

SCHOLASTIC

JANUARY 22, 1965



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ON THE CAMPUS . . . NOTRE DAME

Up From Irresponsibility

EIGHT MONTHS AGO, Congress passed the most sweeping civil rights act in the nation's history. It came as a result of two years of Negro demonstrations and lobbying by liberal groups. It finally guaranteed that Negroes are to be allowed to use the same lunch counters and restaurants as whites, that they are not to be discriminated against in jobs, and that they will not be barred from voting because of their race. For the first time, Negroes could not claim that legal barriers to their equality existed. But in many Negro areas discontent is again seething, and mass movements are again forming. Particularly in the North, Negroes claim that more must be done to ensure their equality in the face of such conditions as housing restrictions and *de facto* segregation of schools.

Here Negroes are meeting the resistance of a large number of whites, who are willing to give the Negro the legal means to better himself, but who are not willing to give up their local prejudices until the Negro community has proved itself. This, indeed, is now the fundamental issue of the drive for full Negro equality. Which must come first, equality or responsibility? Many Negroes tend to feel that until they have the dignity which can only come with full equality, they will never be able to develop their full potential as first-class citizens. They feel that the problems of Negro ghettos, with all their crime, drug addiction, and poverty, will never be solved while the whites make the Negroes *feel* inferior and deny them the full benefits of modern American life.

Many whites, on the other hand, feel that the Negro has pushed too hard in his drive for equality,

and that it is time the Negro showed himself to be worthy of the first-class citizenship he demands. This is not necessarily a racist or segregationist sentiment. Often it is a conscientious sentiment on the part of those who have worked all their lives to build a comfortable life in an attractive neighborhood, and who do not feel that the Negro should receive these benefits without working for them.

This question of responsibility is not an easy one, because of the difficulty of placing blame for Negro irresponsibility on them alone. But who can blame whites for being worried about their neighborhoods when they see the urban-renewal projects in New York City, in which some Negroes have sold their furniture and violated normal sanitary considerations? Who would not wonder about the values of some Negro families who live in hovels and drive Cadillacs? Who has not seen Negroes move into a clean neighborhood and turn it into a slum? And what of Washington, D.C., which has the highest proportion of Negroes in the country, as well as the highest crime, venereal disease, and illegitimacy rate?

Maybe the whites are prejudiced, but are not many of their fears justified by the need for protection of their property and social values? Negroes ask for much, but many have as yet given little of themselves. They sometimes seem to think that merely putting their children in a white school guarantees them an education, whether they have been impressed with the value of one or not. They think that merely moving into a white neighborhood makes them as "good" as the whites, whether they care about the upkeep or not. What these Negroes fail to realize is that the first-class citizenship of the whites is not, for the most part, justified on the basis of racial superiority, but of social superiority, and the Negroes have been making little progress towards making themselves socially mature. It seems about time these Negroes stopped talking about equality and set about achieving it. To do this, they will have to stop demonstrating and start building — model Negro neighborhoods, civic centers, churches, homes where common decency and respect for the law are taught. The middle-class Negroes, who have been prone to disassociate themselves from the problems of their race, must take the lead in this process if it is to succeed. Most white Americans are not ogres or callous racists. They are good human beings, who, when they want something, work hard and try to prove themselves worthy of it. All they need to see is this same spirit in the Negro community, and far more will have been done to end their prejudices than could be achieved by thousands of mass demonstrations and picket lines.

— B.McD.

Churchill: If Necessary Alone

“YOU ASK WHAT is our policy? I will say: It is to wage war, by sea, land, and air, and with all our might, and with all the strength that God can give us: to wage war against a monstrous tyranny never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask what is our aim? I can answer in one word: It is victory, victory at all costs, victory in spite of all terror, no matter how long and hard the road may be. . . .”

“Behind us stands a group of shattered states and bludgeoned races, the Czechs, the Poles, the Norwegians, the Danes, the Dutch, the Belgians, upon all of whom the long night of barbarism will descend unbroken even by a star of hope unless we conquer, as conquer we must, as conquer we shall. . . .”

“The Battle of Britain is about to begin. . . . Hitler knows that he will have to break us in this island or lose the war. . . . Let us therefore brace ourselves to our duty, and so bear ourselves that if the British Commonwealth and Empire lasts for a thousand years men will still say: This was their finest hour.”

“I have nothing to offer you but blood, toil, sweat, and tears.”

“In July, August, and September, forty or fifty squadrons of British fighter aircraft in the Battle of Britain broke the teeth of the German air fleet at odds of 7 or 8 to 1. Never in the field of human conflict was so much owed by so many to so few.”

“I indicated a fortnight ago as clearly as I could

to the House that the worst possibilities were open, and I made it perfectly clear that whatever happened in France would make no difference to the resolve of Britain and the British Empire to fight on, ‘If necessary for years, if necessary alone.’”

“Even though large tracts of Europe and many old and famous states have fallen or may fall into the grip of the gestapo and all the odious apparatus of Nazi rule, we shall not flag or fail. . . . We shall fight in France, we shall fight on the seas and oceans . . . we shall fight on the beaches, we shall fight on the landing grounds, we shall fight on the fields and in the streets, we shall fight in the hills; we shall never surrender, and even if . . . this island or a large part of it were subjugated and starving, then our Empire beyond the seas, armed and guarded by the British fleet, would carry on the struggle. . . .”

“THAT THIS HOUSE desires to take this opportunity of marking the forthcoming retirement of the Rt. Hon. Gentleman the Member for Woodford by putting on record its unbounded admiration and gratitude for his services to Parliament, to the nation, and to the world; remembers above all his inspiration of the British people when they stood alone, and his leadership until victory was won; and offers its grateful thanks to the Rt. Hon. Gentleman for these outstanding services to this House and to the nation.”

House of Commons Resolution of July 27, 1964

“. . . Looking back on the long history of the House of Commons, we can recall no man who has combined in his single person these qualities and these achievements. The life of the man whom we are today honouring is in this sense unique. The oldest among us can recall nothing to compare with it, and the younger among you, no matter however long you live, will never see the like again. . . .”

“If I were to try to sum up his true character, I can think of no words more appropriate than those which he has himself written on the fly leaf of each volume of the history of the Second World War. They run as follows:

In war: resolution

In defeat: defiance

In victory: magnanimity

In peace: good will

The author calls these words ‘the moral of this book.’ In fact they are the story of his life.”

Harold Macmillan on Churchill, House of Commons, July 28, 1964

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OUR COVER

A pictorial tribute to Britain's former Prime Minister, Sir Winston Churchill: Author, painter, orator, warrior, statesman, Man of the Century. Photo credits to Wide World Photos, Culver Service, Josef Karsch, Associated Press, Graphic Photo Union, Life Magazine. The montage is by Art Editor John Twohey.

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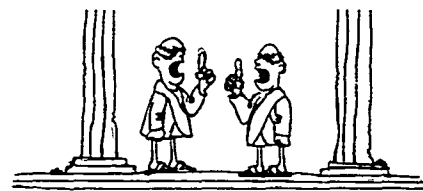
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POINT OF ORDER . . .

by Frank Smith



SECOND SEMESTER IS RAPIDLY COMING upon us and, as of yet, it is quite difficult to discover any significant achievements accomplished by this year's version of the Student Senate. With this in mind, we humbly suggest some steps which the Senate might take in the remaining few months so as to do something which will improve the lot of the students who elected its members:

—Make an intensive study of the present "improved" final exam system, which from this side of the precipice, at least, appears to be gravely detrimental to the student's academic welfare. Although the supposed purpose of the present system was a de-emphasis of final exams, many students are being faced with the possibility of having at least ten exams in one week. In addition, one can't help wondering what else besides registration the Administration might schedule for one of our "study" days.

—Remember the Red Barn? For those of you who are freshmen or who have short memories, this was a proposal to convert an old red barn on the east side of the campus into an informal lounge. The idea was overwhelmingly approved by a student referendum conducted in the fall of last year. It is said that at the present time the Administration is waiting for a donation in order to carry out this plan. But an informal gathering point where a student can take a date or a guest is urgently needed and the Senate should do all in its power to see that we get one as soon as possible.

—Do something, *anything*, about the Notre Dame laundry. The outrageous prices and quota system, combined with the amount of losses of clothing and the poor quality of the service rendered, are all just a little too much to take in stride.

—Now that it has been in effect for a semester, it is time to evaluate the Honor Code. The innovation of this system was, and still is, a crucial step for the University, and its value and possible improvement should be studied. The Senate could be used as an open forum where members of the Honor Council, and students both in favor of and opposed to the system could make known their views concerning its effectiveness.

—Continue to do everything pos-

sible to improve student-faculty relations. The opportunity for students and faculty members to meet on an informal level is seriously lacking at this University and, although past plans to improve the situation have been miserable flops, the value of the project demands continuing effort.

—Study some of the seemingly outdated rules concerning cuts, hours and cars and make some concrete proposals to the Administration concerning possible changes. This is an often talked about idea but seldom has the Senate ever taken any action here.

—Investigate the value of our continued participation in the National Student Association. Our dues for belonging to this organization cost over \$500 a year and when the decision to retain our membership was made last fall at the budget meeting, there was a great deal of concern voiced about the fact that Notre Dame's name was being attached to the many extremely left-wing pronouncements made by this organization. In addition, there is a very valid question as to whether our student body derives \$500 worth of benefits from its association with NSA. When considerable opposition was raised against our membership in another national association of college students, the National Federation of Catholic College Students, a special Senate committee was created to investigate the value of our continued membership. Our connection with NSA, however, is one of John Gearen's "babies" and, as such, has escaped a thorough investigation.

—Continue the attempt to improve student-administration communications. Although the institution of the Student-Faculty-Administration Board was a good step in this direction, various incidents which have taken place this year have pointed out only too clearly that much improvement is needed in this area.

Last Monday night the Senate held a rather routine meeting (meaning taking four times as much time as was necessary to handle the agenda). At that time, the Senators decided to set aside a section in the *Voice*, with the original title, "Senate Section," which will be utilized to propagandize their activities. In addition, an hour-long haggle finally determined that the election date for student body

officers will be March 18. Plans were also made for conducting a phone referendum and a stay-hall referendum in the first couple of weeks of the second semester.

Perhaps the most interesting part of the last meeting was the passage of a resolution concerning Oral Roberts. The one-month-old Speaker's Policy is now being put to its first crucial test since its passage. Although Roberts was accepted by the Speaker Commissioner and Speaker's Commission as a suitable speaker, Father Hesburgh rescinded the invitation. The Senate, however, according to the resolution, "cannot conceive of any grounds on which this speaker could be denied permission to speak on this campus; therefore the Student Senate strongly recommends that the decision concerning Oral Roberts be revised." With this in mind, the Senate mandated Gearen to appoint a committee to discuss the matter with Father Hesburgh and report back to the Senate. The resolution pointed out other violations of the policy supposedly committed by members of the Administration.

Setting aside for the moment the advisability of having a speaker like Roberts appear here, we may just note how happy we are that the Speaker's Policy has worked so well since its initiation. Although to the average person the Senate's resolution and "mandate" appear, in fact, to be mere supplication and pleading to the Administration, we are more than willing to accept the Senate's assurance that, through the policy, they have gained a great deal of power in permitting "desirable" speakers to appear on campus.

Headline of today: John Gearen Awarded Rhodes Scholarship.

Wire story a couple of years from now: Oxford University regrettably announces that it will not be able to have the Rev. Theodore M. Hesburgh address the student body as was originally planned. The invitation was rescinded by the Student Government acting under the authority of a speaker's policy, passed under the auspices of Student Body Prime Minister, John Gearen.

(All in jest—Congratulations to a gentleman who has, through this award, brought great honor to himself and to our community.)

Letters . . .

IN SEARCH OF LOVE

When in disgrace with fortune in men's eyes,

I all alone bewep my girl-less state,

And trouble deaf Cupid with my bootless cries,

And look upon myself and curse my fate,

Wishing me like to one more rich in love,

Featured like him, like him satisfaction possessed,

Desiring one man's line, another's turtle dove,

With what I most enjoy contented least;

Yet in these times myself now deploring,

Haply I look on thee, and then my fate,

Seeing thee every night out somewhere scoring,

While I remain to study, not without hate;

Suddenly realizing that in a few days Sat. night it will be

And I too can hit the mark—*with a girl from SMC?!?*

“— — — — jerks”

153 Morrissey

(A parody based on Shakespeare's Sonnet No. 29 and in reply to the SMC critique, "Dirty ol' Dome" of January 15—ED.)

STRENGTHEN THE BASE

EDITOR:

Your study of the Notre Dame Catholic confirmed many of my own observations. Anyone who has been here for several years cannot help but conclude that Notre Dame is not the citadel of Christian strength idealized in our ever-popular *Student Handbook*. Recognizing always that she will never solve this problem conclusively, what should the University do?

Fundamentally, the answer does not lie in liturgical renewal, for this solution presupposes a vigorous faith in order to be effective. Nor does it lie in closer student-clergy relationships, for the *student* must be concerned enough to initiate a religious dialogue, and apparently he isn't. I suggest that at present the only answer can be found in a renewal of the University theology program. Only through this program can every stu-

dent be reached, including those who need help most.

