

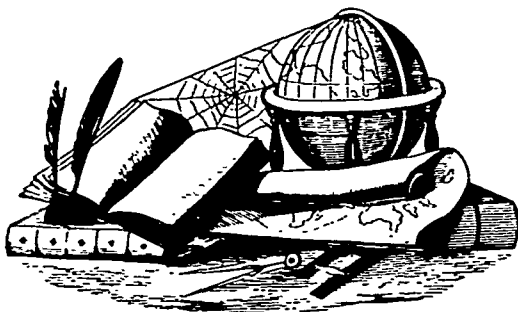
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YAF, AND AAUP

J. Macdonald



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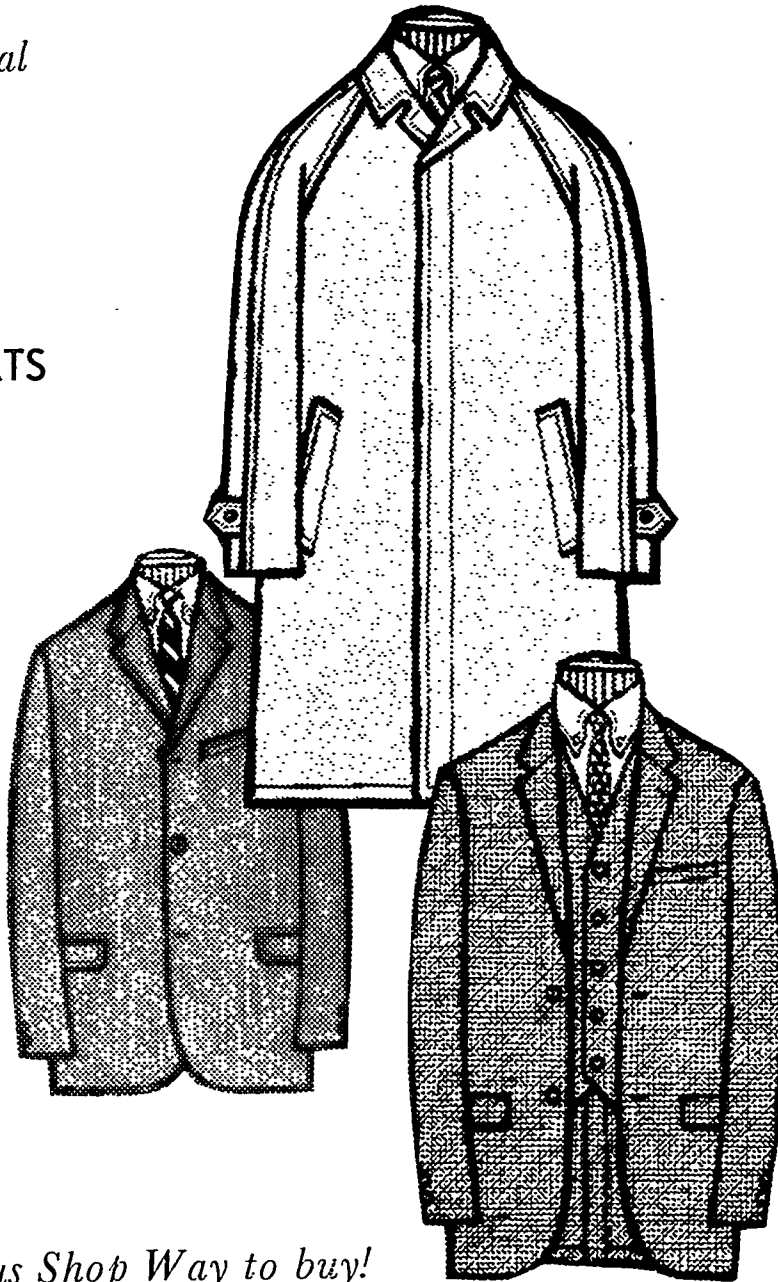
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ON THE CAMPUS . . . NOTRE DAME

coming distractions

DAILY

- 8:00 a.m. to 11:45 p.m. An exhibit on "Spark Chamber Display of Cosmic Rays," sponsored by the High Energy Group of the Notre Dame Physics department, is in the Memorial Library Concourse.
- Sun. 1 p.m. to 11:45 p.m. An exhibit of student architectural work is on display in the library of the Architecture Building.
- 8:00 a.m. to 5:00 p.m. Exhibits in the University Gallery: The Arnhold Collection of Prints, Richard Hunt, and Loren Mac Iver.

FRIDAY, JANUARY 14

- 2:45 p.m. William D. Manly of the Union Carbide Satellite Division will lecture on "A Metallurgist Looks at Nuclear Energy Materials" in Room 5 of the Engineering Building. The lecture is preceded by a coffee hour.
- 3:10 p.m. Dr. William R. Perkins of the Coordinated Science Laboratory of the University of Illinois will lecture on "Parameter Variations in Feedback Control Systems" in Room 303, Engineering Building. Refreshments.
- 4:00 p.m. Professor Barnett of Michigan State University will conduct a seminar on "The Electrical Conductivity of Proteins — Theory, Experiment and Applications" in the Conference Room of the Radiation Research Building.
- 4:10 p.m. Dr. Stephen Manning of the University of Virginia will speak on "Chaucer's Gothic Pardoner" in Room 104 in O'Shaughnessy Hall.
- 4:30 p.m. Dr. Alan G. Goodridge of Harvard Medical School will conduct a biology seminar on "Lipogenesis in the Pigeon" in the Biology Auditorium. Refreshments will be served at 4 p.m.
- Dr. William F. Hammond of Brandeis University will conduct a colloquium on "The Modular Groups of Hilbert and Siegel" in Room 226 of the Computing Center.
- 8:00 p.m. SMC Speech and Drama Department presents directing class finals — one-act plays in the Little Theatre and O'Laughlin.
- 9-12 Midnight Catholic Young Adults Dance in the Eagles Lodge, 321 N. Michigan, featuring the Shamrocks.

SATURDAY, JANUARY 15

- 2:00 p.m. & 8:00 p.m. Cinema '66 presents *A Chaplin Festival* in the Engineering Auditorium.
- 8:00 p.m. SMC Performing Arts Series presents Puccini's Opera *La Boheme* in English by the Goldovsky Grand Opera Theater in O'Laughlin Auditorium. Tickets: \$2.50.
- 8:30 p.m. University of Notre Dame presents the National Players in Shakespeare's *Romeo and Juliet* in Washington Hall. Tickets: \$2.00.

SUNDAY, JANUARY 16

- 1:30 p.m. "The Catholic Hour" will present the second of four programs produced in Rome during the Second Vatican Council on WNDU-TV.
- 2:00 p.m. & 8:00 p.m. Cinema '66 — *A Chaplin Festival* — Engineering Auditorium.
- 8:00 p.m. University of Notre Dame presents the National Players in Moliere's *The Miser* in Washington Hall. Tickets: \$2.00.

MONDAY, JANUARY 17

- All day Use your imagination.

TUESDAY, JANUARY 18

- 4:30 p.m. Dr. Charles E. Kellog, Deputy Administrator for Soil Survey of the United States Department of Agriculture will lecture on "Tropical Soils" in the Auditorium of the Biology building. Refreshments will be served at 4 p.m.

WEDNESDAY, JANUARY 19

- Last class day.
- 8:00 p.m. Basketball: Loyola of Los Angeles.

THURSDAY, JANUARY 20

Study Day.

FRIDAY, JANUARY 21

- Study Day.
- SMC Exams Start
- 8:00 p.m. Lions Club presents film *Wings to Puerto Rico* with James Metcalf in O'Laughlin Auditorium.
- 9-12 Midnight Catholic Young Adults Dance at the Eagles Lodge featuring The Apollos.

— Compiled by MARK CREWSON and LEW SMITH

SCHOLASTIC

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Founded 1867

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editorials

Ave Maria magazine, a national Catholic weekly printed on the Notre Dame campus, this week published an entire issue devoted to discussion of a growing trend among some bishops and religious superiors to put an end to social and political protest activities among their priests. Dan Murray examines this timely contribution.

A Contribution to Openness

If nothing else, the staff of *Ave Maria* proved last week that one does not necessarily have to conduct a fast in a chapel to have an impact on the life of the Church. By devoting its entire January 8 issue to the recent trend of silencing priests, *Ave Maria* accomplished what Notre Dame's recent demonstrators inevitably could never do — it initiated a meaningful dialogue within the Church on the subject of the tension between authority and freedom of conscience.

Containing eleven case histories of the silencing of priests within the last two years and also sixteen contributions representing various viewpoints on the silencings, the issue had immediate impact. The Associated Press picked up a South Bend *Tribune* story on its wires, and newspapers throughout the nation ran it. The *New York Times* carried a substantial article of its own on *Ave's* treatment of the problem. But the most significant effect of the issue was the change of attitude it produced among bishops and superiors. While the issue was in preparation, "a number of authorities, for a number of reasons, chose to refrain from comment at this time . . .", according to the magazine's editor, Rev. John Reedy, C.S.C. However, the next issue of *Ave* will contain replies by several bishops and superiors.

Thus *Ave Maria* accomplished its objective. The magazine did not attempt to resolve the question completely in favor of clerical freedom or the necessity of obedience to authority. Rather it recognized that the tension between obeying authority and respecting the dictates of one's conscience will always plague the Church. The disturbing trend that alarmed the staff of *Ave Maria* was the increasing number of silencings, in which superiors, instead of attempting to work out problems with their priests, preferred to hide from the difficulty by imposing their will arbitrarily. And even worse, they attempted to cloak their action in secrecy as if it were none of the public's business.

Two silencings were examined in depth to show the superiors' disregard for both priests and public. A South Bend public relations consultant, James P. Carroll, in "How Not To Move A Priest," turned to the latest incident, the deportation of Father Daniel Berrigan. An associate editor of *Jesuit Missions* and Catholic co-chairman of Clergy Concerned About Viet Nam, Father Berrigan was suddenly and without reason transferred two months ago from New York to Cuernavaca, Mexico. The non-Catholic co-chairmen of Berrigan's anti-Viet Nam War organization immediately protested "the removal of our brother, Daniel Berrigan, as co-chairman." At the organization's conference at the end of the month, the co-chairmen even thoughtfully left an empty extra chair on the conference platform to emphasize their colleague's absence and in the process gave photographers a field day.

The public relations consultant did not delve into the correctness of the action of Berrigan's superiors; he concentrated on showing how "from almost every public relations point of view, the Berrigan Case was a disaster." Berrigan's superiors seemingly overlooked his symbolic importance as a leader of the Catholic pacifist movement. The timing of the deportation — immediately before the anti-Viet Nam War conference — was unbelievably stupid. By refusing to comment on the removal authorities gave the impression that they recognized their actions were indefensible. And finally the superiors allowed the Protestant and Jewish co-chairmen of Berrigan's organization to make the first announcement of his removal, enabling them to present initially the whole affair in a bad light.

The South Bend consultant concluded by reminding the Church that it is still in the world. He asked how the world is "to understand a Church that sometimes seems bent on bungling simple situations? How is the world expected to believe a Church whose officials sometimes seem to go out of their way to intensify ill will?"

The second in-depth examination of a silencing is by a reporter for the *Milwaukee Journal*. In October of last year several priests of the Milwaukee Archdiocese planned to use their parish plants in assisting a boycott of the city's schools to protest alleged segregation. Archbishop Cousins was at the Council in Rome at the time, and his auxiliary, Bishop Atkielski, was acting in his place. At a critical point communications between the bishop and his priests broke down so that the priests were unable to determine exactly what the extent of their participation in the boycott could be. Eventually the priests were ordered not to use parish facilities in the boycott, and two priests were prohibited from individual participation. However, other nuns and priests continued to teach in freedom schools set up during the boycott. No further action was taken by the bishop. Because of a critical breakdown of communications, a tense situation degenerated into an embarrassing and compromising incident for the archdiocese.

Ave Maria was moved to turn its attention to the problem not so much because it objected to the silencing of priests but because it felt the secrecy in which bishops and superiors took action was detrimental to the Church. As the editor, Father Reedy, observed, "If there isn't a crisis of authority, there is, at least, a crisis of communication." The Berrigan and Milwaukee cases are representative of the general problem. The superiors may or may not have been justified in their actions. But their disregard for the priests' own consciences and for the opinion of the public would suggest a lack of openness to others, a lack of charity. What is really encouraging now is that the next issue of the *Ave* is to contain replies of bishops and superiors now willing to write in explanation; hopefully this would indicate a substantial change of attitude among those in authority in the direction of a respect for the opinion of others.

Ave Maria undeniably demonstrated courage in considering a subject that many influential in the Church might have preferred to ignore. By beginning a dialogue on the subject, the magazine made an important contribution to the openness and inner dynamism that must characterize the Church as it attempts to go out to the modern world in the spirit of Vatican II.

— D. M.

Man of the Year

Our nomination for Man of the Year goes to General Lewis B. Hershey, Director of Selective Service, who has turned the mind of the American college student from the subject of liquor and women to that of defending one's country through membership in the Armed Forces of the United States.

With all the discussion about college students being taken away from their warm little academic homes it would seem that the nation's draft boards would have at least some sort of information to give them. The SCHOLASTIC has found that this assumption is not necessarily a valid one. Over the past week we have been talking with a random selection of boards across the country, trying to find out their policy regarding students and II-S deferments. For some reason they are not talking. The usual reply is the local board is "examining its policy concerning students" or it is "operating within the present structure of the draft law." The most explicit reply we received was from the clerk in charge of the South Bend office who said that they are not taking full-time students. The phrases "in good standing" and "making normal progress towards a degree" were used by several of the boards, but they did not want to go on to define their terms.

In short, there seems to be no way of finding out who is in line for a uniform and who can rest easy. The only student who seems to be in line for a reclassification is the one in graduate school, and we base this on stories that we have heard from friends and acquaintances. A former SCHOLASTIC editor has been notified that he is I-A and a friend of ours who is studying law at Columbia reports he and three friends from Harvard Law School have been reclassified.

Although General Hershey has said he does not think that any more consideration should be given to engineering or science students than to those pursuing the humanities, some of the local boards feel that a prospective lawyer or businessman should be taken before an engineer or a physicist. The explanation given is that the public feels the scientist should be given more consideration.

It seems to us that it is fully within the capabilities of the Selective Service System to take a few steps that would clear up the situation for those students who, we are constantly being told, are the backbone of the nation and the world's future leaders. We feel that General Hershey's office should establish a set of national guidelines similar to those in effect during the Korean situation that would constitute a delineation of the now hazy II-S classification. This might include, for example, that the individual be a full-time student as defined by the university and that he not be on academic probation. Secondly, we see no reason why the public has to be taken into account when a man's academic life is interrupted. It is not up to either the public or the local clerk of the draft board to decide which areas of study are important to the national welfare. A draftee is being selected on the basis of his physical, mental, and moral qualifications, not elected on the basis of what he has decided to study.

We also have a suggestion for the student who is worried about being reclassified or called: the only way to find out definitely is to contact your local Selective Service board and ask them whether your deferment is valid, and for how long.

For more information from the local draft boards, listen to the SCHOLASTIC Show, Sunday at 7:35 p.m. on WSND.

— R. B.

Overindulgence

Last week the Pope declared a Jubilee from New Year's Day to May 29. Under each of five exquisitely well-defined sets of conditions (e.g., each time one attends a solemn Mass said by a bishop in a cathedral or another church specifically named by the bishop and goes, within a specified time, to confession and Communion and says specified prayers for the intentions of the Pope) a Catholic can gain a plenary indulgence. This is a liberalization. The Jubilee indulgence formerly required a pilgrimage to Rome. But the decree must leave many of us with mixed emotions. On the one hand no one can say that indulgences don't "work." But many of the Council Fathers made a convincing case for the de-emphasis if not abolition of the whole system.

It is certain that for its first thousand years the Church got along quite nicely without indulgences. And it is only too obvious that they tend to perpetuate the vandomatic concept of the Christian life—if you can swing the nine First Fridays, you don't have to worry any more; you've got it made. They must also be a source of puzzlement, perhaps scandal; sometimes mockery to those outside the Church with whom we are trying so earnestly to establish a dialogue. Doubtless the matter of indulgences *can* be approached more or less liturgically, as a formal instrument of grace, but in practice it more often resembles superstition and distracts one from seeking contact with Christ and a daily life of faith and love, the more primary concerns.

No one can say that indulgences don't work. But no one can really say they do; in the final analysis it all depends on God's will how much "effect" they have. It all depends on God's will anyway, and might it not be better to leave it at that?

— J. G.

One Year Later

According to a recent wire service report, the Viet Cong are in physical control of approximately 22% of the population of South Viet Nam. One year ago at this time, before the American troop build-up, they were in control of approximately 22% of the population.

— R. B.

The Scholastic

Whither Go The Left?

Recent actions by the war protestors — the *Time*-styled VIETNIKS — have perhaps slid below the bounds of academic freedom regarding policies or practices that might be injurious to the foreign policy of the United States. The crucial question is whether the militant left has anything positive to contribute to the Viet Nam discussion or whether it is merely giving further bent to a nihilistic attitude that degenerates into absurdity.

The most dangerous actions of some of the protestors have been their consistent efforts to subvert the morale of the troops in Viet Nam. The most shocking example is a tape that was sent to Hanoi recently by a group of California pacifists. When broadcast to United States forces, this tape urged desertion and hunger strikes and implored the G.I.'s to disassociate themselves from "this murdering." Other examples are attempted troop-train stoppages and letter-writing campaigns designed to undermine military morale.

The most recent example of pro-Viet Cong sentiment is the trip to Hanoi by Staughton Lynd, Professor at Yale University. Lynd, a Marxist-pacifist, and advisor to a magazine called *Viet-Report*, was joined by American Communist Herbert Aptheker, and Thomas Hayden, a founder of the Students for a Democratic Society — a group that has been active at Notre Dame this year. The three ostensibly wanted to find out the "true" story of our peace feelers to Hanoi. In creating a sensation they succeeded only in clearly violating the Travel Control Act of 1926, which gives the government authority to prohibit travel for reasons of national security.

On the other hand, most of those protestors who advocate peace negotiations have remained responsible and coherent. The National Coordinating Committee to End the War in Viet Nam held a two-day policy meeting which resulted in a victory for the moderates. In rejecting, by a close vote, a declaration of immediate troop withdrawal, the protest moderates charged such radical groups as the W.E.B. du Bois Club and the Viet Nam Day Committee of Berkeley with putting their own ideological views ahead of the organization's goal of peace in Viet Nam.

With this development a strong case can be made for the position that the militant left is attempting to use the Viet Nam issue to bolster their individual Marxist, nihilist, or pacifist ideological positions. They may also be jeopardizing the foreign policy of our country.

While we have advocated academic freedom and less restrictions on travel to communist nations, and while the United States government should make every effort to achieve peace in Viet Nam, we recognize that President Johnson may soon have to take steps to protect our national capacity to wage war.

— J. E. K.

Extending Library Hours

The Memorial Library has announced an extension of hours to be put in effect before the final exam period. The library will open at 10:00 a.m. Sundays and remain open until 1:00 a.m. nightly. What makes this change especially significant is that it is the result of cooperation between students and members of the administration. The Student Affairs Commission of Student Government has been conferring with Library Director Victor Schaefer in an attempt to expose the library management to the student viewpoint, and the announced change in only one of several which will probably result from these discussions.

Such coaction between students and administrators is encouraging. We hope the idea will find its way into other areas of student-administration relations.

— R. W.

Things We'd Like to See in 1966

Bob Griese complete 19 of 22 passes against Notre Dame
A student trip to Elkhart
A sophomore year in Florida
The sun
Dr. Niemeyer defecting to Russia
Less academic freedom at St. John's
March 18
A barber shop in Zahm Hall
A What's What award
Three new clues to the Banish murder case for Sheriff Locks
Roadrunner cartoons in Washington Hall
Institution of a curling club
A seminar on the war in Viet Nam in which the term "genocide" is not used
Bearded ROTC students
The sun
LBJ indicted for tax evasion
Higher drinking fountains in O'Shaughnessy Hall
Tom Hoobler with a haircut
The canonization of Fr. Berrigan
The silencing of the editors of *Ave Maria* magazine
Renaming of New York's George Washington Bridge "The Car Tangled Spanner"
Completion of the Continuing Education Building
Fr. Mertensotto in a suit
Freshman hazing, complete with beanies
The Brooklyn Bridge raffled off at Mardi Gras
Police dogs for campus security forces
Stuffed celery in the dining halls
The sun
Reclassification of Gen. Lewis B. Hershey to I-A
Lew Alcindor transferring to Notre Dame
Mario Savio on the Notre Dame faculty
William E. Miller
The same process for registration twice in a row
Peter Lawford at the Marriage Institute
The death of Polish jokes
Underground movies all the way underground
LBJ's scar become a campaign issue
The return of Fr. Sorin's statue
A girl with a bottle in a car in every room

— The Editors

letters

The following letter appeared in the December 27 issue of The New York Times.—Ed.

RICE CROP SPRAYING

EDITOR:

There have been many tactics of the American intervention in Vietnam which we who oppose this war have held to be morally dubious in the extreme. It is perhaps true that we who oppose the war do not have all the solutions to the conflict, but we do know the area beyond which our consciences will not permit silence in the face of Government action.

There are certain actions which are so criminal in intent and execution that one simply cannot remain a Christian and not protest with one's whole soul. The spraying of rice crops by United States planes [*Times*, Dec. 21] is exactly one of these crimes.

