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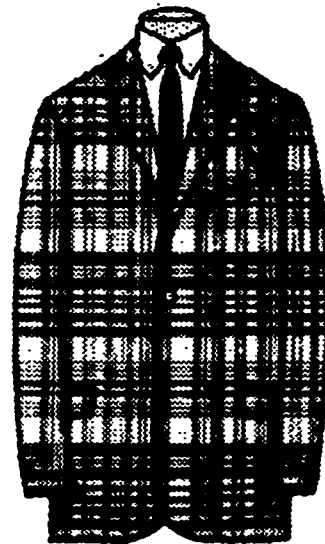
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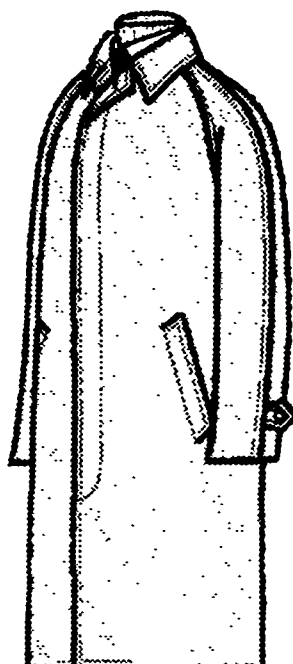
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ON THE CAMPUS . . . NOTRE DAME

Selma:

Defeat and Victory

WHAT HAPPENED on the highway outside Selma, Ala., on Sunday disgraced the nation. No rational person could read the accounts or look at the pictures of state troopers beating and gassing defenseless Negroes without a sense of deep revulsion. Brutality such as this under the false front of "preserving law and order" must cease. If Alabama can't stop it, the Federal Government will have to.

The responsibility for Sunday's attack is clear. Gov. George C. Wallace ordered his state troopers to stop the Negro march and they did—with clubs, whips, tear gas, and charging men and horses. The number of injuries is appalling, but no more so than the fact that the state government itself could stoop so low.

It wasn't as though the marchers were engaged in some evil plot or illicit enterprise. Their planned 50-mile march from Selma to the state capital was merely a dramatic appeal for a basic right they have been denied—the right to vote. The governor's refusal to permit the march, and his excuse that it would interfere with traffic, are no defense whatever. It would have been easy enough to reroute traffic and protect the marchers.

What Wallace and his supporters couldn't abide was the Negroes' determination to assert their rights. For Wallace and his crowd would be swept aside if the Negroes did vote in Alabama.

The state troopers—and Wallace—won the battle Sunday. But because they were not only wrong but unbelievably stupid as well, they have lost their war. Nothing could have rallied support for the Negro cause more strongly than the direct attack on the defenseless crowd. Nothing could have displayed more vividly the raw prejudice that substitutes for reason in much of the power structure of the state.

In the long run, the Negroes of Alabama may have almost as much reason to thank Wallace as to revile him for what happened on the highway. For on that one afternoon he proved their case and made their triumph inevitable.

(Editorial reprinted from Chicago Daily News, March 9, 1965.)

In the New Liturgy: Letter and Spirit

EVERYONE LIKES TO TALK about the new liturgy. Our encouragement came from the Chancery Office of the Fort Wayne-South Bend Diocese. A list of Masses approved for celebration within this diocese has been released but it fails to include the "Father Rivers' Mass." (However this Mass has not been banned.) To fully live up to the spirit which motivates changes in the liturgy, we feel this Mass should be included in the listing. The list further disapproves of the use of stringed instruments at the Mass. There are means provided by which an individual priest can gain permission for their use, but we feel that such an approach fails to allow the necessary freedom of easy adaptation to "pastoral" circumstances.

Understandably, individuals would object to "extremes" of freedom within the liturgy, but what is important is to see that there is no question of "dignity" with the "Father Rivers' Mass." No one wishes to make the Mass into a *discotheque*, to give it a Madison Avenue flavor that will boost attendance by appealing to the lower intellect. But it must not stagnate; the liturgy is to be a living thing. It has to be vital if our Catholic commitment is to develop or remain firm. It must be something completely adaptable, something which a pastor can use to help make viable the faith of his parishioners, be they college students, factory workers, or Indiana farmers.

Pastors of souls shall strive diligently and patiently to carry out the command of the Constitution (on the Sacred Liturgy) concerning the liturgical formation of the faithful and their active

participation, both internal and external, "according to their age and condition, their way of life, and standard of religious culture" (Article 19).

The above, quoted from a journal called *Worship* (November-December, 1964), is in an article entitled "The Constitution on Liturgy: New Instruction," and is signed by two archbishops with Cardinal Larraona. Further justification for this type of service is implied in Article 14 of the Constitution where it is stated that:

In their restoration and promotion of the Sacred Liturgy, this *full and active participation* by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. (*Italics ours.*)

Again, in a pastoral letter of 1958, the then Cardinal-Archbishop Montini submitted that:

We cannot be content with having the church full of people, with having an amorphous crowd of individuals. . . . The idea is not just to require an educated behavior, such as might be required for a spectacle of some kind. We need to infuse into all the sense of a communal action, which is precisely the sense of participation.

Father Frederick R. McManus, president of the Liturgical Conference and director of the secretariat of the U.S. Bishops' Commission on the Liturgical Apostolate, makes specific application of these principles:

Circumstances, varying from church to church and indeed from Mass to Mass, will dictate some of the details. The goal is an intelligible and meaningful celebration, preserving good order but rejecting mechanical routine. The new flexibility places a burden on the priest, who must study and plan how to satisfy the needs of the community of worshipers over whom he presides.

The result should be a more natural, human and even spontaneous approach by the clergy to the manner of celebration—together with an awakening of deeper participation of the people which is conscious and genuine. To achieve such results will not be easy, and they are impossible of attainment merely by the formal observances of rules and rubrics.

The above appeared in "The New Rite of Mass," *Worship* (February, 1965).

In the March issue Father McManus stated that the Mass must be

open and flexible, recognizing the need for mature adaptation to circumstances of time and place and congregation, deliberately giving alternatives . . . we should welcome the freedom and flexibility built into the liturgical reform, so that the celebration in the Christian community may become a living and real thing, the sign of genuine prayer and faith.

With direct relevance to the "Father Rivers' Mass" and the use of stringed instruments at services, the key word is relevance. Who could be so absurd as to require the immediate implementation of these things where a congregation will derive no benefit, not understanding the radical changes in the medieval unessentials surrounding our Sacrifice? But again, who is to say that a more youthful laity will not find a new relevance in their religion if its central event is presented in such a way that they can respond, in such a way that it has significance as well as dignity? After all, we do claim to be striving for total empathy with Christ; if a priest feels his congregation can come closer to their goal through a "different" Mass, the adjustment should be made.

Attempting to create this closeness at Notre Dame, three rectors *have been* allowing the "Father Rivers' Mass" in their halls once a week. Sorin residents have made the experiment in their hall a smashing success—about two-thirds of them are regularly in attendance. Sorin chapel is often *packed* with worshipers singing the Mass to guitar music. People who have attended this "Rivers' Mass" can testify that it is an outstanding example of young people having interest in a presentation of the liturgy with which they can identify. In the Keenan-Stanford chapel, the "Rivers' Mass" was tried recently, and a poll of Keenan Hall residents showed that 73 per cent were anxious to have this Mass continue. Pangborn Hall's version of the "Rivers' Mass" has become identified with the popular Cursillo movement. Out of all these experiments has come a new student interest in the Church and her liturgy. In fact, it is quite true that the greatest amount of religious interest and participation seen on this campus occurs at the "Father Rivers' Masses." The development of such community spirit of worship among our students is most desirable. In the spirit of the new liturgy, it should be encouraged.

— J. W., M. N.

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OUR COVER

St. Patrick's Day is less than a week away, and revelers the world over are preparing to prove themselves truly Irish. When the green beer begins to flow, and we start waking up the echoes, Notre Dame may well become the valley of John Bellamy's Jolly Green Leprechaun — ho, ho, ho!

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Letters . . .

CONFUSING, MAD

EDITOR:

Although I find it difficult to credit Bill Krier's pompous, self-righteous comments as being entirely serious, his "review" of the latest Impersonal Pronoun Production extravaganza was sufficiently distorted to prompt an answer.

The allegation of "in-jokes" struck me as strange, and surely Mr. Krier's last question (about requesting "an audience at their party") is facetious. There seemed to be no doubt that the audience understood rather well what was going on, to judge from the full response. They may not have known the historical importance of *Ubu Roi* (a critic should), or the significance of pataphysics for this century's art (a critic should), but if such an understanding were necessary, the production would never have been undertaken. The program as presented stands by itself: laughable, grotesque, scatological, confusing, satyric, mad. The connection between the play and the lectures was just this wild lampooning vision — of the poet Alfred Jarry and his successors. (A critic should know that *Ubu* announced himself as the first pataphysician.)

The matter of program notes also came up. I was responsible for the background material on Michel de Ghelderode earlier this season. I felt that it was in no way necessary to the success of the plays. It did, as Bill pointed out, provide some interesting information on a playwright new to America. But that was not the point in the recent pataproduct, and (in the general uproar of lampoonery) would have been as inappropriate as mimeoed notes on Shakespeare at his party last year.

I of course cannot challenge Bill's missing of lines. Acoustics in the Law Auditorium are absurd, and represented a problem to be reckoned with throughout preparation. Every effort was made to give the important speeches straight out and clearly. Fortunately, many had no trouble hearing. However, as to his more serious charge of cutting and adaptation, I can say that I have read *Ubu* several times and that it reads badly. I consider the abridgment by Mr. Strahs a good one, slight in deletion and integrally faithful. The introduction of local reference and topicality was completely in keeping with Jarry's production notes, where he advises such changes to make the play more pertinent to its audience.

That the joke was indeed funny was borne out to IPP's satisfaction. A "behind-the-scenes" note would be the consistency with which John Sheehan and Rich Campolucci "broke up" the cast with comedy growing out of the text.

In light of sponsorship by the Modern Languages Department and strong support from many faculty members, Bill's "Holden Caulfield" response to the advertising was baffling. Indeed *Ubu* does have as its origin a schoolboy prank (specifically, a Mr. Hébert, butt of gags at the Lycée in Rennes in Jarry's youth). But I should think it rather obvious that the play and its most recent production both make use of the *elements* of "high-schoolishness" to develop a crashing and hilarious attack, organized in scatological language and brutal comic symbols. That Bill Krier did not see what the prank had become, what *Ubu* is, is lamentable. Most seemed to and laughed.

Kelly Morris

HE'S A LOSER

EDITOR:

I am pleased to see that the President's Medallion Board has selected just the right people for the award. They truly do represent, as Father Hesburgh wished, "excellence in the various forms in which it is achieved on this campus."

To my mind, most of the activities engaged in by these men (with a few noticeable exceptions) are parochial, unimportant and totally fruitless. Like any number of Ladies' Clubs, where all activities are self-evaluated and self-acclaimed, Notre Dame has niched out a place for its own products, those who have achieved "distinction within that order in which students can achieve distinction."

May I suggest another sort of recognition for those whose vision and importance reaches beyond the Stepan Center.

J. Strahs
609 Ostemo Place
South Bend

ROBINS REDFACE

EDITOR:

The Special Category of the Robins Award is for outstanding contributions to a particular field where this field might not be governed by one of the specified categories. If there were a tie between Martin Luther King and Arnold Palmer, or Dr. King and Willie Mays, there would have been no sarcastic comment about the nominations since it is obvious that both the nominees are outstanding in their respec-

tive fields. Oswald Jacoby is recognized by many as the foremost bridge expert in the world today. Perhaps the editors of the SCHOLASTIC should make an effort to find out the qualifications of the nominee before they jump to conclusions about the nomination. Although you may not be aware of it, bridge is rapidly becoming a national pastime. Isn't it about time recognition was given to the "Willie Mays" of bridge?

Robert Stewart
414 Lyons

(We were aware that Mr. Jacoby was a bridge expert. However, we did not know that bridge had passed civil rights on the Senate's scale of values.—Ed.)

A SISTER TEACHES

EDITOR:

Noted today's "The Other Half — Under the Dome" by Rick Weirich. Was interested in reference to ND student's reference to classes at St. Mary's. Quote—

"It was suggested that one might get a Sister for a teacher, reminiscent of eighth grade."

Last summer, by chance, in the South Dining Hall, I sat down at a table with two Sisters, complete strangers to me. The one Sister was agog and chattering with excitement as she related her experiences on a trip to Washington. She was thrilled with her first plane trip and the grand tour of the nation's capital.

