

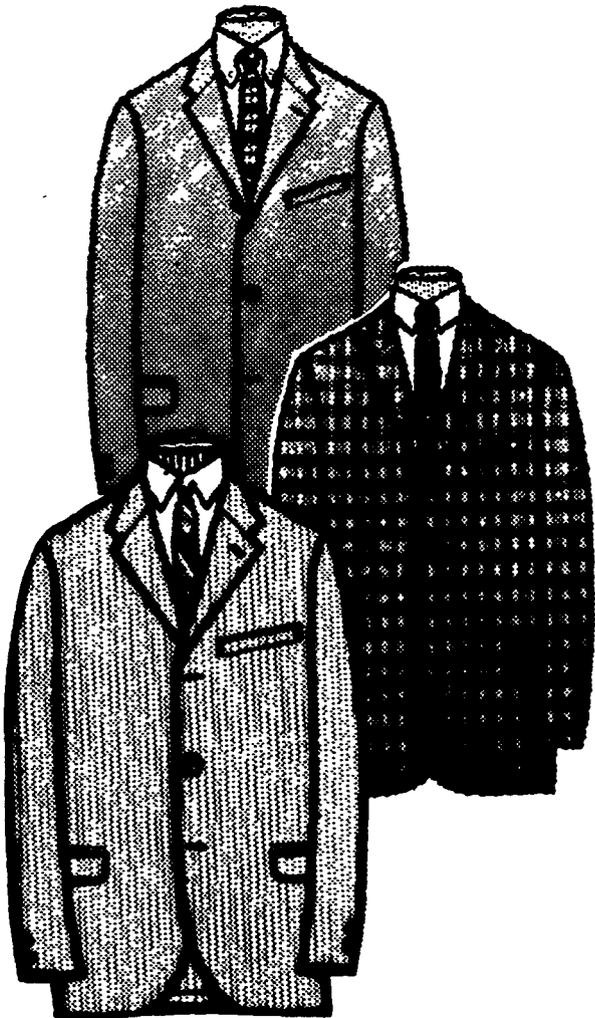


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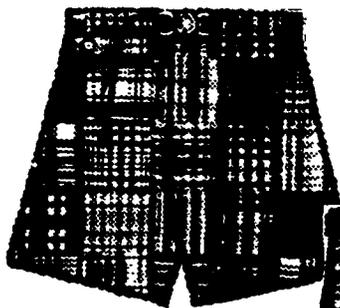
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ON THE CAMPUS . . . NOTRE DAME

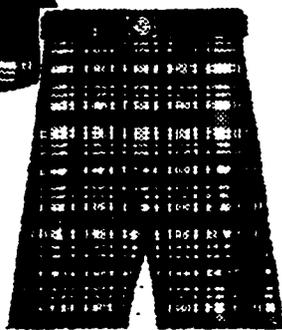


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ON THE CAMPUS . . . NOTRE DAME

coming distractions

FRIDAY, MAY 21

- Las: day for advanced registration with Deans for Summer and Fall Semesters.
- 3:10 p.m. Dr. Ching-Chung Li. of the University of Pittsburgh, will conduct a graduate seminar on "Physiological Control Systems" in Room 303 of the Engineering Building.
- 4:00 p.m. Dr. Anthony Arrott, of the Ford Scientific Laboratory, will speak on "Phenomenon Ferromagnetic Substances Near Curie Temperatures" in Room 5 of the Engineering Building.
- Dr. Pierre J. Lelong, mathematics professor at the Sorbonne, will deliver a Science Centennial Lecture on "The Present General Policies and Reform Movements in the French Education and Scientific System" in the Library Auditorium.
- 7:30 p.m. Dr. Archie MacAlpin will give an illustrated lecture on "Skin Diving in Bio-geological Studies in the Bahamas. BWI" in Room 101 of the Geology Building.
- 8:00 p.m. Duplicate Bridge for faculty and wives on the second floor of the University Club.

SATURDAY, MAY 22

- 7:00 a.m. WSND AM "Pre-Cram Wham," an all-day rock 'n' roll exclusive.
- 8:00 a.m. WSND FM The complete *Nibelungenring* by Wagner.
- 10:30 a.m. Dunes trip: buses leave ND at 10:30 and 12:30 and return at 6:15 and 10:45. The buses leave SMC fifteen minutes later and return fifteen minutes earlier.
- 12:00 noon Annual picnic for the biology and philosophy grad students: north of Lobund.
- 3:00 p.m. *This Sporting Life* in Washington Hall. Other showings at 6:50 and 9:15.
- 8:30 p.m. Mixer at Rosary College. featuring "The Night Lighters."

SUNDAY, MAY 23

- 11:30 a.m. Dunes trip: only buses leave at 11:30 and return at 7:15. The buses leave SMC at 11:45 and return at 6:55.
- 9:00 p.m. WSND AM "Profiles in Sound," a two-hour wrap-up of the year.
- 3:00 p.m. Organ Concert in Sacred Heart. Klaus Kratzenstein will play works from the baroque era by Walond, Walther, and Bach. The concert is free.

MONDAY, MAY 24

Summer storage ticket sales in the off-campus room of the Student Center, 10:00 a.m.-12:00, 1:30 p.m.-5:00 p.m.

TUESDAY, MAY 25

- 10:00 a.m. to 12:00 a.m. Summer storage ticket sales in the off-campus room of the Student Center. Also from 1:30 p.m. to 5:00 p.m.
- 4:00 p.m. Lecture sponsored by the Biology Department. Dr. John W. Crenshaw, Jr., will speak on "Radiation Induced Heterosis In *Tribolium*" in the Biology Auditorium.
- 7:00 p.m. to 9:00 p.m. \$2 deposit for the Social Commission's trip to the Purdue game. \$12 total cost includes game ticket, bus, and party. Ticket sales in the coke bar.
- 7:30 p.m. Civil Engineering Seminar on Environmental Health. Dr. Ronald Packham will speak on "Some Aspects of the Coagulation Process" in room 205 of the Engineering Building.
- 10:00 p.m. WNDU-TV, channel 16. "Music of Cole Porter."

WEDNESDAY, MAY 26

- 11:00 a.m. to 5:00 p.m. Ticket sales for the Purdue trip in the Social Commission office.
- 3:00 p.m. Mechanical Engineering Department is sponsoring a lecture by Dr. Hartnett, chairman of the Department of Mechanical Engineering at the University of Delaware. He will speak on "Mass Transfer Cooling in an Atmosphere of Nitrogen and Carbon Dioxide": in room 303 of the Engineering Building.
- 9:00 p.m. WNDU-TV, channel 16, *Hell is for Heroes*, an American infantry squad secures the first breach in Germany's Siegfried Line.

THURSDAY, MAY 27

- Ascension Thursday, no classes, study day.
- 3:00 p.m. Washington Hall film series presents *Mr. Hulot's Holiday* with Jacques Tati, also at 6:30 p.m. and 9:15 p.m.
- 7:00 p.m. to 9:00 p.m. Ticket sales for the Purdue trip in the coke bar.

FRIDAY, MAY 28

Study day.

Sports Events: see page 23; Movies: see page 28.

Send announcements of forthcoming events to Ed Moran, 130 B-P.

SCHOLASTIC

The Student Weekly of the
University of Notre Dame

Founded 1867

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Editor-in-Chief: John Twohey.

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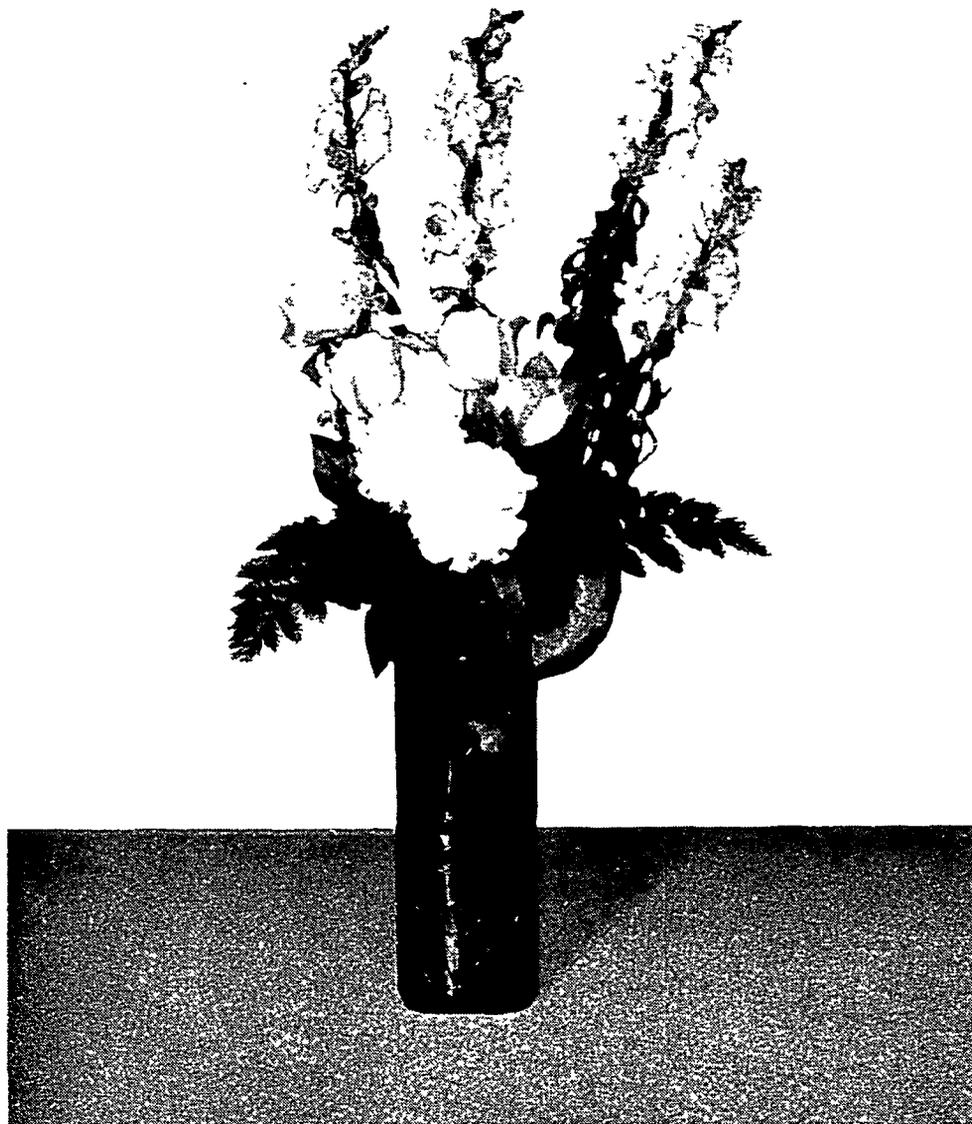
Photography: Mike Ford, John Sawyer,
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Faculty Advisor: Frank O'Malley.

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The nicest things happen in the spring

But something extra special happened this spring.

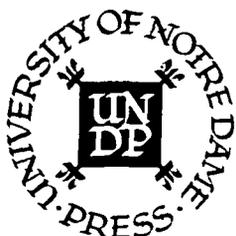
One of our authors sent us flowers. No, his book hadn't yet become a best seller. He simply enjoyed working with us.

And better yet, he's joined the company of four other campus authors whose books we published this season: Paul Beichner, C.S.C., William D'Antonio, Kenneth Sayre, and Rev. James Zatko.

It's working closely with a local publisher that gives real satisfaction to an author. For the publisher small things like flowers or a reader's complimentary letter offer the greatest reward.

Whether you're a writer or a reader, remember the books published by the University of Notre Dame Press.

Who knows? Maybe you'll send us candy.



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Greencastle, Mason Jewelers
Hammond, Armstrong's Jewelers
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Lafayette, Harry Gaunt Orange Blossom Jirs.
Madison, Oscar C. Bear & Son
Marion, Meyer's Jewelers
Michigan City, Blackmond's Jewelers
Mishawaka, Wills Jewelry Store
Muncie, Harry Gaunt Jewelers
Shelbyville, Sanders Jewelry Store
South Bend, Jacobs Jewelers
South Bend, Van Horne & Co.
Valparaiso, Martin Binder

WISCONSIN

Cedarburg, Armbruster's Jirs.
Milwaukee, Steller's Jirs. Capitol Court

MINNESOTA

Fairmont, Sovell Jewelry
Minneapolis, Apache Jewelers
St. Cloud, Bachman, Jewelers
St. Paul, Becklund's of Highland Village
St. Paul, Kokkeler Jewelers

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What in the Name of the *National Review*?

The archconservative *National Review* has devoted much of its May 4 issue to a stridently negative assessment of the Church's new spirit of *aggiornamento* in the destructive tradition of its editor, Catholic William F. Buckley, Jr., who dismissed Pope John XXIII's seminal encyclical, *Pacem in Terris*, as "a venture in triviality." The five articles, grouped under a Barnum and Bailey cover banner, "What in the name of God is going on in the Catholic Church?" display, in general, *NR*'s characteristic authoritarianism and a shrill horror at the prospect of a less authoritarian Church. More unfortunately they reject the Church as servant to the world and Christian love as the determinant of her relationship toward it.

In his article, "Open Season on the Church," religion editor Will Herberg vents his wrath at those of her members who dare to criticize their Church, labeling them "Catholics" — in quotation marks. He reserves special venom (a most inappropriate commodity for a religion editor) for *Ramparts*, a journal which, except for its religious affiliation, is a liberal counterpart to *NR*; "Anticlerical snarling and leftist incitement constitute the bulk of the offerings of this sensation-mongering Liberal magazine." He proceeds to deny that the Church should adapt herself to the times and concludes that what is really needed is a new *Syllabus of Errors*.

Thomas Molnar, also an *NR* regular, manages to condemn Teilhard de Chardin, whom he describes as a "shallow popularizer," common worship with Protestants, and "nuns and priests rioting over Viet Nam" as bridges toward Communism. He praises the anticommunism of Pius XII as depicted in *The Deputy*, accuses Hans Küng of jumping on the "bandwagon," and makes the unsupported allegation that the working man, "like everyone else," prefers Latin to vernacular worship. Other writers consider the dangers of accrediting Communist reporters to the Vatican Council, opening the dialogue with unbelievers and accommodating the Church to the world rather than insisting on the reverse.

It would seem from all this that *NR*'s religious attitudes, like its political, were frozen sometime late in the last century, in the bucolic days of Pio Nono and William McKinley, respectively. Isolationism in religion is hardly proper to a Church called to be a leaven in the world. Dialogue with all groups is essential for Catholicism; and we cannot be expected to abdicate our responsibilities to assuage the political anxieties of the *National Review* and its adherents. Their uncanny ability to spot Communist threats in utterly inappropriate places, e.g., the theology of Teilhard de Chardin, indicates that their objections proceed from irrational panic and, therefore, cannot be taken seriously. This would also explain their inability to come to even an approximation of an understanding of the true nature of Christianity and the Church.

Garry Wills does achieve in his article an appreciation of the excitement and necessity of the mood of renewal. He then reverts by a felicitous connection of the liberal spirit in theology with the conservative in politics. Each, he maintains, is like the biblical steward who "brings forth from his storeroom things old and new." Maybe so, but that is a brand of conservatism, in both theology and politics, not found in the *National Review*.

— J. G.

What Next?

Everyone seems to want to know what the United States government is aiming at in Viet Nam. What is it going to do next? This has been the basis of numerous editorials on radio and television as well as in the press. President Johnson is asked the same question at every news conference. McGeorge Bundy was expected to tell last Saturday's Teach-In what our next move was going to be. He was told that he had an obligation to the academic community of which he used to be a part to let them know how far we are willing to go. It seems to us that the academic community and all the other inquisitive communities that have sprung up recently have appropriated for themselves more rights than they actually have. It is the duty of neither the President nor anyone else in public office to tell what our military forces are about to do. In times of declared war this is known as treason. The fact that the war in Viet Nam is not a declared one mitigates only the legal term, not the effect. When the public is told what we are going to do, so is the enemy. This is quite obviously not the wise course to take, and it is amazing to us that the administration has shown so much patience in dealing with its inquisitors. From a security standpoint the United States simply cannot afford to tell the world what it is going to do next in Viet Nam. It is time for the academic community in particular to end its prying into our military plans and find some more suitable area in which to concentrate its efforts to get us out of Viet Nam.

— R. B.

A Quest for Rapport

John Chesire, Chairman of the Blue Circle, organized a meeting Monday evening of student leaders representing all groups and areas of Notre Dame. Chesire encouraged the students to come out of the mechanics of leadership toward a personalized involvement in the community of Notre Dame. His plan is to have these leaders meet in September prior to registration in order to get to know one another and exchange ideas on the direction of the student body and the University.

This idea, though not unique, is long overdue in implementation. Chesire is to be commended on his desire to have student leaders establish a stronger rapport with the student body. It is hoped that all campus leaders, regardless of their feelings toward the Circle or Student Government, will participate in the program and hopefully produce a fruitful dialogue for student discussion and action.

— J. E. K.