The average freshman comes to Notre Dame in one (or both) of two states: the stagnant orthodoxy of the Baltimore Catechism mentality, or passive indifference to religion. What he needs, desperately, is to be jolted out of his comfortable sleep, to come face to face with himself and the fact of his existence, to know perhaps the agony of doubt, and finally to seek in earnest his own meaning. Hopefully he will find it in Christ; possibly he might deny Him. *Is it better to conform blindly than to reject fervently?*

The theologian who stands before a class of a hundred students and diagrams dry dogma on the role of the prophets or the attributes of God will

not jolt anyone. We will sleep right through him, as we do now. We can't respond to neat theological brackets of truth because our lives are not neatly bracketed, and perhaps because God is not neatly bracketed either. What we need is the truly relevant insight of Father Dunne's Sunday sermon, the probing analysis of Father Burrell's "Religious Bulletin" on contraception. We need men like these, men of faith and seeking and uncertainty, to guide all of our theology classes, not just one or two. We must concentrate on a personal discovery of Christ and ourselves through philosophy enlightened by revelation; and on a historical re-discovery of the pristine essence of Christianity, which lies below our

(Continued on page 27)



**DON'T WAIT —
BUY YOUR VALENTINES
NOW**

NOTRE DAME BOOKSTORE

News and Notes

• ON JANUARY 31, students who do not go home for semester break will have the opportunity to again have Sunday dinner with a family in the South Bend area. The program was inaugurated for the Thanksgiving weekend and was found to be very successful. Tom Kirlin of the Young Christian Students is in charge of organizing this affair. Students who wish to partake of this opportunity will give their names to their Hall Presidents and they will submit the names to Mr. Kirlin. Families who wish to have ND students to dinner will submit their names to Mrs. Edie Solloway of the Chamber of Commerce, and then she and Mr. Kirlin will get together and pair up the names.

All the families who had students last time had children of their own and many had daughters who were around the college man's age. One lady in Michigan requested ten men for she had a large family which included several young daughters. All ten men thought that the share-dinner idea was great.

All students who request to have dinner with some family will be picked up by the family and driven to their house for the meal.

• AFTER A RECENT TOUR of a number of U.S. colleges and universities, Dr. Charles H. Malik, former President of the General Assembly of the United Nations, spoke with Fr. Hesburgh regarding the possibility of becoming a member of Notre Dame's faculty after he retires from public life. He was accorded an invitation by the President. Dr. Malik is a distinguished professor of philosophy at the University of Beirut, Lebanon, has served as Lebanon's ambassador to the U.S. and as the Chairman of the Commission on Human Rights of the U.N. He is now considering his final choice of a retirement site.

• CONSTRUCTION of a nine-building complex which will constitute a new \$2.5 million dollar educational and training center for C.S.C. Brothers will begin in April and be completed for the 1966 fall semester. The complex will be built across the road and south of St. Mary's.

The new center will replace present facilities used by the Brothers on the ND campus. These facilities, Dujarie Hall and a small gym located nearby, will then be taken over by the Administration for an as yet undetermined purpose.

• THE OTHER HALF, absent from the Memorial Library since last Sunday, will remain out of sight until next semester. A letter, sent by the Library Director to SMC and posted there recently, asks that the young ladies not utilize library facilities during this time. The recent increased use of the library by ND students and the anticipated crowding during preparation for finals were the rationale for the letter. The ban will apparently apply to the borrowing of books as well as the use of study facilities.

Some students are said to have complained last June of "distractions" and "crowded conditions" (the library can only accommodate 3000 students at one time). This led to the decision last summer to exclude SMC students during final exam study periods.



• THERE IS A REMARKABLE program of the Asian Foundation in San Francisco which the Student Senate's International Commission has adopted as its own. It is called *Books for Asian Students* and was inaugurated ten years ago to supply needed books to fourteen Asian countries. In that time it has sent more than five million books and journals to thousands of universities and cultural groups in these countries. The Foundation's intention is to encourage cooperation among Asian, American, and international organizations aiming toward raising the educational standard in

Asia and combatting misinformation and anti-West propaganda. The program's most outstanding contributors have been American colleges.

The Asian Foundation requests donations of college-level books in good condition published after 1950, as well as standard works published before that time. Notre Dame students are urged to take an interest in this worthwhile program. The International Commission has placed a box in the International Room, 1-C of the Student Center, in which anyone can leave books or journals that would be useful to the Asian Foundation.

• ON THE FIRST WEEKEND in April, the 1965 Annual International Forum of the University of Notre Dame will take place. This year's forum will be entitled "Latin America, The Emerging Challenge," and the main speaker is expected to be Vice-President Hubert Humphrey. Topics to be discussed are Latin American students in U.S. universities, summer projects in Latin America, the role of student government in international affairs, the Church and social progress in Latin America, political change and social-economic problems in Latin America.

Schools from all over the Midwest have been invited and an estimated inflow of 600 students is expected for the forum. Noted personages attending will be Dr. Charles Cole, former United States ambassador to Chile, and Professors William D'Antonio, John J. Kennedy, and Fredrick Pike, all of Notre Dame. The event will be sponsored jointly by CILA, NSA, the International Commission of Student Government, and the Pan-American Club.

• A NEW HUMOR MAGAZINE, the *Hunchback*, is planned for the South Bend area. Its first issue will come out a few weeks after the semester break and will only be sold off campus because the editor was unable to obtain Administration approval.

The *Hunchback* will be printed five times a year with subscriptions being sold to students at ND as well as downtown.

The magazine will not be directly associated with the University, though Farmer and his associates are students. An effort was made to bring out the magazine before the Christmas vacation, but because Administration approval had not been obtained, and because of failure to meet printer's deadlines, publication was delayed, at considerable cost. *Hunchback* buttons will be sold after the break in a promotional campaign to help finance the first issue.



Hi, Phi

A chapter of Alpha Phi Omega, National Service Fraternity, is being formed on the Notre Dame campus. The group, which was founded in 1925 at Lafayette College, Easton, Pennsylvania, is open to all who wish to provide leadership, friendship, and service. It is not strictly a professional or social fraternity. It is approved by the National Council of Boy Scouts of America as the college service organization for scouts, former scouts, and other interested students; yet it is a self-governing and self-supporting fraternity. At the present time there are more than 380 chapters of Alpha Phi Omega at universities and colleges across the country.

This fraternity will not be in competition with any other campus organization and will be open to all who wish to serve and are in good standing at the University. Already recognized by the University, the Notre Dame chapter will work within the framework of the National Fraternity; but will deliberately attempt to direct its organization and services along lines that will contribute to the development of the Notre Dame community and spirit. In this respect it will work with the Blue Circle, Student Government, and other service organizations in projects to aid the foreign student, to serve the Notre Dame Student Body, and work for the improvement of South Bend-Notre Dame relations.

In keeping with the idea of a fraternity, there will be a concentrated effort to develop a spirit of fellowship through social events as well as co-operation in service projects.

Next semester the Notre Dame chapter will begin a period of probation during which it will be required

to prove both to the National Fraternity and the Notre Dame Student Body that it will serve a vital function on campus. Applicants for membership must themselves undergo a period of pledgeship which requires only that they show a desire to provide service to the University, to the community, and to the chapter.

An organizational meeting for the Notre Dame chapter of Alpha Phi Omega will be held on Thursday, February 4, at 7:00 p.m. in O'Shaughnessy Hall. At that time Notre Dame's only fraternity will begin its operation with the formation of committees and the beginning of its service projects. Jim Mooney in 333 Stanford, Greg Hobbs in 242 Lyons, or E. Brian Graham in 104 Howard can provide information for any interested students.

A Little Course

With the new Mass and other changes in the liturgy of the Church, there is now a new religious experience which can be realized by South Bend campus residents. The experience is embodied in cursillos or "little courses," such as the one held for women at Fatima Retreat House this past weekend.

The cursillos are similar to retreats in some respects but differ greatly in approach. They abandon the traditional silence and instead emphasize active and personal participation by those attending. Talks are given by priests, but after the talk is concluded the participants do not return to rooms for meditation, but rather hold informal discussions on the subject matter, usually led by a layman. To get the full benefits of the cursillo, all are encouraged to actively engage themselves in the sessions.

Selection for individual cursillos is aimed at producing a cross section of social classes and occupations. The idea is that in discussing what is contained in the lectures the participants will bring experiences from their lives into the discussions, which center about the teachings of Christ.

The experience goes beyond attendance at the cursillo, however, and it is hoped that those same teachings of Christ will be both assimilated by the individuals involved and carried back to have effects in their social relationships. Participation in the cursillos since their inception in Spain about nine years ago, and during their spread to the United States through Latin America, has thus often led to the growth of a movement which the cursillos, in their emphasis on the communal life of men in Christ, seem to create almost necessarily.

This movement includes weekly meetings of the cursillistas (those who have made a cursillo) at which discussions are held concerning the success or failure of the members to continue the meaning of the cursillos in their daily lives. Although they form a minority of the cursillistas in the South Bend area, ND and SMC students and faculty have added extra touches to the movement with group attendance at 5:10 Mass twice a week, gatherings for evening meals in the Caf, and other communal activities. The weekly meetings for South Bend area cursillistas are generally held at Fatima Retreat House, and reportedly some 45 ND students and faculty and seven or eight SMC students and faculty have joined the movement.

Experiencing small, but steady growth, the cursillistas have recently been seeking quarters beyond Fatima for the actual cursillos, because its facilities are normally reserved for standard retreats. The resulting search has encompassed a number of buildings, one of which is Stuckey School, an unused building a mile east of the Library and owned by University. There is no definite choice as of yet, because approval by the University and Diocese, as well as extensive renovation work on the building would be required for use of Stuckey. Nevertheless, it is hoped that acquisition of a building in the South Bend area will soon enable accommodation of more students, even though a group mixed as to social class, occupation, etc., will still be sought.

The cursillistas view their movement as another example of the growing role of the layman in the Church. The cursillos are also meant to result

in both an internal religious experience and outward manifestations of the cursillos' emphasis on our communal life in Christ. The words may seem unclear; the movement itself is not.

Merging Attitudes

The old attitude of the alumni often seemed to be "students be damned." The old Notre Dame was good enough for them, why shouldn't it be for today's students? After all, students were only "whippersnappers" who didn't know what was good for them. "Keep Notre Dame as it was" seemed to be their battle cry.

Now a new attitude seems to be emerging. Many alumni are interested in the problems students face today. They realize that times have changed and that Notre Dame must

said he felt these changes began during or after World War II. Larry Beshel discussed the problem of class unity today and the effects of the stay-hall system on unity. He also mentioned activities which tend to preserve unity, such as the Key Club.

Mr. Plunkett dealt with the changes in academics. He spoke of the curriculum, which had become harder, and cited the example of the Liberal Arts College, where courses had been compressed. Students today are taking fewer hours, but courses are more difficult and cover more material. He also pointed out how the greater mobility of the average student (due to the increased number of off-campus students with cars) and the emphasis on college attachments have led to a breakdown of the class as a reference group.



Alumni Caucus: Changes in the Making?

change too. They are interested in discovering the differences which have developed since they were here, and they want to help solve the problems now existing. They are genuinely trying to adjust to the new Notre Dame and its problems.

Perhaps the best indication of this change in thinking was the first session of an all-day alumni workshop held January 13 in the Morris Inn. Its purpose was to adapt the Alumni Association to the future, and make the alumni aware of what Notre Dame is today.

Members of the first panel were the class secretaries of the classes of 1923, 1930, and 1947, Mr. Louis Bruggner, Mr. Devere Plunkett and Mr. Jack Miles. Also on the panel were Senior Class President Larry Beshel, Student Body President John Gearen, and SCHOLASTIC Editor Mel Noel. They presented the attitudes and ideas of today's student.

Mr. Bruggner discussed the organization problems he faced, and commented that students didn't seem to have the spirit they had in his day. Mr. Miles mentioned the changes that had taken place at Notre Dame, and

John Gearen gave a portrait of the modern student. He mentioned the new organization of the school on hall and college levels, explaining in detail the stay-hall residence system. He also noted that the more rigid entrance requirements, the greater pressures and the keener competition today have had a great effect on students. His main point was that what made great men before — specifically rules and discipline — was not necessarily what would make them today.

Mr. Noel discussed the idea that Notre Dame has grown physically and academically, but not in regard to spiritual and social values. He emphasized the need for something to take the place of the rules and discipline in helping the student develop values to live by, and suggested more personal guidance and contact by faculty and priests as a possible solution. This contact should be on a person-to-person basis, rather than a master-apprentice one. He spoke of the place of the Alumni Association in this solution. They must take more interest and make themselves available for consultation in the practical affairs of such extracurriculars as

student publications and WSND.

In later sessions, the importance of the new Center for Continuing Education was discussed, and Dr. Thomas Bergin, head of the program, explained it. Alumni learned that they would have to give of more than their money in the future. Their time, effort and advice will all be on call.

The ideas considered in the workshop were not startling, but Alumni Secretary James E. Armstrong felt it was extremely successful, especially because of the ideas put forth by the students. Agreement was reached on the necessity of change, and interest in the students grew.

Honor's Report

As the first semester of its operation draws to a close, the Honor Council is evaluating the Code and its effectiveness. Chairman Lance Drane said in an interview that there are still some points, not made clear by the Code, that require explanation. The first is that a man cannot lessen his penalty by turning "state's evidence." If he turns himself in to the Council, his case will be handled by his professor; but he can't "get off" by turning others in. The second is the matter of anonymous reports. These have no place in a community of honor, and all that have been turned in have been ignored. Also the reporting student does not act as prosecutor, only as a witness. A Council-assigned investigator must gather evidence and present it at the trial if one becomes necessary.

The question most frequently asked of the Council is: "How is your Honor Code doing?" The answer, according to Drane, is that it is working well because it isn't "their" Honor Code but because its basic principles, as understood at Notre Dame, extend it to the whole community. These principles are mutual trust between student and student and between student and faculty, and personal integrity on the part of the students.

Reaction from both students and faculty has been overwhelmingly favorable. Students report a marked decrease of cheating in their classes, and some of the most ardent anti-Honor Code professors have lost their skepticism concerning the students' ability to adhere to the Code. Only about six faculty members remain convinced that it won't work out in the long run.

The system is also functioning well on the classroom level. Mr. Drane mentioned six cases he knows of personally in which the public warning has been given and attended to during tests. There has been one trial, as published on the bulletin boards.

The vast majority of cases handled has been of students reporting themselves. In almost all these cases, a student, a group of students, or a faculty member had warned the student to turn himself in. As provided by the Code the case was then handled by the instructor in the particular course who decided on an appropriate penalty. Penalties have ranged from adjustment of test scores to failure in the course.