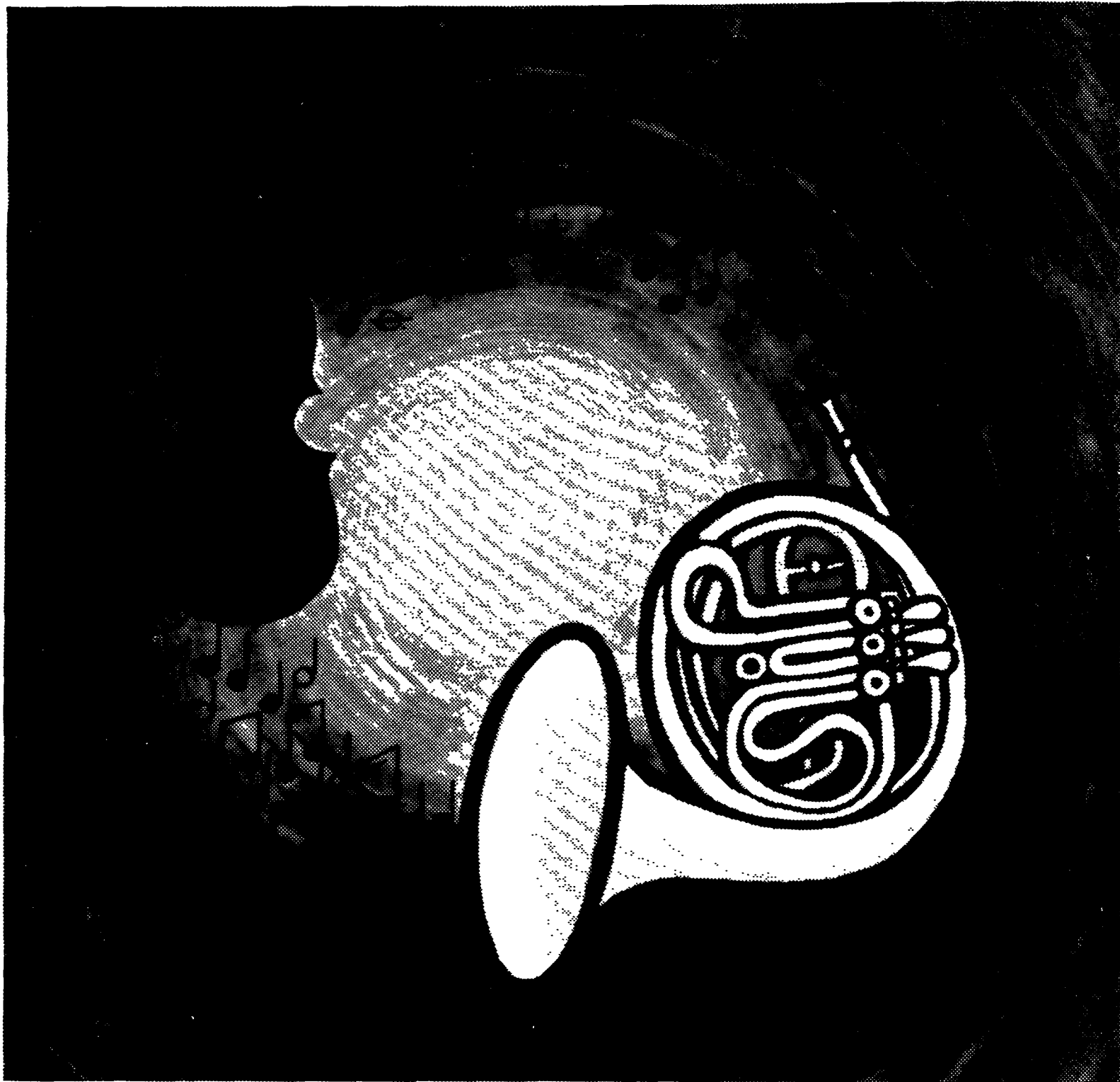
Of course, I volunteered information that I had made this tour of the capital many times. I guess it did dampen the Sister's thrill a bit, in company with a sophisticated traveler.

Then I kidded her a bit about the poverty of plane travel for a short trip of a few days from South Bend to Washington.

"Oh but my expenses were all paid. I really got the red carpet treatment — met at the plane, taken to best places in town and all the tourist sights. At first I felt a little strange as the only woman — a Sister at that, at the convention. It was the annual meeting of the National Society of Chemists. There were only three speakers, and can you imagine them asking me to address such an important group?" The Sister was called "Doctor" by the nation's top men in science.

I felt my face a bit red — catsup color, as I recalled my own labor to get through chemistry in parochial school.

Properly Red-Faced, a year later.



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News and Notes

• **MR. EDWARD VASTA**, Professor of English and Faculty Advisor to the Honor Council, is writing a paper on plagiarism and the Honor Code. The entire English Department is cooperating in the project, meant to be a formal and permanent statement of policy to be given to all freshmen each year. It will contain a series of definitions of literary plagiarism which will help the student in his application of the Code to his work.

• **A STUDENT SENATE** Alumni Committee will be working over spring break to raise funds for the planned social center to be located (probably) halfway between ND and Saint Mary's. The committee will assign Senators to interview ND alumni in their own home towns, to explain various campus building projects in hopes of obtaining financial support for them. The emphasis will be on obtaining a grant to finance the center as soon as possible.

• On Sunday, March 7, the Freshman Honor Code Evaluation Committee of the Freshman Class Council met to compose a questionnaire on student reaction to the Honor Code. They also discussed the possibility of sampling the senior class as well as freshmen (with no final decision), and decided that they would survey between five and ten percent of the freshman class.

In addition, the Freshman Class Council has initiated a new hall speakers' program. Speakers will come into the freshman halls and give informal talks on the relation of the freshman to the Notre Dame community. On March 5, Father Simons, the rector of Sorin, led off the program with a two-hour talk.

• **AIESEC?** Natch. The American International Exchange of Students in Economics and Commerce. Notre Dame is now a local committee of AIESEC, whose function is three-fold: 1. Raise traineeship offers from local businesses to be filled by foreign students. 2. Select and nominate students from its own campus to fill the traineeships offered by foreign local committees. 3. Plan and execute a full-scale reception program for the foreign trainees in South Bend.

AIESEC's primary activity at Notre Dame is obtaining business traineeships in the South Bend area. To date four traineeships have been acquired in South Bend, and one from New Orleans. This summer seven Notre Dame students will work in traineeships abroad.

• **EARLY THIS SEMESTER** Notre Dame received a \$5,300 federal grant under the Work-Study Program of the War on Poverty. The object of the federal aid is to subsidize student employment which would not ordinarily be available. To participate in this program the University must maintain the present level of student employment along with the extra jobs for which they will be reimbursed 90 per cent of the cost. Currently eleven students are participating in the program which will be expanded to include fifteen. To be eligible for this type of aid a student must come from a "low income" family, one with a gross annual income of less than \$3000 + (n-1) \$500, where n is the number of children under 18.



• **CINEMA '65** has scheduled two additional films for its present series. On April 10 and 11 Akira Kurosawa's Japanese western, *Yojimbo*, will be shown in the Engineering Auditorium and, as usual, series tickets will admit subscribers at no additional charge. Another film, Jean Luc Godard's *Breathless*, is scheduled April 24 and 25 for members only.

• **THIS WEEK** the cast was selected for the Washington Hall production of "The Threepenny Opera." The play will be presented on two consecutive weekends in early May. The play was written in 1928 by Bertolt Brecht based on the 18th century ballad opera called "The Beggar's Opera." The lead characters and the actors in

their roles are Macheath, Dave Clennon; Polly Peachum, Denise Coakley; J. J. Peachum and Mrs. Peachum, David Garrick and Carolyn Jaskunas; Jenny, Virginia Manthe; and Tiger Brown, John Sheehan.

• **THE STUDENT DIRECTORY** will be much improved next year. A private firm, utilizing an I.B.M. machine and advertising, will put a directory together which will be almost twice as large as the present one. It will include the addresses of faculty and Administration members, plus the phone numbers of those who wish to give them. Also included (hopefully) will be the names and addresses of SMC students. The girls were not included this year, due to cost; this will be alleviated by the advertising.

• **THE PERFORMANCE** of the freshman class has improved steadily since the initiation of the freshman year program in 1962. Figures for 1962-'63, '63-'64, and '64-'65 show 105, 146, and 208, respectively on the Dean's List after the first semester; 140, 149, and 112 on probation; and 0, 8, and 20 with straight A's or 4's. Dean Burke attributes the improvement to the extended exam schedule, under which freshmen rarely have more than one final on any single day.

• **THE CONCERT BAND** will present its annual spring concert on Thursday, April 1, at 8:15 p.m. in the Stepan Center. Admission is free. The program will range in style from the Dvorak "Symphony No. 4" to "Autumn in New York." Other highlights will include "Prologue" from "West Side Story," "Commando March," and "Impressions of Seville."

• **FRIDAY NIGHT**, March 5, the Saint Mary's Social Commission displayed its newly elected leader, its newly redecorated, rearranged gathering place, and its newly conceived idea of culture through films. Though apathy was still evident, Pat Holland was selected from a field of three to serve as Social Commissioner on the two-week-old Student Council. Though the lights still burn brightly in the Social Center, the new floor plan of the room diminishes an atmosphere which some found noisy, uncomfortable, and impersonal. These two activities indicate enthusiasm and a sound policy in the new Social Commission. However, two rather surprising movies were billed as the evening's top attraction — *Abbott and Costello Go to Mars* and *Ma and Pa Kettle At Home*; an attempt to remove sex from the screen as well as the Social Center?

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campus at a glance

Bunny In — Turkey Out?

The recommended change in this semester's exam schedule, five days (rather than three) of two-hour (rather than one) exams, was approved by a five-man committee of the Academic Council last Wednesday. It was earlier thought that Father Chester Soleta, Vice-President of Student Affairs, would officially approve the change the same day, but he decided to submit the change to the entire Academic Council. Letters were sent out today, and if no objections are registered by February 19, the change will be approved then.

Quick passage of the stopgap exam change would permit work to begin on a possible new calendar for next year, the most interesting feature of which is the termination of the first semester before Christmas Vacation. Discussion has taken place among Mr. Leo Corbaci of Student Affairs, Tom Mulvihill of Student Government's Calendar Committee and others, and the result is a proposal similar to that put forth by Mr. Corbaci in 1961, which was rejected by the Academic Council. Student Government hopes are that the cooperation shown by the Administration and faculty on the exam change will carry over to the calendar.

The proposal is not as yet definitely set, but a general outline has been agreed to by those investigating the current calendar. The first semester would begin on the second day after Labor Day, and end at least one week before Christmas Day (next year it would run from Sept. 8 until Dec. 18). Dec. 10, a Friday, would be the last class day, Saturday and Sunday would be utilized as study days, and exam-

inations would then be held until the 18th. Under this calendar, no Thanksgiving Vacation would be possible in years when Labor Day falls on Sept. 7 or 8 (as it does this year), unless it was agreed to start classes prior to Labor Day in such years. Elimination of Thanksgiving Vacation would otherwise be necessary to ensure a balance of class days in each semester, as well as allowing job hunters at least one week before Christmas.

Application of the calendar proposal to the second semester of next year would have classes starting on Jan. 12, which would mean a Christmas Vacation of almost three and one-half weeks. Then from Saturday, Feb. 26 to Monday, Mar. 14, classes would be suspended to allow midsemester exams the first week, followed by a week or more of spring vacation (length depending on individual exam schedules). The thought is that with so many extra days in the second semester, more midterm time can be allowed than in the first.

Under the new calendar, next year would also see reinstatement of the Easter Bunny, with a five-day vacation from April 7 to 12. However, as under the current calendar, adoption of the proposal for the future would eliminate Easter Vacation in certain years. This would happen when Easter falls after April 10, about once every three years. But under any circumstances, the second semester would end about the middle of May. Next year classes would end on May 10 followed by study days and finals. The last exam would be given May 19.

The calendar is still very much in the discussion phase, and in fact no date has been set for presentation to the Academic Council. However, there

seem to be a few major problems to work out if one discounts a possible pervading traditionalistic attitude. One hurdle fell when the NCAA ruled that football practice could begin 16 days before classes start, whenever that might be for various schools; however, eliminating Thanksgiving Vacation may present a difficulty to turkey lovers, and technical details remain to be settled. These could all probably be worked out, but due in part to the exam change delay, more time will have to pass before it is known whether the new calendar is to be just another forgotten utopian dream or a concrete possibility to be realized through Administration, faculty and student efforts.

Playboy and Sociology

"Modern Sexual Attitudes" was the topic of a student-faculty panel discussion held in the Law Auditorium, March 8, and sponsored by the senior class. The panel consisted of ND's William V. D'Antonio, Assistant Professor of Sociology, and Fr. Leon Mertensotto of the Theology Department, both of whom gave 20-minute talks on sex from the viewpoint of their respective fields of study.

The second part of the panel was composed of seniors. Tom Brejcha, Grover Nix and Steve Walther questioned the speakers after their respective lectures. Larry Petroschius of the debate team acted as moderator.

Professor D'Antonio based his talk on sociological data collected from various polls and surveys. There has been an increase in premarital sex from 25 per cent to 40 per cent in females, 50 per cent to 60 per cent in males within the last generation. The Kinsey Report showed that a generation ago the percentage group which had the highest premarital sex rate was the one made up of those with an eighth-grade education, the lowest were those with a college education. But the college rate is catching up.

"The new sex standard which is emerging involves what has happened to the college student," and particularly the female college student who sets the standard. "We are becoming a more democratic society every year. The family structure has become much more democratic, and more women are receiving a formal education. The mythology of male superiority is dying its proper death. Women today will have worked one to five years outside the home before marriage; and the female is catching up in sex as in everything else."

Sociologists found that "there was no evidence that premarital sex leads to a more satisfactory sex life in

marriage, in fact the opposite was true." While males had less guilt feelings after marriage, it bothered women more. The fact is that "sex is a sociological function which far transcends the physical aspect even while being deeply rooted in it."

Fr. Mertensotto spent the first half of his lecture explaining the *Playboy* philosophy, the second half analyzing it. "What is a playboy? According to Hughie Hefner he can be many things . . . provided he possesses a certain attitude. He must be a man sensitive to pleasure, be able to live life to the hilt. He is a young, literate, urbane man." Father pointed out that the *Playboy* philosophy has some good features. Its attitude is one better than the Victorian attitude which kept sex a hidden, secret thing.



Informal Discussion — on Sex

Still, "*Playboy* rates women along with cars, cuff links, liquor, and music. A woman is only a plaything, to be used and then put away with man's other playthings." But what positive approach to the problem of sex today does *Playboy* present? Father quoted from the February *Playboy* editorial to prove his point, and informal panel discussions completed the evening.

