —

## Nuclear War *continued*

which now and forever after means his world — cannot be shifted. As Christians, as members of a democratic society, as educated men, we are obliged to know at least enough of these problems to be able to think about them coherently. Moreover, it is not enough to think in the abstract about “what I would do if I were in charge” or “what could be done if our enemies would listen to reason.” There are at least two pressing and practical questions to ask: what is the obligation of the individual, especially of the young man who will soon be asked to defend his country; and what ought to be the official policy of this country?

Perhaps the nation's policy will not in fact be what we believe that it should be. That does not necessarily mean that we are obliged to refuse our service to it. Neither, if we agree with the government policy, have we the right to abandon our own reflections.

There is simply no answer at hand to the question of what a young man of military age should do — if and how he should serve in a nuclear-equipped military. Yet one thing is certain. If he decides (for an educated man to serve in the military without having reflected on what and why he is doing, when and who he is serving is a betrayal of the meaning of education) that the cause of peace and justice is best furthered by membership in his country's military forces, he is never freed from the obligation, even after he is drafted or enlists, of reflecting upon the morality of acts he may be required to perform, of wars he may be asked to fight, of buttons he may be asked to push, of bombs or bacteria he may be asked to deliver. His commitment to the use of force, his support of the military, never frees him from the necessity (freedom) of making decisions on specific expressions of what may in general be described as fighting for peace, but what in practice, particularly under the pressure and in the confusion of wars, cold and hot, may be perverse or insane reactions, when vital cords have snapped. The difficulties and heavy responsibility of those who serve are no less than those who think it is immoral to serve in a nuclear-equipped military where the control of total escalation in the event of a

war is not even probable, and which less than five years ago was almost impossible. Each choice is a grim one; no one can escape from the fear of cooperating in the destruction of the human race, neither the soldier nor the conscientious objector. And decisions must change as events change. Five years from now the choice may be clearer, one way or the other, but now it is most difficult and no prescription is available, scarcely any advice.

Gordon Zahn, head of the department of Sociology at Loyola of Chicago, was the only Christian pacifist to speak, emphasizing what he thinks to be the truths of revelation rather than prudential judgment. He suggested that our national policy must fit moral theology rather than vice versa. He pointed out the long history of the conscious manipulation of religious teaching to fit all nations' policies, justifying all wars, as in his recent book he points out the cooperation of German Catholics in Hitler's wars. He warned also about trying to force Pope John's words to fit old patterns, embarrassed of their spirit, of their love. “If we are a Christian nation we must go more than halfway in trust — we are and must be different from those who deny the redemption of the world; we must have faith in God that even if we fail we will be blessed. We might have to accept suffering, resist not evil, turn the other cheek, even death, rather than cooperate in evil; perhaps even lay down our life to our enemy, who might also be our brother in greatest need.” We might, if we are Christians, have to believe in God, the meaning of suffering, the forgiveness of sins — the redemption of things in time being more powerful than nuclear weapons or the ascendancy or descendancy of particular nations in particular times.

Dr. Henlee Barnette, a nuclear pacifist and a minister, warned that one of the real dangers that our country faces is a pharisaical self-righteousness. “I'm on my knees daily repenting, and I think Uncle Sam should join me.”

What we must clearly realize is that we are not choosing between a grim and a pleasant alternative. One sometimes feels tempted to consider that the Christian thing is to accept the suffering and death which, in un-

paralleled fierceness, would come with a nuclear war rather than inflict it on others.

In this connection, Mr. Spingarn voiced the opinion that the various peace groups, which often appear politically irrelevant or even troublesome, may be doing good service by keeping the issue before the public mind. Their pacifism may lead to a certain confusion abroad about the firmness of our commitment, although their practical activities may promote broader cooperation among nations, more contacts, even with people behind the Iron Curtain, educational, cultural and scientific development in less well developed areas, etc. Even such a “lunatic fringe” group as the Catholic Worker offers a chance for people to realize the grave seriousness of what is at stake; while the most successful and valuable peace group, the Peace Corps, is anything but a fringe group. At home perhaps their great contribution can be to fill us all with a stronger sense of the true moral character of our own and our country's behavior. Spingarn pointed out that the erosion of morality has become most serious; there was not a word of public protest from our supposedly civilized country at the bombing of Dresden, which passed far beyond all possible military value. If even the War Resisters' League, not to mention such responsible and dedicated organizations as SANE, Turn Toward Peace, and the Student Peace Union, can keep our obligations as clear before our minds as our destructive capacities, its value to the body politic is immense. In general, work for a just social order is always work for a just peace, and perhaps the only effective work. Disarmament — Spingarn's personal area of specialization — seems to many a childish dream; though no doubt, all would like to see it we hardly expect to.

It illustrates what is often and dangerously ignored: policies in complete accord with morality may just as well involve stern assertion and unyielding insistence on principle as it can self-abnegation and acceptance of the other side's point of view. For example, the consistent demand by the U.S. Government that disarmament be accompanied by reliable inspection procedures has perhaps made

*(Continued on page 22)*



# SHAKE DOWN THE THUNDER

by Durkin Julian Manning

*Durkin Manning is a junior in the College of Arts and Letters with strong feelings about the effect of losing football on the Notre Dame Spirit. He expresses many of them in this article, and concludes with a plea for future action.*

IN A RECENT magazine article on Catholic education Rev. Theodore M. Hesburgh, C.S.C., was quoted as saying that he felt that there is neither room nor reason for mediocre performance in Catholic schools. I believe we should apply this to every task we undertake. If one cannot do a job, and do it well, then he should not do it at all. Thus, if we cannot produce teams of high caliber, then let us not play "big time" football.

Many students and alumni feel the failure to produce winning football teams in the last ten years is a result of Administration policy. This is a debatable assumption; but even the fact that we use the word "Administration" denotes dissension and dissatisfaction. Strangely enough, ten years ago there existed no such concept as "the Administration." The University was simply "the University," one large, loyal family welded together by spirit — the Notre Dame spirit.

This fact by itself explains why last year many of the alumni condemned students who openly criticized "the Administration" in editorials of the SCHOLASTIC. These alumni were unable to envision such a divided organization. Their Notre Dame spirit — or former Notre Dame spirit — would not and could not acknowledge separation.

This unique and intangible term, "the Notre Dame spirit," which in

former times had provided compatibility and satisfaction at this University, is now in the process of death!

Did you ever analyze why any Notre Dame student during his third or fourth year of high school, sat down with his parents to write that all-important letter, requesting an application for admission? I asked student after student, from seniors to freshmen and ninety-nine per cent agreed that they applied to this University because it was the best-known university; and it was best-known because it possessed a unique item defined as "The Notre Dame Spirit."