Faculty objections have generally been confined to the matter of leaving the classroom during tests. Instructors with classes in O'Shaughnessy and offices in the Library have discussed the inconvenience of going all the way back to their offices during tests. Professors in the Science and Engineering colleges have objected that often test material in their advanced courses isn't completely clear and students may need help. Some teachers have solved this problem by remaining in the room for consultation with the condition that they don't proctor the test.

The members of the Honor Council attribute the continuing success of the system to the fact that the condition of student responsibility necessary for its operation is not dependent on the Code, it is something that existed within the student body before the Blue Sheet was printed.

Commando Class

As the rugged group breaks slowly from the meeting, the camera grinds away. They are definitely rebels for some cause, though they remain nameless. Not far from the run-down schoolhouse that they have just left is an American-manned machine-gun nest. They make their way cautiously for it, for they hope to attack in surprise. Within moments their goal is won and the American defenders are dead. Dead, that is, but for one. This man quickly makes his way back to the American headquarters and relates the story of the battle. With reinforcements, he returns to the scene of the earlier battle and is able to recapture the vital position. Snipers are carefully picked out of the foliage of surrounding trees and, if not shot to death, are killed in their falls. Many men are lost in the engagement, both Americans and rebels.

And yet this battle will never make the Huntley-Brinkley Report, nor will the movies taken ever be the shots seen 'round the world. The battle was waged under the direction of Mr. John P. Hart as a project for his Communication Arts class. The rebels involved were members of this class, carefully groomed in Army surplus

shirts and days-old beards. The American soldiers were just that, members of the Army ROTC Counter-insurgency Corps under the direction of Captain Gregory Mee.

The movie is the experimental idea of Mr. Hart, and he felt that perhaps the members of his class would enjoy the project. The Army ROTC agreed that such a movie might serve as a training film when completed and were brought into the project. They supplied the necessary rifles and the machine gun. A spot on Douglas Road just north of the campus had been used before by the Counter-insurgency Corps and was chosen for the filming.

Shot one scene at a time in no particular chronological order, the film will later be edited by Mr. Hart. No dialogue has been used, but a sound track of music and sound effects will

liberty have aroused some violent opposition. Why, though, asked Dr. Littel, do some religious leaders, both Catholic and Protestant, worry so about the decline of religion in America they insist the rulings show? The Court, in its prayer ruling, struck down only a state-written prayer, not the teachings or the devotions of any church; and the judges themselves were never meant to be protectors of religion. Those who have been incensed by the rulings are guilty of feeling that to be religious is to be patriotic, a notion which began some time ago.

To understand this peculiar self-consciousness, a knowledge of the three periods of American religious history is necessary. The first period, which extended from colonial times into the 1830's, was marked by the state churches which allowed very



Training for C-I and CA

be added. The expense of the film is to be partly covered by Army ROTC, which will receive copies of it, and by an anonymous source referred to by Mr. Hart as "our Angel."

Self-conscious Association

Religion, it has been said, is the indispensable basis of democracy. If that is true, though, what kind of religion is necessary? Dr. Franklin Littel of the Chicago Theological Seminary used this subject in his talk Thursday night, January 14, in O'Laughlin Auditorium. The topic of this speech, the second in this year's series of Lilly Endowment Lectures sponsored by the Program for Christian Culture, was "Religious Self-consciousness in America — A Protestant Statement."

The Supreme Court's decisions of the last few years concerning religious

little tolerance of other faiths. The first rumblings against a state religion were beginning to be heard, though, especially in Pennsylvania among some of the smaller, independent sects which felt that no state religion could be a true Christian religion. When the authors of the Constitution decided that a coercive religion was unnecessary in the United States, they conceived a religious liberty which was neither mere toleration nor radical separatism, but what Dr. Littel calls "voluntaryism." The evangelistic period followed, a period in which American Protestantism began to shift from the European idea. The frontiers of the West were as much mission territory as India or Africa; and the problems of the churches were the problems of new, uncertain Christians. Then came the Civil War, "the most disastrous event in Ameri-

can religious liberty," for the conflict allied some American churches with racism and others solely with a geographic area. The churches began to feel increasingly chauvinistic so that by the advent of the Spanish-American War, they welcomed a chance to fight "a decadent monarchy and a decadent religion." In purple prose, manifest destiny was called an expression of divine will and Protestant Christianity was identified with American valor — an equation still present to recent governors of Alabama and Mississippi, Dr. Littel pointed out later.

Today we are at the beginning of a new age, the "age of dialogue." Membership, attendance, and financial support in all U.S. churches are at an all-time high, though religion is neither commanded by government nor demanded by society. In this period, the religion which puts emphasis on the flying of "In God We Trust" banners beneath American flags and the recitation of rather vacuous prayers in secular schools is a much cheapened Christianity. The key question of the churches of America is one of internal discipline — the building up of a common apostolate and the recovery of a sense of purpose in our churches. Neither this nor a strengthening of intergroup dialogue in religion requires more or less than the "friendly separation" in government we now have.

We have every reason to be thankful, Dr. Littel ended, that our founding fathers gave up logic for the risks and perils of religious liberty. American churches, by their freedom from political meddling, have a great opportunity to lose their self-consciousness and realize the shallowness of the externals of religion. Perhaps they will then concentrate not on their relationship with the state, but on their association with their believers.

Practical Endeavor

At the corner of Kenmore and Washington, on the west side of South Bend, there is a small building which may have a strong effect on city life. Every Wednesday and Thursday evening, small groups of girls or boys, aged twelve to nineteen, enter the B. G. Smith Recreation Center for a few hours of movies, Ping-Pong, and "discussion," under the guidance of the small group of Notre Dame students comprising Steve Shortell's YCS group.

Shortell's group became involved in this endeavor through an evolution of ideas bound by the limits of practicality. Originally, the members had



YCS and SB — In the Interest of Youth

examined the possibility of establishing a "Big Brother" setup among the Negro youth in the community. But they found that the natural social reticence of the teen-agers and their parents put such a program out of range, since it would be next to impossible to attain the necessary level of intimacy and trust. But the course of the interviews with citizens and civic leaders had revealed a definite problem among the Negro teens. It was necessary to find out what *could* be done.

Through their talks with leaders of the community, the group members had learned of the existence of a closed recreation center and the desire of the Negro leaders, such as Mr. Winston of SCOOP and Dr. Chamblee of the United Negro Council, to reopen it. The group's action had spurred interest in the problem and Mr. Luther Bellinger had been appointed director of the center; the project was on its way, although the YCS group had not yet found a definite place in the scheme. Finally, it was decided that the members should be on hand to try to develop some strong personal relationships; with this basis, they could take their charges on field trips to Chicago or the campus, to museums or to the Bengal Bouts. No definite program was organized, because, as Shortell said, they didn't just want to throw a mimeographed paper in the kids' faces. The idea was to find out the teens' interests and adapt the schedule to them, to figure out and be figured out. So far, the interests have been found to range from art to cars, and Shortell, Minch Lewis, Bill Hackman and the other group members are look-

ing for students with knowledge in these fields and some extra time on Wednesdays and Thursdays.

When they decided on a flexible schedule, the group found themselves working on a week-to-week basis, without funds. But the center has had something of an all-star cast since its opening on December 1. The fortunate unfortunates have seen the Michigan State game on film, and have met Jack Snow. Next week, Snow is due for an encore, bringing with him a film of season football highlights. One of the group members, Jim Schulte, has obtained some film about Africa, which will make up a major part of a future gathering.

The first few weeks have been used as an opportunity for mutual scrutiny, and a nominal amount of organization is due to set in, though only enough to allow some sort of identification with the center to develop. The attendance is not overly high, since there is a transportation problem and the available space is limited. But Shortell is now looking for off-campus students who could lend their cars on weekday nights. Despite all the trouble, some friendships seem to be developing; as one YCSer said, "at least this one kid keeps beating the —out of me in Ping-Pong."

Resolved: National Champs

Notre Dame's debate team is looking good this year. The team placed first twice during the first semester (at Wisconsin and Vanderbilt), second twice (at Kentucky and a special freshmen-only tournament at Illinois), third once (at Purdue), fourth and fifth once apiece (at Bradley and

(Continued on page 28)

on other campuses

• **THE REVEREND FREDERICK G. WOOD JR.** of Goucher College has found a new definition of the good in sex. Wood suggests that today's students take sex *too* seriously and that they should definitely quit doing so, or else. . . . According to Wood, "Sexuality itself is good" in "every conceivable act of sexual self-expression." The oracle babbled on to say that "special meanings" of sex should be replaced by the concept that sex is "fun and natural. Because sex is fun, it is freely chosen . . . Because sex is fun, it is not to be understood as something which we owe to anyone, whether that obligation is understood in terms of a debt to be paid after a certain number of dates, or as conformity to the generalized expectations of a group." On the other hand sex has its "creative aspects." And this means "that there are no laws. Anyone who tells you there are may be guilty of mistaking social and cultural custom for divine sanction." Evidently, we are to assume that Reverend Wood has divine sanction.

• "THE PRIMARY AIM of the University is the education of its students toward responsible and creative living." This is the commendable concept set forth by the Committee on Student Personnel Goals at Boston University. The report emphasized that the "Optimum functioning" of the University demanded that "the opinions of *all* its members be shared and weighed in mutual respect and trust." In order

to realize these ideals the Committee recommended the following:

1) The University will take seriously its responsibility to provide opportunities for persons to discover and express themselves as individuals.

2) The administration will consult representatives of the student body on matters which have a direct bearing on the student body.

3) Students will have a voice in, and responsibility for, University affairs by memberships on selected University committees.

4) Channels of communication within the University will be kept open through firsthand contact with administrators and faculty.

5) Clearly designed processes for review of current regulations and policy will be established.

6) Procedures for appeal will be instituted, with the understanding that all appeals will be judged on the basis of maximum benefit to the University as a whole."

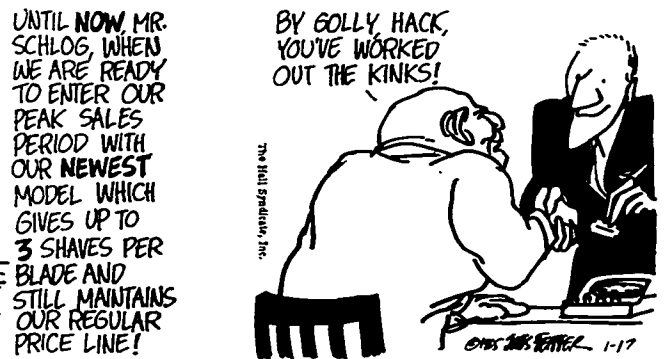
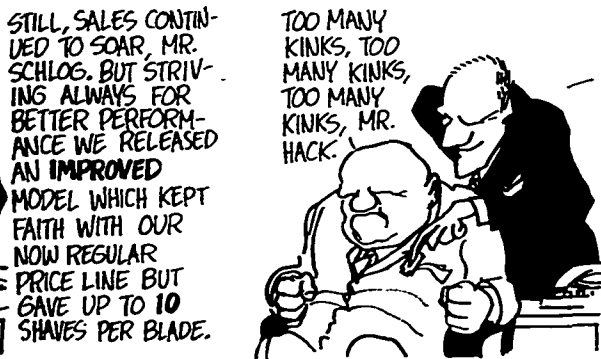
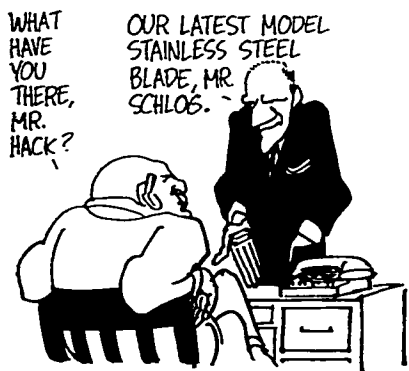
Similarly, students and administrators are expected to contribute to the success of the plan.

• **THE SCHOLASTIC Careful Driving Award** has irrefutably been taken by Georgetown's debaters. For the third consecutive year, they have urged their car into an accident. Each year, the incident has occurred on the return trip from Wake Forest. No one

was injured and they affirmed that only \$200 worth of damage was done to the car, a 1964 Mustang. The debaters gave a strong negative to the suggestion that the annual event has been the result of frustrating oratorical ventures or even poor driving on their part. The first point is invalidated by the very fact that Georgetown won. But the second is a little more hazy. It seems that both the car and a preceding truck were headed north. Somehow, though, the truck supposedly hit the car (or at least that's what the debaters persuaded the patrolmen into believing). Incidentally, the three crippled cars have all been the property of the Dean of the College of Arts and Sciences.

• **THE Michigan State News** tells us that sixteen-year-old Malcolm Pickard may be England's new hero. He has invented the "snogometer," an ingenious machine for measuring the passion-level of kisses. Ironically enough, the snogometer made its debut at a church youth club. Malcolm set it up and then invited open competition. He placed a metal handle in the hand of a girl and one in the hand of a boy. When they kissed, the snogometer lit up and a meter registered how passionate the kiss was. Later that evening, when the meter was well warmed up, the Reverend stopped in at the youth club. At first, he "was staggered." But after a short reappraisal he added "the youngsters were behaving in a sensible way, however, and were using the machine as an added bit of fun." Says Malcolm, "I think it's got a great future."

feiffer



Medical Center At ND

by Steve Hudson

Our active regional commitment has sometimes been lax. A medical center on campus would show a new awareness besides being an obvious prestige booster. It all hinges on our success in the battle.

