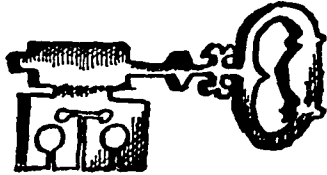




*J. McDonald*



**CampusShop**



*Your key to quality, fit and value:*



An Excellent Selection of  
**DRESS TROUSERS**

at savings of

$\frac{1}{4}$

Choose from 100% wool flannels and worsteds. All from our regular stock of famous names; regular 15.95 and 17.95 values—now reduced one-fourth. Gray, black, olive, charcoal and navy.

The Campus Shop Way to buy:

- *Pay one-third in June*
- *Pay one-third in July*
- *Pay one-third in August*

No service or carrying charge

*One Man Tells Another*  
**No GILBERT'S**

**CampusShop**

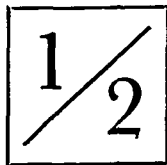
ON THE CAMPUS . . . NOTRE DAME



*It's time for savings:*

University-styled  
**SPORT SHIRTS**

*Save exactly*



In order to make room for spring styles we are selling out our regular stocks of fine sport shirts at one-half price. Solids, stripes, checks and madras.



*Use the exclusive Campus Shop Way to buy*



ON THE CAMPUS . . . NOTRE DAME

## coming distractions

### DAILY

8:00 a.m. to 11:45 p.m. Exhibits in the Memorial Library Concourse: "The Peace Corps in General" and "Notre Dame and the Peace Corps," presented through the courtesy of Professor Walter Langford; and "Spark Chamber Display of Cosmic Rays," sponsored by the High Energy Group of the Notre Dame Physics Department.

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

Exhibits in the University Gallery: Recent works by American painter Loren MacIver; and "Recent Acquisitions," works recently added to the Notre Dame collection.

### FRIDAY, FEBRUARY 18

4:30 p.m. Mr. K. W. Kirwin, of Michigan State University, will conduct a colloquium on "Some Aspects of Topology Manifolds" in Room 226 of the Computer Center. Sponsored by the Mathematics Dept. Professor Giles Constable, of Harvard University, will speak on "The Ideal of the Imitation of Christ in the 11th and 12th Centuries" in Room 715 of the Memorial Library.

4:30 p.m. Dr. Ralph L. Erickson, of the U.S. Geological Survey Branch of Exploration Research, Denver, will speak on "New Developments in Exploration Research" in Room 101 of the Geology Building.

8:00 p.m. Dr. Francis T. McGuire, vice-president for special projects at Notre Dame, will speak on "India in the Modern World" in the Memorial Library Auditorium. Sponsored by the India Association.

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

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

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

### SATURDAY, FEBRUARY 19

10:30 a.m. Mardi Gras Champagne Brunch at the Pick-Oliver Hotel.

1:30 p.m. Mardi Gras Concert at the Morris Civic Auditorium featuring The Lettermen, The Womenfolk, and comedian Jackie Vernon.

1:30 p.m. and 7:30 p.m. Cinema '66 Movie in the Engineering Auditorium: *Children of Paradise*.

4:30 p.m. Hockey: Notre Dame vs. Toledo at Howard Park Ice Rink.

7-12 Midnight Mardi Gras Carnival in Stepan Center.

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

10:00 p.m. Mardi Gras grand prize drawing in Stepan Center.

### SUNDAY, FEBRUARY 20

9:00 a.m. Mardi Gras Mass in Sacred Heart Church, followed by Communion Breakfast in the North Dining Hall.

1:00 p.m. to 5:00 p.m. Exhibits opening in the University Gallery: "Be My Guest," an exhibit of prints and photographs from the Library of Congress Collection forming a witty and biting survey of society from the 16th century to the present; and "Rodin Print Show."

2:00 p.m. Dick Gregory and Nina Simone at the Morris Civic Auditorium.

1:30 p.m. and 7:30 p.m. Cinema '66 movie in the Engineering Auditorium: *Children of Paradise*.

### MONDAY, FEBRUARY 21

7-12 Midnight Mardi Gras Carnival in Stepan Center.

8:00 p.m. Father Hegge and Professor John Noonan will conduct an "Informal Class" on birth control and marriage, in the Memorial Library Auditorium and Lounge. Sponsored by the Academic Commission.

### TUESDAY, FEBRUARY 22

7-12 Midnight Mardi Gras Carnival in Stepan Center.

8:00 p.m. Dr. James Z. Appel, President of the American Medical Association, will speak on "Social Health Problems: VD, Drug Addiction, and Alcoholism" in the Memorial Library Auditorium.

8:15 p.m. Concert by Michael Scheider, distinguished German organist from Berlin, in Sacred Heart Church. Sponsored by the Music Dept.

