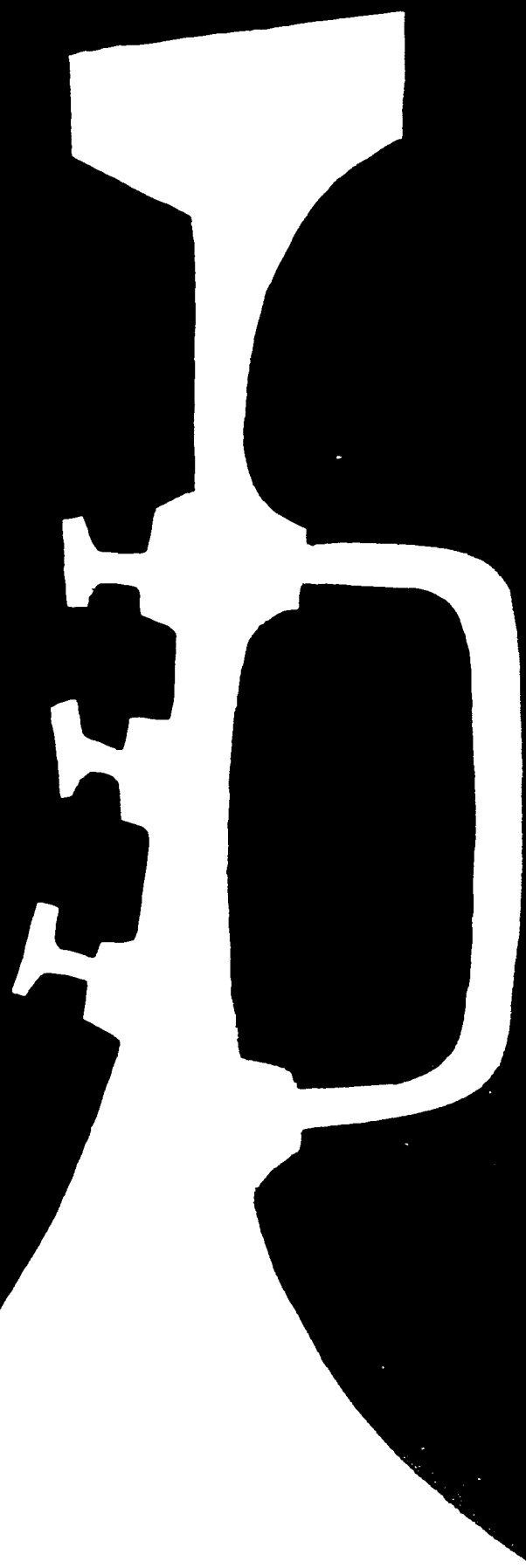


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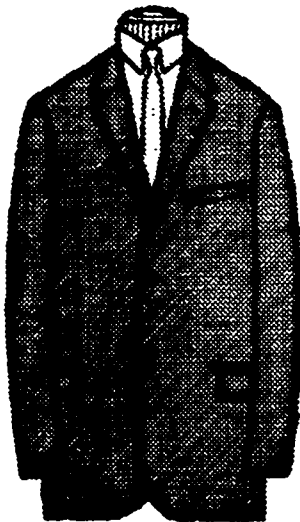
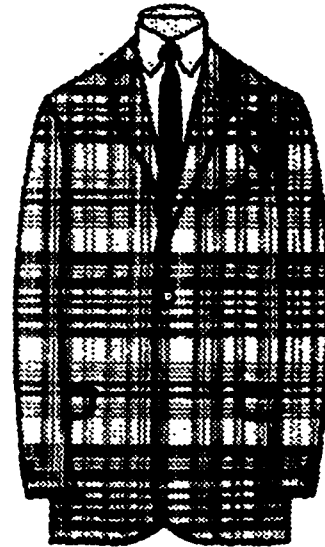
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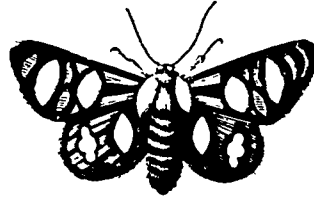
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ON THE CAMPUS . . . NOTRE DAME

Holier Than You-All

NO ONE WILL ARGUE with the objective value of the voting rights bill presently being considered in Congress. It is designed to speed up the process of registering all eligible Negro voters in those Southern states which have been systematically preventing all but a token number of Negroes from voting. The bill will outlaw discriminatory practices such as arbitrary literacy tests, which have been used for decades to bar Negroes from their legitimate right to vote.

This bill, perhaps far more even than the Civil Rights Act of 1964, will hasten the defeat of white supremacist rule in the South. In the next two decades, it does not seem unreasonable to assume that a new generation of politicians will arise, who are aware of the need to appeal to the whole spectrum of voters in the South. The new breed will tend to be moderate or moderate-liberal, and will likely be among the most sensitive Congressmen in the areas

of social welfare. At the same time, the enfranchisement of Negroes will do more than anything else to bring about a strong two-party system in the South. The old-guard Democrats will be more and more pressed, both by reform Democrats and by Republicans, until a new party alignment is formed in which both parties try to put together winning coalitions, while not alienating either Southern whites or Southern Negroes. Thus, the trend will be away from the extremes and toward the center, in the best tradition of the American two-party system.

All of this is desirable, and the voting rights bill has become a popular measure which is commanding bipartisan support in Congress. However, serious questions may be raised about the method Congress is using in bringing forward this legislation. The Constitution explicitly provides that the states are to govern the qualifications for voting. At the same time, the Fifteenth Amendment forbids the states to discriminate in voting rights of citizens on the basis of race. Since there are some states which are clearly denying the legitimate voting rights of their Negro citizens, the legislature finds itself emotionally committed to redressing the grievance.

If this is so, why all the rest of the facade of the bill, which is designed to make it seem as if it applies to the whole nation, while in fact it only applies to six states? Everybody recognizes that the issue is an emotional one and applies to Southern Negroes in a particular situation, so why make it appear that the bill is designed to do anything else? For example, in their attempt to devise a clever formula which would apply only to the states of the deep South, the leaders in Congress came up with the purely arbitrary 50 percent rule. Clever though they were, they can't get around the fact that Alaska also has 50 percent of its eligible voters unregistered, and thus is a villain under the bill.

If one is not going to be hypocritical, one should not veil the attack on voting practices in the South in a package which purports to be a national voting rights bill, but should single out the guilty states explicitly and by name and take action against them openly and with no hedging. Or, more interestingly, if one is seriously interested in writing a national voting rights bill, honesty prescribes that such abuses as vote buying, ballot-box stuffing by Northern bosses, and discrimination in Northern cities against Puerto Ricans and other minorities be also made subject to federal control and correction.

— *B. McD.*

Hurting Is . . .

The Last One Minute and Thirty Seconds
The Road to SMC — Land o' Lakes
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Food — Tough, Tasteless, Ptomaine
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Half-Hour Speeches at Pep Rallies
Rah-Rahs
"English Majors" in Blue Jeans
"Hi There, I'm Running For . . ."
Student Government Hanky-Panky, Chicanery and Subterfuge
Speaker's Policy (?)
Indiana A.B.C.
Phone Calls for the Guy at the Other End of the Hall
Rock 'n' Roll at 2 a.m.
"May I See Your I.D., Please?"
New York Supreme Court
Goldfarb Pickets
Other Guys with Girls on Campus in the Middle of the Week
"Go Back . . . Go Back . . . Go Back Across the Road!"
Mythical Half-Way Houses
Empty Red Barns
Movies, Booze, and Nothing on Saturday Night
Hoo-Ha-Pest Productions
March
Campus InSecurity Force
"Smut on Our Lady's Face"
Pompous Secretaries
Condescending Sales-Clerks in South Bend
Teachers Who Hate Students
Pessimists Who Hate People
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The SCHOLASTIC
Good Friday — On Campus
Etc. . . .

— *THE SENIORS*

CONTENTS

Editorials	4
The direct approach to civil rights — B. McD. unmasks the guises of legislative subterfuge. . . . Most likely the product of a temporarily vacant mind, our second editorial is definitely hurting — or something.	
Letters to the Editor	7
News and Notes	11
Campus at a Glance	13
On Other Campuses	17
Revolution on Four Fronts: The Student Response	18
A comprehensive five-section report on the growing involvement of members of the Notre Dame community in the civil rights movement.	
A Question of Honor	21
Why one member of the Honor Council found it necessary in conscience to resign.	
Procreation vs. Reproduction	22
This topic has become somewhat of a pill these days — and no small problem for modern Catholics.	
The Road From Censorship	23
A true version of "I was a Post-Teenage College Editor," or, "The Call of the Defiled."	
1965 International Forum, Latin America: The Emerging Challenge	24
An analysis of the problems facing a turbulent Latin America.	
John Goldfarb, Please Come Home	26
The world, the flesh, the devil, and the irrepressible Mr. Goldfarb a la Haller.	
Degrees of Joy	27
Splendoring in the grass? — not in this magazine. The story of a great contemporary artist.	
Pitching! Hitting?	28
Will Jake Kline live forever? Be with us for the next exciting episode	
Mid-Semester Summary	29
A wrap-up of the highlights of the winter sports season.	
Up From Mayhem	30
Big boys shouldn't play with sticks — Lacrosse's transition from ruthlessness to some semblance of finesse.	
Voice in the Crowd	31
Club sports have become a fixed institution at Notre Dame, and, obviously, in the Scholastic.	
In the Beginning	32
The Last Word	42

COVER BOX

The mysterious magicians of modern jazz will soon make our campus their two-day Mecca. John Twohey's cover is an open invitation for collegiate talent to come blow their horns.

The SCHOLASTIC is entered as second-class mail at Notre Dame, Indiana, at a special postage rate authorized June 23, 1918. The magazine is represented for national advertising by National Advertising Service, Inc., 18 East 50th Street, New York, N.Y., 10022. It receives its covers including the four-color back-page advertisement from College Magazines Inc., of New York City. Published weekly during the school year, except during vacation and examination periods, the SCHOLASTIC is printed at Ave Maria Press, Notre Dame, Indiana, 46556. The subscription rate is \$5.00 a year (including all issues of the academic year and the FOOTBALL REVIEW). The special subscription rate for St. Mary's students and faculty is \$3.00 a year. Please address all manuscripts to the SCHOLASTIC, Notre Dame, Indiana. All unsolicited material becomes the property of the SCHOLASTIC.

SCHOLASTIC

The Student Weekly of the
University of Notre Dame

Founded 1867

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Don Wharton sta-

Letters . . .

QUALIFICATIONS

EDITOR:

The SCHOLASTIC for March 12 reported that the College of Arts and Letters was considering monetary compensation for professors who participate in the "Special Studies" courses to be offered by the departments. That is not the case. However, the College does hope to arrive at an equitable arrangement for course load compensation. Registration experience this spring will provide some firm indication of what will be necessary.

E. A. Goerner
Chairman, C. A. P.

EDITOR:

Thanks to Mel Noel for giving a lift to the Loyola Student Bill of Rights in "The Last Word" (3/5/65). However, there is an inaccuracy in the column which I feel obliged to point out.

When discussing the *Loyola News'* reaction to Notre Dame's censorship controversy of two years ago he says "The 'greatest Catholic University in the Western Hemisphere' was said to be making an ass of itself," indicating that the *News* itself had referred to Notre Dame as "the greatest Catholic University in the Western Hemisphere."

The fact is that the quotation is Father Hesburgh's and, to my knowledge, belongs to no one else.

Dick McGlynn
Loyola University

GUTTERAL UTTERANCES

EDITOR:

Case 1: "Hey, you guys, cut out the swearing. There's ladies in here."

"They aren't ladies. They're from St. Mary's. Say anything you want."

Case 2: Girl enters Rathskeller with a date. ND stranger approaches her with "Hey, babe, are you hot tonight?"

Case 3: A St. Mary's girl, posing as an "import" in the Rathskeller, asks vaguely about "that school called St. Mary's." And the reply: "Those snobs? Who wants them here?"

Case 4: In front of the freshman dining hall:

"Are you from St. Mary's?"

"Yes."

"Yup, that's all you girls are — just pickups."

Case 5: Two girls stop for a coke in the Huddle. Animal eyes give them the once-over, determining approval or disapproval. Undressing leers and suggestive mutterings finally drive the girls out.

These tidbits piled up over one week, and they are all experiences of SMC freshmen. Perhaps the Irish gentlemen were in studying diligently that week. Were you?

Third South,
Holy Cross

DILLON, ANYONE?

EDITOR:

According to your report on the Senate passage of stay hall, the three experimental halls will "probably be filled with volunteers from the Blue Circle and student government."

Speaking for Dillon, I would like to assert that this is neither necessary nor is it desired by the residents of Dillon. While many of us were not initially in favor of the plan, we are now determined to make it work out as well as possible in our hall. We do not want anyone moving into Dillon because they think they are doing someone a favor, nor do we want any self-styled student martyrs. We want people living in Dillon simply because they think it is the best hall on campus to live in.

This year Dillon has been not only one of the most active halls on cam-

pus, but also the most spirited. Those of us who are staying — because we want to — fully intend that next year our hall life will be as interesting, exciting and spirited as it is this year.

We invite anyone who wants a good room in a great hall to investigate Dillon. But we don't want carpet-baggers, we want Notre Dame Men.

John D. Klier
Dillon Hall President

THANKS FOR THE MEMORIES

EDITOR:

It is very satisfying for me to find an event here which associates the name of my state, Bengal.

In your March 12 issue, Mr. Steve Anderson mentioned that the proceeds of the Bengal Bouts go to Holy Cross missions in Bengal, Pakistan. It may be pertinent to point out that there is no Bengal in Pakistan.

The former Bengal province of British India was divided into two separate geographical entities, namely West Bengal which is a state of the Indian Republic, and East Pakistan, which is part of Pakistan. The Holy Cross Missionaries operate from Dacca, which is the capital of East Pakistan.

You mean, because I'm a student or teacher I get special rates at all Hilton Hotels in the U.S.?

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However, it is very gratifying to note that ND kept itself above all these technicalities and has kept Bengal united, which we could not do.

D. K. Bagchi
Dept. of Metallurgy

TSK, TSK!

EDITOR:

As a member of the Notre Dame Council of Knights of Columbus, I believe that the SCHOLASTIC and Frank Smith owe the K of C an apology for the article, "Blessed Are the Poor." I recognize Mr. Smith's right to voice his own opinion, however farfetched it is, but when he defaces the symbol of our organization he has gone too far. This emblem signifies a great deal to every member and to have it ridiculed in such a manner is unforgivable. When a person has to stoop so low to put across a point, he has gone beyond what is called for. Let's hope that not all your articles show such ignorance and bad taste as this incident has brought out.

Rich Nofi
224 Alumni

THE ENFORCERS

EDITOR:

The advancement of student-administration understanding is not particularly aided when either one makes assumptions about the other in bad faith.

More particularly, I am referring to the "earliest departure — 12 p.m." enforced at dances and which will also hold for the spring dances.

The assumption is clear: Notre Dame men in their pursuit of illegal, immoral, or fattening pleasures must be checked in some small way, the most expedient curb being "dance hours." Further assumption: less time, less opportunity; less opportunity, fewer repercussions.

The rule flies in the face of both trust and practicality. If we are as we are assumed to be, simple logic shows that there are still vast opportunities outside the dances proper for the illegalities attributed to this stereotype of the Notre Dame man. It seems mildly inane to attempt to regulate a period of three hours when this is only a minor portion of a long weekend. And, if trust and responsibility are making any gains on this campus whatsoever, this carryover from the iron-hand past should be promptly dropped.

Paul Rafferty
227 Pangborn

YOUTH MARKED

EDITOR:

I just finished reading Tom Hanley's article on the Collegiate Folk Festival in the March issue. It seems some of his critical comments were unjust as he didn't know, or maybe *understand*, the meaning behind some of the songs that were sung, i.e., those of my brother and sister.

If the announcer hadn't introduced my sister as a 14-year-old girl, his judgment probably would have changed. And anyway, you don't judge a person's talent by how *old* he or she is, but the feeling which is put across, and the way it is done.

My brother's first song, "The Hip Song," *wasn't* "a talking blues about a man looking for dope and women." It was a satire on people of today who try to appear "hip" and just can't see how the rest of the world is so "square." He's 18½ years old, so if *you* judge a person's talent on age, I don't see how he's "too young" for that satire.

Critical analysis is good when it's fair and reasonable . . . this one just wasn't.

Patti Perrin
St. Mary's Academy

"PECUNIA DULCEDO SPES"

EDITOR:

I would like to convey my deepest and sincerest congratulations and hopes for success to the Administration in their recently proposed scientific endeavors. They say you can't get blood from a stone, but the University is attempting to prove otherwise. The tuition has been raised another hundred dollars, fellas, or haven't you heard? Admittedly it was rather stealthily announced.

Perhaps this recent increase in tuition will little affect the *nouveau riche*, but what of us who have to work just to get through here, those of us whose families are already straining to make ends meet? Once again University officials have plopped themselves authoritatively upon their pontifical seat and issued forth another *ex cathedra* pronouncement in their exploitation of the Notre Dame student. Quickly they retire, knowing in their hearts that general student apathy, miles of red tape, and thinly disguised propaganda of "owing" something to the University will produce the usual effect. However, I have slipped into hyperbole: We certainly do owe something to the University — approximately another hundred dollars a year.

Naturally, the students should have expected something like this. The John Goldfarb fiasco had to be paid for somehow. One interesting statistic is that our fourteen-floor monument to academic excellence could be paid for in about twelve years using only this hundred dollar increase.

Many people say that you can't fight city hall. Of course you can't when everybody is busy saying that. Too many individuals underestimate the power of one person. I, for one, suggest that some sort of student fund be started, the purpose of which will be to place bounties on the respective heads of the University usurers. The Ku Klux Klan thought of burning crosses; let us hope some inventive genius can manufacture a burning dollar sign.