RECENTLY NOTRE DAME SUBMITTED its proposal in the lobbying battle going on in the Indiana State legislature to help establish a medical school facility for Indiana in South Bend. The action represents a large step in the University's current overall program of involving itself, to a greater extent, in the intellectual environment of its local region. For many years Notre Dame was affected with a "ghetto" policy which is inherently present in most small, denominational institutions. Thus Notre Dame consciously usually remained aloof from participation in Indiana academic functions. With the arrival of the "era of academic excellence," the University found itself confronted with national recognition and acclaim. Arising from this prestige came responsibility corresponding to the crown of academic leadership. The University was quite ready to accept this responsibility. However, the regional responsibilities of Notre Dame were perforce neglected in the transition. As a direct result of this disregard, the prominence the University has enjoyed nationally has been somewhat stunted on the regional level. The Indiana Academy of Science, for example, includes very few of the Notre Dame faculty among its members.

Clearly, this situation is undesirable. Towards a solution, Notre Dame has become increasingly active in recent years in its Indiana scientific and academic endeavors. The Science Open House and the Tutoring Program are poignant examples of the programs recently undertaken by faculty and students alike in order to make Notre Dame's resources available to the local community. Both programs have enjoyed rewarding successes. On April 2 and 3, Notre Dame will host the Northern Indiana Regional Science Fair with Dr. E. T. Hoffman of the University's Department of Chemistry as its director.

Thus the recent medical school proposal, although it is far from secured for Notre Dame, is a case in point of the increasing involvement of the University in the State of Indiana. "Our chances are about 50-50," said Dr. Thomas Stewart, the Head of the University's Math Department and Executive Secretary of the Committee on the Medical School. He stated that "Notre Dame will accommodate but not affiliate" with the proposed medical school. The University will in no way subsidize the medical school faculty, curriculum or finances. At the

same time Notre Dame will make its facilities available to the school. These will include the use of the 1107 computer and an unused floor of the Library for the installment of a medical library. Classes in specialized fields, such as microbiology and research in the sciences, will be negotiated and opened to the medical students independently from the Notre Dame curriculum. The planned medical school itself could avail itself of Notre Dame's faculty, again independently, for the two beginning or preclinical years. In its "package" proposal the University also offers leased land for a building site, facilities for research in medicine and the use of the University's Continuing Education Center for lectures and meetings.

"One of the goals of the University is to put itself in a lively and stimulating intellectual environment," Dr. Stewart says, "and the medical school will serve to enhance this." Notre Dame's chief benefit will be the development of the intellectual atmosphere worthy of a great and progressive university. It would, if awarded to the South Bend area, subsequently acquaint the rest of the State of Indiana with the "institution to the North" and enable Notre Dame to take an active part in the intellectual milieu of Indiana. Asked whether the absence of a medical school hurts Notre Dame in attracting top-grade professors, Dr. George Craig, Jr., of the Biology Department said, "In a university you can never have too much additional intellectual stimulation such as a medical school would provide. And visitors, especially from Europe, often expect and ask to see our medical school." Academically, a medical school could advance Notre Dame's prestige in the scholastic world. However, this is to lose sight of the real objectives of the proposal for locating the school in South Bend.

Although it will not be built for ten years, the battle now taking place on behalf of the Indiana universities is positive proof of how much a medical school means to other areas beside St. Joseph County. If it is located in South Bend, the benefits Notre Dame will receive from the medical school will be of a secondary nature, though of no small consequence. The locating of the medical school is, according to Dr. Stewart, "not a part of the University's overall plan, although we would be understandably happy to see it within our community."

CHRISTIANITY AND THE CAMPUS: A DISCUSSION

Clerical-student relations at Notre Dame have long been described as "poor." On January 14, four priests undertook to discuss this situation with the editors of the SCHOLASTIC. Participants are: Fr. Joseph Hoffman, Acting Director of Admissions, former Walsh Hall Rector; Fr. Joseph Simons, Rector of Sorin; Fr. David Burrell, Chaplain of Pangborn; Fr. Bernard Troy, Chaplain of Walsh.

SCHOLASTIC: I'D LIKE YOU TO COMMENT ON THE FEELINGS OF SOME PEOPLE IN THE UNIVERSITY THAT THERE IS A VERY DEFINITE AND A VERY OBVIOUS SPIRITUAL SLIPPAGE AT NOTRE DAME, AT LEAST IN THE PAST TEN YEARS.

FR. BURRELL: I'd like to make some comments. Initially I'd like to divorce our analysis of spiritual growth from the more obvious things like Mass attendance. If we accept the fact that the students today want what they take part in to be meaningful, the student has developed (and critics who talk about this say we have developed this since the Second World War) this tremendous tendency to ask questions and not to rest until they are answered — and not to rest in old solutions. So that the students will not and ought not be expected to simply arrive on campus and immediately fit a pattern. However, I think there are definite signs of a spiritual malaise, if you will. And that is to be seen, I would suspect, less in Mass attendance than in the kind of boorishness which we all know infects the campus; the lack of consideration for other people; the loneliness which only a very few perceptive students know how to articulate; the fact, interestingly enough, that for all the talk about liberals, a very large percentage of the students are unwilling to make a try to really be liberal. Many students are more conservative than anyone else on the liturgical changes, which we take as a case in point. The student, many times, would prefer the rule-type of religion. And Mass then becomes an obligation which he fulfills with a minimum of effort. But when he is asked to help to make this for himself and for others a creative experience, he seems to recognize that this is going to involve even more work. This is something of a threat. This involves the relationship of the young person to rules, generally. The young person likes to have rules, provided there are very few of them and provided they become less as time goes on. But a reappraisal of the rules which makes for more personal responsibility is often looked upon by the majority of the students as a threat. This is the sense in which the majority of the students are very conservative about a change in the rules which puts more personal responsibility on them — witness the Honor Code. It's

this that disturbs me, that is the large number of students for whom Christianity is opening up and who are standing there at the gates wishing, as it were, for the old rule-type of religion, only with fewer rules.

FR. HOFFMAN: I think you're getting the point. I think we can talk about basically a kind of generosity and this is very difficult to come by for the group that we are drawing from. They are from a largely suburban atmosphere of economic security, sometimes just recently arrived at, and they are trying to hang onto status and the good things in this life, and they don't want the change. I think this is the way they look, oftentimes, at coming to Notre Dame. It is a good name to come from and they might find some job opportunities open. I've heard this too often, and seen it too often to think it's just one or two. And I agree that they are basically selfish, but so is everybody. This is the attitude, not showing concern for others, but looking out for No. 1. For instance, when they registered, when we didn't carefully watch that every student came in at a particular time, they were climbing through the windows, through the bathrooms and everything, to get their particular problems taken care of, and no thought of anybody else. They jammed down their cards so they could get the right courses. When it all went smoothly and they all really followed what they said they would in registration, everybody was happy because somebody else enforced the rules without any respect for persons.

SCHOLASTIC: MAYBE WE CAN GET DOWN A LIST OF REASONS AS TO WHY THIS ATTITUDE EXISTS, AND CONTINUES TO EXIST AT A UNIVERSITY LIKE NOTRE DAME. IF WE CAN FIRST LIST WHAT THE OBSTACLES ARE THEN WE CAN TELL WHAT SHOULD BE DONE.

FR. TROY: To backtrack, we have been talking about religion and we haven't really defined it. I think we would accept that religion is the total relationship, life relationship of man with God, and includes our whole life. But there are different styles of religion. You have one where religion is conceived of as living according to a certain pattern. You conform with certain laws. You accept a

certain stable situation. And in living as faithfully as possible to the norm, with the requirements of this situation, you would be a saint. And then all of a sudden you have an era of change where you get another type of person who wants to break out, to break the molds, to set new molds, to reorganize the relationship with God, etc. This is the kind of thing we are getting here at Notre Dame. I think we are more or less straddling this. I think we are going from one style to another style, and we haven't yet set up the values of a more personal, a more existential style of religion. And for this reason, we haven't really set it up, we haven't really taught it in this way. I don't think we've really presented religion as a challenge. We haven't really captured the imagination of the young man. I think — well, there is a tremendous manifestation of selfishness, but there are also manifestations of generosity. The number of people who volunteer for the Peace Corps. The number of people who are going out to help tutor. The fellows working with the mentally retarded in the hospitals; the people who volunteer for the Confraternity of Christian Doctrine classes. I think the fellows are looking for some way to give themselves meaningfully. And we haven't really set up enough challenges for them. For this reason I think they tend to slip into a regression, they drift along and they are selfish. We ask generosity of them but in terms which just doesn't have that romantic ring. We ask them to keep the rules at Notre Dame, to keep their noses to the grindstone, to study harder — and this is a challenge, an expression of their Christianity, but we haven't really framed it in such a way that this is really meaningful to them, that they are really giving of themselves.



FR. SIMONS: I'd like to say something there. Father Troy went into several things that show that there is a generosity there, and I think it is probably an untapped generosity. We are probably to blame in the sense — well, let me put it in a more global viewpoint. I think that the basic challenge that we have is to prove or demonstrate to the students that these things which he does outside of Church are also religion — not also religion, but *religion*, and that this is the student's day-to-day existence, his needing of friends, his helping others, his social commitments, (on a bigger scale the manifestation could be tutoring others as Father said). The important thing is, I don't think the student really accepts the fact that this is religion, and that this is the root of Christianity, and that it is therefore the root of Catholicism. Here is where I think we have to start, to tap every avail-

able means to demonstrate to the students that this is basically religion — these day-to-day experiences.

FR. BURRELL: Can I keep on your cosmic view? It seems to me if we want to give an acceptable meaning for religion it will be that one works to create a community, and a Christian as well as a non-Christian can work to create a community. A Christian realizes that the obstacles to creating a community are so great that he must need Christ. In this way we might even define Redemption. Redemption is giving a man the growing ability to overcome the obstacles within himself, and then to create a community within which other people can flourish. I would agree with Father Troy that it is not so much selfishness — and Father Hoffman mentioned we are all selfish — but one of the things which plagues students here is not so much selfishness as rootlessness. It seems that on an institutional level what we must now do is help to create the soil within which the contemporary student can take root. Father Troy mentioned in another age, from another point of view, it was easy enough to take root because you simply set down your roots in an established pattern. Since we have "liberalized" the rules; since the amount of established pattern is less and less at the University, it seems incumbent upon us now to create institutions within which faculty and student can grow in personal relationships, one to the other, so that the person's growth, the soil now, within which he can take root as a person, will be one which favors personal relationships. My own convictions on this, of long standing, for a decade at least, are that this involves something like a stay-hall system.

SCHOLASTIC: WHAT IS THE BIGGEST OBSTACLE TO A STUDENT ACHIEVING THE SPIRIT OF CHRISTIANITY? IS IT SOMETHING IN THE INSTITUTION?

FR. TROY: That's a double question. I think to be a real Christian today presupposes personal maturity. And an institution which might prolong adolescence is impeding, to a certain degree, personal maturity and to this degree it delays maturation of the Christian. Now this doesn't mean that this happens here at the University. The delay may also be due to the fault of personal immaturity. The University isn't responsible for all the personal defects of every student. So that, I think, in order for a man to be a real Christian he has to become mature. Now insofar as the University may delay this process or inhibit it to any degree, I would say that here the University is impeding the process of reaching this ideal of Christianity that we would hold up for the Notre Dame man of our generation. But to say that it, by itself, is responsible, I think would be throwing the burden on something outside the person which you just can't do.

SCHOLASTIC: ARE THERE THINGS IN THIS UNIVERSITY THAT PROLONG ADOLESCENCE?

FR. SIMONS: Not this University, but any university.

FR. TROY: I would say there is just not enough chance for a young man to take responsibility and to grow up the way there was a hundred years ago. You aren't asked to do chores on the farm. You don't have to work for a living. You don't live insecure from one day to another. You don't see the sickness and death that they saw a hundred years ago, etc. And so, really, it's harder to grow up. And this is just a fact of the age we live in and the University is just part of the age. We can't help it.

FR. BURRELL: As a solution, if I would be in contact with the same group of students, changing, but never-

theless, a constant group of students over periods of four years we would have a chance to grow together. As it is I would have to be a Dale Carnegie to get to know well even the men on my own floor in a year. We are all tremendously busy. I think that, in that sense, we must create the opportunities for personal responsibility in the halls. Obviously to do it we must help to break down the tremendous anonymity which is true of our society and unfortunately true of any university as it grows larger and larger; we must somehow or other structurally conquer this anonymity.

SCHOLASTIC: IS ONE REASON FOR THIS THAT NOTRE DAME'S HALL SETUP — THE CONCEPT OF PREFECT, CHAPLAIN, RECTOR — IS OUTMODED AND NEEDS CHANGING?

FR. HOFFMAN: Well, it is a fact that you are naming three people where before you were only naming one. I think there was an attempt in the establishing of a hall chaplain to try to get somebody who would have the particular job of meeting students — this is his job in

“We must...conquer
this anonymity.”

the hall. It's a halfway house; it's not the full answer but I think three or four years ago this was our first approach — very feeble perhaps — to move into an area where we knew there was not sufficient coverage. Outmoded? Yes, I suppose so, as a title perhaps, not a duty.

SCHOLASTIC: FR. SIMONS, WOULD YOU SAY THAT THE CONSTRUCTION OF THE RECTOR, PREFECT, CHAPLAIN SYSTEM EXEMPLIFIES THE DESIRABLE RELIGIOUS ATTITUDE, OR IS IT A HOLDOVER FROM THE CONCEPT OF RELIGION AS AN ORGANIZATION AND A SET OF DISCIPLINES?

FR. SIMONS: I think it can reflect either, as it exists. I think it is largely the individual who is in the position that determines what any of them, rector, prefect or counsellor will reflect. The individual can certainly make it a disciplinary thing. Or he can make it the other extreme, a totally social function. This has to be avoided also. The office reflects the man.

SCHOLASTIC: WELL, WHICH HAS BEEN THE CHOICE GENERALLY OVER RECENT YEARS?

FR. SIMONS: Well, the movement is toward more personal relationship with the student. Father Hoffman pointed out the whole idea of the chaplain was to meet the students. The rector now certainly has more latitude in dealing with students as individuals. There are so few limitations on the office that, I say again, it just reflects the man. But the movement certainly in the last ten years has been toward a better relationship with the student. The very type of thing we have been talking about; trying to achieve it.