If a student had wanted the status recognition of higher academic standards, he could have applied to an Ivy League school. If he wanted a "social life," he could have applied to Michigan State or Mississippi State (or for that matter, any place except Notre Dame). If the student had wanted a strict Catholic education, he might have applied to Holy Cross and received a major in theology. But the one item, the item which appeared at no other school, and which no other school attempted to offer was a uniqueness in spirit, defined as "the Notre Dame Spirit."

Admitting the importance of this term, I traced the evolutionary process of "The N.D. Spirit." I asked my fellow students, I asked rectors and prefects in the halls, and I asked lay professors. We all agreed. "The Notre Dame Spirit," although conceived by devotion to Our Lady of the Golden Dome, still had been born as a result of football.

It has been the attitude in recent years that the student body should extend spirit to the football team. This, I'm afraid, is a false attitude as many old alumni will admit. In the past history of Notre Dame, the team imparted the spirit to the student body, thereby producing the proud "Notre Dame Spirit."

And this proud "Notre Dame Spirit" was produced by winning. It wasn't a matter of how you played the game — it was a matter of winning. Do you think seven years from now anyone will remember what a bone-crushing game our line played against Michigan State, on November 16, 1963? Do you think anyone will remember how George Bednar, trapped by two Michigan State linemen and stepped on, got up to make a tackle from behind? Do you think anyone will remember how John Meyer was hit consecutively by three Michigan State linemen, yet broke through to the backfield causing an interception? I'm afraid all this will be forgotten. The only thing to be remembered in 1971 by the fan sitting

in the stands reading his scorecard is a defeat for Notre Dame. As the Midshipmen, on November second, classically pointed out with their paper banner, "There Is No Substitute for Victory."

So the "Notre Dame Spirit," being produced by winning, built a tradition, and a tradition which brought Notre Dame to national prominence. A tradition which prophesied a Notre Dame man would do his job and do it well. As a restaurant manager in New York City told me once, "There were three things you never bet against: Joe Louis, the Yankees, and Notre Dame."

Today the tradition at Notre Dame seems to be to lose, rather than to win. And as a result, the Notre Dame Spirit is dying. If you disbelieve me, then go around to the halls and talk to the seniors (the second class in the history of Notre Dame not to have seen a winning season). They'll tell you that N.D. is no longer unique. It could just as well be any Catholic university. The fact though, that Notre Dame had promised a uniqueness in spirit and failed to produce it, has made them bitter. Most of them give the same explanation, "I'm just putting in my time, so I can get the diploma and then get out of here." Upperclassmen no longer wear their N.D. jackets home. They are disgusted of being asked time and time again, "What happened to your team?"

For some, our loss record of the past recent years seem to serve a purpose — and that purpose is the production of an image. Since we lose and lose consistently, the public image produced is that of a Phi Beta Kappa fraternity that gathers on Saturday to select eleven members to play a game.

To this I have but one answer. Notre Dame will never be Harvard. Notre Dame will be best being Notre Dame.

In our President's attempt to achieve academic excellence, he has denied the existence of two systems. This may be so. Nevertheless I know, and the rest of my fellow students who have lived with football players know, that these athletes do have tutors, and they do have preferred courses, and preferred professors. Every school having "Big Time" football has this. You cannot expect to draft forty Don Hogans a year. Navy doesn't draft forty football intellectuals a year and yet you can't tell me their academic standards are lower than ours.

I have spoken with quite a few of the Holy Cross priests on campus. I  
*(Continued on page 24)*

Robert Haller . . .

# MOVIES

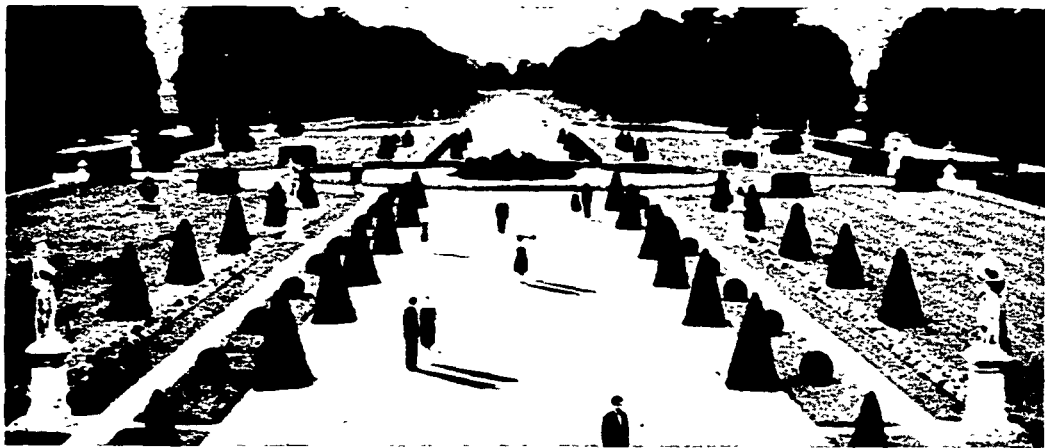
## LAST YEAR AT MARIENBAD

“ONCE AGAIN — I walk,” chants the stranger as he passes through “these silent deserted corridors. . . .” A young woman waits within, lost or held captive between the forces of love and fear, illusion and reality, past, present, and future. The search of this stranger, the flight of the woman he seeks, the presence of her companion, and the labyrinth of time and space in which they move form the substance of this dreamlike enigma so remarkably wrought by France’s Alain Resnais. *L’Annee Dernière à Marienbad* is a beautiful picture, perhaps a masterpiece, but it is also an impersonal remote entity that rarely touches its audience in the conventional manner, and in this latter aspect it would seem to be flawed; a closer examination of the picture though, indicates that it could not have been made in any other way and that the flaw was unavoidable.

What irritates and, in many cases, isolates viewers of this picture are two seemingly conflicting aspects of its nature, *i.e.*, its subjective action

utter chaos, for we do observe persuasion or submission taking place. Thus the film is symbolic and as such can be interpreted in innumerable ways. But with such a plastic creation before them few spectators are able to involve themselves with the film and exploit its potentialities; instead they are excluded from participation in the events and possible interpretations of the film by the ritualistic movements and the cold, almost inhuman bearing of the characters.

The stranger, the woman, and her companion pass back and forth before the audience with a grace that is both unparalleled and unmoving. Resnais and his writer, Alain Robbe-Grillet, have forced the audience to abandon the conventional actor-spectator relationship which is coupled by empathy on the part of the latter, and personality projection by the former. Just as their situation can be viewed subjectively, so the characters must be seen objectively because Resnais and Robbe-Grillet



and the objective attitude the audience is forced to assume toward the characters. *Marienbad* is subjective in that it is all but impossible to locate any sequence which can be proven to be the platform of reality about which the film’s fantasies revolve. Events portrayed in the movie clearly do not represent reality, and it may well be that none were intended to; the existence, nonexistence, and displacement of shadows alone prove this, as well as the multiple costume and set changes within each sequence, and, most obviously, the somnambulistic attitude of the actors. But neither is *Marienbad* concerned with

have included within them practically no touches of humanity with which we can either sympathize or pity.