Jim O'Reilly
107 Dillon

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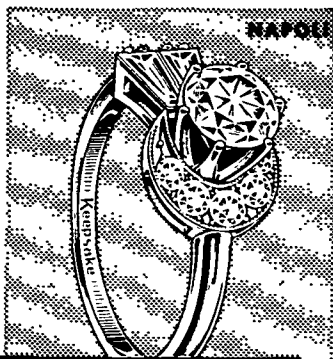


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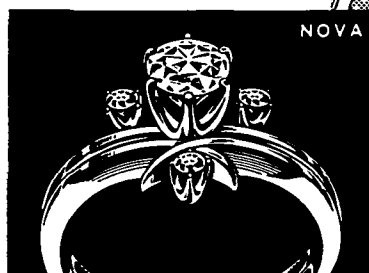
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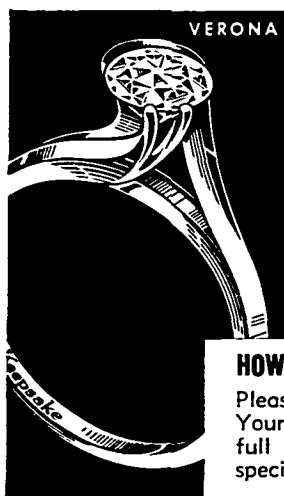


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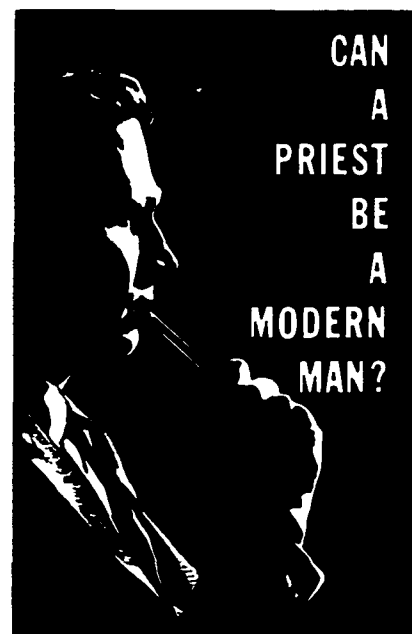
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JUNE GRADUATES --- ME, EE, Physics

A new horizon is open to June graduates in scientific research and development in Anti-submarine Warfare Weapons. The U.S. Naval Ordnance Plant, Forest Park, Illinois, has instituted an expansion program for in-house evaluation of new underwater weapons design, associated drawings and specifications, and producibility. The U.S. Naval Ordnance Plant, the only Navy in-house torpedo production development facility for 20 years, is recognized as an authority in this field.

It has recently completed a new 1.7 million dollar Weapon Improvement Laboratory for the complete evaluation of torpedoes and components under simulated environments. With this laboratory, plus mathematical models, computer studies, and pilot-lot production of weapons being evaluated, reliability of components and weapon systems will be completely evaluated. Based on results of these evaluations changes in specifications and configuration will be developed to provide the reliability inherent in the design.

The many fields of engineering required to accomplish Anti-submarine Warfare Weapons evaluation include product, production, systems, value, and reliability engineering, quality assurance and specialized instrumentation.

This facility is closely associated with engineers and scientists of other government and commercial organizations engaged in torpedo development. In addition, scientists from

local colleges and universities are under contract for consulting services.

The Navy considers torpedo development as second only to the Polaris program. The high priority placed on development of improved torpedo weapons systems by the U.S. Navy, will require the acquisition of large numbers of engineers and physicists. A considerable number of young graduate engineers from accredited colleges and universities will be needed for the purpose of intensive on-the-job training, and potential growth in the organization.

June graduates with an interest and desire to specialize in this critical field of underwater weapons development are encouraged to consider the opportunities awaiting them at the U.S. Naval Ordnance Plant.

Starting salaries are \$5990 per year for engineers with a BS degree; or \$7050 if they are in the top quarter of their class or have a straight "B" average. Starting salaries for individuals holding MS degrees may be either \$7050 or \$7710. These salaries will be increased on a regular step basis. All benefits of Career Civil Service are included. Write or send resume to address below.

Seniors are invited to visit the U.S. Naval Ordnance Plant for a guided tour through the new Weapons Improvement Laboratory. Call EStebrook 8-3800 X456 for arrangement for laboratory tour.

U.S. NAVAL ORDNANCE PLANT, 7500 W. Roosevelt Road, Forest Park, Illinois



photo: Robert Monroe

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- COMMUNION BREAKFAST — Sunday



TICKET SALES & TUX FITTINGS

April 20

News and Notes

• **PROGRESS** has at last caught up with Holy Cross Hall at St. Mary's. A second telephone has been installed on each floor to receive outside calls — on a trial basis. Calls to Holy Cross may now be placed through the switchboard (232-6931) in the usual dime-gobbling manner.

• **THE LATEST** official curfew in 122 years of the University's existence was promulgated last week. On weekends until the end of the school year, seniors are free to drink in South Bend's hectic night life until 2 a.m. This change comes late in a school year which earlier saw the first official change in quite a while, official approval of a rector's privilege to alter the curfew. Indeed, these two changes are related, according to Rev. A. Leonard Collins, C.S.C., Dean of Students; since September it has been observed that the seniors have taken most advantage of special permissions. It was thought to be easier to simply grant a blanket 2 o'clock permission for all seniors. The new 2 o'clock permission is not on a trial basis and should therefore carry over next year and thereafter.

Sophomores and juniors will retain their same curfews. Freshmen, however, have been granted an extension as a result of the generosity to SMC freshmen, who now have midnight curfews on Saturdays. Freshmen at ND are allowed thirty minutes beyond that, to make the long walk back across the Dixie.

• **THE CHANGE** in this semester's exam schedule has been officially confirmed. Thursday and Friday, May 27 and 28, will be study days, followed by five days of two-hour exams. Plans submitted to the Academic Council for revising next year's academic calendar have not been acted upon because the council has yet to meet to even consider the issue.

• **THE ACADEMIC COMMISSION'S** Student-Faculty Activity Committee will present a series of three talks in the next month. The talks will be presented in an informal and relaxed atmosphere, will deal with nonacademic topics of current interest, and audience participation will be welcomed. Professor Samuel Shapiro of the History Department will discuss "Notre Dame" on Monday, April 12, at 7:30 p.m. in the Fiesta Lounge. The other talks will be held in the Faculty Lounge of the Library on April 26 and May 5. Professor Daniel McDonald will discuss "Pop Art, Art

Movies, Collages, and *Tristram Shandy*" at 8:00 p.m. on April 26. On May 5, Rev. John Tuite, C.S.C., will speak on "Mixed Marriages." Rev. David Burrell, C.S.C., and Professor Donald Costello and his wife will be on hand for discussion periods following the lectures.

• **ONCE AGAIN** tuition has been raised, according to University officials. Undergraduates will pay \$1500 per year beginning in September, an increase of \$50 per semester; students of the Law School and the Graduate School will now pay \$1200, a \$200 raise. Father Hesburgh announced that the increase is to alleviate "continually rising educational costs," thus dispelling the current rumor that it is due to a recent lawsuit.



• **YESTERDAY**, the first issue of the Freshman Class paper, "The Whisper," appeared. The Freshman Class Council has voted the paper enough money for four issues this year. Advertisements will be sold in the paper, so that it will soon be on a self-sufficient basis. And although the paper is meant primarily for Freddy, several copies will be left in all upperclassmen halls and in the Huddle.

• **IN CONNECTION** with Student Foundation Week, April 22-30, the Senior Class will solicit pledges to set up a scholarship fund for the sons of the Class of '65. This year the Student Foundation Week itself will merely try to coordinate the scholarship programs already established by the sophomore and senior classes. There will be no door-to-door solicitation;

instead, the drive will concentrate on a publicity campaign and pledges from the respective classes.

• **A TESTIMONIAL BANQUET** will be held in the North Dining Hall on Wednesday, April 28, as an expression of student gratitude to Father Hesburgh. Tickets may now be purchased from your hall president for \$1.75. Nass Cannon is coordinating this activity for Student Government, the class officers and the Blue Circle. In addition to this student honor, Father Hesburgh also received an honorary Doctor of Laws Degree from the University of California at Los Angeles on April 2.

• **THE COUNCIL** for the International Lay Apostolate will be conducting a door-to-door collection next week to raise money for its four summer projects. CILA is hoping student contributions will provide \$2000 toward the support of its programs for migrant workers in Texas, house building in Mexico, health work in Peru, and a summer camp for underprivileged children in Colorado. CILA operates only at Notre Dame, and is entirely dependent on voluntary contributions for the support of its activities.

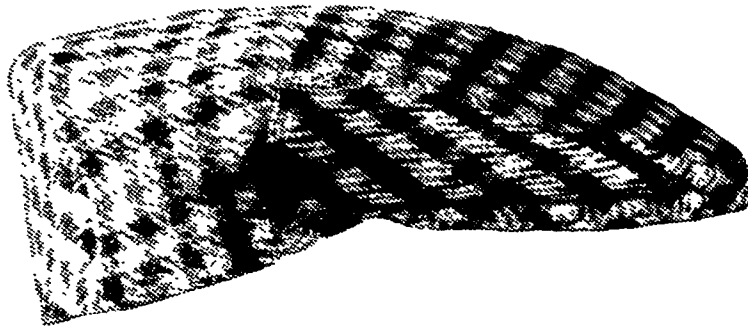
• **TO THE THREE HUNDRED** students who showed up for the two "Rocky Mountain Club" showings of *The Great Escape* on April 1, the blackboard on the stage of the Engineering auditorium told the true story: "April Fool!" Most of the victims took it in stride, and raced back to their halls to tell their buddies about the movie they could not afford to miss.

The more bitter (now they would have to study!) went in search of the officers of the Rocky Mountain Club and were April Fools twice — there ain't any.

This should have been enough; but WSND (which had unwittingly accommodated the pranksters by publicizing the movie all afternoon) added insult to injury by playing the "Theme From the Great Escape," requested by — you guessed it — Steve McQueen.

• **THE NOTRE DAME-South Bend** Relations Committee will again sponsor a share-a-meal day on Easter Sunday for students. The sign-ups will again be handled through the Hall Presidents' Council. Those students interested in having dinner with a family in South Bend are to sign up before April 13, in accordance with instructions to be posted on hall bulletin boards. Further information can be obtained from your hall president.

If you've got the cap...



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Conscience vs. Law

A German man is responsible for the deaths of thousands of Jews. A Louisiana woman publicly defies a bishop's integration order. The two people may have at least one thing in common. They feel that they have obeyed their consciences. Are they right? When conscience opposes law, which should win? Steve Clark, Notre Dame graduate student in philosophy, opened a discussion in the St. Mary's Clubhouse, Wednesday night, March 31, with those thoughts. The discussion, second in the series sponsored by the Notre Dame Sophomore Academic Commission, was participated in by about eighty students, twice the number who attended the first discussion.

"Conscience and the Individual" was the formal topic, but each of the eight discussion groups ended up with something of its own. No two groups followed the same pattern, but some of the questions which emerged were thought provoking. What is conscience? Is it, as one group felt, nothing but love? Few people seemed to connect conscience with guilt in the traditional way. How is conscience formed? Society evidently forms a conscience according to its own standards. What happens when one's conscience opposes the law under which he lives? This question occupied the greatest part of all the discussions. Sidetracks from this ranged from parochial school education to martyrdom.

Which should a person obey — law or conscience? Both choices bring problems. If one should bow to the law, how can he force himself to do something he is strongly against? If conscience should be a person's sole guide for action, of what use is law? Perhaps anarchy is the government most nearly divine. What is democratic government? Is it a contract we have made and to which we

are bound, as a number of philosophers have proposed?

These are all questions; none have absolute answers, nor do they need to have them. Certainly a discussion like this does not seek a universal answer to an important problem, especially not in an hour-and-a-half period. Instead its aim is to start people thinking, reading, and talking among themselves afterward. Hopefully, it will enable people to eventually come to a personal decision.

Ecumenism on Campus

During Lent the Christian Family Movement group of University Village is sponsoring a three-part lecture and discussion series covering the topics of the Christian community, race and race prejudice, and the Christian in politics. On Thursday, March 11, Rev. Norbert Kablitz, a Lutheran minister from South Bend, gave the first talk. Rev. Kablitz, speaking very intensely, made it clear that he would not let his audience put him on the defensive. After a brief description of his background, he set about describing the Christian community. He compared us to the servants to whom the master had entrusted his wealth while he went on a journey. Each of us has been given God's world to invest in the market place of the community to earn a profit for the Lord.

He cited Matthew's "thou art Peter and upon this rock I will build my Church," as the founding of the Christian community. Emphasizing that he felt this text had no implications with regard to the primacy of the Roman pontiff, he said that we as members of the Christian community must answer the same question that Peter answered, i.e., "Who do you say that I am?" By his answer Peter identified himself as a member of the Christian community, and we attempt to do the same thing by our answers. By

our confession that Christ is the Son of the living God and by our union with the suffering Christ, we are bound together in this Christian community. He stressed the interrelation of these two forms of participation and the necessity of them both. Our Lord rebuked Peter for his refusal to accept Christ's prophecy of His coming passion and death. By this we are to conclude that the divine suffering and our participation in it are nothing less than necessary. The Christian community participates in Christ's sufferings both as a group and as individuals. The Church as a whole suffers from the disease of heresy, the suspicions of separated brothers, persecution, etc. Each of us has our own cross to carry, but it is ours because it was first His. Constantly Rev. Kablitz stressed that we confess faith in a mighty Lord, but one who holds His scepter in scarred and wounded hands.

Rev. Kablitz stated that men hadn't founded this Christian community, Christ had. He abhorred what he called over-institutionalization, which he claimed help preserve the divisions of denominationalism. He stressed the communal aspect of the Church over the institutional, claiming that the institution is justified only insofar as it makes the community possible. He did not advocate theological carelessness, but he said that the only differences between the denominations were differences within the community and that only a denial of the suffering Christ could separate one from the Christian community. The issues of our day are missionary rather than doctrinal in nature. We think too much of the doctrine that the Church gives us and too little of our duty to communicate this teaching and to confess in and suffer with Christ. We think of the Church as "they" rather than "we." He ended on a conciliatory note, praising Pope John as the model member of the Christian community.

Scholars

In the continued onslaught of the standard bearers of ND academic excellence who have been plucking up awards like so many seeds sown by the roadside, the latest victims have been the Danforth foundation and the Michigan State University Alumni Development Fund.

The heroes of the Danforth campaign are Dale Althoff and William Langan. After surviving the bloodbaths of nomination, testing and selection by the Advisory Council of the foundation, they have returned with spoils sufficient to support them for



Agape: Notre Dame, SMC, and Valparaiso

up to four years at any accredited university in the United States. In the case of nomination, Notre Dame has the special honor and advantage of being able to name five worthy students instead of the three allowed to all but two other colleges in the country. The Danforth Fellowships are presented on an estimation of high teaching potential and a genuine interest in some reasonably orthodox religion.

Instead of the band leader's hat, Richard J. Tondra has taken a total of \$12,000 from the coffers of the MSU Alumni Development Fund, by winning one of four Alumni Distinguished Graduate Fellowships. Each winner is allowed \$4,000 per year for each of three years of study toward a doctorate in any of the more than 275 academic fields offered at Michigan State. The award, in its first year of existence, was made on the basis of a special by-invitation-only test and interview session held earlier in the year in Michigan.

Of the three winners, Tondra is the lone wolf from the College of Science, majoring in mathematics, which he will continue at Michigan State. Dale Althoff is a member of the College of Arts and Letters, torturing his mind in philosophy, while William Langan, also in the AL College, spends his time in the field of government.

Dialogue of Love

Ecumenism was the prevailing spirit of the third annual Interfaith Discussion with Valparaiso University students held last Saturday at St. Mary's. St. Mary's, Notre Dame and Valparaiso took part in the program, following three preparatory meetings with Sister Charles Borromeo of the St. Mary's Theology Department. The students discussed the idea of *agape* in order to gain a greater understanding of Christian love as revealed in

the first sources of Christian theology, the Scriptures.

A Bible service began the day; students read texts from St. Paul and St. John, while Fr. James Zatko of Notre Dame gave the accompanying homilies. These texts were used in defining the theme of the conference: *agape*, Christian love. The conference was established as a chance for Christian dialogue between the Catholic and Lutheran faiths; it was intended as a discussion of the essentials of the Christian faith (as Notre Dame junior Dave Zangrilli's talk on "Love in the Ecumenical Dialogue" suggested) rather than an investigation of doctrinal differences between churches.

After the talks, the students participated in informal discussion groups. The exchange brought about greater realization of the unity of Christian faiths in their common desire for greater openness to each other. The concept of Christian love has been obscured in the process of the Catholic Church's growth, while it has been preserved by many churches formed since the Reformation. The participating students concluded that the conference represented a dialogue rather than a debate, and that they were given a chance to see common ideas from another, more complete perspective, by participating in such interfaith exchanges.

Laetare

For the first time in the 83-year history of the award, a current member of the Notre Dame faculty has been named to receive the Laetare Medal. He is Dr. Frederick D. Rossini, Dean of the College of Science at Notre Dame. The Laetare Medal is awarded annually to the outstanding American Catholic layman, who is named as the recipient on Laetare Sunday, the Fourth Sunday of Lent.

The idea of publicly recognizing ex-

cellence in the arts and sciences among the Catholic laity of the U.S. was conceived at Notre Dame by Professor James Edwards in 1883. Laetare means "to rejoice" and Professor Edwards along with Father Thomas E. Walsh, then president of the University, chose this day as a fitting connection between Catholic liturgy and Catholic lay achievement.

Six weeks before Laetare Sunday, the Laetare Medal Committee, a group of priests and lay faculty and administration officials, is called together by Father Hesburgh to decide who will be named medalist. During the first of three committee meetings, the list of proposed candidates is reviewed and narrowed to ten. At the second meeting the credits of the ten are evaluated and a vote reduces the number to three. In the interim before the final assembly, local Church authorities of each nominee are contacted by committee representatives to corroborate the fact that the candidate is truly a person of the highest Catholic ideals. The third and final meeting consists of extensive discussion and the deciding vote. The name of the medalist is given to the press for release Laetare Sunday morning.

Historian John Gilmary Shea, authority on the growth and development of the Catholic Church in America, was awarded the first Laetare Medal in 1883. Other noted winners in the Medal's long history: Katherine Eleanor Conway, journalist, author, and one-time teacher at SMC (1907); Edward Douglas White, past chief justice of the U.S. Supreme Court (1914); Alfred E. Smith, statesman (1929); tenor John McCormack (1933); I. A. O'Shaughnessy, philanthropist and donor of O'Shaughnessy Hall (1953); George Meany, president



Laetare: Rossini

of the AFL-CIO (1955); Clare Boothe Luce, diplomat (1957); and John F. Kennedy (1961).

In naming Dean Rossini as the 1965 Laetare Medalist Fr. Hesburgh said: "In Dean Rossini are combined the gifted mind of a scientist, the teacher's interest in young people, and the executive ability required to coordinate educational programs and research in science at a complex university.

"Both his public and private life exemplify the high professional competence and deep moral responsibility essential for Catholic leadership in the American community.

"Notre Dame, as it celebrates during 1965 the Centennial of Science on its campus, is particularly pleased and proud to honor Dean Rossini whose nearly 40 years of dedicated service to science, higher education and government is in the finest tradition of the Laetare Medal."

Born July 18, 1899, in Monongahela, Pennsylvania, Dean Rossini earned his bachelor's degree in science from the Carnegie Institute of Technology, topping these achievements with a doctorate from the University of California at Berkeley in 1928.

From then until 1950 he worked as a scientist at the National Bureau of Standards in Washington, rising to the head of the Section on Thermochemistry and Hydrocarbons. During the 1950's he served as head of the department of chemistry at Carnegie Tech. He became head of Notre Dame's College of Science in 1960.