### WEDNESDAY, FEBRUARY 23 (Ash Wednesday)

7:00 p.m. and 9:00 p.m. Movie in the Engineering Auditorium: Jacques Demy's *Lola*. Sponsored by the Modern Languages Department.

7:30 p.m. Marriage Institute lecture in Washington Hall: "Married Love: A Realistic View."

8:00 p.m. Father Hegge and Professor John Noonan will conduct an "Informal Class" on birth control and marriage, in the Memorial Library Auditorium and Lounge. Sponsored by the Academic Commission.

8:00 p.m. Basketball: Notre Dame vs. DePaul.

8:00 p.m. SMC Russian History Lecture Program: Dr. Valentine Boss, of Harvard University, on "Catherine the Great" in the Little Theater.

### THURSDAY, FEBRUARY 24

10:30 a.m. Concert by Soprano Marjorie Hayward Madey in the Memorial Library Auditorium. Sponsored by the Music Department.

### FRIDAY, FEBRUARY 25

all day SMC Speech and Drama Department Drama Workshop in O'Laughlin Auditorium and Little Theater.

9:45 a.m. 14th Annual Union Management Conference in Washington Hall.

8:15 p.m. Indiana University Lecture Program: Pierre Mendez-France, "New Concepts of Democracy" at the South Bend Campus Auditorium.

## SCHOLASTIC

The Student Weekly of the  
University of Notre Dame

Founded 1867

Vol. 107 February 18, 1966 No. 14

*Editor-in-Chief:* John Twohey.

*Managing Editor:* Rick Weirich.

*Business Manager:* Joe Kaminski.

*Associate Editor:* Reagan Burkholder

*Contributing Editors:* John Gorman, E. Brian Graham, Peter Carey, Bill Roach, Dan Murray.

*News Editor:* Robert Arson

*News Assistant:* Pat Collins

*Features Editors:* Geof Bartz, David Sauer.

*Sports Editor:* Tom Bettag.

*Copy Editors:* Anton Finelli, Carl Magel

*Art Editor:* Jay Macdonald.

*Layout Editor:* Mike Seibert.

*Advertising Manager:* Ron Schmidt.

*Circulation Manager:* Charles Datz.

*Photography:* Mike Ford, John Sawyer, Ernesto Sol.

*Faculty Advisor:* Frank O'Malley.

*Contributors:* Ken Black, Mike Bradley, William Donovan, Joel Garreau, Robert Haller, Mike McInerney, Dave Malone, Jamie McKenna, Dan Morper, Stephanie Phalen.

*Staff:* Steve Anderson, Tim Andrews, Ken Beirne, Julian Bills, Jim Bresette, Ned Buchbinder, Ollie Cameron, Mark Crewson, Lary Dwyer, Estelle Ford, Steve Heagen, Jim Heaney, Mark Henley, Larry Houdek, John Korcsmar, John McCuen, Harry McDonagh, Gary Morrow, Lou Smith, Tom Sullivan, Carolyn Sugg, Robert Thomas.

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



1. Hey, you coming to the hootenanny?

I'm not feeling very folksy tonight.



2. You got those low-down, feelin' poorly, out-of-sorts blues?

I wouldn't get so poetic about it.



3. Why not sing out your woes? Let the world hear your troubles.

Look, singing has nothing to do with it. I've been thinking about the kind of work I want to do when I graduate.



4. Music of the people can provide a catharsis.

I don't need one.



5. Shout your story to the hills, the sands, the far-away seas. And listen for an answer from the winds.

I doubt if the winds will tell me where I can get a challenging job with good pay and plenty of opportunity to move up.



6. Oh, if that's what you're concerned about, why not get in touch with Equitable. They're looking for college men who have demonstrated a potential for above-average achievement. I'm sure you'd be happy in one of the special development programs because the work is fascinating, the salary excellent, and the opportunities unlimited.

Say, how about a medley of John Henry, Rock Island Line and Michael, Row the Boat Ashore.

Make an appointment through your Placement Office to see Equitable's employment representative on March 3 or write to Patrick Scollard, Manpower Development Division, for further information.

**The EQUITABLE Life Assurance Society of the United States**  
Home Office: 1285 Ave. of the Americas, New York, N.Y. 10019 ©Equitable 1965  
An Equal Opportunity Employer

**BEST PICTURE ACTRESS DIRECTOR**  
—NEW YORK FILM CRITICS AWARD



JOSEPH E. LEVINE presents  
LAURENCE HARVEY - DIRK BOGARDE  
JULIE CHRISTIE

**"Darling"**  
an embassy pictures release



ELECTRICAL ENGINEERS • PHYSICISTS

**Norden**  
will be on  
campus...

**February 21 (Monday)**

Graduating Physicists or Electrical Engineers are invited to discuss current openings in research, design, development and manufacturing in areas such as:

- Radar Systems**
- Inertial Guidance Systems**
- Video Systems**
- Aircraft Instrumentation**
- Navigation Systems**
- Special Purpose Computers**
- Precision Components**
- Solid State Devices**

Norden's location in Norwalk, Connecticut is easily accessible to the entire New York metropolitan area.