Baby Talk

Sex and Christianity. How many subjects are more talked about? Contraceptives, abortion, homosexuality, artificial insemination, masturbation, and premarital sex — those were the topics touched upon in a short statement by Dan Koob which began a series of discussions sponsored by the Notre Dame Sophomore Academic Commission in conjunction with the Sophomore and Freshman Classes of St. Mary's. A discussion on sex may

prove to be an awkward situation when held in mixed company. To bring a group of St. Mary's and Notre Dame students together for such a discussion would seem ludicrous to many people. Yet, the views expressed at St. Mary's Sunday afternoon were controversial and provocative enough to spur about forty Notre Dame and St. Mary's students in five groups to an hour and a half of animated talk.

The general feeling of all the groups seemed to confirm the liberal tendencies of students. One group, when discussing birth control, decided that if one case could be constructed in support of the morality of birth control, then perhaps others would be acceptable. The case stated was that of a simple laborer unable to support more than the one child he already had.

Yet he had married to fulfill both his physical desires and his quest for final happiness. Aspects of the case were argued for quite a while before all members of the group relented in accepting the morality of this case.

If birth control, said the same group, then of what type? Rhythm was pointed out to be a restriction on the nature of man conflicting with the accepted definition of marriage. Thus they ruled it out. Prophylactics were also disqualified. The group felt that this form of contraception prevented the male from giving fully of himself to his wife. What of the pill? Most believed that the arguments for it outweigh the objections.

Convictions on the matter of premarital sex were interestingly varied. Though a large number defended the right of engaged couples to sexual pleasure before their wedding, questioning the value of a ceremony, a majority believed that intercourse should be confined to marriage since

engagements are too easily broken. Abortion was generally condemned, but the question of the exact moment at which a soul comes into being was raised. To bring the topic down to an area which directly affects most students, the "policing of sex" on the SMC and ND campuses was discussed. This brought forth reasonable complaints about the rules at both institutions.

Prior to the discussion, chairman Dan Koob stated that he hoped the gatherings would help to bring the two schools into closer understanding of one another. More than just a social function, he hoped that it would serve as a medium for the exchange of ideas between them. The seriousness and propriety with which the difficult topic was handled seem to justify his expectations of the value of the discussion series.

As is usual in such a discussion, no real conclusions were drawn, and the closest thing to a summation of the ideas of the discussions in Moreau and the coffee hour in the Social Center was that most decisions concerning sex are a matter of conscience. To help define this somewhat hazy concept, the topic of the next discussion in the series, on Wednesday, March 31, will be "Conscience and the Individual."

Wilson Fellowships

Ten Notre Dame seniors are among the 1,395 Woodrow Wilson Fellows for 1965-66. The program, celebrating its twentieth anniversary this year, is designed to recruit new college teachers in the face of rising enrollments. It has been financed, since its expansion to its present size in 1958, by two Ford Foundation grants totaling \$52 million. The award provides full tuition at the graduate school of the recipient's choice with \$1,800 living expenses and an additional stipend for children. The program is the largest private source for advanced work in the liberal arts.

The Fellowship Foundation also accorded honorable mention to 1,242. The majority of these are expected to receive alternate awards from other sources. Their names are circulated widely among graduate schools in the United States and Canada for that purpose. Four Notre Dame men were named in this category.

Fellows and winners of honorable mention were selected from 11,000 students nominated by their professors. Winners came from 361 colleges and universities in the United States and Canada. Recipients from Notre

Dame and their major fields are Fellows Edward L. Burke, History; Thomas O. Cullen, English; Richard S. Farrell, English; Lee E. Foster, Comparative Literature; John J. Gearen, Government; W. Kelly Morris, Drama; John T. Pesta, English Literature; Leon J. Roos, Government; Gregory J. Theissen, English; Peter Wanderer, Jr., High Energy Physics. Honorable Mention was received by William E. Carroll, History; Michael J. Coy, History; Charles Douglas Lovejoy, Jr., East Asian Studies; and Charles Joel Reich, O.P., of the Dominican House of Studies in River Forest, Illinois, a 1961 Notre Dame graduate and former SCHOLASTIC editor.

Studies for Scholars

Last week the Academic Council approved two proposals involving independent study by undergraduates of the College of Arts and Letters. They were the Special Studies Program and the Collegiate Scholar Program. Special Studies courses will be open to juniors and seniors on the Dean's List with the consent of the instructor. A course under this title will be offered by every department in the College of Arts and Letters. Such courses are nothing new at Notre Dame; previously, they have been conducted under the title of directed readings programs. The passage of this measure by the Academic Council merely means that in the future these courses will be better organized, more extensive, and more available.

In the Special Studies Program the emphasis will be on independent work by the student. They will be checked courses, and to register for one, a student must present a written agreement with the instructor as to the contents of the course. A notice of content will also be sent to the department head. The present outline of study calls for a program of reading, research, papers, and meetings at the discretion of the professor. These will be three-credit courses.

Dr. Edward Goerner, the head of the program, said that the only difficulty he foresaw in administering the program is the question of how to reimburse professors for the time involved. This would involve both a monetary compensation and an adjustment in course load. Dr. Goerner hopes to get the money from one of the foundations to support the program for the first few years.

The Collegiate Scholar Program is much more radical in its scope and content. Modeled after the Scholar of the House Program at Yale, it would involve completely freeing certain



D'Antonio — On Racism

seniors from their curriculum requirements so that they could pursue a course of independent study. Students will design the course of study to suit their own interests. Juniors interested in such a program must obtain a recommendation from their CAP or departmental advisor and submit their proposal to the Committee for Academic Progress by April 25.

The Collegiate Scholar Program is intended to be broad in outline. Proposals should include a range of studies structured in terms of their interrelationships, as well as a substantial senior essay. A proposed plan of study and writing must be approved by a faculty member who agrees to direct its executions if he is elected. The Steering Committee of CAP along with Dean Sheedy will elect a handful of students to be Collegiate Scholars.

As a part of this program the Scholars and their faculty advisors will attend a fortnightly colloquium where the Scholars will report on their progress and submit their current work for criticism. The Collegiate Scholar sequence of courses will be worth a full 15 credits per semester.

The main problem with such a course is what to do with a student who isn't performing. Flunking a 15-credit course would mean the ruin of a senior year for most people. To alleviate this difficulty, emphasis will be placed on a rigorous selection procedure. Students who get by selection and who are not measuring up can be dropped from the program early in the year or at the end of the first semester with no loss of credit. At the end of the second semester the Scholar shall be given a grade covering both semesters to be computed as

follows: one-third to be assigned by the professor directing the Scholar's work; one-third to be assigned by the other two faculty advisors or by the examiners in the comprehensive; one-third by the readers of the senior essay. A failure in any one of these areas would mean failure in the course.

International Racism

As a possible answer to the problem of rising anti-white racism in the world today, "I conclude that the United States should recognize Red China immediately."

Dr. William D'Antonio of the Sociology Department told students Thursday night that the Chinese line of attack in recent ideological warfare consists of claims that the Caucasian race desires to keep the standard of living down for all non-white peoples. To prevent the alignment of newly emerging nations with the Chinese bloc, he suggests that we do "everything possible to increase interaction as social equals with the Chinese."

In the far-ranging lecture-discussion, sponsored by the International Students Organization, Dr. D'Antonio related sociological principles in the context of international racism and also showed the relevance of racial inequality in the U.S. to the world situation.

He feels that racist theories "fall apart" in environments where different races become sufficiently familiar to discover that their basic concerns are identical. This indicates that racism is formed by misconceptions which may be refuted. He said that the Peace Corps is a successful move in this direction but called for more significant action.

He proposed that the U.S. follow France's example of trading with the communist country. If China's standard of living is considerably improved, perhaps that country would mitigate the desperate nature of her ideology. Other levels on which he thought a social interaction could be constructed included tourism and mutual exchanges of intellectuals and athletes.

Concerning racial strife in this country, he warned against thinking that "the Civil Rights Bill, Johnson's adroitness, or voting rights in Selma" will end the plight of the Negro. The Negro is not being absorbed rapidly enough into American society to satisfy either his wants or his needs. Yet within ten years, if current growth patterns remain stable, "seven out of our ten largest cities will be predominantly Negro."



Roos: "Upon my quote . . ."

Our indifference to the suffering of the Negro is reflected by several polls which indicate many persons think that the Negro is "going too fast." This attitude lends support to the racial propaganda of the communists.

He also warned that "something like the Black Muslims may become immensely popular during the next twenty years." He was referring to the teachings of this racist group that all the non-white peoples are brothers and should unite against the white man.

Dr. D'Antonio cited progress in numerous fields such as increased federal job opportunities but claimed that existing measures were inadequate to "put the Negro in the position he deserved to have long ago."

He advocated that Negroes be given special preferment in employment and in education. He suggested that a school system similar to the college preparatory schools in New England be created for the Negroes to help them overcome their peculiar environmental handicaps. Only in this way could "equal opportunity" become a meaningful phrase.

Charity Begins at Home

This weekend the Student Center, Fiesta Lounge and all, was treated to something other than the usual . . . debating. The couples in its cells on Friday and Saturday clashed for hours on the feasibility of and necessity for a national public works program for the unemployed.

On Thursday, March 4, fifty-three teams, representing schools from the pockets of poverty in West Virginia, the money belt of the Ivy League, and all places in between, assembled in the lobby of the Morris Inn. They were there to register for the Thirteenth

Annual Notre Dame Invitational Debate Tournament, and to examine the trophies most of them would only see. On Friday, the fifty-fourth team, West Point, arrived, after surviving the Indiana weather and a slightly rocky landing in which their plane lost the nose wheel, two propellers, and part of a gas tank. With this as a cue, sixteen teams promptly shot down the cadets, added thirty-seven more corpses, and marched into the octa-finals Saturday.

Now the blood flowed faster, as the debaters attempted to disintegrate each others' arguments with the verbal equivalent of smashing their opponents over the head with cases full of authoritative quotes. And soon there were only four teams left.

The winners had been found, but the order was still in doubt. At two o'clock, in the semifinal round, Notre Dame faced Kentucky, and Butler faced Miami to decide who would get to scatter their arguments over the airwaves of WNDU-TV at four. Then the four teams marched to the studios, as Prof. Leonard Sommer, the ND coach, decided to announce the semifinal results at the station headquarters. When the cameras started rolling, the Miami debaters sat at one table, and John Roos and Larry Petroschius of Notre Dame faced them. Then, for one hour, the contestants quoted experts, discredited witnesses, exaggerated details they thought they could get away with, and tried to coax and cajole themselves into possession of first place. Finally, the judges announced, in a split decision, that Notre Dame had been uncharitable enough to win their own trophy. In second place was the University of Miami, followed, in third and fourth places, by Kentucky and Butler, respectively.

Controversial Masses

Among the many new changes in the liturgy aimed at greater participation by the faithful in the Mass, the Father Rivers' Mass has been one of the more controversial innovations. Father Rivers is a 33-year-old Negro priest from Cincinnati who composed a series of hymns in a folk vein to be sung at Mass to the accompaniment of stringed instruments. This Mass has been offered in various chapels on the campus, including Keenan-Stanford chapel on Sundays. Because of some complaints about the Mass when it first appeared on the freshman quad, it was temporarily halted. This prompted the Keenan Hall Religious Council to take a survey of Keenan residents to determine their reaction to the Father Rivers' Mass.

The results were so favorable that the Father Rivers' Mass was resumed.

Of the 230 students polled, 87 per cent favored some kind of participation, and 73 per cent favored Father Rivers' hymns as opposed to conventional hymns. Most students reasoned that Father Rivers' hymns were more expressive and afforded more opportunities for community participation. More than 75 per cent expressed the opinion that the presence of guitars added to, rather than detracted from, their participation in the Mass.

In the same vein, a special Mass is said for Latin American students at 11 o'clock on the second and fourth Sundays of each month in the chapel of Walsh Hall. Father Bernard Troy, the chaplain of Walsh, says the Mass and gives the sermon in Spanish. Hymns, arranged by one of the Latin American students, are also sung in Spanish.

Candidates, Issues, Promises

This year, for the first time in many years, the election for Student Body President will be a contested race. The two who aspire to that office are John Phillips, President of the Junior Class, and Minch Lewis, former President of the YCS. The SCHOLASTIC interviewed the candidates to get the issues and the promises.

John Phillips, a political science major and member of the Blue Circle Honor Society, has been in the Senate for two years, serving on the Welfare and Library Committees. In addition, as President of the Sophomore and Junior Classes, he has supervised and organized the activities of the class Academic, Social, and Athletic Commissions.

Phillips feels that the "right approach" to the office of Student Body President is what is important. In this respect he feels that "Kevin Hart was much too belligerent and demanding, and as a result of this he severed the relationship between Student Government and the Administration"; he added that Dave Ellis "did a lot of groundwork for Student Government," and that as a result of John Gearen's leadership "a dialogue has been established with the Administration."

Elaborating, Phillips stated that "The problem is not so much communication between Student Government and the Administration, but that the students don't identify themselves with Student Government. . . . What we should do is get them involved with the community so they take more interest in it."

Phillips feels that the problem is
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on other campuses

• PRESENTLY, many colleges are engaged in programs similar to Notre Dame's tutoring group. The Michigan State University Student Education Corps (SEC) is one such program, with an interesting type of student participation. Begun two years ago under the guidance of Dr. David Gottlieb, now working on President Johnson's Anti-Poverty Program, the student group aims at assisting elementary teachers in their special work with children. More specifically, the Corps is helping prevent dropouts among intellectually qualified students by demonstrating to the pupils that education is truly the key to a better life. MSU students in the Corps secure neither pay nor academic credit. They are not allowed to cut classes and therefore must fit in their social work in their own free time. Volunteers are assigned by SEC to schools where they are most needed. Work with individuals as well as work with groups are included in the program. Therefore, the Corps is able to act as "big brother" and teacher at the same time. SEC volunteers do not dress casually or hold sessions after school. No attempt is made to hide the school-like atmosphere. As a result, the University has permitted Corps members to register early to insure a block of free time in their class schedules. The minimum time spent by a volunteer at a school is one half day a week. Most workers, however, average a day or more per week.