SCHOLASTIC: HAS THE MOVEMENT SUCCEEDED, AT ALL, IN PRACTICAL APPLICATION? IS IT ADHERED TO BY MANY PRIESTS?

FR. HOFFMAN: Oh, let me throw around some statistics. I would say about 50 per cent. This is just rough. The rector, first of all. I think you've got some people

“You can help people grow
if you know them...”

who are awfully set in a certain way. And it is difficult, after you've been five or ten years at it, to change. At the other levels I think the percentage would go up. It seems there is much more contact. It is all very nebulous; trying to judge how many priests talk to how many students.

FR. BURRELL: Everyone is busy. So what institutionally can we do to offset the busy-ness and to allow the rectors and the counsellors to get to know the students? It seems to me the obvious thing is to extend the period of time that we can all have living with one another. The question of whether or not the rector has been able to make his relationship with the student more personal or not is largely whether he has the time.

So, if one cannot in conscience take the “out” of simply being a nice guy — “I'll let the fellows do anything; I'm a good rector” — the next question is how does one help people to grow when they obviously are awkward in growing and this means they'll make asses of themselves — we all do — how can you help people to grow? You can help people to grow if you know them and can respond with the right kind of word, the right kind of discipline when the time is ripe. But unless you have the opportunity to grow with the student the situation is very awkward, because how can you know when to help, when to let him go? This is a real dilemma. But I wouldn't say the answer is in working so many hours a day. You may not even have an occasion to know the student, let us say, in his sophomore year because things are going along smoothly and nothing happens. But it may be in his junior year that he meets a crisis, he blows up and he needs someone, he needs someone around whom he has gradually come to know in a small-talk sort of a way over a period of time to whom he can go. I think this is necessary on both sides. And you have to know what to build on when he comes to you.

SCHOLASTIC: FR. HOFFMAN, DOES HAVING AN ADDITIONAL ADMINISTRATIVE JOB PREVENT A RECTOR OR PREFECT FROM WORKING AMONG HIS STUDENTS?

FR. HOFFMAN: I think you would have to say it is a nuisance. The jobs you've got are going to take up your time. On the other hand I've found that the closer you get to what is going on in different aspects, and then come back to talk to the students, the more valuable and effective you are. They may want to know what is the University, what is the Administration thinking about this?

SCHOLASTIC: BUT ISN'T THE FUNCTIONAL PART OF THE UNIVERSITY LIKE A MONSTROUS WHIRLPOOL AND ONCE YOU GET ONE FOOT IN THE CHANCES OF COMING BACK AND SPENDING ANY TIME WITH THE STUDENTS ARE GONE FOREVER?

FR. HOFFMAN: Yes, that's true, but in a limited way. The total administrator just doesn't have time. He can't do a good job unless he concentrates on it. The total administrator will have to rely on these ideas of the rector to know what others are thinking, what is going on and what we have to change.

SCHOLASTIC: WHAT DO YOU THINK THE STUDENT CAN DO TO IMPROVE RELATIONS WITH THE CLERGY?

FR. SIMONS: Let me put something in here. I have heard it said that there is some sort of a wall, to a greater or lesser extent, between students and priests. I sincerely feel that both sides hesitate now, and students could very well themselves break this down by taking some initiative. It doesn't have to be a crucial problem or a world-shaking problem to come in and talk, or catch a priest in the corridor with a question. I think in this one area the students could take the initiative. It is very hard for the priest to always take the initiative with a huge number of students. I think there are a large number of priests available, which the students generally do not realize.

SCHOLASTIC: WITH THE PRIEST AS THE PASTOR AND THE STUDENT AS THE PARISHIONER, SHOULD MOST OF THE INITIATIVE COME FROM THE PRIEST?

FR. SIMONS: I don't think so. If you wanted to define the role of each you might say that, but if you take a concrete situation you just have to respect the fact that the priest has, first of all, many duties. This is the way a parish operates, the people come to the priest. But here there doesn't even have to be the formality of going out and ringing the bell and dressing up. Talking to a priest here takes very little initiative. I know students feel this way, that they shouldn't approach the priest, but I don't know why.

SCHOLASTIC: FATHER TROY, IN YOUR APPROACH, HAVEN'T YOU TRIED AS MUCH AS POSSIBLE TO MINGLE WITH THE STUDENTS?

FR. TROY: That's true, I have. And quite often I get the feeling I'm overdoing it. But I've been given an awful lot of pastoral offices, with not a lot of real work to do. Now I'm not talking about the part of the student. I'm talking about my own personal needs. I'd like to do a pastoral job and yet there isn't a heck of a lot that I can do, creatively. There's not much I can do to galvanize this searching that the students have. They look around: what can they do? Create hall spirit. How? It's awfully tough. You want to paint the hall? You have to go through all kinds of channels. You want to have a party in the hall? You are going to violate all kinds of regulations. So that to do something new, something creative in our situation is difficult. Well, you've got Catholic Action, the idea of searching for problems in student life and trying to make charity a reality, on a person-to-person basis. But I think Christian living demands an awful lot of creativity in our age. I have the feeling that we are so highly institutionalized that we don't have the crutches to help us to develop this creativity. Letting fellows experiment with doing things on their own. Participation in running the hall, making their own rules in the hall, and setting goals for the consolidation of the hall as a community. I feel that we are so highly structured that there is not much of a personal contribution anybody can make. And because he can't make a personal contribution, well, quite often you get the sense that any effort to do something like this is a little bit hypocritical

— not exactly hypocritical, just false. You realize that you aren't doing anything real. It is playacting. You aren't doing anything significant. Now as I say I've had very little experience, but this is my personal feeling, from the short time I've been at it.

SCHOLASTIC: BUT WOULDN'T YOU SAY THAT THE IDEAL WAY FOR CLERICAL-STUDENT RELATIONS TO BEGIN IS BY THE VERY THING YOU ARE TALKING ABOUT—DO THINGS AND GO TO THE STUDENTS?

FR. TROY: I don't feel that a community is developed by living alongside of one another and being together. This is very important, this idea of confrontation in community. But I think it's a common task that makes a community. And not only do we not have any common tasks, we don't really have any tasks that we can perform, except go through the routine that has been preestablished.

I would say it is a shift in emphasis, from the rules to objectives, which is involved. You can give a set of rules and have the students obey the rules and they reach an objective. Or you can set the objective and let the students, along with their rectors and prefects and chaplains, try prudentially to achieve the same objective. This is a bit more difficult. It demands a lot more personal thought, a lot more personal commitment. I feel this is what the student is looking for now.

FR. BURRELL: Yet, we don't really know what participation is. Some people think it is singing louder at Mass. But silence can be participation, too, as long as it involves some activity. I think the same applies to the halls. Because we only have a short time together, we can be very frantic about developing hall community. And, as Father said, really it involves a bit of political autonomy to allow you to set up objectives and plan to arrive at them. And I would secondly add, time. It certainly involves time. We are basically students and we have a certain amount of time to act but it will always be limited. We are going to have to have long-range objectives. Something we can get started on this year and maybe be able to continue next year.

If we were able to think in these terms, we would not be quite so frantic. I think this franticness is what really gets us. Everybody thinks in terms of something overt when he talks about hall spirit — "Let's have a party." Well, a family develops spirit because it has time to live together and to engage in common things.

SCHOLASTIC: WHEN YOU GET AWAY FROM HALL LIFE IS THERE A TENDENCY TO FORGET THIS NEED FOR PARTICIPATION AND COOPERATION BY PRIESTS AND STUDENTS?

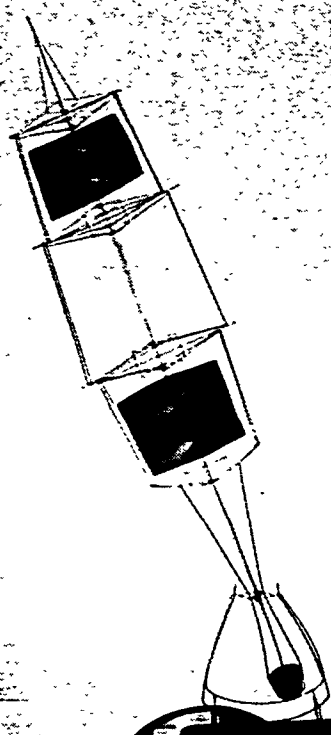
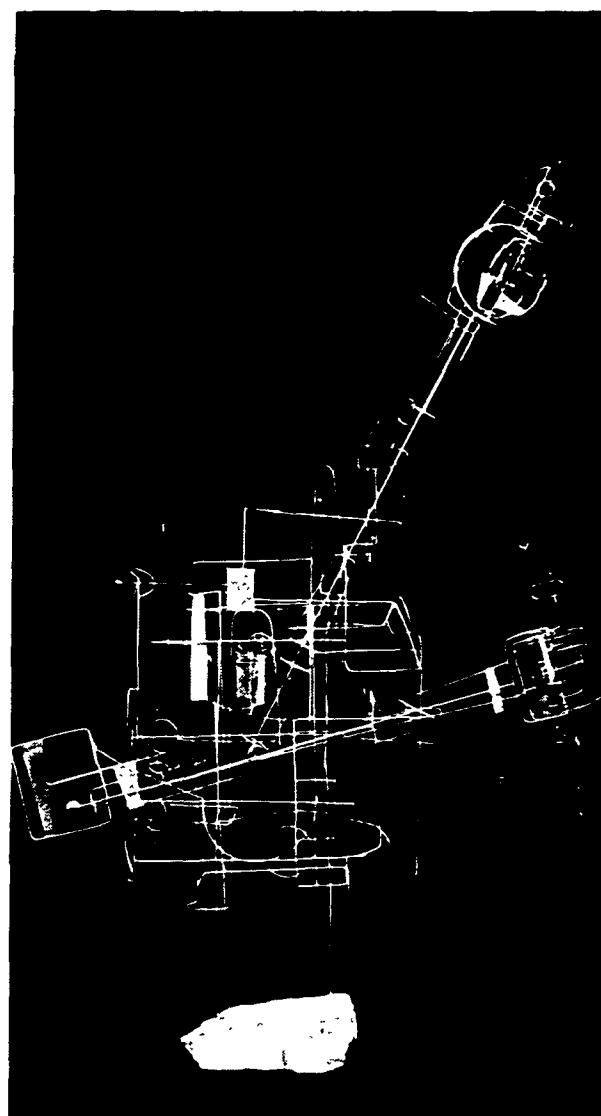
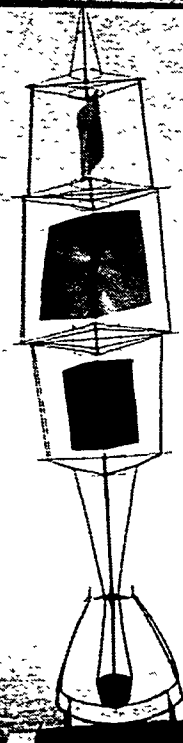
FR. HOFFMAN: I think it would be forgotten. It doesn't take too long away from a hall to forget what it was like. As Father Burrell pointed out, the rector, as long as he is the rector, from September to June, has 200 or 300 people in his care. Every morning he gets up and has the same responsibilities. But likewise, it depends on what kind of administrative work you get into. What I'm in now is really totally demanding. I couldn't spend a great deal

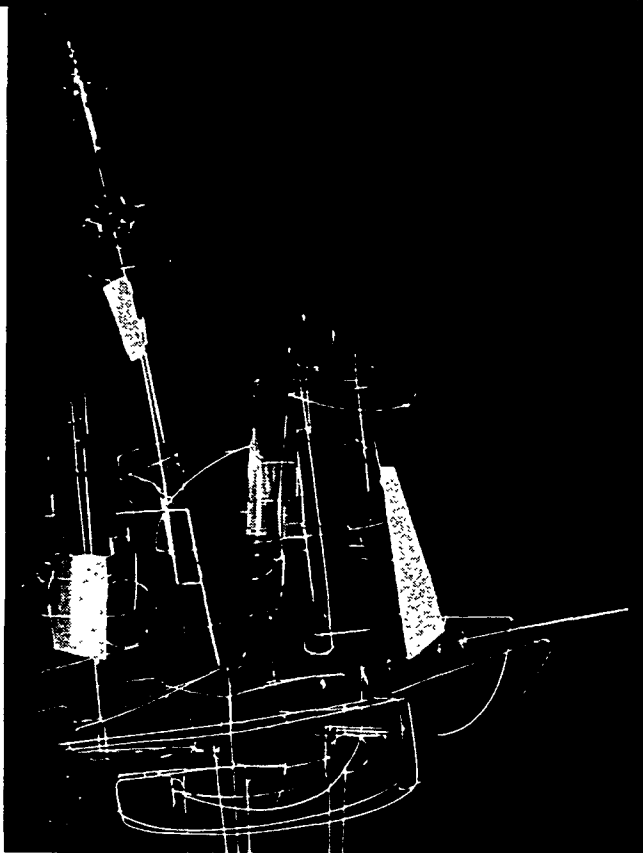
(Continued on page 28)

“... We are so highly institutionalized that we don't have the crutches to help us to develop this creativity.”