For convenient appointment, please make arrangements in advance through your Placement Office.

**Norden**

**U**  
DIVISION OF UNITED AIRCRAFT CORP.  
**A**

Equal Opportunity Employer (M&F)

# letters

NOT A SOLE

EDITOR:

As one who put much time and effort into the press release and press conference for Sheriff Ogilvie's address here on February 3, I would like to point out one instance of a misrepresentation of the facts that appeared in your article on the address in your Jan. 21 issue. It was reported that the Sheriff is the sole Republican official of Cook County. This, I am afraid, is incorrect. In addition to the office of Sheriff, all five members of the County Board of Commissioners elected by the residents of Cook County are Republicans. Time and space does not permit me to list the other Republican officials on the lower levels of the County.

Michael T. Schaefer  
805 E. Angela Blvd.  
South Bend

SCHISM

TO WHOM IT MAY CONCERN:

The undersigned wishes to express his complete disassociation with the views expressed by his roommate, Bill Roach, on matters of politics and public morality.

David M. Malone  
403 Walsh

SOPHOMORIC, PARANOIAC

EDITOR:

Re the "Campus at a Glance" section of Feb. 11: The ADA may indeed stress rationality, as claimed; but organizers Moore and Dooley hardly displayed any in their sophomore, paranoiac attack on YAF. The success of ADA will require far more than vitriol.

Bob Lumpkins  
438 Lyons Hall

NINE YEAR VETERAN

EDITOR:

For nearly nine years I have watched the annual campaign by Notre Dame and St. Mary's students to improve relations between their respective institutions. I am happy to learn, on the very best authority, that 80% of the senior class of St. Mary's have been miniaturized. Although previous statistical data is lacking for comparison, I say congratulations to these young men and women who through four years have overcome the social lag between the schools. Their untiring efforts have proved that, to those who toil relentlessly, the Valley of Vision is indeed a fertile valley.

Joseph W. Hoffman, C.S.C.  
University Chaplain

## ENGINEERING OPPORTUNITIES

for Seniors and Graduates in Chemical,  
Mechanical,  
Electrical,  
and Industrial  
Engineering

## CAMPUS INTERVIEWS

February 22, 1966

Appointments should be made in advance through your Engineering Placement Office.



(R) An equal opportunity employer

Putting Ideas to Work in  
Machinery • Chemicals • Defense • Fibers & Films

Juniors, Seniors . . .

## Career Opportunities In All Phases Of Marketing

- Advertising
- Sales Management
- Merchandising
- Sales Promotion
- Market Research

Join Vick Chemical Company's Programs for Career Development this summer. Schedule a campus interview with the company representatives now.

**Seniors . . .** *Permanent* employment. Gain extensive experience in all 5 phases of marketing.

**Juniors . . .** *Summer* employment. Get a head start on your career before graduation. Gain valuable sales and marketing experience.

Both programs provide car, good salary and pay all expenses seven days a week.

Contact your Placement Director for full details.

Interviews on February 24, 1966.

**Vick Chemical Company**

Manufacturers of Vicks<sup>(R)</sup> VapoRub<sup>(R)</sup>, Cough Syrup, Cough Drops,  
Nasal Preparations, Cold Tablets, Lavioris<sup>(R)</sup> and Clearasil<sup>(R)</sup>.

AN EQUAL OPPORTUNITY EMPLOYER

## LUNA Gets Off the Ground

After several weeks of confusion and indecision the Little United Nations Assembly has finally begun to take shape. For the first few weeks of its operation LUNA seemed to be made up of confused delegates and even more confused leaders—all trying to find out just what they should be doing. The original problem appeared to be the result of the perhaps overextended time period of LUNA activities as well as the fact that the secretariat was apparently making up policy as it went. Fortunately these problems were solved and things began to jell this week as the various LUNA committees began to realistically present their various countries' positions on many important issues.

At the same time LUNA still faces the problem of delegations following their own home-made policies rather than those of the countries they are supposed to be representing. Foremost of these original thinkers are the delegates from the Central African Republic, which is trying to run the African Bloc, and delegates from the United States. Strangely enough, the United States delegation seems to be working on the assumption that India can be brought into the South East Asian Treaty Organization if the United States only deserts her long-time ally, Pakistan. The result of this unusual decision has been that Pakistan has been driven out of LUNA's Western camp and into the arms of Red China. Such an action is probably utterly impossible in the real world, but this has apparently not bothered those happy participants in the little world of delusion that still surrounds some LUNA delegations.