Needed: Background for Dialogue with the Orient

Phil Dur, in a recent *SCHOLASTIC* article (April 30), pointed to a deficiency within the current curriculum at Notre Dame. In restricting our student study of history, culture, and geography to a mainly Western — and too often Aristotelean — world, the Notre Dame undergraduate is poorly educated to understand the peoples of Asia which constitute half of the world's population.

Today's diplomats and businessmen are facing a rapidly

changing world. Our present generation often finds itself unable to cope with the Oriental mind, and unfortunately our schools are presently creating individuals who have been exposed to the historical traditions and contemporary conditions of only a minority of mankind.

Of course, an important contribution to Oriental study can be made through an Area Studies program such as the ones that exist for Latin America and Eastern Europe. However, these courses are designed mainly for graduate study and are open to only a few undergraduates. What are lacking are enough references to Oriental contributions in undergraduate courses in history, literature, and philosophy.

Several changes should be made. The first would be to offer a freshman history course that not only covers Western civilizations but Eastern as well. Perhaps the best opportunity for a true discussion of the Eastern cultures could be found in the Collegiate Seminar. Often the student is already familiar with many of the books covered in the Seminar. Certainly Plato, Aquinas, and Erasmus are important but what of the ancient teachings of Buddha and the Hindu philosophers, the rich imagery of the *Koran*, the wise sayings of Confucius?

Currently those guiding the Seminar are considering a Senior Seminar — with more books of the Western world. Isn't it time to recognize the value of concepts and philosophy divergent from our own traditional beliefs? How can we expect to enter into a dialogue with the non-Western world without a basis for understanding? We are presently failing to give our students the tools necessary to work toward a better understanding of all peoples — a vital factor in maintaining our very existence and peace throughout the world.

— J. E. K.

Women at Notre Dame

In recent weeks there has been a growing debate among the student body over the advisability of admitting women to the undergraduate classrooms. This debate is the result of the Administration's decision to admit St. Mary's students to classes at Notre Dame and allow ND students to take courses across the road. Both sides in this discussion have been vocal. One claims that allowing women to enter Notre Dame will eventually lead to the end of Notre Dame as we know it and the death of its unique "spirit." The other side holds that it is to the long-range good of the University to allow women to join us in our daily academic endeavors. For by so doing we may be able to improve some of the situations which have damaged the University's image and hindered the fulfillment of individual student potentials.

While we recognize there are still many problems at Notre Dame, we are also aware that Notre Dame's existence as a male university has contributed greatly to the feeling of fellowship among its students and to its prominence in the academic and athletic fields. But we also feel, even if this be true, that some of the problems besetting us today can best be solved by admitting the female sex to our classrooms.

We see no reason why girls in the classroom will destroy feelings of fellowship or "we must be number one" spirit. In fact, we feel the presence of women in the classrooms can only contribute to the improvement of Notre Dame. For their presence will not only help civilize

those involved in occasional boorish behavior, but will go a long way to ending the problems generated by lack of casual social contact with women and the simple lack of the feminine point of view in our educational development. For it is one of the chief failings of an all-male educational institution such as Notre Dame that the majority of students have little opportunity to achieve an adequate understanding and appreciation of the female point of view and the intellectual capabilities of the "modern" Catholic woman.

This does not mean we favor Notre Dame becoming co-educational. But we do feel that great benefits would come to both Notre Dame and Saint Mary's if the two schools continued their plans for the exchange of students and faculty next year.

— E. B. G.

Involvement

"It is difficult to concretize a specific goal for student government at Notre Dame. It seems to me that a fundamental problem here is the lack of meaning in almost every phase of our existence. Given the institutions that direct our lives, the Michigan State and Lola incidents are too explainable. Changing the institutions is for all practical purposes out of the question, but this does not rule out the possibility for positive action on the part of student government. I believe that one solution can be termed 'Involvement.' So I would like to establish 'involvement' as a theme for our action. The key to 'involvement' is allowing and helping others to express themselves in a meaningful way. . . ."

The above statement is an excerpt from Minch Lewis' "Prospectus For Student Government, 1965-1966." This theme of involvement, which Lewis has established as a goal for next year's student government, deserves both the attention and reflection of each one of us. Certain questions arise which ought to be addressed to and answered by every student. What is involvement? Of what value is involvement to the individual and to the University community as a whole? Should I become involved?

The concept of involvement naturally includes an attachment of the individual to some group or organization. This group or organization can take various forms — a geographical club, a hall, a student government committee, class government, etc. Important is the fact that the individual by his attachment to a particular group has acquired a medium through which he can channel his efforts, opinions, and ideas. No longer must he express himself in a destructive manner such as in the Michigan State band and Lola incidents. Through his affiliation, the individual has the opportunity to express his ideas and opinions with the hope that they might result in a beneficial change in the organization of his interest. Involvement means affiliation, but, more importantly, it means the expression of the individual within the affiliation.

Students claim they are responsible. This responsibility should "involve" a commitment to the improvement of the University community. Cooperation and involvement by the entire student body could revolutionize the importance of student opinion in this University. Minch Lewis may provide the structure, and through this the challenge for every student to become involved. What will you do?

— P. C.

Letters

IN LOCO PARENTIS

EDITOR:

We found the report "Rectors on Discipline" one of the most revealing, and, at the same time, disconcerting articles the SCHOLASTIC has produced this year.

The choice example is the claim made by two rectors that there is a causal relationship between granting seniors an extended curfew and "a surge in latecomers to Sunday Mass," and that this constitutes a "strong objection to the new regulation." According to the logic and theory implied here, anyone who goes to late Mass (e.g., 12:15) is a "lazy Catholic" — and everyone knows that "lazy Catholics" are not the desired product of Notre Dame.

The very fact that two of our paternal guardians could seriously entertain such a notion says very little for the quality of the Catholic atmosphere which supposedly pervades this place. It appears to be yet another sad example of our guardians' misguided concern for their precious "image." The vaunted (and probably mythical) "Notre Dame Catholic" is an *external* being; his conforming to all the gilded traditions is proof positive that he is a true product of Notre Dame.

Christianity is surely deeper than this, and the Notre Dame Catholic will hopefully discover this for himself. Yet this takes study and meditation — activities which the average student never seems to have time for. Perhaps he would be more inclined to try if our "local parents" would "cease and desist" in ruining the "image" of Christianity.

Howard J. Dooley, 311 Lyons
James Murray, 230 Walsh

EDITOR:

Last week's SCHOLASTIC interview of hall rectors was discouraging to at least one person who felt that the University in the past few years has shown signs of maturing in its attitude toward student life. At the same time, it was also puzzling. If the rectors are practically unanimous (as they seem to be) in their insistence on continuation of the paternalistic policies that have plagued the University in the past, who is it that has been voting for liberalized rules?

Father McAvoy's comments seem to be the only ones that can be discussed on an intelligent level. His argument that the men who make the rules have the benefit of years of experience in providing "the best founda-

tion for character and religious development in a Catholic atmosphere" is certainly defensible, though open to question. Certainly it is not very convincing to tell a young man that he must do as you say simply because you know better. Furthermore, I feel that it is not self-evident that the "Catholic atmosphere" we experience at Notre Dame is the best foundation for character and religious development. Does Father McAvoy leave any room for free will, or does he feel this human attribute to be a divine oversight that must be corrected by the Holy Cross Fathers?

Father James Shilts may not have intended his statement that undergraduate drinking has "no place in university life" to be taken entirely seriously, but it should be stated someplace, at least, that social drinking is an accepted part of life in the outside world, and is at least preferable to the surreptitious, solitary drinking that becomes prevalent in an atmosphere of total abstinence.

Father Murphy seemed surprised that people were actually taking advantage of the liberalized rules, citing with apparently shocked dismay the figure indicating that eight times as many seniors are out after one a.m. than were before the extensions. Considering that before the extensions, *no* seniors should have been out after one a.m., I can hardly find it so surprising that such a large number are taking the new regulations seriously.

Father Murphy foresees a kind of 1984 where the seniors will "ask for three o'clocks next year, and then four o'clocks." Indeed, why not, since it seems not unreasonable to assume that the *very next year* (after graduation) most seniors could even take *six o'clocks*, if they so desire.

The strangest statement of the interview came from Father Laurence Broestl, who professes that he "would like to know what the students want." Considering that Father Broestl lives in the midst of some 444 students, all at his beck and call, he might resolve his difficulty by talking to one or two of them.

Name Withheld

COMPATRIOTISM

EDITOR:

The denunciation of the Monogram Club initiation procedure was as colorful as it was inaccurate. Initiations are not meant to be pleasant. They are meant to have a unifying effect and to signify the admission of one worthy to be in a select group.

I would like to correct the many erroneous accusations against the Monogram Club:

1) George Izo was not seriously injured in an initiation, unless you consider a slight sprain (incurred while going down a step) a serious injury.

2) No senior had his hair cut.

3) No member sat in a pool of ice water for ten minutes. We had only one small bucket and only a few of the athletes would have fit.

4) Only 25 members did vote at the last meeting, but 60 members were present. It was an issue voted on only by a certain number.

5) Almost all new monogram members last year went through initiations.

6) We had no parties this year. We gave our money to C.I.L.A., which amounted to \$300.

A typical reaction to this exaggerated article was expressed by one member initiated last year:

"Speaking only as a 5'7½", 135 lb. varsity fencer, who cannot be considered by any stretch of the imagination to be a 'rugged animal,' I felt that the initiations I experienced gave me a sense of patriotism with the other members. The author of the article speaks authoritatively, so there must have been two initiations last year — the one I *experienced* and the one he so vividly described. The author began his article by asking the reader to apply his imagination to the 'facts' but at the conclusion of the article the reader can only feel that there was already an extensive use of an imagination — that of the author's before the facts."

The procedure for this year's initiation was, and is still, available to J.T. I would have appreciated a responsible use of the information made available to him. Although constructive criticism is always in order and welcomed, we feel that last week's editorial was an unfortunate and deceiving attack on an organization which has done much for the University.

Jay Miller, President
1965 Monogram Club

(It seems Mr. Miller is having some trouble with the facts — or memory — himself. According to the moderator of the Monogram Club in the year Mr. Izo was injured, George was blindfolded when he fell off a plank he was made to walk on. His ankle injury necessitated walking on crutches

for over a week. Trackman John Salsman prefers to believe he had his hair cut. We have testimony from at least two members estimating their time spent in ice water at ten minutes. Why weren't all new monogram winners initiated last year? As for the 135-lb. fencer who experienced a feeling of "compatriotism," he is obviously not one of those singled out for "special treatment."—Ed.)

LOYAL LOYOLAN

EDITOR:

As a student of Notre Dame residing abroad, I eagerly await each issue of the SCHOLASTIC to keep abreast of campus developments. By coincidence I arrived in Innsbruck May 7, the same day your April 30 issue arrived containing Bill Roach's unbelievably inaccurate article, "Innsbruck: 'Success' and Tragedy." The multitude of false information contained in that article demanded immediate reply on my part.

Let me begin by saying that I am a second-semester junior studying at Loyola University's extension in Rome, Italy. As a participant in one of the programs that Mr. Roach compared to the Innsbruck Program, I feel duly qualified to question the accuracy of his information. He begins by saying that the other schools are opened to juniors only, but Loyola is open not only to juniors but to seniors and sophomores as well. The author cites Stanford's forbidden use of scooters and states, "Other institutions enforce similar restrictions on their students." Not so: Loyola allows scooters and places no restrictions on them except for parents' permission to drive them.

The wealth of misinformation continues: "To a great extent, Loyola confines student travel to tours offered by the university. . . ." At least 80% of Loyola's students travel on their own. "Hitchhiking . . . , a practice strictly forbidden by all schools contacted" is on the contrary permitted by Loyola with parents' approval. "The four schools contacted also make extensive use of native European administrators on their overseas campuses." All Loyola administrators are in fact American faculty members.

I cannot say whether the Innsbruck Program has been a success or failure, since my visit has been limited to only three days. The only failure I do see is on the part of the author to make a truthful and reliable report.

Robert L. Downs

(Our information on the scooters and student travel was furnished by Loyola's own Dean of Academic Affairs.—Ed.)

May 21, 1965



On Campus with Max Shulman

(By the author of "Rally Round the Flag, Boys!", "Dobie Gillis," etc.)

TESTS, AND HOW THEY GREW

Just the other night I was saying to the little woman, "Do you think the importance of tests in American colleges is being overemphasized?" (Incidentally, the little woman is not, as you might think, my wife. My wife is far from a little woman. She is, in fact, nearly seven feet high and mantled with rippling muscles. She is a full-blooded Ogallala Sioux and holds the world's shot put record. The little woman I referred to is someone we found crouching under the sofa when we moved into our apartment back in 1928, and there she has remained ever since. She never speaks except to make a kind of guttural clicking sound when she is hungry. To tell you the truth, she's not too much fun to have around the house, but with my wife away at track meets most of the time, at least it gives me someone to talk to.)

But I digress. "Do you think the importance of tests in American colleges is being overemphasized?" I said the other night to the little woman, and then I said, "Yes, Max, I do think the importance of tests in American colleges is being overemphasized." (As I explained, the little woman does not speak, so when we have conversations, I am forced to do both parts.)

But I digress. To get back to tests—sure, they're important, but let's not allow them to get *too* important. There are, after all, many talents which simply can't be measured by quizzes. Is it right to penalize a gifted student whose gifts don't happen to fall into an academic category? Like, for instance, Finster Sigafos?

Finster, a freshman at the Wyoming College of Belles Lettres and Fingerprint Identification, has never passed a single test; yet all who know him agree he is studded with talent like a ham with cloves. He can, for example, sleep standing up. He can do a perfect imitation of a scarlet tanager. (I don't mean just the bird calls; I mean he can fly south in the winter.) He can pick up BB's with his toes. He can say "toy boat" three times fast. He can build a rude telephone out of 100 yards of string and two empty Personna Stainless Steel Razor Blade packages. (This last accomplishment is the one Finster

is proudest of—not building the telephone but emptying the Personna packs. To empty a Personna pack is not easily accomplished, believe you me, not if you're a person who likes to get full value out of his razor blades. And full value is just what Personnas deliver. They last and last and keep on lasting; luxury shave follows luxury shave in numbers that make the mind boggle. Why don't you see for yourself? Personnas are now available in two varieties: a brand-new stainless steel injector blade for users of injector razors—and the familiar double-edge stainless steel blade so dear to the hearts and kind to the kissers of so many happy Americans, blades so smooth-shaving, so long-lasting that the Personna Co. makes the following guarantee: If you don't agree Personna gives you more luxury shaves than Beep-Beep or any other brand you



She is a full-blooded Ogallala Sioux . . .

might name, Personna will buy you a pack of whatever kind you think is better.)

But I digress. Back to Finster Sigafos—artist, humanist, philosopher, and freshman since 1939. Will the world ever benefit from Finster's great gifts? Alas, no. He is in college to stay.

But even more tragic for mankind is the case of Clare de Loon. Clare, a classmate of Finster's, had no talent, no gifts, no brains, no personality. All she had was a knack for taking tests. She would cram like mad before a test, always get a perfect score, and then promptly forget everything she had learned. Naturally, she graduated with highest honors and degrees by the dozen, but the sad fact is that she left college no more educated and no more prepared to cope with the world than she was when she entered. Today, a broken woman, she crouches under my sofa.

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POINT OF ORDER . . .

by Peter Carey



LAST MONDAY EVENING the Senate concluded this year's business in an uncharacteristic manner worthy of comment. Operating under its new constitution, the Senate presented a striking new picture. Gone was the great mass that formerly packed itself into the Student Center Amphitheater every other Monday evening. In reducing its size nearly in half (hall senators, stay senators, and SBP and SBVP remain), the Senate has rightly eliminated its superfluous members. Thus, it has hopefully paved the way for a year of great efficiency in the legislative branch of Student Government. Gone also was the attitude of disinterest which often permeated the Senate. Since senators alone now make up the Senate, the responsibility for its actions rests entirely upon their shoulders. The response to the increased responsibility was more than adequate. The debate was lively as well as germane. Parliamentary disputes were at a minimum.

With the passage of the By-Laws the Senate terminated its endeavors in connection with the new constitution. In effect, the responsibility for debate and decision has been placed where it belongs—with our elected representatives, the senators.

In a second motion the Senate dealt with this year's Mardi Gras allocation. To the dismay of some, it was announced that the 1965 Mardi Gras had yielded only \$10,700. This is in sharp contrast with the \$18,000 - \$21,000 Mardi Gras has netted in previous years. One possible explanation for the drastic reduction in Mardi Gras funds would be that this year's raffle was not as successful as those in the past. Joe King, representing next year's Mardi Gras Committee, said his organization hopes to over-

come this deficit by emphasizing the charitable goals of Mardi Gras. Too often students see Mardi Gras as a purely social endeavor. They fail to recognize that the money earned on the weekend goes directly to charity.

Because of this shortage of funds and an unexpected expense (\$4,497.50, half-cost for the repainting of the interior of the Student Center), Student Government was forced to cut down on its charitable donations. The \$10,000 usually set aside for the Student Government Scholarship Fund was thus reduced to a contribution of \$1,000. This still raises the total principal in the scholarship fund to approximately \$33,000. When that figure reaches \$50,000 (Ford Grants will give it a boost next year), scholarships will begin to be distributed. The money for the scholarships will be taken only from the interest on the principal of \$50,000.

