



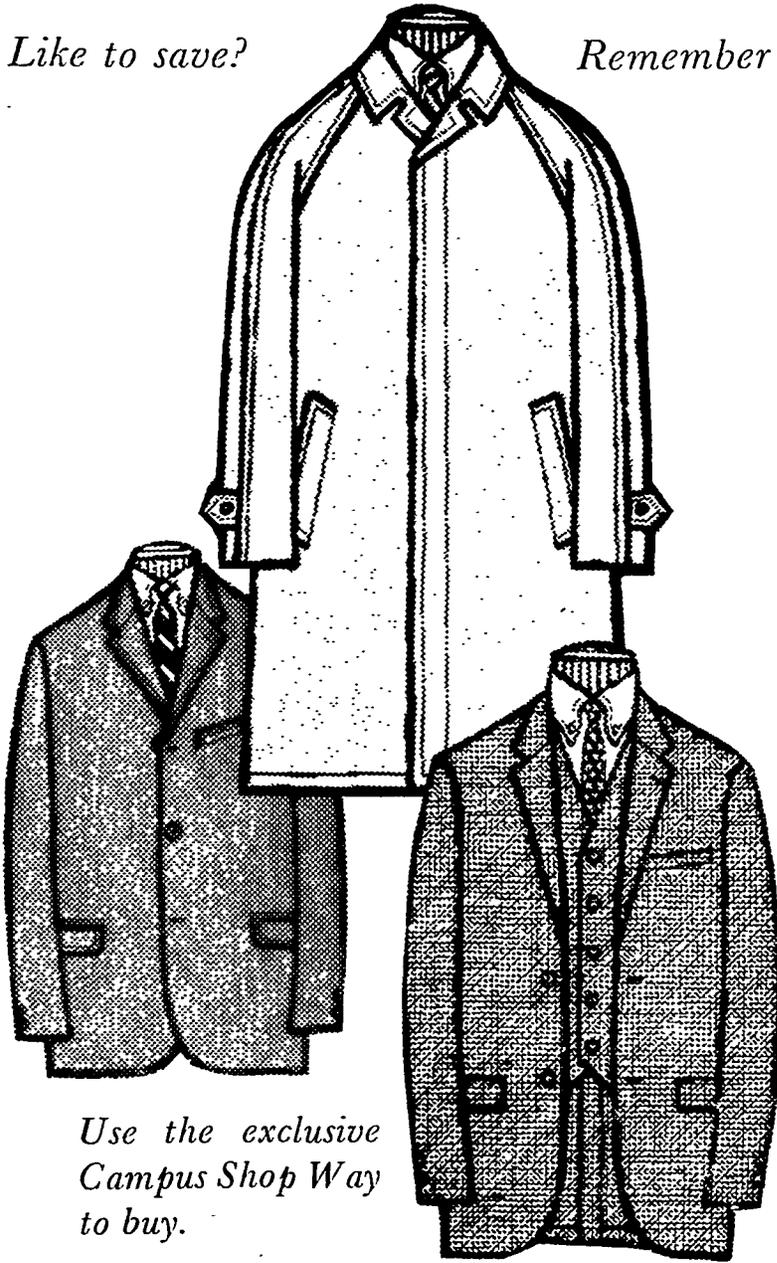
THE WAR IN VIETNAM: AN INTERVIEW WITH BERNARD FALL



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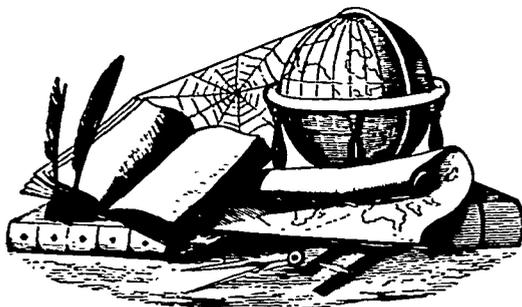
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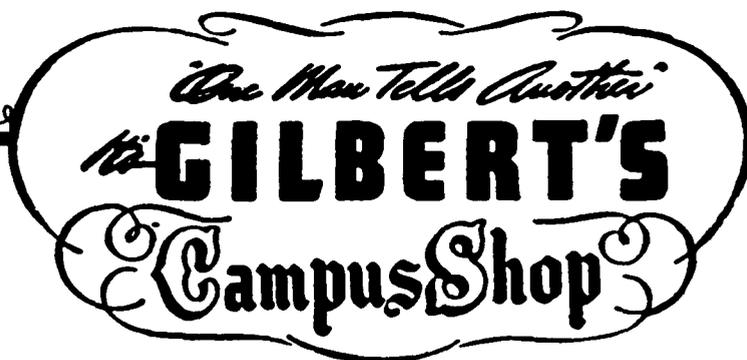
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ON THE CAMPUS . . . NOTRE DAME

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 on display in the Memorial Library Concourse.

Sun. 1:00 p.m. to 11:45 p.m.

8:00 a.m. to 5:00 p.m. An exhibit of student architectural work is on display in the lobby of the Architecture Building.

Exhibits in the University Gallery: The Arnold Collection of Prints, Richard Hunt, Loren MacIver, and Recent Acquisitions.

Tickets will be on sale at the Washington Hall Box Office for the University Theatre production of Max Frisch's *The Firebugs*. Box Office Hours: 4 to 6 p.m., Tuesday and Wednesday; 4 to 9 p.m., Thursday, Friday, and Saturday. Tickets: \$1.50 for students, faculty, and staff. Others: \$2.00. Phone reservations may be made after 1 p.m. daily. Phone: 284-7054.

FRIDAY, FEBRUARY 11

Student Conference on Christian Democracy opens in the Memorial Library Auditorium and continues through Sunday, February 13. Sponsored by the Christian Democratic Research Group. To register, contact Richard Gillis, 284-6587. Notre Dame students admitted upon presentation of student ID card.

3:10 p.m. Professor Joseph Verdeyen, of the University of Illinois, Urbana, will conduct a graduate seminar on "Laser Interferometry and Optical Heterodyne Techniques in Plasma Diagnostics" in Room 303 of the Engineering Building.

4:30 p.m. Professor Wolfgang Walter, visiting professor of mathematics at Notre Dame from Technische Hochschule Karlsruhe in Germany, will conduct a colloquium on "An Existence Theory for Volterra Integral Equations and Several Variables" in Room 226 of the Computer Center.

7:00 p.m. Wrestling: Notre Dame vs. Miami of Ohio in the Fieldhouse.

8:30 p.m. University Theatre production of Max Frisch's *The Firebugs* in Washington Hall.

9-12 Midnight Catholic Young Adults Dance in the Eagles Lodge.

SATURDAY FEBRUARY 12

8:00 a.m. to 5:15 p.m. Law School Admission Test in the Administration Building in Rooms 312 and 316.

1:00 p.m. Wrestling: Notre Dame vs. Cincinnati in the Fieldhouse.

2:00 p.m. Swimming: Notre Dame vs. Ball State at Rockne Memorial.

2:15, 6, and 9:15 p.m. Movie in the Engineering Auditorium: *The Brass Bottle* with Tony Randall. Sponsored by the Geology Club. Admission: 25¢.

3:00 p.m. Fencing: Detroit, Chicago, and Notre Dame in the Fieldhouse.

8:30 p.m. University Theatre production of Max Frisch's *The Firebugs* in Washington Hall.

SUNDAY, FEBRUARY 13

2:00 p.m. LUNA subcommittee meetings in O'Shaughnessy Hall.

2:30 p.m. University Theatre production of Max Frisch's *The Firebugs* in Washington Hall.

MONDAY, FEBRUARY 14

7:00 p.m. Father Hesburgh will speak at the first Challenges in Science Meeting, in the Engineering Auditorium, to students and faculty of the College of Science.

8:15 p.m. St. Mary's College Glee Club Concert with St. John's University Men's Chorus in O'Laughlin Auditorium. Tickets: \$1.00 for students. Others: \$2.00. Phone reservations: 233-9042 or 233-3117.

TUESDAY, FEBRUARY 15

8:00 p.m. Basketball: St. John's.

WEDNESDAY, FEBRUARY 16

7-12 Midnight Mardi Gras Carnival opens in Stepan Center.

8:00 p.m. to 9:00 p.m. Telephonic lecture by Senator Everett Dirksen, eloquent Senate Minority Leader, in the Engineering Auditorium.

8:00 p.m. Lecture by John Scott, Associate Editor of *Time*, in Memorial Library Auditorium: "Viet Nam."

THURSDAY, FEBRUARY 17

2:30 p.m. to 4:00 p.m. Cardinal O'Hara Memorial Lecture by Lee Loevinger in Memorial Library Auditorium: "Regulation & Competition as Alternatives."

7-12 Midnight Mardi Gras Carnival in Stepan Center.

7:30 p.m. Faculty Seminar by Lee Loevinger in Center for Continuing Education: "The Functioning of an Administrative Agency."

8:00 p.m. Lecture by Dr. Ursel Boyd, University of Maryland, in Memorial Library Auditorium: "Max Frisch & the Play 'The Firebugs.'" Sponsored by the Modern Language Department.

8:30 p.m. University Theatre production of Max Frisch's *The Firebugs* in Washington Hall.

FRIDAY, FEBRUARY 18

9:00 p.m. to 1:00 a.m. Mardi Gras Ball with Billy May and his orchestra in the North Dining Hall.

8:15 p.m. Indiana University Lecture Program: Erskine Caldwell, "Out of the Caldwell Workshop" at the South Bend Campus Auditorium.

8:30 p.m. University Theatre production of Max Frisch's *The Firebugs* in Washington Hall.

8:30 p.m. to 12:30 a.m. Mardi Gras II Ball in LaFortune Student Center.

9-12 Midnight Catholic Young Adults Dance in the Eagles Lodge.

— Compiled by KEVIN MCCARTHY

SCHOLASTIC

The Student Weekly of the
University of Notre Dame

Founded 1867

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Conformity isn't exactly an old American custom.



There are 2 kinds of people you'll find in Accounting, Engineering and Mathematics fields (and for that matter in the Econ and Marketing fields, too).

There are the ones who know the

way things have always been done and wouldn't dream of trying anything new.

And then there are the ones we want to talk to.

Your college placement office

has a listing of the programs we offer, and we'll be in town to talk to candidates

American Airlines

The GIPPERR

And the Great Illustrious Patron of Physical Education's Rapid Retrogression (the GIPPERR) said, Should I hide my purpose from the Student Body, these men destined to be great and powerful in alumni organizations? Through whom all the nations of the world will hear of the greatness of Notre Dame's athletic prowess? So the GIPPERR spoke to the SCHOLASTIC. The ill repute of the Rock goes from bad to worse, and the lethargy of the Student Body is beyond measure for they do not use the Rock at night. I have gone out and checked for myself, and the Student Body deserves the ill reports that have been brought to me. I must needs continue to close the Rock early for the cost of towels is prohibitive.

Then the SCHOLASTIC drew close to the GIPPERR and asked, Wilt thou then shut out the athletic with the lazy? Suppose there are ten athletic fellows using the facilities of the Rock at night, must they too be shut out at ten o'clock? Wilt thou not keep it open for these ten robust souls? Never has Notre Dame shut out her virile sons with the sons of weaker nations. And the GIPPERR said, I cannot keep the building open for ten men for the cost of floor wax would be increased immeasurably. And the SCHOLASTIC answered, Weak and uncoordinated though we be, we have taken it upon ourselves to speak to the GIPPERR and speak we will. What if there were ten more added to the tally, making twenty athletic souls using the Rock? Wilt thou close the whole Rock when twenty fellows want to use it?

Yes, he said, even if I find twenty such, I must still close early for who will guard my shrine in the lobby? But the SCHOLASTIC plied him once more. What wilt thou do then if thirty are found there? I cannot hold back my key, he said, for the sake of thirty for the cost of new basketball nets would be unbearable. Then the SCHOLASTIC said, GIPPERR, do not be angry with us for pleading thus; what if forty are found there? If I find forty, he said, I will still close it for the Administration is stiff-necked and they will not pay for the extra chlorine. And the SCHOLASTIC said, What if forty-five are found there? Wilt thou not leave the building open for the sake of the physiques of these forty-five? I will not leave it open, he said, for the sake of forty-five for the rattling of their locks is displeasing to my ears. And the SCHOLASTIC said, Do not be angry with us, GIPPERR, and suffer us not to go through freshman physical education again, but what if fifty are found there? And the GIPPERR said, I will not hold off my keys for the sake of fifty; it's my building and I'll close it if I want to. Go and do not look back.

And so the SCHOLASTIC left the Rock as the doors were closing. Unfortunately, a young Saint Mary's girl in our company turned to see the lights go out and was instantly turned into a pile of sweat socks (not a matched pair in the bunch either) for the GIPPERR is a jealous soul and he will not be mocked.

— B. R.

It Can't Happen Here

In place of our usual criticism, this week we would like to commend Chaucer Lane College for taking the only course of action that it could possibly have taken under recent circumstances. For those of you who are not familiar with what has been going on at that small Indiana institution for the past few years, the SCHOLASTIC herewith recaps the facts:

Chaucer, as it is known to its students, has been an institution renowned throughout the academic world for its outstanding ability to turn out some of the finest teachers in the world. Its philosophy and English departments were unsurpassed among institutions of this type. But Chaucer was a forward-looking school and its leaders hardly men to be satisfied with the status quo, and so the board of trustees, some of the most respected teachers in northern Indiana, got together and decided that the only way to improve the school was to increase the endowments and the only way to do that would be to bring the school into the public eye. With this in view they began to write to those schools around the country with high endowments and found that they had one of two things in common: either they were old ivy-covered places or they had excellent football teams. Chaucer concluded that since ivy does not grow in Indiana they would have to develop a football team.

With its usual tenacity to purpose the little school built and built until it had one of the finest football teams in the country. This past season the line averaged 250 pounds per man and due to a fantastically rigorous training schedule they could run the hundred in an average of 9.5 seconds, in full uniform. They won all their games both this season and last but still are not happy because no one seems to have heard of Chaucer Lane College. The one big flaw in the whole plan was that the president and the board of trustees forgot to take into account the school's academic heritage. People would say "Chaucer" and "academic excellence" in the same breath but they would seldom say "football." And so Chaucer was never taken seriously when it tried to schedule Ole Miss or Bama or U.S.C. or any of the other big football schools. The athletic directors would always laugh and say "Chaucer? You mean that academically excellent little school up in Indiana? You mean they have a football team, too?"

Tired of all the talk and wanting to live down its academic heritage, Chaucer has dissolved both its philosophy and English departments. We hope that now more big schools will take Chaucer Lane College seriously.

— R. B.

Bishops 13, Priests 0

Two weeks ago Lawrence Cardinal Shehan, Archbishop of Baltimore, with the silencing and stripping of his priestly functions of Rev. Gommar A. DePauw, joined the growing number of bishops and religious superiors who have apparently made the silencing of priests with unpopular opinions their favorite sport. Although Shehan joined this ever-growing group of aficionados he joined it in an unusual way. For he silenced a conservative, not a liberal, priest.

Curiously enough, there has been no deluge of outraged cries, no fasting nor church packing by anyone over the silencing of Father DePauw as there were over earlier silencings. In fact, the whole thing makes us think that those who cried out so loudly before were more concerned with *who* was being silenced or whose ox was being gored than with "the principle of the thing." Until we see students gathering in Farley Hall Chapel, with full coverage by NBC and CBS, to protest the silencing of a priest who just happened to have unpopular opinions, we will be forced to conclude that Father DePauw represents somebody else's ox.

The whole controversy boils down to the question, "Do religious superiors have the right to silence their subordinates for political or theological opinions?" The answer must be a resounding yes, they do have the right. This does not mean, however, that this power should be exercised recklessly. Its application must, if used at all, be limited to only the most dangerous individuals. Whether Father DePauw fits this classification is debatable. Personally we feel he represents a backward and futile struggle to hold onto old practices in a changing Church. But again, we feel he has every right to present the views, arguments, and complaints of that portion of the laity who find themselves unable to accept the changes set forth by Vatican II.

In any consideration of this problem it must be remembered that these people have the right, both as American citizens and Catholics, to express disagreement with the decisions of Vatican II as long as they do not challenge that small body of professed dogma within the Church. Obviously DePauw's movement runs counter to the current trend of Catholic thought, but we see little likelihood that it will retard the Church's development or challenge its basic teachings.

The people who follow DePauw may be "backward" or "reactionary," but they are still Catholic individuals who feel they are and hope to remain "good" Catholics in communion with Rome. Authorities within the Church recognizing this, should avoid rejecting their spokesmen and accept men like DePauw in the hope they will eventually accept the spirit of renovation. If members of the hierarchy continue to follow a policy of and silencing such spokesmen as DePauw, Rome may once again go through the agony of watching another group of Catholics break from Rome as the "Old Catholics" did following Vatican I. Let us hope this will not be the case and that Father DePauw will soon return to Baltimore or be granted a transfer to another diocese where he will be free to speak for those who desire his leadership.

—E. B. G.

A Shade of a Difference

Grades have been a topic for discussion since the beginning of the new semester. For many reasons it seems that the switch to the four-point system has not solved all the problems in this area. There is no way to reconcile the enormous difference between an A and a B, or between a B and a C. Moreover, these grades do not correspond to the Dean's List. Honors begin at 3:25, barely a B+, but there is only one grade above this, a 4. An increasing number of Notre Dame students are going on to graduate school. There is no way to account for just missing a B on a transcript of credits.

Recently, serious nonacademic elements have been brought into the grading system. With the revised requirements for an academic deferment, grades take on greater personal importance. Teachers are forced to consider that the difference between a C and a D may end a student's career.

Many faculty members have complained about the present system. One suggested that three intermediate grades be added: an A— at 3.67 quality points, a B+ at 3.33, and a B— at 2.67. Because of the increased difficulty of computing Quality Point Indexes, a compromise should be installed. This would use just a B+ worth 3.5 quality points and a C+ worth 2.5. This should not cause a tremendous amount of additional computation on the part of Academic Affairs. Moreover, it would take some of the pressure off teachers, who are faced with either making or unmaking academic careers. Most important, this system would allow for a much more sensitive evaluation of a student's performance.

Perhaps a grading system that will please administration, teachers, and students will never be found. However, for the purposes of both students and faculty, the present system should be amended.

—J. B. S.

letters

ESSENTIAL

EDITOR:

In regard to the rumor attributed to a certain official of our institution, we deny that Saint Mary's girls "walk the streets." In our progress to whole womanhood subtlety is of the essence.

Karen Keres
Mary Lou Cavanaugh
St. Mary's College

DISCUSSION

EDITOR:

I have every hope that your two recent articles on the New Left will promote discussion on campus. They represent as great a contribution to openness as *Ave Maria's* treatment of priest silencing. In fact, they are the first major evidence of critical awareness that I have seen on campus, albeit my experience is limited to one semester at Notre Dame. I am sure there have been other voices and other efforts, but for all my attentiveness I have not found such. Instead I have found some meager efforts but even more apathy; and all efforts seem to suffer from an inability to communicate even the best of ideas to others.

I am not a member of SDS, and my most active concern is not draft cards nor even the problems of the South. I am limited in my efforts by being merely a simple human being in the very real confines of Notre Dame. But I object to being more limited and confined than I need be, and I find the spirit of the SDS articles and the replies necessary to any modern attempts to live in this world.

William Lombus
610 Park Ave.
South Bend, Ind.

WITH DISMAY

EDITOR:

With dismay I unpackaged your January 14 SCHOLASTIC. The cover was a display of group-think, which is deplorable in a university; two letters — by John Butler and Kevin T. Connelly, '62 — demonstrate something I am tempted to call Catholic-think, which is also contaminating to a university. Pious references to "God, Country, and Notre Dame" and to "making new martyrs of fellow Catholics" have nothing to do with the real issue of the war in Viet Nam.

Catholics don't have a monopoly on

the crowns of martyrdom; indeed, with the religious liberty doctrine proclaimed by Vatican II the Church becomes guilty, after the fact, of a large percentage of all the murders of history, and the many persecuted Moslems, Protestants, and assorted "heretics" join the ranks of Saints Lucy and Tarcisius as "martyrs for the faith."

Why not call the Vietnamese whom we — Mr. Butler and Lt. Connelly would proudly say "we Catholic Americans" — are feeding to the Marines "martyrs"? Humanity, in its most basic imitation of God, may be the primary religion after all; Christ was Jesus of Nazareth, and his evident humanity is what links him just as essentially to Buddhist, Hindu, Jew, or Moslem as it does to us Christians. Thus the murders — mass murders, as Father Riga points out — which our troops are committing in Viet Nam become not just crimes against individuals or against the Vietnamese people, but acts of outrage against God. If one wants to view things from the perspective of "God, Country, and Notre Dame," our action in Viet Nam becomes the first act of sacrilege, most savage because the meaningless murders which we commit abstract the humanity of the "martyrs" even before they are killed.