Rossini is author or co-author of eight books and more than 200 scientific papers, dealing chiefly with thermochemistry and thermodynamics. He has received numerous awards and is currently president of The Albertus Magnus Guild, a national organization of Catholic scientists. He is also a member of the National Academy of Sciences as well as many other scientific organizations and fraternities.

Date and place of presentation of the Laetare Medal have not been determined as yet.

Excitement in Sound

The seventh annual Collegiate Jazz Festival will fill the campus with the progressive sounds of modern jazz this weekend. Notre Dame's CJF is the oldest and biggest festival of its kind, and boasts collegiate talent of professional quality. Professionalism in this case means excitement, and this year's CJF has a formidable array of contestants who should draw critical and popular acclaim.

Nine big bands and ten combos are



CJF: The Progressive Sound

competing at CJF this year. Heading the big bands is the University of Illinois Jazz Band, top big band in last year's festival. The Criterions, from Westchester State College, will come to Notre Dame fresh from their victory in last month's Villanova jazz festival. Combos returning to CJF include the Belcastro Trio from the University of West Virginia and the Billy Harper Sextet from North Texas State University. Both groups were finalists in last year's competition.

Notre Dame will be represented by two groups. The Lettermen, directed by Bernie Zahren, will enter in the big band category. Several good saxophone soloists, a strong brass section, and some interesting arrangements give them their best chance since they first entered CJF in 1963. The Notre Dame Jazz Quartet (Stan Liberty, Larry Dwyer, Jim Higgins, and Gus Duffy) will compete for small group honors.

As host band, the Lettermen will open the festival at the first preliminary session, from 7:15 to 11:30 this evening. The second preliminary session will last from 1 p.m. to 5 p.m. tomorrow afternoon. Finalists from the preliminary sessions will then compete in the last session tomorrow night from 8 p.m. to 11 p.m. Sid McCoy, noted jazz disc jockey on Chicago's WCFL, will serve as master of ceremonies for the first session.

There will also be a jam session this evening at Robert's Supper Club, beginning at midnight. Contestants and even the judges will trade musical ideas informally at this traditionally free floating bash, while the audi-

ence will have a chance to talk with the musicians and listen to them play at their casual best.

Judges for the '65 CJF include Clark Terry, Paul Horn, Arif Mardin, Robert Share, and Charles Suber. Terry, an alumnus of the Duke Ellington orchestra, currently plays trumpet and flügelhorn with the NBC "Tonight Show" orchestra. Paul Horn is a rising young saxophonist and flutist with several interesting jazz compositions to his credit. Originally from Turkey, Arif Mardin is now an artists and repertoire man for Atlantic Records, and has arranged music for Dizzy Gillespie and Herbie Mann. Robert Share is administrator of the Berklee School of Music in Boston. Charles Suber is a former editor of *Downbeat* magazine, and has helped the festival since its inception.

Prizes for the winners will include scholarships, musical instruments, and nightclub engagements. Representatives of the State Department will be on hand to listen to the groups. The Denver University stage band, winner of the '63 CJF, is currently on a State Department tour of the Middle East.

Impersonal Expressions

This week the Impersonal Pronoun Productions heightened its already great reputation for presenting the most exciting avant-garde theater in Northern Indiana. Sponsoring a four-day symposium on German Expressionist Art, I.P.P. has imaginatively demonstrated the possibility of a period artistic study (1900-25), using local experts on period art, music, literature, drama, and film.

On Tuesday, Rev. Carl Hager, C.S.C., head of the Music Department, gave a lecture on music, followed by the Expressionist film, "The Cabinet of Dr. Caligari." Wednesday, Dr. Frieda Grosser, German professor at St. Mary's, gave a lecture on the literature of the period. Thursday, Mrs. A. R. Evans gave a slide lecture on Expressionistic painting.

Previously, I.P.P. has presented three plays by Michel de Ghelderode which had not been seen in this area in two years; and in February presented *Ubu Roi*, which had not been produced in the United States in ten years. This week, in addition to the lectures and film, they presented a program of *Job*, and *Murder, the Hope of Women*, by poet-artist Oskar Kokoschka. These plays, according to available records, have not been presented anywhere in the last forty years. Both plays, however, proved to be vibrant and exciting theater.

The plays were excellently produced. Costumes, scene design and special effects were imaginatively conceived and executed. *Job*, a short three-act play, featured Bill Navin as Job, Kathy Fehlig as Anima, J. Strahs as Rubberman, and William Donovan as Parrot. Much of Kokoschka's dialogue is symbolic and not readily intelligible, but the essential theme of love, coupled with lust for blood, is evident and was nightmarishly presented.

Murder, the Hope of Women, a short one-act play, featured Hernan Puentes and Kathy Fehlig. It was introduced by several minutes of weird, terrifying music punctuated by screams. This play, more frightening than the first, was also centered about the love-hate theme. The plays will be presented again tonight, with no admission charge; posters are on bulletin boards with information regarding the distribution of tickets.

The Archetype of Man

On Tuesday, March 23, at 4:30 p.m., Rev. Theodore Hesburgh convened a formal academic convocation of the University of Notre Dame in the auditorium of the Memorial Library in order to confer the University's honorary degree of Doctor of Laws on Dr. Heinrich Krone, the Minister for Special Affairs of the German Federal Republic.

After opening the ceremony, Father Hesburgh introduced Dean O'Meara of the Law School who read the citation accompanying the degree. The citation praised Dr. Krone as "... a statesman, public servant, respected editor, and witness to the vitality of the Christian conscience." The citation took note of Dr. Krone's bravery as a newspaper editor in refusing to bend under Nazi pressure; he disguised himself for several years as a traveling salesman before his eventual imprisonment in 1944. It concluded by citing his important role in the foundation and leadership of the Christian Democratic Union, which led in the postwar reconstruction of Germany, and finally honored Dr. Krone as "... the archetype of the political man most needed in the Western world today: the Christian democrat. . . ."

Then, speaking in German, Dr. Krone thanked the University which had served as refuge for German emigrants fleeing Nazi terror and which had been so helpful in the renewal of German life after Hitler's defeat. He pledged to continue working toward understanding and friendship so that liberty and freedom might maintain their reign.

Dr. Krone then delivered a major address on the German view of Germany's posture regarding both her own defense and the defense of Western Europe. He began by disparaging observers of international affairs who try to convince others, especially Americans, that Germans desire nuclear weapons. However convincing the arguments of these observers seem, Dr. Krone insisted that the plain fact is that, within Germany itself, the acquisition of nuclear weapons is not even considered.

Just what does Germany want, then? Dr. Krone explained that Germany's basic defensive commitment is toward the collective security system embodied in NATO. All of Germany's armed forces, with the exception of those committed to internal security, have been completely integrated into the collective NATO command structure. According to Dr.

selves be lulled into ignoring the war capabilities of the Soviets and the possibility that they might be used.

Dr. Krone expressed the gratitude of himself and his three million fellow West Berliners toward the United States for the job it has done defending that city and pledged the continuing support of the German Federal Republic to a strong Atlantic community, safeguarding justice and freedom in the world.

Five-year Protest

On March 19, Rev. A. Leonard Collins, C.S.C., issued a directive to all upperclassman halls which stated that all fifth-year students will have to move off campus next year. The order is directed at all architects, AB-Engineers, and the seniors graduating in January, but would not apply to law students who have the top



Hesburgh, Krone and Schuster — Notre Dame Honors a Statesman

Krone, the Germans feel that the only sane way of guaranteeing the security of Western Europe against the overwhelming preponderance of Soviet power is to confront it with a unified NATO system, backed by the nuclear capability of the United States. With this in mind he deplored the path of fragmentation which NATO seems to be currently traveling and urged that common agreement on basic policy be reached before something like the dangerous situation of 1949 recurs.

Dr. Krone also saw some dangerous elements in the current trend toward the easing of the cold war. While admitting that no effort should be spared in attempting rapprochement with the Soviets, he cautioned that we must keep the example of Munich in mind and never let our-

two floors of Fisher Hall reserved for them. Many of these are transfer students who would not have come here if they had to live off campus. Architecture students and AB-Engineers feel that this ruling is highly unfair for them. On March 29 a group of architecture students went to Fr. Collins to request that the directive be changed to exclude them. He listened to their presentation and explained why the directive was issued. He did not, however, say that he would change it. The AB-Engineers plan to go to him in the future for a similar discussion.

The architects state that their unusual working hours — theirs is one of two buildings that are never closed because they have to work late — would make living off campus a spe-

(Continued on page 33)

on other campuses

• "PERHAPS the most alarming finding of this study concerns the prevalence of academic dishonesty on American college campuses," says a report conducted by Columbia University and sponsored by the United States Department of Health, Education, and Welfare. Believe it or not, the foxy survey concluded that academic dishonesty in college is "grossly underestimated." Based on answers by 600 college deans, 500 student body presidents, and 5,422 students (a rather scanty sampling), the study was able to draw the following earth-shattering Humpty Dumpty conclusions:

—Only a small proportion of those who cheat are caught and punished (sshriek!);

—Sources of college cheating can be traced to high-school experiences (shocking!);

—Schools with honor systems are less apt to have a high level of cheating than those with other arrangements for control (e.g., the Air Force Academy);

—Elements of school quality are associated with low levels of cheating. "At least half the students in the sample have engaged in some form of academic dishonesty since coming to college. . . . Two and a half times as

many students have cheated as student body presidents estimate, and more than three times as many have cheated as deans estimate." The survey seems to indicate that student-governed honor systems are the most successful remedy to cheating because students develop "a stronger sense of commitment to norms of academic integrity." (cough)

• FROM LIVELY Colorado University a psychiatrist relates that suicide attempts at that school are above average. Dr. Alan Frank estimated that the average year produces about 25 "dramatic" attempts. He frankly stated that, "Every suicide attempt is a cry for help." Many attempts are actually types of "social blackmail." A girl threatening to jump from a ledge fifteen stories high may just be trying to put her boy friend into line. Occasionally, though, one of these blackmailers accidentally slips and is added to the suicide column. According to Frank, "The cause is almost never grades, but almost always has to do with personal relationships with others."

• THE SOUTHERN CALIFORNIA branch of the Institute for Rational Living has published a list of the Top Ten

"Irrational Ideas" which make life difficult.

1. The need for approval or the "I must be loved school."

2. The idea of sin and vindictiveness involving the erroneous evil of so-called sexual morality.

3. Emotional helplessness — blaming others for situations and misfortunes.

4. External dependence — depending on another person for support.

5. Intolerance of adversity or the "spoiled child" complex.

6. Perfectionism.

7. Escapism.

8. Nihilism or the alienation from humanity and life.

9. Worry or obsession with self-disturbing anxieties.

10. Fixation or the fear that an inadequacy will affect one forever.

It seems that in one way or another the Institute has managed to classify the entire human race as "irrational."

• THREATENED with a mental breakdown, a 23-year-old Polish student attending a school in Warsaw was recently committed to a sanitarium. After a few months, the student had recovered and happily returned to his dorm. However, after close comparison, he decided that he would be better off in the sanitarium (i.e., to study). He convinced the hospital to recommit him to its peace and quiet, and, as a result, was able to pass his final examinations better than ever before. Moral: you don't go to college to study, but to go crazy.

feiffer

THE CHURCH-STATE ISSUE IS MERELY A RED HERRING DESIGNED TO CONCEAL THE REAL CONFLICT IN OUR EDUCATION SYSTEM. IT IS NOT BETWEEN CHURCH AND STATE—



IT IS BETWEEN ADULTS AND CHILDREN.



TO MOST KIDS THE GROWN-UP IS THE ENEMY. THE ENEMY'S MEANS OF KEEPING US UNDER CONTROL IS WELL WITHIN THE TRADITION ENEMIES NORMALLY USE ON CAPTIVE POPULATIONS: A COMBINATION OF SUPERVISION AND INDOCTRINATION.



THE SUPERVISION IS CALLED "SCHOOL." THE INDOCTRINATION IS CALLED "EDUCATION."



MORE IMPORTANT THAN SCIENCE, NEW MATH AND LANGUAGE ARTS, WE ARE TAUGHT:—



HOW TO PLAY THE GAME, HOW TO TELL A GROWN-UP WHAT HE WANTS TO HEAR, HOW NEVER TO CONTRADICT A GROWN-UP IN THE PRESENCE OF OTHER GROWN-UPS, AND HOW TO ALWAYS AVOID LETTING GROWN-UPS KNOW WHAT YOU ARE THINKING.



PRESIDENT JOHNSON'S ONE BILLION DOLLAR EDUCATION PROGRAM MAY LOOK PRETTY GOOD TO GROWN-UPS, BUT AS FAR AS WE KIDS ARE CONCERNED—



IT'S JUST ONE MORE ESCALATION OF AMERICA'S WAR ON CHILDREN.



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HARPER

4-4



Before Rev. Thomas Heath, O.P., closed the hour-long Bible vigil with the hymn, "We Shall Overcome," Ann Tobin said a final prayer: "If this be your will, it must begin with us."—Perhaps she spoke for many of those who failed to attend as well as for those who heard her.

Some from ND did hear. Their report to Bill Roach on their reception in Mississippi follows.

During the spring break, eight Notre Dame students accompanied Professor Roman McClatcher and his wife to Meridian, Mississippi, to help rebuild three Negro Baptist churches which had burned last summer. An automobile accident marred the trip down to Mississippi and tied the group up in several days of court proceedings. Despite the accident, they arrived in Meridian ahead of schedule only to find that their correspondent

Revolution on Four Fronts: The Student Response

Notre Dame and St. Mary's prayed for Rev. Reeb, Selma and society's conscience. Terry Plumb reports on ND "involvement."

"Why do you sleep? Arise and pray. . . . There is a Selma in each of our hearts and in the hearts of all." Nearly 400 students, nuns, priests, and seminarians listened to Rev. Louis Putz, C.S.C., attack the indifference of Americans to the suffering in the civil-rights struggle in Alabama.

He spoke during a Bible vigil Monday, March 15, at the Grotto, terminal point of a candlelight procession which began at LeMans Hall. In front of Father Putz several students held signs protesting the Negroes' plight. "America, Freedom?" and "How Far Away Is Selma?" Behind the concrete platform on which he spoke, someone had placed a large white sign with stark red and black lettering: "Rev. Reeb died March 11, 1965. No greater love has any man than he lay down his life for freedom."

Ann Tobin, a first-year graduate theology student from St. Mary's, conceived and organized the "Support Through Prayer" for the civil-rights workers in Selma and the Notre Dame students who would assist Negroes in Mississippi and Chicago during the spring break. She worked with the

Spiritual Commission of St. Mary's and the Catholic Interracial Council of South Bend.

Rev. James Egan, O.P., of St. Mary's, reminded those attending that even though they could not now go themselves, they were one with the persons dying for the cause of freedom. "We are one family not unaffected by those at the wall."

Among those reading from Holy Scripture were Mr. Lemuel Joyner, vice-president of the local Catholic Interracial Council, and Mr. Bob Wathan, an employee of the Notre Dame post office who is actively interested in student endorsement of the civil-rights movement. Both men are Negroes, and later both expressed optimism at the large turnout. Mr. Wathan said that he had been worried about the apparent apathy of many students but that he felt very happy at the support evidenced that evening.

A few others were not so pleased. One Notre Dame student thought that, in proportion, far fewer of his fellows came than girls from St. Mary's or religious from both schools. He noted that many of the Notre Dame students attending were those "expected" to come—namely, Y.C.S. members. Another regretted that he did not see any "student leaders" representing their University.

in Meridian, Rev. Alcuin Mikulanis, O.F.M., chaplain at Saint Joseph Hospital, had been unable to find housing for them. The Catholic families he had contacted were either afraid of reprisals or didn't see that they had any moral obligation to participate in the civil-rights movement.

The local Knights of Columbus issued a statement at their weekly meeting, condemning the Notre Dame group as "Northern agitators and troublemakers."

The nuns at St. Joseph's, however, were especially helpful and allowed the group to stay in the abandoned nurses' home attached to the hospital. In return for their hospitality, they were subjected to a barrage of 20 threatening phone calls per day; the staff of their hospital threatened a boycott if the students were allowed to stay. They were. Father Bryan, the local pastor, did not demonstrate the same courage. Earlier this year Father Bryan endeared himself to the townspeople by defying his bishop and refusing to integrate his grammar school. The ladies of his parish, however, did see a moral obligation to participate in the civil-rights movement; they and some women from the Negro Catholic church cooked all the meals for the participants in the project.

Towards the end of their stay in Meridian, a local judge invited the ND men to have dinner with his family and five couples from the town. Here several of the guests thanked the participants in the project for coming to Meridian and "pricking the consciences" of those that knew better but were afraid to act. These people stressed how important to them it was that college students cared enough to forego their vacations and risk their lives to help the people of Mississippi. While they naturally resent outside intervention to a certain degree, they recognized its necessity, and were profuse in their thanks to the participants in the spring project.

Local Negroes were also reticent toward the group during the first few days; it was obvious that they were not used to accepting help from whites. Toward the end of the week, however, as things were being done for their benefit by whites, they warmed to the workers and were equally appreciative of the visit of Notre Damers to Meridian.

A call was also answered in "our own back yard." John Gorman tells of his experiences while working to build a "human metropolitan center."

The Chicago Spring Project was rather hurriedly organized for those who were unable to go to Mississippi or who preferred an opportunity to work in the North in answer to the Southern cry of "Clean up your own back yard first." Inevitably it suffered from this haste, but at week's end, none of the 14 participants had lost his enthusiasm for the work being done in Chicago or his desire to make a significant contribution to it.

We were a small group, but we indicated a response from a broad base in the University. We were from all four classes and the graduate school, from AB, Science and Engineering, from the Northeast, the Midwest, the Far West, from Canada and Colombia. Few of us knew more than one or two of the other volunteers. There were a couple of brief organizational meetings; and, on Saturday, the first day of spring break, we streamed into Chicago by various routes armed only with a phone number. The number was that of the Catholic Interracial Council of Chicago which was coordinating our activities with various groups and agencies in the city. At midafternoon, when the bulk of us had gathered at the Council's headquarters, Mr. Monroe Sullivan of the CIC, who had worked with junior Wally Davis in setting up the program, gave us a

brief outline of the physical and social geography of the city. We then had several hours to wait for the others and talk among ourselves. We all agreed that we would get more than we'd give in this short week, experiencing the problems of a big city and acquiring some understanding of what is being done about them. That night we went to our lodgings, some of them temporary, and returned the next afternoon for our formal briefing and assignments.