MILONADIS

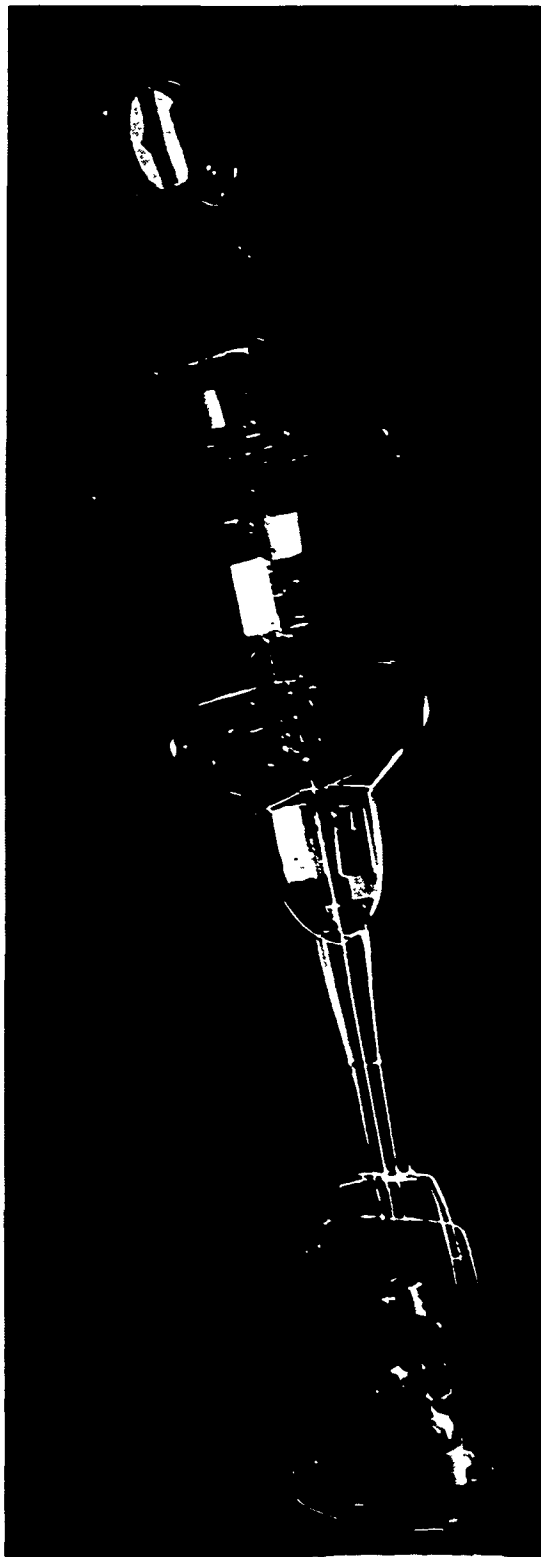
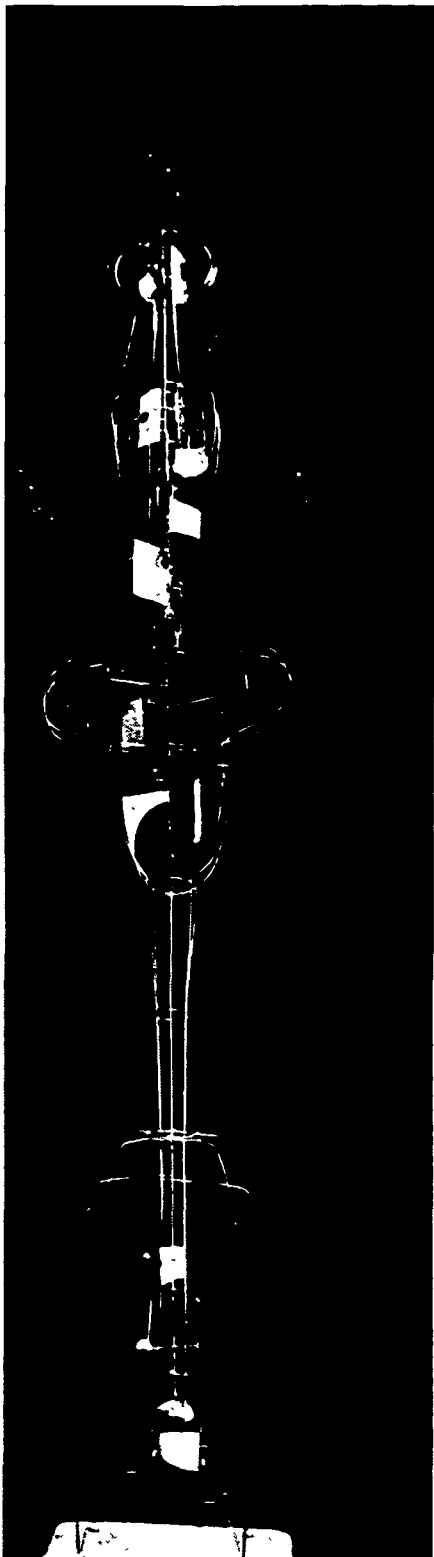
by Thomas W. Vitullo





Konstantin Milonadis is currently Asst. Prof. in sculpture at Notre Dame. His sculpture is most conveniently described as mobiles attached to platforms; delicately balanced, they are set into complex motion by a simple touch.

His exhibit will be in the University Art Gallery until January 24. It is something that one watches rather than looks at, perhaps like a puppet show.



1965		JANUARY					1965	
SUN	MON N. M. 2nd	TUE F. O. 10th	WED F. M. 15th	THU L. O. 24th	FRI 1	SAT 2		
3	4	5	6	7	8	9		
10	11	12	13	14	15	16		
17	18	19	20	21	22	23		
24 31	25	26	27	28	29	30		

The Calendar Revisited

by Pete Siegwald

LAST SPRING, after the shock of the death of the Easter Bunny had passed from the campus, students began to realize that another facet of their academic and social life had been affected by the change of the school year calendar. The procedure for final exams was to change, beginning with the first semester exams of the 1964-65 school year. The new schedule, including a two-day reading period, the possibility of split finals, and a shortened semester break, is now with us. Since that announcement of almost a year ago, both the students and the Administration have commented on the changes. Now, several of the members of the faculty have offered their views.

In speaking of the new reading period, Mr. Donald Sniegowski of the English Department mentioned the pretense that Notre Dame was making at having one. If such a period could be well worked out, and this does not seem possible at this time considering our present schedule, he would be all in favor of one. Two days, however, seem rather short. When asked about the split final exam, Mr. Sniegowski admitted that two of his three classes were to have such tests. A one-hour test simply does not allow a student to assimilate the knowledge of the semester, compress it into an overall whole, and, keeping this view in mind, show in his answer that he understands the material. But a split exam may be unfair to the student. We expect him to peak twice within a week for the

test, and this is difficult for anyone.

"I'm damned tired right now," was his reply to the question of the shortened semester break. The faculty could use more time. He stated that he would not finish grading exams until Saturday afternoon, which leaves him only a day and a half of vacation, during which time he must arrange a syllabus for next semester's class. The students too deserve a break, but they are able to slack off during the first few days of the new semester. A teacher is unable to do this.

Dr. Rudolph Bottei of the Chemistry Department agrees that the idea of a reading period is advantageous to the student, enabling him to review the material of the semester. He also agreed that a final exam is still a necessary part of academic life, with a two-hour exam being preferable. His class will be taking a lab exam and a two-part split final. Dr. Bottei based his views of the semester break on Princeton's plan. There they have neither a Thanksgiving nor a semester break. After a long Christmas vacation, considering both time and cost, he sees a semester break as wasteful.

One member of the History Department refused to comment on any of these questions. He was never consulted before the original change and feels that any statement at this time would be of no use.

Both a longer reading period and a longer break are the desire of the Political Science Department's Mr.

Niemeyer. He agreed that a two-hour final is the most desirable, if given at one sitting. As he is unable to do this, he has chosen to give only an hour-long final.

In the Biology Department, Dr. Kenyon Tweedell asserted that the length of the reading period depends on an individual's schedule. As it now stands, he feels the reading period to be long enough. To lengthen it would be to tempt the student into taking a prefinals vacation. Split finals, he feels, may throw an extra burden on the student. It is possible that one may have two or three tests on his last class day, with no time having been given to study properly for them.

Mr. Tweedell's ideas on semester break are of interest. He suggests that we are now saddled with a three-week-long "lame duck" period between Christmas and finals. He feels that it would be better to complete the semester, finals included, before the Christmas break. The second semester would then run from January until spring vacation without a break. The days of the then nonexistent semester break could be added to this vacation period. But we must wait to see how the present system will work before we can change anything.

Mr. Bottei seemed to sum up the while problem. A conference was held in Vermont this summer, called by a group of northeastern universities to discuss the problem of the academic calendar. The ideal plan, the conference concluded, has yet to be found.

THE YEAR OF THE IGUANA

by Robert Haller

MORE THAN MOST other years, 1964 has been a significant one for motion pictures. For while it has not seen the incandescent shimmer of an unquestionable masterpiece, it has seen an extraordinary number of near misses and genuinely high-quality films. Indeed, so many of these have appeared that one feels compelled to list not just ten, but twenty best films of the year. Furthermore, quite a few more are still in very limited distribution and these probably would be included also: *Zorba the Greek*, *My Fair Lady*, *Joy House*, *The Finest Hours*, *Beboe's Girl*, *Cheyenne Autumn*, *The Umbrellas of Cherbourg*, *Girl With the Green Eyes*, *Seance On a Wet Afternoon*, *Hush*, *Hush Sweet Charlotte*, *Contempt*, and *Woman in the Dunes*. But they are not here, they are there, and here are the choices of this seer:

1. *The Night of the Iguana*
2. *The Pumpkin Eater*
3. *Becket*
4. *A Hard Day's Night*
5. *The Silence*
6. *Topkapi*
7. *Lilith*
8. *The Organizer*
9. *Invitation to a Gunfighter*
10. *Dr. Strangelove*
11. *Soldier in the Rain*
12. *Mafioso*
13. *The Masque of the Red Death*
14. *The World of Henry Orient*
15. *Goldfinger*
16. *Father Goose*
17. *The Visit*
18. *Marnie*
19. *The Servant*
20. *The Americanization of Emily*

* * *

Best Director—Jack Clayton (*Pumpkin Eater*)

Best Actor — Richard Burton (*Becket* and *Iguana*)

Best Actress—Anne Bancroft (*Pumpkin Eater*)

Best Supporting Actor—Harold "Odd-job" Sakata (*Goldfinger*)

Best Supporting Actress — Grayson Hall (*Iguana*)

Best Original Screenplay — Alun Owen (*Hard Day's Night*)

Adaptation — Robert Rossen (*Lilith*)

Best Color Photography — Philip Lathrop (*Pink Panther*)

Black and White — Oswald Morris (*Pumpkin Eater*)

Best Musical Score — Georges Delerue (*Pumpkin Eater*)

Theme — Henry Mancini for "The Lonely Princess" (*Pink Panther*)

Best Credit Sequences — *A Shot in the Dark* and *A Hard Day's Night*

The Galloping Gertie Award to Samuel Bronston for *The Fall of*



Father Goose—courtesy of Universal Pictures

the Roman Empire and *Circus World* * * *

GOLDFINGER has made more money in less time than any other film in history. To say anything more would be trite. In the last week, however, some interesting facts have come to light: a) one ND student was so enthusiastic about the film that he permanently borrowed without permission a seven-foot banner advertising the film; b) Sean Connery despises the role of 007 and would do anything short of murder to get out of it; c) but his contract is ironclad and requires him to make at least one film every fourteen months; d) production on the fourth James Bond film — *Thunderball* — begins in February 1965; e) production on the fifth James Bond film — *On Her Majesty's Secret Service* — will start in the fall of 1965. What has induced Sean Connery to make more films than his contract requires? It is extremely doubtful that money could influence him at this point in his career. Can there be any significance in the choice of the next two stories, both of which describe an increasingly unhappy James Bond?

FATHER GOOSE is Cary Grant, the only rooster in the coop. One day Leslie Caron and eight chicken littles came across the sea and stole his firewater, and then the roost and his clothes, and then called the hawks (by accident, of course, for they really loved him). Then the sky began to

fall but no one listened to him until later when they saw he wouldn't cry wolf (and he wasn't as chicken little but seven could attest). The moral of which is that pilot peeping isn't always pleasant, but it beats baby sitting and bachelorhood.

THE PUMPKIN EATER — Best director Jack Clayton opens his picture up with a series of images that announce to the initiated that he knows about Antonioni, and then goes beyond him with a subjective cinema and best actress Anne Bancroft. Her morosely moving performance and his enlightened direction make a film that, but for a confusing script by Harold Pinter, would have been the best of the year.

INVITATION TO A GUNFIGHTER is the best Western in five years, and would rank much higher on this list had the script's integrity extended into its last thirty seconds. They reek of insincerity and mock the whole film, calling into question all of its motives by exclusively interpreting the story from the racial one-world point of view. Otherwise the film verges upon perfection (especially in the half-hour denouement that builds up violence, emotion, and multiple interpretations to a fine point, explodes into a false climax, and then winds itself up again for the real finish) and in the inscrutable acting of Yul Brynner finds a classic portrayal of the ambiguous hero who is coming to dominate "modern Westerns."

ONE, BRIGHT, PROMISING summer, two young sorcerers prepared to change defeat to victory. Jack and John's formula had everything: speed, precision, and a roughhouse kind of grace that made it smoother than a poisoned apple. They tried it first in September, and people fell in love with it. They called John a field magician and said Jack could defeat giants. The formula worked every time but once and that was the day of the professional draft. Now, they both wanted to be professional sorcerers—but not right away. Huarte and Snow ran for their lives.

By the time the pros caught up, John's arm had grossed more than Midas had ever touched; Jack was getting paid for being nimble; and for six wheeling weeks they were both Prince Charmings in cleats. Jack even had a Cinderella.

The moment USC won, Snow lost his immunity. He was no longer a col-

lege player and he got caught with his pants down. "I went to the locker room and before I had my uniform off, Coach Gilman of the Chargers and Van Brocklin of the Vikings were there and they had an AFL and an NFL representative." They would have signed him in the shower.

Van Brocklin managed to get Jack and his steady girl to an NFL dinner that night, reasoning that if he had a fork in his hand, he couldn't sign with the Chargers. But Snow escaped and made it back to Notre Dame. So, quicker than Dutch Cleanser, Van Brocklin picked up his General Manager, a Mr. Jinks, flew to South Bend, burst onto campus and pulled Jack out of a class. To no avail.