I trust that Mr. Butler will someday discover that Catholicism is not a golden umbrella, but a part of our own clay; that it will not protect him because it is right, but that it will help him when he is right. And I hope that someone will inform Lt. Connelly that *his* Notre Dame is not a university; indeed, as he remarks of his pride "associated with a university that continues to believe in 'God, Country, and Notre Dame,'" he is describing it as a unique closed-circuit mutual admiration society — which is Mr. Butler's definition of his True and Exclusive Church.

A university must be a place founded on freedom, however troublesome that may be; and it must be filled with opinion and expression if its members are ever to approach that undefined something called "education." What Lt. Connelly speaks of as "the integrity of the idea of a university" (*pace*, Cardinal Newman) and "the dignity of an education" are but empty classrooms in an intellectual slum; the recitation of such academic solecisms puts Lt. Connelly at the foot of his cass.

Notre Dame deserves more than this.

Bert G. Hornback
ND '57, '61, '64

A SURVEY OF TRENDS IN POPULAR

MUSIC

WITH

Don Davis

8-10 P.M.

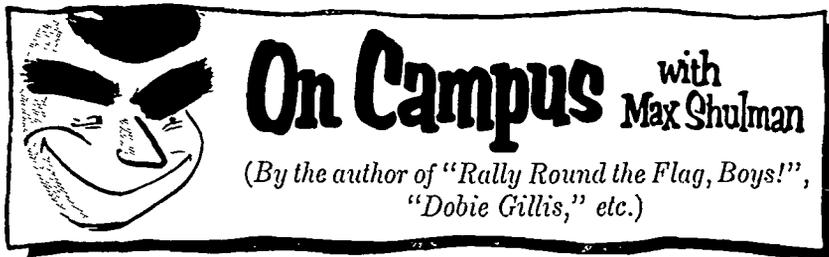
Sunday, February 13



on

W S N D

640 kc



ROOMMATES: THEIR CAUSE AND CURE

You'd think that with all the progress we have made in the education game, somebody would have found a cure for roommates by now. But no. Roommates remain as big a problem today as they were when Ethan Mather founded the first American college.

(Contrary to popular belief, Harvard was not the first. Mr. Mather started his institution some 100 years earlier. And quite an institution it was, let me tell you! Mr. Mather built schools of liberal arts, fine arts, dentistry, and tanning. He built a lacrosse stadium that seated 200,000. Everywhere on campus was emblazoned the stirring Latin motto *CAVE MUSSI*—"Watch out for moose." The student union contained a bowling alley, a weighing machine, and a sixteen-chair barber shop.)

(It was this last feature—the barber shop—that, alas, brought Mr. Mather's college to an early end. The student body, being drawn chiefly from the nearby countryside, was composed almost entirely of Pequot and Iroquois Indians who, alas, had no need of a barber shop. They braided the hair on top of their heads, and as for the hair on their faces, they had none. The barber, Tremblatt Follicle by name, grew so depressed staring day after day at 16 empty chairs that one day his mind gave way. Seizing his vibrator, he ran outside and shook the entire campus till it crumbled to dust. This later became known as Pickett's Charge.)

But I digress. We were exploring ways for you and your roommate to stop hating each other. This is admittedly difficult but not impossible if you will both bend a bit, give a little.

I remember, for example, my own college days (Berlitz '08). My roommate was, I think you will allow, even less agreeable than most. He was a Tibetan named Ringading whose native customs, while indisputably colorful, were not entirely endearing. Mark you, I didn't mind so much the gong he struck on the hour or the string of firecrackers he set off on the half hour. I didn't even mind that he singed chicken feathers every dusk and daybreak. What I *did* mind was

that he singed them in my hat.

To be fair, he was not totally taken with some of my habits either—especially my hobby of collecting water. I had no jars at the time, so I just had to stack the water any-old-where.

Well, sir, things grew steadily cooler between Ringading and me, and they might actually have gotten ugly had we not each happened to receive a package from home one day. Ringading opened his package, paused, smiled shyly at me, and offered me a gift.

"Thank you," I said. "What is it?"

"Yak butter," he said. "You put it in your hair. In Tibetan we call it *gree see kidstuff*."



"Well now, that's mighty friendly," I said and offered him a gift from my package. "Now you must have one of mine."

"Thank you," he said. "What is this called?"

"Personna Stainless Steel Razor Blades," I said.

"I will try one at once," he said. And did.

"Wowdow!" he cried. "Never have I had such a smooth, close, comfortable shave!"

"Ah, but the best is yet!" I cried. "For you will get many, many smooth, close, comfortable shaves from your Personna Blade—each one nearly as smooth, close, and comfortable as the first!"

"Wowdow!" he cried.

"Moreover," I cried, "Personna Blades come both in Double Edge style and Injector style!"

"Sort of makes a man feel humble," he said.

"Yes," I said.

We were both silent then, not trusting ourselves to speak. Silently we clasped hands, friends at last, and I am proud to say that Ringading and I remain friends to this day. We exchange cards each Christmas and firecrackers each Fourth of July.

© 1966, Max Shulman

* * *
The makers of Personna® Stainless Steel Blades who sponsor this column—sometimes nervously—are also the makers of Burma Shave.® Burma Shave soaks rings around any other lather and is available in regular or menthol. Be kind to your kisser; try some soon.

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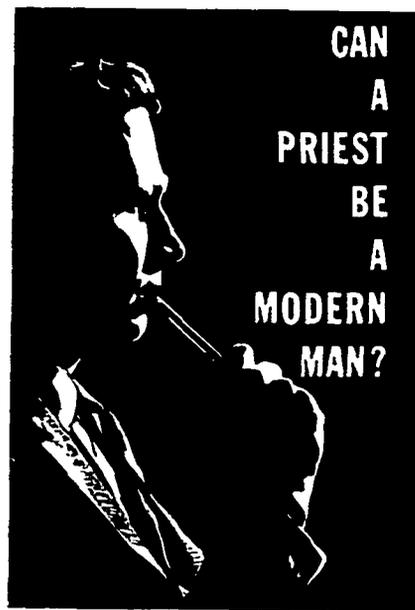
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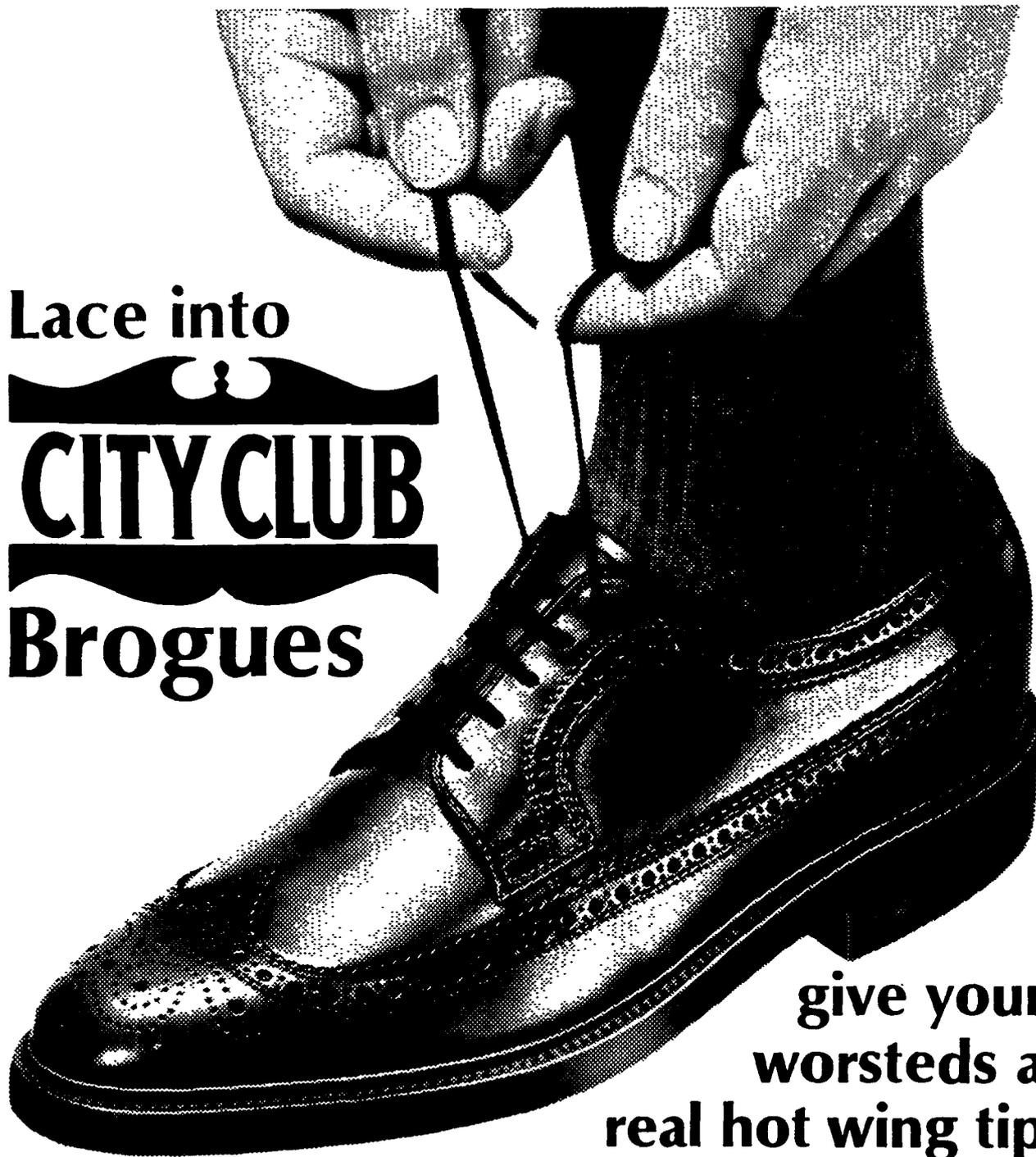
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news and notes

• *Time's* OWN Vietnik (in a rough manner of speaking), John M. Scott, will speak on "Viet Nam—An Episode in a Great Conflict," on Wednesday, February 16, at 8 p.m. in the Library Auditorium. Scott, an associate editor and special correspondent for *Time*, left the University of Wisconsin early in the depression years to earn a welder's certificate with General Electric, and sail for Russia, where he worked for five years in industrial plants. He fled from Soviet industry during the great purge of 1937. Scott stayed on in Moscow for three years as a correspondent for HAVAS, the French news agency, and later for the *London News Chronicle*. He was expelled from Russia for allegedly slandering Soviet foreign policy two weeks after the German attack. In his subsequent travels over the world, Scott twice visited Viet Nam during 1965.

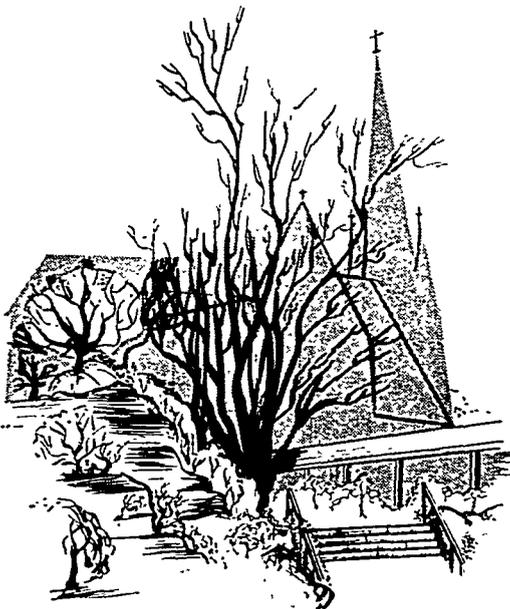
• FIFTY nationally renowned experts will join officials of public and private agencies for a Conference on Poverty and the Aging this spring at Notre Dame. The topics to be discussed are housing, employment, and the social impoverishment of the elderly. Ways will also be sought for the aging to employ the great amount of leisure time available to them. The conference, which will be chaired by the Assistant to the President of Notre Dame, Dr. George N. Shuster, will meet in the Continuing Education Center April 11-12. (See photo in "Campus")

• YES, WELL the Student Personal Library Contest will be held again this year. If you have a library (at least 35 books) you are invited to send a list of them, with a composition detailing your library's peculiarities, to your friendly Contest Committee Representative, whose name is listed on appropriate posters scattered over the campus. A Father Hesburgh Award will be given to the winner of the competition.

• IN THE VEIN OF: "Look, I'd rather lead a bunch of high school dropouts for three years than throw leaflets out of helicopters for two," Notre Dame sophomores are beginning to turn to the two-year ROTC programs as a means of satisfying their military obligation in the most comfortable, if not the most expedient manner. Although these two-year programs were enacted in 1962, there has been little response here among students until this year. Under these

programs, one signs in his sophomore year and goes to a six-week training session during the summer before his junior year. Upon re-entering school he is given exactly the same standing as those who have had the regular ROTC courses during their first two years of college. However, the Army requires a minimum of two years of active duty after graduation, the Navy requires at least three, and the Air Force wants you to sign for four, yes, four years.

• FINANCIAL AID, what there is of it, is available, even if you're shorter than 6' 6" and less than 250 pounds. Application deadline for new and renewable scholarships is March 15. NDEA loan applicants must secure the proper forms before leaving for home in June and have them on file by July 1. Customary Parent's Confidential Statements must be on file with the College Scholarship Service by the middle of April, which coincidentally happens to be the deadline for your confidential statement of income to the Internal Revenue Service.



• "LATIN AMERICAN HOUR" heads the list of WSND innovations and renovations for the second semester. Puerto Ricans E. Totti and Pedro Rossello of the Notre Dame Pan-American Club host the show that features music and commentary on Latin American culture. Filling the 6:00-7:00 p.m. Sunday time slot, "Latin American Hour" will hopefully promote the better understanding of this culture on campus by presenting its aspects from the South American's point of view.

The scope of WSND's "The World This Week" has been extended to cover Science and Medical news, Business news, and a weekly special feature. Aired from 7:00-8:00 on Sun-

day evening, the show is produced by eleven staff members who put in 100 hours of research for each weekly segment.

• MARRIAGE has never been more popular — ask General Hershey. And it stands to reason that this year's Marriage Institute (a substitute for the Cana conference required by the Church) will enjoy a proportional increase in popularity. Next ticket sale for the conferences, appropriately enough, is on Valentine's Day, February 14, and is limited to seniors only. Final sale, on February 16, is open to those who'll be married at an earlier urge.

• NOW IS THE TIME for all good Catholic students to come to the aid of their religion. Students of Notre Dame and Saint Mary's, or the wives of Village students, interested in teaching "Sunday school" classes someday, somewhere, are invited to participate in the Confraternity of Christian Doctrine sponsored fifteen-week schedule of courses which will meet every Tuesday night at 6:30 in 105 O'Shaughnessy Hall. Upon completion of the program, they will each receive a certificate which qualifies them to teach religion classes anywhere in the United States for the rest of their lives. In addition to the regular course of instruction, there will be eight guest lecturers, ranging from clergy to psychologists. Those interested should contact Jack Gerken in 31 Sorin, or go this Tuesday night and enter the realm of the learned.

• MARDI GRAS stumbles on toward a merciful end next weekend, but not without some casualties. Midst wounded stood: raffle tickets, which are moving with all the ease of proverbial January molasses; disgruntled students, after enduring the usual endless line on Monday to pick up their bids, only to be told that said invitations were still at the printer's (a wise man who wouldn't deliver until paid); the concert chairman, who found his anything-but-stellar attractions bucking race comedian Dick Gregory and singer Nina Simon, in town the same weekend for a benefit performance; champagne brunchers, destined to imbibe on a watered-down bacchanal of diluted champagne punch rather than the usually heady bottled stuff. Calamitous was the assessment, and rightly so. But one bright spot heartened even "Womenfolk" (?) fans — this year's queen-to-be, SMCer Joan Landfried proved a decided departure from the chairman's - date - who's - the - girl - next-door-type tradition (see photo in "Campus").



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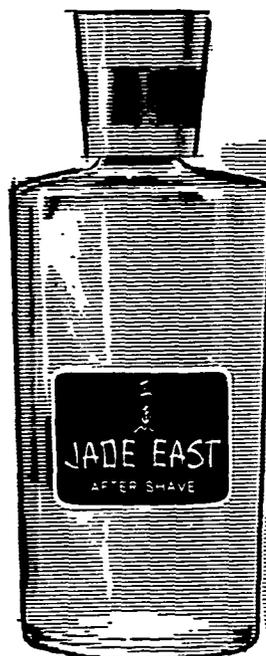
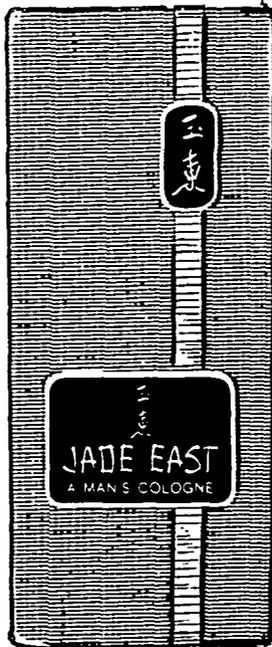
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campus at a glance

ENTER THE ADA

Though some may dispute it, the ADA (Americans for Democratic Action) now claims to be at the dead center of American politics and "the single most effective political lobby in Washington." The ND campus chapter has approximately twenty members and is affiliated with the South Bend chapter headed by Government Professor James Bogle. Howard Dooley, a Farley Hall senior, and John Moore, Student Government Academic Commissioner, have announced plans for a membership drive this semester.

In launching the drive, Moore and Dooley attacked ADA's right-wing counterpart, YAF (the Young Americans for Freedom), as a "sophomoric paranoiac movement" in contrast to ADA, which boasts, say they, "mostly responsible upperclassmen." Among them: SBP Minch Lewis, *Dome* editor Terry Ward, and not a few student senators. "We stress rationality," says Dooley, "and we can laugh at ourselves once in a while.

"Unlike YAF," Dooley continues, "the ADA does not have financial support from the Manion Forum and so cannot sponsor lectures." The ADA, however, will promote upcoming speeches, as that of Senator Wayne Morse of Oregon who will speak March 30 in Stepan Center. For money the ADA has resorted to unusual fund-raising techniques, such as selling large, pink, "I am a Dupe of the International Communist Conspiracy" buttons, or the current "Replace the U.S. with the U.N. in Viet Nam." Membership cards, in pink or yellow, sell for a dime.

Dooley admits that ADA views have not been free from opposition, notably from the John Birchers and the Young Americans for Freedom, but welcomes any fair attack that will bring issues out in the open. Conflict with the great segment of the population has been avoided by ADA's care

to tread only the middle road. But despite its pragmatic trepidation, Dooley feels that ADA has raised genuine questions on dealing with the Communist bloc, relations with allies, the United Nations, and underdeveloped countries. Current ADA ideology calls for the establishment of a universal health program under Social Security, the abolition of travel restrictions, recognition and admission to the U.N. of China, and normalization of trade relations with Cuba. According to Dooley, ADA advocated an attack on poverty and a nuclear test ban treaty long before such support became popular.

Such a policy of concern and caution has attracted membership from both political parties, though ADA's chief supporters remain camped with the Democrats. Most recent evidence of ADA's bipartisanship is its support of Mayor John Lindsay of New York, who has enjoyed long-standing ADA endorsement. The most famous and, Dooley admits, the most notorious of ADA'ers, is Vice President Hubert Humphrey, one of the organization's founders in 1948.

While vehement in his contempt for "the militarist YAF," Dooley sees little right with the opposite extreme, SDS. "Supposedly, SDS is an activist group; I see very little activity to it that could be called concrete. ADA on the other hand is more realistic, more pragmatic, and in the long run it is practical liberalism, and practical liberalism alone that will keep democracy going." Dooley notes that "practical liberalism's" chief aim is to create a climate for progress, a climate where big government can be a responsive and effective vehicle for reform.