The remainder of the Mardi Gras Fund (\$5,202.50) was allocated to the Notre Dame Charity Chest. Each year Charity Chest distributes this money to religious and secular groups throughout the world. Over the past few years CILA has received \$1,200 from Charity Chest. In order to insure the continuation of the CILA gift and as an aid to CILA in meeting this year's budget needs, Walsh Hall Senator Gordon Nash moved that \$1,200 be set aside for CILA. The motion passed unanimously.

Perhaps the most significant motion of the meeting was presented by stay senator Jed Kee. Arriving on the Senate floor in the form of a resolution, it pertained to the Civil Rights Movement and its relevance to Notre Dame. Such a resolution is not unique at Notre Dame, for a similar motion was passed by the Sen-

ate four years ago. The Negro enrollment at Notre Dame is markedly low. This appears to be the result of a misconception on the part of Negro students that they are either not welcome here or not academically qualified. The motion further stated that the greatest need of the American Negro is education and that "Notre Dame is in a unique position to provide the needed Christian education." There were also certain moral principles promoted in the motion. These principles include condemnation of racial discrimination as being immoral; endorsement of the attitude that the Negro "has a moral and civic claim to human dignity and civil integration," and that it is the moral obligation of everyone to act in accordance with this attitude.

It was next resolved that the University community welcome and encourage all qualified Negroes to apply to Notre Dame. The second section of the resolution encouraged responsible civil rights action by students.

The final section of this Civil Rights Resolution outlined its implementation. It called for an increase in the undergraduate Negro enrollment through active recruitment and through the development of special funds, derived from outside sources, for Negro scholarships. The resolution also stipulated the release of the entire Civil Rights Resolution to the national press. The Senate's endorsement of this was a bit surprising when one thinks of how the national press can and has distorted news items concerning Notre Dame. However, the resolution must first be submitted to the Notre Dame Public Relations Department where it will undergo a critical examination to insure a true statement of the present policies of the Admissions Office. ■

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news and notes

• **McGEORGE BUNDY**, Special Assistant to the President for National Security Affairs, will deliver the commencement address at Notre Dame on Sunday, June 6. Bernard Jan Cardinal Alfrink, Archbishop of Utrecht, The Netherlands, will preach the sermon at the Baccalaureate Mass. Honorary doctorates will be conferred on the White House aide, the Dutch prelate and seven other distinguished figures.

• **DR. JOHN D. NICOLAIDES**, head of the Notre Dame aerospace engineering department, has announced that the Army recently awarded the department a \$40,000 contract to do basic research for the Army's unique weapons systems. The aerospace engineers will work with the magnus principle of the rotor in efforts to develop a unique stand-off system. In layman's terms this means the engineers will be doing research for a type of guided missile without wings. A helicopter, for example, equipped with this device would be able to drop supplies or bombs from a distance without taking the chance of being destroyed in the process by having to fly over the target area. Notre Dame, because of its unique wind tunnels which test lift, drag, and flow-field, is the only university doing the basic research for this device.

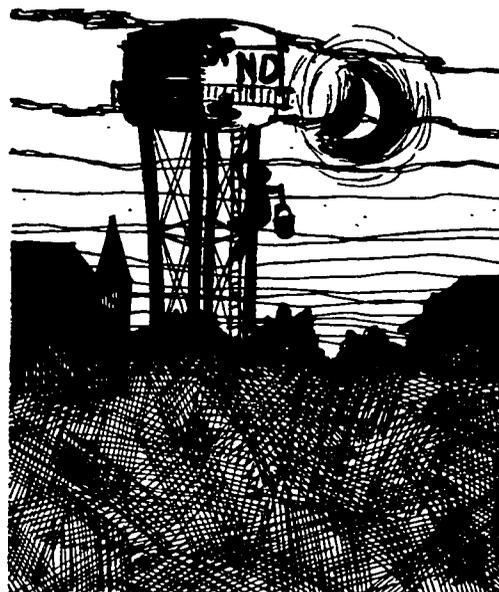
• **A NEW GATE** has been installed where the road to Saint Mary's intersects the Dixie Highway. The new gate is recessed from the highway (more than a quarter of an inch) to allow vehicles to pull up to the gate without blocking traffic on the Dixie while the guards are unlocking it. It also gives those unfamiliar with Notre Dame the opportunity to stop before they crash into the gate; such sportsmanship is unheralded.

• **ACCORDING** to Rev. A. Leonard Collins, C.S.C., Dean of Students, there is no substance to the rumor that his office is considering an extension of the car permissions for on-campus seniors next year. However, he did say that there had been no hitches so far in this year's arrangements.

• **BRIAN M. BARBOUR** will receive the 1965 St. Thomas More Award. The medal will be presented at a Communion Breakfast at the Morris Inn on May 23. Barbour, who was instrumental in the initiation of a Notre Dame Cursillo Movement, served as

chairman of this year's Blue Circle Religious Commission. He was also a member of the group which went to Jackson, Mississippi, and is presently involved in collecting medical supplies for the Negroes of that area. After graduation, Brian will travel to a Peace Corps assignment in Ethiopia. Tickets for the award breakfast may be purchased in 337 Alumni.

• **AN ENLARGED** and more serviceable Post Office is scheduled to be built next to the almost completed Kellogg Continuing Education Center and the planned Faculty Lounge, according to University Vice-President for Business Affairs Rev. Jerome Wilson. The new building will replace the old main-quad structure, in service since 1937.



• **CASUAL OBSERVERS** on the Saint Mary's campus tell us that their administration did not succeed in foiling the Committee to Paint Saint Mary's Water Tower. Last year on Saint Patrick's Day the committee (which is, by the way, the most important committee in the University's Office of Spirit and Tradition) painted a green shamrock and ND on Saint Mary's water tower. Trusting that the "spirit" which had driven the committee to this action would not survive Saint Pat's day, the SMC administration did not repaint their tower until after Saint Pat's day this year. But the boys in the bureau of spirit and tradition refused to be daunted. They are made of no mean material. We are told that Saint Mary's water tower displays a fine new set of initials. Paint fiercely, Irish, paint fiercely.

• **A SIX-MAN COMMITTEE** has submitted a proposal to student government for a mock UN to be run on the same order as the mock conventions of past years. It would be held in conjunction with next year's International Forum (March 4, 5, 6), and together they would make up the Notre Dame United Nations Week, March 4-10. The International Forum, as in the past, will be open to other colleges, but the model UN will be restricted to Notre Dame and Saint Mary's. Present forecasters expect two thousand students to participate.

• **AS PART** of the Art Department's series of senior retrospectives, John Bellamy, who painted the portrait of Father Hesburgh presented at the Testimonial Dinner several weeks ago, will have some of his recent work on display in the University Art Gallery this week.

• **SCOPE**, the Summer Community Organization for Political Education, is seeking volunteers from colleges to work all or part of this summer in 110 black-belt counties and ten urban counties. SCOPE workers and local leaders will help Negroes in intensive, summer-long voter registration drives, political education classes, and War on Poverty programs. SCOPE feels that without outside assistance, Southern Negroes will not be able to gain the vote, equal education, or economic opportunity.

SCOPE volunteers will live with local families when possible but will receive no salary. Those able to assist personally or financially with this program or wanting further information should write: SCOPE Project; Southern Christian Leadership Conference; 334 Auburn Avenue NE; Atlanta, Georgia 30303.

• **THE SIDNEY HILLMAN** Foundation has awarded Dr. James Silver, visiting professor of history, \$500. They cited his book, *Mississippi: the Closed Society*, as an "outstanding" contribution to the field of race relations.

• **EVEN THE JESUITS**, with their four hundred years of teaching experience, have not been able to found a university equal to Notre Dame. At least, that's what *Newsweek* said in a recent article about the Society of Jesus. Supposedly the order has spread its talents too thinly; they have 28 colleges and universities in this country. According to the article, neither St. Louis University nor Georgetown University, the flagships of the Jesuit fleet, is superior to Notre Dame — except in number of female students.

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1. Now that graduation's getting close, have you given any thought to the kind of work you'd like to do?

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2. I might have suspected.

I'll probably grow
a beard.



3. Is it required?

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All I ask is the satisfaction of knowing
I'm helping to Build
a Better World.



5. I'll be doing much the same thing. I've also lined up a job that affects society in a positive way. And if I do good, I'll move up, and my decisions will be even more important in the scheme of things.

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MIKE FORD

WSND WITHDRAWS FROM VIET NAM

The Public Affairs Department of WSND presented another discussion on current problems in the United States last Sunday night. The topic discussed was the morality of the United States participation in the war in Viet Nam. Professor James Cameron and Professor Joseph Duffy, both of the English Department, presented their views on the situation in Viet Nam and made their proposals for what they thought could and should be done. Both men held the same views, and throughout the half-hour discussion just reaffirmed each other's assertions.

Professor Cameron said that what prompted him to speak out on the issue was a picture in the *South Bend Tribune* showing a Viet Cong being brutally tortured by the Viet Nam. Such cruelty is what he questions in this war and it is this that makes him think, because of moral values, the United States should withdraw. He says that we must disentangle ourselves from this war and that in doing so the United States will not, contrary to popular belief, lose face. According to Professor Cameron we are losing face now — we lose face every time we drop another bomb and kill more people. If a policy is valid, as Professor Cameron believes withdrawal is, then face cannot be lost but only gained.

Professor Duffy argued with this idea and gave as an example the fact that France has probably never been more popular since it withdrew from Viet Nam and Algiers. Duffy feels in fact that what the United States is now doing is really no policy at all, and that to adopt a policy would be to really negotiate with all involved, including the Viet Cong, and try to obtain peace instead of just talking about it.

Professor Cameron then discussed the justifications for such a war in Viet Nam. The first is that the United States is defending an independent state from the aggressive North. Cameron believes that this justification just can't be taken seriously. The second justification is that if the United States pulls out of Viet Nam, this will produce a landslide of Communism over the rest of Asia. Professor Cameron holds that there is now a landslide of Communism in Asia because of the way in which the peasant sees the situation. The peasant sees the war brought into his country by the West, by a civilization high above that of his own, and then agrees with the views of the Communist. All the peasant wants to do is to live a decent life, and by rejecting the wars the West brings in and accepting the life the Communists present, he can attain his goal. That is why the United States should pull out and stop presenting more propaganda material for the Communists.

Both men are very concerned with the present situation in Viet Nam and recommend that the United States withdraw immediately. In the words of Bob Anson, WSND News Director, "their concern is morality, their hope is peace."

ND TO HONOR TOP FROSH PROF

Talk buzzing through the Freshman Office for the past week and for weeks to come is mainly concerned with one Frosh professor — the best one. The "top" prof who will receive the 3rd annual Thomas Madden Teaching Award and a \$750 stipend, will be named by Father Hesburgh at the commencement June 6. The two previous recipients of the award were Dr. Emil Hofman, Chemistry, and Dr. Robert Christin, English.

Dean Burke, the man who directs

the freshmen through their initial ordeal at ND, is at the helm of this project. Picking the best prof is harder than selecting a Player of the Year from the football team. There are no physical aspects which can be fed through the Univac computer, no sure method of grabbing the right man by testing, but only the opinion of faculty, students and anyone else associated with the profs can be used. "We have tried to tap every source of student thinking," said Dr. Burke. "Every freshman received a letter on which he placed his top two choices for the best Frosh professor. Rectors and counselors have been surveyed, too, for they are in close contact with the students.

The selection sheet for freshmen was initiated this year. The decisions will not be influenced by a popular vote but on a percentage basis. The final selection will be made by the deans, academic counselors and the following members of the University's faculty: Dr. James Cullather, Business; Dr. James Kohn, Engineering; Dr. Ralph McInerney, Arts and Letters; and Dr. Kenyon Tweedell, Biology. The committee is looking for a teacher who:

1. States goals clearly.
2. Organizes lectures and class projects with a view of clarity, balance and stimulation of student interests.
3. Demonstrates enthusiasm for his subject.
4. Seeks constantly to anticipate student needs and draw out student interests.
5. Listens sympathetically to students, in and out of the classroom.
6. Relates his course and teaching behavior to the broader objectives of the University.

The purpose of the award is obvious. It stimulates the teachers and



*Bernard Lonergan, S.J.
Thoughts on the "new theology."*



*"The Student Views Christianity"
A new type of lawn party at SMC clubhouse.*

develops a healthy competition, which results in better education for the student. Improved teaching has had a definite effect on the grades of the ND freshman.

"In two years," Burke said, "the number of freshmen on the Dean's List increased from 114 to 208. The reasons for this marked improvement are the new library, a good exam schedule and the addition of more experienced teachers to the staff."

THE CHANGING THEOLOGICAL METHOD

On Friday, May 14, in the Law Auditorium, a panel comprised of Rev. Albert Schlitzer, C.S.C., Rev. John Dunne, C.S.C., Rev. Leon Merzotto, C.S.C., Rev. David Burrell, C.S.C., Rev. James Doig, C.S.C., and guest panelist Rev. Bernard Lonergan, S.J., discussed contemporary theology and the theological method.

Referring to his own work entitled: *Insight: A Study of Human Understanding*, Father Lonergan listed three factors which have had the greatest effect on the modern theological method.

First of these mentioned was the change from the Greek notion of science to the modern notion of science. In Aristotle's time positive analytics constituted the scientific method. The Greeks thought that they could achieve the absolute answer to scientific problems and that this answer could be verified by mathematics and geometry. They thought of knowledge as true and certain. Modern scientists realize that the absolute is unachievable and that we can only attain closer and closer approximations to the absolute. Realizing this, the modern scientist does not claim that he has arrived at the immutable

truth. His hypotheses are a matter of probability rather than certainty.

Secondly, Father Lonergan pointed to the transition from classical culture to modern culture as another factor which had greatly influenced the theological method. Classical culture was also based on the idea of achieving an absolute in culture. Influenced by the theory of relativity and the Heisenberg uncertainty principle, modern man seeks to improve on his past efforts, realizing that absolutes are unattainable.

Thirdly, Father Lonergan listed a change in philosophy itself as influential in the theological method. There used to be a division in the human mind between theory and practice; this split no longer exists. Classical culture made a distinction between wisdom and prudence which is no longer made. According to Father Lonergan, the prudent man of classical culture would be termed a "stuffed shirt" in today's world. Today one would not trust the prudent man in many jobs solely on the grounds of his prudence. The ancients held that the prudent man was the ultimate in manhood and that he was qualified to do anything. Modern man would not trust him as a doctor or a lawyer without the specific qualifications for that job. The ancients considered man as a split person; a man of body and a man of soul. They applied different principles to each type of man depending on whether they were talking about a man while he was, for example, asleep or awake. People now apply the same principles to a man no matter what his particular circumstances. We have no split man.

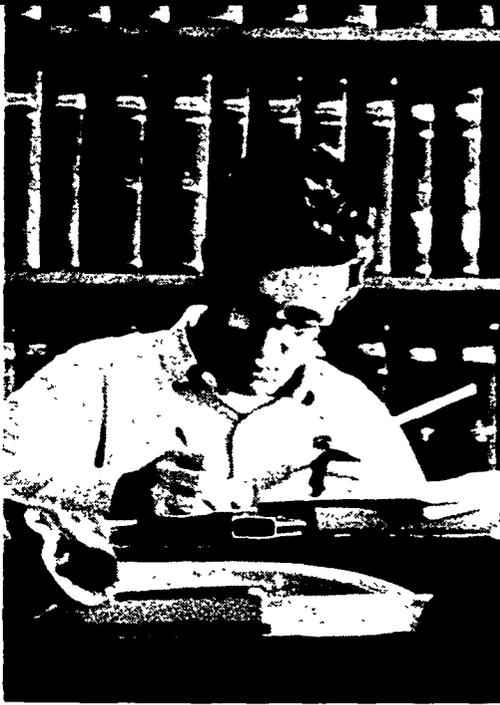
Much of the discussion centered upon a new approach to hermeneutics,

the science of interpretation and explanation in theology. Father Schlitzer, the chairman of the panel, said that he felt this was of special concern to Protestant theologians.

A discussion period at the end cleared up many of the misunderstandings of many of those watching the work of modern theology. Much work has been done on the methods of theological study since the turn of the century, and Father Lonergan did a remarkable job of setting the recent developments in language understandable to all. Though the transition from the classical to the modern is difficult to understand, he showed that now we are moving toward the better and the "truer."