The smart word had Jack leaning toward Los Angeles, and, says Jack, the Vikings "got all flustered and asked me if I wanted to sign with the Rams." Los Angeles joined the chase!

They contacted Jack's girl, set her in a New York-bound plane and gave her a chaperone: Jack Faulkner, a previous AFL coach of the year, friend of Ara Parseghian, and the wizard in charge of changing Snow into a Ram.

Los Angeles had sent a strong team. Jack was near capture. Before the Ed Sullivan Show, Faulkner talked Rams with Jack. They butted around a contract and whenever Faulkner brought up a new clause, Jack bolted to the phone and called his father and two lawyers in Los Angeles. Faulkner squirmed. He thought Jack was calling the Chargers. "But," says Jack, "a lot of nice things were put down and I was happy and they were happy." One week later Jack signed a twelve-page contract—caught! Huarte proved more elusive.

Before the Southern Cal game, John had contacted both leagues and told them he could not be reached

End of the Rainbow

by

Jamie McKenna

*Fairy tales can come true,
It can happen to you,
If you pass or catch.*

that weekend. "I didn't want to be bothered," said Huarte, and jetted off on a trophy collecting tour. But Philadelphia and New York tracked him down. They had a product to sell. "They show you the place," says John, "buy you big dinners . . . take you to the best clubs . . . they wine and dine you." But it was no go. John never asked for seconds and the Eagles and the Jets had to wait. John was having too good a time.

He was averaging about thirty letters a week (as was Snow). Some from kids who "write all over the page" and others from adults—all asking for pictures. John was giving three telephone interviews a day and filming three a week. And besides, he had the North-South game to play.

It was held in Miami, and the team diggings made Moreau Seminary look like Devil's Island. Practicing only an

hour and fifteen minutes a day, John had time to go deep-sea fishing with Rollie Stichweh, hop over to Nassau, and take two ocean trips on cabin cruisers.

The charity game also brought a rewarding experience for Snow. "We went to a children's hospital, dressed in our game uniforms," remembers Jack; "you know how they say football players are real tough, skin of steel guys; well, a lot of real big boys went out of there with tears in their eyes." By game time they were up. "Of course, we had Ara," grinned Jack, "and Ara can pep you up a little."

Huarte and Snow made some more magic; the North won and John turned his attention to the Eagles and Jets.

Now, John is not a pauper. Huarte has connections: he and his roommate control Walsh's food sales, he

eats at more award banquets than in North Dining Hall, and when people started sending dollars for pictures that cost only 25 cents—why John was thinking of incorporating. And the pros wanted to help.

So John turned in his sorcerer suit and put on a financial wizard's. Like all wizards, John had plenty of formulas for success. "You take your time," chanted John, "and you balance out what you want." John's scales were not bathroom size so the Eagles dropped a heftier balance. But John mumbled, "You make your own breaks or you starve." And since the Jets had a clause against starvation, John decided to break them. He signed his contract.

It took six weeks but they were both signed. Is it over? Not yet. The letters still chute in; the phones have kept clamoring and it looks like the clock may never reach midnight.



Voice in the Crowd

BETWEEN THE EXUBERANCE of a winner and the sadness of a loser, stands the man in the middle — the referee. He may be a line judge in a football game, a college basketball official, or a third-base umpire, his job is the same: to watch every play and call them as he sees them.

When the game is close, the officials are incompetent, indecisive, and partisan. When the game is one-sided they are merciless, whistle-happy, careless, and domineering. Rarely are an official's interruptions noted when the "good guys" are winning. Even if a game is close, as long as the home team wins the exciting finish and not the officiating will be remembered. But when one loses a close game, the referee becomes Benedict Arnold.

The fourth quarter of the Southern California game was marked by four extremely debatable calls. First, on Joe Kantor's touchdown plunge early in the period, tackle Bob Meeker was called for holding. Consequently the ball was brought back 15 yards and Notre Dame never scored. Game films revealed that the Trojans shifted their defense on the holding play and that Meeker missed his block entirely, practically falling straight down. Second, on the same play, split-end Jack Snow was used as a decoy, running a down and out pattern. On his cut to the outside, a Trojan defensive back slammed an elbow into Snow's face mask. Third, on another defensive holding penalty, linebacker Tom Kostelnik asked the line judge who committed the violation.

"No. 56," said the official.

"He's not playing," responded Kostelnik.

The fourth incident occurred near the end of the game. USC quarterback Craig Fertig rolled out to his left from the Irish 15-yard line. Defensive end Alan Page hit Fertig and dropped him to the turf and the ball fell from the quarterback's hands. The referee ruled the play neither a fumble nor intentional grounding. The ball was brought back to the line of scrimmage and ruled an incomplete pass.

Notre Dame's only loss was to Southern Cal and this game is remembered for its poor officiating. Other games were poorly officiated but this is the one that stays in everyone's mind. The same thing happens in basketball.

Coach Johnny Dee's basketball team has also been the victim of "poor officiating." Against Evansville, a Notre Dame player apparently committed a foul early in the second half. Father Tom Brennan, chaplain of the team, asked the official which Irish player committed the violation.

"No. 41, Miller!" shouted the ref.

"He's on the bench," Fr. Brennan replied.

"Mea culpa, mea culpa, Father," the ref said. "I'll call the game. You say the Masses."

In that game the Irish had only 10 foul shots, they converted 6. Evansville, which didn't commit a second-half foul until 17 minutes had passed, cashed in on 26 of 39.

Over the Christmas holiday, a number of disputed calls apparently altered the outcome of two games — St. John's and Bradley. Notre Dame lost both. Charging fouls against the Irish were prevalent against the Redmen, while a last second (literally) foul in the Bradley contest determined the game's outcome. With five seconds left, a Bradley player shot from about eighteen feet. Walt Sahn, playing under the basket, was called for a foul while rebounding the shot. It is doubtful that he committed such a foul. Three games could have gone either way; Notre Dame has an 8-5 record instead of a possible 10-3 mark.

The official himself, in both football and basketball, is caught between two teams. He is ribbed by fellow officials, tolerated by athletes, criticized by coaches, booed by spectators, and degraded by sports writers. He is supposedly always out of position, slow to make a call, stealing from under another ref's nose, is as blind as a bat, and generally incapable of making a correct decision on anything except who should drive the car.

Despite everything, the referee attempts to do a fair, nonpartisan job, though it's hard to realize when you lose a close one.

— REX LARDNER, JR.

SCOREBOARD

FENCING: Irish swordsmen posted three victories on their Ohio trip. An opening win over Oberlin was followed by two victories in a triangular meet at Cleveland. The Irish defeated Case Tech and Fenn by identical 19-8 scores. John Bishko and Bill Ferrence (4-0 and 3-0 in the foils), Mike Dwyer (5-1 in the sabre), and Bill Ott (4-0 in the epee) led the Irish to their twin victories in Cleveland.

SWIMMING: Northwestern edged the Irish, 56-39, in a dual meet at Evanston in which two Irish records were established. Bob Husson won the 200-yard breaststroke in 2:23.8, and the 400-yard medley relay team of John Frey, Paul Drucker, Dick Strack, and Husson won their event in 3:56.0 to set the Notre Dame records. Rory Culhane in the 200-yard freestyle, Tim Kristl in the 200-yard butterfly, and Jack Stoltz in the 500-yard freestyle were the other Irish winners.

HOCKEY: The Air Force Academy took an early lead and defeated Notre Dame, 5-2, in a game at Howard Park. Tom Heiden and Frank Manning scored the Irish goals. A fair sized crowd attended in spite of the poor weather.

BASKETBALL

Notre Dame 94, Butler 57

FENCING

Case Tech 8, Notre Dame 19

Fenn 8, Notre Dame 19

Oberlin 9, Notre Dame 18

SWIMMING

Northwestern 56, Notre Dame 39

HOCKEY

Air Force 5, Notre Dame 2

SCHEDULES

BASKETBALL

Toledo at Notre Dame, Jan. 23

SWIMMING

Western Ontario at Notre Dame, Jan. 23

FENCING

Buffalo and Fenn at Notre Dame, Jan. 23

HOCKEY

Colorado University at Evanston, Illinois, Jan. 29

Lewis College at Joliet, Illinois, Jan. 30

Northwestern University at Evanston, Illinois, Jan. 31

(Continued from page 8)

cumbersome web of law and doctrine, and which is love. If you doubt that the student will respond, witness only the number of students who are turned away from Father Dunne's courses for lack of room.

If there aren't enough Holy Cross Fathers to handle this job, why not bring in the Jesuits (!) or even a few lay theologians? If an English class can be limited to 25 students, why not the same for theology?

If the University of Notre Dame can spend millions on a new radiation laboratory, why not an equivalent investment in the spiritual depth of the men who must lead the Church tomorrow through the hard days ahead?

Ron Sagerson
204 Pangborn

COMMUNIQUE

EDITOR:

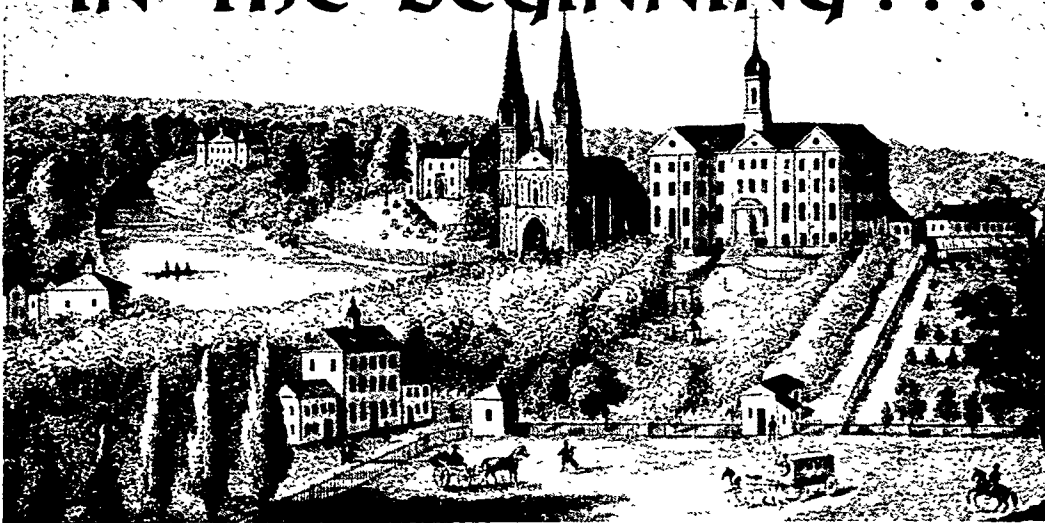
The quotation by Jim Berberet on page 25 of the SCHOLASTIC for January 15 is inaccurate and misleading. The Department of Communication Arts does have basic courses in journalism. It always has. Its graduates can, and many do, go directly into newspaper work. Among its graduates since World War II the largest single occupational group is newspapermen, and includes the news editor of *The National Observer*, the assistant copy editor of the *New York Times*, the city editor of the *Indianapolis Star*, the managing editor of the *South Bend Tribune*, the music and drama editor of the *Pittsburgh Press*, and many, many more. Four of its present faculty have had professional newspaper, as well as magazine, experience. Its ample scholarship funds for undergraduates are provided mostly by newspaper foundations, eager for more Notre Damers to choose the press for careers.

Communication Arts also prepares students for careers in advertising, public relations, film, television and theater. Juniors majoring in CA, except the theater students, take the same courses, but seniors can concentrate on one field.

Jim Berberet's misunderstanding underlines a difficulty which has plagued us: the meaning, as described above (and in the University Bulletin) of "Communication Arts." If he, or anyone else, can think of a better name, yet still one as inclusive, I wish he would tell Father Hesburgh and me.

Thomas Stritch
Head, Department of
Communication Arts

IN THE BEGINNING . . .



WANT TO GUESS how many hamburgers are consumed on the Notre Dame campus a year? Anything within half a million of the correct figure will count as correct. Give up? According to Mr. Gilbert Volmi, Director of Food Services, our stomachs handle the traffic of one million hamburgers a year (included is the Huddle total of 2000 a day). That, friends, is a lot of bull. Having heard that heartburning figure, our curiosity was aroused and we investigated past records to see how today's totals on food consumption on campus compare with those of a century ago. Found in an 1869 SCHOLASTIC are these figures, on food and other University commodities, and their corresponding totals for 1965:

	1869	1965
Beef per month, lbs.....	12,000	64,000
Fish per month, lbs.....	1,000	92,000
Butter per month, lbs.	2,000	44,000
Coffee per month, lbs.	900	2,200
Sugar per month, lbs.	5,000	5,400
Milk per month, gal.....	1,500	88,400
Room, Board, Tuition per year.....	\$300	\$2300
Volumes in University Library.....	10,000	700,000
Members of ND Band	24	90
Number of Students..	467	6,000
Circulation of SCHOLASTIC	800	9,000
Student Dormitories	1	17
Foreign Students	1	20
Lakes on Campus	2	2

Additional statistics, figures, and dust gatherers from 1869. "There are 23 bells in the tower of Sacred Heart Church, ranging from 36 to 16,000 pounds. A superb telescope, nine feet in length, a present from the Emperor Napoleon III, may be seen at the University. Other magnificent presents have been made in recent years including the new pipe organ, valued

at \$5,000, and church ornaments and vases from the Emperor Napoleon, the Empress Eugenie, and other friends of Rev. Sorin and Notre Dame. Superficial floor area of the Main Building is 72,750 square feet. The Manual Labor School contains 40 members studying the following trades: Printing, Blacksmithing, Carpentering, Cabinet-making, Bricklaying, Tailoring, Shoe-making, and Farming. A Law and Medical Department is also attached to the University."