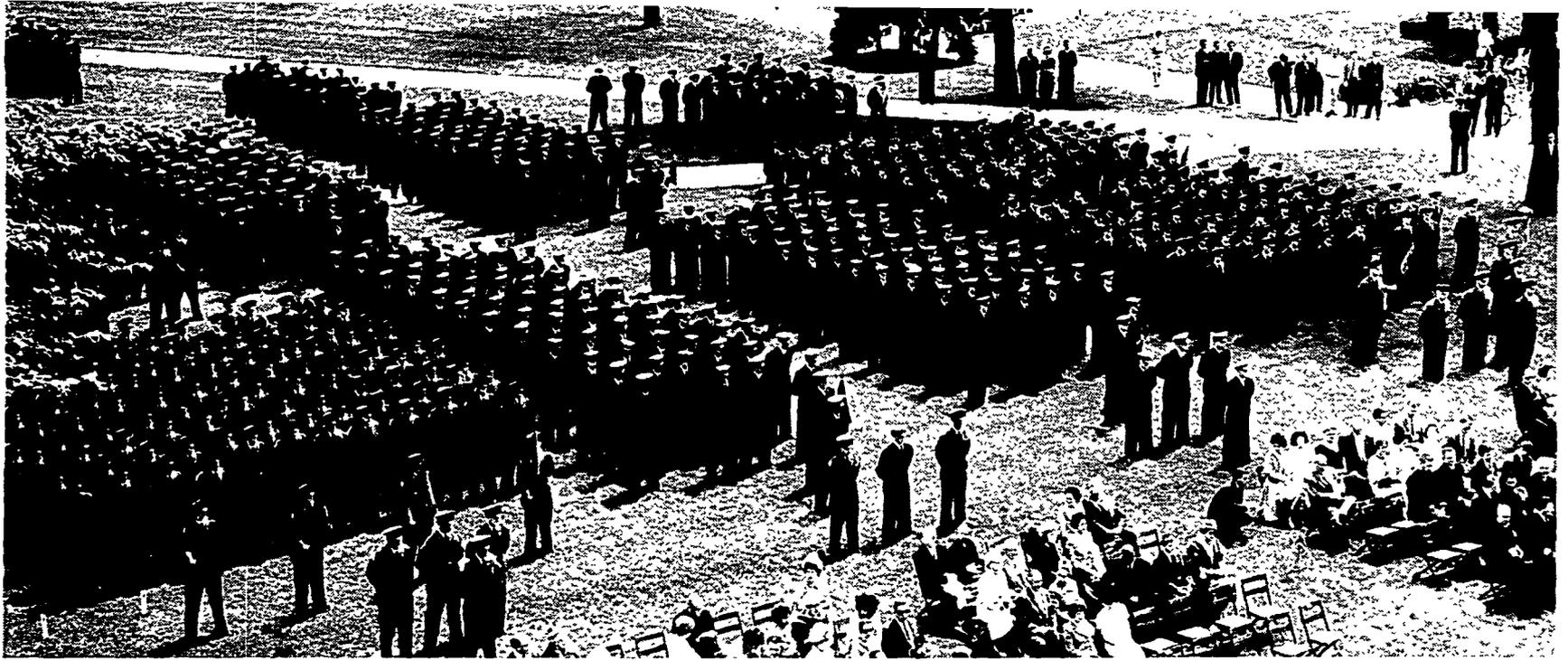
RADICALS ON THE CRAWL

"There's a Change Gonna Come," or so the shiny new buttons of the Students for a Democratic Society promise. So far the change or revolution

is outlined only in the vaguest of terms. Philip O'Mara, a Kent scholar graduate student, took time out from his search for a university that doesn't require a loyalty oath to say that SDS will concentrate this semester "on action that educates."

Says O'Mara: "Remembering that we are students, we will try to educate ourselves as well as the general populace." SDS plans to hold a series of open meetings — maybe debates, maybe general discussions — on pressing campus, national, and international problems. The group is also trying to form, in the South Bend area, a local "Committee to End the War in Viet Nam" and has accepted some responsibility from the National Committee to assemble a bibliography on the pressing Far East question. O'Mara says the group will put no emphasis on demonstrations, "unless something unforeseen arises." And the SDS will promote interest in two more international days of protest on the war in Viet Nam.

For the right-wing's part, Joel Connelly, titular head of the Young Americans for Freedom, reports that on February 24 Tom Huston, YAF National President from Indiana University, will appear on campus. There have been no formal meetings of the ND chapter of YAF as yet, and Connelly hopes that the dozen or so official members plus all those interested in joining will meet with Huston to get the formal organization off the ground. As for other speakers, Connelly has hopes for former Congressman Walter Judd of Minnesota (keynote speaker at the 1960 Republican National Convention); Rev. Daniel Lyons, S.J., debate coach at Gonzaga University; and L. Brent Bozelle, the brother-in-law of William F. Buckley, Jr. Connelly's earlier hopes for having Buckley himself or Senator Thomas Dodd of Connecticut have fallen through for financial reasons.



NOTRE DAME'S RESERVE OFFICER TRAINING CORPS
Foot-sloggers get credits in Saigon

Connelly and the YAF will also promote on campus a National March on Washington, D. C., set for March 26. This march proposes to "show support of the United States position in Viet Nam." There will be the now-familiar march in the city and then a rally, where Senator Dodd and perhaps Barry Goldwater will speak. Not one to avoid confrontation, nuclear or verbal, Connelly will meet eyeball-to-eyeball in a debate with SDSer Phil O'Mara on February 16. Topic: "What are the objectives and means pursued by U.S. foreign policy?" Nearsighted Connelly vows he won't be the first to blink.

SWEETHEARTS OF NGUYEN KY

It's that time of year again — the time when we say farewell to a number of our fellow students. Graduation? For seniors yes, but for 76 undergraduates, academic reasons provided the one-way ticket home.

Students ripe for dismissal are listed by Academic Affairs and referred to the respective college deans for evaluation. (In one instance, of 87 business students initially designated only a fraction drew the axe.) Mr. Leo Corbaci, Administrative Assistant to the Vice-President of Academic Affairs, said most of the dismissals were due to Rule Number 5, which states that a student may not remain in the University if he is on academic probation for two consecutive semesters or for a total of three semesters. Failure to gain an overall 1.0 (D) during the semester supplied the balance. (For first semester freshman, a 1.5 must be maintained, 1.75 in the cumulative second semester, and, for all students, 2.0 thereafter.) Students who flunk out, however, may be reinstated at Notre Dame at a later date with the approval of the dean of their college.

Among those dropped were three

freshmen, a departure from past policy, which spared freshmen until the end of the second semester. Freshman Year Dean William M. Burke was quick to stress that "the decisions to drop these boys were not computer decisions" but that "each case was given very careful individual consideration." Burke explained that the change was due to the findings of the Freshman Year Office in its three years of operation adding that "these boys just don't improve in the second semester." Exceptions are made, however, for those freshmen with Science-Engineering intents who fail their science courses but do well in their liberal-arts subjects. Between 15 and 20 were reinstated on this basis with the condition that they change their intent to Arts and Letters or Business Administration and attend summer school at Notre Dame, or some school acceptable to Notre Dame, to pick up six of the nine credits needed to fulfill graduation requirements.

Of the three freshman failures, two were AB-BA intents and the other a Science-Engineering intent. "We are not closing the door on these boys," said Dean Burke, "they will be allowed to return to Notre Dame next fall on probation if they attend summer school to get the credit hours they are lacking due to failure." Provided, of course, they aren't picking up credits in Saigon.

TUITION INCREASE

Getting (or buying) a Notre Dame education has soared a hundred dollars a year for the past four years, and the end is not in sight. Although new increases will not necessarily be immediately forthcoming, G. E. Harwood, University comptroller, asserts that, "This increase probably won't be the last." The matter rests in the hands of Fr. Hesburgh and the various Vice-Presidents who make up the

University Council and who are responsible for the budget.

This year, one-half million of the approximately \$600,000 resulting from the tuition increase is earmarked for faculty salaries. According to Harwood, this will do no more than help to maintain salaries at a competitive level. Balancing questions of the advisability of further increases are pressing matters such as new Federal taxes (another \$50,000 of the new funds will find their way to Uncle Sam), further salary increases, and the inevitable cost of expanding the University at almost every level.

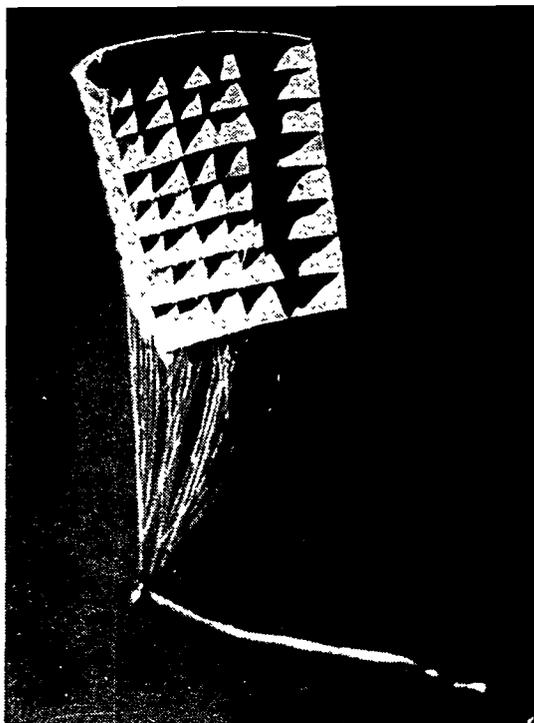
As it stands now, the undergraduates, the ones this new raise in tuition affects, pay for about 80 per cent of the cost of their education, as opposed to 60 per cent for graduate students. The rest comes from outside support such as government research contracts, grants and loans, and personal gifts.

It is hoped that long-range plans now in effect will eventually bring an end to the upward spiral of tuition costs. These include placing a portion of the University's income every year into an endowment fund that will eventually cover ordinary expenses incurred by inflation and growth. As it stands now, Notre Dame is one of the least endowed schools of its size in the country.

In the academic year 1965-66, Harvard charged \$1800 tuition a year, Cal Tech \$1800, Johns Hopkins \$1760 and Catholic University of America \$1300. So the old cost of \$1500 and the new of \$1600 still leaves Notre Dame below most similar institutions.

PARAFOILS REVISITED

A small group of our soldiers hemmed in by Viet Cong troops are in dire need of supplies to fight their way out of a jungle trap. Planes are



PARAFOIL

Backing into the Future

unable to drop aid because of heavy VC ground fire. Remedy: a parafoil loaded with valuable supplies is deployed near the area and is guided to the U.S. entrenchment by means of a remote control unit. With nonchalant ease, the brightly colored parafoil drifts over enemy artillery, daring to be fired upon. Unless the craft is critically smashed, it will surge on like Johnny Weissmuller after being clawed by a leopard.

What sounds like a circus stunt is the parafoil (see *SCHOLASTIC*, October 8), the remarkable brainchild of Notre Dame's Aerospace Department that may see action not only in Viet Nam but in a few weeks above the waters off Cape Kennedy. There, parafoils will aid in the calibration of radar on rescue ships in the Apollo moon program. Not to be limited by these applications, the parafoil, because of its mysterious ability to remain aloft despite tears and rips, may serve as a target for U.S. jets. At the time of this printing, Gerald Nathe, a graduate research assistant, is in secret meetings with the Army, Navy, and Air Force at Hill Air Force Base in Ogden, Utah, discussing this possibility.

The parafoil came to Notre Dame in December, 1964, when Domina Jalbert, its original inventor, journeyed from his home in Boca Raton, Florida, to demonstrate his flying device. Aerospace began testing a short time afterwards. Wind tunnel observations showed that the parafoil offered a lift similar to that of a conventional airplane wing. Its structure is completely nonrigid and is entirely composed of nylon fabric with no supporting bars. In flight, wind gives rigidity to the parafoil by means of ram pressure in the open leading edge and reduced air pressure over the top of the airfoil section.

The parafoil becomes inflated and



ENCLAVED CO-EX

No Sex for BA Execs

airborne with a wind of ten mph; with a gust a few miles faster, a parafoil of 70 to 90 feet in area can support a 25-pound weight. And so it goes to the inevitable — manned flight. On an ominously windy day, presumably not unlike that day in 1903 at Kitty Hawk, Gerald Nathe made aviation history of sorts by soaring fifteen feet into the troposphere before bailing out to a none-too-soft backside landing. Project Director John Nicolaidis notes wryly that testing has not yet been completed.

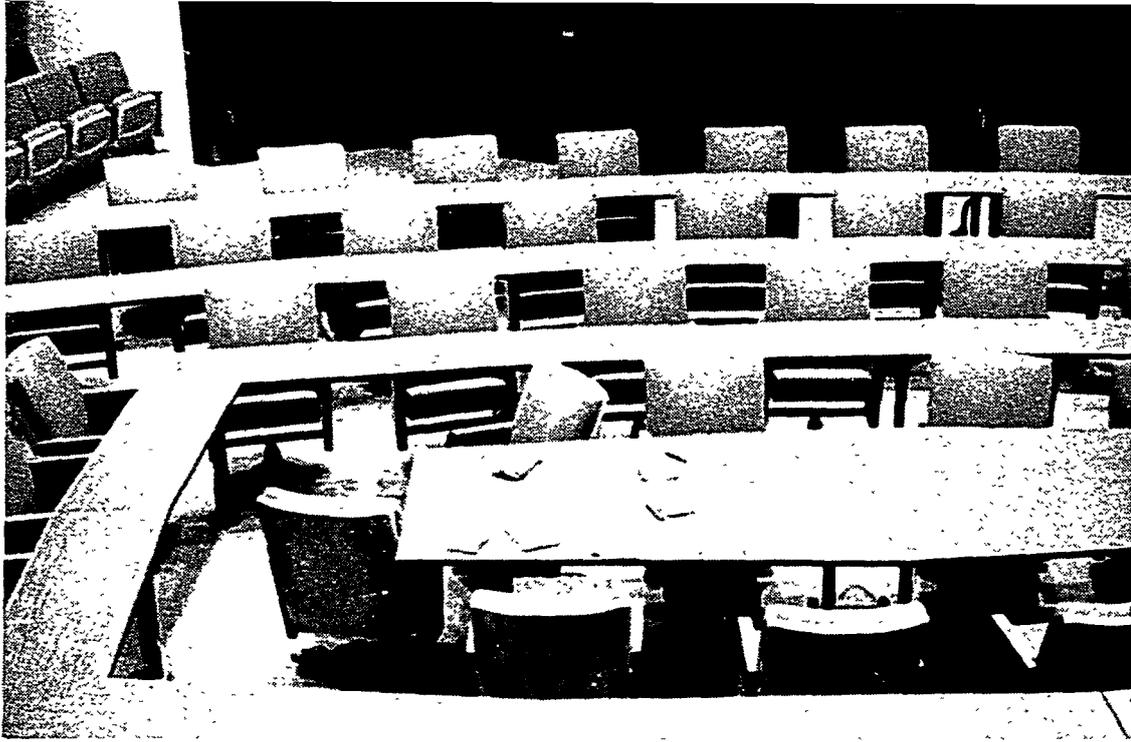
CO-EX SUCCESS

Although only in its second semester, the Notre Dame-Saint Mary's co-ex program already seems a complete success in the eyes of both students and administrators. Seventy-three girls and 144 boys are enrolled this semester in co-ex classes, more than double last semester's 44 girls and 52 boys. These numbers are rather unevenly distributed, however. Among Notre Dame students, for example, 60 per cent were in liberal arts and 22 per cent in science, and the overwhelming majority of the participants were juniors and seniors. The small representation of underclassmen and business and engineering majors is explained by the fact that these groups have few electives and by the absence of business and engineering courses in the St. Mary's curriculum.

Students on both sides of the road were generally enthusiastic about the program, although there were some complaints, mainly about cancelled classes — a common enough problem even for nonco-ex courses — and failure of the course schedule booklet to indicate which courses had prerequisites, information which in most cases was not available until classes began. However, the great

majority of students were admitted to the courses they had selected and apparently are happy with their choices, in contrast to the chaotic situation last semester, when almost one fifth of the co-ex students eventually dropped the courses in which they had enrolled. This semester drops have been almost counterbalanced by adds, according to Dean Robert Waddick, who was in charge of all registration for Saint Mary's courses this semester. This situation probably occurred because every co-ex course had to be approved by the head of the student's department (at Notre Dame) or the Academic Dean (at St. Mary's), and no student who appeared to have insufficient reasons for taking a course was allowed to register for it.

Administration officials were as happy about the program as the students. "It seems to be here to stay," said Dean Waddick, "what we need now is not more publicity but solutions to the mechanical problems." A meeting soon to be held among officials at both schools concerned with co-ex registration will attempt to solve some of these "mechanical problems." The major one, according to both Mr. Waddick and Sister M. Alma, Academic Dean at St. Mary's, seemed to be the fact that the bulletins of both schools, which describe rather than merely list courses, were available only to a few faculty members and administrators, so that students sometimes did not know what they were getting into. In the future, it is hoped, bulletins can be made available to all students, listing and describing all co-ex classes, with additional information on where the courses are taught (SMC geography seemed to perplex many of our students) and what prerequisite courses there are, if any. It is also hoped that a common school year and com-



CEC'S AUDITORIUM SET FOR CONFERENCE
Greater Society for Aged and Poor



QUEEN JOAN LANDFRIED
Watering down Bacchus

mon times for class meetings in the two schools can be agreed upon. One difficulty will definitely be eliminated when St. Mary's changes to the four-point grading system next year.

CHRISTIAN DEMOCRATS MEET

Christian Democracy, "a strong influence in the political trends of Western Europe and Latin America . . . and therefore the world," will be the subject of the International Conference of distinguished statesmen and politicians from all over the world who will meet at Notre Dame February 11-13 in the Library Auditorium.

Prominent among the speakers and guests at the international parley will be Alejandro Magnet, Chile's Ambassador to the OAS; Geronimo Irala Burgos, President of the Paraguayan Christian Democratic Party; Dr. Heinz Hurten, Deputy Director of the Katholisch-Soziale Akademie of Muenster, Germany; the Honorable Andre Franco Montoro, Chairman of the Christian Democratic Party in Brazil, Professor of Philosophy, and Federal Deputy from the State of Sao Paulo; Rafael Gumucio, President of the National Council of the Bolivian Christian Democratic Party; and Dr. Rogelio de La Torre, leader of the Christian Democratic Movement in pre-Castro Cuba, and for a time the chief legal advisor in Castro's government.

Christian Democratic parties played an important role in the renewal of post-World War II Europe. They served as leaders in the rebuilding of their own countries, helped establish the Common Market, and are now promoters of European Federalism. At the present time, Christian Democratic parties are the largest and the ruling parties in West Germany, Italy, Austria, The Netherlands and Belgium. *Christian Democratic parties*

exist also in Switzerland, Norway, France, Spain and Luxembourg, and are in exile from the East European countries.

The Christian Democratic Parties are particularly powerful in Latin American countries where hopefully democratic revolutions are taking place. Eduardo Frei of Chile, the first Christian Democrat to hold the office of President in Latin America, was elected in 1964. In Peru and Venezuela the Christian Democratic parties hold the second position in strength, and in both countries they have formed significant political coalitions.

SELMA FREE COLLEGE

A man who has worked for the *Atlanta Constitution* and with the Southern Christian Leadership Conference for one and a half years has a fine vantage point from which to judge the problems and progress of the civil-rights movement. Charles Fager has this point of vantage. Finishing his undergraduate work at Colorado State University, Mr. Fager went to Atlanta University, left after two days, and began to participate actively in the civil-rights drive. Last Saturday he came to Notre Dame to describe his experiences and to seek help for his eight-month-old Selma Free College.

Operating in an informal fashion, the talk became a question-answer-discussion session ranging over the whole of race relations (even as far as South Africa) and bringing out a few basic points unknown or forgotten by many. These concerned the obstacles to action in the typical Southern community, and in particular Selma, Alabama, where Fager has spent the greatest part of his time.

Chief problem in trying to organize a Negro community is the so-called "apathy" of the people — which is not apathy at all, but ap-

prehension. Negroes are almost completely dependent upon whites for their employment (as soon as the now-famous march began in Selma, two to three hundred local Negroes were fired by their employers); threats of murder and murder itself are hardly unusual. Thus the chief support comes from those in the worst circumstances, the jobless, those who feel they can't lose anything more. There is real unity among the people, but it is only "unity of aspiration, of irritation."

It was not until the end of the discussion when facts like these had been explained, that Fager turned to the future of his brainchild. Selma Free College, instituted last summer, has set about gathering together a library consisting of every kind of book. Classes were held also, but with an important change of approach. The student-teacher relation was absent; instead of concentrating on learning particular skills, the school's aim is "mind-stretching." This stems partly from a need to make learning more enjoyable, but mostly from the necessity of expanding the average Negro's world.

Most Negro children grow up and live out their lives on one plantation in one corner of one county. They cannot comprehend the existence of a large city, let alone the size of the nation or the world. Few can read well and find it impossible to obtain books — their only hope for learning — anyway. If they do obtain books, the effect is detrimental more often than not. Especially in children's books, the stories (and pictures) concern white, middle-class people; and the effect of such books is to fix in the child's mind a necessary correlation between the two ideas — white and middle class. Naturally, the child grows up to accept his impoverished lot as the only one possible. ■

on other campuses

• **RESTLESS STUDENTS** at the Chicago Campus of the University of Illinois boycotted their student cafeteria and snack bar Friday. To quote the student government handbill the boycott was "In protest of the exorbitant food prices in relation to the low quality of meals prepared by the University Food Service." On Friday there were six catering trucks parked in front of the original Hull House near the east edge of the new campus.

There were many other issues involved, among them the dissatisfaction with the university moratorium on spending by student organizations pending an audit of their accounts because of excessive expenditures. Boycotters are also upset because the university suspended their student newspaper because it published a January 31 issue not scheduled in its printing contract. The moratorium on student organizations' spending has been lifted since the day before the boycott.