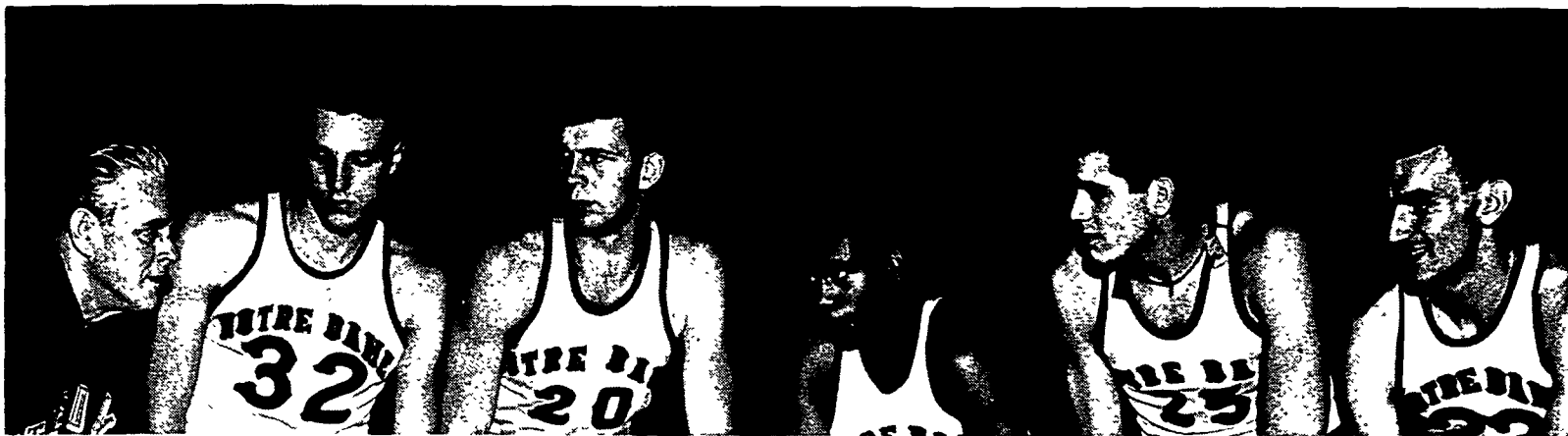
This condition, however, was not accidental. In his earlier film, *Hiroshima Mon Amour*, Resnais portrayed two people who faced and recognized the death of both life and love. Empathy was established in *Hiroshima* and used to communicate the theme of the story to the audience, but for reasons which will follow, Resnais chose to avoid it in *Marienbad*.

Resnais’ screenwriter, Robbe-Grillet, was well qualified to compose the story. One of Robbe-Grillet’s earlier

novels (*In the Labyrinth*) dealt with a soldier entrusted with a package to deliver to an undetectable address in an almost deserted city. As this refugee from conflict wandered through the silent, snow-covered streets of the city seeking some guide or direction, Robbe-Grillet kept the reader in the position of a disinterested spectator, as he was later to do in *Marienbad*. Robbe-Grillet was trying to create a new kind of novel. With *Marienbad*, Resnais and Robbe-Grillet are trying to create a new kind of cinema where reason and plot are eliminated entirely or are subordinated to stylistic considerations. Establishing empathy between the spectators and the actors can only hinder the spectator’s perception of all the facets of the flickering crystal images that appear before him, are scored with sound, vanish, and then are succeeded by other sounds and images related in spirit if not successive time to its predecessors.

Robbe-Grillet has said that it was his desire to create a film where the spectator would “be carried along by the extraordinary images in front of him, by the actors’ voices, by the sound track, by the music, by the rhythm of the cutting, by the passion of the characters. . . .” Resnais has said that he is becoming interested in forms that “stir the spectator apart from any external meaning, through the sheer impact of these forms . . .,” and with *Marienbad* they would seem to have what they were seeking. This story both borrows from other arts and is also uniquely cinematic. The graceful, formalized movements of the characters are not unlike those of the ballet, and the musical score is integrated with the pulse of the picture in a way more common to the opera than to the movies; but all the limitations of the opera and ballet are gone when Resnais’ moving camera records the movements of his protagonists or catches with a directional microphone a whisper or a faltering note of uncertainty. Added to these are purely cinematic devices like the memory (illusion) flashes and flashbacks, the juxtaposition of frozen statues and motionless people, and the cards seeming to flow from the fingertips of the woman’s ominous companion.

Combined, these elements equal *Last Year at Marienbad*, a unique story told in a fittingly unique manner, and a film that may mark a turning point in movies; it may lead nowhere with its emotional abstractions, or in the same sense, it could signal the birth of a kind of cinematic symphony, orchestrated with sounds and images.



## “Even the best team trips end in weariness”

A YEAR AGO Adolph Rupp, the University of Kentucky's ageless basketball coach, said that 1962-63 would be the Wildcats' finest year: they had Cotton Nash, an All-American in every sense; a group of sophomores who were unbeaten as freshmen; and, in comparison to other nationally-ranked teams, a relatively easy schedule.

But time proved Rupp wrong; Kentucky's 16-9 record was the worst for a Rupp-coached team in his 35 years on the Lexington campus. Hot-shot Nash wound up being tongue-lashed by Rupp for what he called “disappointing play,” and was benched.

Rupp, it is said, felt that Nash — and his four other starters — were playing as individuals, not as a team, and so a Kentucky squad which was rated as a pre-season contender for the national championship failed to finish among the country's top twenty.

This season, Notre Dame is picked to share the spotlight with the nation's top basketball powers. But, as was the case with Kentucky a year ago, Notre Dame may have a disappointing season unless teamwork replaces individualism.

In the first half of the opening game against Christian Brothers College, it was apparent that every Notre Dame starter was determined to score 20 points; as it turned out, only one succeeded. The report that CBC was pathetically weak may have influenced this trend toward individual play, and certainly the poor first-half showing by the Irish was a result of first-game nervousness.

At any rate, Notre Dame settled down in the second half, and outscored Christian Brothers 54-29. Individual heroics were replaced by team play, and all five starters finished in double figures, four of them with more than 15 points.

The Indiana game, however, was almost the antithesis of the opener. Notre Dame played well during the

first half, but froze up in the late stages of the game. The scoring was completely lopsided: Larry Sheffield had 41 points, Ron Reed had 24, and the remaining three starters barely made double figures. Here, it was the individual brilliance of Sheffield and Reed which kept the Irish from an even more disastrous defeat than that which they suffered, for the rest of the team was experiencing an unusually cold shooting night.