SOPHS DISCUSS CHRISTIANITY

What is Christianity? What should distinguish us as Christian students from non-Christians? Is there really any difference between the failure of Christians and the failure of Christianity? These questions were raised during "The Student Views Christianity," the third of a series of discussions sponsored by the Notre Dame Sophomore Academic Commission. Nearly forty students participated in the discussion Sunday, May 16, on the lawn of the St. Mary's Clubhouse. These discussions are aimed at involving the students in an examination of the dynamic potentialities of their religion. They have been providing an opportunity for students to voice their suggestions for making Christian principles relevant to a college atmosphere. Notre Dame junior Dave Zangrilli opened with a talk emphasizing the necessity of creativity and thought within the Church and the students' vital role in contributing to this thought. Pray-



*The storm approaches — finally
Eleven worrying days left.*



*Sorin Serial Bowl
Men of Sorin pass childhood proficiency test.*

er, study, and action were mentioned as the three most necessary elements of a maturing Christianity. Six discussion groups then formed for students to talk over points in Zangrilli's speech. Thus, every group discussed different, but related, topics. Controversy arose especially on questions like, "Should a belief in Christ have any influence on the choice of a career, or does the intellectual life have no place in the Christian context?"

The discussions stimulated the participants to weigh their opinions with those of their peers. Many students were surprised to see that such sterile topics could be the basis of such an interesting exchange. In bringing together Notre Dame and St. Mary's students for an airing of ideas and values, these discussions are unusual and are one answer to the often-voiced complaints about ND-SMC relations.

SORIN SERIAL BOWL

Incongruous was the only word for it. A competition conducted on a college campus to see who remembered the most about his childhood comic strip, movie, television and radio friends. Not only that, but when the first question was asked it wasn't greeted by the self-conscious laughter you'd expect, but by a hushed, tense, expectant silence:

"Who played Tonto in the television series?"

"Jay Silverheels."

The answer was immediate and excited.

"Are there any challenges?"

Merely a perfunctory question from the moderator; who would challenge such assurance?

"Yes."

The audience couldn't believe it. The atmosphere became even tenser.

"It was Jay Silverheel."

"Why . . . that's . . . right!"

The tension was broken; the rest was hilarious. The questions continued. College-Bowl style through the semifinals and into the night on the porch of Sorin Hall. The first annual Sorin Hall Serial Bowl was well on its way to becoming a tradition.

It all began last week. Nick "No. 27" Rassas conceived the idea and posted a sign announcing the contest. The come-on was questions like: How old is Dondi? Was Hoot Gibson left or right-handed? Only eight residents had the courage to sign up but it was obvious that the hall was behind the contest 100%. For a solid week questions and answers filled the air during every spare minute. What was the number on Don Winslow's ship? What do "Gunsmoke" and "Fury" have in common? What was Donald Duck's telephone number? By Friday they were getting really hard. What was Superman's chest measurement? What was Ma Perkins' chest measurement? Who was the first Zorro? Arguments broke out and four-year friendships were severed over questions like: How could you tell Phinias T. Bluster from Don José Bluster?

And so it went, on into the night. Saur and Sepulveres finally wore down the opposition to walk off with first-place laurels and a pair of tired minds.

LAW DEGREES TO 12 SCIENTISTS

On Saturday, May 15, twelve eminent men of science received honorary degrees and Dr. Frederick Rossini, Dean of the College of Science, was awarded the University's Laetare Medal. The presentations were made as Father Hesburgh opened the academic convocation of Notre Dame's

Centennial of Science commemoration at Stepan Center.

The Rev. Chester A. Soleta, C.S.C., prefaced the conferring of the degree of Doctor of Laws, *honoris causa*, on each of the twelve men, including seven Nobel Laureates, with some general remarks on the necessity of orienting the dedication to pure science within a field of social awareness. As the specific ways in which each of the men exemplified this principle were cited, Father Hesburgh conferred the degrees on them.

Father Hesburgh then introduced Dr. Michael Polanyi, of Oxford, a man who was educated as a doctor of medicine, turned to the study of physical chemistry, then social science, and finally the philosophic examination of the nature of scientific knowledge. Dr. Polanyi delivered the convocation address on "The Creative Imagination."

He began by denying any philosophy of the imagination that would conceive of the imagination's function as being merely the presentation of objects to the rational mind which would then proceed to handle them creatively. He viewed imagination as a vision into the reality of hidden things beyond the range of rational knowledge.

Dr. Polanyi gave a simple maxim of scientific methodology: "Science is an extension of ordinary perception." In any act of perception, we choose an objective focus for our faculties and our mental processes integrate our perception of that focus into a field of subsidiary perceptions which lie apart from the focus but whose perception is the necessary concomitant of the perception of the focus. Our perception of the focus is re-

(Continued on page 32)

on other campuses

• **HELEN HAMPSTER**, a pet owned by Crawford Wells, a Commerce freshman at St. Louis University, died recently at the age of six weeks. The death was ascribed to a hole in the head. The wake was held in the owner's room, which had been converted to a chapel, and the funeral was held with selections from Verdi's "Requiem." A candlelight procession was made to the Quad, where the burial was carried out to the accompaniment of taps, and a lonely voice chanting, "In Paradisium." The grave was marked by an expensive plastic tombstone bearing the epitaph, "Here lies Helen Hampster, Virgin."

• **A GROUP OF RAIDERS** at the Jesuit Fairfield University recently gained unauthorized entrance into their University Library, breaking a padlock and removing the restricted and indexed books from the shelves and putting them on the open stacks. The action was in open defiance of the restrictions on certain categories of books by the library in accordance with Canon 1399 and the Index of Forbidden Books.

• **A DEITY** recently spoke at a Bronx university. He appeared under the guise of the surrealist, Salvatore Dali. He was adorned in his "official uniform," a deep blue one-piece suit decorated with silver and gold sunbursts and crescent moons, with pantaloons-like legs and puffed sleeves. It was complemented by Dali's thick black

wig and overemphasized mustache which curled up toward his nose. He carried a gold-tipped walking cane, waving it as he greeted the audience.

Previous to his talk, which, incidentally, followed absolutely no order, he showed a surrealist film, *Un Chien Andalou*, which highlighted a man sharpening a straight razor on a leather strap, then whittling down the bottom of a door. The camera cut to the full moon outside which had a thin wisp of cloud running through it. A shot of a human eye being sliced through the middle with a straight razor followed this.

Speaking of modern painters, Dali commented that they believe in nothing and so "these painters paint nothing." Dali, who when speaking refers to himself as "Dali" rather than "I", said that "after Dali, Picasso is a genius." The difference between them, he said, is that Picasso "creates negative, ugly sin . . . and Dali is every day becoming more and more archangelic." At one point the slide projector stalled; he looked at the screen and projector, pounded his cane several times, the signal for the slides to be changed, but nothing happened. "You resist, you resist," he shouted and pounded the cane again.

Dali explained the use of melted watches and clock faces in one of his paintings. The watches, he said, were melting and naturally had the "delicacy of Camembert cheese." When asked why in his painting of the Last

Supper he painted the Apostles with their heads down, he replied simply that "I never met these people."

Finally, Dali said, "Dali is the greatest painter, not because he is so good, but because other painters are so bad." We might suggest that Dali and Daley (Lar) pool their resources on a nation-wide show tour.

• **THE FORDHAM RAM** recently criticized the means the University plans to take to gain national prominence. Supposedly, football will "put Fordham on the map." The *Ram* classifies this kind of thinking as a part of the typical Catholic mentality. St. John's University is cited as a prime example of the fallacy that athletics bring recognition and greatness. Even though St. John's, the largest Catholic university in the country, carries a winning basketball tradition, it is a loser academically with "beer, basketball, broads and books" being the order of importance. The *Ram* measures greatness with financial endowments. Some examples given were: St. John's, \$732,000; Fordham, \$8,014,000; Georgetown, \$10,591,000; Boston College, \$4,928,000; and Notre Dame, \$31,000,000. The top private schools are: Harvard, \$468,840,000; Yale, \$289,639,000; Princeton, \$154,325,000; and Dartmouth, \$82,500,000. The above mentioned Catholic schools' libraries average 593,000 volumes and have a student-faculty ratio of approximately 10:1. At the private institutions each library contains approximately 3.5 million volumes and the student-faculty stands at 3:1. The article contends that football actually had little to do with it.

leiffer

I DON'T UNDERSTAND HOW IT HAPPENED BUT WHEN I WOKE UP YESTERDAY MORNING - I KNEW SOMETHING HAD CHANGED!



I DIDN'T LOOK LIKE ME ANY-MORE!



I LOOKED LIKE CARY GRANT.



I LOOKED IN THE MIRROR AND SURE ENOUGH - THERE IT WAS - CARY GRANT.



I WALKED DOWN THE STREET AND I COULD SEE IT IN THE WAY PEOPLE STARED AT ME - CARY GRANT.



I WENT TO THE OFFICE AND EVERYBODY SEEMED SHY IN MY PRESENCE. GIRLS STARTED HANGING AROUND MY DESK. MY DESK. THE BOSS OFFERED ME A JOB IN THE PARIS OFFICE. CARY GRANT.

I CALLED UP THE MOST BEAUTIFUL GIRL I KNEW. SHE SAID SHE HAD A DATE BUT SHE'D BREAK IT. SHE SAID SHE'D PICK UP TICKETS TO THE THEATER. CARY GRANT.



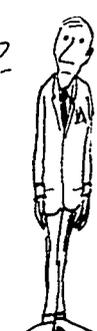
WE WENT DANCING AFTER THE THEATER. I DIDN'T EVEN KNOW I KNEW HOW! PEOPLE FORMED A CIRCLE AROUND US AND APPLAUDED.



I WENT HOME FLOATING. I WENT TO SLEEP DREAMING. THIS MORNING I WOKE UP AND KNEW SOMETHING HAD CHANGED.

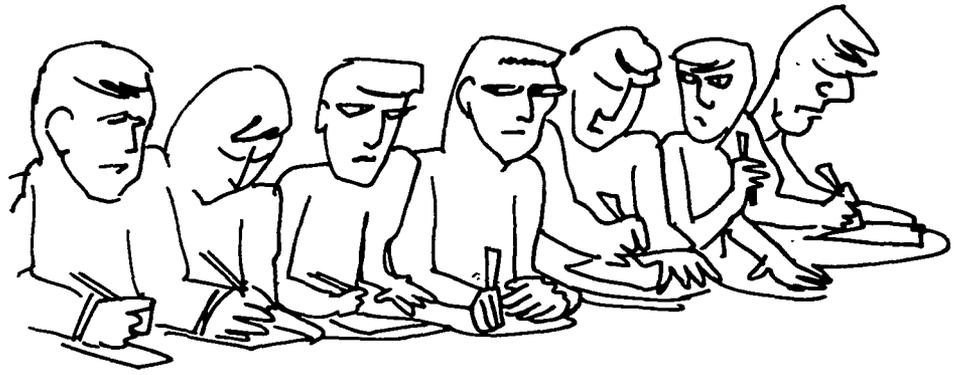


BACK TO BERNARD MERGEN-DEILER.



FOR PLAIN PEOPLE THERE IS NO SUCH THING AS A PERMANENT CARY GRANT.





Associate Editor Reagan Burkholder, a member of the Honor Council, talks of his experiences with the Code, experiences which have led him to examine his views on the Honor Code and the Notre Dame Student Body.

A YEAR OF HONOR?

FOR THE PRACTICAL MINDED, the criteria by which the Honor Code must be judged are fairly straightforward: how many people have cheated and how many have been reported. It's all rather simple that way, and the conclusion would have to be that the Code has been an abject failure in its first year of existence: approximately half a hundred cases of reported cheating have been looked into by the Honor Council so far this year. If there have been only fifty cases of actual cheating I will consume every extant copy of the Honor Code. There is no proof that there has been more cheating than has been reported, but on ten minutes' notice I can produce five people who have seen cheating but have not reported it. I feel that there are enough students who could do the same thing to make the total figure significant.

One of the objects of the Code is to eliminate cheating. The process involved here is to put the responsibility for his actions in the hands of the student, which is as it should be. When it is made clear to him that he is dishonoring himself and not escaping the prying eyes of an impersonal proctor, the student all of a sudden sees the error of his ways, is magically transformed into the model of Christian honesty, will go to heaven and be happy forever. It's a very pleasant dream, but nonetheless a dream. It simply has not happened and it is questionable that it ever will.

The other side of the Code is the one that allows the students to police their own activities. Instead of having horn-rimmed eyes peering at their every move during a test, it is now up to each and every student to see that he is honest and to keep his fellows honest. If he cheats, he will report himself because he now realizes

that he has wronged not only himself but every other student taking that test or any other test that has been or ever will be given at the University of Notre Dame. If he sees someone else cheating he will give a warning. If that doesn't work he will report the violator for the same reasons that he would report himself. The whole student community will thank him for saving them from this assault on their well-being. Even the one who was reported will thank him because he has now realized the error of his ways, has been magically transformed into the model of Christian honesty, will go to heaven and be happy forever. This, too, is a dream.

All this simply goes to show that the ideal situation does not exist. Evoking the name of the Lady does not produce miraculous results when grades are involved. There are still more important things than being honest. Lest I be assaulted in my bed tonight, I do not mean to say that the average student at Notre Dame is not honest. The implication simply is not there for the simple reason that I think he *is* honest. But the Code has not changed his honesty, it has merely allowed him to exercise it without the shackles of a proctor. And this is as it should be. In this sense, at least, the Code has been a success.

But the Notre Dame Man is not ready to rat on his fellow man. It rubs against the grain; it is just *not done*. After all, he *didn't* rat in grammar school and there you would get a reward for ratting: you became Sister's pet. With all the attendant honor. Another thing the Notre Dame Man does not seem to be ready for is to distinguish between ratting and maintaining an atmosphere of scholastic integrity. It is admittedly difficult to report a case of dishonesty to a group of twenty-

five Blue Circle members who also major in the General Program. (Under this definition, only one present Council member truly qualifies for membership.) But it is also a personal responsibility without which the Code will be a failure.

The predominant reason for refusing to make a report is that friendship is apparently more important than one single case of cheating. How could you ever face any one of your friends once he knew that you had ratted on the guy down the hall? How could you ever face him? Especially since he would know that you had been the one to report him. It's quite a different matter going behind the barn with your best friend's girl. After all, he'll never know about it, and she's very pretty and the whole idea is pretty cool. As long as he doesn't know, you won't have to face up to the responsibility that is yours.

This same lack of personal responsibility is, I think, the reason for the failure of the Code this year. As long as anyone is willing to be honest himself, but unwilling to take another student to task for violating a basic tenet of academic life, there is going to be a serious lack in the Notre Dame community.

Friendship is one reason for not reporting a violation of the Honor Code, but what are the reasons for reporting someone? They are reasons that are difficult to put into words *without sounding as though you were Sister's pet* all through grade school. They are also reasons that sound terribly fuzzy-headed to anyone who does not already believe them "inside."

One reason is that in a community of rational and honest men, it is assumed that everyone will abide by that honesty. In such a community

(Continued on page 33)

Notre Dame's Newest Trustee

An Interview with Newton N. Minow by John Twohey

WHEN IT WAS announced during the winter that former Chairman of the Federal Communications Commission Newton N. Minow had been named the first Jewish trustee of Notre Dame, few, if any, eyebrows were raised. Although Mr. Minow maintains the appointment to be one of the greatest thrills of his life, the catch was all Notre Dame's. At age 39, Mr. Minow's record of achievements and contributions to the country is little short of startling. Mr. Minow's direct association with Notre Dame really only began in 1962 in Geneva, Switzerland, where he met and worked with Father Hesburgh on the U.S. delegation to a United Nations Conference on Science and Technology for Underdeveloped Countries. Mr. Minow's enthusiasm for ND was kindled, as he says, "at once."

Asked about his recent appointment to the Board, Mr. Minow admitted he was "greatly honored." Said he, "I think the appointment reflects the uniqueness of Notre Dame. You are reaching out and becoming involved in a great many areas of the nation. I think you have here an institution more alive than any other university of its kind."

Concerning being the first Jewish member of the Board, Mr. Minow commented while trying, unsuccessfully, to keep a straight face: "You know, many people ask me how it feels. Last month when I presented the local Emmy Awards in New York City, I was introduced as the first Jewish trustee at Notre Dame and asked if I intended to do anything about Notre Dame playing its football on the Jewish Sabbath. First of all, I pointed out that I was not in any way antipigskin and that there seemed to be some cause for hope since Notre Dame will be playing Army after sundown next year in New York." Shortly after his remarks appeared in the press, Mr. Minow received an enthusiastic letter from an ND Jewish alumnus, '22, encouraging his efforts and assuring him he was not alone in this campaign. The writer had been at work on the same problem for 40 years.

Only 35 when named by President Kennedy as Chairman of the FCC, Mr. Minow feels his appointment was a manifestation of the attitude of the Kennedy era that young people can and should be given positions of responsibility. In his two years of work-

ing at the unenviable job of regulating the activities of the often unwieldy radio and TV industries, Mr. Minow gained the respect of both industries. Mr. Minow feels it is unfortunate he is remembered by many as the man who coined the term, "the vast wasteland," to describe TV. After Mr. Minow used the phrase only once, the TV industry itself pounced on it and repeated it constantly. His present feelings in this area are that there has been a great improvement in the quality of TV news information in the past five years. But he regrets that the rate of improvement in the entertainment diet served the public has not kept pace. "One of TV's failings has been its pattern of appealing to what the industry calls the 'numerically larger part of the audience.' An example of this was the cancellation of *Playhouse 90*, a program watched by 'only 14 million' viewers. The network found from the ratings that a program competing at the same time was drawing 18 million viewers. So what happens? They cancel *Playhouse 90* and replace it with a program they hope will attract 19 million. But what about the 14 million who were watching the old show regularly? I think such minorities, minorities of many millions, have been shortchanged on the entertainment side of television. The industry has underrated the public as regards entertainment taste. And, you know, very few people you might call intellectuals are watching TV these days. One of the things TV must do is get the intellectuals back." He hastened to add he was not advocating stacking the TV programming deck in favor of the intellectual, but he felt TV must concern itself more with elevating, educating, and stimulating thought rather than pandering to an often mediocre majority taste.