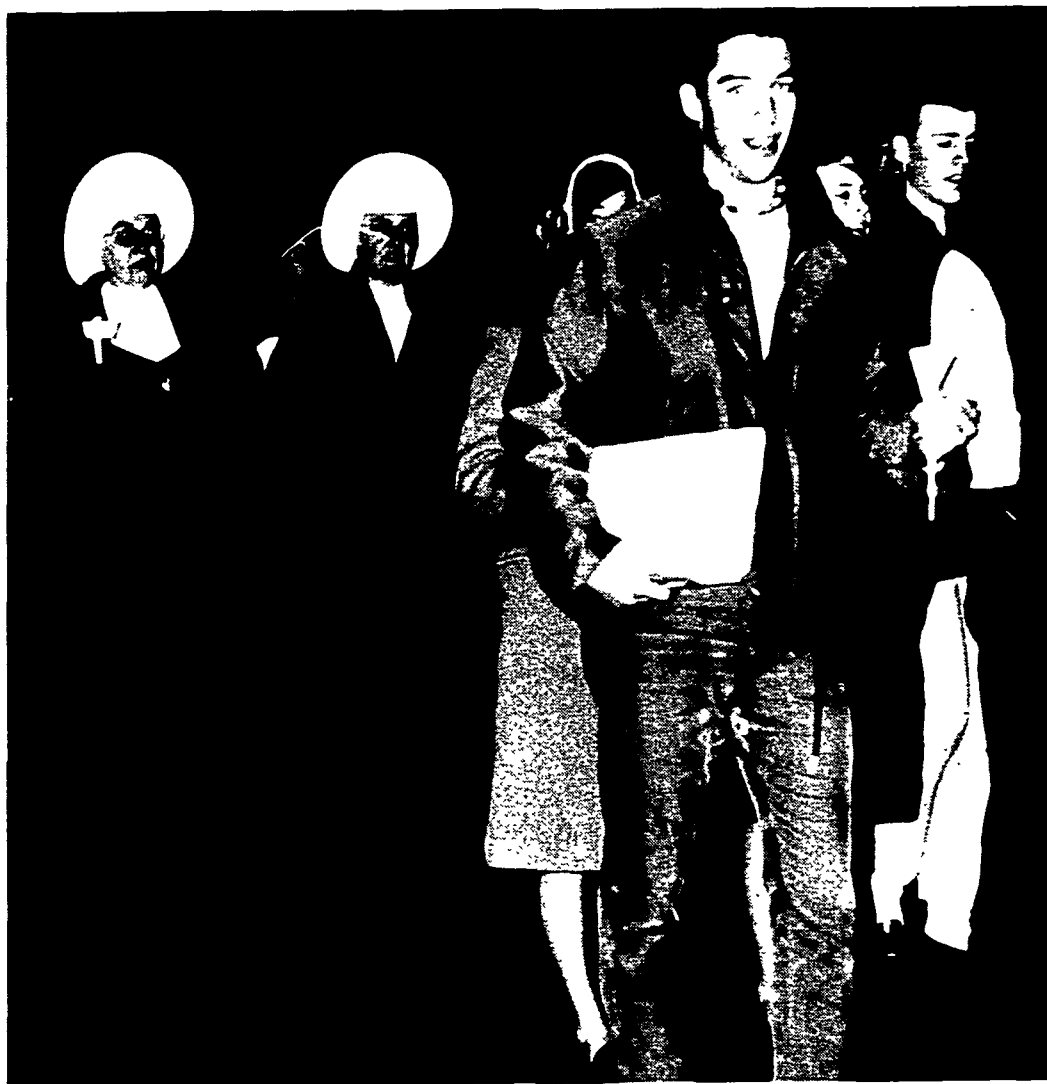
The briefing was our first encounter with the people who are committed to the city and its problems and who are seeking solutions in Christianity. Mr. John A. McDermott, executive director of the CIC, presented the problem: America is now, and in the future will overwhelmingly be, a society of giant urban masses. Our task is to build "human" metropolitan centers with a vibrant culture and a respect for human dignity. American Catholics, as an urban people and one possessed of a philosophy for accomplishing this humanization, are on "home ground" in the struggle. As it stands, cities are compartmentalized, the poor have become separated and hence "invisible" to the larger society. The cities, which were classically places of opportunity, have allowed frustration, meaninglessness and disorganization

to fester. What is needed is men and women dedicated to personal service. In concluding he said a very striking thing: "Love is perhaps the only relevant motivation in the city."

Al Hadley of the Chicago Area Lay Movement (CALM) and Father Michael Dempsey of Our Lady of Lourdes Parish in Lawndale, also spoke, further outlining the background for our future work. On Monday morning we reported to those projects. We were divided into five groups, each connected with a different group or agency, and didn't meet again until the next Saturday at our final evaluation.

Seniors Bob Brugger and Bob Bolduc worked with Father Dempsey at Our Lady of Lourdes. During the day they took a survey of the neighborhood, gauging the people's reaction to such proposals as a clinic, free employment agency, day nursery, youth activities and adult education projects. At night the volunteers participated in the activities at the parish center.

The two grad students, Al McLeod and Lou Fournier, and junior John McFarlane were stationed with the Little Brothers of the Poor, a secular institute on the Near North Side, a few blocks from the CIC office. The philosophy of the Little Brothers is



"Flowers before Bread." They feel that the basic physical needs are taken care of by the state; and the real apostolate of the poor should concentrate on human contact, making those who feel overwhelmed by the impersonality of the city know that someone cares for them. They make weekly or monthly visits to the elderly poor all over the city bringing them food packages, but more importantly, friendship. Their technique is to provide some simple luxuries for people living both physically and emotionally at the subsistence level. It may be a bouquet of flowers for an old woman on her birthday, or an invitation to a party or to their locally famous Christmas dinners. Those who worked with them feel they gained an insight into the workings of the modern city, its "marginal" citizens, and a truly effective way of helping them and the city.

Four volunteers, senior Carlos Gorricho and freshmen Ron Bixby, Mark Babbitt and George Flynn worked out of various offices of the Commission on Youth Welfare, a city agency. Carlos was attached to the Near North office, working in a Puerto Rican community. He was in close contact with the boys in the streets, convincing them of the desirability of staying in school and publicizing the Job Corps program. The other CYW project workers met with varying degrees of success depending on the office to which they were assigned. Some of the offices were obviously unprepared to use them; and, in the words of one worker, "they were not too overjoyed at seeing me." With these it took a couple of days of insistence before they could actually get out and meet people. Ron Bixby, working with the West Lawndale office, did follow-up reports on juvenile delinquency arrests. He interviewed the families and the boys themselves to help them work out the best of the possible solutions to their problems.

Junior Mike Fitzgerald was stationed at St. Agatha's Parish, also in Lawndale. He worked in its extensive youth and education programs, and organized special entertainments.

Sophomores John Thornton and John Gregory and juniors Joe Bodell and I worked in St. Brendan's Parish in Englewood on the South Side. We had originally been scheduled to work on another project; and for something so impromptu, St. Brendan's worked out very well. The parish is in a changing neighborhood, and our census work enabled us to meet both the incoming Negroes and the old (and most emphatically outgoing) whites. We also laid out a basketball court in the school gym and did other work in



the buildings. At night, Father Gerald Millin, one of the assistants who has worked in Negro parishes since his ordination, took us to meet various people all over the South Side who could give us an idea of the social situation. One night we attended a Selma sympathy rally at a nearby parish and met several priests and nuns who, like Father Millin, had been in the demonstrations in Alabama.

At the Saturday evaluation with representatives of the CIC and CALM, we agreed that while there had been problems and disappointments, the week was definitely worthwhile. It had increased and given form to our desire to do something about the problems we had observed. Bob Brugger and Wally Davis, in their report on the project to Father Hesburgh, will recommend that it be extended to a summer project. Group members are currently working with the CIC and CALM to set up full and specific programs.

Love as the "only relevant motivation" was reiterated by former ND President Rev. John Cavanaugh. Pete Siegwald interviews him on "Why Selma?"

Father Cavanaugh sat at the desk near the front of the large room, empty but for himself and his interviewer. In his thoughtful and precise manner he began to speak of his day in Selma, Alabama.

"We were gathered in the basement of a Methodist church, people of all denominations and some of none. One of those present asked a nun to lead the group in prayer before the march began. She did so, asking in a beautiful and simple way that God help

the marchers remember that whoever might try to stop them would perhaps be following his own right conscience.

"As the march began, we were again warned that if tear gas should be used, we were to drop to the ground on our faces, covering the backs of our heads with our hands. Yet things proceeded quietly. We marched six abreast toward the edge of the Negro section. There we were met by the police, most of whom seemed as nervous as we were. I found myself talking with a man I assumed to be the Mayor of Selma. He asked very calmly that the marchers disperse, saying that he hoped no violence would be necessary. I replied that I hoped none would be, for, like it or not, the eyes of the world were focusing on the problems of Selma. It surprised me later to find a picture of our talk in the papers, a picture that made it appear much more animated than it actually was.

"As the march broke up, two nuns, another priest, and I were ushered back into the Negro section to a waiting car. We dropped the nuns off at a Catholic mission where they were to spend the night. I slept that evening in the labor room of the new Good Samaritan Hospital. Selma was so crowded that no other room was available. And we had been advised by others not to leave the Negro section of the town. Early the next morning the four of us drove to Montgomery where we caught a plane for Atlanta and Chicago.

"On the plane from Atlanta I sat next to a man from Baton Rouge, Louisiana. He eventually asked me what I thought of the civil rights demonstrations taking place in Selma, adding before I could answer that it was the Northerners coming into the South that caused a good deal of the trouble. This led me to reaffirm my reasons for going to Selma. After all, the true essence of Christianity is helping one's neighbor.

"I have recently read an article written by a Southern minister. He confesses that it is the religious of all faiths, coming down from the North to aid the distressed Negro, who are actually fulfilling this duty to their neighbor, a duty that has so long been preached in the South yet so little practiced. This, what I feel to be the true Christian spirit, is why I asked to go to Selma."

Marchers went from Selma to Montgomery as the nation watched and listened. The comments of Sisters Michael and Mary Catherine of SMC and Senior Jim

(Continued on page 40)

The Scholastic

A QUESTION OF HONOR

by Frank Smith

ON FEBRUARY 28, Patrick Kelley, a junior science student, resigned his position as a member of the Honor Council. The cause of his resignation was a belief that the Honor Code has not been fully accepted by the student body and has proven to be basically an unjust system. The following are excerpts from Kelley's resignation.

"The Honor Code is based on the general assumptions that the vast majority of students at Notre Dame are honorable, that in each class of the University this assumption holds true, and that this sense of honor is assumed to be such that, not only will the vast majority of students do their own academic work, but will also warn any honor violators, and report them, if necessary, to restore the community of honor.

"In this first semester, we have seen the breakdown of these basic assumptions in three broad areas. Any breakdown in the assumptions necessarily entails injustice within the system founded upon them. Let us examine the three areas and resulting injustices.

"Two cases of wholesale class cheating have been specifically reported to the Honor Council; there have been strong rumors about three other classes. The action the council took in these two cases was necessarily improvised, since, under the basic assumptions of the Code, such situations are impossible. Thus, it was clear that, when wholesale class cheating occurs, the entire class has automatically put itself outside the Honor Code. Since, to be just, an enforcement procedure must apply to the entire community, this results in grave injustice to everyone who is subject to the Honor Code.

"The second area in which we have seen a total breakdown in the assumptions concerning a community of honor has been the contradiction of the assumed motivation for self-reporting. In the Code, it is assumed that a student will report himself for an honor violation in order to restore himself to the community of honor. This has not been the case. Students report themselves because they have been warned; their motivations are abject fear and a desire to secure the least possible penalty. This results in injustice because the most obviously guilty get off with the lightest penalties, so it is only the extremely questionable cases which are brought to trial, with the possibility of the maximum sentence. It is obvious that the one to one correspondence between method of reporting and severity of penalty must be changed. This can be done, but any alternative to the present system must entail a trial for all cases. Positing the same case load next year as this, the Honor Code will fall simply because such a load will be too heavy for any group of 25 men. But the very necessity for this change contradicts the basic assumption of a community of honor upon which any Honor Code is based. To inaugurate this change is to admit that the basis for the existence of the Code is faulty.

"The third contradiction of the basic assumptions lies in the fact that the vast majority of cases reported to the Honor Council have been reported by the teacher involved. This results in injustice in that most of the cases must be decided on strictly circumstantial evidence, a very tricky business. Furthermore, the combination of unproctored tests and the student refusal of responsibility broadens considerably those areas outside the Honor Code.

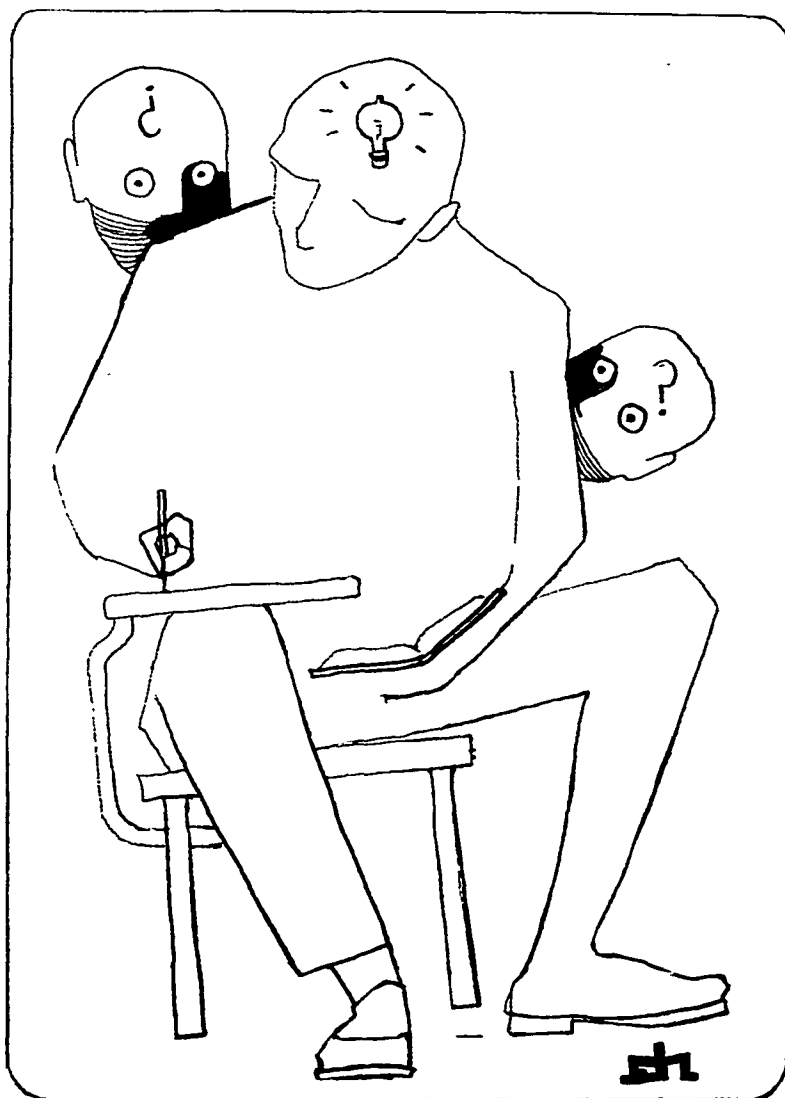
"The failure of the vast majority of students to assume responsibility for warning and reporting honor violations points to the basic problem which must be faced squarely.

In order for the Honor Code to be a living expression of the consensus of the community, and, thus, just, we must either change the scale of values of the entire community or we must change the underlying assumptions of the Honor Code. But if we change the underlying assumptions of the Honor Code, we cease to have a true honor code. Instead, we would have only a mechanical means of efficiently enforcing certain prescribed behavior. This has been clearly seen. The members of the Honor Council have thus attempted the second alternative, to 'educate to a sense of honor.' But the problem and the possibilities have been conceived wrongly. It is not enough to convert the 5%-10% who are admittedly dishonorable. The ultimate task of the Honor Code is to effect a radical reshuffling of the scale of values of the entire Notre Dame community. I submit that this is impossible. The tension caused by attempting to strive towards this future transformed society while having to act as if it were already here has resulted in the injustices I have previously mentioned.

"But *even if* this radically transformed society were possible (which I deny), we could not use that possibility to excuse the injustice of the present situation."

Upon the request of the SCHOLASTIC, Lance Drane, chairman of the Honor Council, prepared a statement in answer to Kelley's charges. Although not a point-by-point refutation of his criticisms, Drane disagrees with Kelley's evaluation of the Code as unworkable and basically unjust.

(Continued on page 39)



Procreation vs. Reproduction

by Pete Siegwald

"I AM COMPLETELY OVERWHELMED. I don't even have any water. There is nothing like being prepared for these things."

These were the opening comments of Doctor John Rock, Professor Emeritus of the Harvard Medical School, at his Academic Commission-sponsored lecture on birth control Wednesday evening. Due to an overflow crowd in the Law Auditorium, the scene of the lecture was switched to the Engineering Auditorium, some fifteen minutes after its scheduled starting time. The confusion of the move and discomfort of waiting was, thankfully, overshadowed by an excellent lecture.

As founder of the Rock Reproduction Clinic, author of the book *The Time Has Come*, and recipient of the Lasker Award of the Planned Parenthood Federation of America, Doctor Rock held a knowledgeable position in favor of birth control. He pointed out that by 1840, one billion people had lived in the world. This number had jumped by a billion during the next 90 years, again by a billion in another 30 years, and again in the next fifteen years. That brought man to his present level of population. By the year 2000 the seven-billionth person to have existed will be living.

The point of all these figures is that before long, the world will not be able to support all of these people as human beings. Even if food is found to feed them, it is doubtful that the human nervous system will stand up under the crowding. The crowding of the auditorium at that moment, he pointed out, might attest to this fact. Another instance might be "the annual spring riots at most universities."

Doctor Rock pointed out that the reproductive potential of man depended upon his sex instinct (sexuality) as well as his powers of reproduction. The Fathers of the Church have always realized this. Yet they have identified sexuality, that part of man striving to fill the earth, with the sex act itself. In animals this may be true, since participation in the sex act is determined solely by response to instinct; this idea is what leads to overpopulation. But this is *not* the case with man. Man's rationality sometimes causes him to abstain when instinct (sexuality) urges him to act. And romantic love sometimes calls for its expression independent of fulfilling man's instinct to reproduce.

What is needed today is a device or method making it easy, and right according to conscience, for a person to express his sexuality through the sex act without fulfilling his reproductive potential. In more precise terms, some form of birth control is needed. The sex drive in man will continue, but the fulfilling of that drive must be separated from productivity. "Perhaps," Doctor Rock stated, "it is time for the Church's position to be questioned."