• LITTLE (650 STUDENTS) old (141 years) Kenyon College in Gambier, Ohio, is caught in a dilemma. Student leaders of the all-male school are in favor of a proposed adjacent women's college coordinated with Kenyon. But, alas, most of the students are vehemently opposed. They are afraid girls might distract them from their midweek studies. Dating on weekends is sufficient and female distractions during the week would only interfere with study time. Naturally some students moaned about the possibility of actually having to dress neatly and shave more than once a week. One student summed up the objections by saying that Kenyon students "like the cloistered, monastic atmosphere." Incidentally, the closest girls' school is about 25 miles away or "only three hours hitchhiking time."

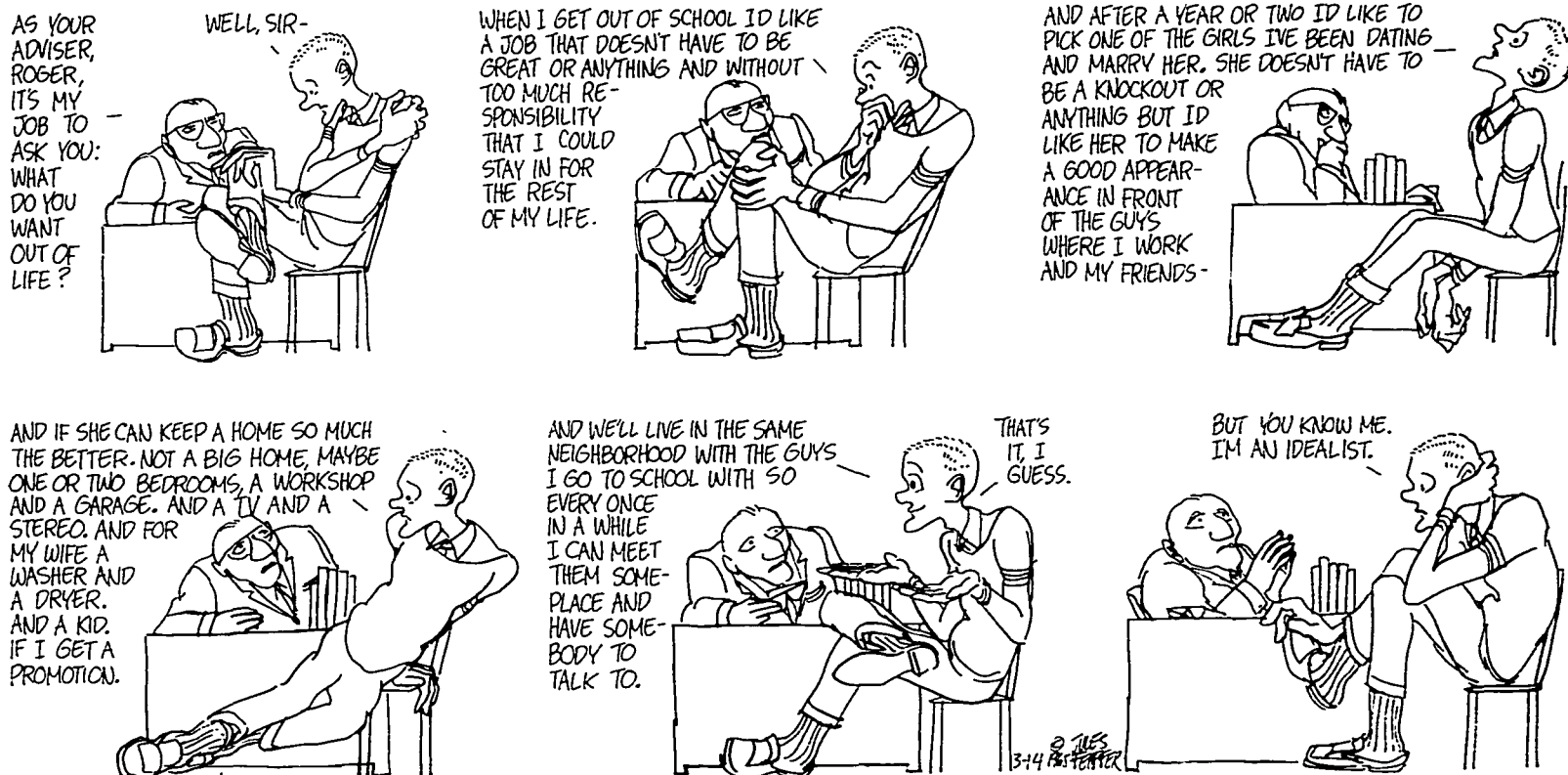
• MARIJUANA seems to be a popular pacifier for Cornell and Harvard students. Cornell has just completed its second investigation in two years into the use of marijuana. The most recent investigation began after Cornell was notified that a student at Connecticut College for Women had allegedly obtained marijuana from a Cornell campus source. Cornell President Perkins declared: "Cornell hopes the investigation will lead to the real offenders in this vicious business, the organized network of producers and agents who

prey upon young people. . . ." He hopes to clamp down on "the availability of narcotics" to his "young people."

Recently, in the neighborhood of Harvard Square in Cambridge, Massachusetts, three men were caught peddling narcotics. Although none of them were connected with Harvard, the *New York Times* reveals that it is no secret to the University that students use drugs. Harvard students themselves estimate that between one-fifth and one-half of the 12,500 student have tried marijuana while in Cambridge. Harvard officials assert, though, that "the use of the drug is more a matter of youthful experimentation than of addiction." The director of the university medical service center sees no point in establishing rules forbidding the misuse of drugs. He rather happily dismisses the situation with, "As a matter of fact, students in general use better judgment than the general public in the use of drugs."

• ONE OF THE CHOICE "Letters to the Editor" in the *Pitt News* complains of nocturnal co-eds in the following manner: "Somehow, lying in bed for an hour patiently (?) waiting for the elephants to stop charging up and down the corridors, for the hyenas to stop their raucous laughter, and for the chimpanzees to stop their infernal yammering is not my cup of tea. Like I always say — ain't nothin' like a party — second hand. Rx: 1 cc. of quiet after 11 p.m. PLEASE!"

feiffer



Institution of Positive Theology

by Don Wharton

IN ITS BETTER MOMENTS Notre Dame has earnestly sought to aid and advance the art of learning and the search for knowledge beyond itself as well as within its own sphere. In practically all major fields of academic endeavor the University has gained increasing breadth along with the always necessary depth. The University has also become more and more ardent in its judgment on the inherent value of education in general. In one of the specific areas, namely the study of theology, Notre Dame has long lacked both the depth and breadth which the other fields have attained. In fact, theology at Notre Dame lacks both the intensity and challenge to which the other facets can justifiably lay claim; it has failed to go beyond itself, and by retreating into the defenses of provincialism, made itself most easily assailable. In short, its catholicity has been limited by its Catholicism.

That this last attribute need not be so, and most certainly should not be so, is obvious. Fortunately the University has initiated a plan which, though it will not correct the situation overnight, is such a genuine step in the right direction that it deserves sincere admiration and applause. The plan in its most positive aspect calls for the location, construction, and operation of an Institute for Higher Religious Studies at Notre Dame. The avowed purpose of the Institute is to "advance the convergence of religion and education," to draw more fully into view the essential bond between religion and education, to give this bond a realism which has lost a great deal of its meaning in the modern world, especially the modern educational world.

The University bases its need for such an institute on four main points, all of which have grown out of the present world situation, and may be roughly listed as follows: a) the rise

of communism and purely secular thought; b) the religious situation in the United States; c) a breakthrough in theological studies; and d) the ecumenical movement.

The rise of atheistic communism and its worship of science quite obviously poses a great challenge to the theological traditions of man, and it is hoped that a closer look at the relationship between religion and science will provide a greater insight into the character of communism and its aspirations, thus perhaps lessening social and political perils of the existing struggle. In cases where true sincerity exists in the realm of secular thought, it is possible for this thought and theology to work side by side for a common social good, and by doing so each gain a deeper understanding for the other, and lessen the animosity between the two.

The United States is one of the most religious countries in terms of professed beliefs, yet there exists a great moral confusion brought about by the rapidity and profundity of social change, and the diversity and divergence of religion. There most certainly exists in this area a crying need for a greater harmony among the varying religions in this country in order to give greater and more meaningful counsel to the social changes which affect all Americans.

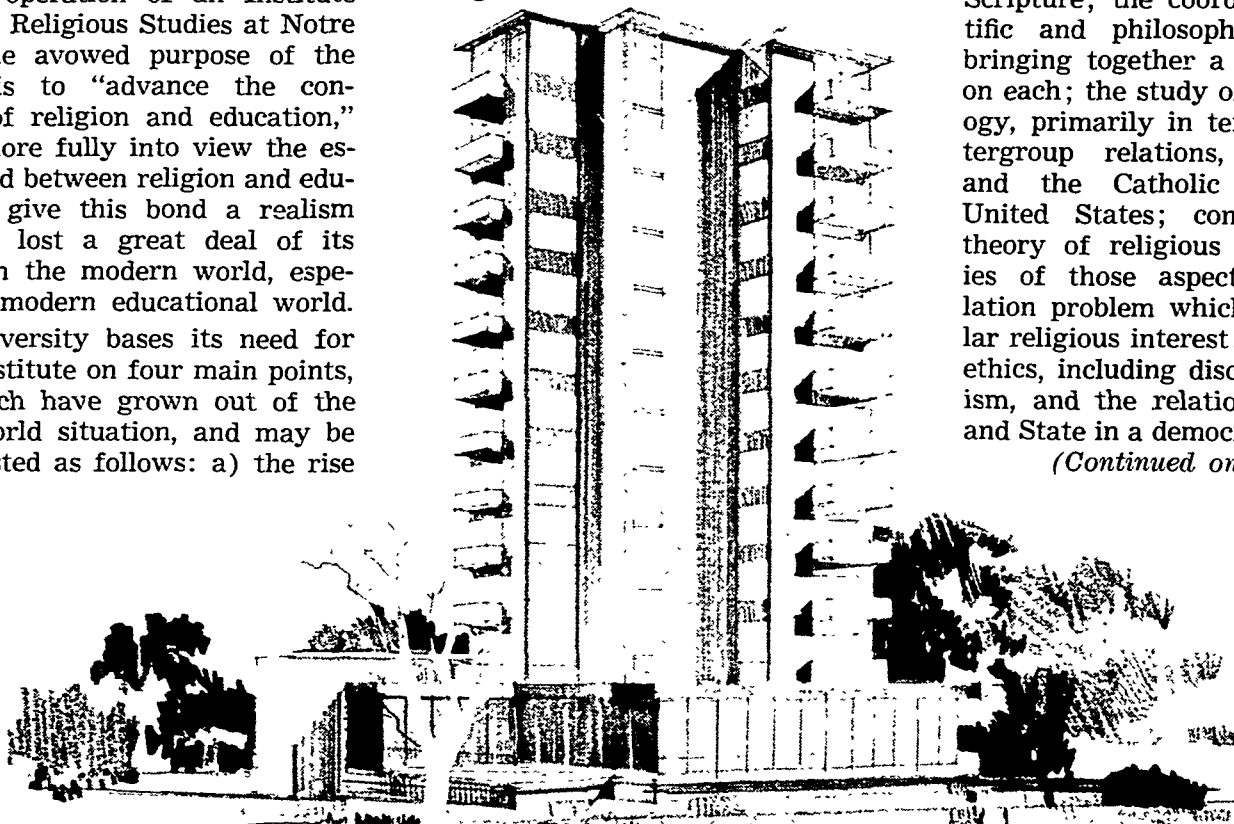
The spirit of ecumenism begun by Pope John XXIII has permeated Christian thought and attitude throughout the world; it has become a very real force in the Christian quest for unity.

THE OVERALL OBJECTIVE of the Institute is, then, to provide a place where scholars can reside to further their studies, confer, and combine their research with planning courses designed to serve a three part purpose: a) to encourage intellectual discussion between competent scholars of differing religious beliefs; b) to prepare people for posts in higher public educational institutes; and c) to explore the world scene with the intention of examining new areas of interest. The Institute would therefore not only provide a place of residence for scholars, but to a great degree concern itself with the activities of the University.

A secondary objective is to continue theological interpretation and interpretation of the relationship of other studies to theology, and to the study of world problems.

The following facets of theological studies already under treatment of one form or another at the University are to be expanded and more thoroughly explored in the Institute: further studies in Theology and Scripture; the coordination of scientific and philosophical speculation, bringing together a variety of views on each; the study of religious sociology, primarily in terms of urban intergroup relations, race relations, and the Catholic image in the United States; consideration of a theory of religious education; studies of those aspects of the population problem which are of particular religious interest; studies in social ethics, including discussion of Pluralism, and the relationship of Church and State in a democratic society; and

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Cracking the Egghead

by John Gorman

AN ATTEMPT is being made to reorganize and strengthen the liberal arts curriculum in the College of Engineering. Considering the necessity for the four-year student to achieve what liberal education he can from a relatively small number of courses, certain professors in both Engineering and Arts and Letters feel that the present elective system is inadequate in its operation. A solution to this problem is being formulated for presentation to the Engineering faculty. For many Notre Dame students, the solution lies in the five-year AB-Engineering program. But what about those who don't have the time or money for this combination?

The problem of the four-year Engineering student is of special concern to Professor James J. Carberry of the Chemical Engineering Department. Dr. Carberry's basic position is that a university, as opposed to a technical institute, is essentially a liberal arts institution. Colleges for the study of other disciplines exist there; but all are, or should be, informed by the tradition of the humanities. Necessary for the non-liberal arts student, therefore, is his exposure to their humane content and spirit.