It is comparable to the indiscriminate bombing of city populations during World War II, with this specific difference: since Vietnam is 80 per cent rural, we can attain the same objective by burning the indispensable source of food of that poor country, where we starve and make suffer soldier and child alike. We are thus faced with the brutal reality of an act of total war.

Let it not be argued — as is the wont of nationalistic theologians — that this is an act of double effect (if this principle ever really had any meaning). It is not "by accident" that food is destroyed, with the result that thousands of the innocent must suffer and die, but a direct result of the intent and deed of those who commit such crimes. It is an indiscriminate act of total war which no Christian theologian could possibly justify.

It is a bitter irony that on the same page of the *Times* where the Administration "endorses" the peace pleas of Pope Paul VI we have this infamous story directly above it. In the name of all that is good and holy, how does the Administration morally connect these two actions?

It is also said these days that the Administration will soon seek a formal declaration of war, thus making it treason to oppose the actions of the Government. In that case, then, the Administration had better enlarge its prisons for the thousands like myself who cannot and will never

cease to denounce such immoral actions of Government as the spraying of rice crops.

Far better a prison where we can live with our Christian consciences than the silence of Christian betrayal.

(Rev.) Peter J. Riga
Professor of Theology
Notre Dame University

FEEDBACK

EDITOR:

The Rev. Peter J. Riga's anguished cry in *The New York Times* that the spraying of rice crops in Viet Nam is an act of total war against the Vietnamese people is a flagrant distortion of a news story that stated explicitly that this action would be directed at crops intended for the Viet Cong. The reduction of Viet Cong food supplies would hasten the end of the war in Viet Nam.

Father Riga's syllogism that equates this action with the mass bombings of World War II and proceeds to the totally unwarranted conclusion that thousands of Vietnamese would starve to death as a result of chemical spraying speaks volumes for his political sympathies and his complete indifference to objectivity and logic.

Father Riga finds our intervention in Viet Nam "morally dubious in the extreme." Has he publicly expressed moral judgement on the suppression and continuing persecution of the Catholic Church in North Viet Nam? Did his conscience speak out when 500,000 Catholics fled North Viet Nam to escape Communist rule, and hundreds of thousands of others were forcibly restrained from fleeing? Has he protested with his whole soul Viet Cong destruction of Catholic churches in South Viet Nam, and the murder of native Catholic priests and parishioners, merely because they are Catholic?

As a Catholic, I find it completely incomprehensible that a priest who is a professor of theology can call for what in effect would be the total abandonment of 2 million Catholics to an ideological movement that, daily, is making new martyrs of fellow Catholics. What, in the name of God, is Father Riga teaching at Notre Dame?

John Butler
Ozone Park, N.Y.

CORRECTION

EDITOR:

I am writing in regard to an article in the November 5 issue of the *SCHOLASTIC* in which you mention the

LaSalle Hotel in a false statement about the football "Leprechaun." We have read your account of the trouble you say he had at our hotel the previous Saturday evening. We never saw him that night. An investigation has shown that he was at another hotel in town that evening, and not at the LaSalle.

We have tried to serve the Notre Dame students as well as possible and many times have made special rates for these students as we enjoy their patronage. The publicity given us in the *SCHOLASTIC* is not very good and we expect an apology. In the future I think you should make sure of your facts.

Leonard Mennucci
Manager
Hotel LaSalle

As Mr. Mennucci points out, the article in question did indeed erroneously report his hotel as the one in which the reported incident took place. We apologize to him for our mistake.—Ed.

RECOLLECTIONS IN TRANQUILITY

EDITOR:

May I offer:

public relations
poor walt
whitman
and his lover
big brother
anto
ninas ever learned
his song
of himself
was sadly
lastly
a song
to himself
mmmwa
brother walt
mmmwa
brother brother

Tom Volini
245 Lyons Hall

NOTHING TO FEAR . . .

EDITOR:

In your Nov. 19 issue Peter Wadel expressed "alarm" at the "progressive aggressiveness of the political clubs" at Notre Dame. Indeed, he fears that their activities may "explode, making Notre Dame another Berkeley . . ."

Such fears, I feel, are unwarranted. Irresponsible actions usually will occur when there is no one in authority who can be held responsible. This is not the case when you have organized

clubs. The efforts of the political clubs this year show a genuine and sincere student interest which should be cultivated. The Student Senate's wise revision of a policy suppressing student political opinion probably has averted a future student "blow-up" — which forced such changes in the past.

Political clubs tend to moderate individual views and they provide a legitimate sounding board for those wishing to express their feelings. If Notre Dame is to continue on its road to becoming a great university, such student involvement should be encouraged. This involvement goes hand-in-hand with the student's responsibility to the community and to his club.

Politics, considering its vital role in our society, has generally had little encouragement at Notre Dame. Consequently, we are apathetic, not only in the political realm, but to any cause that requires some "giving of self." This is not the way it should be at a Christian university. The Student Senate has taken a positive step which should encourage broader and more meaningful student participation in politics.

Russell E. Lovell, President
Young Republicans of Notre Dame

REGISTRATION BLUES

EDITOR:

May I again congratulate all the wonderful people who helped to make pre-registration the smashing success that it was. This year I had only to cut two classes and run to three different buildings to get class authorizations for courses not in my particular college. Altogether, it took me two hours, and I am seriously thinking of trying out for cross-country.

Such dynamic foresight should not be overlooked. It might be said that Heraclitus was thinking of our policy (???) on pre-registration when he spoke of everything as changing. What a dull, boring life it would be if we could alight on one particular way of doing this. But no, we charge ahead with all the fierceness and determination of Don Quixote; and where it will all end, nobody knows.

Ronald Batkiewicz
141 Pangborn

THANKS FOR THE MEMORIES

EDITOR:

While I was registering for your recent excellent symposium on Science and Culture, I mentioned to a sister

teaching there that I was planning to spend the night in my car. She immediately found me a room with two graduate students, who put me up, gave me dinner, and treated me to several good discussions on a number of matters.

We at small liberal arts schools tend to be rather smug in the assumption that big universities have a cold, unfriendly atmosphere in which the individual is lost and forgotten. It is pleasing to find that this is not true of one big university, at least.

Notre Dame is to be congratulated on its one hundred years of science, on the stimulating program with which it celebrated its anniversary, and on the way it receives its guests. Thank you for a good weekend.

Bryce Butler
Hope College
Holland, Michigan

ON THE PROTESTS

The following letter was recently received by Father Hesburgh. — Ed.

DEAR FATHER HESBURGH:

During the past few months there has been an increase in student demonstrations throughout the United States protesting American policy in South Viet Nam. As a Notre Dame graduate and in the light of my current location I find this to be particularly disturbing.

At the present time I am located down in the Mekong Delta region of South Viet Nam. I work with four Americans as advisors to Kien Van Sub-Sector, a small district located in Kien Phong Province.

The scope of our duties covers much of the spectrum of the advisory effort. This includes medical, educational, and economic development as well as the military assistance. The nature of our work requires us to work closely with the Vietnamese. Doing so we have developed deep friendships with them and a better understanding of the Vietnamese people and their fight for freedom.

To many of us, the word "freedom" has become a cliché. We have forgotten what the word really means. We cannot fully appreciate warmth till we have suffered cold. Nor can we really know what the value of food is, till we are starving. So it is with freedom in Viet Nam. Having always been free, I never realized the value of it, till I saw a people denied it and valiantly fighting for it.

All Americans can be proud of their assistance to these brave people. Our aid in the form of schools, health stations, and other economic development projects are laying a solid groundwork for progress and providing the people with hope for a better life. Our military aid is effectively defeating the Viet Cong and granting increased protection for the people against Communist terrorism.

Being down at one of the lowest levels of the Advisory effort, close to the people, I can see the progress being made. It may be slow by American standards, but it is definite progress.

In the light of what I have seen here, I am firmly behind U.S. policy in Viet Nam. I feel that this policy can be summed up as one based in preserving freedom and human dignity. By helping the Vietnamese in their struggle for freedom we thus guarantee our own.

The recent American student demonstrations have been the cause of deep concern for many of us here. We don't know what to make of it. Has the Communist Party penetrated our educational system to that degree? Are these students and professors misinformed and guilty of "fuzzy thinking"? Or has the prosperity of America formed a new breed of materialistic American who feels that his own life is too valuable to risk in the defense of others' rights and even his own.

I have always been proud of Notre Dame and felt honored to be one of her sons. It is a university where students still go to get an education, not vice versa. Other universities sully their reputations and discredit the value of higher learning by their demonstrations. Notre Dame still maintains the integrity of the idea of a university and the dignity of an education.

In closing I'd like to say that I'm very proud to be associated with a university that continues to believe in "God, Country, and Notre Dame."

Lt. Kevin T. Connelly
Class of 1962

The SCHOLASTIC welcomes letters from its readers. Letters should not exceed a maximum of 300 words. No letter will be printed without a signature and all letters are subject to condensation and editing. Letters should be addressed to the Editor, 101 Walsh Hall, Notre Dame, Indiana.

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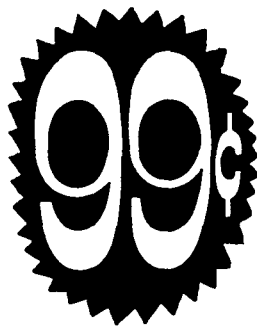


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news and notes

• A RENT-A-COP lookout post? Rumor has it that one will soon appear on the fourteenth story of the library. The campus police are often the butt of many jokes but let us not laugh at their latest effort to combat vice on the campus. The security guards are planning to utilize the storage area atop the library for an antenna unit for two-way radios. Each guard will have a radio unit and the head of the security office, Mr. Arthur Pears, will be better able to keep in touch with them at all times. Right now, there is no way he can communicate with them while they are on patrol.

Also in planning is an ambulette for injured persons needing transportation to hospitals for extra care, and a scooter, like that used by the post office, for patrolling the far corners of the campus. Mr. Pears also hopes that in the near future the campus guards will be sworn in as deputy sheriffs of St. Joe County.

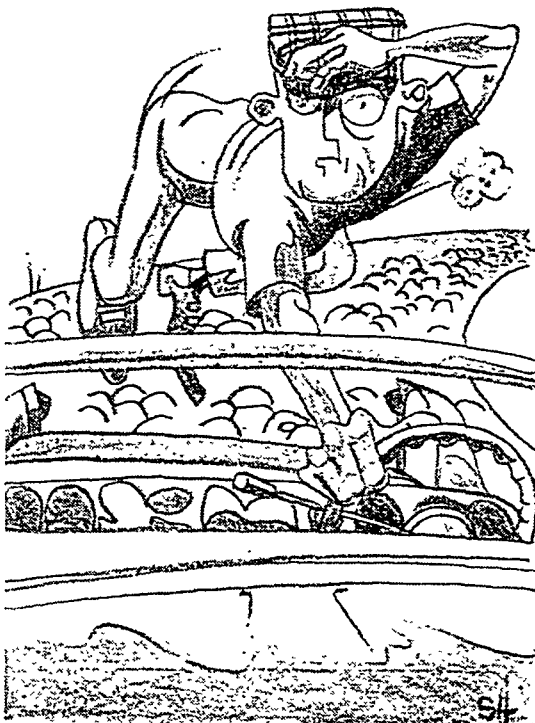
• "NUNC DIMITTIS" was the prayer of Simeon after he had seen the Christ Child. Loosely translated, it means: "Now I can die, I've seen everything." "Nunc Dimittis," for the citizens of South Bend and the fertile St. Joseph valley have launched a campaign aimed at raising \$1,250,000 for the much-postponed ND Athletic Convocation Center. Oliver C. Carmichael, Jr., is general chairman of the effort, dubbed "Valley of Vision" (ahem . . .).

• QUILL'S ARMY WEST, the Northern Indiana Transit Company, will roll you home from Joer's in style henceforth. After 11:30 on Friday and Saturday night, the buses will travel across campus to the Stepan Center, stopping at Dillon-Alumni, Pangborn, the Old College and the Freshman Quad. So sleep tight, Alumnites, the noise that once plagued the Circle will now bother the entire campus.

• AUTOMATION rears its computerized head again to gobble the unbendable, unfoldable, unmutilated landladies of the Notre Dame off-campus students. It isn't as sinister as it sounds, claims Ken Moran, Off-campus commissioner, sparkplug of a survey that began in late October aimed at easing the housing squeeze for the students and the landladies. As a result of the survey, all 537 homes currently on the Dean of Students' approved list of off-campus housing will be filed on

punch cards showing their size, extras, accomodation and availability. The once-harried off-campus student will now be able to check a file drawer for a room rather than pounding the pockmarked pavement of South Bend.

• HAVE YOU EVER bounced into the bustling South Bend downtown area on one of those modern buses? If you have, perhaps you remarked as your hands helplessly grabbed for a solid object, your feet swung uncontrollably and your head was dashed against the bus roof that South Bend streets are rather rough. As a matter of fact, if you have been lucky enough to ride around our fair city, you may have been struck with awe (and possibly whiplash) as you bounded along



the new dirty red-brick and space-age cratered streets. You're in good company. Cadillac Division of General Motors of Detroit is our case in point. The simple, astounding and brutal fact is that the makers of this super-buggy have admitted designating South Bend as their testing ground for roadability.

• STEFAN CARDINAL WYSZYNSKI, ranking Catholic prelate in Poland, is the latest to fall victim to Polish Communism's deep freeze. The Cardinal had planned extensive travelling abroad during the coming year (including an August stopover at Notre Dame) but has been restricted by his government for alleged "political activity harmful to Poland." Wire service reports speculate that the prelate's call for German-Polish re-

conciliation coupled with an impending report to the Pope on worsening church-state relations in Poland led to the travel ban. In 1956, the Polish regime freed him from three years of house arrest during the short-lived "thaw" of the Gomulka administration.

• HENRY HERTL, a native of Chicago and graduate doctoral candidate at Notre Dame, was killed December 30 in an automobile accident on Chicago's Dan Ryan Expressway. He was travelling home in the early morning hours when a drunken driver, coming from the opposite direction, jumped the center guard rail, slammed into a gasoline tanker truck, and finally caromed into Hertl's auto.

• GRADUATE SCHOOL FOR BUSINESS majors will have to wait until fall of 1967. That's the now-hoped-for date for establishing Notre Dame's latest and longest-delayed graduate school. The delay is attributed to faculty recruiting problems coupled with ever-present financial woes.

• NOTRE DAME and NASA moved a little closer to the moon and beyond recently with news that the University had garnered ten fellowships for doctoral students for the 1966-67 academic year. Winners will be selected by the University and will receive up to \$3400 for 12 months of training, renewable for three years. Currently, there are 28 NASA fellows at Notre Dame.

• NO, HALO WINES IS NOT Italian-Swiss, she's an actress—Juliet to be exact, from *Romeo and Juliet*. Halo (really) is a member of the National Players Touring Company that makes its annual visit to Notre Dame tomorrow and Sunday. *Romeo* and Halo are on tap for the Saturday performance while Moliere's *The Miser* will stalk the Washington Hall stage Sunday. Curtain time is 8:30 p.m. for both nights. Here's one Juliet that's sure to shine.

• "WELL, we could always go swimming in the lake," someone said. And so, of course, for five bucks somebody did. Not to be outdone, somebody else, ignoring the twenty-degree college atmosphere, dove into Saint Joe's Lake without even a bathing suit, while a crony on shore collected fifty-cents admission from the assembled spectators. However, this was before a Bonded frogman accidentally found himself coming up through the middle of the ice that was slowly spreading across the lake. (See "Campus at a Glimpse" photo.)



EXAM TIME JITTERS?

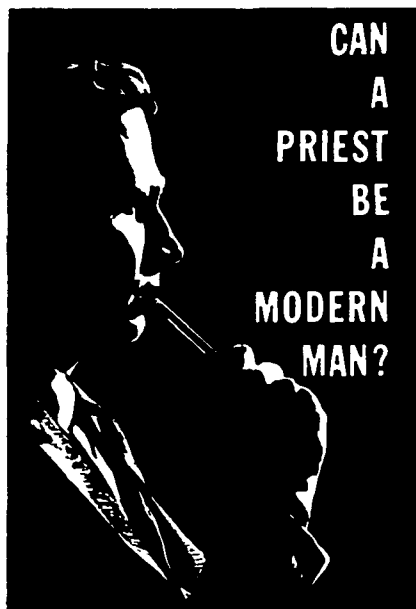
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campus at a glance

YAF GROUP INITIATED

As there is a "new left," so there must be a "new right," at Notre Dame as well as nationally. Thus, Joel Connolly, a Farley Hall freshman from Washington, D.C., is organizing an ND chapter of the Young Americans for Freedom (YAF). With the permission of Rev. Charles McCarragher, C.S.C., Vice-President for Student Affairs, and the advisement of Dr. Anthony Black of the SMC History Department, he is making plans for the right-leaning group. There have been no meetings yet, but Connolly hopes the organization will be in full operation early in the next semester.

The national organization stands for the free enterprise capitalistic system and believes the best way to gain peace is through a strong America. While it does not defend bigotry, it maintains a man's right to choose his friends and, of course, opposes Communism. Though the national organization has not repudiated the John Birch Society, Connolly personally would: "They're useless, seedy little people who sit around talking about the Communist conspiracy."

At Notre Dame, Connolly personally hopes the group will work towards establishing fraternities ("for one thing, it would help to solve the off-campus problem") and persuading the University to withdraw from the National Student Association. "The NSA passed a resolution calling for cessation of the bombing in Viet Nam and abolition of the House Un-American Activities Committee," two things the YAF hold sacred, relates Connolly. He insists that "every national student organization should be nonpolitical."

Connolly guarantees as a speaker Tom Huston, the national president of YAF and a third-year student at Indiana University, and promises

William Buckley, Jr., within two to three months. He also hopes to bring in Senator Thomas Dodd of Connecticut. The group will also conduct seminars and has received a promise from Professor Gerhart Niemeyer of the Political Science Department to attend as many seminars as possible.

"We emphasize responsibility," states Connolly, who condemns the SDS (Students for a Democratic Society) and all student protesters as irresponsible, "and we are defenders of the status quo." Connolly says that the group still to some extent looks to Barry Goldwater as a guiding light, "but we learned in 1964 not to be dependent on him or lionize him." Goldwater is dead nationally, Connolly feels, but "we hold hope for Ronald Reagan, a responsible and persuasive American."

BLACK FLAG AT HALF-MAST

"It is then better to say, 'I don't believe . . .' or 'I don't agree . . .' with emphasis on the 'I' because 'we' do not believe nor agree with anything. *We* agree with everything and nothing." With this rather cryptic statement, WSND has flourished in its attempt to excite independent thinking on the campus of Notre Dame . . . or is it "struggled"? Today, four months after the station began what station leaders believed would be its finest hours, WSND with its lofty ideals is, in the words of Dennis Corrigan, AM Program Director, "beginning to show the strain."

"We have always encouraged station announcers to increase their broadcasting background by employment with South Bend stations and home-town stations during vacations," said Corrigan, who has gained campus fame with his monthly *Black Flag* (Sunday, January 16). John Kuminz has left WSND completely

to work for WNDU. Tom Cox, station manager, fills in at WSBT as do two acknowledged station pros, Dave McGovern and Bill O'Neil. Bill Struck makes occasional appearances on WJVA. Don Davis, who is temporarily out of school, has found employment with WNDU.

Such moonlighting has not been without its problems. Pete Flannery, chief news announcer, tried to include WNDU and WSND in his program of course work last year. He now divides his time between Fordham and WINS in New York. Unfortunately, even in cases where announcers were able to carry the added load, the necessity for filling WSND's expanded broadcasting schedule has come to haunt station manager Tom Cox.

The editorial policy which has drawn heavily on Corrigan's creativity claim is beginning to raise its own specter. Barry Lopez, who formerly did the Sunday night *Precipice*, resigned from the staff recently because of his objections to Dennis O'Day's satirical on-the-air comments concerning the feast of the Immaculate Conception. O'Day, who has become widely known for his vocal opposition to everything, has recently lost the privilege to engineer his own shows. Ralph Bradford was recently suspended for "irresponsible editorializing."

Nevertheless, the situation has not improved. That several announcers have recently had their "knuckles rapped" for on-the-air vulgarity would seem to illustrate the validity of the latter complaint. Such "permissive creativity" would normally draw Federal Communications Commission sanctions. But since WSND is only a carrier station, it is not subject to the code and scrutiny of the National Association of Broadcasters.



JOEL GARREAU

LUNACY, ON THE ROCKS
Security is a Warm Blanket



AWAITING FILING IN MEMORIAL LIBRARY
Cautious Dissent in the House that Ford Built

It boils down to the fact that Cox and Corrigan have had their hands full trying to fill vacancies. Editorial problems have created a hydra for the station manager to cope with. Corrigan, though admitting that the "morale is low," believes the leadership is as qualified as ever. Whether Cox will be able to resolve the difficulties, whether the problem is as complicated as it seems, will itself be resolved with time.

GROUPS MOVE FOR STUDENT OPINION

Academic freedom for students is being revamped by representatives of the ND chapter of the American Association of University Professors and Notre Dame Student Government. The AAUP is a national organization composed of some 61,316 faculty members from every kind of college in every state of the Union. It was founded in 1915 for the purpose of maintaining standards of excellence in all forms of American college life and has standing committees for that purpose which range, literally, from A (Academic Freedom for Faculty in Tenure) to Z (Economic Status of the Faculty). John Houck of Business Administration is head of the local AAUP chapter at ND concerned with all these problems.