• **FROM** the University of Washington *Daily News* we get this advice for freshmen in taking final exams. It should probably be committed to memory for the end of this term. If you are in a state of panic because you have a final in a day and haven't bought the books for the course yet and don't even know where the course is taught you can always "go to your professor and threaten to: 1) Marry his daughter and live in an attic. 2)

Threaten not to marry his daughter and smile slyly during the pregnant silence that follows. 3) Threaten to marry his son. 4) Threaten to give him a son. 5) Say: Dad, I've been worrying about my grade in your 404 class." If it works at Washington, why not here?

• **FROM** the Antioch College *Record* comes the news that the Dean of Students, J. D. Dawson, has asked the faculty's help "in repressing student drug use on and off campus." Dawson asked the faculty to talk with students about drug use and advise those in difficulties to seek professional help and consult with the dean's office. The deans will deal with the violators "firmly but not punitively," Dawson said.

Asked what happens to students known to use drugs, Dawson said the deans tell them they must stop using them if they wish to remain on campus. He said that two cases of drug use have been taken to the Student Personnel Committee, and that there have been an additional "one or two voluntary withdrawals this quarter related to drug use."

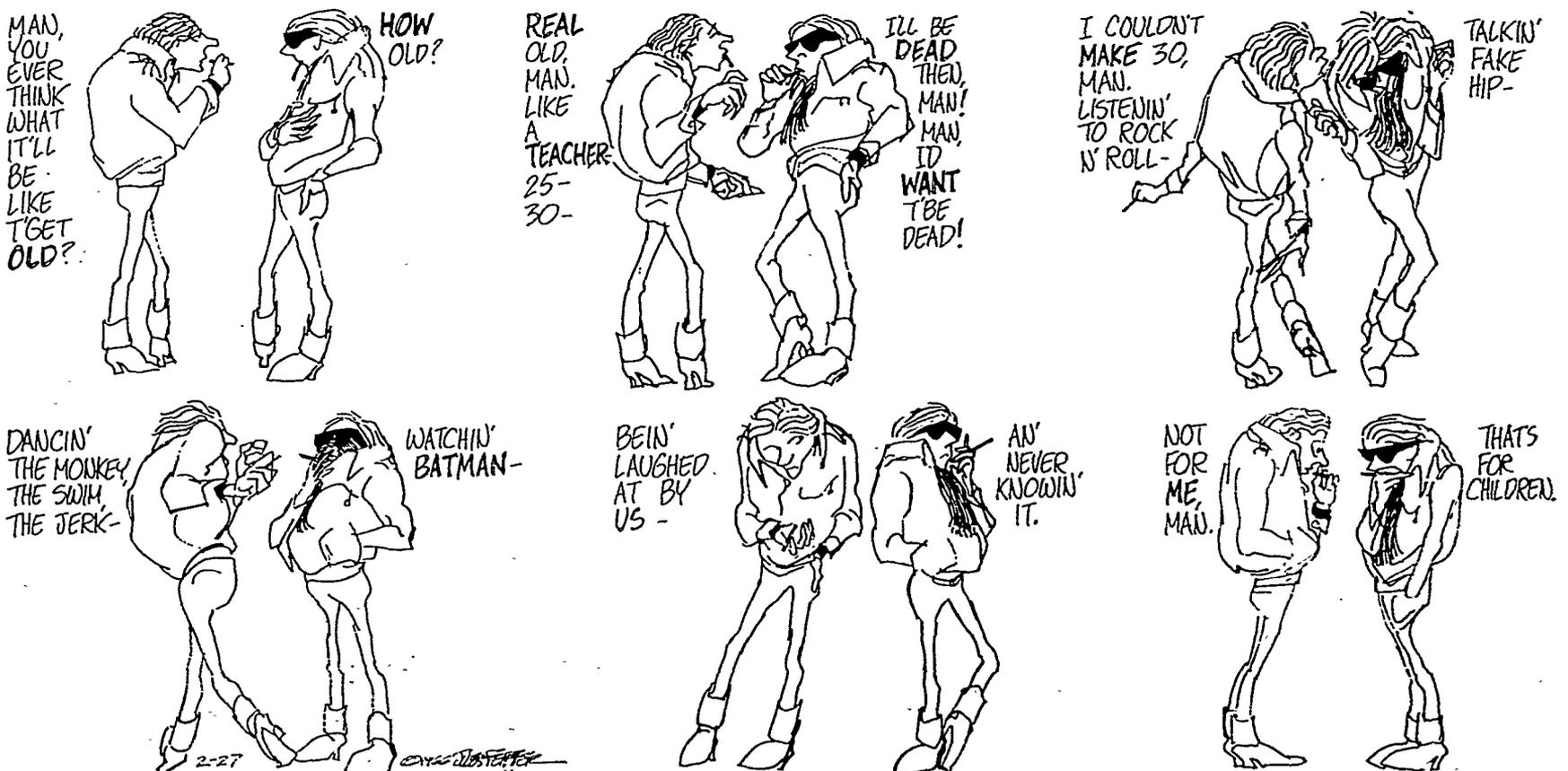
According to Dawson the Drug Advisory Committee will continue its work this quarter. The purposes of the committee, he said, are to learn more about student attitudes toward the extent of drug use, to make available information on drug use and misuse, to appraise the effects of drug

use on the individual and the community, and to suggest guidelines for dealing with the drug situation educationally and administratively.

• **THE COMING THING** in college grading methods is the pass-fail system. This means that students would receive one of two possible grades, either passing or failing. A Ford Foundation grant has been issued for the purpose of studying the merits of this system. It would certainly aid students in escaping from the constant pressure of attaining good grades for the sake of the grades themselves. This would enable the students to devote their energies toward studying for the sake of learning. The system has been tried in several institutions including Cal Tech, and it seems to be quite successful. Within the next decade, there is the possibility that this new system will be used in the majority of American universities and colleges.

• **IN THE RECENT** *Playboy* College Opinion Survey, it has been found that the large majority of students tested prefer a Republican candidate for President in 1968 even though most students and faculty agree that President Johnson will be re-elected to a second term. The survey, which canvassed two hundred colleges, also asked if the legal voting age should be lowered to 18 in all states. Only 55 per cent of the students and 50 per cent of the faculty agreed that this should become law.

feiffer



THE WAR IN VIETNAM



Bernard Fall's acquaintance with Viet Nam began in 1953 when he traveled to Southeast Asia to conduct research for his doctoral thesis. Since that time he has been a frequent visitor to the area and during his travels he has often seen heavy combat at close hand.

In the following interview, Dr. Fall alludes to several previous stages in his active career: He spent two years in the French underground during World War II and then another two years in the 4th Moroccan Mountain Division. Fall was also a research analyst for the Nuremberg War Crimes Tribunal.

Dr. Fall's writings on Viet Nam are far too numerous to mention. His knowledge of the area became apparent during his lecture on February 3, as well as in this interview, conducted by John Twohey and Reagan Burkholder.

SCHOLASTIC: What is the next move you would advise in Viet Nam?

DR. FALL: Well, by now the next move is obviously in the process of being made. That is, of course, getting the whole Viet Nam issue to the United Nations. This will leave us with a few alternatives depending upon what happens. In all likelihood the debate in the Security Council is going to turn short. The Russians probably won't go through with it totally.* In the case that the issue goes to the General Assembly the recommendation may say to the United States: "Negotiate with *all* combatants." Under the [Charter] regulations this would include the Viet Cong. That would be unpleasant for Washington, but I am very much afraid this is what is likely to happen.

* They didn't. Ed.

SCHOLASTIC: China says that the resumption of the Geneva talks is the only road to an agreement. Do you see the United States as having an obligation to the Geneva Accords, in view of the fact that it did not sign them?

DR. FALL: That's just it. People don't realize that nobody signed the Geneva Accords except the French and the Viet Minh. This is something that everybody keeps forgetting. Nobody else signed it. But the other nations in turn joined in a final declaration which is also unsigned. So the United States doesn't have to sign the thing. All the United States has to do is to say, as she did in the 14-point declaration of the State Department of January 6, 1966, "Now we are willing to abide by the Geneva Agreement." The United States specifically and explicitly, through Point 10 of the State Department's declaration, recognizes that the United States has no objection to Viet Nam being neutral and nonaligned.

SCHOLASTIC: Dr. Fall, you've said that there is a continual tendency to overemphasize the military, but ignore the political and psychological implications of revolutionary war. Do you think the U.S. is considering the psychological and political aspects at present?

DR. FALL: No. This is now a military show. Very much so. There is, in my view, some lip service paid to these various so-called "civic-action" programs, etc. We have now, for example, a very good man, Maj. Gen. (USAF, Ret.) Landsdale, working on these problems. But he has a small staff and he is, of course, now operating in the midst of a war. In other words if Landsdale were doing what he is now doing ten years ago, when it was a straight political controversy against the Viet Cong — that would be one thing.

But, as I said during my lecture, ten years ago it would

have been a matter of a piece of paper. Five years ago it would have been a matter of money. Now it is very easy to see that Landsdale and his people have experienced difficulties or may even fail altogether. And some people just say, "Well, this sort of thing just doesn't work." Well, it doesn't work in an extremely compromised military situation. But five or six years ago when there existed options between two equally compelling programs, political programs—democracy vs. communism—we failed to exercise our option on democracy, and this is what we are paying for. So the reforms are obviously still to be done. But it is very difficult to carry them out.

SCHOLASTIC: *Are the ones being done now phoney or are they real? For instance, land reform?*

DR. FALL: All I know of the present land reform is that finally just a few weeks ago Vietnamese General Ky and Ambassador Lodge ceremoniously gave ten land deeds to ten peasants in Tay-Ninh. The way I understand it there wasn't any land to give because the land was under Communist control. The peasants were told by the VC that anyone who accepts the government land grant was going to get murdered. So, as I said, now it takes literally military protection for the rice fields themselves to be "reformed." As I said before: It once took a piece of paper to make reforms, then money, and now it takes blood.

SCHOLASTIC: *Would you correlate our adopting Communist tactics with our not carrying them out as well as the Communists?*

DR. FALL: I do not feel that we are as good at imitating Communist tactics as the Communists are in expounding the original. This is always true of *ersatz*. So when we go around peddling a pseudo-Mao Tse-tung theory, complete with brainwashing and terrorism, as a substitute for true and honest village elections, this is where I feel we fall flat on our face. We had a perfect example of this: On May 31, 1965, there were village elections in Viet Nam, and the peasantry flocked to the polls in spite of all the previous dire experiences with village elections, and elected officials. And then three weeks later there was a coup which brought General Ky to power, and the election results were thrown out again. This is precisely one of the tragedies of Viet Nam; that whenever the peasantry places its faith in us it finds itself disappointed. The other side, as I said in my lecture, can deliver those little paths across the landlord's rice fields.* This isn't much, but it is something. At least it is there, it is "for real."

SCHOLASTIC: *Do you think it would ever be possible to negotiate with the Viet Cong, and perhaps exclude Hanoi? Can we break the V.C. off from Hanoi and perhaps leave an independent Communist-controlled South Viet Nam?*

DR. FALL: We will never know until we try. Take, for example, the British negotiations with Archbishop Makarios. You will recall that the original target of the Greek government in the insurrection was reunification of Cyprus with Greece. What did the Greeks settle for? An independent state under a pro-Greek government. You can readily see the comparison with South Viet Nam. I would say that it would be in our best interests to split the opposition and negotiate either separately with them or at least make approaches, because there is always the one good chance that one party on the other side feels it is going to get sold out. Hanoi may lose its control over the Viet Cong if the conditions are right.

* Cf. John Mecklin, "The Path to Binh Yen Dong," in *Mission in Torment*, 1965.

The same thing was done by the French in Algeria and indeed they succeeded in playing off one party against the other. So I would say if you want to play this in the most Machiavellian fashion possible, it is in the American interest to do this.

SCHOLASTIC: *Dr. Fall, what type of democracy do you see as possible in South Viet Nam? How far away do you think it is?*

DR. FALL: I don't see any chance of it. First of all, in Viet Nam, as in all underdeveloped countries, they are far away from democracy, about as far as you can get. Look what happened in Nigeria. We all thought the Nigerian people had as stable a government as there was.

SCHOLASTIC: *What would you say were the goals of the peace offensive and bombing lull, and how would you say that the peace offensive was received by Hanoi?*

DR. FALL: It would be terribly unfair to me and to Hanoi for me to sit in the middle of Indiana and prophesy how Ho Chi Minh received the varied peregrinations of American officials throughout the world. I would say that in all likelihood he took this, at first, with a considerable amount of skepticism. He may take it as more "real" now, but as I said earlier, their problem is one of credibility in the usefulness of negotiation. Here is one of the problems I didn't bring out and this is important.

Suppose that Hanoi goes to the conference table on the basis of what the United States is offering her now. This obviously would alienate Red China. Suppose then that the negotiations, after three or four weeks, break down. North Viet Nam will have then lost Chinese support, and on top of that will be faced helplessly with the United States. This is why the North Vietnamese want to secure as many guarantees as possible before they even start negotiations.

Our risk is that if we concede too much before negotiations, South Viet Nam may collapse right at our feet. So we are really caught. As a political scientist I can only sympathize with both the State Department and the North Vietnamese as they try to arrive at something which would not literally give away the game before it is played.

SCHOLASTIC: *Dr. Fall, do you honestly believe that the State Department, for instance, believes that withdrawal would be such a serious loss of face that it's not worth risking?*

DR. FALL: This is an old, old story, which is constantly being brought out. If we lose Viet Nam who is ever going to believe in us again? Of course we always trot out Munich. Let me speak of Munich for thirty seconds. In 1938, Britain and France yielded Czechoslovakia to Hitler and this led to World War II. In 1948, ten years later exactly, the United States abandoned Czechoslovakia as the Russians took it over. I was thirty miles away, in Nuremberg, when it happened. I remember crying Czechoslovaks coming over the border and feeling betrayed. What happened? Well, Europe consolidated, created NATO. We flew the Berlin Airlift and we have stopped the Communists in Europe ever since. Exactly identical events, affecting the *same* country, had totally *opposite* results inside ten years! In other words it is totally misleading to take an event out of context, without considering the changed times of 25 years, and say it will produce the same results.

I would also like to point out that the Russians pulled out their missiles from Cuba, the Russians pulled out from the north of Iran, the Russians abandoned the Greek guerrillas, the Russians allowed (and there was then

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FACTIONAL BUNK OR FRICTION? MORE DIMENSIONS

BY GEOFF BARTZ

EVEN AS A CHILD, Howard Gornbot felt frustrated by reality. So he dreamed big dreams and developed elaborate theoretical systems. Yet few people were willing to believe him. Howard's father thought his son insane, and Gornbot's mother generally frowned on Howard's late evening attempts to reach the moon by leaping off the family's two-stories-high combination garage and pigeon coop. In fact when Howard was ten years old, his parents were prepared to have their son committed to an asylum not far from the small country village of Mt. Wish, Kansas, where the young Gornbot was born. It seems that ever since he was eight years old, Howard had been constructing a fantastic machine from metal scraps and wire he had gathered in the yard of a nearby bilge factory. And within two years Howard's machine had grown to fantastic proportions while (in like manner) little Gornbot had grown to be considered a mental pervert. However, seconds before the thick iron doors of the Thanatos Institute for Special Children were to close forever on the young inventor, one of Gornbot's teachers intervened with a gubernatorial notice making the boy a ward of the State.

The story of Gornbot's rescue and of his incredible machine that may well alter man's relation to the universe has recently been uncovered in Sigmund Duerf's exciting biography of Howard Gornbot, *Things That Go Up* (Malone, Haller, and Sons, \$3.80, 983 pages, 27 color diagrams).

For over sixteen years, Howard Gornbot argued that the space we occupy is in reality an illusion and, in fact, is no more than a two-dimensional surface. To illustrate his point, Gornbot fashioned models of what he considered to be the actual state of affairs by painting small shadow-men on the rinds of several large, ripe cantaloupes. With a suitcase full of these fruits, Gornbot toured America lecturing at Boys' Preparatory Schools in more than 38 states. A typical Gornbot lecture began with his bril-

liant demonstration of the existence of a Hyperspace which he indicated was analogous to the inside, or fruit, of his painted melons. "My job, indeed, my life-project," Gornbot told his followers, "is to find the elusive hole in space which—I postulate—exists. Through the hole I will enter into Hyperspace where one can travel faster than the speed of light. For in Hyperspace, there is no light, thus there is no speed of light!" Gornbot often concluded his lectures by devouring an entire cantaloupe in a savage frenzy.

To puncture space and arrive in the previously uncharted regions of Hyperspace, Gornbot re-evaluated the antique notions of vector analysis and applied his theoretical discoveries to the all but unbelievable Gornbot-Drive Machine. "Every previous worker in the field of vectors," Gornbot claimed, "labored under the disastrous misconception that vectors should be drawn as arrows. Physicists have always drawn vectors as arrows, sometimes with feathers and small copper heads. It was my discovery that vectors are more like swords, indeed, I always draw them as swords, never arrows which are much too flimsy for puncturing, clawing (slurp), and slashing through the thick rind of space and arriving in the tranquil land of Hyperspace. With my sword-vector I can mutilate space, I can make space bleed, I can slurp its blood and arrive in Eden: Hyperspace! where there is contentment and no light. Slash! Puncture! Bleed! slurp, slurp, aaaaaggggghhhh! (sic)"

Most of Gornbot's peers scoffed at his unique observations, and a few even went so far as to suggest that the young scientist may have been psychotic. But laugh as they may, few of Gornbot's critics could find a comeback to his searing comment: "They giggled also at Fredtiemz" (reference unidentified).

In 1935, at the age of 24, Gornbot completed construction of the Gornbot-Drive Machine (Pat. No. 29S886E-347X), which he had begun to build as a boy in the dark basement of his

parents' farmhouse. *Voila!* said Gornbot the moment the last nut and bolt were in place, and he waved an excited finger at the amazing structure occupying over two-thirds of Griffith Stadium, which the government had (warily) designated as his project area. "There shining brightly in the piercing light of the morning sun stands the instrument destined to satisfy all man's desires," Gornbot announced.

The Gornbot-Drive Machine almost defies description. The superstructure of the vehicle was over 300 feet long (extending from homeplate to the centerfield flagpole) and was cast roughly in the shape of a thick lance or sword. The handle-like compartment toward the head of the Drive provided room for one pilot, or "driver" as Gornbot termed it, as well as containing the extraordinary Gornbotian engine. This device translated both *rotational* and *linear* motion from the older Newtonian system into the *pulsating* movements found only in Gornbot's theoretical universe. "This is a closed system in which I operate," Gornbot once said, "and those who don't understand are simply missing the point."

Perhaps the best way to describe the machine is to relate those incidents which occurred on that frosty October morning in 1935 when Gornbot was last seen. By 11 a.m. the right field stands of Griffith Stadium as well as most of the bleacher section were jammed with spectators (largely young boys and old men) who let out a crackling roar as Gornbot approached the driver's compartment of the machine. The young inventor paused a moment and stroked the shiny fuselage. Pandemonium erupted in the stands. "Gornbot! Gornbot!" the old men shouted. And the little boys began to rhythmically clap as the intrepid scientist entered the control cabin and threw a switch which set the red lights at the tip of the fuselage to throbbing. Then slowly, ever so slowly, the machine began to turn erect until it rested like a modern missile on a launching pad. "Gornbot! Gornbot!" and the pulsating cheers began again. Finally Gornbot pushed the ignition button and one of the most bizarre events in human history occurred. The ninety-ton Gornbot-Drive Machine disappeared!

Perhaps the final words Gornbot uttered over the Griffith Stadium public address system may explain more fully than any model his acute insight into reality. "Hyperspace . . . peace . . . slurp, slurp . . . *Mother!*" exclaimed Gornbot to the crowd. "All things are relatives." ■

GATHER YE ROSEBUDS while ye may, men, for senior year is coming. And before you can say, "Nothing can bring back the hour of splendor in the grass, of glory in the flower," it will be here, impinging on your sunny sense of well-being with intimations of a world beyond our own, where life is real and life is earnest and we all have to finally stop messing around and start *doing* something. (How we laughed at Mommy and Daddy when they suggested that three years ago; there was still so much time to decide.) There are actually all kinds of people waiting out there who, in their blind prejudice, will be expecting us to act like grown-ups. "Most grotesque," you may say, "Most unjust." True, but these are the grim existential realities. We have to face them this year, you have to face them next year, and being your brothers and all that, we want to help.

The first and biggest disappointment is the growing certainty that by the time you're twenty-one you've already started the long ugly slide into middle age and senescence. All the really charming things of life are gone—like underage drinking, not being legally responsible for your just debts, and being a source of concern and dismay to the adult world and the news media. Indeed by graduation, half a class is no longer eligible for the Eastern Airlines 1221 Club. This isn't our fault, it's just the way our culture runs. What we've got to do is salvage what we can from the shipwreck of our young lives.

Fortunately grad school can prolong the last vestige of damn teen-agerhood and damn college-kid-ship well beyond the middle of your third decade. Naturally the competition is fantastic, especially at the really neat places like Harvard and Chicago and Berkeley. And the postwar baby boom, of which you are the first wave, will complicate matters beyond all reason.