Nevertheless, most participants in LUNA are beginning to seriously consider several of the important issues—the admission of Red China, the question of Chinese genocide in Tibet, U.S. actions in Asia and Latin America, the Kashmir conflict between India and Pakistan, the Viet war, and others.

LUNA is now giving indications that it will adequately overcome its early problems in time to realistically debate these issues. Despite earlier fears, we now have the impression that, just as in the case of the 1964 Notre Dame Mock Republican Convention, all the problems will solve themselves in the first thirty minutes of LUNA's first session, and it too will prove an exciting and educational experience.

— E. B. G.

## Academic Calendar: A New Deal

In the progress of the school year, a genuine concern has developed over the inability of the student body, the faculty, and the administration to communicate on matters which are of interest to every member of this University. It is almost tragic, in a sense, that an occasion when the three integral parts of the University do meet on "common ground" is noted as the exception rather than the general rule. One vital question which faces these three members of the University community is the possibility of revising the academic calendar to create an academic experience most suited to our present needs. This modification of our current system would provide many worthwhile advantages, but the people who would receive the fullest impact of such a change must be informed of the difficulties that might arise.

Student Government realized the importance of this transformation, and a committee was established to investigate these possibilities created by a new academic calendar. A consideration of a progressive calendar by the faculty and administration should be undertaken with some regard for the opinions of the student body. Thus, Student Government, through its designated committee, has prepared a format of special news bulletins and circulars to inform the students regarding the various proposals under investigation. A series of newsletters outlining the "pros" and "cons" uncovered by this committee will also be distributed to the student body. With this information, the individual student must seriously weigh the advantages and disadvantages of a revised academic calendar.

Some of the advantages of altering the present system are in agreement with the reasons voiced by members of other colleges and universities for making such a change. The most controversial feature of a new academic calendar is the fact that the first semester would end prior to Christmas vacation, allowing the student to enjoy his vacation without the cloud of approaching finals awaiting him when he returns. Academically, the experience of one complete semester without the interruption of two vacations has been cited as an educational advantage surpassing our present mixture of two brief vacations and a pair of two-week sprints before finals. During these two breaks, many students try to do the first semester some justice. Moving the opening of the first semester ahead (to around Labor Day) would effect an early dismissal date (sometime in May) that has proven beneficial for students in other universities who rely upon summer employment to help finance their education. These are only a few of the numerous benefits to be derived from the establishment of a new academic calendar. As with any new innovation, however, a change would likely result in some predicaments.

One of the primary difficulties created by a new academic calendar would be the elimination of the Christmas vacation period prior to exams. Many students consider this a time in which they can do everything they failed to do during the major part of the first semester. Secondly, Christmas employment during the annual "shopping days" might be ruled out if the first semester ended in late December. A significant factor in the new second-semester schedule would be the absence of an Easter holiday in most years (depending on how early Easter falls that particular year).

Many more sound arguments opposing or defending the proposed calendar change could be mentioned, but the primary concern is the possibility of such a transition occurring in the near future. It is the responsibility of every member of the student body to think over seriously the proposals currently under consideration by the faculty and administration. The chance may not come again soon.

— Jack Balinsky

## But . . .

According to R. W. Apple, Jr., of the New York *Times*, Secretary of Agriculture Orville L. Freeman traveled the length of South Vietnam on Sunday, February 13, "searching for new ways to help its peasants." In Phanrang he picked up a handful of red vegetables and exclaimed, "You sure can tell these are onions! Just smell 'em!" Replied a helpful onlooker, "That's garlic, Mr. Secretary."

— R. B.



WIENER SCHNITZEL  
CHOICE BREADED VEAL  
CUTLET WITH TOMATO SAUCE

# Hans Haus . . .

Located at 2803 S. Michigan.

Created with old world atmosphere, specializing in German and American foods.

Open 11:00 to 10:30. Ph. 282-1991. Closed Sunday  
Serving Businessman's Lunch

A family  
restaurant with

**GERMAN  
FOOD**

as its  
specialty!