Sheffield, though, had one of his best. The junior guard made moves reminiscent of Oscar Robertson and Elgin Baylor, as he excelled both offensively and defensively. His 41 points were the most scored by a Notre Dame player in six seasons, and were only two shy of the Notre Dame single-game record of 43, set by Tom Hawkins in 1957.

Reed, a lanky junior forward, helped Sheffield to carry the Irish in the second half. Against both Christian Brothers and Indiana, Reed played poorly in the first half, but came on strong late in the game: he scored six points in the first half of the CBC game, but finished with 19; against the Hoosiers, he accounted for only five points in the first twenty minutes, but left the game with 24.

In addition, Reed's rebounding has been excellent. His aggressiveness under the boards has netted him 43 rebounds in only two games, an average which almost doubles his pace of last season (12 rebounds per game).

Unfortunately, Notre Dame needs more than one or two rebounders and scorers. Walt Sahn is potentially a good scorer and an excellent rebounder (he was fifth in the nation last year), but he has not yet hit his stride this season, and he suffered a particularly bad night against Indiana. Larry Jesewitz, vastly improved, Sam Skarich, and Jay Miller are all more-than-adequate in both shooting and rebounding, but have yet to give a coordinated effort. The Irish

will need continued excellence from Sheffield and Reed, and a balanced team effort by Sahn, Skarich, Jesewitz, and Miller if they are to win on the long, arduous road trip ahead.

Christmas road trips traditionally determine the fate of Notre Dame basketball teams, and this one should be no different. During the next three weeks, the Irish will face three potential All-Americans and three teams rated pre-seasonally among the nation's best.

At Illinois tomorrow, Notre Dame will meet a team which won the Big Ten championship last season, but has lost all its starters except backcourt star Tal Brody; Western Michigan is next, led by sharp-shooting All-American Manny Newsome; and then, while most Notre Dame students will be relaxing at home, the Irish journey to hostile Rupp-land to take on Mr. Nash and “other” Wildcats. If Notre Dame beats Kentucky, it will be the first time in John Jordan's coaching tenure that they have accomplished this feat.

New Year's Eve will find the Irish in a rematch with Illinois, this time at Chicago Stadium; and the holiday tour ends at Greensboro, North Carolina, with a game against the Tar Heels.

Notre Dame returns from this gruelling trip to host De Paul on January 8, then goes back on the road to play Creighton at Omaha, where Walt Sahn, Larry Jesewitz, and Ron Reed will be challenged by Paul Silas, the 1962 national rebounding champion and another probable All-American. The three-week set closes with a game against Detroit, within the friendly confines of the Notre Dame Fieldhouse, on January 13.

Time told the story at Kentucky a year ago, so it will at Notre Dame this year, and so it always does. Hopefully, though, the Notre Dame story will be more pleasant.

—REX LARDNER

# Greatness Achieved

COACHES' pre-season analyses are often, in retrospect, either overly optimistic or overly pessimistic, but Alex Wilson's prediction that his 1963 cross-country team would be "the finest in Notre Dame history" has been entirely borne out by subsequent events: six impressive victories, a second and a third place.

The season began with decisive win over Indiana. The Irish took all of the first five scoring places, finishing in a dramatic six-way tie for first. A week later, in the Notre Dame Invitational, Notre Dame crushed a field of midwestern powers, placing five runners in the top ten finishers. Captain Frank Carver ran an outstanding race, broke Tom O'Hara's course record by nine seconds, and completed the four-mile course in 19:13.

The following Friday, the Irish hosted arch-rival and perennial power Michigan State. The result: another shellacking. Notre Dame won the meet, 19-47, by capturing first, third, fourth, fifth, and sixth places. Carver was again the victor; he ran a perfectly-paced race, caught Michigan State's Dick Sharkey about 200 yards from the finish, and steadily widened his lead as he approached the tape.

Notre Dame next put its undefeated record on the line against the best the state had to offer, in the Indiana State Meet. Indiana is no more efficient at producing runners than it is at producing cars, and the Irish won in a walk. Five Notre Dame runners tied for first.

In a warm-up for the big meets to follow, Notre Dame traveled to Chicago

for its annual engagement with the Chicago Track Club. The outcome was almost a foregone conclusion: four Irish runners tied for first place.

A week later Notre Dame was back at Chicago's Washington Park, but at stake this time was the championship of the Central Collegiate Conference. A surprising Kansas team ran its finest race of the season and defeated the Irish, dimming hope for victory in the national championships.

Three days later Notre Dame ran in the IC4A championships at Van Cortlandt Park in New York, in the race that determines the champion of the East — and to the six Easterners on the team, this was *the* race. With a warmly partisan crowd urging them on, the Irish trounced the field, capturing third, fifth, thirteenth, fourteenth, and twentieth places, defeating second-place Brown 55-133 and third-place Michigan State 55-154. Never had a better team won the IC4A meet: the total time of Notre Dame's first five finishers was the lowest in the history of the race.

The National Collegiate Athletic Association championship meet was run this year, as it has been every year for the last 25, at Michigan State University in East Lansing. The 1963 field was the strongest in history, including the forty-nine best university teams in the nation, and all the top individual stars. Only wet grounds prevented a successful assault on the course record. Victor Zwolak of Villanova was the individual winner (as he had been in the IC4A meet), and the Irish finished third in the team

standings behind San Jose and Oregon University, revenging, incidentally, their loss at the legs of Kansas (which finished fourth).

For Captain Frank Carver, this was the last race of the last season of an illustrious cross-country career. Of the eight races in which he competed this season, Carver won or tied for first place in all but three. His happiest win was probably in the Notre Dame Invitational, in which he regained as a senior the course record he had set as an eager sophomore, but had lost to Tom O'Hara in the same meet as a junior. His saddest race was probably his last, the NCAA's: Carver finished sixteenth and failed, by one place, to retain the All-American status he had earned a year ago.

For Bill Clark, the nationals were a fitting climax to a successful season, a season in which he continued his steady improvement. He beat Carver in the Central Collegiate, finishing second to Miami of Ohio's Andy Schramm in 19:11; he finished third behind Zwolak and Steve Machooka (both seniors) in the IC4A championships; and he came in thirteenth in the NCAA's to earn, for the first time, cross-country All-America honors.

If Clark's improvement has been steady, then the improvement of Bill Welch has been spectacular. The Gentleman Jogger from Scarsdale has improved his times over last year's by a full minute; he finished eleventh in the CCC's, fourteenth in the IC4A meet, and 40 places better than last season in the national championships. Though Welch's progress is slightly deceptive, since he never reached his peak last season after suffering a severe case of heat prostration, it nevertheless indicates the tremendous improvement of the team. A similar indication is that Bill Clark won the 1962 Invitational in 19:49, but in 1963 all five Notre Dame scorers were under that mark.