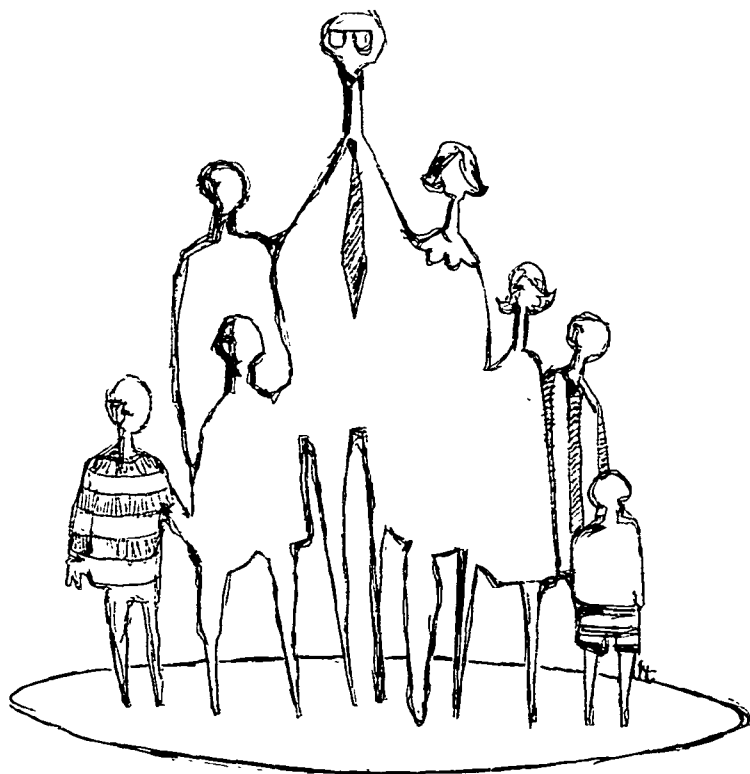
Several methods of birth control have been used in the past in various countries, and many of these were rejected by Doctor Rock with little comment, including

prophylactics and the withdrawal method. He sees abortion as most disgusting of all, and he cited the fact that many countries that have approved of it in the past have now rejected the idea. Yet this method is still in wide use in many parts of the world, practiced by amateur physicians. Intrauterine devices have proven extremely effective. However, as their method of action is not completely understood, Doctor Rock cannot accept them.

He does approve of the pill, whose function he went on to explain. The pill is composed of synthetic chemicals, which resemble the normal female hormones that eliminate the chance of a new egg being produced and entering the system until the previous egg has been discharged, or, if fertilized, until the child is born. If an approved form of the pill is taken according to directions, it will suppress ovulation whether an egg is in the embryo or not. That's all. It does not prevent the sperm from reaching the egg, nor does it endanger the life of the sperm once it has reached the egg. What the pill ensures is that no egg will be present.

Many ill effects have been attributed to the pill, but most are unproved. Discomfort as felt during the early stages of pregnancy may be felt by many women during the first three months of using the pill. This will cease in about 80 percent of the users. Those who fear cancer as an effect of the pill are totally wrong. If anything, it appears as if the pill has a favorable effect in preventing cancer. Doctor Rock noted that the quantity of milk produced by a mother may be reduced, but with the amount of Gerber's baby food now available, he felt that this should worry no one.

The pill isn't the whole answer, but it is a part of the answer. Doctor Rock again asked if it isn't time for the Church to reexamine its position. He noted that man may decide to act in any manner, but to act according to a right conscience is most satisfying. Cardinal Newman was quoted as once toasting, "To conscience first, and the Pope after." After all, reproducing children is not all there is to procreation; parents must have the potential to feed, clothe, and educate a child before it is morally right for them to bring that child into the world. Dr. Rock feels that this is what the Church has not realized and what must be realized.



The Road From Censorship

by Mel Noel

"Before long across this broad land of ours, a youthful college editor will get into trouble with the administration. He will be rebuked for poor judgment and worse taste. Cries of 'censorship' and 'suppression' will thereupon rend the air. . . . Is this annual agony necessary or inevitable?"
— Editorial in America, Oct. 31, 1964.

CENSORSHIP of the student press is an old and venerable practice in almost all American institutions of higher learning. Catholic colleges and universities are unique only in that they exercise censorship more often and in more trivial cases than do their secular counterparts. It is a quite common occurrence each year to watch the clerical educator-administrator hurling himself "ex cathedra" against his student editors. Last year Seton Hall and the University of San Francisco were the scenes of such action. Now, the pall of censorship dispute has come to Xavier University and Loyola University of Chicago.

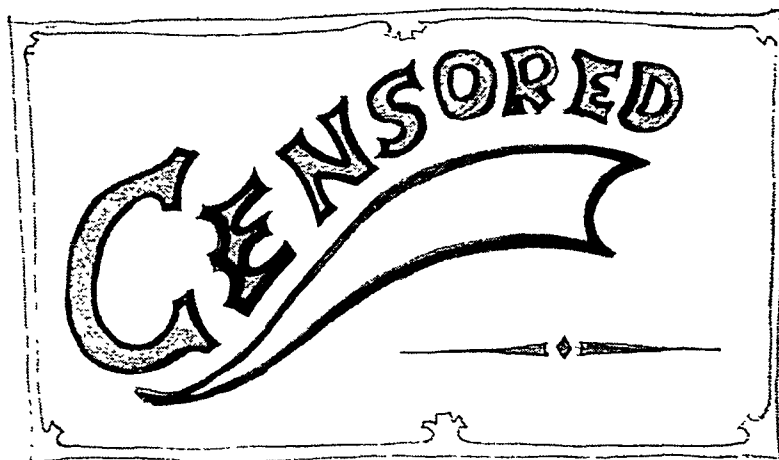
On March 5, 1965, an entire week's issue of the *Xavier News* was suppressed by the administration (i.e., destroyed). One might think that this issue of the *News* must have contained a heresy greater than the 95 Theses or at least an article of monumental villainy. But such was not the case. The *News* of March 5 was "burned" because in putting it together the editor, Terry Wallace, violated article 10 of the publication's constitutional guidelines. Article 10 had been approved by the university's Board of Trustees on November 6, 1964, and it stated that the editor-in-chief would serve for one year, after which he would resign with no further duties on the paper. Of course, this article was included for a definite purpose. At least two of the most controversial and professional editors on the 1965 *News* staff were former editors-in-chief. In fact, these men were so controversial that the university could not wait until the end of the year to get rid of them. Thus, article 10 was made *retroactive* and these staff members were ordered to retire by the administration. Editor Terry Wallace appealed this order and proceeded to put out another issue with the help of the "fired" editors. When Xavier officials discovered that their order was being circumvented, they confiscated the issue, threatened Wallace with expulsion, and obtained his dismissal from the paper by the Student Review Board.

After the crucifixion was over, staff members resigned in droves and there was talk of not publishing the *News* for the rest of the school year. Ex-editor Wallace commented that: "The administration showed a complete lack of Christian Charity and gratitude to myself and other members of the staff. . . . My biggest disappointment was that my appeal on article 10 was cast aside and completely disregarded by the University." The *Xavier News* has had a reputation for being one of the most lively and most controversial Catholic college newspapers in the country. Whether it can continue this course remains to be seen. In any case, time has already covered over the scene of the once violent conflict. As was inevitable, the forces of established clerical authority were victorious. Life goes on and so does the *Xavier News*.

In another Jesuit institution, Loyola University of Chicago, a less dramatic but equally important story has been unfolding. The SCHOLASTIC has already mentioned the struggle over Loyola's Student Bill of Rights ("Last

Word," March 5). This struggle was inspired in part by recent censorship of the *Loyola News*. The university had instituted a zoning change on some property it owned and wanted to sell. The property is in a residential neighborhood and Loyola's planned sale aroused the enmity of an entire area of Chicago's North Side. The *Loyola News* on February 12, accused the administration of an un-Christian-like attitude in the sale of its property, with this comment coming in the form of a devastating cartoon. The following week prior censorship of *News* material (always allowed in principle) was intensified and extended to include all cartoons. Under the new heat, an editorial on freedom of the student press was altered by the censor, and editors of the *News* printed a large gray block in the space where the censored editorial would have run. Students protested against such censorship but their pleas were ignored and university interference in the paper increased.

As Michael O'Connell said in the November 14, 1964, edition of *America* magazine: "The Catholic universities' student newspapers . . . have long been the poor little



brother of the Catholic press." Such papers are generally also the poor relations of the otherwise healthy national student press. And their condition does not necessarily reflect a lack of ability or originality in Catholic student journalists. Very often attempts at independence, liveliness, and complete news gathering are rewarded at Catholic colleges by the falling sword of Damocles. Institutions controlled by religious groups have a tendency to abhor any opinion different from their own.

But there are other reasons for overzealous censorship and suppression by clerical administrators. Catholic colleges seem to be super-sensitive to outside reaction from sensation-seeking press, critical alumni, and busybodies. Nervous fear that alleged faults or well-aimed criticism might leak out to the public sometimes borders on the paranoiac. However, even this situation could be tolerated if student editors and administration would work together in mutual respect and trust. Unfortunately students in Catholic institutions are often treated as dangerous subversives or witless vermin. Far from being dealt with as partners in an educative process, they are often regarded as transient delinquents learning discipline on a work farm. Arguments of academic freedom are set aside by Catholic administrators because they believe that education is merely a one-way mental plating process. Any

(Continued on page 37)

1965 International Forum Latin America: The Emerging Challenge

by Bill Roach

"DURING THE NEXT DECADE the nations of Latin America will face a tremendous challenge on both the national and the international fronts. The present socio-economic system is unable to give the Latin American people what everyone living in the latter half of the twentieth century feels he has the right to claim. And the populace of South America is becoming more and more conscious of this failure, yielding an electric and somewhat contagious atmosphere of discontent and revolt." These are the terms in which the Chilean Ambassador, Radomiro Tomic, described the "emerging challenge" of Latin America in his keynote address for the 1965 International Forum of the University of Notre Dame. In the next hour and a half he used Chile as an example of all the problems which his continent and ours would face in the next decade.

In Latin America 140 million people go to bed hungry every night, i.e., their diet does not meet the minimum standards set by the United Nations in defining underdeveloped countries. In the particular case of Chile, half of its population of eight million is under the age of 20. And the problem is getting worse. The total food production today is ten percent less per capita than it was 15 years ago. According to UNESCO figures, 70 million adult Latin Americans cannot read or write, and the illiteracy rate is on the rise in the larger countries. In the case of Chile, which ranks fourth in per capita income of the 20 Latin American nations, the median education is second-grade level. Only one half of one percent of those starting first grade ever reach the university level. Thus ninety-eight percent of university students come from the upper classes.

To be able to accurately evaluate the economic growth of Latin America, we should keep in mind that we are dealing with an area three times the size of the United States with even greater natural resources than

those of the United States. Yet the rate of economic growth has averaged out to only 2 percent per annum over the past 20 years, a growth rate which would be far too small for an industrial giant like the United States. The Russian rate is 8 percent per annum. The international projection of this national economic failure is even more staggering. Imagine a continent divided into 20 countries with 20 different currencies and 20 different national interests and 20 different economies. Such a division of a continent destroys any hope of a continental market which is needed for industrial growth. A national market of eight million in Chile is much less interesting to big industry than the national market of 200 million in the U.S. Even in Europe where the national markets border on the 50 million mark, their size is inadequate for the development of big industry, hence we have the common market.

Big industry, then, can't develop in this divided continent, and its present condition makes it impossible for it to enter the world market in any kind of a serious manner. It cannot take advantage of its tremendous natural resources without selling them as raw materials, losing all the employment that the ore processing industries could provide for native Latin Americans. Recently the Latin American nations have organized themselves into the Free Zone Trade Organization to promote more trade within the South American continent, but even now only 10 percent of Chile's foreign trade is within the continent of South America. However, Ambassador Tomic ended on an optimistic note, basing his hope for the future on the inter-American system.

He described the inter-American system as an association of nations who have freely elected to share a common destiny in times when no one can say what will be the fate of man. He said, "The United States has never faced such a dangerous period in its history." Seventeen years ago there was only one communist nation in the world; now the communists control one third of the

earth's population and space. The situation is further complicated by the fact that two billion people subsist on substandard diets and live in substandard housing. All this is going on in an era of tremendous scientific achievement when man is about to fulfill the prophecy of Genesis and become the master of the earth. Here, in these troubled and tumultuous times, the Americas have joined themselves together in a political alliance, without sharing the mutual ground of a common language, culture, geography or religion.

While the aims of the United States and the Latin American countries are not identical, they are not antagonistic. The United States is a world power with world interests while the interests of Latin American nations lie necessarily within their own continental limits. They are not world powers and have no aspirations in this direction. Their initiative must be channeled to improve the economic and social conditions within their own continent.

Ambassador Tomic stressed that he felt that the lack of Latin American initiative was responsible for this in a great part, but the important fact is that the present international arrangement has been a dismal failure. The populace of South America is becoming conscious of this in ever-increasing numbers. They are throwing away the "vale of tears" concept and starting to realize that God didn't destine them to live in disease-ridden poverty, to watch their children starve, etc. Yesterday's disgrace has become today's injustice. In the last four years eight Latin American governments have toppled. The communists have played a very prominent role in these coups.

One bright spot on the horizon is the double victory of Frei, the Christian Democratic candidate in Chile. First came his surprising victory over the communists in the presidential election, then he won a vote of confidence from the populace who gave him a working majority in the House of Representatives. Thus there are two possibilities open for

Latin America at this time, the revolution without freedom in communism and the revolution with freedom through Christian Democracy and similar movements. But if the latter effort is to be successful, it must be made on the international level. Communism is the only system that has shown itself capable of mobilizing these economic forces on the national level. Therefore it is necessary that we make this an international revolution in freedom, in which the United States would play not merely the role of a generous donor but an associate expecting to share in the benefits of such an arrangement.

Commenting on the Peace Corps in the question and answer period, Ambassador Tomic said that it was a wonderful effort on the personal level, but by no means is it the cure for Latin American ills. He cited two main advantages of the program, the firsthand knowledge it gave Americans of their southern neighbors and the good that the Americans were able to accomplish during their stay there. Another student asked him about the advantages or disadvantages of laissez-faire versus big government in bringing about the economic revolution. Senor Tomic came out in favor of big government as the most effective means of effecting the desired changes. He said that big government can be easily abused, but then so can the sacraments.



DOCTOR FREDRICK PIKE, Dept. of History, discussed the role the Church has played and will play in meeting this challenge. Through a series of unfortunate alliances with the upper classes and with a long series of losing causes, the Church has, to a great degree, lost its hold on the people of Latin America. The "vale of tears" concept which

has so long been part of the traditional teaching of the Latin Church has given the Church an anachronistic air in an age when the populace is awakening to its right to claim a better life. Thus the Church is in the undesirable position where the most it can expect is to keep up with the present change and not to lead it.

In recent years the Protestant Churches have made tremendous inroads in Latin America by teaching the attractive doctrine of natural virtue. They preach a twentieth-century version of the Protestant-Calvinistic doctrine that led to the development of the capitalism in the West. Temperance, fortitude, and hard work are virtues that have a very real meaning to the man who is hungry and looking for a better life.

Following up on this, Doctor W. V. D'Antonio, Sociology Department, said that the Church must focus her attention on the physical and intellectual needs of man to free man to meet his spiritual needs. He stressed that the Church's mission was to save men, not souls. Thus he felt that the Church should accent the autonomy and equality of the laity with the focus on the family and the voluntary association. He said that the turning away of the masses from the old Church and the agrarian economy increased the dangers of totalitarianism. The elimination of these two undesirable groups has not stifled the need of the individual to partic-

ipate in voluntary associations. In such a situation the Protestant churches, in which the minister is at most the first among equals, possess a peculiar appeal for the masses.

After couching the problem in general and unobjectionable terms, Doctor D'Antonio got down to dealing with the problem of family morality and the population problem. Large

families in Latin America are common to all social classes, in contrast to America where there is an inverse relationship between economic status and family size. In America this trend has provided a greater degree of social mobility which is not found in Latin America. But in Latin America there are perceptible changes and a certain ambivalence in the attitude towards large families. The abortion rate is skyrocketing in the urban areas of Latin America. Birth control clinics are becoming a common sight on the urban scene. The effective means of birth control, the intra-uterine coil, is at hand; yet the Church has not seen fit to keep pace with the changing social order and still preaches procreation as the primary purpose of marriage. Doctor D'Antonio cited the Church's complete reversal of her position on usury, the dignity of women, and slavery as instances or precedents for the reversal of the present line of teaching on birth control.

Dr. Charles Cole, former American ambassador to Chile, led off the second panel discussion of the day with a detailed examination of the present situation in Chile, marking the unusual progress of the Christian Democrats in the recent elections. He described the peculiar multiparty system of Chile and how this had led to the Christian Democrat victory at the polls. He claims that if the Christian Democrats are successful in office, the multiparty system will tend towards the one-party system of Mexico. Thus their overwhelming victory has certain anti-democratic overtones. The Christian Democrats are a progressive and somewhat left-of-center party and their success could set a trend for the whole of Latin America.

Doctor Samuel Shapiro discussed the economic integration of Latin America. He stressed that the small size of the Latin American nations precludes the possibility of national markets for big industry. Even in Europe where the nations have substantially larger populations, the unfeasibility of national markets has led to the common market. So far, there has been no comparable development in Latin America. Doctor Shapiro pointed to border disputes and the instability of some Latin American governments as the main obstacles to be overcome in unifying the South American continent in a working trade alliance.

Shapiro was very well informed; but, unfortunately he showed little respect for the patriotic and nationalistic sentiments of the Latin Americans in the audience.

(Continued on page 32)

SHIRLEY MacLANE in "JOHN GOLDFARB, PLEASE COME HOME"

by Bob Haller

JOHN GOLDFARB, he of whom much has been written and more alleged — 20th Century-Fox's dubious champion of free speech, Shirley MacLaine's honor, and satire *reductio ad absurdum* — reeled into South Bend last week on the fool's day of April only to reveal himself as a lamb chop in peek-a-boo clothing. Much incoherent blubbing, ineptly clichéd humor, and a pathetically plotted story make John a dull boy all the way up to but not including (by a fluke) the climax.

If the picture ever had a chance it was thrown away when Peter Ustinov, one of the most accomplished pettifogging lechers of our time, was given a set of lines that constantly return to one basic theme — "glug-gulg smatsferbasil foo-foo sum sum." Even more crippling is the incompetent writing that repeatedly gives away the film's central ironies. Director J. Lee Thompson irritatingly accentuates this latter tendency with an embarrassingly witless persistence.