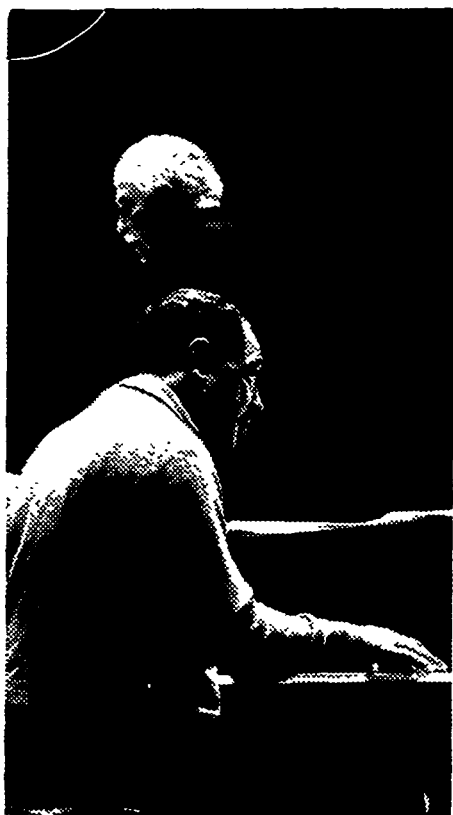
EYES EXAMINED GLASSES FITTED  
FAST OPTICAL REPAIR SERVICE

DR. M. MITTERMAYER

Optometrist

228 S. MICHIGAN  
(Next to Penneys)

234-6871



Exciting Music Happens When the

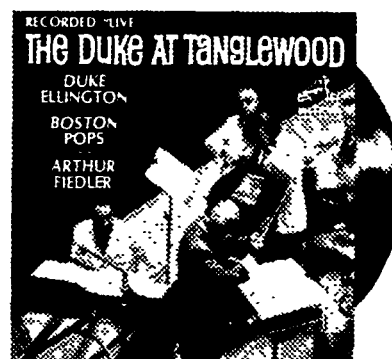
# Duke

Meets the

# Maestro

and the Boston Pops

Recorded "live" at Tanglewood —the musical meeting of America's foremost interpreter of popular classics with the man who created so many of them. In this new album, Arthur Fiedler and Duke Ellington play 12 of the Duke's tunes, arranged to make the most of the combined talents of the Boston Pops, the Duke's own sidemen on bass and drums, with the Duke himself at the piano. Here's a new "big band sound" that really takes off. Included in this swinging study of essential Ellingtonia are "Caravan," "Mood Indigo," "Sophisticated Lady" and "Satin Doll," with liner notes by the Duke himself. You'll love it madly.



**RCA Victor**  
The most trusted name in sound



# news and notes

• **AMA PRESIDENT JAMES Z. APPEL**, bloodied but not broken by his battles against social medicine, will speak on "Social Health Problems: Venereal Disease, Drugs, Alcohol," in the Library Auditorium, at 8:00 p.m. Tuesday, February 22. Dr. Appel, a surgeon and general practitioner, Phi Beta Kappa graduate of Franklin and Marshall College with a medical degree from the University of Pennsylvania, became a trustee of the American Medical Association in 1957, and was named President in June, 1965. Appel is also a delegate to the World Health Organization, and is a member of the World Medical Association.

• **THE SOUND AND FURY** of SBP Minch Lewis' campaign promise to supply free music for the Notre Dame students will ring out in the LaFortune Student Center beginning next weekend. Lewis has made arrangements with WSND to program rock and roll music through the present audio system in the Rathskeller. Lewis also added that music of a more sophisticated nature will be provided for the more sophisticated students in the Fiesta Lounge. "If you play the right kind of music you can get anyone to dance," said Lewis.

• **THE COFFEE SHOP** — that basement hovel where college kids can sit, sip coffee, and just talk — may yet come to Notre Dame. Three Pangborn juniors, Bob Crongeyer, Dick Waugh, and Don Leis, have the plans and access to a building, and now simply need the approval from Father McCarragher to go ahead.

The building is the old Army-Navy Union on Mill Street just one block down the cobblestone alley next to that present great eatery, the Philadelphia. That makes it close to the bus stop and next to the well-lit city parking lot. Only the basement floor of the building would be used, and the prospective entrepreneurs say it is twenty-four feet by forty feet with a probable seating capacity of between fifty and sixty. There would also be a small stage which could be used by the Impersonal Pronouns or other students wishing to expose some hidden talents.

The rent will be low, but making money will still be a problem. Crongeyer said present plans call for selling membership cards at \$2.50 or \$3 per semester to ND and SMC students, with additional money coming from whatever an individual might spend on coffee and snacks.

◦ **FINALLY ACCREDITED**, Notre Dame's architecture department will be taken apart at the Architects' Advisory Council in New Orleans by none other than its Dean, Frank Montana. Speaking on defects in architectural education, Dean Montana does not hesitate to admit that some might exist at Notre Dame. Montana particularly feels that the current five-year program overtaxes the student. He is in favor of a four-year curriculum resulting in a nonprofessional degree. Notre Dame does not have a graduate school in this field and the five-year cram is not effectively filling this gap.