The fourth, fifth, and sixth positions on the team were held by sophomores Mike Coffey, Ed Dean, and Larry Dirnberger; junior Rich Fennelly rounded out the traveling squad. All showed clearcut and continued progress.

On any other Notre Dame team — and on most other teams in the United States — runners of the caliber of Dirnberger and Fennelly would easily be among the top five; on this team, however, they can be proud merely to have, by their dedication, driven the first five on to the heights of cross-country success. Their presence augurs well for the continued greatness of Notre Dame cross-country in 1964.

—JOHN WHELAN



# SCOREBOARD

**INTERHALL FOOTBALL:** Led by quarterback John Capacci and half-back Bill Cragg, Morrissey Hall beat Stanford in the championship game. The scoreless contest went into sudden death, and was decided on Morrissey's two first downs to Stanford's one in the overtime period.

**SWIMMING:** The Irish took second place in the first Notre Dame Invitational Relays; Northwestern won the meet with 71 points, while Notre Dame had 56. Ted Egan, Rory Culhane, Tom West, and Captain Chuck Blanchard combined to give the Irish tankmen a first place in the 500-yard crescendo freestyle relay with a time of 4:35.8.

**WRESTLING:** In the Indiana State Tournament, two Notre Dame grapplers finished third and one fourth. Al Goodrich (115 lbs.) and Captain John Barry (147 lbs.) took thirds, and heavyweight Bill Kallal, a sophomore, was fourth. No team scores were kept.

## SCORES Basketball

Notre Dame 98,  
Christian Brothers College 65  
Notre Dame 102, Indiana 108  
Notre Dame 79, Bowling Green 65

## Swimming

Northwestern 71; Notre Dame 56;  
Indiana State 30; Valparaiso 24;  
Chicago University 18

## SCHEDULE Basketball

December 4,  
Illinois at Champaign, Ill.  
December 17, Western  
Michigan at Kalamazoo, Mich.  
December 21,  
Northwestern at Evanston, Ill.  
December 28,  
Kentucky at Louisville, Ky.  
December 31,  
Illinois at Chicago Stadium  
January 4, North  
Carolina at Greensboro, N. C.  
January 8, De Paul at Notre Dame  
January 11,  
Creighton at Omaha, Neb.  
January 13, Detroit at Notre Dame

## Swimming

January 10,  
Ohio University at Notre Dame  
January 11,  
Wisconsin at Notre Dame  
January 17,  
Northwestern at Notre Dame

December 13, 1963

# Voice in the Crowd

IT IS bitter irony for those who care about Notre Dame athletics: Notre Dame's football team had an exceptional defense, but was kept from success by a notable lack of offensive prowess; and now, Notre Dame's basketball team can score points almost at will, but faces the prospect of a dismal season because it simply cannot play defense.

The Irish had an offensive problem in their first two games, when they relied much too heavily on Larry Sheffield and Ron Reed. But against Bowling Green, Sheffield, who scored 41 against Indiana, was held to five points by Howie Komives — and the rest of the team was forced to take up the slack. As a result, Walt Sahn had 20 points, Sam Skarich 18, Larry Jesewitz 15, and Reed 13. There is no reason to think that they cannot continue this balanced scoring.

The rebounding, too, was more balanced against Bowling Green, even considering the slim opposition: Sahn came back into his own with 25, Reed had 18, and Jesewitz 13.

Still, Notre Dame has been sloppy on offense, and such mechanical errors as the Irish have made in their first three games will cost them dearly later in the season. And even Larry Sheffield has been so busy ball-handling that he has missed a number of chances to work the ball in to Sahn, Reed, or Jesewitz.

Yet defense remains the critical problem. It was apparent even against Christian Brothers College that the Irish were having trouble defensively, and the trouble became acute at Fort Wayne. Tom and Dick VanArsdale scored 76 points between them, more than half of them on driving layups from the base line. And against Bowling Green, which had only one player worth mentioning, Notre Dame was hardly more effective: Howie Komives, even with the entire Notre Dame defense concentrating on him, still scored 41 points.

Outstanding though its offense may be, it is obvious that unless Notre Dame improves its defense considerably, it can fall prey to a team with as few as two good scorers, and will quite likely fall prey to as many as seven or eight teams — Illinois, Kentucky, North Carolina, Michigan State, and Bradley among them.

Very little, if any, of the blame for Notre Dame's defensive ineptitude rests with the players: offensive skill, so well exemplified by Sheffield and Reed, is dependent primarily on natural ability — something a player either has or does not — and can be developed by individual practice; but defensive skill — assuming that the players have at least ordinary physical coordination — must be taught, must be coached, must be emphasized by continuing drills and constant reminders. It would be pathetic indeed if a team with this much natural ability — and, I think, with this much desire — was thwarted because its coach failed to teach it the simple prerequisite of defense.

"We'll make them forget football," vowed a Notre Dame basketball player before the season. Unless John Jordan can teach his team the art and skill of defense, "they" may also want to forget basketball.

NOTRE DAME has been involved in other athletic absurdities of late. Football player Dan McGinn, for example, was denied a monogram because he did not meet the standard criterion, 60 minutes of playing time. The reason, of course, that McGinn did not play 60 minutes is that he is a true specialist: he punted 43 times for an excellent 38-yard average, but played only 19 minutes in the process.

Athletic Director Moose Krause, under fire, stated that he would check to see if McGinn could in some way be excepted from the 60-minute rule. This is ludicrous. Any specialist of McGinn's caliber, who has done his job well throughout the season, should receive a monogram without question. Ditto for Ken Ivan, who did all the place kicking in the last seven games, and whose field goal gave Notre Dame its only significant win of the season.

And then there's the case of Bob Lehmann and Jim Kelly, who were denied permission to play in the Hula Bowl because they would miss two class days. A senior class petition may or may not redress this grievance.

—TERRY WOLKERSTORFER

# 'Nuclear War'

(Continued from page 16)

us seem reluctant to yield any of our fire power. Yet, in fact, by promoting the security of the whole world our attitude is practical and peace loving. Negotiations on this subject continue, and it would be political folly to forget that any series of negotiations may fail — as foolish as the assumption that they are bound to. We are naive if we look for "victory" in such encounters. Our whole diplomacy, indeed our whole policy, ought to aim at the transformation of enemies into stable friends and partners. These are not unattainable goals, and if we had sought them more singlemindedly heretofore, some

of them might now be nearer realization. Christopher Hollis, speaking of the likely alliance of Russia and the West against an enraged China-led Orient, warns against the temptation to rest on a momentary superiority.