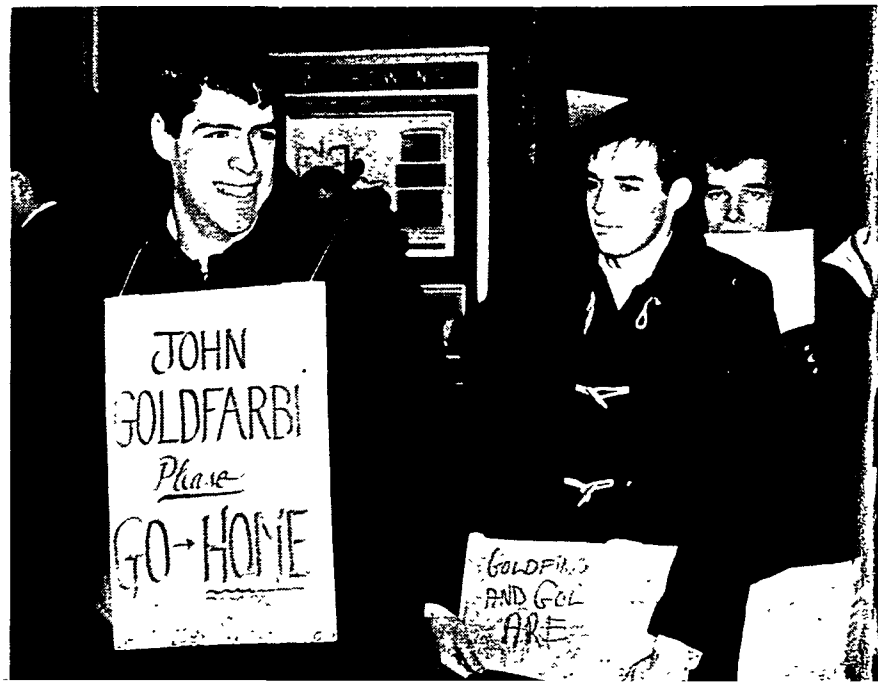
"Wrongway Goldfarb," for instance, is enunciated so often in the first moments of the movie (and to no effect) that when he does land in Fawzia instead of Uzbekistan the moment has all the comic effect of a cancerously swollen eggplant.

Also atrociously weak is the Fawzian football team that more closely resembles the Three Stooges than the idiot's delight intended by Director Thompson. His slapstick here slides into the oblivion of the cliché. Gratuitously destroyed is the pigskin luggage joke — broken up into so many pieces that it is fatally attenuated beyond its natural limits. Even when Thompson is original, as with the toy trains, he duly repeats the same idea over and over like a fish spawning scrambled eggs.

In these various ways *JGPFH* manages to hold its fire, to smother what possibly might have been a good comedy. Whirling and intercutting in epileptic spasms, the film's editor sought to bring chaos out of order; it doesn't really work though, until the climactic football game.

There, stuffed with mongoose and wine, the Fighting Irish meet the unexpected ghost of Jape rising out of the verdant green of the desert. He gives one mighty bleating hoot before he sinks back into the sands, but it is too little too late. As they say in the movie, "Never send an Arab to do an Armenian's job."

Desiderata: Eight Hands To Hold You, the new Beatles film, will be out in August . . . *Ship of Fools* opens nationally in two weeks. . . . Fellini's *Juliette of the Spirits* in May . . . the Burton-Taylor *Sandpiper* and John Huston's *Bible* appear in July . . . John Sturges' mammoth cinerama western, *The Hallelujah Trail*, comes rolling in in June . . . now completed are Tony Richardson's *The Loved One*, Serge Bourguignon's *The Reward*, Von Ryan's *Express*, and *The War Lord* . . . out this summer will be Bernhard Wicki's *Morituri* with Marlon Brando, Yul Brynner, Trevor Howard, and Wally Cox. In South Bend *Dr. Strangelove* and *Becket* begin at the Granada, *John Goldfarb, Please Come Home* remains at the State, *Marriage Italian Style* and *Yesterday, Today, and Tomorrow* stays at the Avon and *Hush, Hush, Sweet Charlotte* continues at the Colfax. *Cinema '65* screens Akira Kurosawa's Japanese western *Yojimbo* in the Engineering Auditorium (8:30 Friday and Saturday evenings, 2:00 and 8:00 on Sunday) and Kurosawa's modern detective thriller *High and Low* in Washington Hall (Saturday at 3:00, 6:50, and 9:15) . . . and Pauline Kael's caustic new book, *I Lost It At The Movies*, is now in print at the astronomical but worthwhile price of \$6.00.



Degrees of Joy

by Daniel Morper

"I believe that with love can one open the hearts of human beings, bring them to unity and peace. With age this thought has appeared to me with even more clarity. Art has for its basis the continual love for life. . . . Nothing useful can be given to the soul of Art if it contains the least drop of pride or which is lacking in feeling toward others."

—CHAGALL

SLOWLY and emphatically Marc Chagall spoke last Monday afternoon in the Library Auditorium to an overflow audience which had assembled to see the beloved 78-year-old French artist receive an honorary Doctor of Fine Arts degree from the University. To Chagall's right, as he addressed the audience in his native French, hung one of his largest and most important paintings, "Le Grande Cirque," painted in 1956. This richly colored, gay and vibrant circus scene, an excellent example of Chagall's latest type of work, will be on exhibition for the remainder of the month in the Art Gallery. It is on loan from the Stern collection, Basel, Switzerland. Dr. and Mrs. Gustav Stern of New York, friends of the artist, and Dr. Maurice Pollard, Head of Lobund Laboratory, were responsible for bringing Mr. Chagall and his canvas to our campus.

He is a short, lively man, with a red face, bright blue eyes and thick unruly white hair. Chagall, unabashedly pleased during the whole award ceremony, listened attentively as Fr. Hesburgh spoke in English of Mr. Chagall to the audience, and was elated when Fr. Hesburgh addressed a few words directly to him in French. He blushed as he was addressed as "Doctor" by Fr. Hesburgh, and waved to the vigorously applauding crowd as he left. Chagall constantly sported a kind of elated grin which mirrors the joyful, imaginative art which is inimitably his.

He was born in Russia in 1887 and was "born again" into the world of



art when he left for Paris in 1910, carrying with him those dreams and images of his Russian childhood that reappear time and again in his unaffected and uninhibited work. For Chagall, art is what man produces naturally as the nightingale makes his song, and appeals to the soul rather than through "theories to the brain." His whole approach is very unacademic, unintellectual; his rule is instinct, and he has worked all his life to come to a purer expression of his inner feelings.

Unlike many of his contemporaries, Chagall grows to new heights of creative vigor the older he gets. He works much more intensely than most of his fellow artists and with greater freedom and simplicity. Recently he has fallen in love with stained glass, a difficult medium, especially for a seventy-year-old man. Of all the French artists who have tried stained glass — Matisse, Braque, Léger, Roulaud, et al. — only Chagall seems to have the feel for the medium. "Here," he says, "you have all the natural elements: fire, air, water, earth — it's

all in the glass. And then the light. And when things are made by the soul. . . ." In the past seven years he has also illustrated books by himself and others, has successfully completed a new ceiling for the old Paris Opera and is designing sets for the upcoming Metropolitan Opera production of "The Magic Flute." He has donated much of his later work, including some of the stained glass, to the people of France.

When asked by a student what was the role of the artist of the twentieth century, Chagall answered by noting the conflict of modern science and the human heart. Science, he said works on the presupposition that the horizons for growth and progress are limitless while the human heart works slowly, changing little in thousands of years. It is the work of the artist to speak to the heart and fill it with the joy and beauty which the man of simplicity and insight experiences.

There is no doubt that Marc Chagall has found to a greater extent than most that simplicity and human joy to which he so glowingly points.

Pitching! Hitting?



A GLANCE AT THE ROSTER of the 1965 Notre Dame baseball team would fail to impress many people, particularly those familiar with the hard-hitting squad of 1964. Last year's three big hitters, Rick Gonski, Shaun Fitzmaurice, and John Counsell, whose combined statistics include 15 doubles, 12 triples, 18 homers, 67 RBI's, and a .332 batting average, have gone on to professional contracts. That kind of power is hard to replace, and no one expects the Irish to do so immediately. Nevertheless the chances of repeating last year's 16-12-1 record are quite good.

Clarence Kline, the veteran coach of the Irish, has a pitching staff with perhaps as much depth as that of last year's hitting attack. The five pitchers who were responsible for 14 of Notre Dame's 16 wins are back, and early indications are that they are going to provide the nucleus for

a winning team. Senior Ed Lupton will probably be the mainstay of the staff. After a fine sophomore year, Lupton was sidelined by a back ailment last season. However during the games over spring vacation, Lupton proved to be in excellent health. He was the winning pitcher in Notre Dame's 6-5 win over Memphis State and also in the 5-2 triumph of Arkansas State, giving up just two runs and three hits in ten innings. The two workhorses of last year's staff also return. They are seniors Larry Kennedy (4-3, 2.91 ERA) and Frank Karazim (4-4, 3.20 ERA). Together with returning letterman Kevin O'Neill (3-1, 3.53 ERA), they are a formidable right-handed pitching attack. A pleasant surprise during the opening games was the pitching of Dan McGinn (*see cut*). McGinn, a lefty as is Lupton, had serious control problems last season as his 35

walks in 24 innings indicate. However, in five innings of play this year he has only walked one man, given up one hit, has struck out 10, and has yet to yield a run. With Ron Reed, Ray Zolnowski, Bob Bentley, and Kevin Hardy also available the Irish possess a better than average pitching staff.

The Irish are also set at catcher with both Dick Sauget (3 HR, .241 avg.) and Chuck Snow (2 HR, .232 avg.) returning. They will probably split the catching, with Sauget also playing the outfield at times. Sophomore Ken Plesha has also impressed Kline, and may break into the lineup.

Kline has two returning starters and two sophomores in the infield. Al Kristowski will handle second base again this season. The South Bend junior hit at a .274 clip last season and tied for the team lead in runs scored with 31. Tom Blythe, a junior, is back at third base. Last year Blythe hit only .243, but he knocked in 24 runs which tied him for second on the team. Pat Topolski, a sophomore first baseman, has done extremely well so far this spring. During the first four games, Topolski hit .437. Tom Tencza, a switch-hitting sophomore, will play shortstop.

Kline has been experimenting in the outfield this season with varied success. Tom Szajko, a junior who hit only .148 last year, opened the season with five hits in his first seven at-bats. Ron Reed and Mark Gonring, a junior who hit .182 last season, have also been used. John Musto, a junior who hit .357 while seeing limited action last year, and powerful sophomore Kevin Hardy have gotten off to slow starts. The outfield, last year's strong point, is this year's biggest question mark.

But Coach Kline has faced problems before. This is his 32nd year as head coach, and during those years he has won 384 games, taken the Irish to the post-season play-offs seven times in the fifteen years of their existence, finished fourth in the College World Series in 1957, and produced several major league players. Coach Kline has actually been connected with Notre Dame baseball since 1915, when he lettered at third base as a sophomore. All this experience will be useful this year because he must take a team which is composed primarily of inexperienced sophomores and juniors and develop it into a well-balanced team which will provide the runs and defense to go along with its strong pitching. If the hitting improves and the pitching continues, a successful season is in the offing.

— STEVE ANDERSON

SCOREBOARD

MID-SEMESTER SUMMARY

WRESTLING: Dick Arrington, junior from Erie, Pa., and captain of the Notre Dame wrestling team, was probably the most outstanding performer for the Irish during the recently finished indoor athletic season. Arrington won 20 out of 21 individual matches, 17 by pins, and finished third in the heavyweight division of the NCAA tournament held at the University of Wyoming, Laramie, Wyoming. Arrington was also the winner of the Wheaton Invitational Tournament and the Four I Tourney. For the season the matmen had a record of 3 wins, 6 losses, and 1 tie.

TRACK: Notre Dame won two important meets, the ND Triangular and The Central Collegiate Conference meets. There were many outstanding performances by Irish stars during the season. The most notable of these was Bill Clark's record-breaking victory in the two-mile at the IC4A meet in the time of 8:52.7. At the NCAA Championships, Clark placed second in the two-mile and Ed Dean placed fourth in the mile.

Notre Dame won the distance medley relay and the four-mile relay last Saturday at the Kentucky Relays at Lexington. The Irish distance medley team won in a record time of 9:51.6 while the winning four-mile squad posted a 17:09 time. Mike Coffey of Notre Dame placed second in the two-mile run, and the Irish two-mile relay team finished fourth.

SCHEDULE:

TRACK

- Apr. 10,** Ohio Relays at Athens
- Apr. 17,** Ohio State Relays at Columbus
- Apr. 23,** Drake Relays at Des Moines

BASEBALL: With a 6-5 win over Memphis State before losing 6-1 and 4-3 to the Tigers, the Irish baseball team opened the 1965 season. The spring road trip was marred by the weather which forced a pair of rain-outs, but the Irish beat Arkansas

State 5-2 and salvaged a split for the road trip. Last Friday afternoon the Irish took advantage of a six-run first inning to defeat Indiana 6-5. Saturday, Notre Dame split a double-header with Indiana, losing the first game 9-8, and coming back to win the second 8-2. Notre Dame's season record now stands at 4 wins and 3 losses.

SCHEDULE:

BASEBALL

- Apr. 9,** Toledo at Notre Dame
- Apr. 10,** Toledo at Notre Dame
- Apr. 13,** Northwestern at ND
- Apr. 14,** Purdue at Lafayette
- Apr. 17,** Ohio U. at Athens
- Apr. 19,** Wisconsin at ND
- Apr. 20,** Wisconsin at ND
- Apr. 24,** Detroit at Notre Dame
- Apr. 29,** Michigan at Notre Dame

LACROSSE: The Irish stickmen won two of three games over the spring break, defeating Dickinson College, 8-7 and Georgetown, 4-3. Franklin-Marshall stopped the Irish in the third encounter, 12-8.

SCHEDULE:

LACROSSE

- Apr. 9-10,** Notre Dame Invitational Tournament
- Apr. 17,** Kenyon College at ND
- Apr. 24,** Defiance College at Defiance, Ohio

FENCING: In fencing, Foilman Bill Ferrence was accorded All-America honors for the second straight year as he tied for fifth in the NCAA tournament in Detroit. Mike Dwyer finished 10th in the sabre division in the Tournament as the Notre Dame team finished 13th overall. As a team, the fencers had the best record during the indoor season with 15 victories and only two defeats.

RUGBY: The Irish Ruggers won their sixteenth and seventeenth games in a row with victories over Indiana (10-0) and Windsor (35-0). Winger Ted Valenti and Captain Mike Murphy tallied scores against the Hoosiers. The Irish "B" squad also won in Bloomington, defeating the Indiana seconds, 13-3. Kip Hargrave and

Brian Murphy tallied tries for the Irish.

Against an inexperienced Windsor team, the Irish completely dominated the game. Scorers for Notre Dame included Phil Grannan, Dick Bell, Ben Beall, Harry Steele, Nat Davis, and Skip Speth. Bell and Speth each scored twice while Jamie Toohey was individual high scorer for the day, kicking a field goal and four of eight conversions for 11 points.

SCHEDULE:

RUGBY

- Apr. 10,** Commonwealth Cup Tournament at Charlottesville, Va.
- Apr. 17,** St. Louis Tournament at St. Louis
- Apr. 24-25,** Notre Dame Invitational Tournament

SCHEDULES:

TENNIS

- Apr. 10,** Cincinnati and Ohio State at Columbus
- Apr. 19,** Cherry Blossom Tournament at Washington, D.C.
- Apr. 23,** Iowa and Air Force Academy at Notre Dame
- Apr. 27,** Northwestern at Notre Dame
- Apr. 29,** Michigan State at East Lansing

GOLF

- Apr. 24,** Southern Illinois, Bowling Green, Dayton, and Aquinas at ND

CREW

- Apr. 16-18,** Penn A.C.R.A. at Philadelphia

SAILING

- Apr. 10-11,** Mid-Atlantic Spring Intersectional at Annapolis
- Apr. 17-18,** Ohio State Intersectional at Columbus
- Apr. 25-26,** Midwest Dinghy Championship Eliminations at Lawrence

— PAUL NOWAK

UP FROM MAYHEM



A CHARACTERISTIC OF MOST SPORTS at Notre Dame, particularly the less organized club sports, is that what they lack in coaching, facilities, and refinements, they make up in desire, conditioning, and sheer ruthlessness. Until this year the Lacrosse Club was no exception, but a noticeable change has occurred in their style of play since Jack Tate started the club in the spring of 1963. Now, instead of running over their opponents with reckless abandon, which resulted in an alarmingly long casualty list last year, they pass over them with intermittent displays of finesse, much to the relief of their battle-scarred opponents.

Ideally, a well-played lacrosse game should involve little or no contact. One team should be passing the ball so quickly and accurately that their opponent is unable to break up their attack without making an interception. A common game situation, however, illustrates why contact is prevalent in collegiate lacrosse; a midfielder while running must pass to a moving teammate 40 yards away with a baseball-sized sphere, which travels up to 50 miles per hour. The ability to manipulate a lacrosse stick in this way is obviously not acquired in a year. And further, once these skills are developed individually, the task of grooming ten players into an effective team still remains.

Notre Dame has spent the greater part of South Bend's nine-month

winter trying to conquer these problems. From October 1 to Thanksgiving they trudged through the snow drifts, learning plays and scrimmaging. Under the direction of Jay Smith, a player until his knees failed him, the team returned to the practice field in February to prepare for their spring trip eastward.

The Irish opened the season with Dickinson College, March 22, and soon found themselves down 7-3 late in the second half. However, they regrouped their forces and upset the host team 8-7. Two days later Franklin-Marshall made fewer early-season mistakes and stopped Notre Dame 12-8. The team closed their trip to the lacrosse capital of the country, Washington, D.C., by beating Georgetown in a low-scoring contest, 4-3. Today the Irish host three Midwest powers in the Second Annual N.D. Invitational. Michigan State opens the tournament against Ohio State at 3:00 and Notre Dame takes on Ohio Wesleyan at 8:00 on Cartier Field. Tomorrow the consolation game begins at 1:00 and the first-round winners meet at 3:30.

Rival coaches are amazed at the raw potential and actual game performances of a team in only its second year and still without an official coach. One prominent Midwestern coach of a perennial lacrosse power was so impressed that when he resigns this year he will seek a similar position at Notre Dame next

year.

This year's team, virtually intact from a year ago, is headed by Captain Jim Salscheider, a senior who led the team in scoring last year with 17 goals. He is accompanied by a colorful band of ruffians, nicknamed according to distinctive physical traits or peculiarities on the playing field. Cliff Lennon, the "Stork," has utilized his long reach to score 9 goals in 3 games from his attack position. Pete Sillari, another attack man, has scampered underneath and around enough defenders to earn him the nickname "Mouse." The "Rookie," Duncan MacIntosh, a mere freshman, leads midfielders in scoring with 5 goals and 3 assists. To preserve their image of a year ago, Jack Tate is affectionately called the "Boomer." An opponent rarely remains on his feet when the "Boomer" intervenes to break up the attack. Finally there is Bill "Abdul" Joseph, a refugee from Lebanon, who has found his home guarding the 36 square feet in front of the goal. In fact, he was an All-Midwest goalie last year.

Last season's 5-6 record was a result of having more players standing when the game ended. This year, although they hope to maintain control over the balance of walking manpower, they have developed enough stickhandling ability and finesse to upset any Midwestern lacrosse team on a given day.

— MIKE BRADLEY

Voice in the Crowd

STRANGE NEW sports have appeared in the past few years at Notre Dame. Three years ago, student-run club sports were nonexistent; now, seven athletic organizations have emerged. Although allotted some money through the Club Sports Constitution, members of each club sport pay dues and their own traveling expenses on trips. And despite the fact that many of the clubs lack professional coaches, each team has enjoyed success in its brief existence.