◦ **PATAPHYSICIANS ARISE**: the knights *de Pataphysics* will take up their kazoos and serenade the bourgeois with specious melody in a march from the Rock to O'Shaughnessy Hall. Date: February 21; time: 3:00 p.m. Billed by its backers as "the most meaningless event of the academic calendar," the fete for King Ubu will include no lectures, no plays, nor even tributes to Alfred Jarry of the *College de Pataphysics*. However, the non-thought and absolute noncommitment which will not be expressed by this festivity will perhaps be heralded by new-fallen snow, God willing.

• **LANGUAGE DORMS**, the proposal to transform certain halls into multilingual language labs, fared well at the hands of student consensus. Of 1416 students polled two weeks ago, 388 said they would be interested in participating in the experiment. To make the statistics more meaningful, arbitrary experience minimums were applied. Of the 266 who qualified, 91

were interested in French, 88 in German, 63 in Spanish, and 24 in Russian. One hundred and three freshmen were interested, 105 sophomores and 75 juniors. Divided by colleges: Arts and Letters, 204; Business, 24; Engineering, 21; Science, 55; and Arts and Letters-Engineering, 4.

◦ **HEBREW TEACHING** and literature placed in a new chair of theological education at Notre Dame as a major step toward the creative understanding between Catholic and Jew. That is the idea of Rabbi Albert Plotkin, the only Notre Dame graduate to become a Jewish rabbi.

Rabbi Plotkin, who complemented his 1942 magna cum laude English degree from Notre Dame with studies at the Hebrew Union College, spoke here February 8 on the topic: "The Ecumenical Movement: Can It Be Strictly Christocentric?"

The Rabbi, a supporter of confrontation by dialogue, sees the common concept of love and the moral and ethical teachings as found in the Beatitudes and the Sermon on the Mount as the key to understanding the relations between God, Jews, and Catholics. He has been a principal non-Catholic figure in directing the Ecumenical Movement into practical areas of social reform: urban renewal, labor discrimination, and the problem of school dropouts.

• **MICROBIOLOGY** has gone graduate. Professor Morris Pollard, director of the University's Lobund Laboratory and associate head of the biology department, will manage the new department. Offering graduate programs leading to the master's degree and doctorate, the department will also engage in an extensive research program through the Lobund Laboratory, a world leader in the use of germ-free animals in medical and biological investigations.

• **MARDI GRAS** in an unaccustomed blinding burst of activity, has melted down that ticket molasses into pure gravy—probably over \$25,000 worth. Not to tarnish its image completely, chairman Joe Lemon absented himself without announcement from a publicity spot on WSND's "SCHOLASTIC Show." This left host and editor Reagan Burkholder hemming through a ten minute "How to be a peasant expert without really trying." But the week was not without its glory—even for the mysterious Mr. Lemon and the perspicacious Mr. Burkholder—the Womenfolk, yes, Virginia, they do exist . . . (see picture in "Campus").

WHO'S  
AFRAID  
OF  
VIRGINIA  
WOOLF?

by  
Edward Albee

Saturday, Feb. 19  
6:15 p. m.

on  
WSND-FM  
88.9 mc



Hear Ye! Hear Ye!

THE BRAND NEW

Quickie  
Chickie

**SPECIAL:**

Monday, 21st • Tuesday, 22nd • Wednesday, 23rd  
Cheeze Pizza with a can of Coke — \$1.19

**GOLDEN FRIED CHICKEN • ZESTY PIZZA • SHRIMP**

**FREE DELIVERY**

**HEATED OVENS**

254 DIXIEWAY NORTH

233-7873

Monday thru Thursday: 4 p.m.-11 p.m.; Friday & Saturday: 11 a.m.-1 a.m.; Sunday: 11 a.m.-11 p.m.

 **10¢**   
**SALE**

**HAMBURGERS 10¢ EACH**  
IN HONOR OF WASHINGTON'S BIRTHDAY AND OURS, TOO!  
**FEBRUARY 18 & 19, 1966**



A few days early, but to tell the truth, here's a delicious bargain at twice the price! To celebrate our seventh national birthday, 100% pure beef, open-flame broiled hamburgers are just 10 cents! By George, no wonder everyone's going to Burger Chef!



**US 31 N**  
**At Cleveland Road**  
**Across From**  
**Howard Johnson's**

Franchised nationwide by  
Burger Chef Systems, Indianapolis 7

Home of the World's Greatest 15¢ Hamburger!



*campus at a glance*

## VIETNIK PROTEST DRAWS 26 AND HO-HUMS

Everyone loves a parade — witness the 25,000 who marched on Washington for Peace in Vietnam last November. But it seems that nobody but nobody loves a charade — witness the 26 souls who turned up for South Bend's own Vietnik "rally" last Saturday. Included in the one score and six figure were six speakers (among them: SDS's Phil O'Mara and Professor of Marketing Edgar Crane), four newsmen, and a four-month-old infant.