All history shows that an attempt to take advantage of some chance temporary physical superiority in order to deny a nation the influence in world affairs to which its numbers entitled it ends in failure. It failed with Germany. It failed with Russia. It will fail with China, and, if Russia and the Western Powers should find themselves in this position of temporary advantage, it is very much to be hoped that they will use the opportunity to work out ways in

which the six hundred millions of Chinese can be given their proper influence in the balance of power. If that opportunity should be missed, we shall have to pay dearly for it.

No doubt this heroic course is appropriate for individuals or even for a single Christian nation. But it can hardly be right for Christian civilization as such to submit to inevitable destruction and enslavement. On the other hand, the "tough-minded" attitude, which recommends that in any war we take prompt and overwhelming revenge on any and all attackers, involves the complete abandonment of the values of that civilization anyway, and does not in the least guarantee that the nation will survive or recover. Logically, it should lead to the conclusion that in the defense of the U.S. Government and way of life it is morally permissible to destroy the entire planet — and as Herman Kahn's studies have shown there are not a few who are willing to draw that conclusion (10% of the scientists interviewed on the subject were interested in building a doomsday machine, three of them were even willing to theorize about a machine to destroy the solar system, and 50% thought the government would want one if it could get it). There seems to be no escape from the dilemma — we must prepare to defend ourselves, and we must accept limits on the way in which we shall conduct that defense. Every choice that is open to us is terrible; perhaps everyone would have been rejected by reasonable men, in any age up to the present, as not only wicked but obviously absurd. Nevertheless some choice must be made.

At this point in discussions of this kind it is customary either to emphasize the obligations of love of neighbor, self-sacrifice, and reliance on Providence, the irreparable ruin that even a small nuclear war would cause, and the possibility that if our scientific capacity were devoted to research on peace and human betterment the underlying causes of war might well be gradually gotten out of the way; or to explain and apply the principle of double effect, to discuss the military reasons which might require and the moral rationalizations which could justify pattern bombing with hydrogen weapons. The first approach leads to nuclear pacifism, the second to an increasingly belligerent stand, the conscious aim of which is to see how murderous we are allowed to be and still think we can save our souls. We do not wish to deny the relevance of the facts and principles brought to

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light by either approach. What we wish rather to suggest is a third way of envisioning the problem, one which is perhaps more relevant both politically and morally.

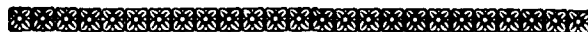
The American people have thus far raised no very strong objection to the government's decision not to construct a gigaton bomb. We are — it seems — willing to forego the opportunity to destroy an area the size of Belgium at a single blow. We are aware that no conceivable military target could be of such a size and no acceptable objective could require such a weapon. We have, furthermore, shown a positive eagerness to secure a "clean" bomb, one which would do the minimum damage to future generations by radiation increase, perhaps even one whose immediate effects, as it explodes, would be somewhat mitigated. Clearly, we are willing to accept the idea of some limitations on warfare. The question we wish to pose is: how far are we as a people willing to go? How much, backed by a national consensus, can the government *refrain from* prosecuting a nuclear war?

Last spring Secretary MacNamara formulated a strong "no-cities" policy, which under questioning by congressional committees he was forced somewhat to modify. Does the country support him or his congressional critics, or perhaps did both fail to represent its thinking? The issue is of great importance morally because if, in a full-scale or large-scale war, we avoided the bombing of cities, we would in fact do much less damage to the civilian population of our enemy — and moral teaching has always been that direct attacks on civilians cannot be justified for any cause. It is of great importance tactically because it would require a rather sharp change in some of our current military planning, and in the attitudes being inculcated in our military leaders (at the conference General MacDonal admitted that he had never known a commander in the field to refrain from hitting a target he could reach, or from using a weapon he had available to him). Since at present and for the foreseeable future our own total military strength is superior to Russia's, this policy acts as a strong inhibiting force, inclining Russia to avoid attacks on our cities too, and so its practical importance is very great. (It should be remarked here that there is no question whatever of eliminating our *capacity* to hit cities; that simply cannot be done. There is no weapon without possible immoral uses, but there are some that hardly seem to have any others. The point is that we can plan to wage war without direct attacks on the

civilian population; this acts as a strong persuader inclining Khrushchev to do the like, since if he doesn't we may change our minds.) Nevertheless there are many vocal critics of our present military policy who point out that there are many relatively small military emplacements in or very near large cities on both sides of the Iron Curtain. For example, Tucson, Ariz., is entirely ringed with Titan missiles. No policy, they claim, which might incline a president to forbid his generals from attacking such emplacements, no matter how humanitarian its motives, is anything but sheerest folly militarily speaking. They assert that the military leaders must have full discretion to carry out their campaigns as they see fit,

putting the immediate military advantage to be gained from a particular strike above other and more distant considerations.

Carried to an extreme, this way of looking at things is ridiculous, but there are many modifications of it which are not. To what extent, if to any, do these critics represent the American people? To what extent have the American people reached any conclusion at all on these matters? And finally, are they aware that the moral issues are real, are relevant, and are most serious; that on their decision, and their making that decision known and effective in the political order, depends the continued survival and the salvation not of this or that individual, but of our world?



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## The Thunder

(Continued from page 17)

have talked to religious men holding high posts in both the academic and disciplinary departments. Most are dissatisfied with the performance of the football team.

I would like to quote a sports columnist who wrote about one of our football games last year. "There were 45,000 fans at the game, although it was a bitter cold with gale winds and sleet rain, and although Notre Dame had lost its previous four games. And the suckers will continue to pay their five dollars for many more years, to come to view a name, and not a team."

So too will the students in years to come apply to Notre Dame — because of a promising spirited name. And after one or two years, I wonder if they'll still feel that the name holds promise.

I ask, that if we are going to play football, then let's play winning football. Let's not completely obliterate the memory of the Four Horsemen with ten more years of sorrowful Saturdays.

I do not want winning football at the price of lower academic standards, and I am sure none of my fellow students would want this either. But I do think that the hiring of a competent coaching staff (or for that matter the hiring of a competent Athletic Department) is not going to lower our academic standards. I believe that intellectual excellence and "The Spirit of Notre Dame" not only can live side by side, but can actually complement each other.

Last Friday, I sat and talked with three science professors associated with the University. I told them that "The Spirit of Notre Dame" was dying; they said they couldn't be happier. They said they would be completely satisfied when it was completely dead. These men maintained that they were building a new tradition.

If this is true and if they want to change the tradition, then there is one thing I ask. Let the students know of this change before they apply here. Print it on next year's catalogue: Notre Dame and Football Are No Longer Synonymous. Tell them the fight song is not to be sung. Tell them they must forget everything they have heard, since they were children, about Notre Dame and "The Spirit of Notre Dame." Just let them know!

I do not speak as an extremist. Rather, I speak the mind of the loyal Notre Dame Student.