Mr. Minow was not, however, without praise for the TV industry. He pointed to the excellent coverage given the brutalities in Selma as an example of what TV can do for the nation. Reporting the activity in Selma inspired the nation, awakened public opinion, and galvanized such groups as the Church into supporting the march. Mr. Minow believes there is a great untapped potential lying dormant in the industry — a potential to educate: "I'm surprised there is not more television in education.

I would like to see the networks take a greater interest in cooperating along the lines of establishing more of this type of programming."

Speaking of the relationship between broadcast and printed journalism, Mr. Minow didn't feel radio and TV have harmed the effectiveness or lessened the importance of the printed word. "With TV you're tied down to its schedule. With the printed word you can study it at your own means." Nor did he feel that news magazines had suffered from the alleged competition from TV. "If you compare today's *Life*, *Look*, *Saturday Evening Post*, *Time*, *Newsweek*, and so forth, with the same magazines of 15 years ago, I think you'll find they have improved quite a bit. Television has whetted the appetite of the public for news. I think the two media can, and should, complement one another."

On the subject of the recent communications revolution brought about by communications satellites, Mr. Minow, who arrived at the FCC just as the satellite program was beginning to spring into life, feels, "In the long run, launching the first communications satellite was more significant than launching a man. What you did there was launch ideas."

As to Mr. Minow's background, after graduation from Northwestern Law School in 1950 he lost little time becoming involved in national affairs. In 1951 he served as Law Clerk to Supreme Court Chief Justice Vinson. From 1952 to 1954 he worked as Administrative Assistant to Illinois Governor Adlai Stevenson, a post which led to his involvement in the Stevenson presidential campaigns of '52 and '56. In 1957 he was named a partner in Stevenson's law firm, the position from which he stepped into the FCC post in 1961 at the request of President Kennedy. Following two years' service with the FCC, Mr. Minow joined the Encyclopedia Britannica Company in Chicago as Executive Vice-President and General Counsel. He is also active on a board of advisors for Curtis Publishing Company.

Presently residing in Glencoe, Illinois, he returned to private law practice the first of May, a decision made in the interests of "achieving maximum freedom" to participate in "extracurriculars." Examples of these are memberships on the National Commission for UNESCO and the Board for Educational Television. ■



THE PASSING OF AN IMPERSONAL MAN

an interview with Kelly Morris conducted by Geof Bartz and David Sauer

The charismatic fountainhead of Impersonal Pronouns, co-founder of The Voice, former WSND nasal opera commentator, sometime SCHOLASTIC critic (of and for), chauvinistic 'pataphysician, writer and poet, William Kelly Morris leaves Notre Dame with his Woodrow Wilson Fellowship for Tulane next month. The following are excerpts from the SCHOLASTIC's two-hour tape-recorded interview with the outspoken Southerner, whom one professor has called "the most absurdly controversial student ever to attend Notre Dame."

* * * *

SCHOLASTIC: WE UNDERSTAND YOU RECENTLY WENT BLIND. CAN YOU ELABORATE ON THE EVENT?

MR. MORRIS: Yes. I proofread galleys for Dr. Chroust for about five hours under what turned out to be ultraviolet light. . . . later that night I took my gritty, oozing (and shut) eyes to the Memorial Hospital Emergency Ward. Patches were put, and light and I parted company for two days.

May 21, 1965

SCHOLASTIC: HOW ARE YOUR EYES NOW?

MR. MORRIS: As far as I know, they're just about recovered. They still find light anathema and they have a tendency to close up after reading about a paragraph without comprehension.

SCHOLASTIC: OTHER THAN THAT THEY'RE FINE?

MR. MORRIS: Yeah.

SCHOLASTIC: YOU PLAYED A GHELDERODE BLIND MAN IN AN IMPERSONAL PRONOUN PRODUCTION LAST FALL. DO YOU PLAN TO CONTINUE ACTING?

MR. MORRIS: No, I haven't got the equipment. Besides, my theatrical impulse is less cooperative than domineering. That is, I've always been more interested in directing, in controlling and shaping a production to suit myself.

SCHOLASTIC: MOST PEOPLE PROBABLY ASSOCIATE YOU WITH THE THEATER; DID YOUR ACTIVITY BEGIN AT NOTRE

DAME OR DID YOU BRING AN INTENSE INTEREST WHEN YOU CAME?

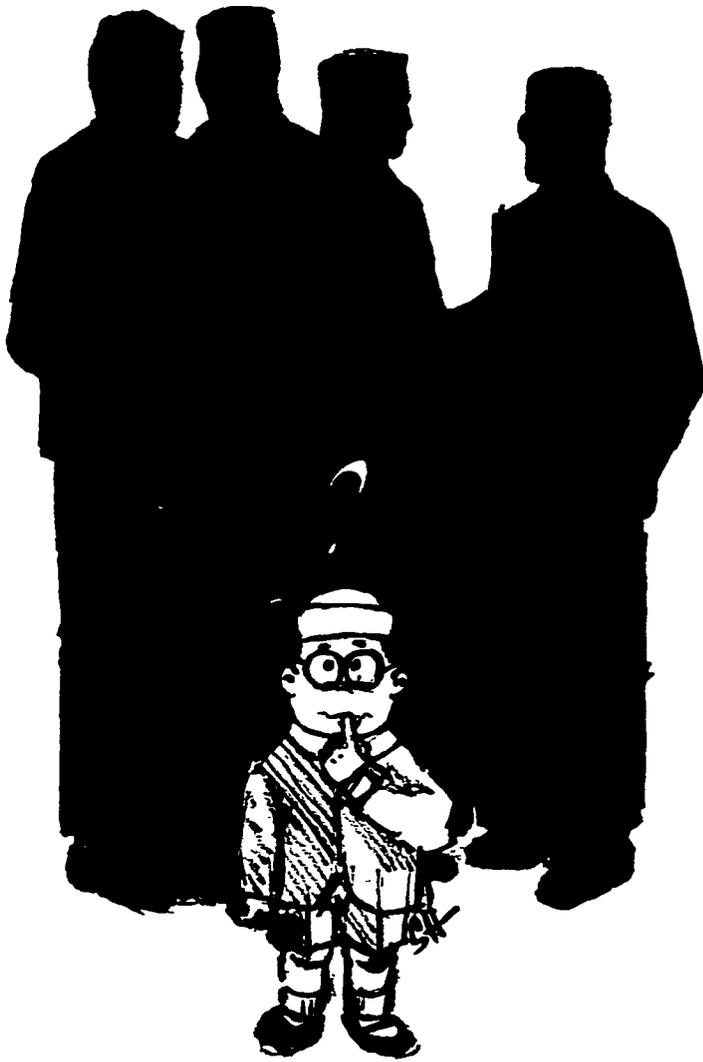
MR. MORRIS: I wouldn't call it intense. I did a little work at Exeter, and organized a dramatic literature discussion group in my senior year. Similarly, John Roos, John Gearen, Rick Farrell, myself and several others organized the Lyons Modern Theatre Seminar in my sophomore year. We met weekly, reading and discussing plays, for over a year.

SCHOLASTIC: AND THEN YOU GOT INTO PRACTICAL THEATER. . . .

MR. MORRIS: I bumped into I.P.P. last winter, directing a reading of *Antigone*. It must have been easy — though it didn't seem so — because at that time I knew virtually nothing about Greek drama. Yet now that I do, I don't feel very embarrassed about that work.

SCHOLASTIC: HOW HAVE YOU APPROACHED YOUR DIRECTORIAL WORK WITH I.P.P.?

MR. MORRIS: You mean what under-
(Continued on page 28)



STAY-HALL LIFE: YCS REPORT

The following article was contributed to the SCHOLASTIC by the Notre Dame chapter of Young Christian Students. Last semester, in conjunction with the pending question of a four-year stay-hall system, YCS decided that a questionnaire should be devised on community living. Their ultimate purpose was to learn what the students felt towards both the present and proposed stay-hall systems, and to present those completing the forms with some of the ideas behind the four-year system. Questionnaires were given to residents of every third room, with 342 (41 percent) returned.

THE SURVEY found that 74 percent of students polled agreed that the notion of community spirit was "essential" to their idea of life at Notre Dame. For most students, this spirit should express itself primarily in and through the class, for 78 percent felt membership in their class to be more important than membership in their hall. Also, most students

cited social events as the main function of the class.

While 50.3 percent considered themselves active members of their class, only 14 percent said they attended more than one-half of their class functions. On the other hand, 57 percent attended less than one-fourth.

Questions on friendships revealed that 87 percent had most of their friends in the same class as themselves, and 42 percent said that these friends were mostly students who lived near them freshman year. However, 69 percent felt a person's academic class was not a necessary factor in making close friends, and 87 percent said they did not tend to avoid those in other classes (76 percent preferred to live with members of their own class).

In the area of hall living and community spirit, 84 percent said hall living should offer a good opportunity for the expression of community spirit. However, only 33 percent

thought they would feel more a part of Notre Dame if their activities were centered more around the hall than the class. Genuine pride in hall accomplishments — 64 percent.

Fifty-one percent found it "desirable" to move from hall to hall each year. However, asked "if you were in a hall with real community spirit, would you most likely remain there for four years?" 62 percent said yes.

About social life, 59 percent thought that what the campus lacks in social life could be fulfilled on the hall level by "carrying out activities on a more frequent, more informal, less expensive basis." 89 percent said there was a committee in the hall to arrange social events and 51 percent said that it was "very active." 69 percent felt that there should be more athletic events on the hall level.

Upperclass attitudes toward freshmen were also explored. 49 percent of the upperclassmen would "object to living with freshmen." 49 percent felt their interests were different from the interests of freshmen, while 59 percent also agreed that it might make the hall too juvenile in character. A "freshman mentality" was felt by 62 percent to be more the result of freshmen being away from home for the first time; the rest attributed it more to their all being housed together. As a possible remedy, it was suggested that in a four-year stay-hall, the freshmen would not be as rowdy (dispersed throughout the hall) as they are now. 73 percent agreed to this, and 56 percent felt it would be possible to channel the normal exuberance of freshmen to useful ends. Asked if the freshmen would develop sound study habits more quickly if surrounded by the example of upperclassmen, 73 percent indicated no. Also, 37 percent felt they, as upperclassmen, would not have a maturing influence on the freshmen.

A four-year stay-hall system would ease the transition to college life for a freshman according to only 23 percent of the upperclassmen. Many upperclassmen here made statements to the effect that a freshman year in isolation is a necessity for the transition to college life. One student called it "an invaluable experience for college life." 80 percent said they would be willing to help a freshman living next door with studies, social life, and so forth, in the same way they would a classmate. On the other hand, 58 percent felt there was nothing to be gained by associating with freshmen.

(Continued on page 30)

THE CITY OF THE GODS

Reviewed by Dale R. Althoff

Every society faces the problem of death. A society is composed of individual men. But the way in which the society is structured parallels the structure of the solution to the problem of death by the men in that society. Thus for Fr. Dunne the problems faced by individual men are not discontinuous with those faced by the society as a whole. This is not the viewpoint of one concerned with the quotidian outwardness of "living," but with the dynamic inwardness of man's quest for his desire for life.

In *The City of the Gods*, Fr. Dunne surveys the answers of various societies to the problem of death by the use of two basic categories: myth and mysticism. The man of myth confronts the problem of death, namely, "If I must someday die, what can I do to satisfy my desire to live?" and goes on to formulate a solution to satisfy that desire for an indefinite life in this world. But the mystic, confronting the very same problem, will renounce any attempt to satisfy the desire to live. Thus it is that the myth is "this thing about which we are most serious, the point of view which constitutes our enlightenment and our emancipation," that constitutes the "modern man," for the myth is *man's* answer to the problem. The second consequence that follows is that every solution man gives to the problem of death will conceal the real human situation for the myth purports to give a *fully* adequate solution to

the problem of death — yet men still die, and myths abound.

It is because every myth is only a partial solution to the problem of death that the mystics have renounced not only every human solution (=myth) to the problem of death, but also the very *attempt* to satisfy the desire to live. Thus it is that the mystic, having given up the actual carrying out of a solution, its implementation, turns to knowing the "why" of suffering and death; the mystic turns from *doing* to *knowing*, and awaits the mystical experience of enlightenment. Behind *doing* stands *desiring*, and man suffers because he desires. The mystic feels that he can avoid suffering by renouncing desire, which is the "practical" analogue of the Socratic knowledge of ignorance: the renunciation of the desire to satisfy the desire to live is the knowledge that man is ignorant of how to solve the problem of death. But, notes Fr. Dunne, whether it is really possible to renounce all desire constitutes perhaps the illusion of mysticism. Freedom from all desire may be only another myth. Thus a second, and most important, consequence follows: it is highly unlikely that any society be entirely free of myth (and, in the same way, it is unlikely that any man be entirely free of myth).

Because the problem of death expresses itself differently in each society, so does the solution. In the earliest societies it was conceived to be a problem of the separation
(Continued on page 22)

CANDY

Reviewed by Joseph Wilson

CANDY IS THE TYPE OF GIRL who lovers of pornography can claim as their own. She is the heroine of *Candy*, by Terry Southern and Max Hoffenberg, and her authors surround her with their attempts to make obscenity and perversion live. Candy herself is an effort to present a sexualized Jane College and is regarded by many as a serious literary attempt. Literature, however, is reputed to have some bearing on reality, the characters presented being somewhat human in their actions and reaction to fictive circumstances. But no one, least of all the reader expecting serious literature, could accept Mr. Southern's slobbering and ill-constructed characters.

It's not merely that they are dull stereotypes. They are, but somehow that is not as fictively offensive as is the completely immature development of the characters. All of the protagonists in *Candy* have a glimmer of potential but this is never carried out, developed into anything worth talking about. Except for Aunt Livia and Candy herself, the major characters of the book have but one trait, a common sexual obsession, and this is never developed but left to reek and rot. The characters are left unfulfilled in their sex, but there is not even a sense of animal frustration; they only drive on like maniacal marionettes.

Aunt Livia departs from this pattern. She is crude, caustic, cynical, and constant in referring to sexual experience, but the reader senses her preoccupation is not as basely animalistic as is the others. She is a harsh witch of reality who can and does brutally laugh at the obsession

she finds everywhere about her. She even laughs at her own drives and one would guess, from references made to her, that she tries to fight the degrading sex which *Candy* pictures.

But Aunt Livia is a minor character, used more by the author for ineffective jabs at society's perversion than for plot development. One usually assumes that this is more or less the function of the main character. Here, Candy herself is shown as completely naïve, stupid, misled, mentally impoverished, and very much conscious of her own idealized sex role, that of total fulfillment. Candy starts with these traits and she ends with them. Again there is no development, no significant change, and she seems a literary waste.

There is no literary "meaning" or significance in *Candy's* characters, but Mr. Southern is a fairly noted author. He wrote *The Magic Christian* and is co-author of the screenplays for both *Dr. Strangelove* and *The Loved One*. Perhaps this is one reason this book is receiving more attention than it deserves. But critics, finding nothing of note to talk about in the book as it presents itself, have resorted to the last bastion of poor comedy. They find it necessary to bill it as satire. I find little or none of this in *Candy*.

There are, indeed, several of the devices employed in good satire coincidentally used in this novel. Tag names, exaggerated and ridiculous situations, and an unconquerable stupidity in the leading protagonist are the chief of these. Where *Candy* falls down as satire is obvious, yet difficult to prove. There is no *sense* of satire. The reader,

(Continued on page 22)

The City of the Gods

of the mortals from the gods; the gods lived on, while men died. The solution to the problem of death in this form is some form of intercourse between the living and the dead such that the dead could always be said to be living. With the Greeks the problem was that life simply lapsed into oblivion or nonexistence. The abode of the dead was now only the abode of wraiths. The solution to the problem posed this way was a perpetuation in the memory of the living, the "immortal past."

In the Roman Empire the Stoic Marcus Aurelius conceived the problem to be the untimely end that one came to before being able to run the gamut of human experience. Thus the solution was the assertion of the uniformity of life (parallel to the uniformity of Roman law: if one had lived forty years, one had run the total gamut of human experience — a longer life would only bring repetition).

In the Middle Ages the problem of death manifested itself as the problem of escheat. All that one could do went for nothing, for all of one's land and property reverted back to one's lord. The solution to this was to perpetuate one's place or rôle in the hierarchical society. Now the "body politic" (instead of the law, as with the Romans) lived on while the "body natural" dies. Thus it was that Shakespeare, near the end of this period and partly into the modern, experienced so acridly the disproportion between the proud places of kings and the merely mortal men who occupied them.