The Rugby Club has been the most successful in terms of student appeal. In three years the team has grown considerably in the quantity of its players and the qualities of its play. In 1962, 25 ruggers came out to practice; this spring 90 attend daily workouts. Likewise, the first spring the club could muster only three wins in 10 games. Last year the Irish compiled an outstanding 11-2-4 record.

Because of its excitement, color, and sheer brutality, rugby has become the third most popular sport at Notre Dame. Some describe the game as the Battle of the Bulge, others as a bargain day at Gimbel's, and still others as a huge search for a misplaced contact lens. Part of the sport's appeal is seeing a player scoop up a loose ball, head goalward, while watching 15 opponents attempt to separate him from both the ball and consciousness with a jarring tackle. Another interesting aspect of the game is the formation of the scrum where some of the most interesting comments on life have been stated.

The Irish ruggers will host a tournament to be held on April 24 and 25 in which eight teams will participate, ranging from the San Francisco Olympic Club to the Cadets from West Point. In the past two seasons Notre Dame has won 17 games without defeat, scoring 252 points to their opponents' 19 during that time. They have been scored upon only once in their last 10 games.

Four other club sports — soccer, lacrosse, sailing, and skiing — have been almost as successful. Hockey and crew are just being initiated into student life.

Four years ago, Joe Echelle gathered a group of students interested in playing soccer. From the first 4-2 squad, the club has grown into one of the top-ranked collegiate teams in the Midwest. Last fall the Irish booters finished with a 7-3 record, narrowly missing a bid to the NCAA soccer playoffs.

Somewhat like soccer, lacrosse was founded on nothing more than enthusiasm and a dream. Under the direction of organizer Jack Tate, the team now boasts 130 dues-paying members (most of any sport at Notre Dame). Last spring, in their first year of intercollegiate competition, the Irish stickmen finished 5-6. The Notre Dame Sailing Club similarly finished with a losing record their first year but copped the Midwestern Sailing Championships — one of the top regattas in the country — last spring at Beloit. For the past three years the Irish sailors have qualified for the North American championship tournament.

Although Notre Dame does not have on-campus or near-campus ski facilities, the Irish have done remarkably well; a year ago the Irish skiers won the Central Intercollegiate Ski Association Championships, qualifying for the NCAA finals. For the past two years the Irish skiers captured the Midwestern championships and two years ago placed fifth in the NCAA championships.

Hockey and Crew are the newest of club sports on campus. Last January the first home ice hockey meet was held at Notre Dame (against the Air Force Academy). The Crew Club, in its first year of organization under the direction of Andy Monaphan, will compete in six races this spring.

Because of the tremendous success club sports have had, other clubs are being formed. One is the Gymnastics Club. Another is the Bicycle Club. And in a few years, Notre Dame may have the best jai alai team in the country.

— REX LARDNER, JR.

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IN THE BEGINNING . . .



THIS YEAR being the 72nd anniversary of the death of Fr. Sorin, we thought we might have the nucleus of an excuse to launch into a summary of the early history of the University. The following information is gathered largely from a biography printed by the SCHOLASTIC following Father's death in 1893.

Edward Sorin was born in Ahuille, near Laval, France, in 1814 and proceeded to lead a rather nondescript childhood and adolescence. When the thought of founding an excellent Catholic University in Indiana first entered his mind is nowhere recorded, but we know that at age 26 he attached himself to the Congregation of the Holy Cross, a religious society established at Mans, France, by Reverend Charles Moreau for the instruction of youth and the establishment of missions in uncivilized areas of the world. Shortly after his ordination, Sorin's dynamism gave birth to the story that he was an adventurous, dedicated, and obedient worker. The Bishop of Vincennes was among those listening. Knowing he had here as ripe a man as could be found in his diocese, the bishop approached Sorin with a plan to round up some recruits and head for New York to establish a branch of the new religious society in the United States.

So one August morning in 1841 the die was cast when Sorin, accompanied by seven C.S.C. Brothers, climbed aboard a ship headed for America. Docking in New York a month later, Sorin and friends wasted little time on the scenery. Boarding one of the next westbound trains, the Frenchmen were off for the West Coast.

Meanwhile, somewhere in northern Indiana, Rev. Theodore Badin, the first priest ordained in the U.S., was about to bail out of an Indian mission he had begun in the 1830's. Badin had purchased his mission property from the government in 1830, and when he chose to punt,

Sorin was informed. He promptly arrived on the scene, fielded the land neatly, and decided to put it to use someday as a college. Picking up his tools, Sorin regrouped his seven assistant founders of an excellent Catholic university and set about rehabilitating the abandoned one-room mission. After fast-talking the adjacent Catholic population into helping erect a two-story, 40 by 20-foot, hewn timber church, Sorin turned his efforts towards his college.

The cornerstone for the first college building, a three-story structure, was laid in the summer of 1843. The first commencement exercises of the still meagerly attended college were held the following year. With its sparkling new building completed and several years of teaching behind it, Sorin's country school was granted a university charter by the state legislature in 1844. Late in 1844 he organized a manual labor school to educate his students in agriculture, carpentry, blacksmithing, etc. Assisted by two French priests sent by the Bishop of Vincennes, Sorin assumed the duties of first president of the University in 1844, a job he held until his election to the position of Provincial in 1865. From this post he advanced to Superior General of the Congregation in 1868.

During his presidency the school added a chapel, several workshops, and in 1866 dedicated a six-story, domed structure mounted by a statue of the Mother of Christ.

The most serious of Sorin's disappointments came in 1879 when he watched as this new "Main Building" together with nearly all the surrounding buildings, was destroyed by fire. Unperturbed, Sorin organized the rebuilding drive and by 1893, the old Main Building had been replaced by the present Administration Building with the total number of University buildings at 15. — JOHN TWOHEY

International Forum

(Continued from page 25)

Father Hesburgh made an unexpected appearance to introduce the panel of Saturday evening. Doctor George Harrar of the Rockefeller Foundation described the work which his group is doing in the fields of public health and agriculture. Concentrating on spending their money where it will do the most good and on exploiting the leadership capacities of the native Latin Americans, the Rockefeller Foundation has done a great deal to put nations like Mexico in a position where they can successfully use their own natural resources. Doctor Harrar emphasized that foreign aid is not the answer to the ills of Latin America; rather it puts our relations with our southern neighbors on somewhat awkward terms.

Doctor David Chaplin, a sociologist from the University of Wisconsin, followed Doctor Harrar by describing some of the social problems caused by industrialization in Latin America. He cited regressive taxation and inflation as two obstacles to improving the economics of the continent. However, he said that the population problem was the most critical one that South America would face during this phase of urbanization and industrialization. Outside intervention in the field of public health has considerably reduced the death rate in all Latin American countries while there has been no corresponding decrease in the birth rate. This leaves the continent with a surplus of untrained labor, which undercuts its own market. This has led to gross inefficient use of the land for agriculture in rural areas and chronic unemployment in the cities. When the rest of the Western world faced this problem, the phenomenon of urbanization was a built-in answer to the problem of the birth rate. A large family is an economic handicap rather than an advantage in the urban community. Unfortunately this has not been the case in South America.

Doctor Wilhelm of the Ford Foundation stressed the importance of building up industrial and technical leadership within Latin America. Describing some of the work the Ford Foundation has done in Argentina, he showed how institutions such as universities and research complexes can be used to develop the leadership capacities of the native Latin Americans on an industrial scale. He said that the development of such leadership is the key to the solution of the problem.

"Campus"

(Continued from page 16)

cial hardship. They say that they have to work in the Architecture Building and could not do their work in their room. Although some architects do live off campus, many of them sleep in the building. Another consideration is that the number of architects who wish to stay on campus for their fifth year is very small,

only seven, and they cannot see how their being pushed off will make that big a difference in the number of sophomores and juniors who will take their rooms. The undergraduates who are off campus are there because they could not maintain an on-campus index and the architects and engineers cannot see why they, who have maintained on-campus indices, should be pushed off against their will, simply because they are in a

five-year program.

Although the AB-Engineers do not have the necessity of working in one building as the architects do, they too feel that they are being discriminated against simply because they are in a five-year program. Only about 20 of them wish to remain on campus for their fifth year and their arguments are similar to those of the architects.

Fr. Collins said that great pressure from the parents of freshmen and sophomores who will have to live off campus next year necessitated the directive. On the day he was interviewed Fr. Collins received three letters and two phone calls from parents who were protesting the fact that their son would have to live away from the campus next year. He said that this was a normal occurrence every day and that a month ago it was far worse. Because of this pressure, he discussed the problem with Fr. McCarragher, Vice-President in Charge of Student Affairs, and Fr. Hesburgh, and with Fr. Hesburgh's approval issued the directive. Fr. Collins says that although the numbers of the architects and AB-Engineers combined who will be affected by the rule is small, it will actually mean a great deal to the students permitted to stay on campus for one more year. He also said that many sophomore architects live off campus and he cannot see why the fifth-year architects cannot do the same, even more easily since they are older. He said that he would think that the older students, many of whom have lived on campus for four years, would be willing to move off campus to help a student who is several years younger than they. Fr. Collins said that in any such situation somebody gets hurt and the thing that he has tried to do is to hurt the least and those who can better stand it. Despite all the protests, it does not look as if any change will be effected this year.

Channels for Violence

A Law School symposium on violence in the streets in 1964 brought together representatives of the public, private and academic sectors of American life to discuss and analyze one of the most disturbing social problems that faces America today. The participants in the symposium, held Saturday, March 27, and moderated by Prof. Thomas Broden of the Law School, were Roy Wilkins, Executive Director of the NAACP; William Stringfellow, a New York City lawyer who practiced in Harlem for several years; Arnold Sagalyn, director of law enforcement co-ordination for the

(Continued on page 35)

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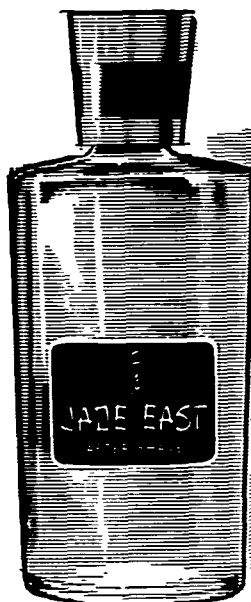
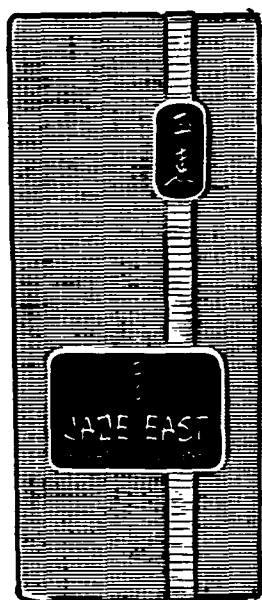
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"Campus"

(Continued from page 33)

United States Treasury Department and U.S. representative to Interpol; Joseph Lohman, Dean of the School of Criminology of the University of California at Berkeley; Howard R. Leary, police commissioner of the city of Philadelphia; Allen D. Grimshaw, professor of sociology at the University of Indiana; and Dr. Gurstin Goldin, of the Columbia University School of Physicians and Surgeons, Department of Psychiatry.

Since it has often been assumed that the riots of last summer were chiefly racial phenomena, Prof. Grimshaw traced the history of racial violence in this country, beginning with pre-Civil War slave insurrections. It was noted that since about 1948, the tactics of Negro opposition to discriminatory practices has shifted away from violence and toward both nonviolent direct action and indirect action through legal machinery. Prof. Grimshaw argued that the outbursts of violence that occurred last summer were outside the mainstream of the Negro movement and perhaps represented a social-class outburst and not a racial explosion.

Mr. Stringfellow concurred, calling the Negro revolution unique in the history of American social protest in its nonviolent nature. He attributed the violence in Northern cities to spontaneous combustion caused by frustration and despair in a system in which ghettos can thrive because the interests of property holders are ascendent over the rights of people.

Commissioner Leary discussed the street riots that occurred in Philadelphia last summer. He attributed them to the spark of a minor incident which was used by Negro nationalists to provoke direct defiance of police authority. The commissioner called for a new respect for and cooperation with police authority if the public hopes to have further violence curbed.

Dean Lohman viewed last summer's violence in terms of a wider problem of social alienation and displacement. He pointed out that practically every sector of the American population is in the throes of a revolution of role and function, but that existing structures of responsibility have proven unable to withstand the strain of the pressures these multiple revolutions are generating. He warned that unless legal channels for the expression of grievance are opened and made productive of results, then violent, chaos-engendering means will become more and more commonly used to confront the problem of



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change. The dean elucidated his remarks with examples drawn from the recent violence at Berkeley.

Mr. Wilkins declined to view the problem as the preceding speakers had, as transcending the racial issue. He attributed much of the violence to the intransigency of Southern authorities, which lower-class Northern Negroes have projected onto all authority. For the destitute ghetto Negro, the hopeless use of violence seems no more hopeless than patient forbearance. While pointing out that only a small percentage of the Negro populations of the affected areas had anything to do with the rioting last summer, Mr. Wilkins described the pathetic conditions of life in a slum ghetto and suggested that perhaps some things are worse than violence.

Another phase of the violence problem which Mr. Wilkins mentioned was the use of officially sanctioned violence, especially in the South. America, the South especially, has a tradition which, if not glorifying violence, at least tolerates it. He cited the irresponsible use of violence by officials whom the Negroes are taxed to support but not permitted to control by the vote, calling it a problem deserving emergency status and one which must be solved if violence on the streets is to be curbed.

Dr. Goldin considered the problem of violence in terms of the psychological conditions of our social milieu. He saw the expansion of mechanization and the decline of physical labor as the evaporation of what had once been a prime outlet for the type of psychic energy which now finds its outlet in seemingly senseless violence. He attributed the contemporary disintegration of any standard moral order with giving the individual in our society a sense of alienation from the social structure. In both of these phenomena he recognized a deprivation of the psyche of important means of sublimation and internalization of conflicts, which in turn leads, especially in lower-class individuals, to outward disruptive expression of the conflicts: violence.

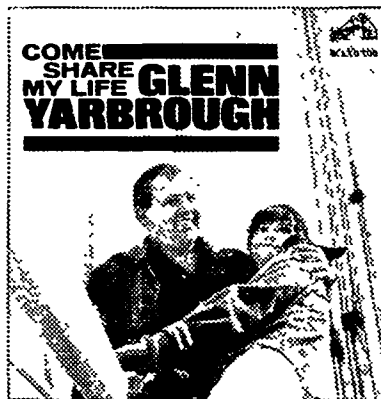
The last speaker, Mr. Sagalyn, indicated that violence cannot be escaped but must rather be channeled and controlled. He contended that man, by nature, contains an essential element of violence. He isolated the crucial problem in the control of and protection of society from the aggressive and destructive types of violence, which is primarily a police problem. But he emphasized that a policeman is really little more than a professional citizen: a man trained and paid to do efficiently what every citizen should consider his duty. If the



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problem of violence is to be met, it must be met by all of the citizens in co-operation with the police. He also brought up the use of violence as an organizational tool by professional crime. He pointed out that this problem is neither new nor peculiarly American, but that it must be faced. He concluded by saying that the question of violence is not one of improving the technical means of dealing with it but rather one of common sense in preventing it.

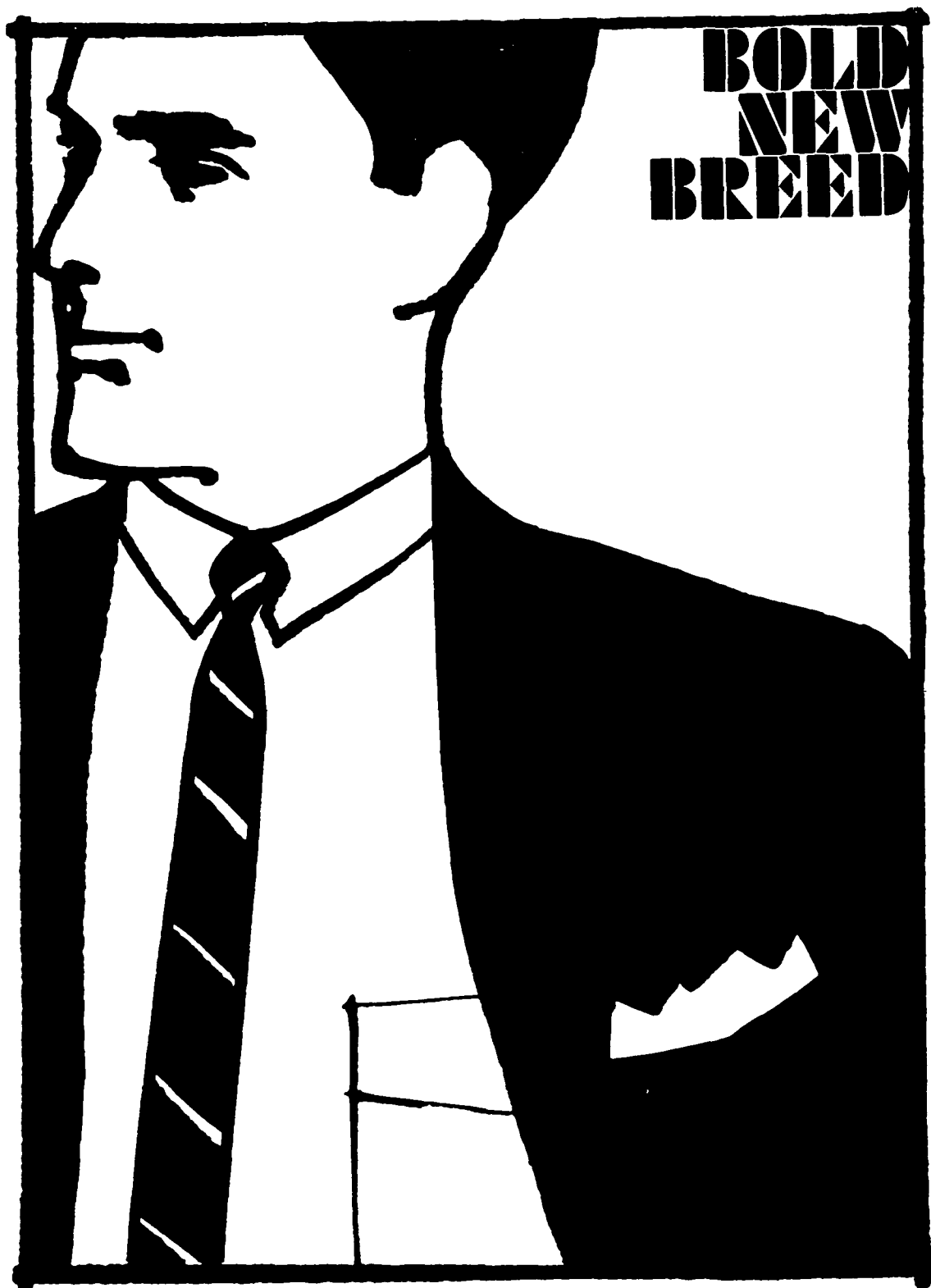
"Censorship"

(Continued from page 23)

student editor realizes that the college owns its school paper, but he has difficulty accepting the idea that his staff works solely for the administration.