In 1964, Committee S (Faculty Responsibility for the Academic Freedom of Students) of the national organization sent out a report to all colleges concerning the academic freedom of students. Dr. Edward Manier of ND's Philosophy Department and other ND faculty members set up their own committee with Manier as chairman to review this report. Their conclusion was that the report needed revision "with local needs in mind." There must be "maximum relevance to the local situation," according to Manier.

Manier's committee, along with Jack Balinsky, Academic Coordinator of Student Government, has agreed on procedures approaching the problem on two levels: the preparation of a statement of ideals or goals concerning the place of student academic freedom in a contemporary university, and the formation of student-faculty committees to work for the practical implementation of these ideals. Areas of particular interest include the construction of a truly nondiscriminatory admissions and recruitment policy, and the implementation of a speakers' policy which would allow considerable latitude for the on-campus presentation of controversial positions.

The overall purpose of these programs will be to "achieve the aims the university has set for itself." That is, "the university must make the student realize that his opinions are important." Both Manier and Balinsky are anxious to secure the comments and co-operation of interested persons from the faculty and student body.

HOW THE LIBRARY STACKS UP

Inefficient use of personnel and materials are allegedly depriving Notre Dame students of large amounts of books and services in the library. The library's management has been charged by a significant minority of students and employees with constant shifting of the personnel, and insisting on the say in the acquisition of books and magazines.

Each librarian now spends half his/her time cataloging and the other half in public service. Some of the beginners favor this arrangement because of the experience gained in both fields, but several of the older librarians, feeling that they have been trained in public service, think they are being "cheated" by this procedure.

Many books are now laying unused, in storage. Library staffers claim, however, that most of these books were backlogged from the summer vacation, and are duplicates of those already on the shelves. Most of the rest are books given to the library. Although it is felt that there is no immediate need for these books, the University obviously doesn't wish to offend the donors by returning them. Therefore, these books are placed in storage in that hope that, in the future, the needs of the campus will increase and the books will become useful.

Most of the personnel feel that the complicated process of having Mr. Schaefer approve every magazine before subscriptions are bought is necessary. But other staffers assert that it is ludicrous to hire competent employees to review magazines and then not to allow them to function properly.

The admitted gaps in the periodicals section, however, are attributed mainly to a lack of funds and the removal of magazines from circulation due to mutilation. Nevertheless, the personnel in general seem to feel that the periodicals section in the main library and in the Chemistry-Physics and Biology libraries in Nieuwland Science Hall are as complete as possible.

FASTNIKS

Normally, the feast follows the fast. But for those involved in Notre Dame's fast for clerical freedom one fast leads to another.

After the demonstration ended December 16, ringleaders Lenny Joyce and Phil O'Mara, fully practiced in the art, headed to Chicago to participate and help Windy City protesters in a similar fast.

Other members of the fast, Joe Ahearn and St. Mary's Cathy Nagy,



BEHOLD, A FASTNIK
Windy Ascetics in the Windy City

traveled to Washington to solicit speakers for a teach-in on the subject of clerical freedom to be held at several colleges, including Notre Dame, next semester.

Although the pre-Christmas demonstration received some adverse publicity throughout the country, Joyce considers it a success.

"We made it nationwide and because it came after the fast in Manchester it came at a crucial time and things mushroomed," said Joyce.

The fast, which was nonchalantly overlooked by the majority of home-hungry students here, was of prime interest to all the major television networks and wire services.

Crews from the various news media invaded the campus as soon as they got wind of the protest. Farley Hall chapel, home of the intermittent vigil, bustled with newsmen.

And when a Student Senate proposal to "declare sympathy with all those who are now calling attention to these repressions . . ." was circulated, there was some speculation as to whether to hold the regular Senate meeting in the Stadium, a place familiar to the press.

But the proposal did not make the Senate floor — and the potential powder keg was soaked by student senators who refused to be "railroaded."

Vacation has not slowed down the protesters as they have announced plans to continue to try to bring the issue of clerical freedom to the students at Notre Dame. Their method, however, will change.

"I think we've used the fast enough," said Joyce. "Now is the time to educate. For if you don't educate all the dramatics go to waste."

With that in mind and with a full stomach, the group plans to bring speakers to the campus to debate and teach clerical freedom.

HE HANGS BY HIS FEET

Bat-tle stations everyone, *the man* is back. In all the world of comic books, there never was anyone quite like Batman, and now he is returning bigger than ever, the elixir of youth come alive again. Black-robed and pointy-eared, this cross between Superman and the Lone Ranger grew much larger than either forebear with his costume-inspired affinity to the netherworld. A creature of the night silently cruising the highways and high places of Gotham City, this masked socialite submerged his humanity in the guise of an avenging angel of death. Thus he seemed in the four-color, pulp-paper lexicons of adventure we first consumed in our search for excitement.

The masked swinger and his ever-faithful companion, the Boy Wonder Robin, still haunt the comic-book racks, and returning to them today is still a pleasure. But the big news is that this stalwart battling twosome has now risen to enter the fifth estate of Videoland. Long ago cleared of dark charges of "an unnatural relationship," our hero and his assistant venture out anew against the wiles and wickedness of master criminals like "The Penguin," "The Joker," "Zelda The Great," and "Eivol Ekdal" (no anagram this, even backwards it makes no sense).

Essaying out into the the blood-soaked darkness from their high mountain aerie, the much sought but never discovered Bat-cave, Batman and Robin strike against their foes from the shelter of their atom-powered, parachute-braked, multi-weaponed, four-wheel arsenal of unimaginable invention, the Batmobile.

Two days ago, on a dark cold Wednesday night at Notre Dame, Batman appeared on a hundred TV screens in more than twenty dormitory lounges and rooms. He bids fair



MIKE FORD

THE MAN
Unnatural No More

to replace *Combat* and *The Man From Uncle* as the one to watch this TV season. An experiment in kamp or pure lunacy, Batman — all 78 adventures of him — is here to stay. Certainly no mortal man will stay his hand.

AVE OPENS FORUM ON SILENCINGS

"Such decisions are the responsibility of the Bishop alone and the reasons for such decisions must be left to God and the conscience of the Bishop."

Perhaps that's what Bishop Scully of Albany believes, but across the nation he is finding little support for his view, except among his fellow bishops. Bishop Scully's statement came in defense of his ordering Franciscan Father Bonaventure O'Brien to stop his social work in Albany's slums. Earlier, in July, Archbishop Thomas J. Toolen ordered the dismissal of Rev. Maurice Ouellet, an Edmundite Father, because during the Selma march, Father Ouellet housed some of the participating clergy in his St. Elizabeth's Mission and in near-by Good Samaritan Hospital.

Actions such as these have brought widespread mutterings of "Gestapo tactics" about the silencing of clergy engaged both in civil rights and in Viet Nam protests. This culminated in the January 8 issue of *Ave Maria*, the weekly Catholic magazine, which, although not officially connected with Notre Dame, is printed on campus. Complete with case histories and editorials, the issue poses objections to both the form and matter of the "silencings." A typical case is that of Father Daniel Berrigan, S.J., associate editor of *Jesuit Missions* magazine. Forced to resign from an inter-faith committee — Clergy Concerned About Vietnam—that he had helped found, he was ordered on "a tour"

(Continued on page 36)

on other campuses

• SIX STAFF MEMBERS of Manhattan College's newspaper have resigned in protest against the administrative confiscation of 2,000 copies of the current issue containing an article critical of Cardinal Spellman. The composition in question stated that the Cardinal had banned fraternity houses on Catholic campuses and also had forbidden the celebration of the "Folk Mass" in the archbishopric.

However, those students resigning gave as their reason the fact that they believed their concept of the freedom of the press had been violated by college authorities. Resignations were announced in their "final edition" of the newspaper.

• ACTION HAS BEEN TAKEN against thirty-nine University of Michigan students who staged a sit-in demonstration at the Ann Arbor draft board last fall.

Col. Arthur Holmes, director of the Michigan Selective Service, said the students violated the University Military and Training Act which condemns "any person or persons who shall knowingly hinder or interfere or attempt to do so in any way by force or violence or otherwise with the administration of this law. . . ."

So Holmes called the students' draft boards to have their "interferences" recorded. Four of the stu-

dents were then declared "delinquent" and given 1-A classifications. Holmes predicted that some of the local boards will "look thoroughly at the situation" and "expedite the immediate induction of some of these students." University officials and the Civil Liberties Union are protesting.

• A 21-YEAR-OLD Mount Holyoke College senior coed has been elected the coroner of Mercer County, N.J., by 54 write-in votes, most of them from friends and relatives.

According to the New Jersey state constitution, a county coroner takes care of the bodies of "shipwreck victims." Other deaths are handled by the county medical examiner. Though her job carries no pay, the coroner promises to conscientiously attend to all victims of shipwreck.

Mercer County is 25 miles from the Atlantic Ocean.

• NOW TO THE EVER-GROWING list of "-ins" has been added a new one—the cook-in, instituted by the Young Americans for Freedom (YAF), at Colorado University, Boulder. Recently, the local Students for a Democratic Society (SDS) began a fast-in to protest (predictably) the United States policy in Viet Nam. The YAF, which supports Administration policy, answered the chal-

lenge. Armed with charcoal, hamburgers, and a westerly wind, the YAF took a position beside eight fasting SDS representatives. For several hours the aroma of the YAF cookfires drifted across to the SDS fasters, who refused to yield under such torment. The cook-in ended when police drove the YAF away.

• THE SIGMA CHI chapter at Brown University has severed its ties with its national organization as a result of a request from the Crary Committee (the deans and representatives of the Brown Corporation).

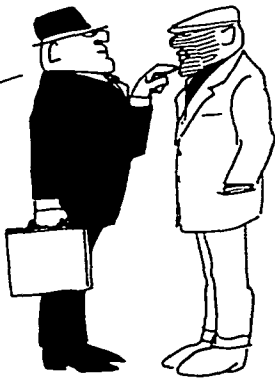
The reason for the request by the University Committee is that the national organization of the Sigma Chi, in its convention this summer, did not revise its discriminatory clause in the national constitution which requires local Sigma Chi chapters to refrain from proposing for membership any person who might be considered unacceptable to any chapter or any member anywhere.

Because the Sigma Chi chapter at Brown values a "close and friendly connection with Brown University, it will comply with the Crary Committee's directive." John Tulp, the president of the chapter, added that breaking with the national fraternity was not "a preferred thing."

—GEORGE GRUMLEY AND CLAY LEROUX

feiffer

EVERYBODY HAS A CHOICE. YOU WOULDN'T HAVE TO BE POOR IF YOU DIDN'T WANT TO BE.



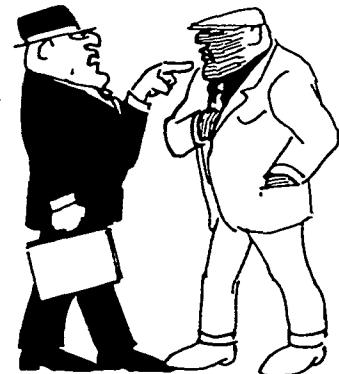
IT'S A FREE COUNTRY. YOU WOULDN'T HAVE TO BE UNEMPLOYED IF YOU DIDN'T WANT TO BE.



THIS IS THE LAND OF OPPORTUNITY. YOU WOULDN'T HAVE TO BE BADLY EDUCATED IF YOU DIDN'T WANT TO BE.



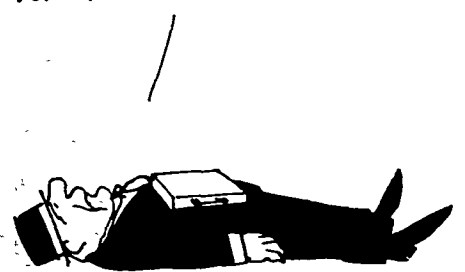
EVERY BOY CAN BE PRESIDENT. YOU WOULDN'T HAVE TO BE AN ADDICT IF YOU DIDN'T WANT TO BE.



ALL IT TAKES IS INITIATIVE. YOU WOULDN'T HAVE TO TURN TO CRIME IF YOU DIDN'T WANT IT TO BE.



EVERYBODY HAS A CHOICE. I WOULDN'T HAVE TO BE DEAD IF I DIDN'T WANT TO BE.



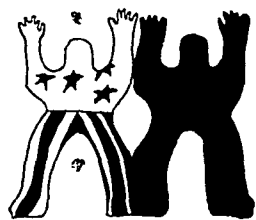
TURN LEFT TO PROMISED LAND

THE STUDENTS FOR A DEMOCRATIC SOCIETY is the largest and best-organized of the current plethora of leftist and leftist-leaning radical groups. Its national membership of 3000 is divided into 88 chapters spread across college campuses and urban slums of the nation. In addition, SDS claims the allegiance of some 7000 "non-card-carrying supporters."

The students first appeared in 1960 as the new student branch of the socialist League for Industrial Democracy (LID). In the '20s, LID's youth division, known as SLID, had 120 chapters with thousands of members who distributed millions of pieces of socialist propaganda, fought ROTC programs and organized "student strikes for peace." In 1935 SLID merged with the ultra-leftist National Student League to form the American Student Union in opposition to the approaching war. The Union collapsed but SLID lingered on until 1960 when it was renamed Students for a Democratic Society. Their credo is echoed in the opening sentences of SDS's Port Huron Statement of 1962, "We are the people of this generation, bred in at least modest comfort, housed now in universities, looking uncomfortably to the world we inherit."

The authors of the following statements are all, with the exception of sympathizer Thomas Kirchner, members of the Students for a Democratic Society. They have, in their belief, merited the New Republic's citation as "capturing better than anyone else the inherent contradictions of the American experience."

THE FOLLOWING ARTICLES are presented by the SCHOLASTIC in an effort to establish some discussion on campus of the New Left, a political movement active in the Civil Rights struggle and protests over the war in Viet Nam. The editors invite others of differing political viewpoints to contribute similar articles or answer directly to those opinions expressed here.



VALEDICTION TO PREP SCHOOL

by philip o'mara

AS AN AMERICAN, I am a citizen of the most dangerous nation in the world. My country not only has the biggest military machine and the largest, most influential group of leaders inclined to employ and enlarge it, but more of my fellow citizens stand to gain, in power, prestige and wealth, by war than is true anywhere else. More, and worse, nearly everyone in this country benefits constantly from a thousand forms of social injustice, waste, and political oppression throughout the world. Children are dying of dysentery in Peru because Standard Oil will not allow the U.S. government to provide economic aid which we promised, and for which Congress thought it was providing the funds. We have driven the revolution in Viet Nam into Communist hands, and are trying our best to force the native Communists to hand

it over to the Chinese; this parallels exactly our behavior toward popular movements in Venezuela, the Dominican Republic, Cuba, and elsewhere. Our popular conviction that we are locked in a simple two-way struggle with the Communist monolith is not an analysis of affairs but a substantially self-fulfilling prophecy. All over the world, it is our policy to employ wealth wrung from the poor to secure temporary power — and eventual destruction, as in Cuba — for the well-to-do.

That picture is, of course, one-sided. Only a few weeks ago, although no one seems to have noticed it, government scientists announced the development of fish-meal processes which permit the production of food supplements containing all the protein needed by the world's whole population. The technology is complex but not too hard to learn, inexpensive, and operable on any sea-coast. The cost is less than two cents per day per person fed. Given the huge supplies of aquatic life, this could mean relief for the whole world from the pressures of the population explosion for at least the next ten years; it could mean a permanent increase in the world's food supply (assuming that population growth is soon controlled), an acceleration of the trend toward world cooperation and world law, an end to the radioactive poisoning of the sea. And this is the result, too, of governmental action. But the general pattern is otherwise. The general pattern is the reservation of material and spiritual goods — power and freedom of action and expression no less than security and wealth — for native-born white well-educated Americans at the expense of the rest of the world.

To say such things makes for strange consequences, here at Notre Dame as elsewhere. Some ask for the evidence, which is quite reasonable. Some — caring less for the objective situation than for the proprieties — object that I am not the right person to speak of such things, much less to act on them. Their reasons have not convinced me. But very many, not considering the evidence at all, are sincerely horrified that any American, that any Catholic, that anyone at Notre Dame would think or say such things, or would advocate a policy of peace in time of war, or would try to change an unfortunate situation of unfreedom in the Church, or would work for SNCC or the MFDP (the rhetoric of equality or opportunity is, of course, acceptable here and everywhere now; but not "Freedom Now"; not serious social rebuilding). The reason is that these people came here, not to a good university or a good Catholic university, but to the school their father went to, the school with the football team, the school that needs no fraternities because everyone is identical, the school that has the grotto and the golden dome. Theirs is the prep school ethos, and for them Notre Dame is not the Catholic Harvard but the Catholic Choate or Andover. It would not matter except that their ideas closely parallel the notion of "loyalty" which is inculcated in us all toward the biggest Alma Mater, our dear country. It is really only a psychological set of devices, some of them consciously manipulated and some just there, which reconcile us to service within and of the Establishment, to partial privilege, to military illusions, to temporary aggrandizement, to the sacred status quo of injustice, inequality, planned waste, and planned war. They have given us irresponsibility and called it freedom, just as they are about to make a desolation and call it peace. Under the circumstances, it is tempting to try to be one of the national leaders, since so many of us feel that they must not be criticized. But it is better to try to live responsibly and honestly, peacefully and laboriously; to be disengaged and to denounce, because that is necessary, is part of the effort to rebuild. It is best to under-

stand what is going on and work without compromise to change it, for it can be changed. ■

Philip O'Mara is a graduate student in the Department of English from Floral Park, N.Y., and will receive his Ph.D. this June. After several years in the seminary he entered St. John's University in New York as a junior and received his B.A. from that institution. He has been active in civil rights and protests against alleged U.S. neoimperialism and the so-called stifling of dissent within the Catholic Church. He is a member of SDS. Several years ago he was one of the leaders in the demonstration against George Wallace.



**WE SHALL
OVERCOME . . .
TODAY**

by tom kirchner

I CAME TO NOTRE DAME four years ago with great expectations. The football team was power and glory, pride and spirit. Faculty, students, and administrators were united in pursuit of academic excellence. Religious background and guidance made for a true Christian community. And there weren't many girls around, but you could always get a date if you wanted one.

But these four years have disillusioned me. Yes, the football team was always number one, even if the national polls disagreed. But it was more than just "number one" nationally — on campus it was a collective god. It took precedence over every other legitimate concern of a university student. If you chose not to be a part of the sea of shrieking sweat shirts and mass anonymity at the pep rallies and football games, you not only incurred the moral castigation of friends but you also found the library locked. They say football at Notre Dame produces a unified spirit. But when unity is founded on subtly coerced conformity of attitude and behavior instead of individuality and distinction, it is not unity. It is only uniformity.

Academic excellence is an attractive cliché, but as yet little more. We are still bound up in the terminology of the academic marketplace, where maximal output is expected from minimal input and measured by a quality control index called a grading system. But then again, any system built to produce graduates who must live "rightly, productively, and magnanimously in the world" has to resort to such rewards and punishments if it is to produce the *right* kind of finished product. I am constantly reminded of the words in *Pacem in Terris*: ". . . where authority uses as its only or its chief means either threats and fear of punishment or promises of rewards, it cannot effectively move men to promote the common good of all."

Christian community is another very nice phrase, but so far equally unrealistic. The very fact of the middle to upper class Catholic background of most of its students makes Notre Dame pretty complacent in its blandness. Most students here have never seriously considered losing their life to gain it. Christianity is not love of enemies, it is simply ritualistic cult, another part of the unexamined life.

Social life is much criticized but little understood. The problem is not the promiscuity or the animality. They are only the symptoms. The problem is lack of confrontation with women in a casual, informal, and

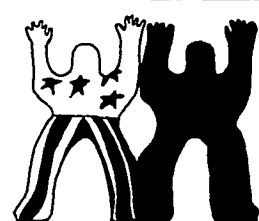
normal atmosphere.

But things are getting better, or at least it looks that way. The rules are being "liberalized" at long last, and communications are improving. But underlying the change is the attitude that freedom will be granted when responsibility is demonstrated. People do not learn to swim, however, until they get into the water, nor is responsibility learned until freedom is experienced. At Notre Dame, freedom is something that is *granted*, and granted conditionally — that condition being that one conforms to what the University thinks is *right* conduct.

But if the Administration is paternalistic, the student body is also close-minded. Radical thought is not tolerated on the Notre Dame campus, to the extent that, *ipso facto*, to be radical is to be wrong. Mill's concept of intelligent opinion formation through the consideration of "every variety of opinion" is here unthinkable. To stand up for a pure principle, to challenge a "given," is unheard of. For at Notre Dame, life is not based on principles independently arrived at by each student. Notre Dame itself has dictated all the principles, and the only alternative to not embracing the principles is apathetic inactivity. There is an extremely strong emotional involvement with Notre Dame by most of its students. When they come here they become part of more than a school — they are absorbed into an all-encompassing tradition with standards and expectations of its own, and coming to Notre Dame implies that you accept these standards and will try to fulfill these expectations. The Notre Dame student must hence be a football fanatic, a political moderate, a Sunday Catholic, and must run the academic rat race and do nothing but bitch about the dating situation.