In the modern period the problem of death has become the problem of alienation while one is yet alive. If man is liable to die, then he lives his whole life under the shadow of death. "Death is the sovereign master," said Hegel.

Even this alienation takes the various forms: political, economic, existential. The solution to the alienated life is to make my life my own, to become autonomous. (This is reflected even in our Declaration of Independence where one of the inalienable rights, *i.e.*, cannot be taken away from man, is "the right to life. . .") The modern myth is a mysticism of the future. If only we had world enough and time, it holds, then we could do all that we seek to accomplish; it is then that the task of science will be finished, then that man's task will be perfected, then that the classless society will arrive. And yet man still dies; his openness towards the future becomes little more than openness towards death.

Fr. Dunne's thesis that every society embodies a solution to the problem of death is brilliantly conceived, imaginatively executed, and lucidly written. The author is concerned that every solution to the problem of death tends to conceal the real problem; this concern imposes on the author the methodological consideration that he must carefully keep in view the whole of the question, a point that Fr. Dunne adheres to carefully. Yet the author's methodology contains an implicit critique of itself — one which we are sure that the author would concede. It is this: what answer *can* be given to the quest of Gilgamesh who "openly sought what man really desires"? Every answer is its own critique. It is this that suggests that a careful and thorough appropriation of the contents and methodology of *The City of the Gods* could provide a point of departure for a critique of the contemporary myth. It is high time that the modern myth be brought into the open and questioned resolutely. ■

Candy

playing the overall impression of the book on his pulses (which must be the ultimate basis of all criticism), fails to have any feelings directly antagonistic to the society which produces such perversion. There is no disgust with a general moral situation except by a logical construct *outside* the context of *Candy*. There is little response, in fact, but that one is generally revolted by the very thought of sex!

If satire is the point here it is never made clear in the book itself, as Voltaire takes care to do in *Candide*. Candy never comes to any new insights, never meets anything other than simplistic and gross reaction to her femininity. One feels that perhaps the connection between the names of Candy and Candide, that perhaps the reason the original 1958 Olympia Press French edition was so plainly billed as satire was to exercise the simplest recourse in France for loosing pornography on the market. One wonders if perhaps Mr. Southern wasn't commissioned to write this book as pornography for *money* and added his satirical touches to avoid censure.

If one insists on calling *Candy* satire, I can see only one plausible, but very strained, interpretation. There could be a comment on education in Candy's whole reaction to life. She learns in college that the most important thing is to *give* and makes an emotion-based decision to follow that

course to the hilt. She falls for the trite trick, "I need you," every time it is pulled. One might look rather askance at a system which teaches such involved ideals as Total Charity, without even mentioning a complementing code of morality, system of values, the necessity of experience, or the essential perverseness of man (as presented in the novel). But as I said, that interpretation is stretching pretty far for very little.

There are good points to *Candy*. The edition I read had large type and was easy to read. The sentence structure is nice. The phraseology is vivid, funny, and well executed. If you are in the mood for locker-room humor when you read the book, it is hilarious. But *Candy* is still sugar-coated pornography, not serious literature.

One *could* make much of the heroine's tag name, "Christian." A critic-in-search-of-an-article could do a lot with the love union of Candy, Buddha, and Daddy at the end of the book. But "Christian" goes nowhere, is a dead end, and the "union" is in no way prepared for and we are left where we started.

Candy is an extremely well-written bit of pornography, but that's all it is. If you want satire, I suggest *Pogo*. If you would like comment on sexual depravity, try Henry Miller. Only if you feel masochistic and want to waste time should you read *Candy*. ■

ARE YOU KIDDING?

"You know," he explained, "this tooth is loose."

"Oh, you saved it though?"

"Oh, yeah."

That's two Irish ruggers talking.

They had just kicked the St. Louis Bombers into a 16-10 hole, won the "Game of the Year," and, if indifference to injury means anything, proved themselves the bloody-best men on campus.

The Bombers had been big. They showed up like black-clad behemoths and along with them came guys like Jack Simons, a Notre Dame halfback for three years, cut by the Dallas Cowboys, who took up rugby for kicks; Tom Jones, a 5-10, 260 lb. former Green Bay linebacker; and Al Vanderhall, the left-footed kicker who earlier this year had handed Notre Dame its lone defeat. They play out of the Missouri Rugby Football Union, and it's said to be, pounding for pounding, the roughest in the Midwest.

In the second half, Captain Mike Murphy hit the ground hard, and for the rest of the game he ran on his already bandaged leg like a brittle (6-5) giraffe. Then his brother, Jack Murphy, a 23-year-old engineering sophomore, who graduated with one degree and is back for another, caught something in the eye. His face spurted blood and somebody said it looked like a road map. "Let's look at it!" yelled Mike. "That's all right, Mike," Jack yelled back, "that's all right. . . ." And after a while it dried up.

At game's end a Bomber's jaw had been locking on him. "Did you get caught with an elbow?" asked Mike Murphy. "Yeah," and he pointed his forearm at his cheek. "Maybe it's just a bad bruise," diagnosed Murphy, "it happened to me like that."

So Murphy got into a car of the player with the loose tooth and the Bomber with the locking jaw headed for a doctor, and the game of the year was over. They weren't even bushed. "Are you guys too dry for a little beer?" asked one Irishman. The Bomber grinned down at him, "Are you kidding?"

VIEW FROM BELOW

Prospects for the future are looking up for basketball coach Johnny Dee. With an incoming group of freshman skyscrapers next year and a new 6'7" assistant, he has no choice but to look up.

Larry Staverman, a six-year veteran of the professional ranks, is no stranger to the coaching techniques of his new boss. The 28-year-old native of Covington, Ky., played under



BOB SIMPSON

Dee during the abbreviated season of the Kansas City Steers in 1961-62. He also played with pro teams in Cincinnati, Baltimore, and Detroit and was noted for his defensive ability during his career.

Commenting on his new assistant, coach Dee said, "Larry will fit well into our basketball plans. He knows my system, has pro experience, and, being a big man himself, knows the problems involved in playing under the boards."

Staverman will work primarily with the centers and forwards, allowing Dee to devote more time to the shorter group — the guards. Even so, with four freshman prospects over 6'5" and a 6'7" assistant by his side, Johnny Dee will be in some tall company next year.

PAST . . . FUTURE?

Perhaps it is merely a coincidence, but . . .

In the modern history of Notre Dame football only two coaches have come up with perfect seasons, Rockne and Leahy. Both, however, had blemishes on their first-year records. In 1918 Rockne's team went 3-1-2. In Leahy's first year (not counting his three-year tenure in the early war years) a record with eight wins had a single flaw, one tie.

Yet their second years brought both a perfect season, the national championship, and a long dynasty of dominance.

ON WINNING

How much interest does a winning season bring? In the first six days of season ticket sales 6,258 tickets were renewed. New orders increased by 240%. Individual game sales have not begun, but the intense interest in the Army game has led to the

announcement that there will be no public ticket sales here and only limited sales at West Point. Only parents from a 12-state area in the East will be able to obtain tickets through Notre Dame sales.

FOR THE RECORD

BASEBALL (15-15):

Bowling Green 3, Notre Dame 1
Notre Dame 5, Bowling Green 3
Michigan State 8, Notre Dame 6
Notre Dame 11, Valparaiso 1

TENNIS (12-2):

Notre Dame 8, Western Michigan 1
Notre Dame 8, Toledo 1

GOLF (17-4-1):

Notre Dame 29½, Western Ill. 6½
Notre Dame 29½, Air Force 6½
Notre Dame 28½, Iowa 7½

TRACK

Michigan State 92, Notre Dame 49

RUGBY (12-1):

Notre Dame 16,
St. Louis Bombers 10

LACROSSE (4-5):

Ohio State 11, Notre Dame 5

SAILING

First place in Marquette
Invitationals

CREW:

Third in heat of MACRA Regatta
and winner of consolation round

THIS WEEK

MAY 21

Baseball: WESTERN MICHIGAN (8:00 p.m., Bendix field).

MAY 22

Baseball: at Western Michigan
Track: Pitt and Penn State
at Pittsburgh

Lacrosse: at Michigan State

MAY 23

Tennis: MARQUETTE (1:30)



FIRST ANNUAL ATHLETE OF THE YEAR AWARD

IN PAST YEARS THE SCHOLASTIC SPORTS STAFF HAD DEVOTED THE LAST ISSUE OF THE YEAR TO NAMING THE OUTSTANDING PERFORMERS OF EACH SPORT AND TO SINGLING OUT ONE ATHLETE AS THE "PERFORMER OF THE YEAR."

THIS YEAR THE SCHOLASTIC INTRODUCES A NEW AWARD, THE "ATHLETE OF THE YEAR" AWARD DECIDED UPON AND GIVEN BY THE STUDENTS FOR THE MOST OUTSTANDING NOTRE DAME ATHLETE JUDGED ON THE BASIS OF PER-

FORMANCE WITHIN HIS PARTICULAR SPORT AND CONTRIBUTION TO HIS OWN TEAM.

VOTING WILL TAKE PLACE ON MONDAY, MAY 24, IN THE DINING HALLS DURING BOTH THE LUNCH AND DINNER MEALS.

THE TROPHY AWARDED TO THE WINNER (*SEE CUT*) WILL BE ON DISPLAY IN THE CONCOURSE OF THE LIBRARY THROUGH MONDAY. THE RESULTS OF THE VOTING WILL BE ANNOUNCED IN THE SCHOLASTIC ISSUE OF FRIDAY, MAY 28.

NOMINEES

DICK ARRINGTON — WRESTLING

Junior, heavyweight; team captain; first Notre Dame wrestling All-American; 20-1 overall record, 16-0 season record; third in NCAA championships; Wheaton Invitational Tourney champion and Four I Tourney champion.

BILL CLARK — CROSS-COUNTRY, TRACK

Senior. *Cross-Country* — captain, two-time All-American; won all but one of regular season races; 18:45.8 time in CCC Meet; second in NCAA championships. *Track* — two mile; Dan Currie Memorial Award for the most improved track performer; Notre Dame Indoor record of 8:52.7 at IC4A Meet; Notre Dame Fieldhouse record and CCC Meet record of 8:57.6; Michigan State Relays record of 9:04.8; Triangular Meet record (Purdue, Indiana, and Notre Dame) of 9:02.7.

LEO COLLINS — HOCKEY

Junior, goalie; 47 saves against Illinois; elected most valuable player by teammates.

MIKE DWYER — FENCING

Senior, saber; co-captain; best season record on squad (37-7); tenth ranking in NCAA championship; three-year record of 65-25.

HAPPY FOX — SAILING

Sophomore; number-one skipper; fleet captain; named to team of Midwest representatives to national tournament; runner-up high-point skipper at Windjammer Regatta, New Orleans, La.; regional representative to Midwest Collegiate Sailing Association.

JOHN HUARTE — FOOTBALL

Senior, quarterback; Heisman trophy winner; season records for yardage gained, touchdowns responsible for, passes thrown and passes completed; individual-game records for most passes attempted and completed, most rushing and passing plays, and longest touchdown-pass play; first-string UPI All-American, first-string AP All-American; UPI Player of the Year and Back of the Year; Football News Back of the Year; Grand Award of Sports — College Football (American Broadcasting Company and *Sports Illustrated*).

BILL JOSEPH — LACROSSE

Junior, goalie; 1964 All-Midwest honorable mention; 1965 All-N.D. Invitational goalie; over 140 saves in nine games; allowed only 78 goals (as compared with 105 last year).

ANDY MONAGHAN — CREW

Sophomore, bow rower; founder and organizer of the newest club sport.

MIKE MURPHY — RUGBY

Senior, lock position; captain and club president; SCHOLASTIC choice for outstanding player in two previous years; named by teammates as most valuable player.

MIKE O'CONNELL — GOLF

Senior; co-captain; NCAA All-America choice; low-scoring average on team (74.8) and low individual performance (137, five under par).

HERNAN PUENTES — SOCCER

Senior, forward; one of top two scorers for past five years; All-Midwest, third consecutive year; All-America candidate; chosen by teammates as most valuable.

LARRY REYNOLDS — SKIING

Junior; first in Michigan Tech meet in both slalom and giant slalom; combined winner in the Michigan State championships with a fifth in giant slalom and a first in slalom; carried Notre Dame to third place in NCAA regionals with a second in downhill and a third in cross-country.

PEDRO ROSSELLO — TENNIS

Junior; number two singles; number one doubles; 11-1 record in singles.

LARRY SHEFFIELD — BASKETBALL

Senior, guard; averaged 17.2 points per game; highest free-throw percentage (.730); ranks as fourth highest scorer in Notre Dame history with 1250 points; led team in assists.

JACK STOLTZ — SWIMMING

Junior, freestyle; eight first-place finishes in 200- and 500-yard freestyle; high individual point total on team; team record for 500-yard freestyle (5:20.9); elected next year's team captain.

PAT TOPOLSKI — BASEBALL

Sophomore, first base; team leader in RBI's (19), hits (33), home runs (3), and triples (4); second in runs scored (19); fourth in batting average (.277).

INTRAMURALS

PRESIDENT'S CUP

At this time, with only five sports left, Off-Campus continues to hold a big lead in the standings with a total of 292 points. Strong showings in football, swimming, and the Bengal Bouts have been among the reasons for Off-Campus' 95-point lead over Keenan Hall, second with 198. Most of Keenan's strength came from the 97 points they amassed in basketball. Dillon is third with 177 points, while Stanford is a distant fourth with 153½. The only threat to Off-Campus would seem to come from Dillon, which has a good chance for points in baseball, golf, and tennis.

BASEBALL TOP TEN

1. Independent (Lipinski) (4-0)
2. Dillon B (3-0)
3. Alumni (White) (3-0)
4. Dillon A (3-1)
5. Breen-Phillips (Pierman) (3-1)
6. Zahm (Manning) (2-0)
7. Keenan A (1-1)
8. Cavanaugh (Cohen) (1-1)
9. Stanford A (1-1)
10. Keenan B (1-1)

SOFTBALL SEMIFINALS

The battle for the campus championship has narrowed down to four teams: the Fencing Team, Lyons A, Wash.-Md.-Va. Club, and Cavanaugh (Ramsey).

TENNIS SEMIFINALS

Rain forced the postponement of the final round of the tennis tournament. Don Conn, a hard-hitting freshman from Breen-Phillips, fought his way into the finals by defeating Robin Kennedy of Dillon, 8-4. His opponent will be Wylie Pickett, the lone entry from Lyons. Pickett defeated Pat Shaw of Dillon, 8-2. The winner of the final match will also compile enough points to give his hall the team championship in tennis.

GOLF

Most of the finalists in the Gerity Interhall Tournament have already been determined. The final round must be completed by May 23. The finalists and their halls are:

- A Flight: John Brandt (O-C) and Larry Doyle (O-C)
- B Flight: George Bennett (Stan.) and Bob Hodgson (Dillon)
- C Flight: Tony Hooper (Farley) and Bob Schulz (O-C)
- D Flight: Joe Pavoni (Zahm)
- E Flight: Joe Diver (Stan.) and Tom Eagen (Badin)
- F Flight: Fred Dunn (Dillon)
- G Flight: Jim Denig (Howard) and Joe Morin (Fisher)
- H Flight: Jim Fell (Walsh)
- I Flight: John Helfen (Alumni)
- J Flight: Bill Kane (Fisher)

Voice in the Crowd

PERHAPS the most difficult job of writing sports at Notre Dame is coming up with material that the student body in general would find new. This fall the Huddle and cafeteria newsstands could hardly keep up with the demand for those magazines carrying stories on the Notre Dame football surge under Ara Parseghian. Some individuals bought two and three Sunday newspapers for different accounts of Saturday's game. Student speculation on the team's chances never waned.

This was partially the effect of a fantastic football season. But it is due to more than football resurgence. All sports have an active following. The fieldhouse is usually filled to capacity for basketball games. Thousands watched Dick Arrington pin one opponent after another. Indoor track fans generally fill the fieldhouse balcony and bleachers. No sport, big or small, goes unattended.

What it all adds up to is that Notre Dame has one of the most sports-minded student bodies in the country. This interest is not just blind idol worship. Dining hall discussions of the worth of players, of the success or failure of different teams, is based on a solid background of participation or close involvement in high school sports and intramural athletics here. Through the years Notre Dame students have proved themselves sound critics of the school's athletic program.

Where in past years the SCHOLASTIC sports staff has named the outstanding player of the year, it would seem that in a school with such rabid sports interest there is a place for some expression of student interest. And where in the past the only honor of a sports staff award was the mention in the last issue of the year, an award of campus-wide interest deserves a trophy that the students are proud to give and the athlete proud to receive.

Given such an award, however, the question does arise whether enough students are familiar with minor sports to give a fair judgment. Would the recipient always be a football or basketball player? Members of the sports staff put this question to a number of individuals connected with the University's athletic program. Most agreed that any minor sport can draw a good following if it has one or several individuals of top caliber. A swimmer setting national records or a nationally acclaimed fencer could not escape notice. Moreover, they said, the overall effect of such an award would be to stimulate interest in the whole sports program.