If the above items have not exhausted your imagination and credulity, one more bit of 1869 forgotten lore is offered: "Rev. J. B. Neyron, our venerable professor of medicine, was present at the Battle of Waterloo, being then a surgeon in the French Army. He was captured by the English, and for attempting to escape was condemned to be shot; on account of the lack of surgeons after the battle, he was pardoned. Subsequently he became a priest and came to this country as a missionary. He remembers having seen Napoleon praying before the battle."

If you can remember your last world history course, you might recall reading of a fellow named Victor Emmanuel achieving note in 1870 by invading Rome. In protest, Pope Pius IX closed the shutters of the Vatican and closed they stayed for some 50 years. Seeing Emmanuel's foul deed, Father Corby, the University's president, and the entire faculty joined in signing a Dec. 3, 1870, SCHOLASTIC editorial condemning Victor: "We protest the invasion of the Eternal City because we hold that all Catholics are interested in maintaining the existence of the Temporal Power of the Popes. Emmanuel's act is one of wickedness without precedent in the history of mankind."

— JOHN TWOHEY

(Continued from page 19)

(Continued from page 13)

Die Wandernden Sohne



THE HOT South Tirol question was in the news here several times during December. Early in the month a bomb was found on board the Brenner Express, a train which runs between Munich and Rome. The bomb was planted in a package sent from Innsbruck. While the train was waiting at a station in northern Italy, one of the trainmen heard the ticking of the bomb. He immediately had the car uncoupled from the rest of the train and moved to a siding. About ten minutes later the bomb exploded, destroying the inside of the car. An investigation is still being conducted. Shortly afterward, an Italian alpine soldier was tied to railroad tracks by South Tirol terrorists. During the week after Christmas, the two cars of the Patscherkofel ski lift, near the summit of the mountain on which the Pension is located, crashed into their respective stations at the top and bottom of the lift. The top car then ran back down the wire for 120 feet before an emergency brake caught it. Thirty people in the top car were injured, but fortunately no one from the Pension was involved. Another ski lift about thirty miles from Innsbruck was found sabotaged the same week.

Rome, Athens, and Istanbul were the places most frequented over Christmas vacation by the ND students in Europe. The most exciting trip was the one undertaken by the nine members of the "Bethlehem Club," so named because the group's aim was to be in Bethlehem for Christmas. They rented a Volkswagen bus for the purpose, but were not able to make it to Bethlehem in time for Christmas. The group did experience a breakdown in the Syrian desert that left them stranded at a town named Hama.

— J. MEANY

of time with the students at night. In Student Affairs, I was with them all day and I was with them all night. It was the kind of administrative job where you became the wailing wall, you became the last resort for solving some problem, and it was very important. So it depends on what kind of work you're in; sure, you get someone who is purely academic and he doesn't know what the life of the hall is. This would include the faculty members who come in to do a good job and go back home. They don't really know what is happening.

SCHOLASTIC: HOW CAN SOMEONE IN FATHER BURRELL'S OR FATHER TROY'S POSITION, SEEING THE PROBLEM, MAKE IT A LIVING THING TO PEOPLE WHO HAVE GOTTEN AWAY FROM HALL LIFE?

FR. HOFFMAN: Well, there are the echelons of administration. But I don't think we have any structure for considering the problem, in the sense that we get together and have a council on it or anything like that. The only thing I would think would be to get together much as we are doing tonight and talk about it. But this hall development will start off with a vote of confidence in the priest and the students mutually, and this has to be carried through. In other words, if the Administration is apart from hall life, whatever they have in mind has to take into account what is brought up from the lower levels. Certainly I sit in on enough faculty

"...We don't have any structure for considering the problem..."

meetings to know this is what department heads expect the faculty to do. "If you want to improve your department tell us what you want. If there is a man in your field you would like to have at Notre Dame," and so forth.

SCHOLASTIC: YOU MENTIONED, FATHER, THIS IDEA OF A COUNCIL AND GETTING TOGETHER WITH PEOPLE WHO ARE WORKING IN THE FIELD. DO YOU THINK THIS COULD BE USEFUL?

FR. HOFFMAN: It has been in the past. I don't think much has been done in the past two years, but I don't know what currently may be going on.

— Directed and edited
by Mel Noel

Georgetown respectively, with a second team at Georgetown placing eighth). The debaters bagged 21 out of 24 possible points at the University of Pittsburgh in a special high-school exhibition tournament. Only twice in the past semester did ND fail to place among the final top 16 teams (at Brandeis and Chicago). The team has won 79 per cent of its debates.

The varsity team, under Coach Leonard Sommer, "is one of the top five teams in the nation along with Northwestern, Dartmouth, Boston College, and the University of Miami," says President Larry Petroschius, a senior political science major; "We have as much chance as anyone to take the National Championship."

Distinction must be made between debating "at" and debating "with." Anywhere from 30 to 130 teams from around the country debate *with* each other *at* specific schools throughout the year. In each tournament preliminary debating reduces the field to 16 finalists who then pair off and debate in sudden-death elimination rounds. Trophies are awarded to the top four teams.

But the first semester is more or less a preparation for the second when the big tournaments are held. Tournaments will be held next month at Harvard, Northwestern, Dartmouth and Navy. Notre Dame expects around 60 schools to participate in its own tournament, March 4, 5, and 6. The national topic for the ND tournament will be: "Resolved: that the federal government should establish a national program of public works for the unemployed."

Notre Dame's first team (Roos and Petroschius) will go to West Point to compete in the National Championship Tournament, April 21 to 24.

"Go Forth and Teach"

The CCD, or Confraternity of Christian Doctrine, has been reactivated as a campus organization again after a five-year period of inactivity. The CCD is a group of men and women who give religious instruction to Catholic students from non-Catholic schools. Jack Hurkin, this year's director of the program, held his first organizational meeting Wednesday evening, the thirteenth. Judging from last year's response to the program he said that he had expected about forty men to come to the meeting. About ninety-six prospective teachers appeared. Hurkin said that he was

very optimistic after the turnout, and that he expected that this year's program would be unusually successful.

The men enrolled in the program will take a thirty-hour teaching course, consisting of two hours of work each week for fifteen weeks. This course leads to a certificate issued by the national CCD headquarters in Washington, D.C. The certificate entitles each teacher to work on the CCD program anywhere in the country, teaching religion to children in any grade from first year of elementary school to the senior year of high school.

The main reason the program was curtailed five years ago was that there was no need in South Bend for the CCD. Before that time all the students in South Bend that needed religious instruction were taught by CCD. Then, five years ago, the parishes of South Bend took over the responsibility of doing this work. Now there is just too much for them to handle, so they have appealed to Notre Dame again. CCD instructors from Notre Dame are now teaching in four South Bend parishes, and are needed in many others, both rich and poor. Because of the exceptionally good turnout of prospective instructors, the program hopes to graduate about fifty instructors to teach next year in the city.

The first of the weekly two-hour courses of instruction will begin Tuesday, February 2. Anyone interested in entering the program should contact Jack Hurkin in Room 424 of Howard Hall.

Production Workshop

The fifth annual Drama Workshop, sponsored by St. Mary's College, will be the weekend of February 12, 13, and 14. The theme of this year's workshop is "The Director and the Actor: Preparation for Production," and will concentrate on finding new insights into the relationship between actor and director as they struggle to bring the play to life on the stage. Directors and critics from the East Coast, the West Coast, and the Midwest have been invited to participate: the Rev. Gilbert V. Hartke, head of the Drama Department at Catholic University; Mr. Richard Coe, critic of the *Washington Post*; Mr. Paul Ouellette, chairman of the Drama Department at the University of Portland; Mr. Wayne Loui, Director of the Theater, Webster College, Webster Groves, Missouri, and one of the directors of "Theatre Impact" in St. Louis; and Dr. William Reardon of the University of Kansas.

Three one-act plays will be pro-

duced in the workshop: *The Room*, by Harold Pinter; *Orphée*, by Jean Cocteau; and *The American Dream*, by Edward Albee. Actors will be selected from workshop participants, and the plays will be produced by Mr. Ouellette, Mr. Loui, and Mr. Gratton of St. Mary's Drama Department. Casting and rehearsal procedures will be observed for two days and the plays will be presented on Sunday, followed by criticism by Mr. Coe and Fr. Hartke. Emphasis will be placed on production procedures, but there will be several lectures, symposiums, and panel discussions to parallel the various stages of the rehearsal sessions.

Anyone interested in participating in the workshop should direct requests for information to Mr. Dennis J. Hayes, head of St. Mary's Drama Department, by January 25. A limited number of tickets are available for the plays on Sunday afternoon, February 14, and may be obtained through Mr. Hayes.

THEATERS

COLFAX: *The Americanization of Emily*, 1:00, 3:00, 5:00, 7:00, 9:00. *Father Goose* from January 29.

GRANADA: *Goldfinger*, 1:00, 3:00, 5:00, 7:00, 9:00. *Pleasure Seekers* and *36 Hours* coming.

STATE: *Your Cheating Heart*, 1:20, 3:20, 5:20, 7:20, 9:20. *Mary Poppins* from January 28.

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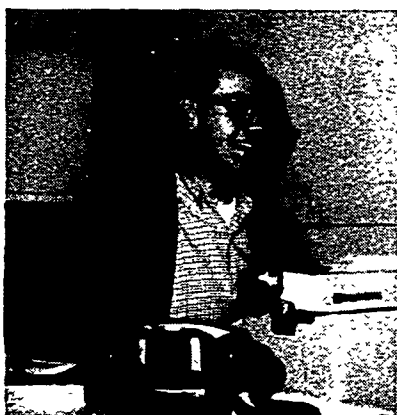
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The Last Word



A GREAT CATHOLIC UNIVERSITY — How often this phrase has been used to describe the objective of Notre Dame's growth! Physically and academically the University *has* begun to achieve its desired greatness. But are strides being made in the direction of greater Catholicity — an important part of the high goal which the University set for itself? This question has been asked more often in recent months by priests, alumni, and students themselves. After reflecting on the past three and one-half years, the editors of the SCHOLASTIC concluded that there was indeed a spiritual and even cultural deficiency in student life on campus. We decided that this deficiency was, in fact, deeper and more alarming than most religious leaders realized. As a result, a series of articles was prepared to place the problem and its possible solutions squarely before the University community.

In last week's issue Joseph Wilson explained the results of a questionnaire mailed to 10 per cent of the student body. The purpose of this effort was to measure student acceptance or rejection of religious ideas and practices. And while no statistical sampling can be said to perfectly mirror an entire population, the SCHOLASTIC's results showed an undeniable religious discontent on a large scale. To shed further light on the problem, we printed this week the comments of four priests who offer solutions to the "spiritual malaise" in terms of better clerical-student relations. Their frank observations provide a reference point for reorganizing hall life.

Reactions to the first part of our series seemed to confirm both the existence of a problem and the need for openly discussing it. One alumnus predicted that the SCHOLASTIC would receive many letters from students protesting this view of campus religious attitudes. By press time we had received only one letter on the survey (Letters, page 8), and this agreeing with our findings. Most students, when asked by our staff for an opinion, either agreed with the results or felt that the problem was actually *more* severe than the article pictured it. Adverse reaction came from some priests who thought we had invented or exaggerated the extent of religious apathy on campus. Some alumni felt that we had smeared the image of the "Notre Dame Man" and damaged the reputation of the University by daring to bring such scandal into the open.

For our own part, we are convinced that the decline of spiritual and cultural values is the greatest problem still facing the Notre Dame campus. Its solution cannot be accomplished in a closet of secrecy. If the SCHOLASTIC

can contribute to the understanding and elimination of Notre Dame's ailment, we will have performed a significant service.

IN THESE PROSPEROUS days of plenty, bread has been replaced as the staff of life. The new *sine qua non* is a less substantial quantity known as PR. Universities seem to be especially worried about public relations, and Notre Dame has had its share of such problems. But what happened to Northwestern University last Sunday would turn a PR man to stone.

An article appeared in the *Chicago Sun-Times* entitled "Students Speak Out On Life At NU." Written with the idea of discovering what NU students are thinking about, the article unearthed some comments which any image-conscious person would have given his life to prevent. A freshman girl said: "I thought I came here to study. But I'm having so much fun, I think I'll postpone intellectualism for a while." How's that for a quote to use in the University's admissions bulletin? A senior girl, when questioned about social activities said: "A sexual revolution? You can't prove it by me." Then there was the boy psychologist. He drawled: "I resent the fact I have to work. I don't really care what I do. I don't think it's very important."

A philosopher of sorts told the paper's busy reporter that he was "brought up to limit action to thought." (Some people who have watched NU spirit at football games believe this to be the slogan of the entire Northwestern student body.) Of course, we couldn't ignore a precious statement by one freshman girl: "I write checks, with a conscience, on Daddy's checking account." What other kind of checks are there? But all AB students will be reassured by the Northwestern liberal arts student who said: "I feel educated, not trained." It is true that one's own problems seem insignificant when compared with the tragedies of others. Finally, we'd like to leave Northwestern with the nasty comment of one old professor. "Who had the idea students ever thought about anything?"

OUR CONGRATULATIONS to the editor who chose the cover photo for the recent issue of the *Notre Dame Alumnus* magazine. Previously seen in the SCHOLASTIC Football Review, the photograph shows Alan Page about to eradicate UCLA's Larry Zeno. This year's Notre Dame team, whose good athletic and academic standing is typified by a talented sophomore like Page, deserves to be proudly displayed by the University.

1965 MARDI GRAS BALL

— LOTTERY: FEBRUARY 4 —

Ticket Sales to All Other MARDI GRAS Events February 8:

- MARDI GRAS CHAMPAGNE BRUNCH AT ROBERT'S SUPPER CLUB
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- MARDI GRAS COMMUNION BREAKFAST

All who sell ten raffle books by February 3 will receive a free bid to the Mardi Gras Ball.

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The dates of the enrollment period are January 29 to February 10, and, while the policy is effective from the date of postmark, applications must be postmarked no later than midnight, February 10. Application cards may be picked up during office hours at the Student Insurance Office, Room 2B, LaFortune Student Center, or at 223 Howard Hall.

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