## 'Letters'

(Continued from page 7)

be ultimately reached on this earthly existence. More could be argued to reinforce this argument, but since you have a Catholic way of thinking, I shall presume that some preliminary arguments can be profitably dispensed with. Second, even though you are not considered less intelligent than us, (by us), we do think that through an excessive social conventionalism, similarity in manners, conventional thinking, etc., etc., by which you become molded into one "ideal" prototype, the "all-American boy," your exterior attitude becomes very boring and uninteresting, all of which goes in detriment of real spiritual life and enjoyment, at least of a very personal kind.

This image, with some slight variations, is generally had. It is or might be partially wrong, so is or might be what I think is our own universally extended notion of life.

Whatever the truth is, the truth is that everybody is far from perfection, that, although not in the same fashion, because of the above given reasons, we also have a superiority complex toward you, and that a closer knowledge would bring wonderful benefits.

I have made an effort to give you the common Latin-American student's view. Mine differs somewhat. On the favorable side. — As editor of a magazine, I hope that you would find this an opinion that could be useful and formative. Whether you print it or not, I think to have served a purpose.

In addition, it might interest you to know that we are colleagues. I publish a newspaper in my Mexican university and have come to know SCHOLASTIC through Guillermo E. Marcos, a N. D. student and fellow countryman, our correspondent at N. D.

Very sincerely yours,  
Francisco Gil Díaz  
Guaymas 80 Col. Altavista  
Monterrey, N. L.  
Mexico

### LIGHT REPLY

#### EDITOR:

Re: The letter from Charles Ross (159 Alumni) in the November 22 issue of the SCHOLASTIC.

A rebuttal was requested.

We like blue and green lights in Stepan Center.

Ed Malin  
Fred Thielen  
Bob Spear  
2nd floor Keenan

December 13, 1963



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### PROGRAMS

We have been asked to announce that, for those who may want them, programs of the unplayed Iowa-Notre Dame game are available for 35 cents, which includes mailing and handling. They may be obtained by writing: Football Program, 201 Communications Center, University of Iowa, Iowa City, Iowa.

Tom Hoobler . . .

# The Last Word



AS CHRISTMAS APPROACHES, thoughts of good will shall prevail.

Dave Ellis is planning to institute a new accounting system for student government books, having admitted to our Senate reporter Al Dudash that the present system tends to cause confusion, at the very least. Merry Christmas, Dave.

The *Crusader*, student newspaper at Holy Cross College of Worcester, Massachusetts, has announced that it plans to change to a magazine format because of "the success of a similar undertaking at Notre Dame University in the SCHOLASTIC," and added, "ironically the Notre Dame mentor of this revolutionary offspring may well be in for a rebirth of its own. Reports from South Bend indicate that the Student Congress [sic] is in quest of converting THE SCHOLASTIC into a newspaper form similar, believe-it-or-not, to that of the Holy Cross *Crusader*." Merry Christmas, *Crusader* editors.

The news editor and editor-in-chief of the SCHOLASTIC met recently with the news editor and editor-in-chief of the *Voice*, compared publications and ideas on news coverage and concluded that the two publications are not competing with each other and have such different ideas on news coverage that neither publication need overlap the coverage of the other. Further cooperation between the two publications was hoped for. Merry Christmas, *Voice* staff.

We get a lot of time to think while standing in lines, so we are particularly grateful to the nice lady who commands the magazine and candy counter in the caf. After supper last week, we timed ourselves, and it took seven minutes and 25 seconds to buy a copy of the South Bend *Tribune* (which would be ridiculous even for the New York *Times*, much less the *Trib*). During that time, two priests broke into the line in front of the students who were patiently waiting to make their own purchases, and carried on friendly conversations with the nice lady behind the counter. The nice lady found other ways to occupy her time. She would walk down to help out behind the ice cream counter, she would sort out the magazines and candy bars, break open some new rolls of change, and supervise the work of other caf employees who were carrying things hither and

thither behind the counter. All this time, we waited with our fellow students, sheeplike, duly respectful of this nice lady who seemed to have so many things to do. Merry Christmas, nice lady.

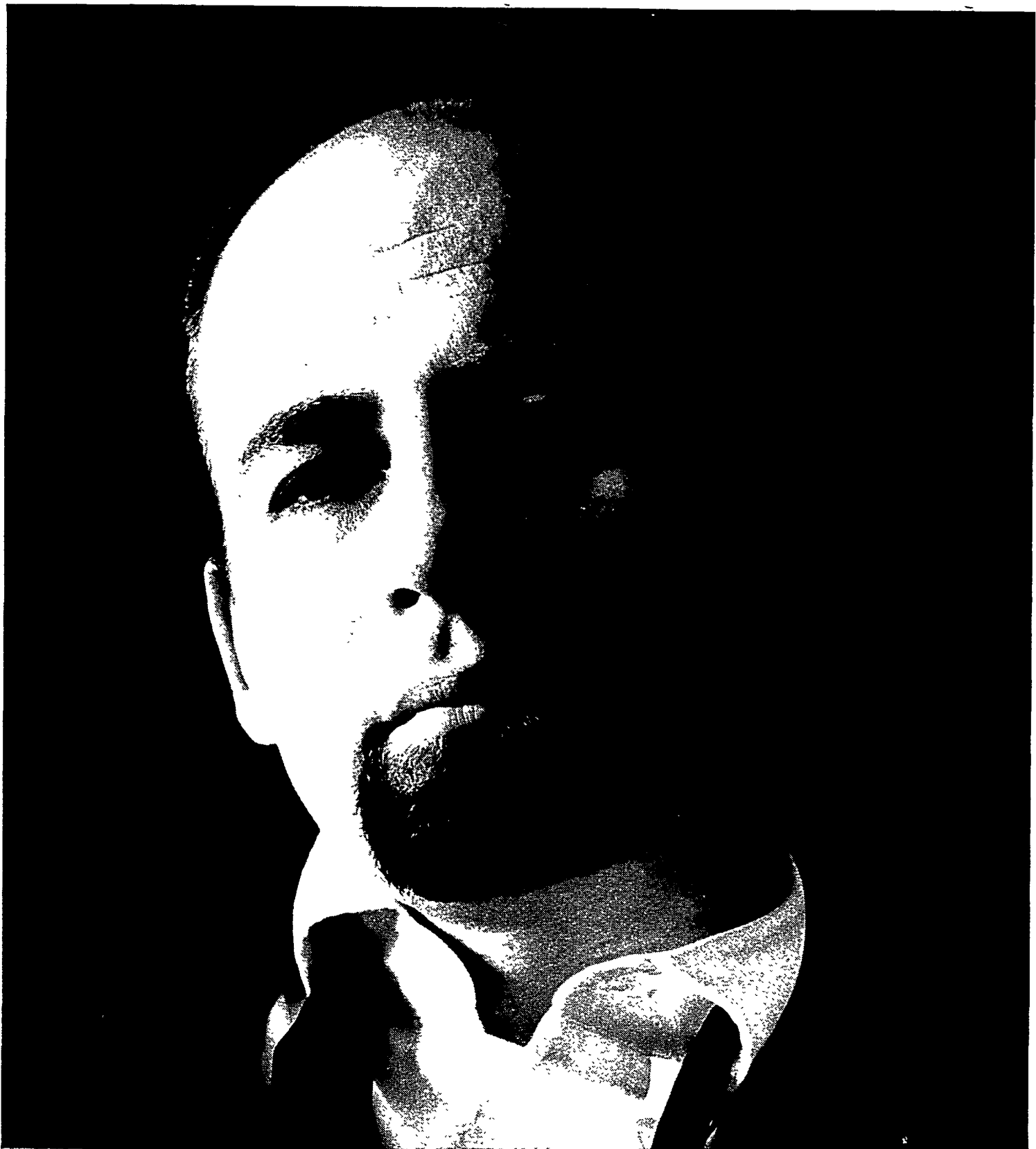
Last Monday, jolly groups of St. Mary's girls came a-caroling to the Notre Dame campus, bringing good cheer and mildly pleasant sounds to upperclassmen studying for tests. When the cheery carolers reached the freshman quad, however, they burst into the middle of a huge snowball fight that was in progress. The Notre Dame freshmen promptly united to rout the girls, destroying spirit and song. Merry Christmas, SMC.