The terms of the award now, as in the past, read: "To the most outstanding athlete based upon performance in his particular sport and value to his own team." The award is not based upon impact on the University, because this would make it virtually impossible for a minor sports figure to be named. Last year the award went to Pete Whitehouse for track; the year before John Andreoli was named for his basketball performance. This year the voting should be tighter than ever with particularly outstanding candidates in all the sports, minor and major.

There are two footnotes that should be made to this year's selections. The first is to the choice of John Huarte as football's candidate. In Jack Snow and Jim Carroll Notre Dame had two outstanding players, but in the end it remains a fact that this year's success could not have been without Huarte. It may have been possible without one of the other two.

Secondly, though Dick Arrington is listed as a junior, this year was probably his last as a wrestler. Arrington expects to graduate in January of next year. If he does, he will not be wrestling next year.

Athlete of the Year, a new distinction geared specifically to Notre Dame's characteristic interest in athletics. The first annual award may be one of the most interesting.

— TOM BETTAG

A year in retrospect . . .
PROFILES IN SOUND

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opinion

AS A REGULAR feature, the SCHOLASTIC will henceforth print the results of a short survey taken weekly gauging campus opinion on an important campus, national, or international issue. The following two questions were asked a random sampling of those present in the Huddle Monday evening.

QUESTION: DO YOU AGREE WITH THE UNITED STATES POLICY OF SENDING MARINES INTO THE DOMINICAN REPUBLIC?

YES, 44; NO, 6

STATEMENTS:

• "In the beginning it was good to get the U.S. citizens out but now they're going too far. We should let them decide who they want and let them set it up."

• "Absolutely! We ought to send in every Marine we're not using in Viet Nam."

• A student from the Dominican Republic says: "Two years ago the president, Juan Bosch, was overthrown by the military and the U.S. recognized the new government. The recent revolt was completely a democratic revolt to return to constitutionality under Juan Bosch. When the Marines went in the tables were turned because they were fighting against a return to constitutionality. Even if there are Communists there the people have a right to have whatever government they want. They have the power to hold off Communism. Now the only thing the U.S. can do is wipe out the rebels even if they have to make martyrs out of them. But they should have consulted the OAS before they went in."

QUESTION: IS IT WORTH RISKING ALL-OUT WAR WITH RED CHINA TO DEFEND SOUTH VIET NAM?

YES, 45; NO, 5

STATEMENTS:

• "Red China won't go to war, at least not now. The Communists know that the only way they can win is by conventional war rather than atomic war. So unless we start a nuclear war, it won't be started."

• "I don't think anything is worth all-out war."

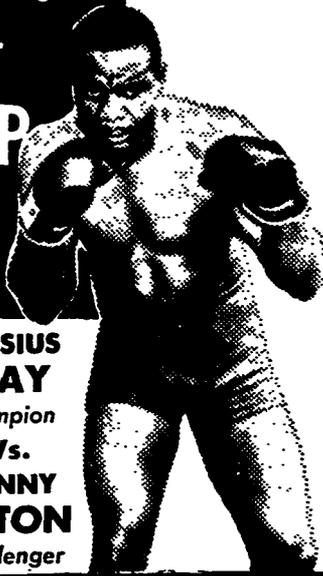
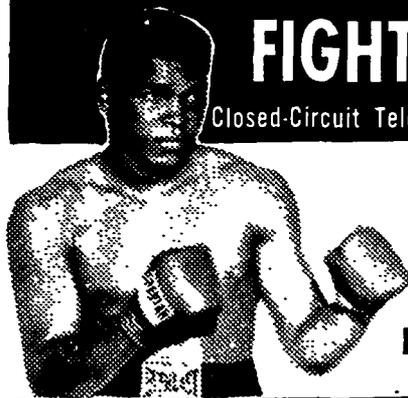
• "Truman wouldn't let MacArthur go north of the 38th parallel during the Korean war. If he had, the problem would still be there but greatly alleviated. If there is a nuclear war in the future it will be between Russia and China."

• "Now is the time to provoke some incident to give us an opportunity to get rid of their new bomb. Right now they can't deliver it but in 5 or 10 years things will be worse." ■

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movies

AVON: Directional brilliance, immediate and apparent, is a quality rare in any form of entertainment. In movies it is doubly suspect for if it is to be apparent it must hit the audience right between the eyes, and if it is immediate it must be sustained at the same high level for a hundred minutes or so. Further, while the director must obtrude, he cannot distract. What is so extraordinary about *The Pumpkin Eater* is that Jack Clayton has succeeded in doing this. Everything in this movie is seen through the eyes or attitude of Anne Bancroft and her despondence is enveloped within a terrible clarity of vision in which events flow past her and us like the last breath of summer. Here solitude is more than a word, it is a distinct separation from reality grasped in the harsh white light of the morning. Add to this an exquisite musical score, appropriately designed sets, and superlative performances by Peter Finch and James Mason, and one has the best film now playing in Indiana.

(*Pumpkin*: 6:15, 9:05; *The Eyes of Annie Jones*: 8:00)

COLFAX: Richard Chamberlain is in *Joy in the Morning*. So is Yvette Mimieux. She isn't enough. Neither is he.

(*Joy*: 1:00, 3:00, 5:00, 7:00, 9:00)

GRANADA: *Crack in the World* comes to South Bend as the Science Fiction sleeper of the year. Go. *Dr. Terror's House of Horrors*, we fear, is an overstatement.

(*Crack*: 2:40, 6:05, 9:25; *House*: 1:00, 4:20, 7:45)

STATE: *The Satan Bug* comes to South Bend amidst a hail of adverse critical comment. It talks too much the critics claim, but this is hard to believe of director John Sturges whose visuals in *The Magnificent Seven* and *The Great Escape* have made him one of the great. We'll wait and see. *Ferry Across the Mersey* we won't.

(*Satan*: 2:25, 5:50, 9:20; *Ferry*: 1:00, 4:25, 7:50)

— R. A. HALLER

Kelly Morris

(Continued from page 19)

lies it; why I do it . . . did it? Well, there are two angles. All of my work at Notre Dame has involved either (both) critical or (and) creative angles. First of all, there's the responsibility to the text, the job of interpreting it, and realizing its aims. This implies a responsibility to the audience too — it means an educative act. And secondly, there's the matter of my own vision to deal with. The director is given an artifact and must make another. Theater is not literature; it is a particularly demanding poetry. It involves what Robert Brustein calls "The politics of the impossible." There is that *challenge*. Over the last two years, I.P.P. has undertaken productions of increasing complexity. The German Expressionism Symposium was a big job of coordination. The Kokoschka plays gave blizzards of problems — practical and artistic. Though I had had an overall conception of the plays for over a year, the problems of casting, sound, sets, costumes, etc., had to be solved day-to-day. That's the fascination and the horror; you fight despair the whole way. Opera is the most impossible art form, but you can get by on the music. Theater is the next-to-least possible, but if you buckle on a single element, you're ashamed and dead.

SCHOLASTIC: I.P.P. WAS FOUNDED TWO YEARS AGO BY JIM STRAHS AND ROGER DALTON. WHAT SORT OF A FUTURE DOES IT HAVE?

MR. MORRIS: Probably none. It is a peculiar phenomenon and may not

be fast forgotten, but I'd be very surprised if it were carried on. We have been incredibly lucky. Jim Strahs is a talented and versatile man. The work of Dr. Meagher, Rich Campolucci, John Sheehan, Bill Navin, Kathy Fehlig, Ling and Jansen, Pam Gallagher and many others has been outstanding. An amazing number of people have labored under the name, and the encouragement of the faculty has been indispensable—but of course no organization properly speaking *exists*. The production demands are prodigious and I just don't know anyone with the know-how and interest to direct a continuance, with the possible exception of Bill Coco, who was an excellent assistant on the Kokoschkas.

SCHOLASTIC: WHAT IS YOUR OWN FUTURE IN THEATER?

MR. MORRIS: Well, for these purposes, let me be absurdly presumptuous and outrageously vain and speak of my future in connection with that of the American Theater. I'd like eventually to be connected with a professional repertory company associated with a university. This, I think, is the hope for the *birth* of an American Theater, and it may be coming about. Broadway is killing itself, but the issues there have more to do with capital and real estate than theater. Off-Broadway is mostly a tributary. There's been nothing like a respectable "American Theater" since the Federal Theatre Project was killed in '39 and the Group collapsed in '41. (Ironically, the old Group people, whether they have actually "sold out" or not, are the main stumbling blocks now: Lee Strasburg does

PACKED WITH ACTION! JUNE ISSUE

SPORT

MAGAZINE



WHY COLLEGE BASKETBALL SCANDALS WILL NEVER END

WHAT WILLIE MAYS REALLY WANTS

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by Joe Garagiola

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mostly damage, and Elia Kazan, a gravely limited and virtually inarticulate artist, wields tremendous power.)

SCHOLASTIC: WOULD THIS "THEATER" COME FROM UNIVERSITIES, THEN?

MR. MORRIS: Not exactly. Universities have for ten or fifteen years been the hideouts for many artists, and campus theaters have grown. Many have graduate rep groups which tour, but this is a halfway measure, not really "pro." What's more . . . and worse, tours enforce ridiculous limitations. When you play in high-school gyms, you've got to aim pretty low. The Catholic U. productions make a case in point. No, the theater I envision would be a *community* venture, but near a university, using its personnel and providing training. It would serve both college and city, and be supported by both.

SCHOLASTIC: THAT'S PRETTY OPTIMISTIC, ISN'T IT?

MR. MORRIS: Oh yes, very. First of all, I don't mean to imply that good theater can ever be a mass medium. It's unlikely that anything can happen like the folk-singing boom, where everyone has a guitar and carries his three-note range to a big repertory of songs — you know, *Godot* in the back yard, or *The Tempest* in the sandlot. And even on the scale I'm talking about, a long re-education of values would be necessary. Most actors now want to go and starve in New York or Hollywood. The American culture inveighs against the type of cooperation that a rep company needs. It's almost impossible for an artist to survive "success" here. The whole culture is basically noninventive — except in ways to solidify the status quo and make it more pleasant (i.e., drugged). No, I'm afraid we will want more cash, not art. That means more Ethel Merman-Mary Martin musicals. Alack.

SCHOLASTIC: NOW THAT YOU'RE YOUR MORE FAMILIAR GLOOMY SELF AGAIN, LET'S CHANGE THE SUBJECT. RECENTLY THERE WAS MUCH CONTROVERSY OVER THE FACT THAT YOU AND OTHERS DID NOT RECEIVE THE PRESIDENT'S MEDALLION, SUPPOSEDLY THE HIGHEST AWARD THE UNIVERSITY IS CAPABLE OF. IS IT TRUE THAT IF YOU HAD BEEN SELECTED YOU WOULD HAVE TURNED DOWN THE AWARD?

MR. MORRIS: No, there's a limit to delusion, after all. My *ego's* not *that* muscular. (This isn't the only point at which Sartre would call me an 'existential coward.')

No, I felt I deserved one and therefore, I presume, wanted one. There's no ques-

tion, however, that I'd have been somewhat embarrassed in that company—not so much for the inclusions as for the omissions. The "controversy" was properly a teapot-tempest, in a properly tiny teapot. Personally, I thought the selections were unfortunate in several respects. First, the fact that most of the people receiving the award were closely connected with those organizations on the board gave the award the semblance of a coterie affair. Most important and distressing is the scale of values reflected. Most of those organizations are essentially diverting, ineffectual, insignificant and — uh — insipid. I mean from an educational or cultural standpoint. The selections would seem to indicate that the important activities on campus are dances, elections, etc. Whereas it seems to me that the most significant event in the student year might be a painting, a short story, or an essay. It could easily be a play. When you're talking about contributions to a university life, something is wrong if you ignore John Pesta's work on the *Juggler*, Dave Clennon's work in University Theater, Tom Vitullo's handling of the Film Society, and Rick Farrell's simple existence.

SCHOLASTIC: IT SEEMS THAT THE NOTION OF "EXTRACURRICULARS" IS THE POINT HERE.

MR. MORRIS: Exactly. I think there is a basic distortion and mistake in the conception of such activities at Notre Dame as regards their place in education. For instance, such things as curfews, which effectively limit association, disregard the centrality of intercommunication and freedom in education. There is a clear official feeling that extracurriculars are lesser and insignificant activities, about on a level with TV-watching. Actually, these could be (and are for many) the most important things a student does. Once this is recognized, once you grant the value of such things as publications, etc. — within a university context — it's kind of hard to maintain that a prom is as important as a play. I don't mean to denigrate the seriousness of the "social" problem at ND. That matter is acute and devastating: it's plain that the typical ND resident is both retarded and warped sexually. My point is simply that as of now *all* extracurriculars are taken as *equally* insignificant. This is dead wrong, and most students' lives are circumscribed by a skinny triangle whose points are the dorm, the classroom, and the library. Many expand the geometry to include the stadium, or the dining hall, and so on.

SCHOLASTIC: IN REGARD TO THIS QUESTION OF VALUE AT NOTRE DAME, DO YOU FEEL THAT THERE IS ANYTHING WITHIN THE STRUCTURE OF THE UNIVERSITY OR ITS TRADITION OR ITS PRESENT MENTALITY THAT WOULD INHIBIT DEVELOPMENTS ALONG THE CULTURAL LINES YOU HAVE SUGGESTED, TAKING THE EMPHASIS OFF SUCH THINGS AS DANCES AND SPORTS CAR SPECTACULARS?

MR. MORRIS: Obviously there is a problem with the cultural tradition (using "cultural" narrowly to mean the arts): there almost isn't any. Things are definitely getting better. The Music Department is doing an excellent job on concerts, and Mr. Howett has made the Art Gallery mean something vital. Structurally, I'd say the key flaw is the dormitories, considered as a part of the education. The freshman year is particularly gruesome. It discourages a serious student. Individuality and creativity are pinched and humiliated. He's very limited in what he can do and be, and he faces painful social opprobrium. For the structure does not tolerate or even offer anonymity, but encourages the most infantile and gross; it almost prohibits proceeding in an individual and mature way. This is fatal. It severely narrows the contribution such a student — especially a talented one — might make to the community. He must either conform and undermine his possibilities, or get out, or take sidestreams which *should not* be tangential in a university. This touches the root problem.

SCHOLASTIC: THE ROOT PROBLEM, THEN, IS NOT THE SYSTEM?

MR. MORRIS: No, it's the student body. Any college has systematic flaws and people who come for the wrong reasons. What's special about ND is that the huge majority are white upper-middle-class Catholics — in attitudes if not in fact. This makes for a fantastically bland bunch. The lay movement should help, but so many of these students have already been trained in submissiveness, noninvention, and noninquiry by the classroom potentates of Catholic lower education.

SCHOLASTIC: IS THERE ANY SIMILARITY BETWEEN THE STRAIGHTENING OF VALUES IN THE RE-EDUCATION OF AMERICAN THEATERGOERS WE SPOKE OF EARLIER, AND THE EDUCATION OF THE ND COMMUNITY TO CULTURAL PHENOMENA LIKE, SAY, I.P.P.?

MR. MORRIS: To a small extent. The central problem is identical. Your question is a rather fanciful formulation. Because, as a student, my existence at Notre Dame is transient. The audience is also transient. There isn't . . . there isn't time. ■

Stay-Hall Report

(Continued from page 20)

Certain significant facts stand out:

1. 78 percent thought membership in the class was more important than membership in the hall.

2. While most students consider social functions the primary function of the class, 57 percent of the students attend less than one-fourth of their class functions.

3. While most students think hall living should offer an opportunity for community spirit, only 33 percent would feel more a part of Notre Dame if their activities were centered

more around the hall than around the class.

4. 36 percent do not take genuine pride in their hall's accomplishments.

5. 58 percent felt there was nothing to be gained by associating with freshmen.

6. Many students indicated a necessity for a freshman year in isolation.

THE EVIDENCE shows that the present stay-hall system is unsuccessful in attempting to emphasize the halls. The questionnaire shows the strength of class ties. Students are above all members of their class, and often only incidentally members of their

halls. They are transients on their way to better rooms and better halls. While they are a minority, the more than one-third who do not take genuine pride in their hall's accomplishments are substantial, for the spirit of community cannot exist outside the community. So the present system has not led to a high degree of unity within the hall, its functional unit, and it has only served to complicate class communications as experience has shown.

We believe it has tended to limit personal communications within the hall. As a freshman, a student was interested in others, but it was due to something he had in common with them. After freshman year, interests separate, the common need for adjustment is no longer present, and so he believes he has nothing in common with the student next door. And it is precisely this central point of interest that the present system fails to provide.

The need then is either to return to the old class hall system, or to make a campus-wide reality of the four-year stay-hall system. The most feasible method is the latter, for the "community spirit" that most agreed was essential to Notre Dame arises out of an attitude open to spontaneous, constructive student expression, a spontaneity expressed in all areas of student life: athletic and social as well as academic and religious. Class government of its own cannot foster this spirit to the extent that community living within the halls can. Rather, because of its size, the class tends to stifle it.