Things are particularly tense now because of that business in Viet Nam. People who were drafted out of high school, having spent two pleasant years in Germany, can now reproach their former classmates with "I served my turn why should they get out of it." General Hershey shows a remarkable insensitivity to the serious claims of the academic life. And there's always a healthy contingent of Congressmen and "pundits" who get so gooey with My Country Right Or Wrong chauvanism we're lucky we're not all over there right now. This may have hurt grad school deferments, but it's *killed* going to work unless you're fortunate enough to have a pregnant wife who can deliver

TO THE JUNIORS: TO MAKE MUCH OF TIME

BY
JOHN GORMAN
BILL ROACH

In a sudden and inexplicable burst of goodwill and generosity, Senior Editors Gorman and Roach offer a guide to all underclassmen interested in the art of gaining admission to graduate schools and similar institutions.



before commencement. There are apparently but three remaining alternatives: you can renounce your citizenship ("Extremism in the defence of liberty is no vice" — Barry M. Goldwater); you can take the money your parents give you for graduation and have a lung removed; or you can go to grad school.

So you, you know, decide to go to grad school. The Blue Circle has this book about how to do it. (It is an excellent book. We read it after filling out all our forms, and it made us feel just awful about the way we'd handled things.) It contains reams of useful information on the necessity of typing your application and ordering wallet-size copies of your Dome photograph to include with them and getting enough sleep the night before

your GRE's or Law Boards or Business Boards or what have you. But it doesn't deal with the problems which stalk the really disorganized undergraduate; and hence it is not fully relevant to roughly ninety-eight per cent of the community.

For example, it goes on at great length about the wisdom of making preliminary inquiries in the sophomore and junior years and spending the summer writing dry-run statements of purpose. Godspeed to all who can do this; and it's nice to set yourself high ideals so that when you fail them, you will at least have made *some* progress; but almost everybody enters in September pretty flat-footed. And even at that late date, the biggest problem is one the book doesn't mention, inertia. There's such a helluva lot of work involved that one is reluctant to even think about it. The first hurdle is selecting a lot of schools and writing away for their forms and catalogues. You won't want to do this because it's a drag. You've got to go over to the Library and look through all those catalogues and get the right addresses and address the post cards, and that could take all afternoon. Or else you'll have to buy *Lovejoy's College Guide* with the addresses already in it, but you won't want to spend the money. You've got to force yourself into it sooner or later because those guilt feelings about your incompetence can completely undermine your peace of mind. The thing to do is to find a friend or roommate with the same inertia level and carp at each other until you both give in.

This technique doesn't work for actually filling out the applications once they come. There's so much depending on it that you don't want to do a slapdash job, but a thoroughgoing job requires more than human effort and determination. Consider the statement by a graduating senior: "I come in, and they're sitting there in a little pile, and I think 'O Lord' and I really want to fill them out and sometimes I even have a free afternoon to do it in, but I never do. I either go to sleep or reread old copies of *Time* or just pull down the shade and lie in the dark and sing to myself." Obviously, in a case like this you've got to break out the big guns. Take all your forms home at Christmas, and let your mother know that you just have to fill them out or you'll be living at home next year, waiting for the draft. She will make you.

Another interesting facet of the admission process is the application fee. Most graduate schools want from five to fifteen dollars before they'll even

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MAN IN A GODLESS SOCIETY

BY HARRY F. McDONAGH

Senior Class Academic Commissioner Harry McDonagh travelled to Northwestern University's Evanston campus last week to attend the opening panel discussion of a university-sponsored "God is Dead" symposium. The following is his report on the discussion.

IS THERE A GOD, is He dead, or is He a living being for man in the world today? This question provided the topic of discussion for a symposium held at Northwestern University on February 2.

The three principal speakers for this event were Harvey Cox, associate professor of church and society at Harvard University and author of *The Secular City*, a major work on Christianity and modern society; Thomas Altizer, associate professor of Bible and religion at Emory University and author of *Oriental Mysticism and Biblical Eschatology*; and Walter Kaufmann, professor of philosophy at Princeton and author of six books, among them *Nietzsche* and *From Shakespeare to Existentialism*.

The first speaker, Dr. Cox, discussed the basic problem in contemporary religion which he called the "collapse of Christendom." Cox says the "death of God" can mean three things: that those people who think at all of God are wrong because there is no usefulness for the historical concept of

God; that our traditional religious language has become eroded by misuse, and cannot promote communication because our symbols have no potency; that the traditional ways of experiencing the divine transcendence have become useless.

Dr. Cox concerns himself with man's traditional religious language, believing that the manner in which we speak of God has become outmoded, and has reached an ultimate point because the central term in this language, "God," is very ambiguous. This word, for Cox, is illusive for it can have completely different meanings for many people. We must get along, Cox insists, without using the word, "God." The important point is to commit ourselves to participation in the task of building a better society and understanding ourselves as best we can. We must simply wait for a symbol to emerge that will aid us. Cox is concerned with the premature foreclosure of a discussion that man can or cannot experience the transcendence. In our effort to live through a collapse of symbols, he says, we must struggle to keep the whole situation as open as possible to see what new symbols will emerge in our society while we live as men of faith. Dr. Cox's basic stand is that we can now participate in the "being of God" through the acceptance of "adult accountability."

Dr. Thomas Altizer spoke of the world being in "total darkness," and proposed that we are confronting a situation that has no language that will dispel our darkness. "We are naked!" says Altizer. This darkness is a result of the "death of God." Said Altizer, "Until we are aware that it is night, we will be unable to see the day." For Altizer only the Christian can know that God is dead because of his life in Christ (the Jew cannot because of his eternal covenant with God; he cannot lose the reality of God).

Our darkness is a consequence of the disintegration of the transcendent. Only when this disintegration (which makes the transcendent appear to us an alien epiphany) is known, as the body of the dead God, can we know that this darkness is unable to bind us to ourselves. This darkness is an all-pervasive thing; it contains no light and is powerless. For Altizer, it is a consequence of the self-annihilation of God.

Dr. Altizer believes the Christian — and only the Christian — can live in hope. He admits to being a skeptic, but at least he does have a message of hope. For skepticism should not be and, in fact, is not a permanent resting place for human reason. Its use is only relative and its function transitional. Altizer is trying to use

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BLACK BELT COUNTY JAIL

BY C. E. FAGER

When the first organizers came to Selma for the "Freedom Walk" to Birmingham, Chuck Fager was with them. When they and the police and the newsmen left, Fager had stayed behind to found "Selma Free College" which currently is in desperate need of books for its library. Fager was at Notre Dame this week, begging for his library; he left this article—and much more—behind.

BENNY PEARSON is 40 years old and a Negro. One night in the early summer of 1963 he got drunk, and when he sobered up he found he had shot one of his children to death, accidentally, he insists. He told me about himself from within the gray rigidity of his cell in an Alabama County Jail where I had been placed after my arrest during a voting rights demonstration. Benny is short and soft-spoken with intense eyes belying the diffidence of his tone. He was put here in the county jail after the incident and has been here ever since. "First they charged me with murder," he told me, "then they changed it to manslaughter."

I leaned my head against the bars to hear better. "Don't you have a lawyer?"

"They 'pointed the City Attorney for me—you know, ol' Thompson." I nodded. Mr. Thompson had thrown me out of his office a few days earlier when I had inquired about city ordinances in preparation for the demonstration. "Well," Benny continued, "he came to see me once in '63, but I ain't seen 'im since then."

"What about your trial?" I persisted. Haven't they even set a date yet?"

He smirked a little. "Yeah, they set it . . . they set it for October of '63. But it never come off. . . . I don't know, the Grand Jury meets this month, maybe they'll set me another date."

Another prisoner reached between the bars and tapped my shoulder. "Hey, come talk to Eddie Wilson." I nodded to Benny, then walked down the narrow catwalk to the next cell, where Eddie Wilson was waiting. Eddie is taller than Pearson, and more active. He spoke with more force, and his hands moved nervously as we talked. "How long you been in?" I asked.

"27 months—since October of '62."

"What you in for?"

He shrugged. "They said I raped a white girl."

I almost asked—Did you?—but caught myself. I wouldn't know if he was telling the truth, and besides, alleged guilt or innocence wasn't the point. "Have you been arraigned before the judge?"

"Uh-uh. I ain't ever seen no judge." Lawyer? "My sister and brother said they got me one, but I never seen 'im." Treatment? "They beat me pretty bad, coupla times."

"How old are you, Eddie?"

"Twenty-two."

Eddie changed the subject, filling an uneasy pause. "Hey, look, if you're gonna write somethin' about this place, put in somethin' about the food. I lost forty pounds since they put me in here."

We talked about the jail diet. Grits or biscuits, a little syrup or coffee for breakfast; greens, bread and milk for supper—all in set, insufficient portions. Two meals a day. Sunday mornings brought a boiled chicken neck, the only meat of the week, some rice, cornbread and half-rotten buttermilk. Later I was told (but could not confirm) that the county was allotted twice as much money

for white prisoners' food as for Negroes'. All of the prisoners had lost weight, some as much as forty to fifty pounds. My own diet in jail was blackeye peas and a square of cornbread, perhaps twelve ounces in all, twice that day. We estimated, on the basis of what we and the other prisoners were served, that fifteen to twenty cents was the most ever spent for a Negro's daily ration; given quantity buying and local produce, the estimate could well be high.

The lights went out in our cell block around nine o'clock that night. The time they came on again varied, the prisoners told me, apparently with the moods of the jailer. Often it was as early as three A.M. Whatever time it was, the prisoners were then moved across the catwalk into the section where I was, to stay there until nightfall.

Most of the other prisoners had not been in as long as Pearson and Wilson. It was clear, however, that very few of them had had anything resembling due process of law—or any hope of it. I lay cramped in the darkness mulling over what I had heard and wondering when I would be released. A group of the prisoners across the catwalk were laughing and talking among themselves, and soon the night was illumined with song:

"(Come on an)

Take, the Lord, with you,

(Evvarree)

Ev'rywhere you go,

(Tellin you)

Take, the Lord, with you

(Singit now)

Ev'rywhere you go."

All of us were taut, listening. I could see silhouettes sitting up, turning around, gathering at the bars to listen:

"(Didja know that)

Ahm goin home on the mornin train,

(Hallelujah)

Ahm goin home on the mornin train,

(Oh well)

That evenin train, it might be too late,

(Oh lordy)

Ahm goin home on the mornin train."

The singing went on, feet tapping, words flying. Perhaps just our isolation made the harmony sound better, but I was amazed at the quality of the singing. I could see them crowded in a small circle, faces in the half-light intent and absorbed. The simplicity and optimism of the songs was touching, considering the situation from which they came. Here, I thought, was something no pure-minded folk buff would want to miss, music of the most undiluted "authenticity," knitting patches of comfort around the darkened bleakness of their lives.

Sleeping was uncomfortable on the concrete floor, especially for a one-nighter like myself. The next morning, after some hesitation, the county decided to release us. This set us talking animatedly about wives, girlfriends, good home cooking, and soft beds. As we filed out of the cell block, I stopped at Eddie Wilson's cell, where he was playing cards. After hesitating, I mumbled something about hoping to be able to talk with him again sometime. I felt awkward.

He shuffled the cards and looked up, leaning against the greasy bars. "Don't worry, man," he replied. "I'll be here when you get back."

He's still there.

February, 1965

CONSCIENCE OF AN OBJECTOR

Nearly two decades have passed since Edgar Crane, Associate Professor of Marketing at Notre Dame, spent four years, three months, 11 days, and 15 minutes during World War II in alternative service, fighting forest fires, digging ditches and caring for the mentally retarded. Just as Crane objected to that war, he now objects to the Vietnamese conflict and urges resistance: conscientious and nonviolent.

ONE OF MY COLLEAGUES asked me the other day what a member of a business school faculty is doing arguing political science. I replied that, first, political science is too important to be left to political scientists. Second, that I did not resign from the human race when I became a university professor. And third, that the problem of Viet Nam as I see it, is less a problem in political science than it is a problem in human behavior. As a behavioral scientist who happens to be attached to a business school I have more right, not less, to speak of this problem than even my distinguished predecessors.

I intend to present the pacifist case for nonviolent resistance to an aggressor. This is a method of defense which can, and I believe should be, undertaken unilaterally — by this nation on its own — and undertaken now. It is a method which does NOT require waiting for world law or a stronger United Nations, although it would contribute to them and gain from them. It does not require waiting for anyone else to agree before we can begin to act.

First the pacifist is NOT a pacifist. He is not a non-resister — though many Mennonites take this position. He resists, often more frequently and more vigorously than his nonpacifist neighbors, but he does so without physical violence. To resist war, the pacifist does not necessarily have to reject a city or state police force, although he may believe that Britain's unarmed police are more effective than our own. He does not have to fore-swear physical violence in defense of his family or of himself—although many pacifists do. He does not have to be a vegetarian, though some of us are. . . . He does not claim to be a better person or a more moral person or easier to get along with. . . . He does not seek or hope, when he becomes a conscientious objector, to avoid society's guilt in war.

He does not accept the view that a few pacifists are a luxury which a democratic society can indulge in, but that society must fall if a majority should adopt this viewpoint. Quite the contrary. He advocates the pacifist position for all his countrymen, and maintains that war today is the insane luxury which no nation can afford. He rejects the view that no man can behave righteously unless all men are prepared to do so, although he believes that all men are capable of so doing and hopes, by his own small efforts, to encourage them to do so. He refuses to surrender the initiative to his opponent; he seeks to act rather than merely to react. He rejects the idea that a lust for war, rapine and bloody murder is built into human nature, holding that such a view represents a serious misreading of the scientific facts about animal life in general and human life in particular. Indeed, he points to the very great efforts which the gestapo in Germany and the Marines on Parris Island must take to dehumanize their new recruits and to the fact that despite such ingenious attempts to corrupt human nature, coupled as they are with an iron discipline subsequently, still often fail and allow the essential humanity of man to shine through.

Most pacifists object to all wars and, indeed, present laws seem to suggest that such a sweeping objection to war is necessary to establish a claim as a conscientious objector. To the extent this is true, our Congress and our courts have adopted a peculiarly Protestant doctrine, which discriminates against Catholics. Catholic doctrine, as I understand it, insists that the individual must distinguish between "just" and "unjust" wars. A pacifist obeys men's laws as long as he can but he is prepared to resist them when they contravene conscience — resisting openly and submitting to punishment, but retaining his freedom to protest such punishment as unjust and destructive of the moral and social order. And so, today, we have such examples as this —

Folk singer Joan Baez refusing to pay that percentage of her taxes which would go to war. Since the government thereupon seizes her bank accounts, is this a futile gesture? We think not, for she has acted to the limits of her own ability to resist the war system. (Some members of the Catholic Worker group go further, refusing to work in any occupation which pays them in a manner or to a degree which permits the government to seize their earnings.)

A Unitarian woman, a Quaker man, and a Catholic youth have followed the heroic example of Buddhist monks and expressed their faith by dying in flames. Is this horrifying? Perhaps. I find it less horrifying than the churchman who sent others to stake and fire or the flier who looses napalm over a Vietnamese jungle.

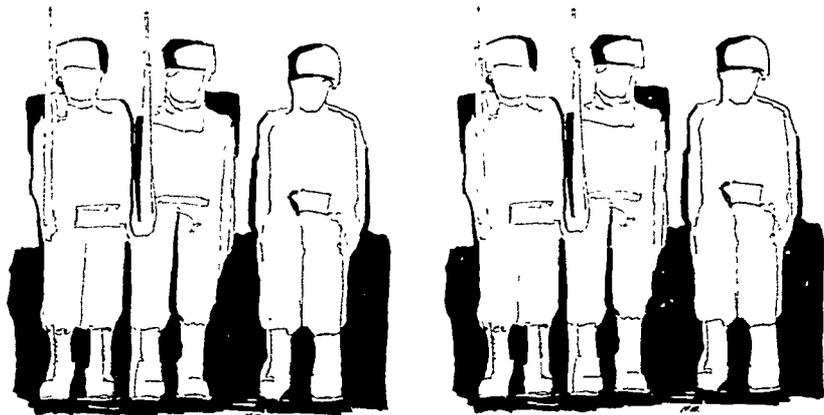
Teach-ins. . . . Marches to Washington. . . . Boarding of troop trains. . . . Burning of draft cards. Are such acts somehow not respectable? They are, at the very least, successful in drawing public attention to issues which all the instrumentalities of our society have so far managed to suppress. I find it hard to condemn a youth for burning a draft card, knowing that the act will send him to prison, if by that same act he can get even one bystander to consider the moral implications of the wars he is being conscripted to fight. I cannot wonder that two of my colleagues feel compelled to "march" in Washington when I read (in the SCHOLASTIC) that there is at Notre Dame not one course on the social teaching of their church! This is not to say that such unusual methods as these are necessary to the youth who wants to become a conscientious objector. The Unitarian Universalist churches, for example, maintain a national registry where their youth can record their war-resistant beliefs. No less than 13 denominations, including Catholic and Lutheran, have pacifist fellowships. Our courts—cognizant, perhaps, of the constitutional ban on religious tests—have so interpreted the rather ridiculous legislation requiring an objector to assert a belief in a Supreme Being that even a humanist Unitarian can admit to such a belief.

But now let me speak of the main theme of this article: the pacifist's proposal that the United States should withdraw from all foreign bases, destroy all armaments and depend exclusively on nonviolent resistance—on civil disobedience—on noncooperation—to defend its shores.

Some of us find it hard to imagine that any aggressor would, in fact, ever invade our shores under such conditions. Why should he, when our missiles no longer threaten him? What would he gain, in comparison to what he gains through mutually profitable trade with us?

George Kennan has suggested that NATO wasn't needed to prevent a Russian take-over in Europe. Russia, he suggests, knew that extending its lines of communications that far; that facing opposition from the civil popula-

BY EDGAR CRANE



tions of France and Italy; and that the danger of its troops defecting to the higher standard of living overseas (or spread disaffections at home if they were rotated to forestall mass desertion) . . . that these things would mean defeat. Would not the same thing happen here? It took 250,000 German troops to control 3.5 million Norwegians in World War II. At this ratio, it would take some 20 million troops to occupy this country. And where would an occupation government find the tens of thousands of technicians who can keep the complex technical and economic processes of our society? (After the blackout of the East Coast, I hardly need to indicate how complex these processes are.) Where would they find technicians who can speak the American language? And who will mind stores back in the homeland, while these forces are trying to coerce a resisting population over here?

But let's assume that our enemies — Russians, Chinese or DeGaulle himself — are as irrational as is the professional anticommunist who purports to have access to their innermost thoughts. Let's suppose, despite reason and common sense, that they do invade. They meet a token resistance on the beaches and at our airports, while radio carries our story to an allied and neutralist world. They land — and they face resistance — nonviolent to be sure — in depth. The resistance is led by men who are morally committed to nonviolence as a philosophy of life and tested, perhaps against police state tyranny in Mississippi. The resistance is implemented by trained men for whom nonviolence is a matter of tactics in which they have been well drilled. In the terms of guerrilla warfare, these are the "fish" who swim in a "water" of a population which shelters them, which gathers information for them, and which itself engaged in the simplest forms of mass protest: sending delegations to the generals to complain about the conduct of occupying soldiers, holding silent vigils, listening to protestant sermons — a population which maintains a steady, implacable, disapproving witness, one which is unlikely to provoke major repression but one which cannot be shaken.

In all, resisters mount three levels of nonviolent resistance. Author Gene Sharp has listed 66 different techniques, all of them successfully tested in actual use, for Oslo's Institute for Social Research. First are 16 forms of nonviolent *protest*: parades, vigils, emigration. Then come 39 methods of nonviolent *noncooperation*: strikes, boycotts, political refusals. Finally come 11 kinds of nonviolent intervention: sit-ins, hunger strikes, raids, parallel governments.

Will there be deaths? There will. Will there be destruction? There may be — though destruction is self-defeating to an occupying power. But this is war and war involves risk and danger. Men must be trained for any war, including the war of nonviolence. Indeed, we do not suggest that our armies be disbanded, only that they be equipped with new tactics and a new weapon — the weapon of nonviolent resistance. Civilians may die,

as well as soldiers, as civilians died in Hiroshima and in London, in Dresden and in Nagasaki and as they are dying today in Viet Nam. But these will be civilians with a difference—not the civilians of today who bear the risk of diplomatic blundering and military adventurism, who wait passively for the bombs to fall, like the sheep waiting in a butcher's pen. Civilians may die, but they will not kill and so long as they do not kill they cease to strengthen an invader. Instead, they weaken him daily. Even after the carnival of rape, looting and destruction which ended World War II, only the strictest military control prevented soldiers from fraternizing with civilians. Incidents occur in an occupation like that in East Germany where in June 1953, 18 Russian soldiers were court-martialed for refusing to fire on nonviolent demonstrators. Invaders' morale will plummet as men resist the orders of their officers and as leaders fall out among themselves. Soldiers will begin to respond to the appeals of unarmed civilians, like those who made their way into barracks in Berlin during the Kapp putsch of 1920 — and to appeals such as Berkeley co-eds are making today on troop trains on the West Coast.