After the War, places like MIT, becoming aware of their problems in this area, went out and, in effect, bought a liberal arts faculty. Here at Notre Dame, the engineering student *could* minor in AB or take individual courses if he had the time. There were courses in English, philosophy, etc., designed for engineers. But these were generally much inferior to the straight AB courses in corresponding subjects and were eventually eliminated. Today engineers take regular

AB electives chosen from an unorganized list of available courses.

Many of our four-year engineers agree with Dr. Carberry's position. They remark that they came to Notre Dame for these very reasons, but too often they are disappointed with what they have found.

What they find is the heaviest course load in the University, and the resultant situation that, excluding freshman English and the required philosophy-theology sequence, they have only twelve hours of AB electives. The problem is further complicated by the fact that most liberal arts courses are taught in the morning, as are the required engineering lecture sections (since all labs are in the afternoon). In an effort to accommodate the engineers, special afternoon sections are set up for them in speech and economics.

A second stage of the problem comes at preregistration. Too often the student comes without a definite idea of what to take for his AB elective. Influenced by genuine considerations of time, the work-burdened engineer often looks for an elective that won't be too strenuous; thus the temptation of speech as opposed to time-consuming courses like literature or history. Or, perhaps being a pragmatically oriented person, he is drawn toward economics. His advisor, who often considers himself unqualified to make recommendations on liberal arts courses, is equipped with a sheet of easily scheduled speech and econ sections; but has to hunt through the general course booklet for others. So the path of least resistance for both is obvious.

Dr. Carberry feels that, considering the severe limitations on the number of AB courses available for engineers, these two are inappropriate choices. In his view, the problem for most engineering students is written, not oral, expression, and economics is not sufficiently different from the kind of work they are doing in their technical courses. What the student should get from his liberal electives is an understanding of the methodology and spirit of a discipline other than his own. But if he takes "gut" courses he comes to the conclusion that the liberal arts aren't serious, that they're for people who can't make it in science, or who want to play golf for four years. He comes out of the University with no real appreciation of the unique differences and special problems of the humane studies.

Another benefit the engineer should be deriving from his AB program is a sense of history. We live today in a technical society, we call for the technically trained person much more

than we did fifty years ago. The engineer has come to prominence in this society without an appreciation of history, politics, and literature, the forces that have molded it. He can take a doctorate without ever having been exposed to more history than a high-school American Civilization course. All of this contributes to the problems of the "Two Cultures," the dichotomy and lack of communication between technical people and those trained in the humanities.

It is tragic that the universities, this University, aren't healing this breach; that students whose talents and interests lie in engineering are



allowed to miss the true significance of the liberal education. That the problem exists is no one's fault, really; every department must be primarily concerned with its own. But one of the functions of a university is to keep the elements of the culture from isolating themselves, and the problem deserves some attention.

Both Dr. Carberry and Dean of Engineering Norman P. Gay agree that the ideal solution would be incorporation of the engineering students into the Collegiate Seminar program. But this ideal couldn't be realized without the help of a founda-

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CFF and the FOLK IDIOM

by Tom Hanley

AFTER A RATHER WEAK BEGINNING last year, the Notre Dame Collegiate Folk Festival seems to have come into its own. A widespread canvassing of Midwestern college campuses yielded 50 applications for auditions, eleven of which came from Notre Dame. This was three times the number of the previous year, and, due to this response, the Social Commission's committee, headed by Joe Lemmon and Rich LaPorte, was able to be very selective and assemble a first-rate program.

One problem of modern folk singing, however, was illustrated by several of the younger performers and greatly exaggerated by another. This problem concerns the validity of modern folk singing in general.

One of Mary Perrin's selections was "The Bad Girl," a song with a remarkable background. The story of a young girl who "seeks pleasure" and "drinks ale" and thus is led to her death, it is related quite clearly to a whole set of songs dealing with the tragic deaths of young people. In some cases death comes from occupational hazards such as the lumberman crushed in a log jam or the miner in Butte dying of silicosis. Closer to the roots, however, is "A Sailor Cut Down in His Prime," in which a sailor's death is due to venereal disease. A folk song cannot be considered apart from its origins and to have a young girl in her very early teens singing a song with such tragic undercurrents is incongruous.

Mary Perrin's brother Chuck com-

mitted a similar error in his first selection, a talking blues about a man looking for dope and women. Obviously a well-dressed young man who plans to go to college next year, Chuck doesn't have the depth to put it across.

Mike Funston was another case in point. It ought to be noted that he was received much better in the afternoon than in the evening, due perhaps to the greater interest and knowledge in folk music of the afternoon crowd, but also because some of the adults at the evening show did not know how to behave. Also, many of the people who attended at night might be called the "date crowd" and might not have known whom he was miming. The different reactions point out a weakness in presentation and raise questions concerning the folk movement in general. Bob Dylan, whose dress and style Mike imitated, is one of the great influences in the folk media today. Having travelled extensively, he has become extremely sensitive to the condition of the common man in the hands of big business, insensitive government institutions, and, in general, the complex impersonal nature of our society. He has achieved his status not because of a voice which, though distinctive, is not terribly pleasing, nor because of his not-so-spectacular guitar playing, but because he opens his heart to those who want to listen and tells us of his concern. Mike Funston simply did not convince the evening audience that he was sincere. Funston might have been better off had he stuck to

Dylan's shorter story pieces such as those he sang in the afternoon rather than trying to convey Dylan's bitterness as he did in his evening performance. Again, it wasn't in the mechanics that he erred but rather in his belief that he could interpret Dylan without appreciating fully what he was saying.

It appears that we must divide the folk world into two groups, those who interpret and those who create. The groups which are not fundamentally interested in folk music as such, but rather more with entertainment are excluded altogether. This division between the two, however, is hazy and artificial in many respects. The folk medium is one that is continually being modified as generations of artists encounter old songs and, through private interpretation, place them in their own contexts (in addition to creating new material). Thus Leadbelly's "Bring Me Little Water, Sylvie" springs from his own personal experience while at the same time he interprets the blues and work songs of the Southern Negro. A real folk artist does not copy but rather adds himself to what has already been said.

It is not necessary to have worked on a chain gang to appreciate Leadbelly, or to have been a migrant worker to understand Woody Guthrie. What is needed is a sensitivity to what a song is saying and how it says it. This can come only with life experience, though not necessarily of the type stipulated in the song. Here is the true value of the idiom, that it



Notre Dame, showed his versatility by picking and singing a variety of songs ranging from blues ("You Got to Fix It" and "Nobody Knows You When You are Down and Out") to novelties ("Big Bruth") to Bluegrass ("Stars and Stripes Forever!").

Competition among the large groups was very strong. Though the "Winds" were quite obviously the polished professionals with an extremely good act, the greater authenticity of the Clear Creek Singers from Earlham College, Richmond, Indiana, brought this latter group through. Karl Knobler, leader of this group, was, in the opinion of the judges, the best banjo player at the festival.

The really tough decision was the award for best vocalist. Both Lynn Haney, a freshman from Ursuline College, Cleveland, Ohio, and Anne Hart, senior from Saint Mary of the Springs in Columbus, Ohio, were great. The twelve-string guitar of Lynn as well as her distinctive voice made her performances of "Betty and Dupree" and "Every Night When

the Sun Goes Down" worth remembering. She said that she will be back next year. The winner was Anne Hart who reminds one very much of Joan Baez both in her unassuming style and in the quality of her voice. Her solo in the afternoon as part of the "Springster" performance impressed the judges so much they asked her back for the evening. Because her guitar was rather simple, the expression of her sensitive voice was enhanced in "Sometimes I Feel Like a Motherless Child," "A Taste of Honey," and "Fare Thee Well."

The reputation of the Folk Festival is spreading. The judges were all much impressed. Cedric Smith of the Stratford, Ontario, Players said that it was better than many such gatherings of professionals he has been to in Chicago. Though no standards are set as far as professionalism is concerned, the precedent set this year in valuing authenticity more than commercial crowd-pleasing ought to encourage many young talents to participate in the future.

provides a means of self-expression and communication between ordinary people that would be impossible unless one were a great poet or composer. Here also is the justification of collegiate interest in folk music. Students and scholars in the somewhat artificial community of a university often become separated from the world. Folk songs help a student to encounter this world and gain an insight into it. When he interprets a song, and identifies with it, he finds that he and this seemingly separated group share common problems and anxieties. "We Shall Overcome" becomes not only a song for Negro rights but also a theme for all those who feel oppression whether academic, political, or social. "Betty and Dupree" or "St. Louis Blues" are songs of lost love regardless of the color or status of the singer while "Sometimes I Feel Like a Motherless Child" conveys the same feeling of loneliness a man might have whether he has graduated from college or is riding the rails.

It was this communion with the audience through song that placed the finalists above the rest of the contestants.

John Lewis, guitarist from Oberlin College and voted best instrumentalist, showed great feeling, as well as advanced technique in his renditions of "He was a Friend of Mine," "Freight Train," "Careless Love," and "Frankie and Johnny." His several original works were also quite good.

Don Conners, a guitarist, banjo and harmonica player, and kazooist from



BETTY FRIEDAN, author of *The Feminine Mystique*, visited South Bend last week, bringing with her an idea of the place of women in the future that has met with much controversy. The fact that the woman's role in society is rapidly changing cannot be ignored; the current rash of articles and books on the subject by both men and women demonstrates that re-evaluation of our society's attitudes is imperative. Talk of woman's "emancipation" has in-

fluence," which says that life in the home is woman's final fulfillment. Any other ambitions have traditionally been considered masculine and "not woman's work." Mrs. Friedan predicts, "Society is slowly changing its idea of woman. The either/or of 'the feminine mystique' (either marriage or a career, but not both) will soon dissolve in the face of reality.

This sounds, at first glance, like just another woman complaining about the fact that she's not a man.

year life-span for coming generations. Our society is so mobile that, except for when children are growing up, no one is at home, except the woman. . . . Woman's psychological needs for becoming a human being are the same as a man's. She has to have someone outside the home appreciate her abilities." She cannot be truly human without developing her *self* in society. A man fulfills himself in his work. A woman must fulfill herself likewise, in the world and in the

Woman in the 4th Dimension

by Estelle Ford



fluenced the popularity of Betty Friedan's book, and it is widely read today, and is even required for a philosophy course in one college.

Since its beginning, Notre Dame has pursued a tradition of keeping its men "untainted" by the presence of women in many aspects of their lives. Integration of classes was a dream only last year, and two years ago, the student body rose in protest against girl cheerleaders. Suddenly, girls must be accepted as equals in a Notre Dame classroom, and boys have to respect the opinions and ideas of girls which outnumber them on the SMC campus. Perhaps for the first time, the Notre Dame man must stop and consider what women today are saying about themselves.

Betty Friedan was graduated *summa cum laude* from Smith College and has done work as a clinical psychologist. Mrs. Friedan explained her views in an interview. She asserted that women have always been dissatisfied by their uneventful lives as housewives. They have accepted the day-in day-out routine because this was a part of "the feminine mys-

However, Betty Friedan is not a feminist. The author says that the feminists showed that a woman was as capable as a man in many respects. She could vote as intelligently as a man and could hold managerial positions over men as well as a man could, and sometimes she was more effective. The feminist mistake, according to the writer, was the effort to do a man's job as a man rather than to do a job as a woman. In reaction, the next generation of women hid behind "the feminine mystique," rather than try to become a "man" in society; in the 1950's, she concerned herself with being a wife, housewife and mother. According to the "mystique," career women were incapable of love. If she assumed a job, it was out of necessity, not for fulfillment as a person.

The college woman reading *The Feminine Mystique* is struck by the unexciting picture painted of the woman after marriage. What is she in college for? If she's "just going to get married," as many of her male friends intimate, why not tie the knot right after high school, like more and more of her friends? Many marriages where the wife has no college education are successful, so she doesn't have to go to college in order to make a good "catch." If the home is her only world after marriage, why are there women in college at all? Mrs. Friedan says that the answer lies in the attitude women have towards themselves. "Woman's image is changing. She is taking on a fourth dimension, with the help of society." The book was a revelation of the way women began to realize that "the feminine mystique" was just that — an idea imposed on them, but not understood. "Suddenly woman realizes that the confines of the home are not what she wants all her life, especially when science predicts a 100-

home. "The role of woman is changing from that of mere sex partner. She will contribute to society while being a wife and mother. . . . Soon the 'Man's world' will become a 'human world,' where a woman may fulfill herself in a career and a home life, but not as a woman in a 'man's world'; she will be a woman in the fullest sense of the word when she is fulfilling herself as a human. Her fourth dimension, her life as an individual must be recognized. . . ."

This search for identity as a person is not to be equated with competition with men or with a second feminist movement, according to Mrs. Friedan. "It involves a woman changing her concept of herself. She must first respect herself before her husband or society will respect her as a person."

What has been the reaction to Mrs. Friedan's book? "Women have agreed with it," Mrs. Friedan said, on a WNDU-TV interview. "They say they didn't express these feelings because they thought they were alone. Only recently are women openly admitting their dissatisfaction with their lives in the home. Men, too, say that women have a responsibility of self."

Self-realization, as it is called by Betty Friedan, would have to be highly individual, as each person is unique. A meeting held with members of the Women's Division of the local Chamber of Commerce revealed the many ways a woman can be both mother and person. Among those present was a writer-poet, a lawyer, and a doctor, all who worked their home lives with their professional interests. All did this by choice, not necessity, and all attested to a greater awareness of themselves and a richer home life as a result.