We would like to point out here that in three vital areas, opinions significantly contrary to those of the rest of the students answering were expressed in Badin, Lyons and Sorin. In these three halls, 60 percent felt membership in the hall was more important than membership in the class, only 14 percent did not take genuine pride in their hall's accomplishments, and 64 percent said they would feel more a part of Notre Dame if their activities were centered more around the hall than around the class. The rest of the campus answered to these same questions 16 percent, 43 percent and 20 percent, respectively.

A student's forum for daily growth should be his hall; it is the smallest unit to which he belongs, and the level on which he deals with others daily. The hall is where he should grow as a person, and this personal growth is a sphere of student activity which has too long been delegated to the class. With the hall the focal point of a student's life, most of the student's activities will be hall func-

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tions. He will take an active part in his environment; his principal interests will be with the student next door and across the hall, not the student across the quad.

It is true that the freshman is in a new situation; and he must adjust to it himself. However, in experiencing college life for the first time, he must not only adjust to his studies, but also to his roommate, to the person across the hall, and to the fellows next door who play their radio too loudly when he has to study. But he is not adjusting to the freshman class as such, nor is his class helping him to adjust. Rather, he is coping with a new experience and with people. That experience will be just as unique to him whether the students across the hall or next door are other freshmen or upperclassmen. If they are upperclassmen, they should help ease the transition, but there is no reason why it should be any less enjoyable.

This is the ideal; does the Notre Dame student have the ability to achieve it? There is ample evidence that he is growing increasingly aware of who he is as a student. The recent student elections were marked by an expression of student creativity. Voting was, for the most part, a matter of selecting the candidate with the best ideas who could get the most done. In the realm of athletics, the past few years have been marked by the rise and success of club sports: rugby, sailing, skiing, soccer, and now lacrosse, hockey, and crew — all the work of creative students. And this student creativity is enjoined to awakening student responsibility. It needs a place for expression, and the natural unit for this is the hall.

Only experience will show whether or not stay-hall will solve the evermore pressing problem of personal development. If we are to avoid identifying only with the popular image of the "Notre Dame man" and hiding behind the already established reputation of those who have gone before us here, we must face this problem as the acute one it has become. We need some one organ in and through which we can find and forcibly express our own individuality. The class unit as such an organ of personal expression has become too large and cumbersome, too nebulous, to maintain its effectiveness. Can the hall fulfill this role? Is the four-year stay-hall system the best method of doing this? Hopefully, next year's experimental system will point to a few of the answers to the problems of student life at Notre Dame. ■



BROWSING THROUGH the yellowing pages of late nineteenth-century editions of the *SCHOLASTIC*, the reader becomes immediately aware of the aura of relative calm and obscurity which seems to have surrounded the well-regulated existence of our early predecessors. This was an era of lavishness, and of local color. Pabst was being declared the best brew in the nation and Teddy Roosevelt was leading his Roughriders to glory at San Juan Hill — a tactic he learned, it is said, while appearing in a summer-stock rendition of *Arsenic and Old Lace*. It was, as well, the day of the muckraker and the crusading politician.

Yet, unaffected by the daring of the age, and not having to labor before the critical eyes of such astute observers of the modern American scene as H. L. Mencken, Jules Feiffer, and Al Capp, the average student, it seems, could afford to resign himself to the perils of croquet in St. Edward's Park. Alas, student apathy! During this period the *SCHOLASTIC* reports such earthshaking events as the reinterment of the mortal remains of Rev. Theodore Badin, C.S.C., and the delivery of a commencement address, in Latin, by a visiting cardinal. Of greater interest, perhaps, was the production of *King Lear* staged by a group of would-be drama majors, the Relative Pronouns, or the brief visit of poet William Butler Yeats. Yeats was first introduced to the Notre Dame family when he met the then-world-touring President of the University, the Reverend Father Morrissey, on the Isle of Innisfree. Father Morrissey convinced Yeats that he should come to the University in order to "acquire a wide knowledge of the methods and manners of our people." Yeats absorbed all he could and then quickly sailed off to Byzantium, never to be heard from again. Our readers were often en-

tertained with essays on such works as *Lycidas* and *Rerum Novarum*, with hardly a note on anything of more contemporary interest. Perhaps it was just as well. In one rather abortive attempt to deal with a topic more in step with the times, a *SCHOLASTIC* writer managed to condemn to literary oblivion that young upstart, Stephen Crane.

Campus social life was naturally a far cry from that which we know today (sic). One reads descriptions of rather formal banquets at which well-starched Irish, hair parted towards both sides from the middle, sat in conspicuous discomfort during unduly prolonged speeches. The Pick-Oliver never fared better.

In all fairness it should be mentioned at this point that there was, as yet, no road to SMC for those whose interests extended beyond a primitive form of football. The Architecture Department is reported to have been working on this project up until the time the department was moved into the old Psychology Building. These original plans were somehow lost in the shuffle, and no further measures were taken until the days of the Works Progress Administration.

It is evident, however, that Notre Dame was even then an institution dedicated to academic excellence. A young undergraduate comments upon the vital need for balance between scientific and humanistic pursuits: Julius Nieuwland, '99:

"Mathematics is one of the best means of obtaining a good sound judgment. The memory after all is but an aid of inferior nature. The student of mathematics will find little difficulty in comprehending abstract philosophical questions. His mind is prepared beforehand. He is easily convinced by a clear sound proof, though he is far from credulous."

—CANTON FINAGEL

"Campus"

(Continued from page 15)

alized only in terms of its integration into the field of subsidiary perceptions. But this is not necessarily a conscious rational function.

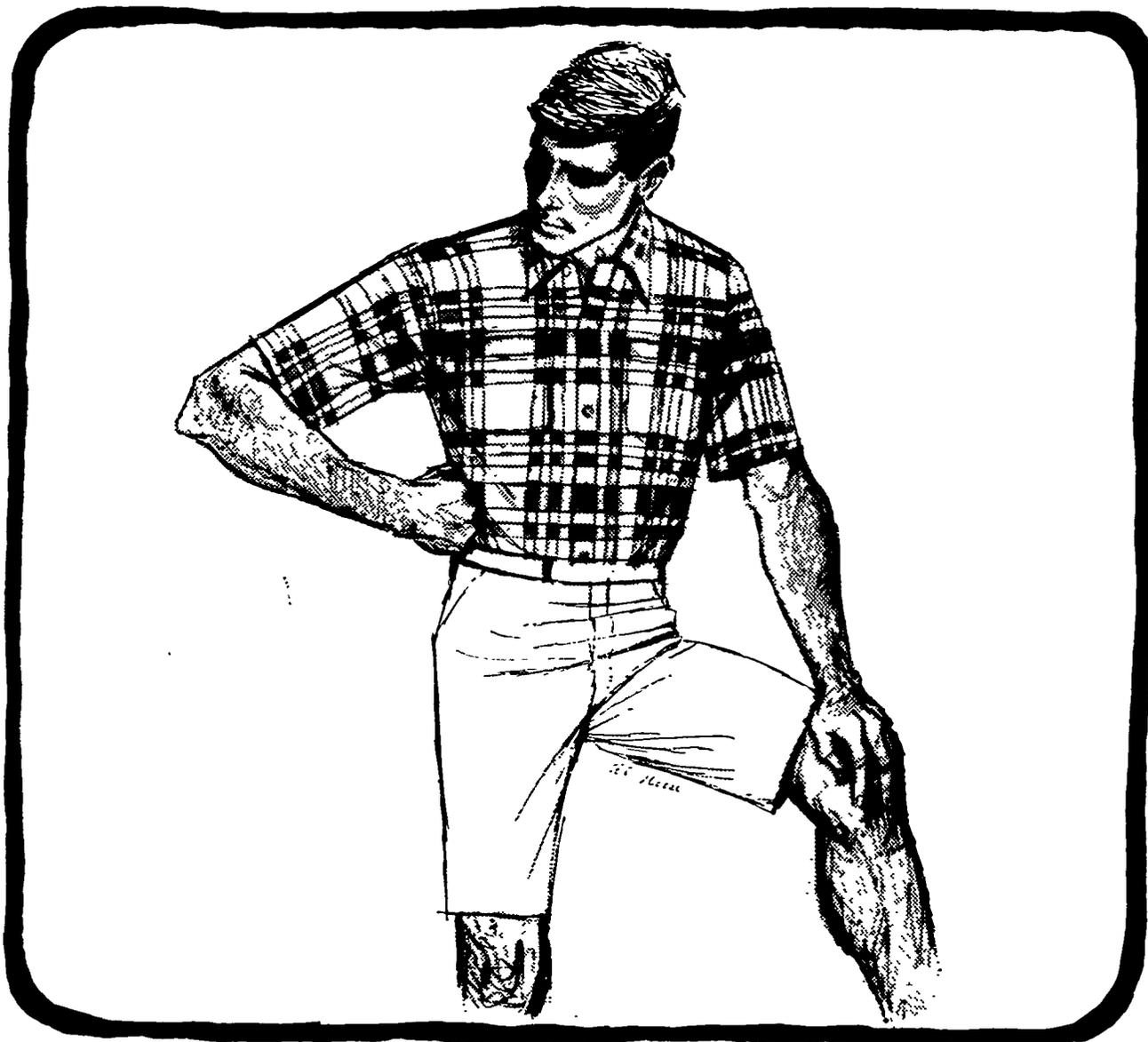
Similarly, he argued, an act of discovery in science is the integration of a focal phenomenon into the subsidiary field of phenomena. In its essence, it need not be consciously rational.

He spoke of a scientist's intuition as a sort of gradient of deepening coherence, guiding him in the direction of the as yet unknown answer by means of a feeling of rightness. In this sense a scientist's mind finds its way to the solution of a problem in much the same way a rolling ball finds its way to the bottom of a hill. Dr. Polanyi also mentioned the existence of what he termed the stra-

tegic intuition, which enables the scientist to gauge his own capability to solve a problem and to assess the possible value of the solution against his own probable effort in arriving at it.

Dr. Polanyi characterized the act of coming to knowledge of previously hidden reality as the sudden resolution of the tension between what the scientist knows and what he would like to know. A scientist's task is to laboriously define and concentrate upon a region of the unknown, that is, to set up a problem which he might feasibly solve, at which point his imagination, by an essentially unknown process, bridges the gap between the known and the unknown with a vision. Thus, scientific originality consists of seeing a problem where others do not and in finding one's way where others get lost. It is an individual, personal thing.

At the end, Father Hesburgh presented the highest award that the University may bestow, the Laetare Medal, to Dean Frederick Rossini of the College of Science, honoring him as: "... effective teacher ... master of laboratories renowned everywhere for their contribution to the advancement of chemistry ... worthy representative of all those who have shared in the fostering of the sciences at Notre Dame." Dean Rossini was the second scientist and the first active member of the Notre Dame faculty or Administration to be so honored in the history of the award. Expressing his gratitude to the University and noting the appropriateness of the motto inscribed on the award, Dean Rossini stated: "Truth is mighty and will prevail," since "... a true scientist is marked by his spirit of dedication to the discovery and service of truth." ■



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A Year of Honor?

(Continued from page 17)

a breach of honor cannot be countenanced by the individual or by the community as a whole. If this is starting to sound like a text on the ideal society, let me put the whole matter on a different level. If you are merrily sailing through a test getting your usual C-, but still too honest to cheat your way into a B, and someone next to you is raising his C to a B, he is stabbing you right where it hurts. If you don't get a decent grade point, the old man is going to cut off your gas money and the illegal car will be useless. Etc. By upping the curve, he is lowering your C-. This, too, is a valid reason for reporting him, because, believe me, he is no friend of yours. He is violating every bond that is held sacred among students, and something ought to be done about him.

Despite all I have said about it, the small number of cases reported by

students cannot be considered a just criterion by which to damn the Honor Code. But it is a guide. It is a guide to the student who *will not* report another and *would not* under any circumstances. The one who puts personal friendship or whatever above all else, even to the extent that he is no longer interested in his personal dignity. It is this person, not the person who *doesn't* make a report for some other reason, who is going to be the downfall of the Honor Code at Notre Dame. He is unready to accept the responsibilities of being a man and will always take the convenient way out. It is his attitude more than his actions that have been the *bête noire* of the Code this year.

Either the attitude of this lack-luster semiman will have to be changed or the Code will ultimately fail. It will fail because the friendship-first school has an increasing number of advocates because it is easier to shrug things off as being unimportant than it is to adopt a

healthier attitude. Meanwhile the Honor Council can go along, working under the delusion that the Code is working, if not famously at least adequately. The honorable students will continue to take tests and maybe one of them will finally get fed up and decide to show the rest of the school that it doesn't take that much to make a report. And then, if the accused is guilty, the community will be rid of an undesirable for at least one semester. And when this is accepted as being the honest, if not friendly, thing to do, then Notre Dame will grow up. In the meantime all we can do is operate as though the Code were working. Most of us, virtually all of us who do not cheat now and did not cheat before will continue not to cheat and for a long time it won't make much difference whether we have an Honor Code or not. But we will have the satisfaction of knowing that there will not be any proctors in the room and if we want to cheat, no one will have the inclination to rat. ■

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S H U L T O N



John Twohey

The Last Word

IT'S THAT TIME of year again. The maintenance force has again reached new heights in strategically locating campus sprinklers for maximum sidewalk coverage. The battle of wits between the unpredictable water devices and campus adventurers was evident throughout the week as suave and cautious alike found themselves forced to flee before the sweeping arcs of the alert sprinklers. We heard of one wet campus resident so incensed that he was seriously considering sabotaging the entire operation by applying a knife to the hose network. At week's end, though, the water still flowed in abundance.

WITH THIS YEAR'S class dances now history it is interesting to listen to the bon vivants talk of their week-end exploits. One aspect of the merrymaking they seem to have already forgotten is the cost of their capers. One junior woefully admits to having disposed of a cache in the vicinity of \$200 in wining, dining, and duning his date. Another more frugal sort claims to have enjoyed himself and his female company on \$18.50. Which goes to prove, we guess, that the best things in life cost at least \$18.50. One particularly tragic episode in the drama of this year's class dances was the case of a Walsh Hall senior. It seems the Senior Ball was to be his first big dance, excluding the Rathskeller elbowings. After doling out the usual funds for tux, bid, car, etc., the Walshite donned his outfit and was off Friday evening to pick up his date in South Bend for a pre-dance meal. Arriving at the restaurant in good spirits, the couple seated themselves and were in the process of examining the menu when . . . the girl fainted. Out cold. And this after being *refused* liquid refreshment (she was 21). The unfortunate senior enlisted some aid in relocating the young lady in his car for her trip home. Arriving back in Walsh at the curious hour of 8:30 p.m., he could only say, "Why me, Lord?"

THE ANTICIPATED appearance of antimilitary pickets at Wednesday's ROTC Presidential Review turned out to be only rumor. With the South Bend county sheriff and ND's own security chief crouched for possible action, the pacifist-types failed to show. Also ready to counterdemonstrate were three anti-picket pickets carrying signs and trying to look for all the world like Berkeleyites. One sign read "Beat Southern Cal and the Viet Cong," while on the back was printed "Pacifists are Cowards." It's not known, however, if the antipacifists sped

downtown afterwards to the Army recruiting station to sign up for duty in Viet Nam.

WHILE ON THE SUBJECT of rumors, the current one holding that SMC nuns and security force members have been armed with tear gas in their never-ending battle against ND raiders appears to be unfounded. Approached with the question this week, two SMC security men had heard nothing of it: "We haven't been told if they've got it or not. Of course, the Sisters could be keeping it a secret—sort of as a surprise weapon."

ANOTHER GATHERING which failed to materialize recently was the interhall tug-of-war scheduled for last week on the banks of St. Mary's Lake. Sorin had, according to Badin Hall president Jim Miller, agreed to end its splashy "Sorin Week" by meeting the Badinites at the lake. When the call went out for battle troops, Badinites sprang into action and before sundown had assembled a team averaging 225 pounds and cemented together by the presence of giant 6'5", 235-lb., Alan Page. Miller claims to have gathered his forces behind the bookstore and patiently waited for the challengers from Sorin to approach. Approach they didn't, so over to the front of Sorin marched the Badinites with calls of "Sorin College for Women." After duly harassing Sorin residents, the Badinites closed with a less than sober rendition of "Good Night, Ladies" and strode proudly back to their hall. Victors by default?

TIME'S WINGED CHARIOT finally caught up with the editors of this year's campus publications Wednesday evening at the annual *Dome*-sponsored publications banquet at the Morris Inn. Although resolved not to turn the banquet into a SCHOLASTIC in-party, retiring editor Mel Noel could not avoid the temptation to comment on the campus, local, state, national, international, and universal situation. Following on the heels of guest speaker Mr. Tom Hamilton (VP and General Manager for WNDU-TV), Mr. Noel electrified the audience with the announcement that he was planning to graduate, despite rumors that he had completely neglected his second-semester studies in the interests of the magazine. We'd like to wish Mel good luck next year at Law School and thank him on behalf of the returning lettermen for his patience and inspirational hard work and add a note of commendation on the excellent job we think he did this year as SCHOLASTIC editor.





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