In spite of all my disillusionment with Notre Dame, however, I honestly do have much hope for it. We have the potential for human, personal relationship that Berkeley or Michigan State wouldn't dream of. With institutions like stay-hall and the section representative system in the halls, the possibilities for personal dialogue and Christian living are staggering. But we have only begun. And it is clear to me that any improvement at Notre Dame, if it is to come, will have to come from the initiative of the students themselves. Whether the administration will or will not develop this University intelligently is largely a moot question. We have reached the point where "freedom" and "responsibility" are meaningless terms as long as they are talked of as conditions granted or imposed. They will continue to be meaningless until they are seen by the student as rightfully his, and demanded by him. ■

Thomas F. Kirchner is a senior English major from Washington, D.C. He is also the External Affairs Coordinator for the Young Christian Students at Notre Dame. He has been in YCS for two years, and is the editor of the Alumni Hall newspaper, The Gargoyle.



**WHO SAID
"WHITEY"**

by lenny joyce

"Displaying a twisted smile of defiance, the Negro gang youth who had 'done the thing' during the Watts riot, told me: 'Our 'weekend activity' (Negro gang

fighting) has stopped for a while. We're all tight (close together) now. Most of us know that Whitey is our real enemy.' (Lewis Yablonsky, *The New Republic*, January 1, 1966.)

IN DISCUSSING THE GENERAL political and moral trend of the Notre Dame student, the following pattern develops: he comes here, due to his background of inculcated conformity, with a great degree of latent, if not active, prejudice; during the period of four years' processing he conforms further, as a social demand, to the slight liberalizing which assures that: 1) he will not make his prejudice too public, 2) he will not or cannot face the fact of his racial fears, and 3) he will give mouth service to an abstraction known as *integration*. This is a new atmosphere compared to that of a few years ago arising from various factors, the most important of which are, I feel, the March on Washington, the Nobel Peace Prize conferred on Martin King, the Civil Rights Act, Selma, the Poverty and Voting Rights Acts, and most significantly the liberal Presidents, Kennedy and Johnson, making strong and unambiguous statements in support of the Negro's aspirations.

To be brief, civil rights became "respectable"; the slavery of more than 20 million Negroes (not to mention the poor white) was recognized as a past mistake which was not caused by us and, anyway, would be solved in a few years. We could then all go back to our middle-class suburban myopia. The liberal ideology was proclaimed across the land: "All men are created equal (tomorrow)."

Some people have news for us!

Most Americans and too many ND-SMC students, while spouting their democracies, have not really altered their deeper feelings. Yes, they believe in "equality" but are vastly ignorant and naive as to what that necessarily entails: a radical (root) change in the majority of white America, the way in which their leaders are running this country, and the manner of their quiescent lives. If anyone thinks that when he graduates from this institution he is going to be able to settle down quite placidly in Caucasia, work for a lifetime in his father's law firm, or practice medicine, or scribble additions and multiplicands of the profits arising from slavery (in the Mississippi cotton fields or the Dominican Republic's sugar plantations) on a little green pad for Free Enterprises, Inc. — well — some people have news for him! Our way of life must change, change utterly.

Let me list four significant events of the past two years:

- 1) The Blacks-in-Harlem revolt.
- 2) By a two thirds majority vote Californians support a referendum repealing the present Fair Housing Law and any future one indefinitely.
- 3) The oppressed-in-Watts rebel.
- 4) The voters of Boston overwhelmingly elect a school committee determined to perpetuate the "neighborhood plan" which makes segregation possible but do not reelect the one member who had moderately supported civil rights groups in the preceding year.

Note an item in the *New York Times* (9/6/65): "Jobless rate for all workers decreases to 4.5% while non-white rate increases to 9.1%."

Whether we like it or not and whether we know it or not the seeds of suppression are coming to a bloody fruition; small-scale civil war is breaking out throughout our country (including South Bend). An anemic Poverty Program is being controlled and stymied by the local Northern Plantation owners insuring both that the poor have no say in their lives and that the poor may have to revolt to be heard.

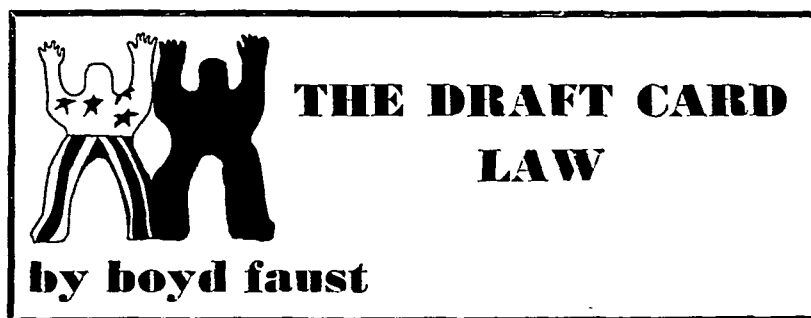
But what about our own Mother Hubbard House;

we have 28 American Negroes, 12 Africans of various nationalities and a host of explanations, white explanations. And where, in general, is the concern of a disturbing portion of our classmates directed toward the formation of a meaningful morality for themselves as persons? With the poor? With the oppressed Negro or the oppressed middle-class white? With himself as an oppressed student? With simple understanding and care for the guy next door? Unfortunately, no. But rather in a once-a-week quasi-pagan ritual (in his magical view) at the campus temple to Zeus where he manifests a conditioned guilt and begs "god in the skies" for forgiveness of the sevenfold sin of masturbation. And, of course, the other six days are ruled by the Football Ethics and numerical security credits (marks).

But the situation isn't all white; despite a near race riot by some Freshmen we still have a Civil Rights Commission, which, for all its shortcomings is doing something, and a tutorial program.

But some people have news for us; and it's not enough. ■

Lenny Joyce is a junior English major from Boston, Massachusetts. His credentials to date include brief stints in Community Action Centers operated by SDS in the East and Midwest. Last year, Joyce was a member of the "ad hoc" Mississippi project which aided in the reconstruction of a bombed-out Negro church. One of the hard-core freedom-fasters, Joyce is Student Government's Assistant Civil Rights Commissioner.



NOT SO LONG AFTER the American revolution had resulted in the establishment of constitutional government in the United States, an influx of immigrants began. The immigrants were of various races, faiths, and political persuasions, as varied as their degrees of oppression. Among them were monarchists, republicans, oligarchists, and, of course, anarchists.

A brief look at the country to which all of these oppressed people were coming is necessary to the understanding of the reaction to this new amalgam flooding into the United States. In the face of discontent over government ineptitude, the Federalist Congress hurriedly and in self defense passed a law aimed at restricting the scapegoat immigrants and bolstering the position of the Government—the Alien and Sedition Act.

Because it was contrary to every principle of democracy that this country had embraced in revolution, the Act began to destroy the Federalists even more rapidly than the Jeffersonians were. The Act forbade anyone to publicly criticize the government of the United States, or any of its officials. By drawing a broad definition of "sedition," the government was able to silence all criticism that might lead to an increase in its unpopularity and hasten its demise. Classically, the President and the Congress were shielded from all but praise, most of which they did not ever deserve.

In addition, because it was difficult to distinguish the anarchist alien and the republican alien, the Act required the registration and identification of every alien. Thus, the political persuasions could be regulated by safely

keeping the anarchists under thumb. Hence, the first "internal passport," the first violation of freedom of movement, of expression. And the penalties provided by the Act were atrocious. For example, the government had broad discretionary powers of deportation, of imprisonment of "seditionists." There simply was no recourse to a charge of sedition. No longer was a man innocent until proven guilty, albeit a classical principle of Americanism. Upon an accusation of sedition, one was very certainly guilty of an abomination against the United States.

The Alien and Sedition act failed to accomplish its purpose. Granted, for several years the Act restricted the "sedition against the government of the United States." But it also violated very basic and very dear precepts of the federal constitution, as the arch-constitutional Democrats hastened to inform the country. The Act did not assist in the establishment of a stable democracy in America; it simply removed democracy from the people who had suffered and died for it. And the people were not taken in by the facade. The Act succeeded only in stirring up the "hornets' nest" of public opinion against the Federalists. It became an overt, panicky rationalization of ineptitude and self-preservation at any cost.

Thomas Jefferson, as the first Democratic president, hurriedly repealed the Alien and Sedition Act, but not before it made an impact upon the entire country and world. Repealed or not, the Act had existed as a glaring example of what the United States was capable of perpetrating against her own. Not for a long time did the government dare to cast reason aside, and in panic attempt to legislate against dissent.

"Sedition Act of 1965"

And then it happened, over 150 years after the Alien and Sedition Act had been repealed. The government found itself in a neo-Federalist position again. In Southeast Asia we were caught in an irrationality that greatly disturbed a portion of the citizenry. This time, we could not simply forbid dissent; the principle of freedom to dissent was too firmly entrenched in the "American way of life." Yet, in its own defense, the government had to resort to something. The dissent was becoming more widespread and other countries were beginning to take note of the dissent. No longer could the United States blandly claim solid domestic support for Southeast Asian policy, for she had been exposed! The entire country did not "patriotically" support the war as the United States government would have all who hear believe.

Congress must have feared that favorable foreign opinion was falling too rapidly to the dissenters, away from the government. The world was beginning to see that the United States, did, in fact, stand divided on the Viet Nam war issue. And in order to rationalize its action in Southeast Asia, the United States had to be able to present a tranquil, united domestic scene, a solid stance to the world. So, Congress set out to quash dissent.

It suddenly became a felony to destroy draft cards, a Federal crime. Congress had spoken in its typically omnipotent way. The provision of the Universal Military Training Act, providing that every male under Selective Service jurisdiction must have in his possession at all times the

little cards furnished to him by his local SSS board, took on a new meaning. Seldom had the "internal passport" provision of UMTA been enforced; seldom had there been a need. But now, Congress felt the necessity of setting a monstrous penalty for one who so violated the law by destroying his cards—in public.

For anyone who should destroy his registration or classification card, the government has an abominable, disproportional penalty. Destruction of the card makes one liable to a fine of ten thousand dollars or imprisonment for five years of his life, or *both*! All for the sake of a little piece of paper. Obviously the card is not worth what the penalty suggests. Just as obviously, the penalty is being exacted, not for the sake of the card, but to end dissent expressed through the card. The real crime is not card burning; the real crime is dissent.

What has the law evoked? It certainly has not stopped the dissent. At this time there are several cases of open violation of the law awaiting trial. The law will not, in fact, ever stop dissent; it has and will continue to increase dissent. Unfortunately, it has inspired local boards to act on their own, under the shadow of Congress. Somehow, their own actions must seem to have more Americanism and less totalitarianism connected to them now. In Ann Arbor, Michigan, the local board has begun to draft by reclassification.

Yes, the Sedition Act of 1965 is beginning to have an effect already, in Ann Arbor and other places in one respect, and in the winds of dissent in another respect. The re-establishment of sedition scare tactics has made our government show its true colors once again. Just as it loves to cry "Communist," it has now taken up the poorly cloaked cry of "Seditionist." And no more is the movement against the war "seditionistic," basically, than it is "Communistic," basically.

What further effect the Act may have is difficult to tell. It is repulsive to anyone who honestly looks toward the American Constitution. It must be repealed, of course, and expunged from the books of American Justice soon. Whether it will be repealed is relative to the course of American policy. It is safe to assume that until dissent can no longer be ignored, or curtailed, or accepted only as minor, the law will stand. It will fall only through pressure and dissent, for it is an irrational law of an irrational Congress. It can thus never be reasoned out of existence. Born of panic, it must die of necessity, for it cannot die of reason. So until the time when the abominable law is, in fact, repealed, the United States lives again in the shadow of John Adams and the repugnances of the Federalists in the form of the Alien and Sedition Act. This is the classic undemocratic democracy which we wish to bestow graciously on unsuspecting and trusting countries that we are trying to save. God save the world from the democracy of the United States of America! ■

Boyd Faust was a student at Notre Dame until his junior year, one year ago. Since that time he has worked in Virginia registering voters for The Southern Christian Leadership Conference of Martin Luther King. Faust returned to campus this fall "to stir things up a little," as an "at-large member" of SDS. A convert to Catholicism, Faust was born in McComb, Mississippi.



St. John's Academic Beheading

by Mike McInerney

The dark cloud of the faculty strike at St. John's University in New York City casts shadows across all of Catholic education. Mike McInerney investigates the causes, present conditions, and possible cures.

THE SUMMARY FIRING of more than twenty faculty members last month from St. John's University in Brooklyn has sent shock waves through Catholic colleges across the country and perhaps permanently damaged the reputation of St. John's. Although the St. John's administration was self-righteous to the point of refusing to give even the number of faculty fired, let alone the reasons for the firings, one fact stood out: all those dismissed had attempted to get some faculty say in determining academic policy.

The administration was bitterly attacked for its action by almost everyone, particularly the two nationally prominent teachers' unions on campus: the American Association of University Professors (AAUP) and the United Federation of College Teachers (UFCT). What especially angered the two unions was the fact that the firing was summary, that is, it occurred without the due process of investigation which both unions demand. In effect the teachers were "executed" without a fair trial, or *any* trial for that matter.

What this "due process" consists of for the AAUP was explained to the SCHOLASTIC by Business Professor John Houck, head of the Notre Dame chapter of the AAUP: (1) All faculty members including the one to be dismissed must be notified of the proposed dismissal by letter. (2) The member can then decide to submit or fight. (3) If he decides to fight, the campus chapter of the AAUP appoints a committee of faculty members to conduct a hearing where witnesses are brought forth and the member can present his case. The committee then submits its report to the administration which in turn acts as it sees fit. (4) If the original notification of dismissal continues to stand and there still appears reason to believe the member is being unjustly dismissed, the national office of the AAUP will send a committee of academicians from other universities to informally investigate the case. Their report will be submitted to the annual national convention of the AAUP held each spring and voted on by the convention delegates. The final decision will then be submitted to the administration of the university concerned, who still has the final say. None of these procedures were carried out at St. John's. The question Professor Houck posed was: "Will Catholic universities participate in these (best procedures) or remain outside of them?"

To explore this problem of academic freedom in the Catholic university will be the purpose of a symposium to be held this spring at Notre Dame, according to Professor Houck who is working to set it up in light of the St. John's incident. The symposium will be jointly sponsored by the administration, faculty, and student body. Professor Charles Allen, Vice President of ND's AAUP chapter, is head of the planning committee which includes Rev. John E. Walsh, C.S.C., Vice President for Academic Affairs; Professor Edward Manier (Philosophy); Professor Thomas Shaffer (Law); Professor Francis Moran (English); Jack Balinsky, Academic Co-ordinator for Student Government;

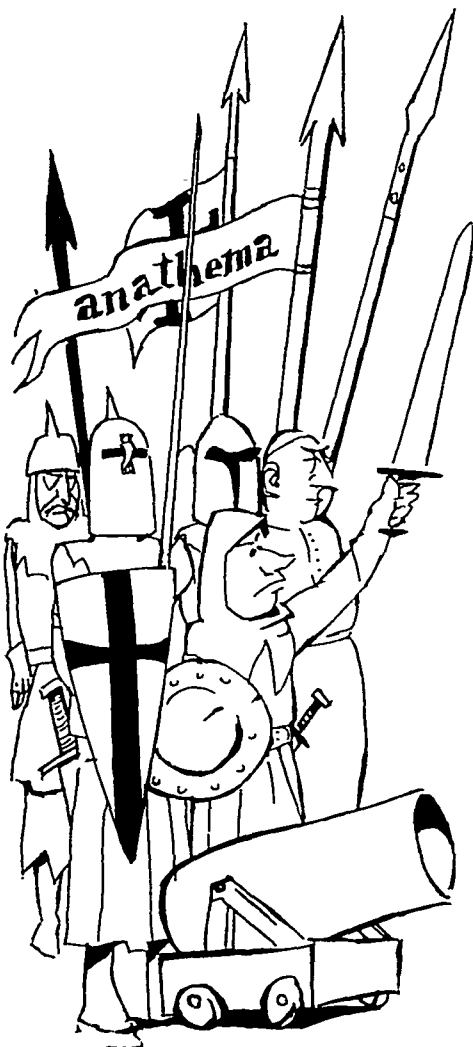
and John Moore, Academic Commissioner for Student Government.

The trouble at St. John's stems from the traditional problems of Catholic schools. These are chiefly economic and religious. The economic problem is a question of how to expand physically and at the same time increase the quality of academic life. Both take money and St. John's could not afford both as *Time* magazine recently pointed out: "St. John's has only a small endowment and 90% of its income derives from student fees, faculty pay is the lowest of the ten largest Catholic universities." Ironically, in attempting to accomplish both goals without the monetary resources, St. John's may end up a double loser: the current scandal could discourage top professors from seeking employment there and students (who provide the university's income) from seeking an education there.

As Fred M. Hechinger, economic analyst for the *New York Times*, pointed out in a recent article: "Rev. Edward J. Burke (of the Vincentian Fathers who run the university) set out in 1962 to overtake the University of Detroit, which was the largest Catholic university at that time. They accomplished their goal. But the cost was considerable, and not only in money." In 1962 the majority of the faculty were priests tutoring some 800 students. Now 85% of the faculty are lay and the student body numbers over 13,000. "Construction costs cut deeply into the money available for faculty salaries."

This rush to expand physically and academically at the same time created more problems than it solved. Says Hechinger: "Under conditions of rapid growth, there are too many teachers without tenure (tenured faculty are safe from dismissal or other interference), and their sense of instability and dissent grows as the administration gets tougher.

(Continued on page 36)



Christian Democracy in Latin America

Peter Budetti Interviews Venezuela's Dr. Rafael Caldera,
President of the Latin American Organization of Christian
Democratic Parties.

DOCTOR RAFAEL CALDERA is one of the central political figures in Latin America. A founder and now Secretary-General of COPEI, the Christian Democratic Party of Venezuela, he was Speaker of the Chamber of Deputies from 1959-63, and has been his party's candidate for the presidency in the last three elections. Dr. Caldera is the President of ODCA, the Latin American Organization of Christian Democratic Parties. In 1965 he received a special decoration from the Holy See. Dr. Caldera is Professor of Labor Law in the Central University of Caracas, and Professor of Sociology in the Andrés Bello (Catholic) University of Caracas. As indicated below, there is every possibility that he will be the next president of Venezuela. The interview was given in the Morris Inn at Notre Dame on December 1, 1965.

SCHOLASTIC: *Senor Caldera, when and how did your work in the Christian Democratic movement in Latin America begin?*

DR. CALDERA: I began to be involved in a way of political struggle for Christian Democratic ideals several years ago when I was a student at the University. We founded a student movement called the UNE, the Unión Nacional Estudiantil in order to face the statements made by the FEV, Federación de los Estudiantes de Venezuela. They were predominantly pro-Marxist and we were pro-Christian Democrat. In my country in that time there were not any political parties, because just in that year, 1936, was the beginning of the democratic experiment after a very long dictatorship of 27 years. When I was born General Gomez was already in power for seven years and when he died I was going to be 20 years old.

SCHOLASTIC: *What were the early problems with organization?*

DR. CALDERA: From the point of view of organization, problems only appeared years later, because in the first moment it was only to form a group and to present our ideas and to provoke public discussion and especially to fight inside the university in order to try to occupy some of the student positions in the university regime.

The organization of the Party seriously began ten years later, that is, twenty years ago. My party was founded January 13, 1946, after a revolution that gave the masses the popular vote for every person, man or woman, over 18 years old, literate or illiterate. In that moment the new political life began in the country and we formed a committee on organization for independent elections, COPEI, the committee that was to become the actual Christian Democratic Party of Venezuela.

SCHOLASTIC: *What is the situation now?*

DR. CALDERA: The problems are many, but for the Party at this moment the main problem is to try to win the power in the next election. In the last elections we arrived second and ours was the only party that grew in Venezuela and grew in a very definite form. Many people, not only from Venezuela, but political observers

from abroad (for example, the *Economist* in London and *Le Monde* in France, and some reporters of the *New York Times* and the *Chicago Tribune*) have said that if things go on as now it is very probable that the COPEI, Christian Democratic Party, will win the next election; this requires a tremendous effort of organization in order to do the best possible work with the lack of financial means that we suffer.

SCHOLASTIC: *As President of ODCA are you actually working in different countries to build the Christian Democratic Party?*

DR. CALDERA: As president of ODCA my task is more of coordination, because we are very respectful of the national autonomies of the different political parties. I am supposed to get in touch at least once a year with every Christian Democratic Party and we are trying to have meetings of the council that is formed by representatives of all the parties once or twice a year, and these are being made with very great interest. The last meeting of the council was held in Merida, Venezuela, and I invited as a lecturer-guest Professor John Kennedy from Notre Dame. He was allowed to attend any meetings, even the most private meetings, in order to know better our way of thinking and our proposals and ideas. He is writing, with my collaboration, a book which will appear under the auspices of the University of Notre Dame Press on Christian Democracy in Latin America.

SCHOLASTIC: *Speaking of that book, how are you going to approach the subject of Christian Democracy?*

DR. CALDERA: We are trying to present a serious and very objective study of Christian Democracy in Latin America: the historical background, aspects of organization of the Party and regional organization of the Christian Democrats in Latin America. Also, we hope to point out the main ideals and goals that Christian Democracy has, and the differences between Christian Democracy and other movements. We are trying to include at the end of the book a bibliography, as complete as possible, in order to give to scholars the possibility of getting the best information about Christian Democracy.