Whether or not Betty Friedan's book will effect the social change she desires remains to be seen. She plans
(Continued on page 33)



ER

“To All That Shall Be--Yes”

by Thomas Hildner

FROM THE FIRST PAGE of *Markings* (Alfred A. Knopf, \$4.95), it is clear to the reader that this is a work totally unexpected. Many important political figures have unveiled the story of their lives and times, and these expositions have been greeted by voracious historians for their revelations of the author's personality. These books also serve historians through their commentaries on the historic people who exist in every notable political life pattern. Dag Hammarskjöld, too, has written an autobiography. But it is not the story of Dag Hammarskjöld, Secretary-General of the United Nations which is unfolded; but rather of Hammarskjöld the man. *Markings* is a diary of experiences, it is a spiritual *exposé* of the man as told to himself.

The book is a compendium of meditations, aphorisms, prayers, and poems from literature and from Hammarskjöld's own mind. It reveals a man with an enormous literary background and sensitivity who is always con-

scious of his encounters with men and things. Hammarskjöld himself called the writings “a sort of white book concerning my negotiations with myself — and with God.” His tone is one of struggle and torment, critical yet, in the final analysis, hopeful. It is the product of a mystic and a sufferer. W. H. Auden, in his introduction, says that “In *Markings*, Hammarskjöld records his gradual discovery of what saying ‘yes’ to his neighbor and to Fate would mean and involve, and the various turbulations and temptations of the Flesh, the World, and the Devil which made this so hard for him, as they do for all of us, to say.”

But what could torment a man who held the admiration of the world, who was a success at every turn? Hammarskjöld reveals himself to be humanly subject to problems every man must confront; loneliness, life and death, and God. *Markings* is an existentialist's verification; the anguish of loneliness is the catalyst of doubt. “Pray,” he wrote, “that your loneliness may spur you into finding something to live for, great enough to die for,” but, this hope is besieged by doubts, “What I ask for is absurd: that life should have a meaning. What I strive for is impossible.” He thought of suicide: “There is only one path out of the steamy dense jungle where the battle is fought over glory and power and advantage. And that is — to accept death.” The remedy of a faith in God could not stand alone; “An intellectual hesitation which demands proofs and logical demonstration prevents me from ‘believing’ — in this too. Prevents me from expressing and interpreting this reality in intellectual terms.” Hammarskjöld found his answers eventually by giving an ego-destructive assent to everything within experience; in an unqualified “Yes.” Thus, in this destruction there is creation:

To say “Yes” to life is at one and the same time to say “Yes” to oneself. Yes — even to that element in one which is most unwilling to let itself be transformed from a temptation into a strength.

But the “Yes” with which Hammarskjöld answered involved more than assent; it meant commitment. To be meaningful one had to “find a way to chime in as one note in an organic whole.” In his solution Hammarskjöld's great humility and maturity is manifest. From his decision to say “Yes” arose a renewed faith in God as the Guiding Father watchful over men as well as sparrows. Trust is its characteristic feature. “To be, in faith, both humble and proud: that is, to live, to know that in God I am nothing, but that God is in me.” In assent came freedom, but Hammarskjöld recognized that freedom is not only freedom from, but also freedom to — the freedom to betray God. For “God may love us — yes — but response is voluntary.”

Hammarskjöld the diplomat as well as Hammarskjöld the philosopher is reflected in his concern for communion between men and a meaning for words. To be “sociable” is often nothing but the “illusion of intimacy and contact.” He observed a world where “words without import” were “lobbed to and fro” between men. He knew that recognition of another meant a closure to self; to hear others, one had to listen.

In his years at the U.N., the years of Suez, Hungary, Lebanon, and the U-2, Hammarskjöld reflected only calm and discretion. But on the seemingly quieter pages of a private diary his soul's tumult startles and intrigues us beyond our interest in his public life. *Markings* is worth reading not only for what it reveals about an important historical personage but for what it tells of the struggle of life that all men, the acclaimed as well as the unknown, must wage.

Bright Spot in a Sorry Picture

THE SORRY STATE of professional boxing in recent years has led to the generalization that: boxing is a dead sport. People have probably come to this conclusion after seeing some of the much-publicized professional championship fights. It is unlikely that they would come to this conclusion after having been treated to an exhibition of the hard-hitting action which is characteristic of Notre Dame's Bengal Bouts.

The Bengals, which will take place on March 15, 17, and 19, are steeped in Notre Dame tradition. Boxing was established here in 1923 by Knute Rockne, and the Bengals have been a fixture at the University since the Rock started them in 1931. The bouts have been promoted by the Notre Dame Knights of Columbus for the past 18 years. Proceeds vary from \$4500 to \$5000 a year, and go to the Holy Cross missions in Bengal, Pakistan.

Boxing at Notre Dame starts in mid-October when Mr. Napolitano takes a group of inexperienced boys and teaches them the skills of the ring. At the end of this introductory period, novice bouts are held to give the boys a taste of competitive fighting.

Practice resumes seven weeks before the Bengals. For the first three weeks, practice consists of getting the boxers in shape and going over basic ring skills. Jude Lenahan (*see cut*) and John Wyllie are in charge of the calisthenics program. Jude and John are experienced fighters who have done very well in the Bengals in the past. This year they have taken up residence in the Fieldhouse in order to devote most of their spare time to working out and keeping the boxing room in order. They lead the boxers in the calisthenics, which consist of 1000-1200 jumping jacks, 250 sit-ups, 150 push-ups, and various bending and stretching exercises. This lasts for about an hour and is followed by instruction in various aspects of offensive and defensive boxing. After three weeks, the calisthenic period is cut to a half hour, and the fighters begin sparring. Experienced fighters spar 2-4 rounds a week, while a novice may spar up to six rounds a week. During this period Mr. Napolitano has a chance to observe the fighters and to formulate opinions about their relative abilities.

The finals, which take place next week, are filled with old champions and promising novices, runners-up and veterans who are coming back for their last chance at a coveted Bengal championship. The boxers who are picked to compete in the finals already have had seven weeks of rugged daily practice. They have learned the tools of the ring and have been judged ready to apply these skills. Boxing has become a major part of their daily routine and they dream that all this work will result in a championship. When they step into the ring, pride and desire are their seconds. This dedication results in the explosiveness which attracts boxing fans from all over.

While it is impossible to predict the outcome of the bouts, several boxers bear watching. The 125-pound class will feature two experienced contestants, George Sambiani and 1962 finalist Ray Siegfried. The 135-pound class includes the 1964 125-pound champion, Bill Hill, and veteran Tony Karrat. The 145-pound class is a bit of a mystery. Pat Farrell, last year's champ, a sophomore with Chicago Golden Gloves experience, may fight in a

higher class. If he does, two veterans, Danny Tutko and John Berges, and two novices, Dale Shaffer and Jim Loverde, are given the best chance of winning. If Farrell moves up to the 155-pound class, he will have to compete against such boxers as 1963 finalist John McDonald, veteran Pat Daly, and Bill Grace.

The 160-pound class shapes up as the best of the nine classes. John Wyllie and Buck Hunter are hard-hitting, smart boxers with excellent chances. But Ray Flynn is back to defend his championship, and his main challenge will probably come from Ted Valenti, a rugby player who was a finalist two years ago and a champion three years ago. The 167-pound class will be a battle between Jude Lenahan and defending champ Mike Smith, with 1964 finalist Jerry Houlihan a dark horse.

The 175-pound class is wide open but Nick Vitalich, Skip Eaton, and Marty Healy are given the best chance. The absence of Tony Carey leaves the 185-pound class up for grabs. A good grabber from way back is rugby star John Mauro, but Paul Ruebenacker and Ted Kaplysh are both highly regarded. Defending champion Angelo Schiralli is the favorite among the heavyweights. Ed Driscoll and John Lium are both rated strong contenders.

From a participant's and spectator's point of view, the 1965 Bengal Bouts should be great. Real boxing will come alive again — at least at Notre Dame.

— STEVE ANDERSON





RUGBY GOES BIG TIME

FOUR YEARS AGO an observer described Notre Dame's first rugby scrimmage as "unorganized mayhem." It consisted of head-bashing, shin-kicking, and teeth-knocking-outing(?). Since that time the club has grown in both quantity of membership (25 to 90) and quality of play (3-5-2 to a 15-game winning streak). Rugby scrimmages can now be called "organized mayhem."

In the past 15 games the Irish have outscored their opponents, 236-19. The club defeated six teams last fall including Wisconsin, Minnesota, and most noteworthy, Palmer Institute of Chiropractics (really). This spring nine regular season games are scheduled plus Notre Dame's first Invitational Rugby Tournament, the "Irish Challenge Cup," under the direction of moderator Ken Featherstone.

Schedules have been arranged for both a first and second team. The first game for both teams will be tomorrow afternoon at Bloomington against Indiana University. The club is planning a trip to Nassau over the spring vacation. An annual "Rugby Week" is held in late March on the Bahama Islands and participating teams include Yale, Brown, Dartmouth, and the Jamaican All-Stars.

On the first Saturday in April the

Irish Ruggers will play host to a team from Windsor, Ontario. The following weekend is the Commonwealth Cup in Charlottesville, Virginia. Notre Dame won the cup last year, defeating Princeton and the University of Virginia. On Easter weekend Notre Dame will compete in a tournament in St. Louis.

However, April 24-25 promises to be the best rugby weekend of the year. Notre Dame will host seven national rugby powers.

Among the participating teams will be Indiana, a traditional rival of Notre Dame and the first Big Ten school to organize a rugby team; the St. Louis Ramblers, a top power in the Missouri Valley Rugby Union; Virginia, the initial school to form a rugby club in the South; Columbia, the Ivy League's most formidable rugby power; West Point, a team that includes Honorable Mention All-America Quarterback Rollie Stichweh and Rhodes Scholar, basketball star John Ritch; an All-Star team from Toronto, representing the best from Canada; and the San Francisco Olympic Club, a conglomeration of businessmen and executives who enjoy head-bashing with would-be junior executives.

After the Chicago Invitational Match on May 1, Notre Dame returns

for three home games. The Irish will play Illinois, St. Louis University, and host the St. Louis Bombers in the finale on May 22.

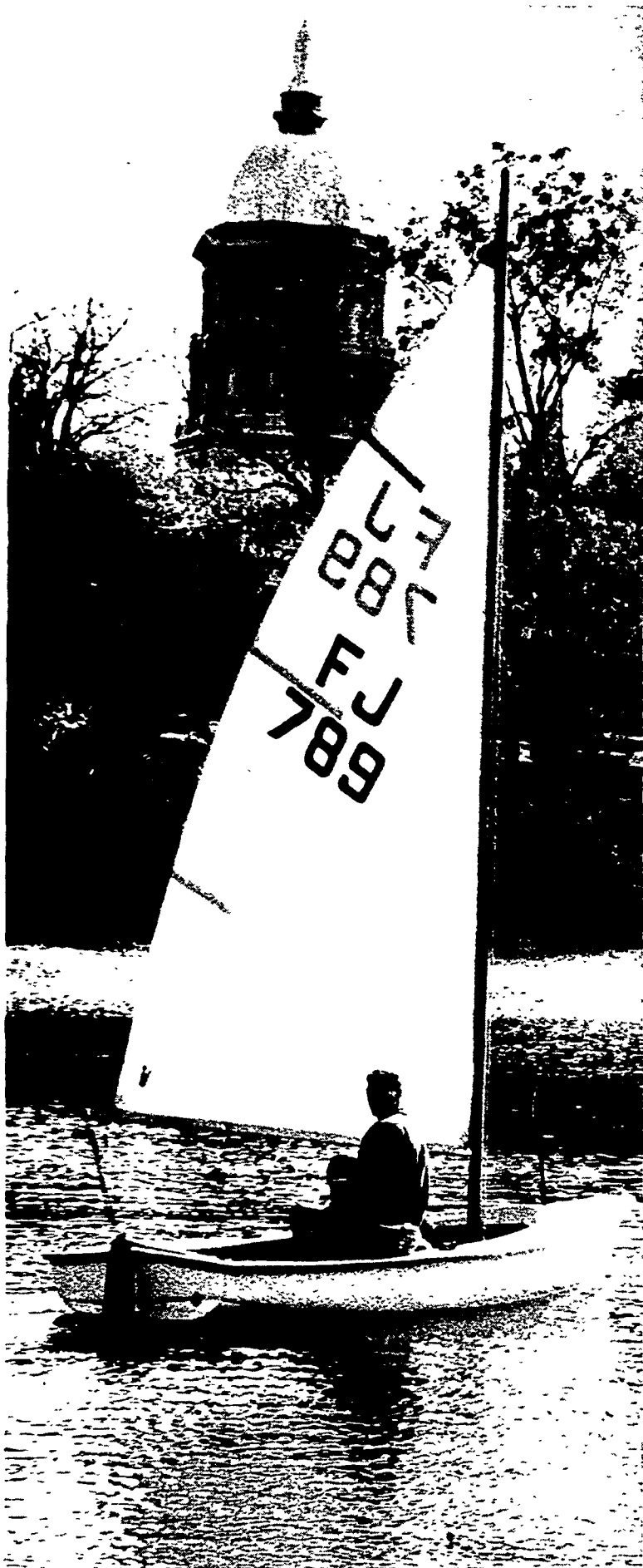
The team is deep in nearly every position. Captain and Club President Mike Murphy, 6-5, 210, who enjoys jarring tackles, heads a strong, experienced scrum. Other forwards include Jack Murphy, Ben Beall, Phil Gran- nan, Bill Ryan, John Mauro, John Walters, Harry Steele, and Dick Bell.

Speedster Nat Davis (*see cut*), a 5-9, 175-pound break-away runner, is the top returning back. Davis was one of the Irish's most valuable players last spring because of his ability to outfake enemy scrum, partly because of his elusive speed but mostly because of his unelusive fear. Five-year veteran Bob Mier returns at his scrum-half position. Some other veteran backs include Gay Pang, John Reding, Al Byrne, Ted Valenti, Mike Powers, and Jamie Toohey.