Does nonviolent defense mean that we give up any concern for threatened and oppressed peoples outside our own national boundaries? Quite the contrary. We release a great store of economic and technical aid when we give up armed defense. We cease to turn *their* lands into a battlefield in defense of *our* territory, which is the excuse often made for our adventures in Viet Nam. We do not despoil other peoples for our gain, nor do we close our eyes to their misery. If they are oppressed, we send technical advisers and troops to help them wage war against an aggressor; and we contribute troops to a United Nations rendering similar aid. There is one thing, however, we cannot do: we cannot shore up a corrupt government overseas or force a dictatorship upon other peoples. For nonviolence requires the democratic cooperation of the people whose land is being defended. It is as potent a weapon in their hands against a corrupt dictatorship as it is against an aggressor.

Violence did not save six million Jews in Europe. Although there is evidence that our military knew where the German gas ovens were located, and although our planes bombed Tokyo, and oil fields in Romania at terrific losses, no American bombs ever fell on the German gas ovens except, perhaps, by mistake. Our violence did not save six million Jews or 10 million Russian allies from death. Nonviolence surely can match such records as these. Moreover, it is possible that in tomorrow's world we shall be forced to nonviolent defense for lack of an alternative. Nuclear deterrence requires four things to be effective: the ability to identify an aggressor, survival of the first blow, an ability to plaster him with atomic bombs, and surplus ability enough to take care of any of his friends or any jackal nation that may seek to join the atomic fun.

But suppose instead of a missile arching over the night sky, two men are caught one day near Miami, smuggling ashore an atomic bomb bearing mysterious Chinese markings. And suppose that three weeks later, one of our cities turns up missing: perhaps a city located near one of our own proliferating nuclear establishments . . . or a city like South Bend, only 1½ hours' drive from Chicago, an ideal target for an enemy which seeks to terrify, threaten and blackmail by a token somewhat

(Continued on page 36)

SHIFTING THE COLLEGE LOAN BURDEN

BY JOEL GARREAU

FINAL FIGURES and facts aren't in yet, but if Congress acts according to current predictions, one of the major sources of financial aid at Notre Dame may be phased out in the near future. NDEA, the National Defense Education Act, is running into strong, widespread opposition in Washington and stands to have its budget request of \$180 million slashed to \$34 million. Such action would put Notre Dame's request for over a quarter-million dollars in Federal money in not a little jeopardy.

As it stands now, an institution that meets Federal government qualifications, academically and otherwise, enters into a contract in which it puts up one dollar for every nine from the government. This money is loaned out to students selected by the institution. No interest is paid while the student is in school, and after graduation, only three per cent simple interest is charged. Payment extensions are available if the loan recipient enters the Armed Forces, Peace Corps or VISTA, the domestic peace corps. Debt cancellations are available if the student becomes a teacher.

In theory, a level is eventually reached where the government can phase out further grants, and the loan program can be administered solely through the money already obtained, through loans paid back and their interest. The revolving fund thus established at Notre Dame is now beginning to approach self-sufficiency with almost \$2,000,000 in its coffers. Nevertheless, Brother Robert Sinnaeve, C.S.C., Director of Financial Aid, felt it necessary to ask for a \$263,700 Federal contribution for the academic year 1966-67. With the cut in funds, it is not likely that the full request will be met.

One of the reasons that the NDEA has come into disfavor is that it has been irresponsibly administered by a large number of colleges. Loans have been given out indiscriminately, allowing many students to go hopelessly over their heads in debt and forcing them into bankruptcy soon after graduation. Moreover, many colleges have seen no particular obligation to see that the loans are repaid at all. In direct violation of the Act, they have felt that it is Federal money and that once they, the colleges, have given it out, they have no further responsibility. Br. Sinnaeve asserts that Notre Dame has long been aware of the consequences of such action, and "has administered its NDEA program since 1959 extremely conscientiously." An impressive array of statistics bears this out.

Nevertheless, the government has lost a considerable amount of money with this program, and tied up even more for long periods of time. It has thus been recently condemned by the likes of the *Wall Street Journal*.

Therefore, the government is putting great emphasis on a new program of guaranteed loans which might replace the NDEA loan program. The system is much like that long used by United Students Aid, Inc., — a nonprofit organization established by a large group of colleges and universities to secure low-interest student loans. In it, the Federal government puts up the collateral for an educational loan to a student by a private funding institution, such as the student's home-town savings bank. The end result for a student whose family has an adjusted gross income of \$15,000 or less is the same as the NDEA system. The difference is that the money he gets is not that of the

Federal government, but that of the private lending institution. The government's only part will be to release the student of the obligation to put up collateral such as a mortgage, and pay for the actual interest charges due while the student is in school and half the interest after the student begins to work. The student will still pay the balance of the loan, plus three per cent simple interest after graduation.

The exception to this is students whose parents have income greater than \$15,000 a year. These people will have to pay six per cent interest a year, even while in school. However, this will still be a lower rate and will still require no collateral. For the first time, a person of any income bracket will be eligible for an educational loan.

At Notre Dame, this new guaranteed-loan program will probably be administered by the Indiana State Commission for Scholarships. Because it is a state agency, it would be preferred by the government. This should eliminate much trouble both for Notre Dame and the Department of Health, Education and Welfare.

Brother Sinnaeve further speculates that besides being fiscally advantageous, the guaranteed-loan program will probably be favored by Washington because the NDEA money that it would release could immediately be put to use in a worldwide educational program now being proposed by John Brademas, South Bend's Congressional Representative. Called the International Education Act of 1966, the bill asks for loans and scholarships to American institutions of higher learning for people anywhere in the world. ■

BEFUDDLED BEHEADING?

BY WILLIAM GANGI

William Gangi, a graduate student in the Department of Political Science, is a former Student Council President of the University College at St. John's University, Brooklyn Division. A 1964 graduate of St. John's, Mr. Gangi also served for two years as a fraternity president there and was president of the St. John's Honor Society during the six months prior to his graduation. The following article was submitted as an answer to "St. John's Academic Beheading," an article in the January 14 SCHOLASTIC.

IT WAS INEVITABLE that some comment on the recent "strike" at St. John's University in New York would appear in the pages of SCHOLASTIC, (January 14, "St. John's Academic Beheading").

For five years I was a student at St. John's University, and perhaps more pertinently, served as Student Council President; and for two years and more I was a critic of the University's Administration and remain so; but I must side with the administration on this matter; I feel that the individuals involved were not merely critical, but irresponsible. I state, unequivocally, that there is as much "academic freedom" at St. John's University as there is at Notre Dame University. Although St. John's is a "Catholic" institution, at no time during my academic career there did I find it difficult to obtain a "non-Catholic" or non-anything opinion.

The Charter of St. John's University empowers the Board of Trustees to see that the academic atmosphere remains in conformity to both the objectives of the University and what parents of students expect it to be. I doubt that Father Hesburgh would be terribly upset to learn that atheism was being discussed in the classrooms of Notre Dame. But to maintain on the other hand that the faculty has a right to teach and the students to be instructed in a specific course (let's say "The Virtues of Atheism") would be an entirely different matter. Both Father Hesburgh and the Board of Trustees, would, I trust, not agree that such a "right" exists.

What is this amorphous animal,

"academic freedom"? It is so often used but so infrequently defined. Have the readers seen a list of specific denials of "academic freedom" at St. John's University? I ask the readers not to be impressed by the "academic freedom" slogan, but to intelligently look for what is being denied. "Academic freedom" has been advocated to justify the "right" to use four-letter words. Does it?

The SCHOLASTIC writes: ". . . all those dismissed had attempted to get some faculty say in determining academic policy." (Emphasis mine.) Did the SCHOLASTIC note that Professor McNiece (Dean of St. John's Law School) told these individuals that their demand was contrary to the Charter of the University? Did it also note that deprived of the *final* voice they demanded, these individuals went out deliberately to destroy a compromise Faculty Senate to which an overwhelming majority of the faculty approved.

The individuals involved have not criticized the incompetent or imprudent use of power or authority; they have denied the very existence of such authority. Personally — I made it clear while at St. John's — I would like to see several administrators canned because I believe they are incompetent; I don't believe they possess the mental and emotional qualifications necessary to prudently accomplish what they are empowered to do. This, however, does not mean that I questioned the legitimate and necessary existence of that power. These have not been individuals merely looking for reform, for faculty interest, for student welfare; they want radical change; they want it now, whatever the cost to the University.

As Student Council President, I worked with some of them to achieve what I believed to be responsible reform. Personally, I believe that *some* of these individuals would have been assets to St. John's if they had remained constructive reformers and not destructive revolutionaries; if they acted like mature individuals and not irresponsible and immature

children. What was the University going to do? These firings were no great surprise to those familiar with the circumstances; in fact, I for one, am surprised that it took the University so long to become aware of the objectives of these individuals: they were using their classrooms to degrade both the person and authority of administrators (or is that covered by "academic freedom"?). I know of faculty members who left St. John's because these individuals were not fired by the University last April. I know, personally, responsible critics who have fought hard and long. They have not joined these individuals, not because they do not favor "progress," "change," "reform," "academic freedom" if you must, or repressions from the administration but because of: 1) the use of tactics objectively irresponsible and not in accordance with their avowed purpose, 2) their lack of experience in dealing with the administration in the practical art of compromise, 3) their objectives—the tendency to seek power rather than reform.

The SCHOLASTIC mentions salaries, and I agree, they should be higher, but what are the circumstances, and why not mention that three pay raises have been granted in the last year? One is *not coerced* into working at St. John's. Nor is it mentioned that many faculty members would gladly teach another session, without pay, to rid the University of these individuals and begin the process of constructive change.

The SCHOLASTIC notes some of the comments made by these martyrs of "academic freedom": ". . . They demanded the right of collective bargaining with the administration (which no U.S. university grants) . . .," ". . . It is plain that this is a purge to suppress the idea that Catholics have the same civil liberties as non-Catholics." Much of what has been printed has been aimed at the emotions, not the intellect. Unfortunately, these faculty members acted like children; and they were treated like children.

St. John's has problems, many of which I do not believe proper to be discussed in the pages of SCHOLASTIC. These problems are seen by many, and many are attempting to resolve them. I have written this article to present that which has been notably absent in the press. The SCHOLASTIC's article excludes information which I feel the reader would find helpful in examining the issues at hand. I cannot remain silent when ignorance of the facts is the foundation for action, or for the support of irresponsible action. ■

Known already as Notre Dame's first female professor, Sister Suzanne Kelly is gaining even wider attention for "putting Sisters in their place." Latest to feature Sister's views in a cover story is America, the prestigious Jesuit weekly. What appears below is Sister's modified version of that article.

"GIVEN THE POWER to place Sisters wherever you wished, where would you put them?" The questioner did not expect an answer, did not even allow time for one before going on to another more immediate, more practical problem. But this question intrigued me. Where would I put them, those legions of long-skirted women so much discussed today? Several hours later the answer came. If I could put the American Sisters any place I wanted, I would put them in the Church!

And I am not being facetious. Cardinal Suenens describes the nun in the world, and Sister Bertrand writes of the Sister in the twenty-first century. Civil-rights leaders display her on the picket line; the parish priest needs her in the parochial classroom. The Newman chaplain envisions her on the campus of a secular university, and the antipoverty worker imagines her in the slums. Religious superiors want her in the convent. Preceding and preliminary to all of these, I dream of her in the Church.

Let me explain. Each Sister is, of course, a baptized Catholic and, therefore, an acknowledged member of the Roman Church. Well and good. But too, too frequently she is so confined in the ghetto of Benedictinism, Franciscanism, Dominicanism or some other ism and is so busy with the details peculiar to her ghetto life that she becomes a religious who may or may not also be a Christian. No wonder she and the world around her often question her role, her work, her continued existence.

So let us return her to the Church. Let us find her a place among the people of God. Let us locate her in the Living Body of Christ. And without worrying how to get her there, let us look at one possibility for her and her consorores in the Church.

Whatever position one takes in the current controversy on the advisability of the maintenance and expansion of the Catholic educational system or the situation and problems confronting Catholic hospitals, the era in which Sisters are the majority of people engaged in these two apostolic works is rapidly coming to a close — if it hasn't already ended. In many, far too many, instances the Sisters have moved to the admin-

istrative level and left much of the personalized work to others. Education and the care of the sick, even in small schools and hospitals, have become "big business" in this country, and often religious women find a certain inconsistency in a life dedicated to God and the people of God and then spent behind a desk filling out forms or making out schedules. Work that certainly must be done, but must it (or even should it) be done by Sisters? Often a good IBM machine would be more efficient and less costly in the long run.

If the work in which many Sisters are engaged has at least a questionable compatibility with their ideals, the present structure of life in most religious communities leaves even more to be desired. New modes of accepting the invitation to "go sell what you have and come follow Me" are needed. Are we Sisters being faced with the choice of remaining Felicians, Sisters of Charity, whatever you will, or of being Christians in the Age of Vatican II? The spirit of the religious founders is indeed the spirit of the Gospel. But it is the spirit of the Gospel expressed in the culture of a given time and place. Often it is some particular aspect of the Gospel designated to answer or counterpoise a problem peculiar to that time and place. If Christianity and Christians are no longer quite the same as they were before Pope John XXIII, much less are they the same as they were in the nineteenth, seventeenth, twelfth or sixth century. So let us consider something different for one group of these Christians.

If we will accept without argument that there is a need in every age for publicly dedicated, celibate women, we can move on to the question of their place in the Church today. At present, many details of the life led by religious women are determined by the institutions these women own and operate. At the same time it would seem that because of the social activities of the government and the Catholic laity, there is little absolute necessity for Sisters to be owning and operating such institutions. The ignorant will be taught, the sick cared for, the hungry fed, and the naked clothed with or without the help of institutions run by communities of religious women. This was not so in previous times. Nor can one categorically say that Sisters as a group will always do these things better than either the government or the laity. There are too many instances to the contrary. So perhaps one form renewal will take will be to remove Sisters from involvement in institutions of their own.

If communities no longer had to

THE SISTER IN THE CHURCH: A POSSIBILITY

by
Sister
Suzanne
Kelly, O.S.B.



staff and finance institutions, members of these communities could explore other possible structures for religious life. One such is a group of from five to ten Sisters forming a *real* religious community (not just a group of religious living in the same house) and becoming a vital part of a parish and civic unit. The primary concern of such a group would be the establishment of a Christian community built upon the natural and supernatural love of, concern for and interdependence on all members for one another.

Since obviously the Sisters cannot sit around all day "establishing community," what are they going to *do*? There are several aspects to be considered in answering this question. First of all, let it be understood that the members of this community are all mature, responsible, adult Christians who have knowingly and freely vowed themselves to lives of consecrated celibacy, of simplicity, and of mutual commitment to one another under a superior. As all other Christians they must contribute to the public worship of Almighty God, speak to God privately in personal prayer and serve their fellow Christians.

The Church was established by Christ to offer continually to the Father the sacrifice of the Son. This is to be done by the Christian community as a whole. So one of the things the Sisters will be doing will be partaking in the prayer life of the parish. The Sisters will take an active part in the liturgical functions of the parish, and whatever common prayers are adopted by the community will supplement, not supersede, the prayer life of the parish.

This is an important shift. When the so-called religious life of a Sister is centered in the convent and her apostolic work has a different focal point, something is at least slightly amiss. A chapel in the parish convent may be a physical convenience for the Sisters, but is it psychologically and theologically wise? A Sister may participate as an individual (i.e., reader, commentator, participant in offertory processions, etc.) in the community chapel; she becomes part of a block in the parish unit. A block so isolated that one of its members is seldom if ever asked or allowed to participate in the liturgy in quite the same way as is her counterpart among the laywomen of the parish. The convent becomes a church within a church. The Sisters are set apart from their fellow Christians in their most important action: their mutual encounter with Christ.

As the Sisters in this community become a part of the parish in its public worship, so they would be integrated individually and collectively in the community life of the parish. At present we, Sisters and laity, are more like travelers on parallel roads with a few connecting links (schools, hospitals, etc.) and a common goal (heaven) than members of one body progressing along the Way toward the Truth and the Life.

Sisters are respected with a cold, quizzical respect. Within and without the Church, inside and outside the convent walls, people are asking aloud if the mode of life followed by most Sisters is a help or a hindrance to growth in Christ. Respect for the ideal remains; admiration for the reality is being lost. Why? I am sure the complete answer is a very complex one, but I think part of the answer is this. Growth in Christ today means not only an increasing awareness of one's personal relation to God, but also an actual involvement with His members. A religious community may help or hinder the first; it cannot prevent it. Unfortunately, convent life may make the second a practical impossibility.

Thus, although Sisters are assumed to be people who take Christianity seriously, and although one of the basic tenets of Christianity is service to others, the only personal service seemingly expected of or possible for Sisters is often that of praying for such and such an intention. Since Sisters have to spend a certain amount of time praying anyway, this causes them no sacrifice whatsoever. The Sister then becomes someone who has made a total dedication but who seldom gives of herself in a personal way outside of her community and her designated work. The structure doesn't allow for this; people rarely give her the opportunity if it did.

If the Sister were *in* the Church, in it among the people and not just of it as a member; if she were not caught directly or indirectly in the web of running institutions; if she were a member of a group each personally dedicated and consecrated and yet each realizing that her primary apostolate is to witness to the unity of Christians by her interest in and concern for all; if she were bound to the community by personal commitment and also free to establish personal friendships with the people around her; if all of these ifs were realities and not just possibilities, then the Sister becoming more a Christian person through her community life and through her meetings with others, would be better fitted to serve.

What this service would be would vary from parish to parish. Income brackets, educational institutions, specific local needs must decide this. The work must be such that the community is economically secure; that it provides a complement, not an opposition, to the group's unity; that it leaves time and energy for each Sister to spend in private prayer. Certain areas appear more suited than others. Educational programs, counseling, bedside nursing either in a hospital or in the home, social work — these provide situations where the Sister could serve others directly. In each case the work is but a means to an end. It is the means of providing the Sister with an opportunity to come into contact with others, to carry to them the Christ who lives within her, to share with the members of Christ's Body the measure of the fullness of Christianity that has come to her through her living a simple, communal, celibate life.

For the principal service that such a group would offer would be that of being a witness. In the affluent society in which we live, some reminder that material goods are not the ultimate in life is sorely needed. Individuals using and sharing the goods of this world wisely and well, without greed yet with enjoyment and a non-grasping appreciation of them, are needed on both the religious and the lay level. Present religious life does not visualize the positive as well as the negative side of a life of simplicity.

Much is being written about the sanctity and sacramentality of married love as a symbol of Christ's love for His Church, and about woman's role in this sacrament. This is needed and has been wanting. But marriage is only one such sign. A sex-conscious society needs to have before it not only sanctified married life but also some evidence that there is another way to approach the full realization of person. The religious woman who has renounced marriage, without despising or degrading it, who has foregone this intimate, personal relationship with one person without excluding warmth and human love from her life, could say much by her very existence about God's love for man and man's response to that love.

Cardinal Suhard has written: "To be a witness does not consist in engaging in propaganda nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist." Perhaps the role of the Sister today is to be such a witness in the Church in the world. ■



movies

AVON: Returning to its scorched earth policy, South Bend's own art theater has come up with a double dilly — *Stork Talk* and *Eye Of The Needle* — easily the worst show in Indiana — nay, the whole Midwest. (*Eye*, 6:15, 9:20; *Stork*, 7:50.)

COLFAX: *The Great Race* is dedicated to Mr. Laurel and Mr. Hardy but seems to derive equal inspiration from the Keystone Cops. This may have been necessary since director Blake Edwards' fond tribute to the past runs some two-and-a-half hours, far too long for any one gag or situation. This is its weakness and at the same time its strength, for though Edwards' film may not be a rib-smashing series of comedic explosions (like his earlier *Shot In The Dark*), it is a most exceedingly pleasant picture to watch. After ten minutes one gets into the mood and sinks into a euphoria interrupted only by the braying of Dorothy Provine and some overstuffed out-of-place suffragettes. Black-hearted and limp mustachioed, Jack Lemmon plots against an immaculate Tony Curtis as the two, masterfully supported by Peter Falk and Keenan Wynn (shades of Mr. Clean), dash off on a transcontinental road race. Curtis, acting better than ever before, generally dominates the film, with sour-ball Lemmon stealing one scene only — the iceberg-crossing of the Bering Straits. Natalie Wood and Henry Mancini fill in the background. (*Race*, 1:40, 4:50, 8:05.)

GRANADA: *Our Man Flint* is James Coburn Bonded in girls, gore, and gadgets — enough to equip and destroy the combined legions of *THRUSH*, *Smersh*, and *SPECTRE*. But *Flint* belongs to *ZOWIE* so sweat it not. (*Flint*, 1:15, 3:15, 5:15, 7:15, 9:15.)

STATE: *My Fair Lady* is in its long-awaited last week. (*Lady*, 1:15, 4:45, 8:15.)