SCHOLASTIC: *On the Catholic Church in Latin America, what is the general atmosphere of the relationship of the way your party is working with the clerics? Is it a relationship of opposition or of cooperation? Do you see the Church emerging as the potential social force that it could be in Latin America?*

DR. CALDERA: During the first years, in the very beginning, our parties were seen as confessional or clerical movements, but now nobody makes that mistake. We are working in the political field and the Church is working in the religious field. We are very respectful of the Church and we want to assure it the legitimate guarantees it needs to act, but neither do we want to make the Church responsible for our deeds, nor can we accept the direction of the Church in temporal matters, in political matters.



Franco Montoro in Brazil, Rene de Leon Schletter in Guatemala. And the Mayor of San Salvador, the capital city of El Salvador, is Napoleon Duarte, who graduated from the University of Notre Dame and is an outstanding leader.

SCHOLASTIC: *How would you assess the significance of Castro and the Cuban revolution in unifying Latin America political thinkers against Communism; was the effect along negative reactionary lines or more in positive stimulation of movements such as your own?*

DR. CALDERA: The case story of Castro is very complex. I am not sure, yet, that he was a Communist when he began his revolutionary movement. When he was in Caracas some ten days after having reached power in Havana, he went to say thanks to the Venezuelan people for their help during the revolution, and to attend the commemoration of our Venezuelan revolution. I was a witness to an incident with the Communist leader in which Castro seemed not to be very fond of Communists. He was not very kind to him. He asked him "Ah, you are machado, the millionaire Communist." Later, the complications in his foreign and domestic relations pushed him into the Communist position. His effect and the effect of his regime in Latin America have been in different ways. We must acknowledge that the Castro menace has been very helpful, acting as an alarm clock to the sleeping conscience of the developed countries, including the United States. But at the same time he has troubled in many ways the life of Latin America, helping and fostering armed revolutions in every country. On the other side he was extremely popular during the first years of his government and really the masses in Latin America were mad about Castro and the experience has been very useful. Before, Communism was far away and it had been very difficult to explain to people how dangerous Communism was, when it was thousands and thousands of miles to the east, while misery and troubles and poverty and hunger were very close to them. Now Communism is in the heart of the Caribbean and near enough for us to speak with many Cubans who have fled from Cuba and tell stories concerning the bad situation there; in that sense it has been useful to us.

These clarifications, it has been pointed out, are to the interest of both parties—the political parties on the one hand and the Church on the other. I should say that the attitudes are more understanding, and there is cooperation in the social field and in common subjects. Now the Church in Latin America is suffering a very interesting transformation: there are still a number of the older clergy, and some of the hierarchy have closed their minds to the new situations and the social change, but many members of the hierarchy and especially young priests in the majority are not only inclined but actually interested in fostering the social changes that are absolutely necessary for our people.

SCHOLASTIC: *Eduardo Frei Montalva, in becoming the first Christian Democrat to be president of a Latin American country, has not only given the movement great stature, but has actually emerged as the leader of Latin America in the eyes of the world. Who are some of the men who may be next?*

DR. CALDERA: Eduardo Frei is not only the most outstanding leader of Christian democracy, but also, as you say, the representative of all Latin America. A famous Colombian writer, who is not a Christian Democrat but belongs to the Liberal Party of Colombia, Germain Arciniegas, was in Paris during the Frei visit to France, and he wrote an article there with a very expressive title: "Thank You Very Much, President Frei." He said: "As a Latin American citizen, I am grateful to you, President Frei, for the dignified representation you have made of all the continent." After Frei, and together with him, there are some prominent leaders in different countries; for instance there is Héctor Muñoz Cornijo in Peru, who is a very outstanding writer, an intelligent and very able man. We have Remo di Natale in Bolivia, Horacio Sueldo and Jose Antonio Allende in Argentina, André

SCHOLASTIC: *What are the Christian Democrat long-range plans with regard to labor unions?*

DR. CALDERA: Naturally, we are much in favor of labor unions. As a matter of fact our strength is increasing in the labor movement, all over Latin America. We have had two ways to choose. One is to keep our people inside the non-denominational labor unions, and the other is to establish new unions under Christian auspices. In Venezuela and in Chile, a large majority of Christian Democratic members are inside the non-denominational labor unions trying to fight and act in cooperation with any other workers, socialists, and (in Chile) even Communists. But a part of our workers are participating in the building of a new Christian Trade Union movement, under the auspices of the International Federation of Christian Workers whose Secretary-General is in Brussels.

SCHOLASTIC: *Where, besides Venezuela, do you foresee the next great achievements for Christian Democracy?*

DR. CALDERA: We hope that in 1968 we are going to have a great success, not only in Venezuela, but also in El Salvador. And next year in Perú. And probably this year we are going to make progress in Guatemala. I am not sure as to what extent. And in Panama where the

(Continued on page 37)

STEEL 1966: THE LAST ROUNDUP?

by Robert Sam Anson



MAVERICK

spiraling again. In a year when industry is operating at a near-saturation level due to the war in Viet Nam, Ackley and the rest of the President's tier of economic advisors fear that demand could lead to inflationary price hikes. The fear is acutest in the steel industry, where the mythology of steel as the most basic of industries plunges on unchecked and unchallenged. Myth it is. While other sectors of the economy have fattened on high profit margins, steel's margin has nearly vanished. Major producers have actually run in the red as late as December and November because of the demand for highly specialized steel products which garner little, if any, profit.

For the government's part, it did judge wisely in suspecting that the other steel companies somehow or other "put Bethlehem up to it" in asking for an increase outside the limits of noninflationary "guidelines." Ackley admitted that, if followed by the rest of the industry, Bethlehem could have withstood government pressure. But the fact that U.S. Steel, the villain in the Kennedy encounter, failed to back Bethlehem, plus mysterious incommunicado on the part of the other producers during the price fight, suggest not a little collusion on the part of the steel makers. The piper plays the tune, even when the piper is United States Steel.

What will come of what is getting to be an autumnal affair is as murky

as Pedernales. It might be a new forum for future exchanges between business and the community — of course, the public will never know until Johnson, Moyers, Ackley or someone unravels some of the intrigue. Only the most ingenuous believe that United States Steel just happened on a compromise figure that would *happen* to be acceptable to Mr. Johnson. Despite preacher Bill Moyers' pious denials of confabs between U.S. officials and the government, Roger Blough, whose identity is not exactly secret to Mr. Moyers or the President, was in Washington talking to a cabinet member, almost certainly Secretary of Defense Robert McNamara. Just as certainly, Mr. McNamara was acting under the explicit counsel of Lyndon Baines Johnson.

It can only be believed that Mr. Johnson, weary of the consensus wars, will deal with business in a more business-like (and presumably more secret) fashion. This would entail a high-level dialogue of what is desired, what is allowed, and what we'll both get in return. Simply stated: "you scratch my back, I'll scratch yours."

Businessmen aren't ecstatic over the new policy of top-secret negotiations — its smacks too much of government dictation of prices and wages — outside the public arena where they could perhaps plead their cause more effectively. But the alternative is even less palatable. Congress could, in the name of the Viet Nam war emergency, impose sweeping price and wage controls on all industries as it did in the Second World War. Worse still, Congress could nationalize basic industries for the war effort. Both plans are equally reprehensible to the government and business, neither of which wants to jar the unbroken record of prosperity. But though it probably won't, the government could do just that — legally and constitutionally — and no one seems willing to call the President's poker hand.

Consensus isn't dead, it's been transfigured. The President can now avoid the political and economic perils of a protracted struggle with the business community but at the same time keep it "in line." Whether this leaves Mr. Moyers and government of and by the people can only be guessed at. One can suggest, with only half a smile, that it's down with the other steers — the Negroes, the poor, the aged, the Republicans, the Democrats, the students, the home-owners, the farmers, and yes, maybe even the Vietnamese — down watering at the Pedernales. ■

IT WOULD BE KIND to say that John Kennedy was still maturing in the office of the Presidency in the fall of 1962. And it would be kind to say that Roger Blough, ten years Kennedy's senior, misapprehended what he thought would be mild reaction to the press release he pushed across the President's desk in the fall of 1962. The now-famous release, of course, announced that United States Steel, the nation's largest producer of the metal, was making an across-the-board increase on the price of steel. Kennedy's reaction and the subsequent week of governmental ploys and counter-ploys against U.S. Steel in particular, and the industry in general, seemed to divorce the already uneasy partnership between business and the young administration.

But the second empire of Lyndon Johnson with its all-enveloping (or was it suffocating?) consensus healed the rashness of a younger man. Taxes not only held the line, they were cut. Somehow government revenue was increasing in the face of increased government expenditure. The Dow-Jones industrial average zoomed passed an unheard of 800, then 900, finally 950 points. Keynesianism was holding the day: a united government and industry was eliminating the boom and bust economy of the 20's for a steadier, more controlled economic growth. Everything was coming up roses, yellow Texas roses — or was it?

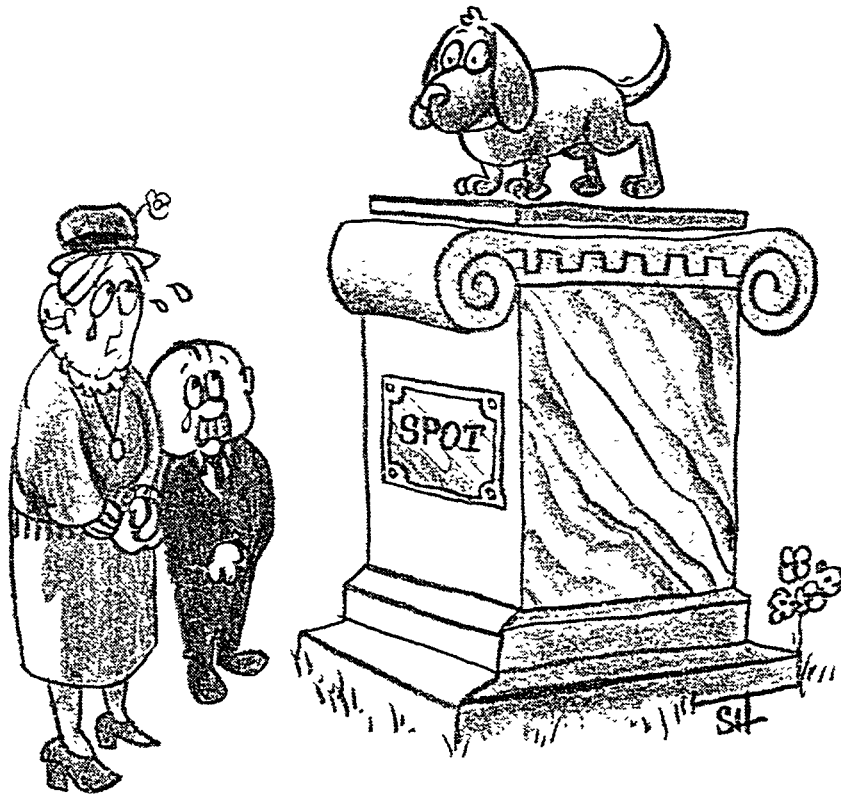
In November the aluminum industry, then the copper companies, boosted prices a cautious notch; both were blasted into recinding the increases by threats of wholesale liquidation of government aluminum and copper stockpiles. There is no such stockpile of steel, yet it was with even more trepidation than its sister industries that Bethlehem, the second largest steel producer, inched the cost of structural steel \$5 a ton. This, claimed Gardner Ackley, chairman of the President's Council of Economic Advisors, "was something extra expected of us while Americans are fighting and dying for freedom in Viet Nam." While not making the Southeast Asian connection to the Pennsylvania-based firm quite clear, Ackley did note that the Bethlehem action threatened the entire economic picture for 1966.

What Ackley knew, but barely mentioned, was that the total increase throughout the entire industry would amount to a fraction of 1%. The government reasoned that even such an admittedly inconsequential increase would set the wage-price complex

ELEGY WRITTEN IN THE HAPPIER HUNTING GROUND

BY BILL ROACH

AND JOHN GORMAN



An Exhaustive Examination of the Michiana Dog Cemetery Scene

*And screams of horror rend the af-
frighted skies.
Not louder shrieks to pitying heaven
are cast,
When husbands, or when lapdogs
breathe their last.*

—Alexander Pope,
The Rape of the Lock

*Yet ev'n these bones from insult to
protect
Some frail memorial still erected
nigh,
With uncouth rhyme and shapeless
sculpture decked,
Implores the passing tribute of a sigh.*

—Thomas Gray, *Elegy Written
in a Country Churchyard*

WE WERE SURPRISED to hear that the South Bend area has two pet cemeteries. As a friend of ours put it, "I wouldn't expect those.....to waste a good dead dog." Well, unemployment is now down to 2.5 percent, and South-Benders can now afford to waste dead dogs just as the rest of the country does.

It's all a question of "How Ya Gonna Keep 'em Down on the Farm After They've Seen — The Happier Hunting Ground." In the late forties, the postwar Waugh wrote *The Loved One*, a satire on American burial customs. Waugh included in his survey a description of how people on the West Coast bury their dead—their

dead dogs, that is. In the tale Dennis Barlow, an expatriate English poet, works like a dog at his job as the night attendant at "The Happier Hunting Ground," a pet cemetery. On a typical night, Mrs. Theodora Heinkel, a bereaved parent, calls to arrange the obsequies for her little Arthur. Dennis calls for the Remains in a sedate black van and arranges for a "Grade A" funeral: urn burial, a clergyman at graveside, a white dove released over the crematorium at the moment of committal. "And every anniversary a card of remembrance is mailed without further charge. It reads: 'Your little Arthur is thinking of you in heaven today and wagging his tail.'" As Mr. Heinkel so aptly puts it, "That's a very beautiful thought."

In the postwar years of prosperity, reality has surpassed satire. A recent issue of the *Chicago Sun-Times* carried a photograph of a bereaved family at the wake of their pet dog. The entire funeral proceedings cost over \$1,000. The film *Mondo Cane* took its irreverent camera to a California graveside where a mourning, weeping family witnessed the interment of their baby, Fido. Early in the school year, *Time* focused its attention on this latest of West Coast status symbols; the list of the canines' last names on the headstones read like a page of Who's Who in Hollywood. But this is not a phenomenon restricted to the

West Coast. Westchester County in New York has two dog cemeteries that we know of. One of these cemeteries gave special permission in a precedent-shattering move to a wealthy dowager to bury her parakeet next to the dog who had been its life-long companion.

With all this in mind we expected something correspondingly baroque from Michiana. Surprisingly, necrolatry, at least in the case of their pets, does not have a large following among the Hoosiers. The prole *weltanschauung* of South Bend does set much store by this gauche status symbol of the *parvenu*. However, Mishawaka and Elkhart, perhaps reflecting more of a petty bourgeois element, provide facilities, other than backyard compost piles, for the burial of pets.

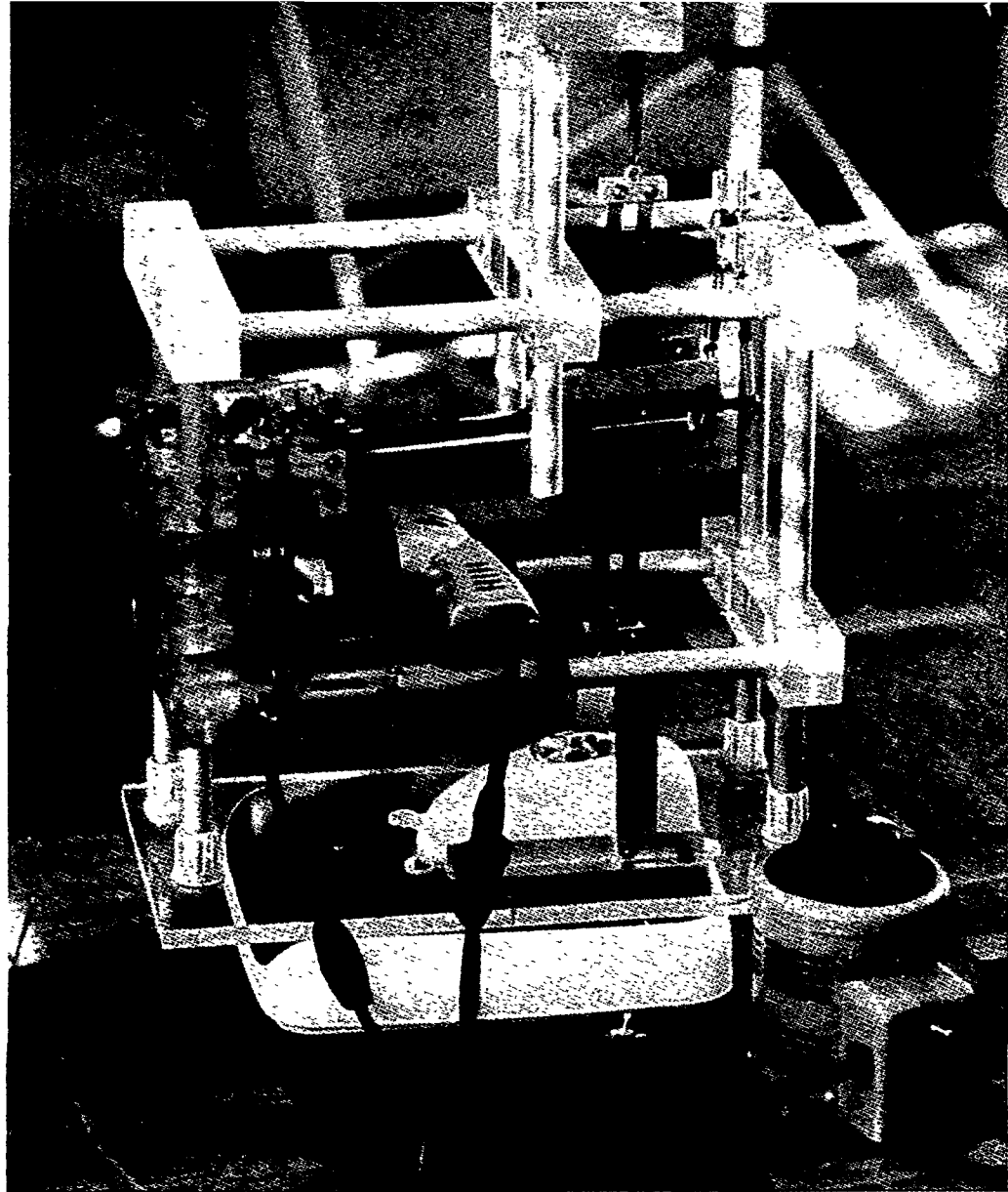
Armed with this information and the pseudonym of one Robert Schmidt of Twyckenham Drive in South Bend (the poor fellow's poodle just passed away), we called every pet shop, veterinarian, and burial vault merchant in Michiana. The pet shop owners were surprised, solicitous, and uninformative; to a man, they were ignorant of the existence of pet cemeteries in this area. However, they considerately suggested that we call some of the animal hospitals in the area. The veterinarians were much more helpful and provided us with the

(Continued on page 37)

FUNCTIONAL FACT OR FICTION?

*"One of these days, Alice,
right to the moon."
—RALPH CRAMDEN*

*by dave malone
and bob haller*



Dean's demonstration model on a household scale.

IN 1956, NORMAN L. DEAN, Federal Housing Authority executive, applied for a patent for the "Dean Drive," a system for converting rotary motion into unidirectional motion. To give a simple analogy, its operation is roughly similar to one's jumping in the air without exerting any force on the floor.

This device, which at first consideration violates Newton's third law of motion, *i.e.*, for every action there is an equal and opposite reaction, has been shown by competent researchers to be an actuality. Newton's laws of motion assumed one frame of reference for the bodies involved, whereas the Dean Drive incorporates two simultaneously revolving eccentric masses which effectively create two systems of reference. Thus the laws of motion need be reconsidered for their application to this machine.

Albert Einstein correctly spotted, and challenged, the assumption in Newtonian physics that there is only one possible frame of reference, and showed how many unresolvable problems could be resolved by the use of multiple frames of reference. Such is the problem which originally cast doubt upon the legitimacy of the Dean Drive. Since Einstein did not possess the mathematical tools (e.g., computers) which we possess today, he was then unable to solve the problems incorporated in analyzing more than one relationship at a time. He therefore chose to simplify the situation by stating that there "is no simultaneity." But the Dean Drive has simultaneity.

The drive can be effectively demonstrated by placing it, within its frame, upon a scale and then turning it on. The reading on the scale will decrease even though the device remains upon it. What has occurred is simply this: the drive has exerted an upward force, raising itself, and thereby decreasing the reading, while not ex-

erting the corresponding downward force, or reaction, which ordinarily would cause the scale's reading to remain unchanged. The reason: the two simultaneously revolving eccentric masses are so positioned and phased that the resultant vector which they create has only an upward component, acting upon the third body, the frame itself.

Dean himself originally envisioned his device as being a "portable skyhook," which, being attached to any object, could effectively render it weightless (though of course not massless, and it would therefore retain its inertial properties). The applications in heavy industry are innumerable: moving steel girders, loading freight trains, moving car bodies, etc. He did not immediately approach private industry, however, for he foresaw the potential military applications. Though the device is incapable of imparting rapid acceleration, it can develop high speeds over long periods. It runs on electrical energy only, and thereby eludes the necessity of costly, bulky, and clumsy conventional propellants.