The Howard Park gathering was a reaction to "Operation Fly Your Flag," a movement by prominent South Bend citizens to encourage Americans to fly their flags until Washington's Birthday in support of the United States action in Vietnam. David Sims, father of a Marine serving in Vietnam and the keynote speaker at the "rally," implored Americans to fly Old Glory upside-down as a distress signal.

Sims displayed a letter, which he said was sent to him by his son, stating, "The guys and I are with you all the way in this protest." Sims also said he "never enjoyed any freedom in America because he was a Negro." He showed the group a copy of *Muhammad Speaks* with his son's picture and a caption describing him as "A Black Marine now risking his life for the alleged freedom of the South Vietnamese." However, Sims quickly interjected, neither his son nor himself were members of the Black Muslim movement.

When Sims finished, Notre Dame's chief peacemaker Phil O'Mara took over. Among other things, O'Mara stated that business firms want to see the war in Vietnam prolonged in order to reap benefits from government contracts. He said that "segregationists look forward to a nuclear war" and that "American troops in Vietnam mistreat the Viet Cong

prisoners because they are not Caucasians." To squelch these great intrusions, O'Mara suggested that those present, all 26 of them, band together and start a formal organization to crusade for peace in Vietnam.

More significantly, O'Mara said there is a link between those opposing the war effort in Vietnam and those engaged in civil-rights drives because both groups were protesting against a white power structure interested only in its own economic gain.

Crane followed with a rhetorical demand that television stations give the Vietnam war protestors equal time to answer any speakers who appear on television to back the American Vietnamese policy.

Amidst the turmoil and with the innocence associated only with the young, a small group of boys armed with .22 automatic cap rifles and several concealed 007 snub-nosed revolvers swarmed the area to expel those evil invaders of their playground.

## THE KING AND HIS COURT

In the pre-O'Mearian age, the Notre Dame Law School could not win a case of chickenpox — at least that is the claim of local law school lags. According to legend, ND law of yesteryear was stymied by mediocre professors and little financial aid.

Then Notre Dame got the "big man" from Cincinnati — Joseph O'Meara, who created a top-rank law school. But the creation was not without its costs. Says one student "For every inch that O'Meara built the school, he demanded a foot of authority from the administration." The results of O'Meara's leadership have been highly satisfying. He has hoisted the name Notre Dame to the high rungs of the legal ladder.

Gone is the mediocrity, for as Professor O'Meara writes, "No law school, repeat, no law school has a better

faculty. The men who have been appointed on my recommendation range in age from 29 to 40. Their average age is 36. Taking the faculty as a whole, the span is from 29 to 60 and the average age is 43. So it is a young faculty, dedicated and productive . . ."

O'Meara, who is the second highest paid law dean in the Midwest, donates his annual salary to Notre Dame for enticing law scholarships. With this and other donations, Notre Dame is enabled to give one of every three freshmen \$1000 or more per year. By graduation, however, only one of six of the students have retained the aid. The price of a law degree is extravagant and according to a student, "Once you're in you can't afford to quit."

Most everyone connected with the law building knows O'Meara wears the crown and they bow when directed. "The first thing he says to you when you come into the office," said a student, "is: Good afternoon Mr. —; what can you do for me today?"

The school's independence is evidenced by the absence of names like Simons and Hesburgh on catalogues and directives, the lack of a Thanksgiving holiday for law students, and the condensed Christmas and summer vacations.

Many students know that there will be two full-time female students (one of them a Negro from Alabama) in the Law School next year; but few know the impact on the male students and on the teaching methods of the professors that this move will have. Students assent that the informality present in most of the classes will necessarily disappear with the advent of the girls. The professors teach the law as it is: that is, most legal transactions occur in the back room and the professors realistically adopt language and examples consistent with such a setting.

With girls present, the argument



FR. (?) DePAUW  
Off-Campused



SOCIAL SCIENCE LAB WORKERS  
Psychology Upswing—Qualitatively and Quantitatively

continues, much of the realism of the present lectures and discussions would have to be eliminated. Malcontents claim that this will strain the whole presentation of the law but it will put Notre Dame Law School in the national limelight.

Also planned is a complete change in the ranking system. Presently, all rankings are figured on a 100-point scale, (the usual high being 85, the low 74, the drop-out point). But that system was deemed unrealistic when it was apparent that one student could be only .004 of a point behind another but find himself ten class rankings behind. The new system would rank the top 15 or 20 of the class while the others would receive only a diploma.

#### DEFROCKED PRIEST DENIED N.D. DATE

Barely two weeks after being defrocked and stripped of all priestly duties and functions, Gomma De Pauw, founder and chairman of the controversial Catholic Traditionalist Movement, has been denied permission to speak on the Notre Dame campus. University Vice-President for Student Affairs, Rev. Charles McCarragher, C.S.C., who passes on student-sponsored speaker requests, made the decision for what he termed "almost obvious reasons." Said Fr. McCarragher: "I doubt whether there's a bishop in the country who'll give this man a platform to speak. His actions are in clear disobedience of religious superiors and under the circumstances, I cannot give him Notre Dame as a speaking platform."