— R. A. HALLER

magazine rack

Esquire, in its cover feature, offers a photographic tour of Europe for those who want to know what's new, pussycat. Woody Allen supplies a running (?) commentary, and Ann-Margret supplies herself. While Ann poses languidly among the world's great landmarks, Woody, styling himself the "personification of the New Awareness," presents indispensable tips for the world traveler (where to buy a hamburger in Paris for example). Although the color shots are excellent and the commentary mildly amusing, the article is a bust culturally — Miss Margret gets in the way of all the splendid tombs and monuments.

In the same issue, Ronald Reagan's bid for the governorship of California takes a less-than-killing blow from sometimes-sports-writer Jim Murray. In a running monologue, Murray manages to assemble all the current Reagan jokes. Sample: "Ronald Reagan as governor? Now why would Ronnie want to try comedy this late in his career?" Barring none of the proverbial holds, Murray even resurrects *Knute Rockne, All American*.

On the other hand, Marlon Brando delivers what may well be a killing blow to that well-loved convention, the television interview. Marlon, at his inarticulate best, offers lame answers to banal questions and turns the interview into an antiview. Sample: Interview: And the big thing about you, Marlon, is . . .

Brando: My stomach.

There is also a campus fashion poll and an alarming prediction that wide ties (four-five inches) are about to stage a comeback.

* * *

In the current *Saturday Review*, Robert Shayon examines what he calls a "significant breakthrough in television," the cultural phenomenon known as "camp" art, specifically its manifestation in the *Batman* series. Arguing from the comic strip's dialogue and animated title sequences, Mr. Shayon concludes that the live actor is successfully dehumanized — enabling each viewer to see in the Caped Crusader an *angst*-driven, robot-minded symbol of modern Everyman! If "camp" is, as I take it, the "in" word for tongue-in-cheek, I think that Mr. Shayon is in danger of choking.

Harper's publishes an open letter on Viet Nam by one of America's leading strategic thinkers, General James M. Gavin. Openly critical of our present strategy, General Gavin argues, on purely military grounds, for a cessation of bombing in North Viet Nam, a halt in escalation of the ground war, and a withdrawal to a limited number of defensive "enclaves." In the general's view, China is the enemy, and by an intense ground war in Viet Nam we are confronting her in the wrong place and in the wrong way. Again a timely article since General Gavin is, at the moment, presenting his theories before the Foreign Relations Committee.

In the same issue is an excellent review of Truman Capote's new book, *In Cold Blood*. Amid the paeans of critical acclaim, it is difficult to get a proper perspective on this book, which claims to represent a new literary form, the nonfiction novel. If you've read the extravagant articles in *Time* and *Life* and would like to find out what the uproar is all about, I strongly recommend Miss West's perceptive remarks.

— TOM SULLIVAN

THE 6' 1", 190-POUND RUMOR

There have been other rumors, of course. Like Coach Parseghian turning pro or even two years ago when Sorin was offering incredible odds that Vince Lombardi was going to be the next Notre Dame coach because he wanted a challenge. Betting pools popped up all over campus. But this rumor had to be one of the better ones.

At about the middle of November the smart word had him as a JC All-American quarterback transferring to Notre Dame. He went to Long Beach Junior College and one Notre Dame coach was supposed to have said he could hit the nose of an end at 70 yards. He was pretty big, they said, 6-1 or so, and about 190 terrific pounds. He was due in South Bend by January 3 and would enroll as a second-semester sophomore.

Last week the smart word spoke again. "He's here," it said. And as if in support, there came the report that a football player, pretty big, 6-1 or so, and about 190 pounds had been seen in the fieldhouse tossing about a football with most wonderful accuracy. Where is he rooming? In Oklahoma. At the University of Tulsa, where the coach has this habit of turning out pro passers like Rhome and Anderson. The smart word choked.

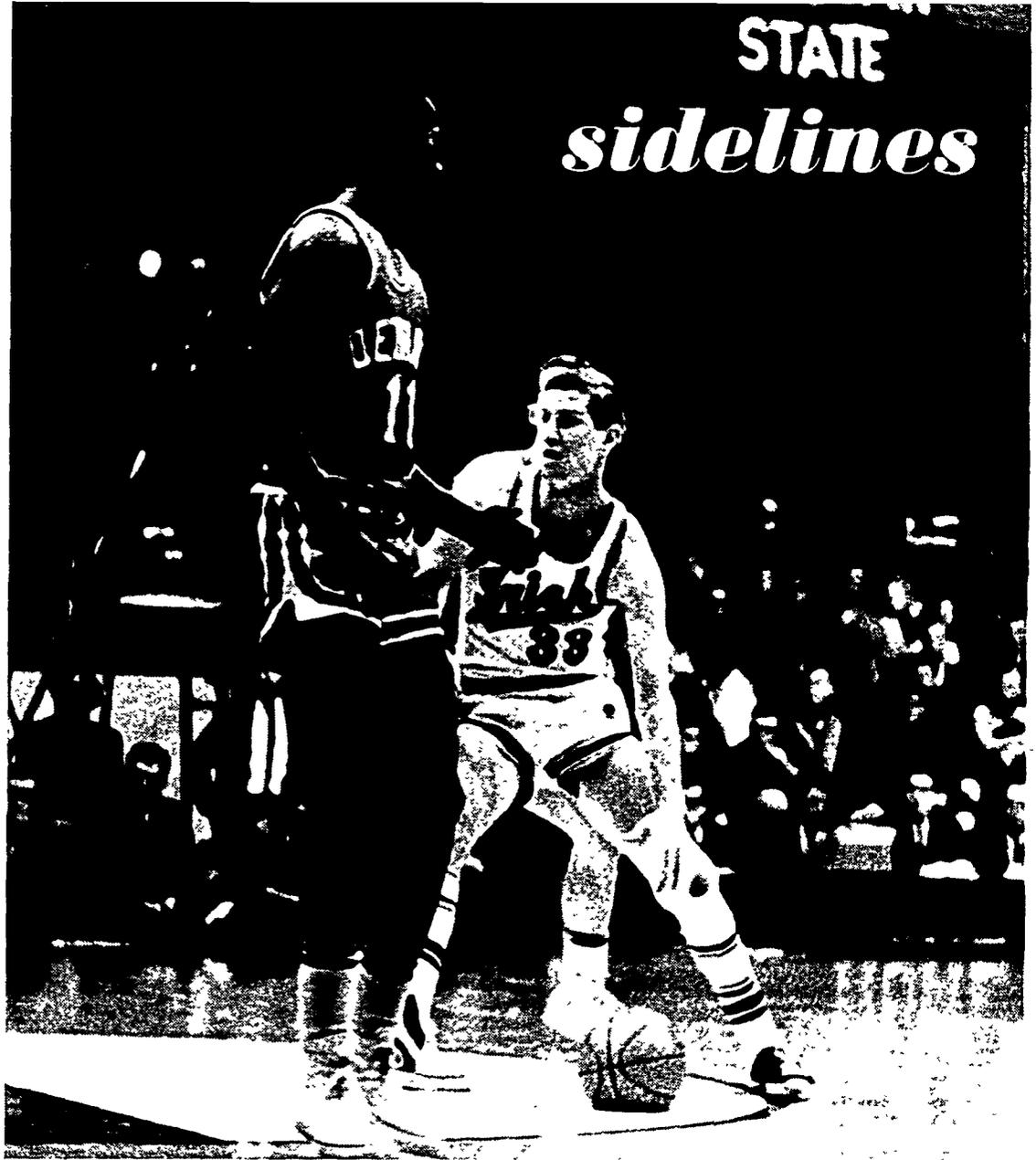
However, in even considering Notre Dame, the quarterback instigated a significant debate. He raised the question of whether the University, if the need were crucial enough, would recruit anyone, even a person not capable of satisfying the academic transfer regulations, merely to win at a sport. This the students debated and having no knowledge of his academic ability, it was, of course, an unfair debate. But the transfer athlete has a bad taste. It brings to mind Bear Bryant and his hotel. And the fact that there was a debate points toward a continuing student pride in the reputation of their University, even at the expense of a sport.

THE TRACK PICTURE

Semester break was a time of leisure and debauchery for the majority of the Notre Dame student body. But, up in Kalamazoo, Michigan, the Irish track team opened its indoor season in a U.S.T.F.F. (United States Track and Field Federation) meet.

The results provide some names to remember:

BILL HURD: Freshman sprinter from Memphis, Tennessee, who won the open sixty-yard dash in :06.0. The time was a new meet and fieldhouse



record and one-tenth of a second off the world record of :05.9.

ED BRODERICK: Freshman high jumper. A relative midget at 5' 9", Broderick cleared 6' 8" and just missed on his first attempt at 6' 10". His victims included Alonzo Littlejohn, who lost in Western Michigan's fieldhouse for the first time since 1959.

PETE FARRELL: Sophomore half-miler. In finishing second to Ed Dean in the 1000-yard run, "Feet" ran 2:11.8, good enough to win any previous meet.

MIKE COFFEY: Senior two-miler who ran the ¾-mile "just for the fun of it." His "fun" produced a 3:02.9 first-place finish and a new meet record.

ED DEAN: Senior miler and half-miler. Affectionately nicknamed "the Beast," Dean won the 1000 in 2:09.2 again, a new meet record. Two comparisons bring out the impressiveness of this performance. First, the same evening in Boston, Bill Crothers, Canadian champion and one of the best middle-distance runners competing, captured his 1000 in 2:09.9. And, second, Dean went through the half-mile in his race in 1:52 — the open half was won in 1:54.9. Watch the Beast!

FOR THE RECORD:

SWIMMING (4-4)

Notre Dame 56, Western Ontario 39
Illinois 56, Notre Dame 39
Notre Dame 82, Wayne State 13
New Mexico 62, Notre Dame 33
Western Michigan 71, Notre Dame 24

FENCING (7-1)

Notre Dame 17, Wisconsin 10
Notre Dame 14, Air Force 13
N.Y.U 20, Notre Dame 7
Notre Dame 19, Iowa 8
Notre Dame 20, Indiana 7

WRESTLING (2-2)

Notre Dame 23, Wabash 10

BASKETBALL (3-13)

Illinois 120, Notre Dame 92
Butler 90, Notre Dame 67
Georgia Tech 75, Notre Dame 61

HOCKEY (5-6-2)

Beloit 7, Notre Dame 4
Notre Dame 7, Lewis 3
Notre Dame 7, Air Force 4

(Continued on page 34)



THE KIND OF COACH HE IS

by Skip Myslenski

WHEN a new coach is hired to take over a program, he steps into a situation that demands a rebuilding process. The reason he gets the job is because the program has run down, complacency has set in, and a deterioration has resulted. These were, exactly, the circumstances when Johnny Dee entered Notre Dame basketball in March '64.

Last year was a representative season, but nowhere near the outstand-

ing one expected of the exceptional talent. "I can accept a lack of talent, a lack of basketball sense, and a lack of intelligence—I can never accept stupidity. By this I mean not using the intelligence that's there—that's 'dumb basketball.'"

And this is what saddled last year's team. The starters, as well as every other member on the squad, lacked drilling in the basic fundamentals of basketball. Only their exceptional

physical attributes netted them the success they experienced.

This season was looked upon, initially, with a quiet optimism. Says Coach Dee, "On October 15th, most coaches are usually asked, 'Who are your top players going to be and how do you think you will do?' Each coach is pretty well able to sit down and list five to eight players he will depend upon and figure that he will win x number of games and lose y .

"When someone asked me these questions, I listed eight boys for them—Hardy, Caldwell, Bornhorst, Bucky, Monahan, Bentley, Vales, and Kocmal-ski—who I figured would bring us a season right around .500.

"Up until now, I've been operating with two and one-half of these players. Circumstances beyond my control have depleted the situation to this extent. Even now that Caldwell is back, he's nowhere near the performer he would have been if he had played all season.

"Take a look at Minnesota. They lose Lou Hudson and they're out of the Big Ten race. And Coleman sits out one night and Loyola has to struggle against Kansas State.

"Take away five out of the top eight guys from any team in the country and we'll play them. And remember, we've lost five guys from a team that figured to be only .500, not one of the tops in the nation."

Compounding the unfortunate circumstances surrounding the personnel is the lack of training for those who are healthy. This is, in reality, a team of sophomores. Kevin O'Neill and Tom Bornhorst, though seniors, had little playing experience and training in the basic fundamentals of college basketball. The only direction they had in this area came last year, in Dee's first season. Before this, they sat on the sidelines, vegetating, watching the first team scrimmage.

Ability-wise, worked-with-wise, they are merely sophomores. This is only their second year of training in the foundation drills. They are not legitimate basketball seniors. They are facing the rigors and demands of college basketball for the second time in three years.

A situation like this will never develop again as long as Johnny Dee is around. For he is dedicated to one thing—and that's winning. Not winning for Johnny Dee, but winning for "his kids," as he calls them. Winning for Notre Dame.

This desire is reflected in the attitude he has towards basketball. It is a twelve-month job—for both him and his players.

For the latter, a schedule is set up

that helps each develop the talents necessary for successful basketball. In the spring, there is boxing to improve reactions and adaption to defensive situations. In the summer, a weight workout to build up strength and in the autumn, immediately preceding the season, a conditioning program centered around cross-country and boxing.

While his players are working, Dee himself is out doing something about developing a winner. He's recruiting.

"We recruit off of a boy's junior year performance. We get him up here during the football season and show him around. Larry (assistant coach Larry Staverman) rescouts him during his senior year, then I go and see him play personally. If I'm convinced he can help our program and help Notre Dame win, I'll go to his house and get my feet under the table with his mom and dad. Then we have a chance."

Pointing to a letter of commitment, he continued, "That's a twelve thousand dollar gift we're giving away. You have to be particular who gets it. When we recruit, we try to put together a freshman team capable of beating the varsity.

"We feel, from a talent standpoint, each class should have at least one representative in whom the pros are interested. One boy who will be a number one, two, or three draft pick. Right now, there is no such boy in any of the top three classes. These kids are deprived of this privilege. We

just don't have a horse."

On the oriental world calendar, this is the year of the horse. In March, the basketball team's year without a horse will come to an end. There have been high points, but they've been few. Mostly, it's been a series of frustrations.

"I've had some pretty successful times — nineteen, sixteen, twelve, and ten victories in a row. But I've never gone through anything like this before. Sometimes I just sit back, look at my law degree, and reflect on how easy it would be in front of a desk in Denver.

"But then I think about the kids. I haven't pushed any panic button or considered jumping off any bridge. I just feel badly for the kids. Their attitude has just been great and I really feel sorry for them. Underneath, things are happening. But now, it's a long, hard struggle."

Then the man whose office wall is decorated with a caricature of a leprechaun heading towards Notre Dame, singing, "I hear my mother calling" and an accompanying headline exclaiming, "Johnny Goes Marching Home" started talking about what is closest to his heart, Notre Dame.

"This season has been embarrassing for everyone. It's no fun for me or the squad, just as it isn't any fun for the students. We all hate seeing Notre Dame lose.

"The students have been fantastic. There's been no booing, no throwing of stuff on the floor. There is really

no way we could expect better treatment. They've been just terrific and have showed amazing maturity all through this thing.

"There is only one thing I can ask — and I know it's a helluva thing to ask under the circumstances — and that is for everyone to be patient. Next year, we'll be back at the level where we can return to 'competitiveness.' And twenty-four months from now, I'll be disappointed if we are not one of the top twenty teams in the country.

"Everybody's been tremendous about the whole situation. Nobody ever got great quitting. These are Notre Dame guys, and they are showing the same caliber of class in losing as in winning.

"The season has been sicker than anyone expected. Father Brennan has been a great help to both me and the kids on the squad. And there are redeeming factors. First is the team, which is working as hard as possible — and no one can ask more than that. Second is that this is Notre Dame, the greatest place in the world. And finally, it's the students who are giving us and have been giving us support throughout. These three factors will make it a lot easier to correct the situation.

"I appreciate the tolerance that's been shown. Believe me, we're cognizant of the problems and are trying to correct them. We're all being tested to the utmost. Just stick with us. I promise, there is never going to be another season like this." ■



TRACK SCORECARD

Big State Track Meet. Notre Dame 82, Indiana 66, Purdue 14.

Top N.D. performers:

Ed Dean, 1st, one-mile run; 1st, half-mile run.

Mike Coffey, 1st, two-mile run.

Pete Farrell, 1st, 1000-yard run.

Bob Timm, 1st, 440-yard run; 3rd, 300-yard run.

Mike Chaput, 1st, long jump.

Tim Butler, 1st, pole vault.

Mile Relay: 1st, (Denny Withers, Keith Small, Pete Farrell, Bob Timm).

GEOGRAPHICAL CLUB

BASKETBALL FINAL STANDINGS

LEAGUE I

- 1) Chicago
- 2) Westchester "A"
- 3) Canton
- 4) Detroit "A"
- 5) Indianapolis "A"
- 6) California
- 7) Met

LEAGUE II

- 1) Philadelphia
- 2) Kansas City
- 3) Indianapolis "B"
- 4) Detroit "B"
- 5) Dixie
- 6) Fort Wayne
- 7) Westchester "B"

LEAGUE III

- 1) Western Michigan
- 2) Buffalo
Columbus
Toledo
- 5) Central New York
- 6) St. Louis
Kentucky

Geographical club championship will be determined in playoffs at the end of the week.

THIS WEEK:

FEBRUARY 11

Wrestling: MIAMI OF OHIO

FEBRUARY 12

Basketball: at Detroit

Fencing: DETROIT AND CHICAGO (3 p.m.)

Swimming: BALL STATE (2 p.m.)

Wrestling: CINCINNATI (1 p.m.)

Hockey: at Lake Forest

FEBRUARY 13

Hockey: St. Procopius at Joliet, Ill.

FEBRUARY 15

Basketball: ST. JOHN'S

Wrestling: BOWLING GREEN

FEBRUARY 17

Basketball: N.Y.U. at Madison Square Garden

Voice in the Crowd

1,500 people jumping up and down. Too cold to stand still. Too excited to take a chance on missing some of the action by going inside to warm up. Notre Dame outskating, outshooting and outchecking a very respectable Air Force team. WSND broadcasting the game back to the campus. 1,500 people all expressing a common sentiment: "Man, this is the greatest sport since football. I wish we could play twenty home games." Notre Dame hockey had arrived.

It's all rather hard to believe when you realize this team was getting started only two years ago. That it was practicing on St. Mary's Lake with only boots marking an imaginary goal. That when the team was finally allowed to practice on the Howard Park rink, it had to use a tennis ball instead a puck. That this was the same team that two years ago lost all seven of its games by scores like 16-0 and 23-1. That a 4-6 record in the club's second season left its future very much in doubt.

The story of hockey's success this year is rivalled only by that of Midas' touch. Everything has opened up for what was a very shaky team going into this year, and there seems no end to the success that could lie ahead.

To begin with, coaching was a big problem. Organizing and training a team was more than one coach, Dick Bressler, a South Bend resident, could possibly handle in his spare time. Joe Doyle mentioned the situation in his South Bend *Tribune* column, and in a matter of weeks Notre Dame had two more coaches, Jerry Paquette, originally of Ottawa, Canada, and Vince Marresse, originally of Winnipeg, Canada.

Both had played professional Canadian hockey, and the team members realized they were learning from masters. Enthusiasm hit an all-time high, and each practice became a cram course to learn from the new coaches.

By the start of the season, Notre Dame had a new team. Coaches Paquette, Marresse and Bressler strictly enforced training regulations. There was a new determination with which the game was played. In the second game the Irish played Northern Illinois, a team who had beaten them 12-3 last year. Notre Dame won 13-2. It looked like the team could go undefeated, had it not accepted an invitation to a Holiday Tournament in Worcester, Mass. Playing five games in six days against some of the top college teams, the Irish may have spoiled their record, but gained valuable experience and got the school name associated with hockey.

Soon more than 50 schools had requested to play Notre Dame, and the school was invited to participate in a postseason tournament in Chicago.

The team needed publicity. It drew banner headlines when it played in Erie, Pa. There were large press notices and standing crowds in the East. Now the February issue of the *Associates Spirit*, house organ of the Associates Investment Company, has given the team a cover story.

The team scheduled four home games to popularize it at home. All have drawn large crowds. WSND broadcast the last game, and it seems probable WNDU will televise the Feb. 19 game with Toledo. In the meantime WNDU-TV plans a weekly feature on the hockey team with game films.

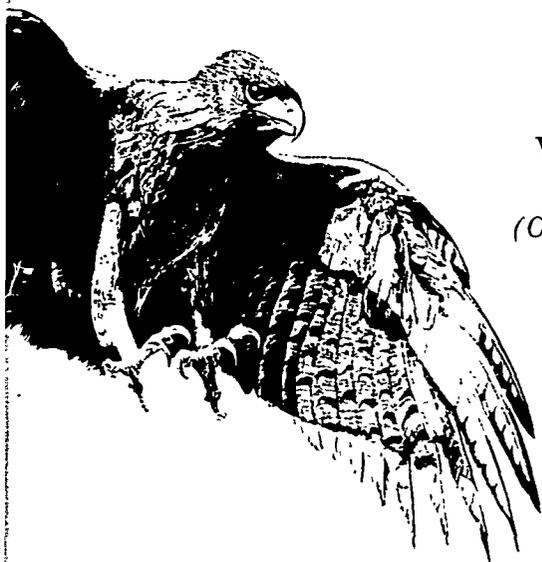
The team needed more talent. In the past year it has received over 15 unsolicited scholarship requests from Canadian high school players. Though the team has no scholarships, it is preparing a bulletin to be distributed to Canadian high schools. With a name like Notre Dame, how could a French Canadian pass the school up?