Upon approaching the military, however, he was not listened to, and was turned away by the Senate Space Committee, the National Aeronautics and Space Administration, and the Office of Naval Research, all of whom did not even witness or allow a demonstration, but who perfunctorily denied the possibility of the existence of such a machine.

Then, in 1959, the Patent Office granted and published the patent for the Dean Drive (U.S. Pat. Off. 2,886,976), thereby placing information about this machine at the disposal of the public. The Wellesley Engineering Corporation, of Waltham, Massachusetts, noticed the invention, and, contacting Dean, constructed a test model, which operated as Dean had claimed it would.

Dean has since cooperated with several industrial companies, both domestic and European, in the development of his device, but, as of 1961, in their last published report (*Missiles and Rockets*, May 1, 1961), NASA has continued to ignore the invention and its inventor.

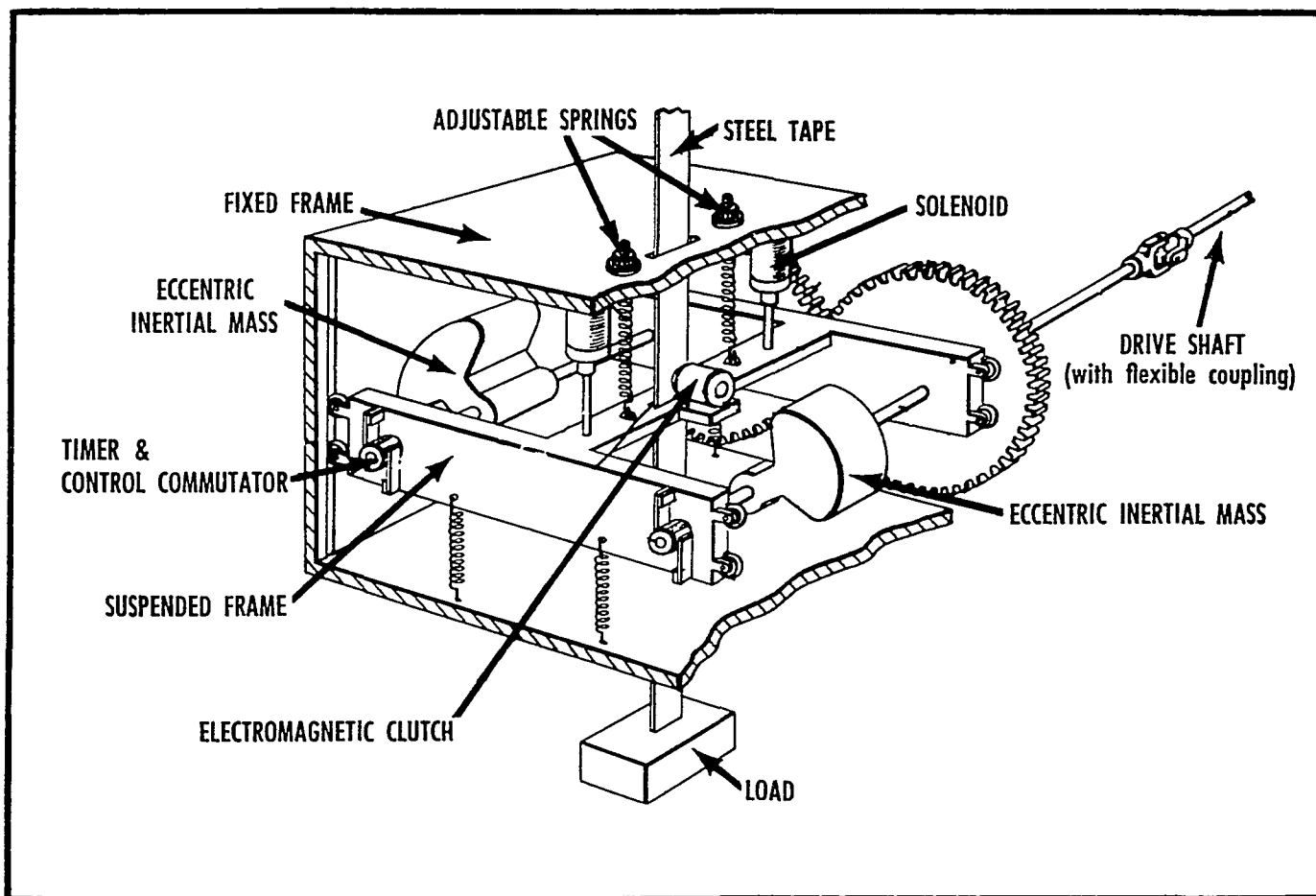
As far as the sophisticated physical and mathematical refutations are concerned, Dr. William O. Davis, Director of Research of the Huyck Corporation in New York City, has developed what he terms the "Fourth Law of Motion," explaining that the previous laws are correct but incomplete, and therefore not applicable to all systems. Substantiation for this theory of incompleteness arises in the consideration of large rockets. Since the Newtonian Laws were formulated for systems in which either velocity or acceleration were constant, any discoveries relating to systems in which either is not constant should not be considered refutations but rather additions. The big rockets, with their rapidly changing acceleration, due to the nearly constant thrust-force acting upon the rapidly changing mass (changing because of the ejection of reaction mass), yield performance figures which don't check with Newtonian formulas accurately.

In a system where the acceleration is not constant, there appears a third derivative of the displacement

(velocity is the first, acceleration the second: acceleration is a change in velocity → "surge" is a change in acceleration). More basically, this surge causes a discrepancy in the action-reaction pattern: ordinarily, if Mass No. 1 exerts a force of X on Mass No. 2, Mass No. 2 will instantly exert the same force on Mass No. 1. However, in systems of shifting acceleration, those containing surge, Mass No. 2 does not immediately perform this way, but its reaction is delayed in some manner. What this all means with relation to the Dean Drive is this: it can work. And it does.

The patent papers for the Dean Drive, photographs of the machine in operation, diagrams for its construction, and several articles concerning its development and applications, are in the possession of the SCHOLASTIC. Anyone interested in further investigation is invited to come up and browse. We cordially invite those members of the physics and engineering departments who might be interested in building the drive (it is simplicity personified: it can be powered by a Black and Decker drill) to avail themselves of this material. In fact, we dare them to build it. ■

NEXT WEEK: Other dimensions.



Simplified diagram of the Drive's components.

A RIDE DOWN HOLLYWOOD Boulevard on an arbitrary evening is sufficient proof that the film medium (among other diversions there) is alive and healthy. If you decide to brave the lines and the rather extreme financial disturbance which are prerequisites for entrance, I'm sure that you would find this medium to be more than diversion, for many of us consider it art.

Like any art, it is surrounded by a bevy of displaced fanatics in search of suitable expression. Take my case for instance: I can't paint, most certainly can't compose, and my literary efforts to date have been such as to make me look elsewhere. For two reasons I turned to film. The first was the snow in freshman year. It drove me to the movies at least three times a week, and we do have good films here. But the efficient cause of my interest was a not-so-efficient documentary by Morbar Productions called *Something*. I figured that if two ignorant (technically speaking, of course) and destitute students could be mad enough to attempt *Something* so successfully, I certainly should try.

Thoroughly entrenched in my madness, I scoured the library last April for books on writing scenarios, and acquainted myself with the basic ideas to keep in mind. Before I went home for the summer I learned that the Film Society was prepared to loan a 16mm Bolex (equipped with 3 lenses) and contribute thirty dollars toward the filming of an adequate scenario.

My decision to do a drama rather than a documentary sprang, no doubt, from my English major mentality. In most instances this would be inadvisable. A drama is difficult without sound, and the director is forced to be aware of action, actors, continuity and story thread, as well as the usually horrendous problems of lighting, camera angle, and lens choice. In my case, however, the plot placed much needed restraint on my rampant imagination.

At work during the summer I would canvass the campus in my mind for symbols to convey the very rugged theme outline I had set for myself. A few grotesque and a few beautiful shots occurred to me and helped to tighten the plot. But don't despair, my fellow artists, for plot and theme soon began to control the script. In a ten-minute silent film the visual symbols have to be obvious and the theme should be simple and well defined.

I returned to school with a typed — and all too formal — shooting script of some 80 shots (scenes). The scenes were broken into seven se-

THE MAKING OF THE FILM, 1966

BY J. DUDLEY ANDREW

Two months ago The Scream was made here in the white heat of autumn. Telling the downbeat story of student alienation on campus, it is the first film to be completed in the financial assistance program of the Student Faculty Film Society. The Scream will premier on February 5.



quences, or locations. After discussing the purpose of each shot with my actor and deleting superfluous ones, I went to each location and made notes concerning details to be included, camera angle, composition, etc. Most difficult of all were the transition shots between locations, because I wanted to use neither dissolves nor fade outs; but these give you the greatest opportunity for real creativity and honest-to-God errors.

First I filmed all the scenes that required no actors. Then we began with the simplest sequences. Each sequence should have been done completely at one outing. But there is the human factor, and my actor was definitely human. There was a daily crisis: raising him from sleep, dressing him in the proper costume, and remembering all the props (we used two). He had a good deal of responsibility, though, since I was too concerned with the filmic problems to thoroughly describe motivations for him.

Mr. Warren of Audio Visual developed the rushes quickly. I would then smile, gasp, and swear as I discovered exactly what the camera had photographed. Then the editor took over with me on his shoulder. We cut 250 feet (6 minutes) out of a total of 700 feet. This is a good ratio and can be attributed to the highly detailed script. It is an amazing ratio if you consider that all 700 feet were cut into little segments (from a few frames to 25 feet) and strewn artistically (and idiotically) throughout the cutting room. Somehow these pieces weaved themselves coherently together. Well, fairly coherently: there are yet some patch-up scenes and retakes as well as the credits to do.

This film is the fourth made at Notre Dame in the last year and joins the countless underground films (jargon for "amateur") which are so prevalent in Los Angeles, New York, and such places. One California director, nameless here forevermore (because I disremember), has made seven full-length color films for \$250,000 total. Only one of these will ever make money for him (*The Wild Guitar*) — it is distributed surreptitiously, as are all underground films, to small theaters in big cities. Union regulations are such that he can only afford incompetents for actors and assistants. He says he enjoys it but would like to break into the open, into Hollywood, although he realizes the futility of this dream.

I too prefer to work with incompetents. It is so free, relaxed, and . . . homey. Yes, homey. Hurrah for the underground!

IN A PRECEDENT-MAKING move, we have this week turned over the OPINION column to a member of the distaff at Saint Mary's College in an attempt to find answers to two questions debated on our side of the road for many years.

QUESTION: DO YOU FEEL THAT SAINT MARY'S, AS AN EDUCATIONAL INSTITUTION, SUFFERS BY ITS PROXIMITY TO NOTRE DAME?

YES, 12; NO, 38.

COMMENTS:

- Yes, since much of the spare time, effort, and talent is spent on Notre Dame rather than on Saint Mary's.
- No, since excellent educational facilities are on hand for co-op use.
- Yes, who would come to Saint Mary's if it weren't for Notre Dame?
- No, Saint Mary's is highly regarded on the basis of its own achievement.
- No, they need us just as much as we need them.
- Yes, football weekends distract from the academic pursuits of St. Mary's.
- No, the two organizations are beneficial to one another — where the one might be lacking, the other may complement it well.

QUESTION: DO YOU FEEL THAT THE SOUTH BEND-SAINTE MARY'S-NOTRE DAME ENVIRONMENT IS CONDUCIVE TO THE FORMATION OF NORMAL SOCIAL RELATIONSHIPS?

YES, 16; NO, 34.

COMMENTS:

- No, South Bend has nothing to offer.
- Yes, if the people are normal, the relationship will be normal. It just takes a little longer around here.
- No, but who wants a normal social relationship?
- No, the atmosphere is stilted and formal. The situation is unnatural.
- Yes, considering the circumstances — being in the Midwest and all that.
- No, there is very little opportunity to have just a relaxed, informal date: all the amusements have to be planned and set up in advance.
- Yes, if the people make a valid attempt at a normal relationship, and don't just sit back and say that there is nothing to do.
- No, there is nothing new to do after being here two weeks — unless one has a tremendously active imagination.

— DERINDA PELACCIO

TEN BEST FILMS

1. *The Knack* by Richard Lester
2. *Juliet Of The Spirits* by Federico Fellini
3. *The Train* by John Frankenheimer
4. *Mickey One* by Arthur Penn
5. *Contempt* by Jean-Luc Godard
6. *The Married Woman* by Jean-Luc Godard
7. *The Red Desert* by Michelangelo Antonioni
8. *The Hill* by Sidney Lumet
9. *The Spy Who Came In From The Cold* by Martin Ritt
10. *Help!* by Richard Lester



Best Actress Brigitte Bardot in *Contempt*

Best Director — Jean-Luc Godard for his innovations in *Contempt* and *The Married Woman*

Best Actor—George Segal for *King Rat*

Best Actress—Brigitte Bardot for *Contempt*

Best Musical Composer—John Barry for *The Ipcress File*, *King Rat*, *The Knack*, and *Thunderball*

Best Black and White Cinematography—*Mickey One*

Best Color Cinematography—*The Tenth Victim*

Best Choreography—*Help!* for the Beatle's Alpine revels, and *The Greatest Story Ever Told* for Salome's dance and the mob at Capharnum

Comeback Of The Year—Otto Preminger for *Bunny Lake Is Missing*

Most Underrated Films Of The Year—*Lord Jim*, *Moriturus*, *Tomb Of Ligea*, *The Bedford Incident*, and *Major Dundee*

Strikeouts For '65—*Ship Of Fools*, *The Greatest Story Ever Told*, *The Agony And The Ecstasy*, *The Sound Of Music*, *The Sandpiper*, *Casanova '70*, *Sylvia*, *Bambole*, and both *Harlows*

And For Absolute Insignificance

One Used Dog Biscuit

For Everyone

Involved In

John Goldfarb, Please Come Home

— R. A. HALLER



movies

AVON: *Casanova '70* is intermittently amusing and mostly immature. In itself this is not unusual for a film solely intended to make money. What is appalling is its dreadful waste of talent such as Marcello Mastroianni who can be convulsively funny, and Mario Monicelli whose past films include *The Organizer* and *Big Deal On Madonna Street*. (*Casanova*, 7:00, 9:05.)

COLFAX: Walt Disney's *That Darn Cat*. (*Cat*, 1:25, 3:55, 6:25, 8:55.)

GRANADA: *Thunderball* really should be seen twice. Though the machines are taking over 007 and characterizations seem only skin deep, the picture is still great fun. The credits grow consistently better and the last battle (on the hydroplane) is a grand wingdinger. Terrence Young's direction is unobtrusively masterful. (*Thunderball*, 1:30, 4:00, 6:30, 9:00.)

STATE: *My Fair Lady* is utterly conventional and slicker-sweet sentimental (which is why Jack Warner wanted to make it). And it really isn't a movie at all, since it totally relies upon acting, dialogue, and costumes. In that, it is quite successful, though Miss Hepburn's lip synchronization isn't always right (too much tooth has she). Warner's profound idiocy even extends to the racetrack where he blithely introduces horses into an otherwise all-white composition that is the best filmic moment in the film. (*Lady*, 1:15, 4:45, 8:15.)

CINEMA '66: *A Movie, The Griffith Report*, and two hours of Charlie Chaplin shorts in the Engineering Auditorium, (at 2:00 p.m. and 8:00 p.m. on Saturday and Sunday).

BOOKS: Two unlikely gems appear this week. Robin Wood's *Hitchcock* (\$1.95, A. S. Barnes) is the best thing ever written on the master. Donald Costello's *The Serpent's Eye* (\$6.50, Notre Dame) is equally good and possibly better because he makes a dreary story quite fascinating as he relates the unfortunate intrusions of George Bernard Shaw into the movies.

—R. A. HALLER

magazine rack

The December-January issue of *Critic* features an article by writer-of-all-trades, Fr. Andrew Greeley, entitled, "Diaspora or Pluralism?" What Greeley takes exception to is German theologian Karl Rahner's theory that in the modern world the Church is in a diasporic state, i.e., a state in which "Christianity is in terms of numbers a minority." Greeley believes that Rahner may be correct in speaking thus of his native Germany, but it's just not the same, says he, in the good old U.S.A.! One gets the impression that 1) Greeley doesn't understand what Rahner is saying about diaspora, because 2) Greeley's notion of the Church displayed here is an almost exclusively institutional one of little depth.

Critic also presents an interview with film maker Robert Bolt on the filming of *Dr. Zhivago* plus a collection of Chardinian thoughts on Creation by F. Robert Hovda, and a short story by Sean O'Faolain. In an apparent effort to alienate as many readers as possible, the magazine presents a list of the "15 most important Catholics in the U.S." And if readers disagree the magazine suggests writing to the selection committee via Siberia.

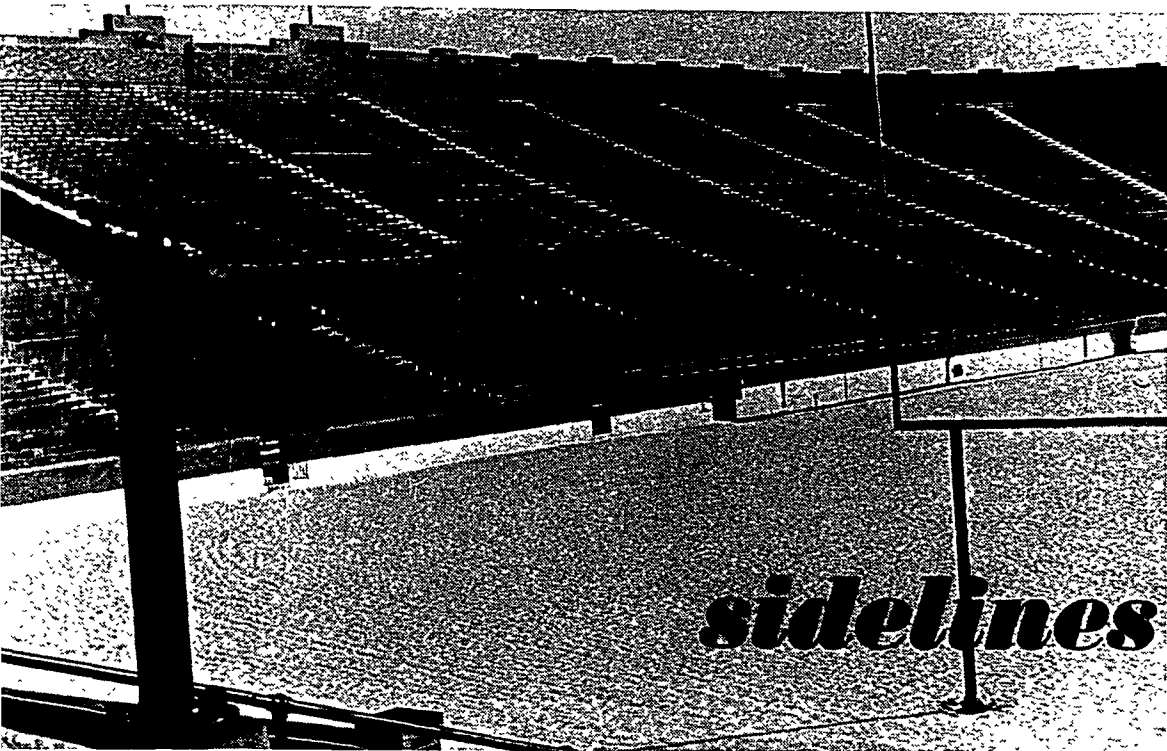
The Reporter makes its contribution to the superfluous-articles-on-the-war tradition. While certainly better than the color photo schmaltz in *Life*, this one makes you wonder at the foolishness of man viewing the ghastly struggle as if it were produced by Warner Brothers.

Moderator has an editorial that, judged by its title, should please everyone: "The Vietniks Are Right. So Is The Administration." More rational than emotional, the editor defends the rights of both to speak freely on the war. He also decries the excesses of both, specifically the punitive measures of local draft boards, and the tactics of many protestors. To wit: "Burning draft cards dramatizes nothing but the protestor's contempt for . . . the democratic process." In citing the constructive efforts of U.S. troops in the field (helping to reconstruct the shattered Vietnamese villages) and by a reference to a private poll that showed 80% of *Moderator's* readers behind the Administration, the editor shows with whom his private sympathy lies. Refreshingly, this does not rebound against the protestors.

Ramparts has an article by Notre Dame's Fr. Peter Riga, S.T.D., blasting a rather simplistic notion of communism and atheism that most people should have lost by the time they reach college age. But many haven't. In the same magazine there is an advertisement for the editor's new book. Some frankly uncomplimentary criticisms are reprinted: "Mr. Keating seems to think that he is serving up a hot potato, but what he really has here is an egg past its prime." Amen.

Look follows up a swastika-daubed cover with a beautifully photographed essay on the yet to be completed movie *Is Paris Burning?* Pete Turner covers six pages with his impressionistic vision of the last days of Nazi rule in the City of Light. The color printing is excellent. In the same issue is an anti-star profile of Johnny Carson.

—JOHN LAHEY



BOWLS, SHRINE GAMES AND STUFF

The Christmas holidays were glutted with the usual array of bowl games, All-Star games and pro-champions, which included a record-shattering nine-hour stint on New Year's Day. Perhaps a few rabid armchair-quarterbacks were able to withstand the barrage, but many were the bleary-eyed who began to doubt the value of this never-ending "hit parade."