If Catholic colleges are going to have student publications at all, they must realize that these publications play an educational role and exist for the good of the students. If

Catholic colleges hope to prevent stagnation, if they hope to maintain stature in the world of education, if they hope to be taken seriously and escape ridicule, then these colleges must encourage sensible standards of academic freedom. A good start could be made by calling off the war on student publications and learning to work with their editors. The type of dispute that hit Xavier University and Loyola of Chicago would then not be inevitable.



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IS EUROPE?

College life is such a busy one, what with learning the Maxixe, attending public executions, and walking our cheetahs, that perforce we find ourselves sometimes neglecting our studies. Therefore this column, normally a vehicle for innocent tomfoolery, will occasionally forego levity to offer a quick survey course in one of the learned disciplines. Today, for an opener, we will discuss Modern European History.

Strictly defined, Modern European History covers the history of Europe from January 1, 1964, to the present. However, in order to provide employment for more teachers, the course has been moved back to the Age of Pericles, or the Renaissance, as it is better known as.

The single most important fact to remember about Modern European History is the emergence of Prussia. As we all know, Prussia was originally called Russia. The "P" was purchased from Persia in 1874 for \$24 and Manhattan Island. This later became known as Guy Fawkes Day.

Persia without a "P" was of course called Ersia. This so embarrassed the natives that they changed the name of the country to Iran. This led to a rash of name changing. Mesopotamia became Iraq, Schleswig-Holstein became Saxe-Coburg, Bosnia-Herzegovina became Cleveland. There was even talk about changing the name of stable old England, but it was forgotten when the little princes escaped from the Tower and invented James Watt. This later became known as the Missouri Compromise.

Meanwhile Johann Gutenberg was quietly inventing the printing press, for which we may all be grateful, believe you me. Why grateful? I'll tell you why: Because without Gutenberg's invention you would not have this magazine to read and you might never learn that Personna Stainless Steel Razor Blades are now available in two varieties—the regular double-edge blade we have all come to know and love, and the new Personna *Injector* Blade. Users of injector razors have grown morose in recent years, even sullen, and who can blame them? How would you feel if you were denied the speed and comfort and durability and truth and beauty of Personna Stainless Steel shaving? Not very jolly, I'll wager! But injector shavers may now rejoice—indeed *all* shavers may

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Yes, friends, we may all be grateful to Johann Gutenberg for inventing the means to spread this great news about Personna. The next time you're in Frankfurt-am-Main, why don't you drop in and say thanks to Mr. Gutenberg? He is elderly—408 years last birthday—but still quite active in his laboratory. Only last week he invented the German short-haired pointer.

But I digress. Returning to Modern European History, let us now examine that ever-popular favorite, France.

France, as we all know, is divided into



Only last week he invented the German short-haired pointer.

several Departments. There is the Police Department, the Fire Department, the Gas and Water Department, and the Bureau of Weights and Measures. There is also Madame Pompadour, but that is a dirty story and is taught only to graduate students.

Finally we take up Italy—the newest European nation. Italy did not become a unified state until 1848 when Garibaldi, Cavour, and Victor Emmanuel threw three coins in the Trevi Fountain. This lovely gesture so enchanted all of Europe that Metternich traded Parma to Talleyrand for Mad Ludwig of Bavaria. Then everybody waltzed till dawn and then, tired but happy, they started the Thirty Years War. This later became known as Pitt the Younger.

Space does not permit me to tell you any more about Modern European History. Aren't you glad? © 1965, Max Shulman

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"Honor"

(Continued from page 21)

"Pat Kelley, in his letter of resignation from the Honor Council, indicated two fundamental reasons for his decision: 1) the student body is incapable of accepting the Honor Code; 2) one cannot excuse the injustice of the present situation.

"Kelley's first assumption that the student body is incapable of accepting the responsibilities necessary under the Honor Code is a value judgment based on one semester's experience with the Code. The social evolution into an Honor System will take longer than one semester. I do not think it fair to extrapolate the known examples of dishonesty, including the cases of mass cheating, to say that the students are incapable of honesty.

"Secondly, the statistics accumulated by the Honor Council do not include the number of students who stopped cheating when warned by

another student. Nor do they in any way measure the amount of honesty prevalent under the present system. The number of 'people turned in' is not a gauge of student honesty. Rather than immediately make a report, students have taken the option of warning students to report themselves. This is known to have been the occasion of a student's self-report in several cases."

Concerning the use of circumstantial evidence Drane says, "We realize that evaluating circumstantial evidence is indeed a tricky and delicate matter. However, it is a difficulty which every Honor Council we have written to must face."

And in explanation of the penalty system, "The severity of the penalties is dependent on a man's continual violations of his own integrity. Therefore a man who readily admits his guilt receives the least penalty.

"In conclusion, the injustices to which Pat Kelley refers are very real problems, which indeed qualify

any evaluation one could presently make about the Code's success. It must be recognized, however, that imperfections are to be overcome rather than allowed to destroy what may be a very valuable effort to attain integrity and responsibility. The Honor Code does not pretend to offer to the students a method of achieving absolute justice. It does offer to the students an opportunity for personal development which, in my opinion, far offsets the imperfections which are to be expected. Thus the present injustices do not call for a destruction of the Code, but rather for a more determined effort on the part of each student to strive for those goals which the Code represents. While Pat Kelley was unable to acknowledge the possibility of such a student effort, I feel that it is distinctly possible. I base this feeling on the known successes of the warning system, the increased spirit of honor under the present system, and the increasing student acceptance of the Honor Code."

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"Revolution"

(Continued from page 20)

Muller of ND are given here as recorded by Vince Beckman.

On the same day that Notre Dame students were streaming out for spring vacation, Sisters Michael and Mary Catherine were embarking upon a journey of a much different nature. These two students of St. Mary's graduate school of theology flew down to Selma, Alabama, at the height of the racial tensions there. Having previously taught in Mississippi, the two nuns experienced little difficulty in getting permission from their superior to make the journey.

After arriving in Selma they quickly realized "the difference between a police-protected state and a police state." Around a two-block-square

area in which the original marchers congregated was stretched a solid line of city police. Encircling these deputies was a ring of state troopers. Everyone had been warned never to trust any policeman, and the police themselves were taking no chances. One Negro girl living in the enclosed area was billy-clubbed because it was feared that demonstrators were sneaking off to the courthouse in small groups. As the marchers formed in lines of five abreast on the first day, a policeman photographed every other line, to intimidate any local townspeople who might have had the courage to join the march. Events such as this make it clear why white Southern sympathizers find it *impossible* to participate.

Sisters Michael and Mary Catherine held some interesting conversations with the assistant pastor of the church in the area. He said he felt sure that

if the nuns had not been there they all would have been tear-gassed and clubbed long ago. He told of a meeting in Selma several weeks prior which Dr. King had attended. Then the sheriff had stood outside the door of the church and threatened to shoot anyone leaving the church singing.

The sisters said that the organization of the march was remarkably well handled. On the plane they had received a mimeographed sheet asking for, among other things, names of closest relatives. When they arrived in Selma they were told not to go into the downtown area or into any white restaurants, and were instructed never to travel anywhere alone. They were told what to do if they were tear-gassed, attacked with billy clubs, or arrested. Anyone who had not been briefed was not allowed to march. The nuns running the hospital where the two sisters slept could not

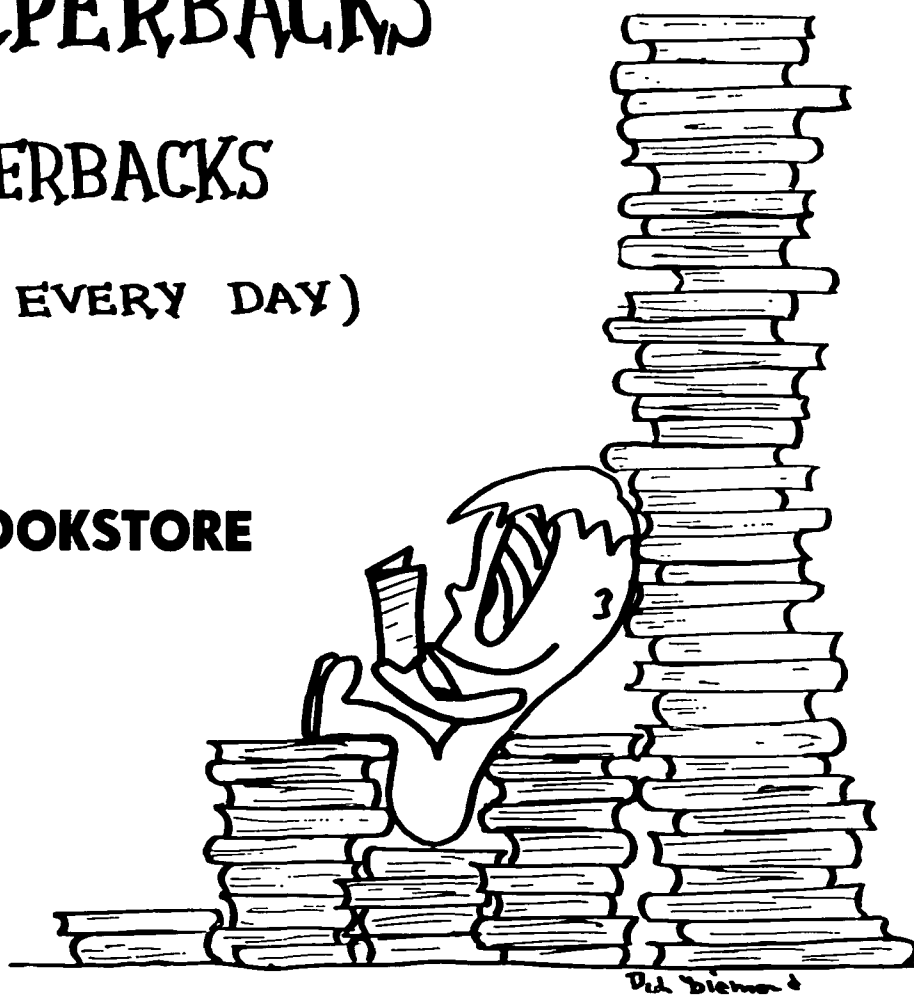
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participate because of the reprisals that would certainly follow. As it was, the sheriff just recently opened an investigation of the hospital, claiming that one marcher had been deliberately allowed to die so that they could have a martyr.

On Sunday, Sister Michael and Sister Mary Catherine had to drive from Selma to Montgomery to catch their plane. They were told not to stop for directions, not to get gas, and above all not to break any of the traffic laws. Their drive was uneventful, however, and they flew back to Notre Dame safely. They carry the memory of one Negro's comment in Selma: "We will never be afraid again because you sisters are with us; we feel proud that you have come to help us."

On the following Thursday another member of our community took up

where the nuns had left off. Pre-med senior Jim Muller journeyed to Alabama with a church group from Indianapolis to take part in the last leg of the Selma-Montgomery march. A few hours after arrival, he found himself among a group of marchers "five abreast, elbows locked, with men on the outside. The column first made its way through a Negro slum.

"The reaction from Negro onlookers was moving. Withered old men, drilled in the doctrine of inequality, stared in disbelief; a silver-haired Negro woman, her eyes filled with tears, cried to every group that went past: 'You-all got your eyes wide open'; and young Negro children, waving American flags, carried cokes to some of the marchers.

"In the white section the response was not as bad as I had anticipated. I noticed only five small groups of

hecklers and was asked to fight only once. However, the cold stares of the majority of the whites, the silence of the guardsmen, and the hostility of Al Lingo's state troopers emphasized Alabama's resentment of the march."

Muller gave the participants' justification for demonstrations such as those in Selma, and for Northern involvement with the "mote in their neighbor's eye." His argument is that denial of voting rights is both a serious wrong and one of national significance, calling for the two-pronged assault on its existence. The involvement of the nation—and of Notre Dame—is then seen as part of an overall movement, working toward the goal that Negroes everywhere—in Alabama and our own home-town Selmas—be treated not as creatures less than human but rather as free and equal fellow beings.



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The Last Word



WHEN NOTRE DAME officials announced earlier this year that they were asking for a state-supported medical school on campus, few people realized the difficulties involved. Only the Indiana legislature can establish such a school and there is reason for hesitation since the cost of a medical school facility is about \$100 million. Of course, Indiana's lawmakers are going to need help in making their decision, and two hostile groups are now ready to offer that service.

Ball State University, Notre Dame's chief rival in this business, has been working since 1962 to obtain a medical school. The university's administration recently introduced a bill into the legislature requesting \$100,000 to cover the cost of preparing for the medical school on Ball State's Muncie campus. Notre Dame officially came forth at this time to offer our own campus as a site for the new school. Confronted with this dispute, the Indiana legislature passed a resolution setting up a study committee composed of four members from each house. The committee is to investigate the merits of each site and make a recommendation to the 1967 legislature.

In the meantime, battle lines are being drawn as both Ball State and Notre Dame seek to convince politicians and influential citizens of their respective qualifications. Our committee on obtaining the medical school is headed by Dean Frederick Rossini, and its executive secretary is Dr. Stewart of the math department. These men must not only formulate the University's proposals to the state, but also alert and arouse the South Bend area to the benefits that could be derived from a medical school located in this city. Ball State has hired a public relations firm to achieve this purpose in Muncie, and Notre Dame's committee is now considering the same course of action. Dr. Stewart points out that even though our assets are "overwhelming," much remains to be done in this community. After all, we must condense what should have been a preparation of two years into just a few months.

Notre Dame's case does indeed seem to have strength, as it is based on what Sen. Leonard Opperman (St. Joe County) calls "private aid to pub-

lic education." In other words, the terms drawn up by Fr. Hesburgh are financially generous to the state. Then, too, there is important precedent for a state building one of its institutions on nonstate-controlled property. Ohio recently built a new state medical school on the campus of the municipal-owned University of Toledo. There is no single administration in this case; the medical school runs its own business and even enjoys more freedom than if it were on the campus of a state university.

Over the next month, Notre Dame will be starting to formulate a working model of how a medical school would be operated here. Also, Dr. Stewart will be trying to overcome local lethargy to gain visible support for our proposals in South Bend. Industrial firms will be asked to donate money to a medical school fund and to use their influence in the legislature. This next year will be crucial in deciding whether we get the new school of medicine. It is belaboring the obvious to point out that a decision in our favor would expand Notre Dame's potential tremendously, and bring new opportunities to a city that needs them.

WAY OUT here in Indiana, we sometimes lose track of cultural advances made in the East. The Ivy League, for instance, is a constant source of social revolution and must be monitored diligently. On Tuesday, we received a package of newfangled Eastern culture from Yale University, home of something or other. One of our friends in the Yale Law School thought that students in the provincial Midwest should benefit from this advancement as quickly as possible. A hastily written letter described the new rage at Yale as a kind of *avant-garde* literature somewhat allied to pop art. Specifically, the letter referred to horror and adventure comic books. Enclosed were several recent yet well-used samples of this literature, among them *Doom Patrol*, *House of Mystery*, and *The Amazing Spider Man*. Our friend at Yale swears that these masterworks are absolutely "in" and are essential to this year's Ivy League look. We knew that you provincials would want to be informed right away.

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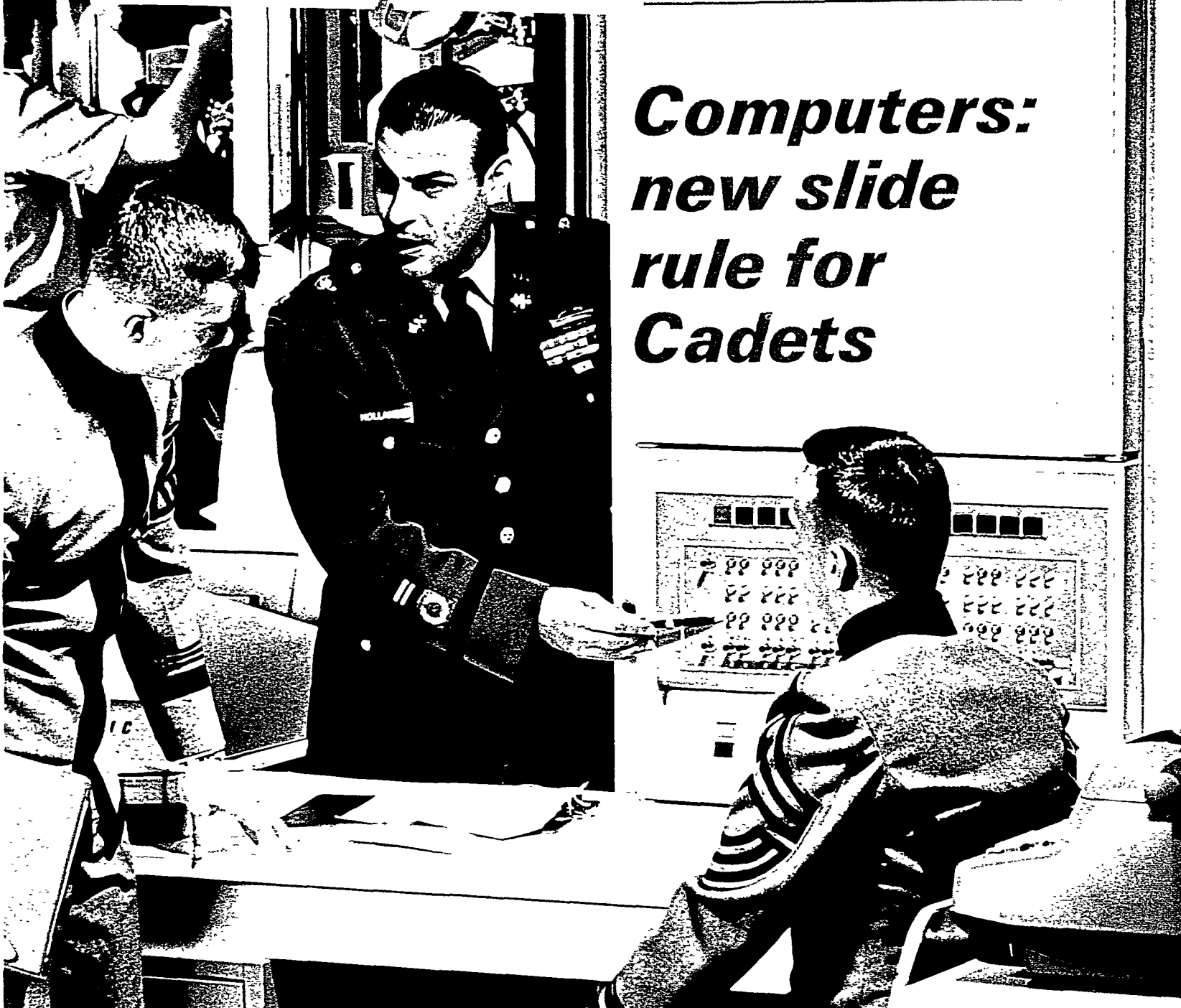
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