Tomorrow's game will be a grudge match for the Hoosiers; they lost to the Irish last fall, 18-0, under the lights of Cartier Field. However, in Notre Dame's first year, Indiana defeated the Irish. That year the Irish motto was "Lose the games but win the parties." This year it's win both.

— REX LARDNER, JR.

Sailing's Secret



A COLLEGIATE REGATTA is more than just a sailing competition. It is a weekend of fun, most of which is probably more demanding than the sailing itself. But Notre Dame's sailors hold their own on both land and sea (some might add: and in the air).

During a regatta the boats are on the water all day Saturday and a good part of Sunday. From mid-morning till sunset of Saturday, skipper and crew battle wind and sun, while they fight to outmaneuver the rest of the field, and try to anticipate the shifting winds. The day demands tremendous stamina and skill. It is a hard day. When the last race is run, all concerned are exhausted.

But sailing tradition dictates that the host team throw a festive party that night. Some say the idea of the party is to allow the regatta leaders to celebrate and the others to forget. Others say it is to give the second division finishers a Sunday advantage over the leaders who may have been a little too eager to celebrate the night before. Whatever the intent of the tradition, there have been more than a few reversals of position in the course of Sunday's races.

In spite of the multiple demands made on regatta participants, Notre Dame has consistently remained topside. For three years the Irish sailors have qualified for the North American Championship Tournament.

This year, Notre Dame's fortunes are decided by five men who are the starters in the two racing divisions. Happy Fox and junior Jim Culley form the first division team. Sophomore Bob Sullivan skippers the second division boat with either Steve Wright or Clay Perrilliat as crew.

Fox exhibits the go-for-broke style of sailing that brings in first-place finishes. Sullivan and his crew sail more conservatively and can be relied on for the consistently solid finish. The styles complement each other perfectly, and Notre Dame will probably continue to find itself among the leading sailors on the North American continent.

Much of the credit for Notre Dame's success, however, is due to a very special group of reserves who have solved the problem of that torturous Saturday night obligation. The Notre Dame party team wasn't planned; it just happened.

There always have to be a few reserves on the trip to fill in for the starters. They help with the rigging and launching of the team boat and sail whenever possible. But it is in the evening that the reserves fulfill their real function. Glasses come off and the mild-mannered reserves become the finest party team in the nation. It would be inexcusable for a team, especially a leading team, to miss the party. But those who have sailed during the day and are to sail the next day need their sleep. Around 11 o'clock, the Notre Dame starters slip off to bed and the reserves become more noticeable.

In fact they do such a good job of making sure the regulars aren't missed, that they are generally the life of the party. Like all outstanding Notre Dame teams they take great pride in their achievements, and their reputation has spread. As one co-ed from Indiana's sailing team said, "You have to look out for these Notre Dame guys. You see them heading the party and go along with them though you wonder how they dare keep things going so late. The next day you learn they aren't the same guys who do the sailing."

And so the sailing team rolls on, regulars and reserves. Two weeks ago the Irish shook the ice off their sails and traveled to the Tulane Mardi Gras regatta. They finished three-quarters of a point out of third.

If this is to be any kind of an omen, Notre Dame's sailing team should have another outstanding year — on land, sea, and (now you know why) in the air.

— TOM BETTAG

The Scholastic

SCOREBOARD

WRESTLING: Dick Arrington scored his 12th and 13th consecutive pins of the season last weekend as the Irish tied Marquette Friday 16-16 and lost to Ball State on Saturday 17-13. In the first match Purvin won by forfeit and Jim Bowers and Bill Schickel won the 167- and 177-pound classes respectively. Arrington's pin came in 2:41. Against Ball State Bowers won in the 167-pound division and Mike Eiben won by forfeit. It took only one minute for Captain Arrington to down his man. The Irish record now stands at 4-6-1. For Arrington the season still holds the Four-I Tournament and the NCAA tournament at the University of Wyoming March 25-27.

SWIMMING: Notre Dame's tankmen finished with their first losing season in history by losing to Loyola 59-36 Saturday after beating Washington University of St. Louis 55-39 Friday. In the losing effort sophomore Bob Husson had a record time of 2:23 in the 200-yard breaststroke. The final swimming record: 5-6.

TRACK: Notre Dame's Bill Clark stole the show at the IC4-A Track and Field Championships Saturday night in New York. He ran the two-mile in a record-breaking time of 8:52.7 and finished 60 yards ahead of favored Eamon O'Reilly of Georgetown. Clark's time broke the 1962 mark of 8:58.3 set by Robert Mack of Yale. In the mile run, Notre Dame's Ed Dean finished third followed by Irish teammate Bob Walsh. Clark's win and Dean's and Walsh's places gave the Irish a total of ten points for the meet. Of the eight Irish entered in the meet, six qualified for the finals.

SCORES

Wrestling

Notre Dame 16, Marquette 16
Ball State 17, Notre Dame 13

Swimming

Notre Dame 55, Washington 39
Loyola 59, Notre Dame 36

SCHEDULE

Track

March 13, NCAA Tournaments at Detroit

Wrestling

March 12, 13, Four-I Tournament at Cleveland

Fencing

March 13, Indiana Tech at Notre Dame

Voice in the Crowd

A STORY IS TOLD of Wake Forest Coach Bones McKinney, a perpetual emotion machine who shouts a steady stream of advice to his players on the floor. One night, an irate ref slapped a technical foul on McKinney for coaching from the sidelines. The Deacon coach sat back on the bench quietly, without even a grimace.

After the game, one writer cornered McKinney and asked him why he didn't object to the referee's decision. "Young man," replied McKinney, "my coaching is worth a foul any time."

Johnny Dee can be allied with Bones McKinney. For nearly five months the Irish basketball coach gave every single ounce of strength in his body to help produce a nationally ranked basketball team. It is ironic that the day of Notre Dame's loss to Houston was exactly a year after Dee accepted the position as head basketball coach. In that time he never worked harder in his life.

Dee inherited a team that John Jordan felt four years ago had great potential but lacked experience. As freshmen, Jordan believed the six seniors on this year's squad to have "... the best all-around ability of any Notre Dame team I've seen since the days of Dick Rosenthal back in 1951. And that team went to the NCAA regional finals as seniors."

But the 1961 freshman team never reached the NCAA regionals, either as sophomores, juniors, or seniors. As sophomores and juniors the club had talent but individualism resulted in inconsistency. This winter a supposed miracle worker came to Notre Dame to bring a top-caliber basketball team along with a national ranking and exceptional performance in the NCAA games. But what plagued Notre Dame for three years could not be changed in five months.

The story of the team was again, in a word, inconsistency. Only once, against Creighton, were the Irish able to win the important game. Poor defense, weak foul shooting, the commission of senseless fouls, poor ball-handling in the critical stages of a game, and the inability to hit with key baskets in the crucial contests were the primary ingredients of a long, frustrating winter.

The team was overrated—too much was expected of them. The change in coaches and their respective systems was too much to adjust to in one year. The Irish were never able to play consistently as a team for three years and after the graduation of Matthews and Andreoli could not develop a steadying influence.

The 1964-65 season ended as it had begun—in bitter disappointment. Before the NCAA game against Houston, Coach Dee was afraid the Irish would run into foul trouble. His pessimism became a reality when three starters fouled out in the latter stages of the game. Poor ball-handling and inaccurate foul shooting—problems that have confronted the Irish all season—spelled disaster in Lubbock.

Perhaps the greatest disappointment is that of Johnny Dee, a man of warmth and sincerity, of wisdom and compassion, a man I respect and admire almost as much as my own father. He is a man who selflessly struggled to restore a winning basketball tradition; and who grieves more than anyone each time Notre Dame loses.

Six seniors—Walt Sahm, Larry Jesewitz, Larry Sheffield, Pat Dudgeon, Ron Reed, and Jay Miller—gave Notre Dame the best basketball they were capable of, which resulted in a three-year record of 41 wins and 31 losses. Their efforts brought more pain than satisfaction. The sad part about it, as Coach Dee puts it, is that "... after a loss, like the Houston game, you can't remember when you've won a game."

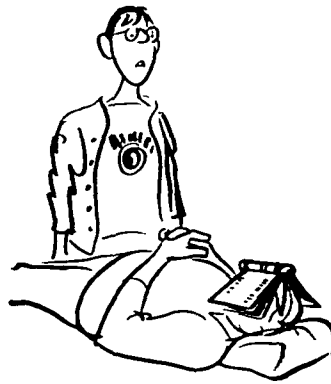
Although Johnny Dee did not produce a top-ranking power in his first season as basketball mentor, he did a great deal in promoting the sport. The 1965 season can be described as a period of adjustment; that is, the settling of a new coach and his system, the innovations he has introduced, and the actual adjustment of the club to a brand-new approach to coaching. Johnny Dee, like Bones McKinney, will be shouting advice to players for many years to come. His coaching and efforts are worth a thousand foul shots.

— REX LARDNER, JR.



1. Hitting the books?

No, I was just thinking about what to give Sue. It's our anniversary.



2. You're not even married.

We've known each other three full weeks.



3. You give a gift every week?

We try to remember the important dates.



4. Isn't that overdoing it a bit?

Not when you're in love.



5. You'll be broke before you get to the altar.

Oh, we're very practical. Sue gave me a pocket pepper grinder and I gave her my B+ theme on Parental Attitudes Among the Arawak Indians.



6. If you really want to be practical, why don't you get a Living Insurance policy from Equitable—and give her security. That way, when you get married, you'll know that she and the kids will always be provided for if something should happen to you.

Swell idea. Now, what do you think she'd like for National Crab Apple Day?

For information about Living Insurance, see The Man from Equitable. For complete information about career opportunities at Equitable, see your Placement Officer, or write to Edward D. McDougal, Manager, Manpower Development Division.

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DIAMOND RINGS



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Milwaukee, Steller's Jlr. Capitol Court

MINNESOTA

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Minneapolis, Apache Jewelers
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"Campus"

(Continued from page 14)

that "the hall governments are ineffective and do little to foster any type of hall spirit." He thinks that this can be rectified by having the senator "recruit members for committees in the hall and make their actions almost a hall project." Phillips hopes that "by doing this it will tend to unite the members of the hall and at the same time perform a lot for services that will benefit both the students and the community."

On the Stay-Hall Program, Phillips said: "I have a lot of reservations about it . . . because the hall governments will have to be very competent and very effective . . . to promote the fraternal spirit."

On the Speakers' Policy: "The policy isn't that important . . . but Father McCarragher's veto has now been replaced by that of a representative from Student Government who probably would tend to be more liberal. I think it's better than what we had."

Asked why he should be Student Body President Mr. Phillips replied: "I think my involvement in Student Government has given me knowledge from the inside of a lot of problems of Student Government — and given me insights into how to find solutions for many of these problems."

Minch Lewis, an English major, has been involved in Student Government for one and a half years as the YCS representative. While in the Senate he has served on the Constitutional Revision Committee, the Hall Floor Plan Committee, and the Civil Rights Commission. Lewis has also worked with several national student committees which he feels "has given me more committee experience and direct contact with developments in college on the national level."

On student-Administration relations, Lewis said that "I have a working relationship with the Administration . . . and have their okay to work on these specific projects." His specific proposals include a new dorms committee, and an annual alumni weekend which would bring alumni back to the campus as guests of the students. He also proposes the establishment of an "open end" discussion series between students and faculty, a joint SMC-ND Social Committee, a Technical Social Adviser, and a permanent Calendar Committee to determine calendar preferences.

Lewis explained that he would place an emphasis on Senate committee work and that he feels "there is a large section of the Student Body interested in working on specific proj-

ects and coming up with even more creative ideas if the opportunity was present."

In all, Lewis says, "I feel the goal of Student Government ought to be to render practical services to the Student Body."

On the Speakers' Policy Lewis said: "The point is that for many solid reasons Fr. Hesburgh isn't going to release his veto, so what we should do in the near future is work out . . .

some sort of a compromise agreement."

On the Stay-Hall Program Mr. Lewis said: "I helped on the plan for the experimental system" . . . but "I am not in favor of Stay-Hall in the 17 halls because my basic belief is that force can never be applied in extending the system."

When asked why he should be the Student Body President, Mr. Lewis

(Continued on page 29)

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"Campus"

(Continued from page 27)

replied: "I think I have the ability to develop the type of committees that can make Student Government effective." And "I think the ideas I have for Student Government will make it meaningful on the campus and will enable everybody to work together to do what can be done to improve student life at Notre Dame."

Christian Leadership

The annual Leadership Conference sponsored by the Blue Circle Honor Society will take place this year on Saturday and Sunday. It will be open to all Notre Dame and St. Mary's students. The two sessions of the conference, held in the Library Auditorium and seminar rooms, will have as their general theme: "Catholic Leadership in Education and Society." Each session is so arranged that a keynote speaker will first hit upon and define the particular subtopic of the day, followed by a period of discussion and dissection of it by groups into which those in attendance are divided. Emphasis in these discussion groups is put upon getting a realistic picture of the problem and reaching a synthesis of opinion concerning it. To close each session, a panel of five experts will examine the day's findings from a professional point of view.

The Saturday session will concern itself mainly with the place of the Catholic in society. Controversial questions of social justice and impediments to it will be asked and dealt with squarely: Whether there are special problems a Catholic leader must face simply because he is a Catholic; whether his religion bars him from certain opportunities that he might otherwise have; how he can overcome the obstacles to his being a truly effective leader.

Mr. Francis Hennigan of the Johnson Administration's War on Poverty has been selected as keynote speaker for Saturday. The panel members for that session are Mr. John Butler, a representative of the National Catholic Conference on Interracial Justice; Mr. Dale Kildee of the Michigan State Legislature; Mr. Don Thormon, a noted Catholic writer, author of "The Emerging Layman"; and Mr. Michael Curtin of the Peace Corps, a Notre Dame graduate. The moderator will be Rev. David Burrell, C.S.C.