For those who could go farther there were the North-South Shrine Game, the East-West Shrine Game, the Blue-Gray Game, the Hula Bowl and the Senior Bowl Game, not to mention more legitimate fare in the NFL Playoff game and both NFL and AFL championship games.

It seems necessary to distinguish a few games as "legitimate" from an abundance of postseason extravaganzas. From the nine players representing Notre Dame in both Shrine games came a general feeling that the All-Star games were less than the most vital of athletic events. The general impression seemed to be that the values lie in the opportunity to meet their fellow players. General pressure to win the game was low, with most emphasis on upholding their schools' and their own reputations. Each team was composed of 25-26 men, each guaranteed a major role. In the East-West Shrine Game Ken Ivan found himself playing a good part of the game in the defensive backfield. Neither the North-South Game in the Orange Bowl nor the East-West Game in Kezar Stadium could bring near 50 per cent capacity.

Nor were the bowl games without their drawbacks. Though teams en-

tered bowls voluntarily, they brought themselves into the fifth month of constant pressure. Georgia Tech players going into the Gator Bowl against Texas Tech were forced to practice in the evenings while taking pre-Christmas final exams during the day. Michigan State, also on the trimester plan, found itself faced with the same situation going into the Rose Bowl.

Given these facts, the decision of the Associated Press to withhold its final ratings until after the bowl games can only be viewed as ridiculous. In making the national championship dependent upon bowl results the A.P. not only added undue pressure to the teams playing but also a near obligation to accept a bowl bid to remain in contention for the A.P.'s top ranking.

In 1947 both Notre Dame and Michigan finished the season with perfect records, and the Associated Press rated Notre Dame ahead of the Wolverines. At that time, however, the A.P. decided to withhold its final rankings until after the bowl games. Michigan crushed its West Coast opponent in the Rose Bowl and the Irish lost their number one spot by merely declining to go to a bowl. Bowl games must remain voluntary. The Associated Press Poll was clearly in violation of this principle.

Given the present bowl and All-Star game situations, the Notre Dame no-bowl policy and restrictions on seniors going to bowls during class days can only be regarded as in the best of taste and reason.

CHAMPIONS ALL THE WAY

Tonight in Detroit, Notre Dame's already respected miler and its soon-

to-be respected sprinter will compete in the International Meet of Champions.

Ed (the Ravenous Bird) Dean will attempt to pick up where he left off last June. And that's a 4:03.4 mile. A comparable performance this early in the season and on the boards cannot be expected. But if indications are accurate, the Irish could have their first four-minute miler before the season is over.

Bill Hurd, a mere freshman from Tennessee, will accomplish two personal firsts—his first college competition and his first meet on a wooden surface. Hurd has already raised some eyebrows with the six flat sixties he has been running in practice. Many more may be raised by this powerful sprinter before too long.

THIS WEEK

January 14

Swimming: at Kent State
Track: International Tournament of Champions at Detroit

JANUARY 15

Basketball: DePaul at Chicago
Swimming: at Bowling Green

JANUARY 16

Hockey: NORTHWESTERN
(Howard Park, 12:30 p.m.)

JANUARY 19

Basketball: LOYOLA OF L.A.
(8:00 p.m.)

FOR THE RECORD

BASKETBALL (3-9)

Boston College 93, Notre Dame 89
Indiana 80, Notre Dame 58
Kentucky 103, Notre Dame 69
Duke 95, Notre Dame 73
Purdue 109, Notre Dame 92
Air Force 68, Notre Dame 57
Creighton 72, Notre Dame 59

HOCKEY (3-5-1)

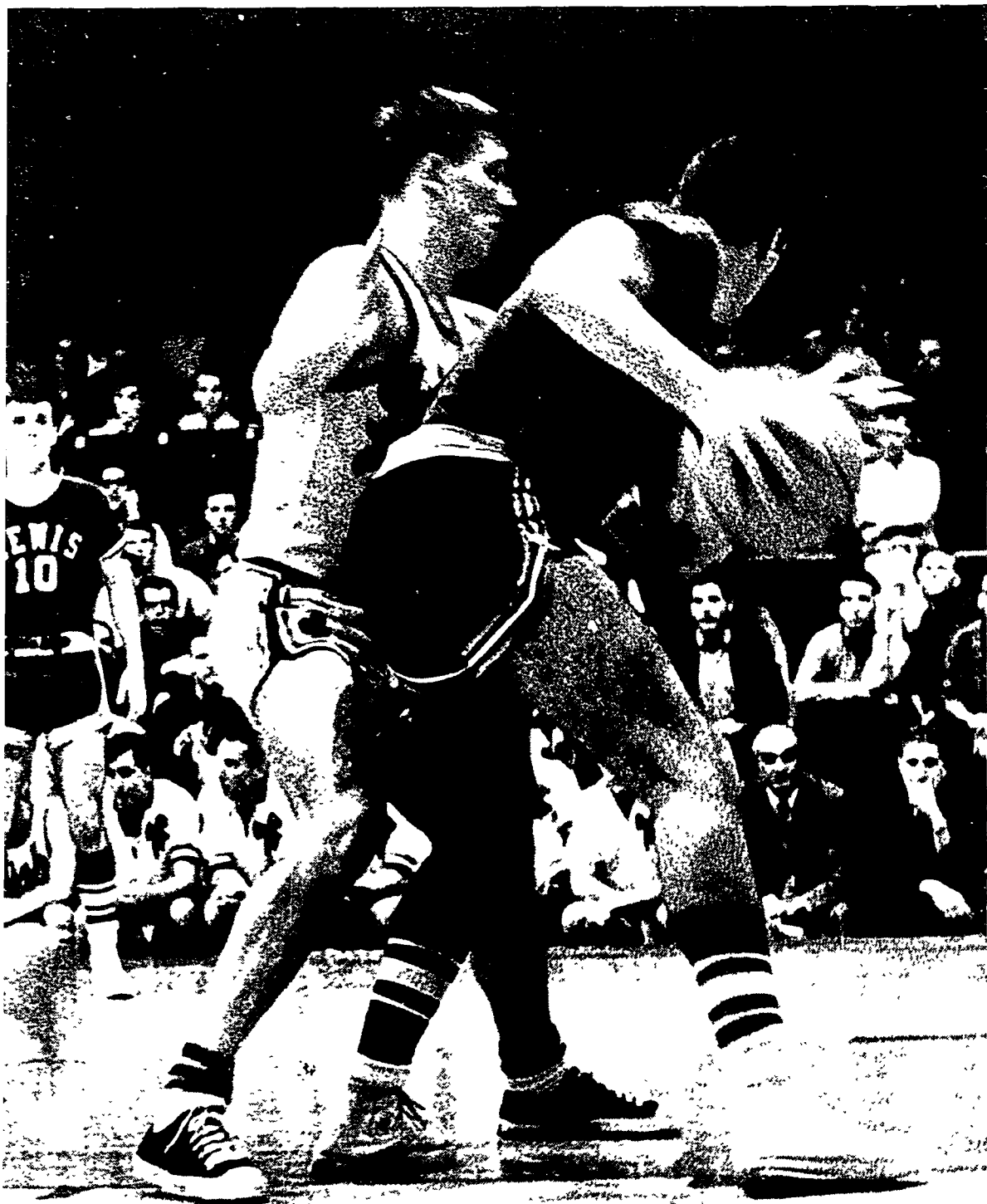
Notre Dame 9, Lewis 1
Notre Dame 13, Northern Illinois 2
Notre Dame 7, Tazewell Hockey Association 2
Notre Dame 5, Denison 5
Erie Lions 5, Notre Dame 3
Boston State 16, Notre Dame 2
Holy Cross 8, Notre Dame 3
Nichols 9, Notre Dame 0
Toledo 11, Notre Dame 0

FENCING (3-0)

Notre Dame 20, U. of Illinois at Chicago 7
Notre Dame 24, Indiana 3

YOU JUST HOPE FOR THAT NIGHT

BY SKIP MYSLENSKI



WHAT DO YOU WRITE? That's right. What *do* you write? What do you write about a team with a won-lost record below .500? About a team that has lost four games by, respectively, twenty-two, thirty-four, twenty-two, and seventeen points? About a team whose victories come hard and whose losses are devastating?

Well, naturally you rake them over the coals. You depreciate, defame, and degrade them as individuals and as a team. You point out their weaknesses and explicate their inabilities.

Then you follow up with a verbal tirade against the coach, hang him in effigy, and finally, a la the University of Purdue, call for his resignation. Right? Wrong!

You know what you write? You write what a noted alumnus in Louisville—a place where that team lost a game by thirty-four points—wrote. You write how all the alumni who see them are really proud of this team because they play together, hang tough, and represent this university as it should be represented. How Kentucky, and others, better get their licks in now, because in a few short years they will be getting it in return.

You write what a seventy-year-old alumnus who lives in South Bend wrote. You write, "I don't know when I've enjoyed a game of basketball so much. . . . I mean that there were fewer frustrations simply because these men were playing as a team . . .

your men never let up, never lost their over-all poise. I'm sure the squad . . . profited from a rough experience. That is inevitable in the case of a gutty outfit that knows what it's trying to do even if it can't quite do it."

You write what a present senior wrote after the Boston College game. You write, "Just returned from the B.C.-N.D. game. You're the guttiest *team* of athletes I've ever seen in my life . . . after tonight's game I'm convinced the season record—no matter what it be—is irrelevant. It may be a truism to say 'it's how you play the game,' but kiddos, in your case, it is 'how you *do* play that game!!' "

This isn't an attempt to canonize or even beatify anyone. It is an attempt to see that credit is received where credit is due. And those dozen men who represent Notre Dame on the basketball court deserve credit. Plenty of it.

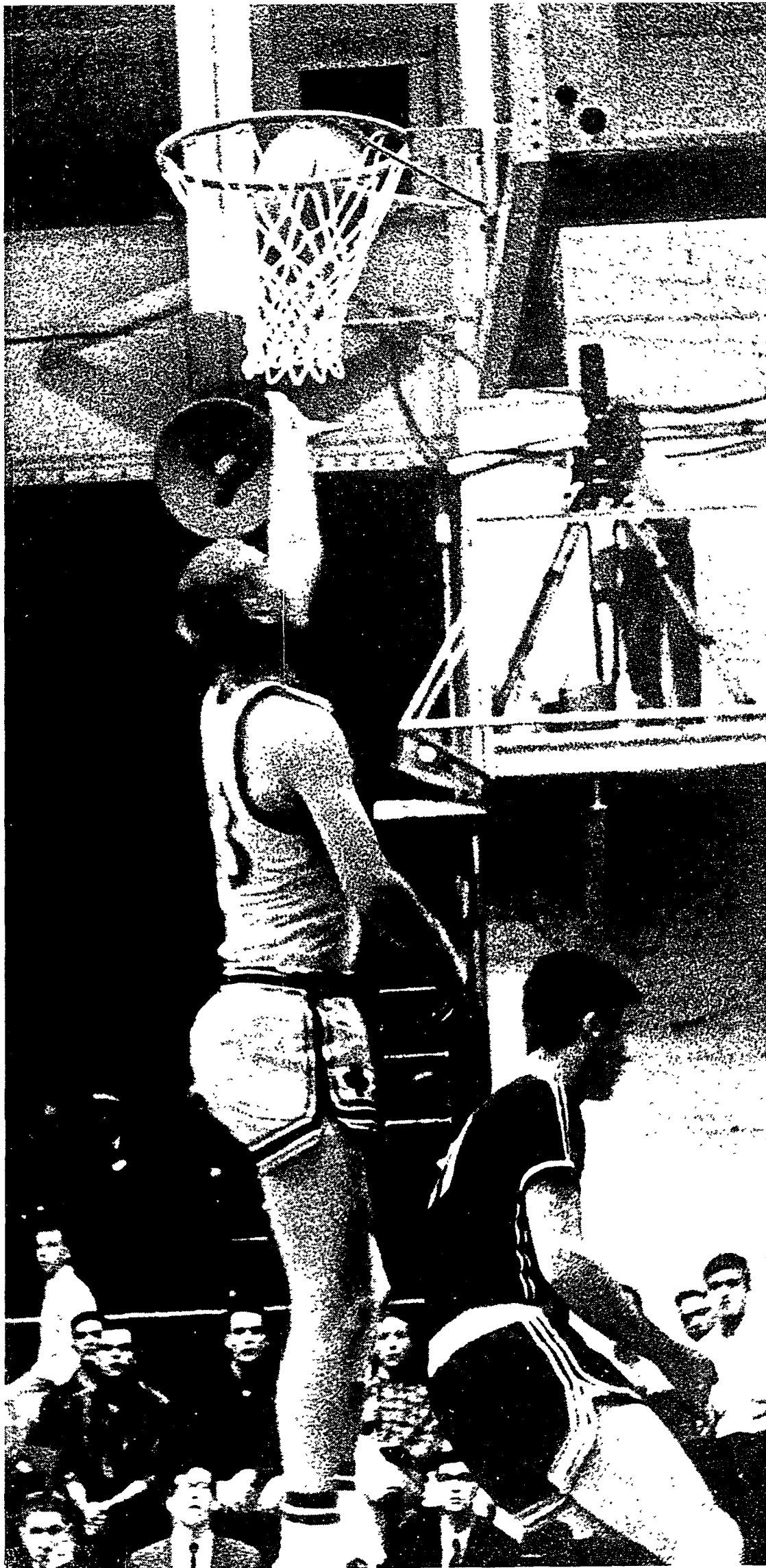
At the beginning of the season, each one of them knew what it was going to be like. They knew it wasn't going to be easy and that things would come tough for them. They knew that they would be working extra hard for every break, every point, every victory they got.

But they dedicated themselves to hard work. Dedicated themselves to doing the job the best way they were able. Dedicated themselves to one goal—winning.

Victories have come hard though. Sure, they've defeated Lewis, St. Norbert's and Bowling Green. But more often there have been the Kentuckys and Dukes to play. And eventually succumb to.

How does it feel to play teams ranked number one and two in the country? To come up against an arsenal with limited retaliatory weapons? Almost unanimously, the attitude is one of everything to win and nothing to lose. As Kevin O'Neill says, "You go into the game with no one expecting anything of you. If you do upset them or give them a good scare, it's to your benefit and their loss."

Beyond this, each has his own feeling. Captain Bucky McGann sees it as "a great honor" to play the top-ranked teams. To him, it is an opportunity that not everyone gets—the chance to beat the best. Jim Monahan says he feels "good going in"; he remarks that everyone is after the Dukes and it's great to have a chance



SINCE THE BEGINNING OF THE SEASON CAPTAIN BUCKY MCGANN HAS BEEN HOBBOLED BY A BAD KNEE. YET AFTER TEN GAMES HE WAS THE SECOND HIGH SCORER AND A MAN WHOSE PRESENCE MAKES A VISIBLE DIFFERENCE IN THE PERFORMANCE OF THE TEAM

to knock them off. To sophomore Brian Keller, facing the best is "nothing special. You just do as well as you can."

But no matter how they do, there is something about this team that you admire. Something that you respect.

That something special is personified in their captain, Bucky McGann.

His legs keep the tape division of Johnson & Johnson in business. And his mobility is equal to that of a Japanese sumo wrestler. Anyone who sees him play can't help but realize what an effort he is expending.

But beyond this display of physical courage, he represents that intangible attribute called leadership. Coach Dee stresses, "Bucky's setting a fine precedent. He's a great captain." And his fellow teammates claim that "Bucky has a lot to do with the attitude of the team."

That something special is seen in the contributions of the three seniors. Though the won-lost record is unimpressive, it is this team, and especially the seniors, who are "helping turn the program around. They are putting our method of basketball into practice; we are getting the unselfishness, the dedication, and the attitude that we want."

That something special is the personal blame each player affords himself after a defeat. It's Dixie Restovich walking up to Coach Dee after the Purdue game and taking full responsibility for the loss on himself. And it's Coach Dee replying, "Hell no, it isn't; it's mine."

That something special is embraced in the word "gutty." It is a spirit that is unwilling and refusing to give up. A spirit that believes if they do things the way they've been taught, they will succeed. A spirit that is working and waiting for a break that will give them a needed lift.

That something special is expressed in another truism, posted above the team's bulletin board, which states "Basketball falls into the area of play, however, you have to work HARD to play WELL." And they are working hard.

That something special is the fine attitude that the team has—even after so many bitter defeats and adversities. It is easy to work, to put out, to persevere when the result is a string of victories. It takes a special kind of man to retain these qualities after setback upon setback.

All these "something specials" lead you to admire this team. Lead you to hope for that break. Hope for that night when a top-ranked team is a little rusty, a little off. Hope for that upset as a reward for all the effort.

It might just come. ■

THE BIG RED GET HOT ON ICE

By Dick Connelly

Out of Ithaca, N.Y., a success story in one of the nation's most amazing sports that could have great meaning for Notre Dame's athletic program.

ON THE COLD ICE of New York's hot and humid Madison Square Garden, twelve tough Canadian skaters proved that hockey can bring out 10,000 people for a midweek game in America's supposedly most humdrum city. Not only does hockey draw New Yorkers in droves, it turns them into the most rabid go-get-'em fans this side of a professional football game.

On the night of Wednesday, December 22, what brought all 10,000 people out of the subways and into the arena was not the New York Rangers or the Montreal Canadiens, but the "Big Red" of Cornell University.

Every December Madison Square Garden plays host to the winter hockey tournament of the Eastern College Athletic Conference during the week before Christmas. What that now means in New York is: "Let's go see Cornell!"

Far above Cayuga's waters in Ithaca, New York, hockey is in its seventh season. A Cornell student says, "If you're not a season ticket holder for the games, it's impossible to get in. Lynah Indoor Rink holds 5200, and there are only 400 or so general admission seats. If the game starts at eight o'clock on a Saturday evening, people will be in line by four in the afternoon."

Last year at Cornell, the only capacity crowds basketball could draw away from the hockey fever came when All-American Bill Bradley and the great Princeton team were in town.

The reasons for the phenomenal success of hockey at Cornell in such a short period of time are two: The fact of the game and Coach Ned Harkness.

At Cornell, Coach Harkness saw the possibilities of developing the hockey program when he arrived on campus three years ago. Cornell is a northern school with an enrollment of 12,000. The school is academically tough, physically isolated and athleti-

cally spirited, as Ivy League schools go.

Cornell gives no athletic scholarships, but the school looks favorably on good hockey players who are willing to work for an education. Why not encourage even more Canadians, Minnesotans and topflight prep schoolers to bring their hockey sticks when they enroll?

The school has the largest athletic program in the Ivy League and most importantly, Cornell already has an indoor rink. "Without an indoor rink, it's impossible to be successful in hockey," says Harkness. "People are now beginning to realize you can't play serious hockey outdoors, with wind and excessive cold destroying the quality of the game." Cornell is definitely serious about the game, and the results speak for themselves: champions of the holiday ECAC Tournament and 11-3 at midseason with victories over the likes of Princeton, Yale, Army, Colgate, St. Lawrence and Clarkson.

Since the United States won the hockey gold medal at the 1960 Squaw Valley Winter Olympics, by beating Canada and Russia, interest is on the rise. Says Harkness, "The Rocky Mountain area has always had premier competition in college hockey, but now the New England and New York areas are only a half-step behind them in quality. Coaches can see hockey spreading west to join up with some good teams in Michigan. The game is moving through Ohio with a lot of success."

College hockey clubs throughout the northern half of the nation are now taking the first steps up to intercollegiate competition. In 1964, Notre Dame's hockey club was forced by a South Bend city regulation to practice on Howard Park ice with a tennis ball instead of a puck. Last year they used a full set of pads for the first time. By 1969 the team will be playing in the nine-million-dollar Athletic and Convocation Center.

Cornell's assistant athletic director, Pat Filly, a football All-American from South Bend who captained the 1943 Notre Dame team, says: "When they get that indoor rink at Notre Dame, you won't know when the football season has ended and the hockey season has begun."

Cornell Coach Harkness agrees: "Just give Notre Dame that indoor rink and they'll be on top of the heap of U.S. hockey with a few years of competition. There are so many great Catholic hockey players in Canada who would consider it a mortal sin not to play hockey for Notre Dame, I don't want to think of the possibility. Even the school name is French." ■

Voice in the Crowd

No, the sports staff is not working for the canonization of Charlie Callahan. But despite previous mention, we feel this nationally syndicated column by Red Smith deserves to be reprinted for those who may have missed it.

NEW YORK, Jan. 7—The voice was instantly recognizable, as it would have to be to anybody who had been hearing the low, sleepy monotone over the phone at all seasons and all hours for 20 years.

A few years back, the call might have come at 4 a.m. "Just a moment, please, for Bloomington, Ind.," the operator would say in those days. Or, "Hold on for Los Angeles." And the victim, untimely ripped from sleep, would ask himself, "Oh-oh, who's Notre Dame playing tomorrow? Indiana? Southern Cal?"

That was before Charlie Callahan learned to tell time. When the phone rang Thursday, the clock pointed to an almost civilized 10:30 a.m. Without preamble, Charlie asked:

"You know what the sportscaster says at the seventh game of the World Series?"

"No."

"There's no tomorrow."

"You mean this is today, Charlie?"

"This is the last hour," he said. Then, "It's been a little weepy around here."

Charlie is a press agent, and as a rule you don't write about press agents because one of the worst raps a guy in that dodge can have is a reputation for getting more publicity for himself than for his employer. The case of Charles Martin Callahan, though, is rather special.