The last scheduled publication date for the first issue of the *Leprechaun* (previously the campus humor magazine) was November 25. Unfortunately, that coincided with the funeral of President Kennedy, so publication was again postponed. Students who subscribed to the *Leprechaun* in September can contact editor John Lee Marlow at CE 3-6344. The rest of us will have to wait, who knows how long? (Possibly the fun-loving *Leprechaun* staff is merely attempting a memorable hoax, and will never produce a magazine.) Merry Christmas, *Leprechaun* staff.

A few weeks ago, we got our bundle of clothes back from the laundry. It contained an extra pair of socks (which we were charged for) with only a label: 10389. We sent the socks (unworn) back down the next week, and they came back again, so we are keeping them in our locker, unwilling to pay for them to be washed another week. Merry Christmas, 10389.

Merry Christmas, too, to all the people and organizations on campus that are seldom praised for their work: the selection board for the movies at Washington Hall, the maids (some, fortunately ours), janitors, hall guards who look the other way when latecomers are signing in, teachers who don't give tests the week before Christmas, Blue Circle, *Tech Review*, *Science Quarterly*, the Brothers in treasurer's office, Ziggy (don't blame him; he's a scapegoat), assistant vice-presidents, infirmary staff, Y.C.S., the Art Gallery, and Gladys and Janice.

Humbug.



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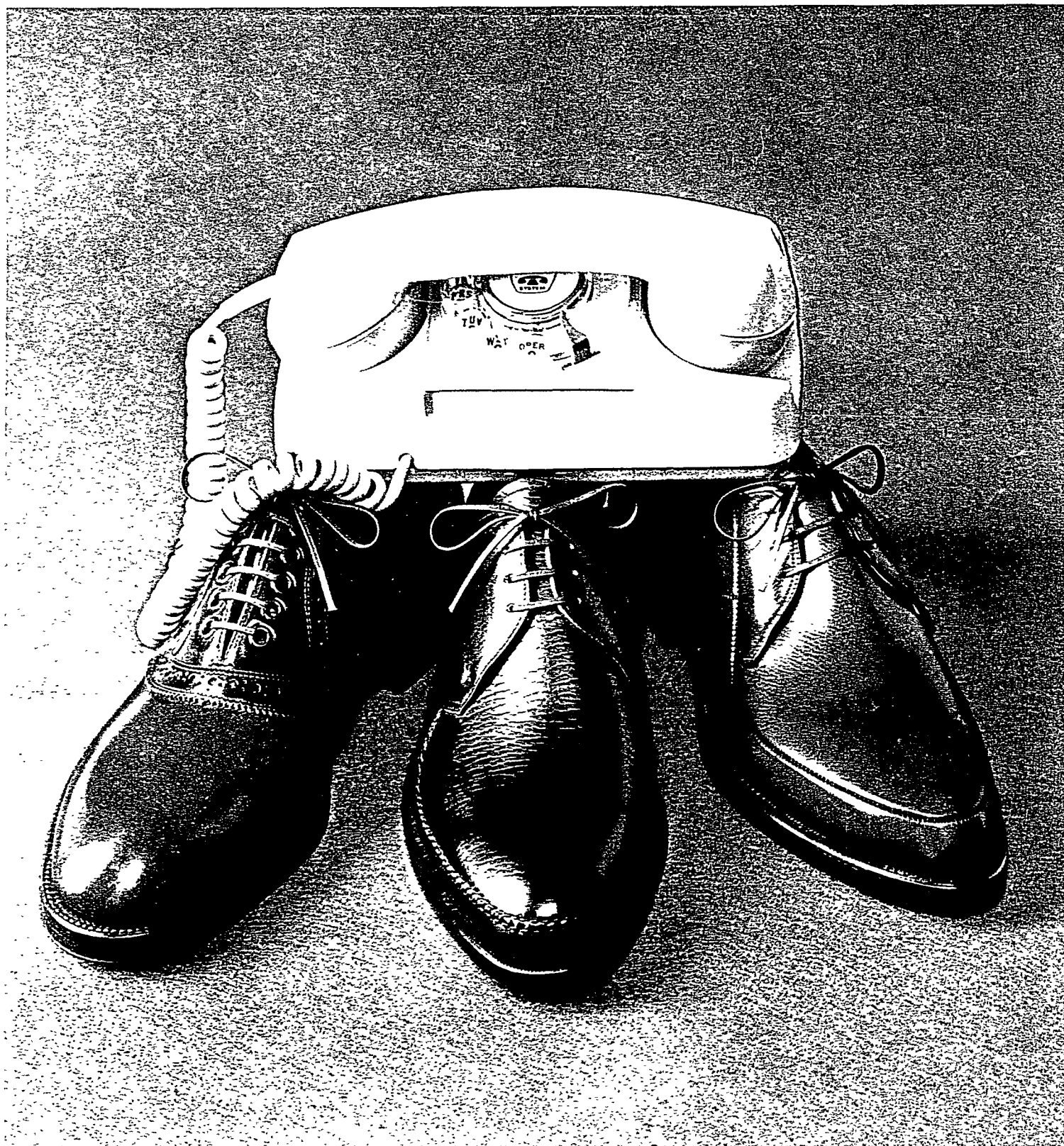


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