The Sunday session will focus on an examination of the place of Catholic education in society. The principal questions will be concerned with

the contribution, or lack of it, that the Catholic educational system is making to the culture, and whether the system fulfills its intended purpose of creating effective leadership in those whom it influences. The panel for Sunday will be moderated by Dr.

Goerner of Notre Dame's Government Department, and will include Sister Charles Borromeo, a sociologist and member of the SMC faculty; Dr. D'Antonio of the Notre Dame Sociology Department; and John Gearen, Student Body President.

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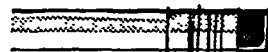
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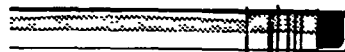
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(Continued from page 16)

consideration of research in the behavioral sciences, on contemporary or future religious thought.

World considerations would consist of further exploration in such areas as Jewish-Christian relationships in terms of history, sociology, philosophy, and religion; relationships with Christian scholars in Europe; relationships with the Social Science Institutes in Latin America; relationships between Christian and Islamic thought, with a special view to Islamic culture; relationships with the Centers for East-West Cultural Understanding; and problems of the relationships between religion and foreign policy, especially in the area of war and peace.

The University will provide overall direction of the Institute, but the policies of the Institute will be determined by a Governing Board consisting of both Catholic and Protestant scholars, and will aid the Director of the Institute in the overall operation of the Institute. A Committee of Corresponding Members will be formed by members of similar existing or future centers, in order to assure the most effective collaboration of scholars.

The Director of the Institute will be responsible for the organization, administration, and coordination of the various activities of the Institute. At present no definite word is available as to who the director will be. The main grant sponsoring the Institute which will be located around Dujarie Hall and the Grotto near St. Mary's Lake — is still being sought, but the Development Committee of the Board of Trustees recently supplied an initial grant of \$300,000.

The mainstay of the Institute would be its twenty fellows, who would be appointed and remain at the Institute for varying lengths of time. They will be able to concentrate on certain areas of theological study, and/or conduct lectures and seminars. At any rate they will certainly raise the level of theological or related discussion at Notre Dame.

With the establishment of the Institute, the University is in a position to become an even greater bridge between the American Catholic Community and the world of American Scholarship, and to greatly enrich and give deeper meaning to its existing theological inquiry. The potential of such an Institute is not limitless of course, but it does hold great promise. It is a noble endeavor, it is a *positive* endeavor, and we cannot but gain from it.

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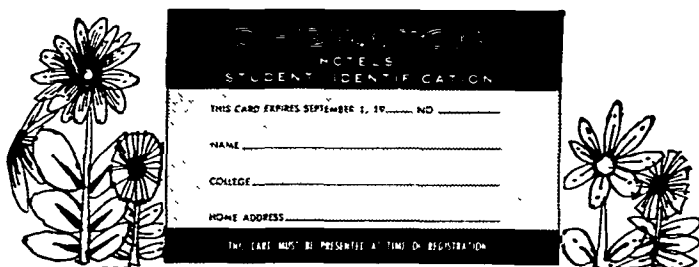
(Continued from page 17)

tion grant because of the enlarged faculty it would require, so some alternative must be found. A committee consisting of Dr. Carberry and three other engineering professors was formed last semester to consider the problem and recommend a solution. This committee has been accused of inaction, but it has tried to implement certain stopgap measures and is planning a complete presentation of its findings and recommendations. Shortly before preregistration for the spring semester, with the assistance of Fr. Sheedy, Dean of the College of Arts and Letters, and Assistant Dean Devere Plunkett, it compiled a reference sheet of recommended AB electives for students looking for challenging courses. This was to aid the advisors by supplementing the speech-economics sheet, but it wasn't widely utilized.

At the next engineering faculty meeting this May, the committee will formally present its plan. The plan seeks to make the most of the twelve possible credit hours by allowing the pursuit of a definite sequence of courses centered on a basic discipline. The engineering student after his freshman year would commit himself to one of six basic areas of the liberal arts in which he would then take six credit hours, with the remaining six hours given to studies in two of the other areas.

The advantages of this plan are many. It would insure all engineering students a substantial grounding in the humanities rather than the random selection under the current system. And it would allow the College of Arts and Letters to plan their scheduling by assuring them a definite number of students for each course, allowing a schedule that will work with the requirements of the engineering curriculum. This cooperation between colleges is already evident in the scheduling of the Shakespeare's Plays courses offered to business students and the science courses for AB's. It will also counteract apathy on the part of those engineering students who choose the easiest courses. One frequent objection made by engineers concerning AB courses with a heavy reading content is that of time. But requirements for graduation in the college have been cut in recent years from 152-158 credit hours to 141-145. According to Dean Gay, attempts are being made to reduce the course load even further, by eliminating some courses and synthesizing others with a final goal of 128-132 hours.

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The plan calls for guidance by the freshman office of incoming engineering students so that they will be able to make an intelligent choice of a sequence. Too often engineers fail to take advantage of liberal arts courses because they don't realize that they are excluding themselves from future opportunities. Dr. Carberry cites a graduate program at Princeton on Engineering in Public Affairs which is excellent. But applicants must have a

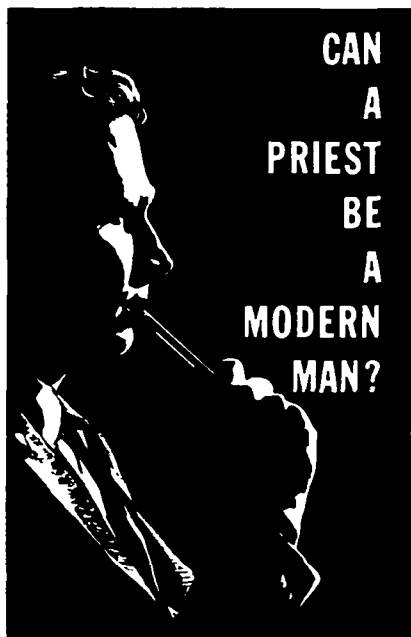
background in history, political science, literature and language. If engineering students are made aware of possibilities like this as freshmen, their work in the liberal arts will have more direction and meaning.

Within the rather severe limitations on the opportunities for achieving a liberal grounding in the four-year engineering curriculum, the overall plan seems a salutary modification of the present hit-or-miss elective system.

Woman

(Continued from page 20)

to expand on "The Fourth Dimension" in a forthcoming book. Whether or not anyone listens to the woman, it is a fact that woman's idea of herself will change, as "the feminine mystique" is gradually debunked; women will be going outside the home to make more valid contributions to society than ever in the past.



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Mel Noel...

The Last Word

SEVERAL YEARS HAVE PASSED since a "Glorious Revolution" changed the rules governing the specifics of hall life at Notre Dame. The class of '65 is the first class never to experience morning check, a year or more of lights out at midnight, and other barbarities of the Dark Ages. It is generally agreed that such progress toward an adult-type society is a good thing, if that progress is accompanied by the proper changes in student and clerical attitudes. Now there is a move underway to push restrictions further into the University's past. A student committee led by SBP John Gearen and Senator Bill Bender of Badin is proposing that night curfew be changed from 12:00 pm to 2:00 am. The committee will soon address a meeting of all the hall rectors with Fr. McCarragher on this subject.

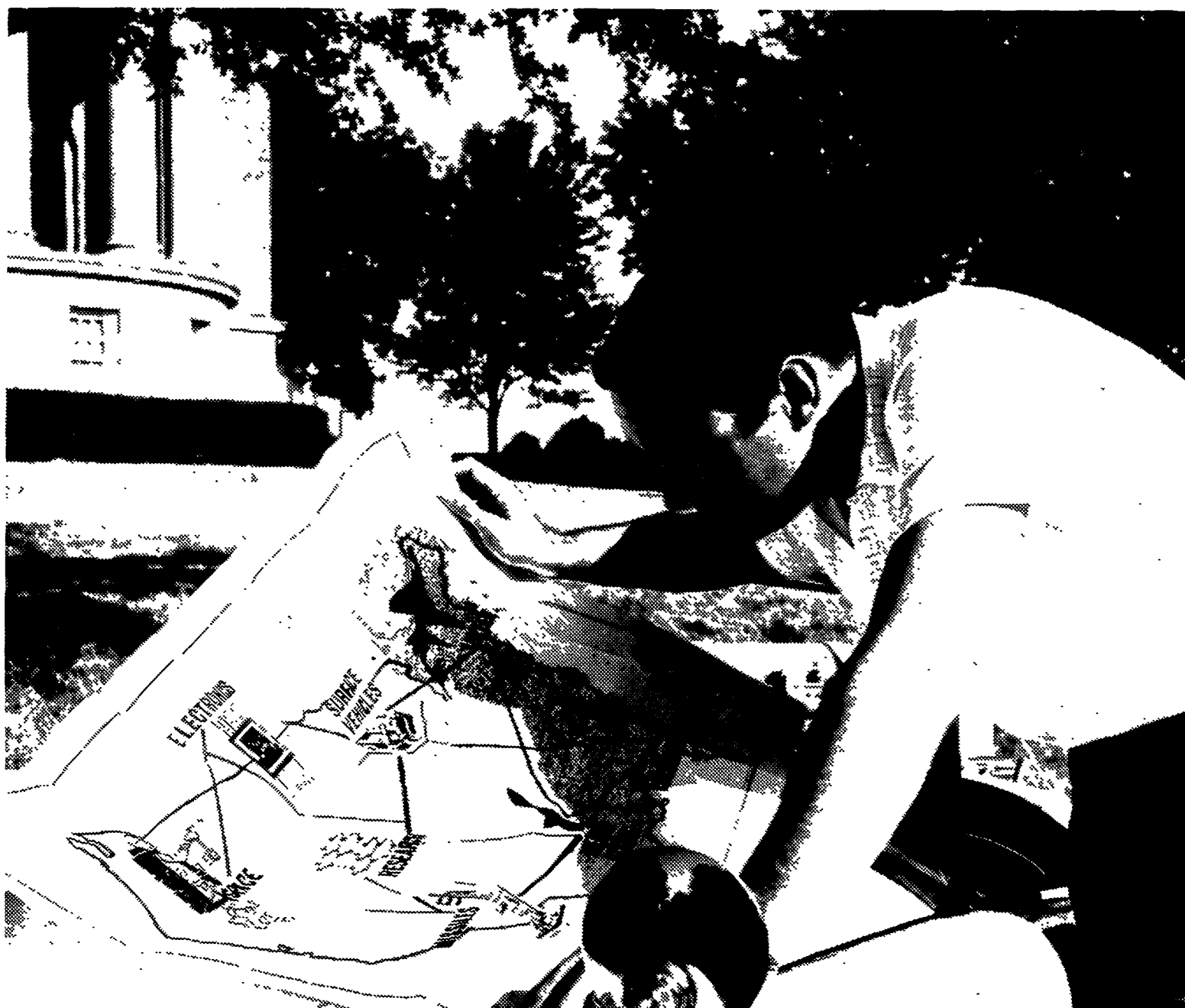
It does not seem unreasonable to ask that our curfew be moved back somewhat. A student could have any number of good reasons for being out later than 12:00 pm—extracurricular activities, legitimate leisure activities in town (as limited as these are), and just plain studying in classroom buildings (the most important reason of all). The extension would be helpful in these situations and would not, hopefully, bring about any general "loose living." After all, students are often in their rooms well before 12:00 pm even now. It would be absurd to fear that the entire student body would be out roaming the streets until five minutes to 2:00 am under the proposed curfew. The new time would also have the effect of creating greater equality among the halls as regards late permissions. Some rectors are quite lenient, while others think that they are endangering the University if they allow a student to come in at 1:00 am. It is not fair for one sophomore to receive late permissions for any decent reason, while another cannot obtain a permission even if he desperately needs one. A burden would also be lifted from the rector's shoulders. He would not have to spend half of his time considering simple requests for an added hour out at night. Lacking one of his many burdens, he might actually have time to spend working with his students. In any case, we hope that the meeting between rectors and student government officials is successful.

OTHER THAN the curfew enforced in their halls, Notre Dame students have another night problem. It is, plainly speaking, the problem of protecting themselves on the dark streets of South Bend. Last Friday night, two of our students were standing in front of the Flamingo restaurant when five white toughs pulled up next to them in a car. The five asked our students if they had been to Guiseppe's earlier in the evening. When the ND'ers replied "yes," the toughs jumped out of their car and began a fight. One Notre Dame student fell to the ground unconscious, and the gang fled. On Saturday night, three Notre Dame students were driving between downtown and the University when they saw several Negroes engrossed in a gang war. The duo made the mistake of stopping their car and were told to leave in rather emphatic terms. But before the students could make an exit, a few Negroes jumped into a car and began to chase them. The mad chase went on for a while until the Notre Dame automobile skidded into a snowbank and stalled. The gang members pulled our students from their car and gave them a serious beating.

A not-too-subtle morale can be drawn from these stories. The "happy season" among South Bend delinquents seems to have started early this year, and will increase in intensity as Spring approaches. Notre Dame students and other survival-minded people had better watch where they travel at night. Penetrating sinister areas of South Bend has always been insane. Traveling in large groups at night, preferably with an athlete or two, has always been good sense.

BY THE WAY, the guest columnist pictured on this page is A. Mook. A nebish type, Mook represents the spirit and super-ego of the SCHOLASTIC. He was formed during a staff seance with a Medium called Sam. (Sam is a she, not a he.) Well, anyway, Sam thought that Mook was cute and refused to dematerialize him. Now, we're stuck with the bum. Mook doesn't eat much, but he's a terrible cynic and claims that his picture is infinitely more attractive than the one normally run on this page. How can anyone argue with a Mook?





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