The crowning touch will come when the new athletic and convocation center and its rink is completed. At that time hockey should become a varsity sport and perhaps the second winter sport. The center now has plans for 1,200 permanent seats for hockey, but there is a possibility for expansion. As long as hockey continues as it is and Notre Dame maintains its love of fast contact sports, the University may just need those extra seats.

—TOM BETTAG

THE WAR IN VIETNAM

(Continued from page 19)



a single Sino-Soviet bloc) the Malay Communist insurrection and the Filipino insurrection to collapse, without outside help. The Russians also allowed the Korean War to fail. Those situations are Soviet setbacks, Communist setbacks. Is there any reason to believe that, therefore, the Soviet Union is any less dangerous? In other words, a major power is intrinsically so big and strong that its 'credibility' is not tied up in every little peripheral war it fights. The way, let us say, a major football team's reputation is not bound to the fact that it never loses a game. The greatest football team is known to be beaten by some third-ranking school here or there. But this does not mean that you and I do not know which are the three best teams of the baseball league or the football league. The same is true of the major powers.

SCHOLASTIC: *What significance do you find in the anti-war sentiment in the United States?*

DR. FALL: It must be understood that there was *not a single war* in which the United States was engaged in which there was not a large body of doubters. This goes all the way back to the War of Independence. There were an awful lot of Loyalists in Trenton who thought that the independence from Britain idea was a doubtful idea. There was World War I where it took the United States three years to make up its mind to overcome the pro-German opposition inside the United States. In World War II, if it had not been for Pearl Harbor it might have taken the United States till 1944 to come into the war. I would say that, far from being abnormal, lack of consensus is a perfectly normal American phenomenon in war. I will say that *no* thoughtful democracy ever takes to war with a light heart. In other words, a consensus in favor of war is, in my opinion, not a normal phenomenon of democracy. So I would not worry about the fact that people do have doubts about Viet Nam.

SCHOLASTIC: *Do you find that the demonstrations are detrimental to the morale of troops in Viet Nam?*

DR. FALL: The American soldier in Viet Nam is by and large a professional soldier. It is emphasized every day on TV, *ad nauseam*, that he always says he is a professional. He fights because he is there and he is told to fight. He doesn't care about the ideological or moral implications of the battle. In other words, in that case, the American professional is no more bothered about public approval at home than the French professionals were. A French paratrooper or Foreign Legionnaire didn't give a damn what Paris students thought. He was there because it was his job. This was the ultra-professional.

Let me take the other tack. Let me assume that the American there fights because he is deeply persuaded that

communism has to be stopped in Viet Nam. I fully appreciate that because I volunteered at the age of 16 for the French Underground and fought for two years in the Underground as a student. And then I spent the next two years, '44 to '46, as a volunteer in the army. When I heard in 1944 that France was liberated and that some of my friends had gone back to school and were living the life of Riley in school, I didn't feel bad about this at all. I didn't feel angry. I was in the army because I believed in what I was doing. I wasn't proselytizing for it. I was deeply persuaded that it was the right thing to do. In a way I felt sorry for my colleagues who didn't understand; I felt a small feeling of superiority for being in on this. In fact, it is a feeling I have not quite shed twenty years later. I don't believe that the American soldier is a cry-baby. He is either fighting for what he believes in or he fights because he is a professional. Either way criticism should not be important to him. It is, in fact, quite irrelevant.

SCHOLASTIC: *What about the draft-card burners?*

DR. FALL: This is something I've given a great deal of thought to and I don't think this is a proper protest. I think the man is draftable whether or not he converts his piece of paper to carbon. And the overreaction by people on the other side is also somewhat deplorable. The Government can well go ahead and act according to the old principle that "sticks and stones may break my bones but burned papers will never hurt me."

SCHOLASTIC: *You once said the expression "National Liberation War really came in long before it is used now. Mao Tse-tung appropriated the expression from Russia and now has run away with it because the Soviet Union has clearly understood that liberation wars in this period could become dangerous if they were carried on in any area of the world where the U.S. is directly involved. But in Southeast Asia it seemed to work and the Chinese to this date think it can work. The trouble is that it fails against anyone who is willing to use a great deal of force." In view of this statement, why has it not failed in Viet Nam, since the U.S. has applied so much force?*

DR. FALL: As you know, we have what is known as a tie-down ratio, the ratio of counterinsurgents to guerrillas. The ratio in all other wars, apparently, has been over ten to one in order to break even. The United States and GVN are fighting in Viet Nam with a ratio of four to one. Last year when my good friend Hanson Baldwin of the New York *Times* spoke of the fact that Viet Nam would require a million American troops, people laughed. The hard fact is that to break even against 240,000 guerrillas one needs 2,400,000 men. Yet the total number of troops in Viet Nam is 800,000. The French in Algeria had a ratio of 11 to 1. The British in Malaya had 55 to 1. The British in Cyprus had 110 to 1. Yes indeed, the United States, of course, can win in Viet Nam, but at a fantastically high price in military manpower, as General Gavin indicated.

SCHOLASTIC: *Would you say, then, that in spite of what everyone is saying about the tremendous buildup, the United States actually is not exerting a great deal of force in Viet Nam?*

DR. FALL: Well, not a great deal of force in relation to the problem. Of course, the expenses have gone up and an enormous amount of power has been committed. The equipment is, of course, fantastic. Let me give you just one little fact which I have used in an article recently. The United States has obligated in 1966 over \$14 billion. At 45,000 Viet Cong casualties, this works out to over \$300,000 per V.C. casualty, in a country where the gross living standard is some \$125 per capita per year. ■

Objector

(Continued from page 25)

smaller than we chose in Hiroshima. No bombers have been sighted nor any missile crossed our radar screens. When queried, the Chinese ambassador to the United Nations — whose election thereto may be foreshadowed by this year's 47-47 tie vote — smiles inscrutably. Did China wipe out South Bend, or is it capitalizing on a coincidence? And what do we do if in the halls of the U.N. China and Russia and Indonesia and DeGaulle all clamor for the credit of wiping South Bend from the map? How can we deter when we don't really know who is to be deterred? In such a day, whose dawn may be nearer than we realize, nonviolent resistance may not be merely, as I have suggested up to this point, the best way to defend our nation and the democratic belief; it may have become the only way we can do so.

What proof is there that nonviolence, civil disobedience, and such methods can prevent war and defeat an invader?

Russia tried to assimilate Finland between 1899 to 1905. But Finnish conscripts refused to serve in the army, officials refused to sign papers, judges ignored the laws of a puppet legislature, the clergy preached resistance from the pulpit and the Russians withdrew.

In 1920, Britain which had been subsidizing anti-Communist armies in Russia, prepared a conscription law for open intervention. Unions — rail, mining and trucking — demanded withdrawal of all British troops and an end to the blockade which was starving civilians. Were there cries of treason as one might expect in the U.S. today? No: the government acceded and the prestige of Britain's Labor Party was enhanced.

What can a tiny handful of people do? Wouldn't it take centuries to accomplish such a change?

It was not a hundred years ago that William James, the father of psychology in the U.S., proposed a moral equivalent of war. It was only in World War I that the Quakers, a group as small as the Unitarians, sent conscientious objectors overseas to aid the victims of war. Yet today we have the Peace Corps — and hardly a Congressman, however reactionary, dares to criticize it!

What of current drives to send blood overseas, cookies to the troops in Viet Nam, etc.?

I say — beware of those who would use relief of suffering as a political weapon, and seek thereby to avoid debate on public issues. I would remind you that in comparison to the johnny-come-latelies, the Church of the Brethren, one of the nation's three historic peace churches, has had voluntary workers in Viet Nam for 10 years . . . that the Mennonites, another of the peace churches, are the official channel used by the National Council of Churches for relief to Viet Nam, and that the Quakers, simultaneous with a condemnation of the war, announced plans to relieve suffering in Viet Nam, in accordance with their historic policy, and if the government will permit, such aid to be extended on "both sides" of the front.

I say beware of the Mayor Pricketts (of Mishawaka) who seem to think that war is a football game whose outcome is determined by the cheers in the stadium. Behavioral scientists know a little more about this: we know that conformity (and the draft) gets men into the army; that discipline, indoctrination

and conformity hold most of them there; and that loyalty to one's primary group of peers enables them to risk their lives. Not being adopted by a town like Mishawaka; not blood donations — which the Red Cross says will be used at home. How sad it is that our press identifies those who want to keep the war going in Viet Nam as friends of the fighting men, and those of us who want to bring them home as their foes: here, indeed, is a perversion of logic and of common sense.

I can understand, in a nation which believes that the military are an instrument of policy rather than of policy-making, why the head of Army ROTC at the University of Notre Dame has banned ROTC officials from public advocacy of escalation, though I deplore any limitation on the right of free speech. But when these same officials play a leading role in blood drives and similar propaganda maneuvers are they not engaging in controversy, while at the same time protecting themselves from the necessity of having to defend their views in the democratic way — on a public platform such as this forum where all views may be heard? ■

Why Can't You Control Your Memory?

A noted publisher in Chicago reports there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement and works like magic to give you added poise, necessary self-confidence and greater popularity.

According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each situation by your ability to remember.

To acquaint the readers of this paper with the easy-to-follow rules for developing skill in remembering anything you choose to remember, the publishers have printed full details of their self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. C132, Chicago, Ill. 60614. A postcard will do. Please include your zip code.

Godless Society

(Continued from page 22)

skepticism in this positive way.

He went on to say that the man of faith, who believes in God, continues to be numb. If faith can only whisper to the believer that God is dead can he then take a step forward that will lead to light? This will not occur, until he knows that God is dead. Man cannot be bound to a dead God because then he is incapable of light.

As a Christian, Altizer continues, faith in Christ (as a consequence of God moving from transcendence to immanence) becomes manifest as a consequence of God's death in Him. Dr. Altizer was very vague and yet quite moving when he said, "We must know that God is dead, then we are unbound to use our energy to live our lives." How we are to do this he does not say.

Dr. Walter Kaufmann defines a philosopher as a blind man in a dark cave looking for a black cat that isn't there — but quipped that a theologian would find it! Although not an unbeliever in God, Dr. Kaufmann tried to present the causes for man's proclamation of the death of God. He feels there is a basic conflict between religion and science; and that science has made us think in an antiauthoritarian way which encourages and upholds individual freedom. Without the exact observation of God available many people would rather believe that God is dead or there is no God.

Kaufmann feels there is a tremendous raising of the standards of honesty (he doesn't mean that all poli-

ticians have become honest). Two standards of contemporary philosophy have aided in this movement. Analytic philosophy has helped because it asks exactly what something means; it calls for lucidity and honesty in the presentation of things. The other standard is existential philosophy that calls attention to the fact that we are deceiving ourselves — that we must become more honest with ourselves in our search for life's meaning.

There was little communication among the three speakers because they all had different concepts of God. Harvey Cox believes in both God and Jesus Christ. He calls himself a Christian and says that God wants man to be interested not in Him, but in his fellow man. For him God is both transcendent and immanent.

Thomas Altizer believes in Christ, but not in God; for him God is dead but Christ lives. According to Altizer, God was transcendent, became immanent, and then destroyed Himself. Altizer, too, calls himself a Christian.

Walter Kaufmann, as a Jew, believes in God, but not in Christ; he insists that Jesus Christ is not a continuation of the prophetic tradition, but a break from it. Kaufmann calls theology more homiletic than scholarly and consequently maintains that statements about Christ are homiletic rather than historic. He has basically refuted theology and has defined it out of existence. For Kaufmann God is eternal, personal, dynamic, and transcendent, but He never became immanent. He is the ruler of the world, but has never united Himself to the world. ■

To the Juniors

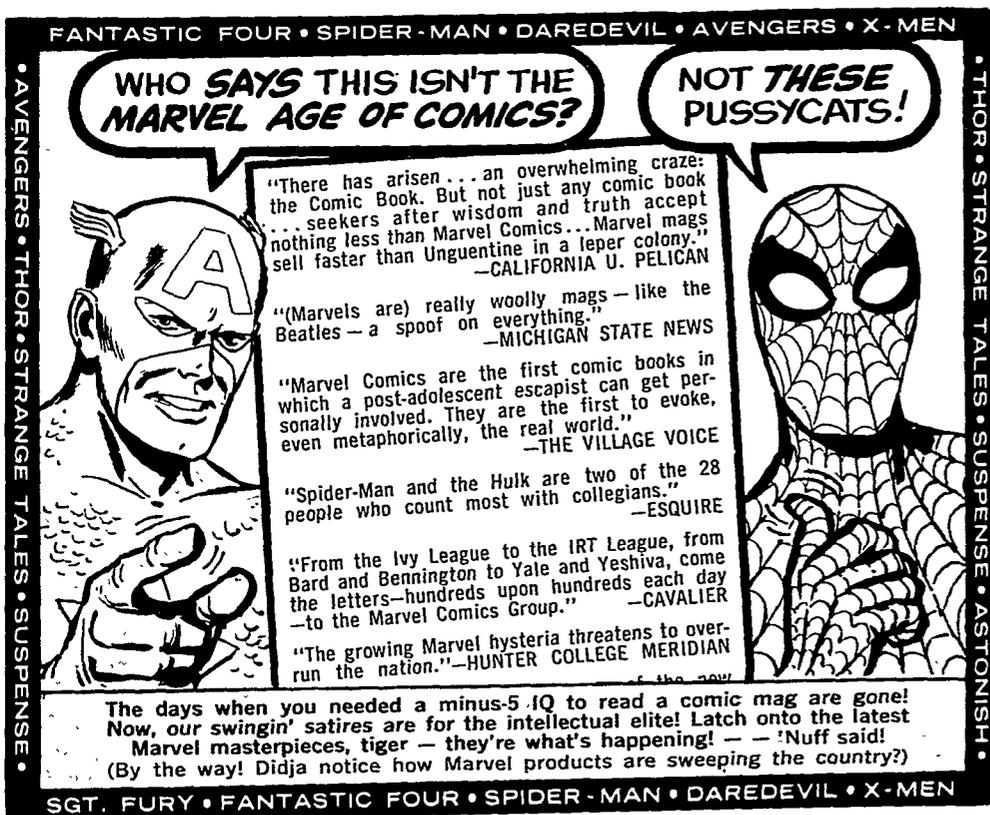
(Continued from page 21)

look at your picture to see whether you're white or not. There's no obvious principle, ethical or otherwise, which graduate schools use to determine their fee. They seem to want to charge as much as the traffic will bear. But then there are different estimates: Harvard asks for ten dollars while Northern Illinois wants fifteen. All these fees are, of course, nonrefundable, and it is customary to apply to at least three graduate schools.

Unfortunately, they want more than completed applications, transcripts, GRE results, and money. Depending on the self-esteem of the grad school and the amount of money you ask them for, you will be required to furnish from three to six recommendations from your professors. Remember the professor whose wife you unwittingly insulted two years ago? Well now you have to ask him to write a recommendation which you will never see. And then there is your faculty advisor, the fellow whom you meet with twice a year to determine whether Oriental Bird Calling fulfills your language requirement. And finally there's the affable professor who agrees to write you a recommendation, only to blithely mention sometime in March that the whole thing slipped his mind, but he should be able to get to it in a few days.

But your most immediate concern is another of those the Blue Circle hasn't considered: the problem of explaining to your parents why you don't want to work for a living. This problem is particularly pressing if your father has a thirty-thousand-dollar-a-year job and is not a high school graduate. Setting aside all the hocus pocus about the values of a higher education, you have several possible honest answers to give to your father: 1) you find the prospect of working for a living extremely distasteful; 2) you are a chicken and you wish to avoid the draft; 3) college is fun and you are not quite willing to give it up yet. None of these answers is likely to impress your father, but then he always did think you were a bum.

After you have mailed your applications and all "accompanying materials," you can expect a month of intense anguish before you receive your first rejection. If you have applied for a fellowship, the wait is even longer. Your stuff has to be in earlier, and all the grad schools in the country have ganged up in this big hilarious plot to notify all their aid applicants at once—on April Fools Day. ■



John Twohey

The Last Word



WITHIN THE PAST two weeks 19 students have been caught stealing items from the University bookstore. Petty theft on campus is, unfortunately, a common malady at Notre Dame every year. What makes the current outbreak so alarming is the large number of men involved and the apparent lack of reason for all the stealing.

Readers of the *University Handbook* know that all types of theft by students bring automatic "separation from the University." But more serious, of course, is the stigma of having "thief" written on one's record. No more serious handicap exists in trying to get a good job after leaving school. "People just don't think of the consequences," Fr. Joseph Simons, dean of students, said this week after talking with all of the men involved.

Just as surprising as the lack of reasoning is the fact that none of the merchandise stolen was of great

value. Director of Security Peers estimated the total value of the items picked up by the 19 students at "less than \$40." For a mere two dollars per man, these people have written their tickets home — and possibly paved the way for a trip into the arms of General Hershey.

Although Bookstore Manager Bro. Conan Moran would not specify the means used to detect such thefts, he did admit that all store employees are constantly on the watch for shoplifters. There are no electric devices, mysterious x-ray eyes, or radar systems, Bro. Conan revealed, but he did say that store employees are educated in the patterns evident in all cases of shoplifting. All the items stolen were what Bro. Conan termed "small things which can be concealed under a coat or in a pocket." He listed pens, notebooks, stationery, and toilet articles as those pieces most frequently picked up.

"The rule demands dismissal," says Fr. Simons regretfully, "so the fellow who walks out with a toothbrush is forced to leave the University the same as the man who steals a car." Father was quick to point out it is no pleasure for him to dismiss a man for any type of theft. We join him in hoping to see an end to the current rash before the lives of any more unfortunate students are permanently scarred.

RESIDENTS OF THE freshman quad demonstrated Monday evening they are a force to be reckoned with in matters of snowball warfare. Usually reliable sources estimated at 200 the number of frosh warriors who converged on Sorin Hall after dinner for the first of 1966's snow battles. Tiptoeing up to within medium-accuracy range, the guerillas launched a sudden attack as devastating as any that veteran observers could recall. The Sorinites, caught completely unaware, betrayed a complete lack of preparation. Even the famous Sorin counterdetergency force failed to materialize. It was really no contest. Sorin was vanquished. One hall spokesman termed the damage "heavy to extensive." Reports of window-breakage figures ran as high as ten.

When it became obvious to the frosh that the men of Sorin were not about to risk decapitation in defense of their hall, most fighters dried their hands and began to head back to their halls. A handful of diehards remained, however, murmuring threats of "let's tear down the Administration building!" But, just then, onto the scene walked Fr. Simons. Not a man to discourage good, clean fun, Fr. Simons nonetheless saw possibil-

ities of further damage and possible serious injury to students. For the snow was more than "good" for packing. It was so wet that, with any help at all, each snowball could become a hard piece of ice. So, without gathering any ID cards, Fr. Simons asked the remainder of the crowd to disband. With their cooperation the great battle came to an end.

LYONS HALL IS to be congratulated for the fine planning and execution of Notre Dame's first taste of wine-drinking education Sunday afternoon in the Library Auditorium and Student Center. Originally proposed by sophomore Chris Murphy who saw similar programs at Amherst and Harvard last year, the Lyons affair involved an hour lecture on the pleasures and subtleties of the art of wine drinking and an actual trial period during which the audience was able to put their new knowledge into practice.

The lecture was delivered by Robert Misch, a magna cum laude graduate of Dartmouth, a State Department consultant on wines, author of three books on the subject of dining, and producer of a nationally syndicated newspaper column on the finer points of food consumption. Following his lecture Mr. Misch led his audience of some 250 students, faculty, and administrators to the second floor of the Student Center where the contents of 16 cases (approximately 200 bottles) of donated wine sat waiting to be tasted.

It was Mr. Misch's first lecture at a Midwestern college and he admitted to a few reservations about coming to what he suspected might be a cultural dogpatch. But, by the time he left Notre Dame Sunday evening, he was raving about ND and insisting he was "tremendously impressed" by the sophistication and interest demonstrated by his audience here. He had never, he repeated, spoken to so cordial and receptive a group.

Murphy and Lyons Hall President Dan Overholser see the wine affair as the first of a number of projects designed to bring faculty, students, and administration closer together. According to Murphy, plans for the future include hall seminar sessions involving faculty members, a dinner-lecture series on "off-beat" topics, a charity dance for both faculty and students, and some social functions involving alumni in the St. Joseph Valley. It is encouraging to see this kind of enthusiasm within a hall for increased communication within the three major areas of university life. We only hope it will soon spread to other halls.

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*David Tenniswood
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