After 20 years, he is leaving Notre Dame. This is like a guy leaving his wife after 20 years, or a priest quitting the order. And if it is a wrench for Charlie, it's a jolt to Notre Dame, where they are going to have to hire at least two men to replace him . . .

Some of us sat with Charlie in Bus Woodward's in South Bend after Michigan State whipped Notre Dame this fall. They are all Notre Dame fans there, naturally, but they were not talking about the game. They had seen Notre Dame lose before. Never before had they conceived of Charlie leaving.

Charlie will be back in South Bend Feb. 7 for a farewell dinner. All Notre Dame's Heisman award winners will be there — Angelo Bertelli, Johnny Lujack, Leon Hart, Johnny Lattner, Paul Hornung, John Huarte. The only one who won distinction as the nation's outstanding player without Charlie's help is Bertelli, Notre Dame's first Heisman winner.

"But I'll be there," Angelo told Charlie, "even though I know you'll only talk about Lujack."

In the little world of sports publicity, the Notre Dame job is one of the biggest. More than 1500 newspapers, radio and television stations demand the press agent's personal attention. The Irish publicity man deals with the largest and most important newspapers, the national networks, film producers, writers with the best-known by-lines.

Somehow, Charlie managed to walk this treadmill in an unhurried slouch, battered brown hat shoved away back off his ruddy brow, shoulders a trifle stooped under the hound's-tooth sports jacket. One small, revealing fact:

When they heard he was leaving, the guys who cover Notre Dame for the papers in Elkhart and Goshen and LaGrange and LaPorte and Plymouth and Wakarusa—the little papers with small circulations in the little towns around South Bend — they got together and bought him a gift, from the little guys.

INTRAMURALS

THE TRYOUT LEAGUE STORY

When Johnny Dee, Larry Staverman and Nappy Napolitano established the Freshman Tryout League, the aim was to give the freshmen a chance to play against their scholarship classmates and to give the scholarship basketball players some competition in their freshman year.

Now the Freshman League has finished its round robin tournament, outstanding players were named to an All-Star team by coaches Dee and Staverman, and the All-Stars had a chance to play the freshman scholarship players twice.

Until now neither the freshman All-Stars, nor the Naval ROTC team has been able to provide competition. Thursday a group of freshman football players were scheduled to face the freshman team before the game against Detroit. And so the search for competition continues.

FINAL STANDINGS

Keenan (1)	7-1
Dillon	7-1
Stanford (1)	6-2
Cavanaugh (2)	6-2
Breen-Phillips (1)	4-3
Cavanaugh (3)	4-4
Breen-Phillips (2)	4-5
Cavanaugh (1)	3-5
Farley	3-5
Keenan (2)	2-6
Stanford (2)	2-6
Alumni	0-8

FRESHMAN ALL-STARS

BREEN-PHILLIPS

Lawrence Bright

Bob Krywicki

Ken Lay

Richard Licini

Bill Morrison

Bob O'Keefe

CAVANAUGH

Bill Chapman

Dan Gleason

Steve Kubin

John Rogers

Ed Zawacki

DILLON

Jim Cooper

Al Dean

Tom Kane

Gene O'Malley

FARLEY

Larry Pezanko

Tom Reynolds

KEENAN

Terry Donnelly

Rusty Martin

STANFORD

John Krauss

Bill Miller

(Continued from page 15)

of Latin America. No reason for his "resignation" was made public until other members of the committee notified the secular press. There then followed protestations that it was a routine change of assignment, an explanation ill received by Father Ber-rigan's friends.

Other priests in Milwaukee, Los Angeles and Philadelphia have suffered similar censures or silencings.

Those who agree with the bishops, naturally enough, have hit *Ave Maria* for washing the Church's dirty linen in public. What these people do not seem to realize is that religion today is news, that the secular press had already picked up the stories and that these were precisely the reasons for *Ave Maria's* concern. As James Andrews, the magazine's new managing editor, states, "The purpose of the issue was to stimulate the consciousness of the superiors." The universal objection and *Ave Maria's* in particular, is that the Church cannot afford the high-handed, no-explanation manner in which silencings are carried out. The question, however, seems to be whether the Church will, and whether she ought to, continue the repression of activity springing from the ideas of charity and social justice.

At any rate, *Ave Maria* has apparently said what many have thought, for the demand for copies of its latest issue has forced a second press run for the first time in memory. ■

(Continued from page 21)

"This in turn intensifies belligerence within the administration. There is a tendency to scramble into one frying pan both those who ought to be let go for academic reasons and those whose views displease the administration.

"Catholic higher education, moreover, has been in a state of ferment in recent years. Many of its leaders have been urging greater stress on high academic quality ('academic excellence'), even at the cost of physical expansion.

"This view points to the high and growing prestige of such institutions as Fordham, Notre Dame, and St. Louis University.

"Proponents of this view have been speaking out against both the proliferation of newly created, academically weak Catholic institutions and against too rapid expansion of older ones. The St. John's experience may strengthen their argument."

Things came to a head last March when 200 teachers, with student support, walked out of a faculty meeting in protest over low salaries. The school's trustees ordered a study of the situation and their report urged immediate reforms. To facilitate these, St. John's last summer brought in the Very Rev. Joseph T. Cahill to replace Fr. Burke. Fr. Cahill pledged to carry out the reforms. But it was too late.

Spearheaded by the Rev. Peter O'Reilly, assistant professor of philosophy and head of the St. John's chapter of the United Federation of College Teachers (who came to St. John's in 1959 after twelve years at Notre Dame), the faculty demanded immediate changes. They demanded the right of collective bargaining with the administration (which no U.S. university grants); set deadlines for the trustees to act; some even ran an ad in the *New York Times*: "Seventeen philosophy professors, currently under contract at St. John's University, New York, desire appointment elsewhere beginning 1966."

On Dec. 17 the University struck back by firing the teachers. Among those fired were Fr. O'Reilly; Msgr. John J. Clancy, former secretary to Cardinal Montini (now Paul VI); Dr. William McBrien, chairman of the University's curriculum committee and honors program; and Professor Frank Sauer (English) who was quoted by the *Chicago Tribune*: "It is plain that this is a purge to suppress the idea that Catholics have the same civil liberties as non-Catholics."

According to the *Tribune*, "Profes-

sor Richard Wall, president of the campus chapter of the American Association of University Professors, charged that the University board was using 'terror tactics' aimed at 'whipping the rest of the faculty into shape.' The AAUP had established a chapter on the campus only last year against the will of the administration.

Students staged two demonstrations last month in protest of the firings. The *Tribune* reported one student who took part in a demonstration as saying, "Three students have been dismissed this winter for speaking about liberalization of the administration's policy. There is no freedom of expression here at all."

Father Cahill issued a second statement Dec. 17 after the fired professors and their supporters threatened a general strike at the school when classes resumed Jan. 3: "In accordance with standard university practices, neither the reasons for the action nor the identities of the persons involved will be discussed publicly." The trustees had taken action "in line with their responsibility to maintain St. John's as an institution which is at once both Catholic and dedicated to achieving the highest levels of academic excellence."

John Cogley, religious editor of the *New York Times*, assessed the religious aspects of the St. John's problem: "The old attitudes hung on, including the notion of the university administration issuing orders and directives in the manner of a medieval abbot. The rebellious lay professor or secular priest on the campus is still frequently looked upon as if he were a grumbling monk, worthy only of expulsion from the monastery."

Professor Houck summed up the implications the incident has for St. John's as well as other Catholic universities—including Notre Dame: "St. John's is going to suffer in the long run unless they purge themselves of these deficiencies. They will not be able to attract qualified faculty in the future. And I think it will accrue adversely to other Catholic universities unless they disassociate themselves from St. John's by both word—and deed.

"Some good may come out of this if American Catholic universities dedicate themselves to the best practices of American higher education, particularly academic freedom, due process in dismissal, and genuine faculty participation in the government of the university. Even St. John's has come around somewhat as indicated by their willingness to set up an academic senate with twice the number of faculty as administrators." ■



ALBERT R. BROCCOLI and HARRY SALTZMAN present

SEAN CONNERY

"THUNDERBALL"

Produced by KEVIN McCLORY

PANAVISION

TECHNICOLOR Released thru UNITED ARTISTS

DOWNTOWN SOUTH BEND'S
GRANADA

NOW! 4TH GREAT WEEK!

Elegy

(Continued from page 25)

names of two animal clinics, one in Mishawaka and one in Elkhart, which would accommodate Mr. Schmidt by burying his poodle "out back." After a Notre Dame dining hall lunch, Mr. Schmidt returned to the phone with renewed vigor, only to be crushed. The last plot in the Mishawaka pet cemetery had been sold some time in December, a Christmas present no doubt. With heart in hand, Mr. Schmidt approached the cemetery in Elkhart, an effort amply rewarded. For only \$25, his poor pooch could spend eternity in a shady Elkhart pine grove, cared for in the summer time and with a permanent memorial marking the grave. How thoughtful of them to place the poodle's grave in such proximity to a tree!

To be fair, however, we have to admit that the animal clinic and cemetery in Elkhart tried, considerably but firmly, to discourage Mr. Schmidt from wasting his money. The prole *weltanschauung* seems to predominate in Michiana.

Somewhat sobered by this encounter, Mr. Schmidt fell to considering a "do-it-yourself" burial for the poodle. Upon phoning several firms which sell burial vaults for humans, we discovered that none carry burial vaults for dogs. However, one firm regularly sells burial vaults designed for babies, as burial vaults for pets. Babies and dogs and parakeets. When, however, the relentless Mr. Schmidt inquired into the possibilities of procuring a baby casket, too, the poor vault maker succumbed to common decency and suggested Mr. Schmidt forget the whole thing and bury the dog simply, in his own back yard.

Still curious, Mr. Schmidt paid a midnight visit to the Mishawaka cemetery and found it considerably less pretentious than its east- and west-Coast rivals. In the glare of our headlights, only a few stubby headstones and Floral Offerings protruded from the snow. The burial ground itself was just the back yard of the animal hospital. We got out of the car and proceeded to examine the gravemarkers. In consideration for the feelings of the Waiting Ones, we have taken the liberty of changing the names and dates on the markers: Mitzy Balfour /Our Baby/ 1948-1954; Rupert Jones /A Friend/ 1959-1965; Candy/ 1941-1948. A surprising number of the graves were decorated; one thoughtful family had even placed a cross over the grave of their "baby." Obviously, he died secure in the hope of a glorious resurrection. ■

Christian Democracy

(Continued from page 23)

Party is very small now, it is seriously taken into consideration. I passed thru Panama three weeks ago and I read in the newspapers the big interest in the political argument between the Liberals that are in government and the Christian Democrats. In Bolivia, too, the situation is very difficult because General Barrientos is not, surely, a democratic ruler. So as it was previously, it is not a democratic government. The Christian Democratic movement has increased a lot among the workers and among the students, but there is a ghost CD movement artificially created also by President Barrientos in order to support him, and that makes the position of the genuine Christian Democrats very difficult. In Colombia there is a small group that I think preached abstention in the last election; it is possible that they are going to participate in the next parliamentary elections. Naturally the trouble is this one: in Colombia constitutionally only the Liberal Party and the Conservative Party have the right to nominate candidates. It is a kind of a constitutional dictatorship, bi-partisan dictatorship because nobody can present a candidate without being a Conservative or a Liberal. The Christian Democrats will probably be forced to do what the Communists and others do: to present candidates in one place as Conservatives and in another place as Liberals and tell the people that Christian Democracy is different, it has nothing to do with the old traditional parties. I hope that the Christian Democrats may get some representation in the Chamber of Deputies of Colombia in the next election.

SCHOLASTIC: *You spoke about the countries in which the Christian Democratic Party is making most of its progress. I wonder if you would care to discuss the countries where the Christian Democratic Party is facing its greatest opposition, and the reason the opposition exists in these countries.*

DR. CALDERA: Well, the situation of Christian Democracy is very difficult in some countries. For instance I mentioned Colombia, with the situation of a constitutional bi-partisan dictatorship. In Ecuador there is a military *junta* and there is a lack of liberty. There is a beginning Christian Democratic movement and we are very hopeful for this at the moment.

In Uruguay the election system has been a barrier to every new party because there is a system that gives positions only to Colorados and Blancos. In Nicaragua and Paraguay there are dictatorships more or less inclined to accept elections and parties but in a very small measure.

In Argentina the Party was supposed to be very strong. And they got, more or less, a half million votes, but that is not too much because in Argentina the population is over 20 million, and the number of voters is nine to ten million. There is the problem of Peronism and they want to hold the third position of power, and it is very difficult to get that third position—it takes time to attract a large majority.

In Brazil, you know, the government has decided to cancel all political parties and has said that the government only will decide which are the parties to be established and how they are going to function. Directed democracy is a very peculiar situation.

In the Dominican Republic I hope that the party will be strong. They were supporting the Caamaño position and they are currently talking with the PRD of Juan Bosch, even having been in opposition when Mr. Bosch was the President. ■

John Twohey

The Last Word



Of the 13, ND and St. Louis University are the only two Catholic schools being considered.

In their investigation the two fact finders, one from the University of Chicago, the other from Vanderbilt, interviewed faculty, deans, administrators, and students in search of the "pulse of the university." Also scrutinized was how academically healthy Notre Dame looked on paper: the number of graduates continuing to professional or grad schools; the faculty-student ratio; the average college board score; number of scholarships awarded; number of fellowship winners and other statistics.

A similar request was made by faculty members in 1959. At that time investigation disclosed, according to the two, that ND was still very much haunted by the ghost of football seasons past. We were, said they, still laboring under the cloud of an "athletic image." The two men admitted however, that they were more impressed with the Notre Dame of 1966. The leadership is "dynamic," the academic statistics are "impressive," the quality of the faculty is "satisfactory." However, from the manner in which they questioned several students representing various areas of the two colleges, they were still much concerned over the "athletic image." Although not spelling it out, the two men implied that they did not wish to see their organization embarrassed by attaching its name to a university carrying such a label.

We can't blame them for that. And it is also understandable how outsiders can still fall victim to the "athletic image" myth. For, no matter how hard the present university community tries to free itself from the "football factory" label, there are those outside Notre Dame who are trying their best to perpetuate this fallacy.

The national press, eager to keep its audience happy is in the lead in this area thanks to its great ability to distort the present situation of football at Notre Dame. At every opportunity, parts of the press paint the picture of the similarity of football at ND in 1965 to football at ND in 1930. The hiring of Ara Parseghian was, for no apparent reason, hailed as an indication of a reemphasis on athletics and an interest in a return to the days of Rockne and Leahy. Parseghian's incredible record has, naturally, fed such thoughts.

But it has yet to be shown that this university has compromised itself or its search for academic excellence by also seeking athletic excellence. As Fr. Hesburgh has frequently pointed out, the two are compatible as long

as football and other sports remain in perspective. The only loss of perspective we have seen is in the minds of the national news media which continue to equate Notre Dame with big time, ruthless football.

Handicapped by a past in which Notre Dame was indeed known only for its football, the present university community will likely have to wait decades to have the "athletic image" entirely dispelled. In the meantime, Notre Dame may regretably have to do without such cake icings as a Phi Beta Kappa chapter.

THOUGHTS ON PREREGISTRATION: In George Orwell's novel, 1984, the State's Ministry of Love punishes political dissenters by subjecting them to a visit to Room 101, an uncomfortable place containing the thing the prisoner fears most. Arts and Letters students may have noticed that preregistration for their college took place in O'Shaughnessy Hall, Room 101.

APPROXIMATELY ONE YEAR ago many people on campus were speculating as to what the next development in court would be in the case of *John Goldfarb, Please Come Home vs. Public Taste*. What they finally learned was that taste had suffered another setback at the hands of the rulers of filmdom. For while admitting that *Goldfarb* lacked several of the components essential to fine art, the courts had to rule that ND had no case in asking for an injunction preventing the movie from being released.

So, when the film was finally thrust upon the nation accompanying it were predictions that, thanks to all the free publicity surrounding *Goldfarb's* legal battles, it would soon outdraw *Gone With the Wind*, *The Ten Commandments*, and *Ben-Hur* put together. Officials at Twentieth Century Fox smacked their lips as they read the headlines advertising their latest creation.

Well, the lip smacking has ended and the weeping has begun. *Variety*, the official show business weekly, reports in its January 6 edition that to date, *Goldfarb* has grossed for its parents a total of \$2,200,000. Total anticipated profit is set at \$3,000,000. The estimated cost of the film, largely a result of the caliber of the talent used (Shirley MacClaine, Peter Ustinov) is \$4,000,000. The way we figure it, that spells out a net loss of some one million dollars.

There's a moral there somewhere.

NOMINATION FOR BEST line in television history: "Check your cape, Batman?"

REPRESENTATIVES FROM the Phi Beta Kappa Qualification Committee visited our campus last week in an effort to determine if Notre Dame is worthy of a local chapter of that Arts and Letters and Science honor fraternity. Earlier in the year, faculty members holding keys from the group petitioned its national headquarters for our admission into its select membership. Some 60 colleges and universities made similar requests. The committee narrowed the field of eligibles down to 13 institutions, all of which they will visit.

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B.S., Michigan State Univ.
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Dave joined Ford Motor Company in July, 1961. Assigned to our steering and controls section, he helped develop a revolutionary steering system that will facilitate driving in future Ford-built cars. Currently a design engineer working on suspension design and analysis, Dave has been impressed by the extent to which management encourages personal initiative among recent graduates like himself. Here, management looks immediately to young engineers, like Dave, for fresh concepts that reflect their academic training and special abilities. Moreover, when the idea is accepted for development, the initiator is frequently given the opportunity to see the job through—from drawing board to production line!

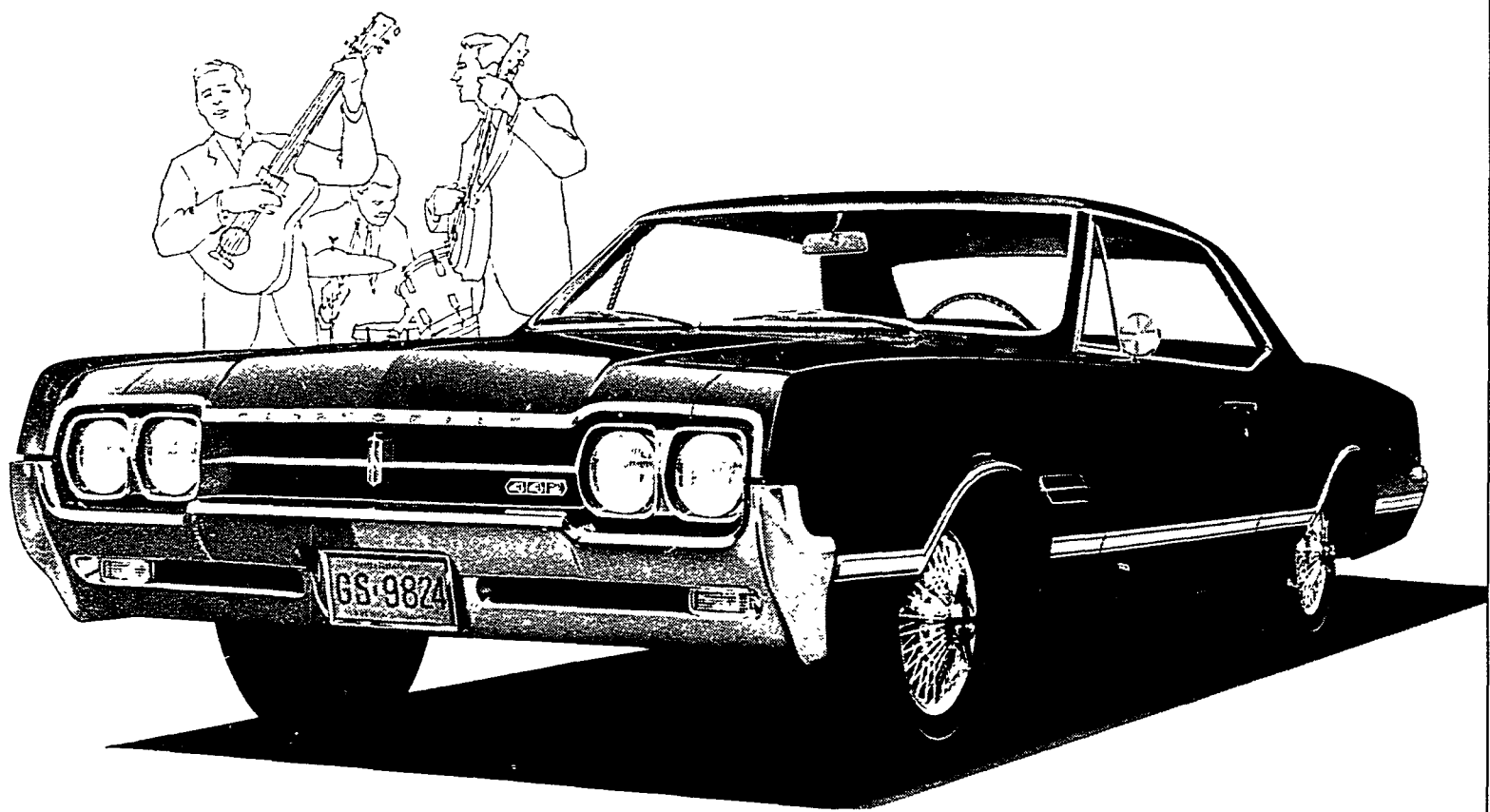
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