De Pauw's original sponsor, Joel Connelly, head of the Young Americans for Freedom, immediately began to make arrangements to have the appearance shifted to an undesignated site in South Bend on February 24. While claiming to understand the

University's position, Connelly charged the administration with being "very abrasive about it all," and questioned the logic that allowed "a cranky old Unitarian defending atheism to tell a lot of dirty stories," while prohibiting a priest from speaking. Connelly was referring to last week's "In Defense of Atheism" lecture by Unitarian Minister Russel Schneiders. For his part, Fr. McCarragher said that an analogy between the two situations was somewhat less than perfect. "The atheism lecture wasn't involved in an internal decision of the Church," Father explained, "Father De Pauw, however, is."

More than a little impetus for the drive to have De Pauw appear at Notre Dame comes from outside the campus. Connelly says the interested parties are "conservative businessmen in South Bend," a fact confirmed by Fr. McCarragher who also declined to specify who "the conservative businessmen" might be. Strong indication is, however, that one of the prime movers may well be Marilyn Manion, daughter of the archconservative former law dean, Clarence Manion.

Father De Pauw first ran into opposition from ecclesiastical authorities last year for his efforts to repeal liturgical changes announced in Vatican II. His chief concern was that Latin be retained in the Mass and he reported extensive support, including backing, said he, by 30 "unidentified" bishops and a high Vatican official. (One Notre Dame theology professor says this "high Vatican official" is almost certainly Cardinal Ottaviani.) Orders from Lawrence Cardinal Shehan reportedly brought De Pauw's resignation from the Catholic Traditionalist Movement and he was subsequently assigned to the Council as an expert to a bishop exiled from China. The Baltimore chancery granted Father De Pauw permission to at-

tend the Council as an advisor to Bishop Blais S. Kurz, a Franciscan who now lives on Staten Island. Returning from the Council and the presumed negotiations with Ottaviani, De Pauw started anew his campaign for a return to tradition and was removed as teacher of canon law and moral theology at Mount Saint Mary's Seminary in Baltimore last year.

In the event De Pauw does appear in South Bend, Fr. McCarragher indicated he would tolerate campus publicity of the talk, but would be "disappointed" if YAF sponsored the appearance. "I would think," said Father, "that the students would realize they were being used."

#### PSYCHOLOGY DEPARTMENT REVIEW AND OUTLOOK

"We made it through the first semester. There were a lot of things we weren't able to do because of natural limitations, but our courses were at least adequate." Thus expressing satisfaction over the psychology department's first semester, Dr. John Santos, the department head, began to gaze at what he thinks will be a bright future.

Only two courses offered in the department last semester, taught by the only two members of the psychology faculty, Dr. Santos and Dr. Robert Farrow. This semester, however, Father Henry Nouwen, a Belgian priest, is visiting the department and teaching courses in personality and abnormality. With a new course in experimental psychology taught jointly by Drs. Santos and Farrow, the total is now five.

Next year and the succeeding three or four years will see a further build-up in the department, with a doctoral program being established within five years. Though Fr. Nouwen will be leaving, the faculty next year will ex-



MISS MANION  
For God, Country . . .

pand to five. Dr. Santos announced the definite faculty addition of Dr. Eugene Loveless as one of the three new members. Dr. Loveless received his doctorate from St. John's University and studied (as did Santos, Farrow, and Nouwen) at the famed Menninger Institute in Topeka, Kansas. Ultimately, Santos hopes, the staff will number between twelve and fifteen men.

Physical expansion has accompanied faculty growth. Taking over and renovating the old architecture building, the department is changing part of the basement floor into an animal laboratory and another part into a machine workshop to be used for building student projects. There will also be a small electronics workshop, and the upstairs floors are still being partitioned for offices and classrooms. "We may, however," added Dr. Santos, "eventually outgrow even this building and have to move to other facilities."

Of the two major divisions of psychology, clinical and experimental, Dr. Santos looks to an experimentally oriented department. This, however, will not be to the exclusion of the clinical side, as evidenced by the clinical courses now being taught by Fr. Nouwen. "With twelve to fifteen men," continued Santos, "there will be a balance of developmental, animal and statistical psychology." Santos then added that psychology departments usually have a single emphasis. "Ours will be 'perceptive cognitive processes,' or how to interpret stimuli. This is just a possibility on the undergraduate level, but definite on the graduate level."

As of today there are approximately thirty psychology majors, but Santos has no ultimate aim as to numbers of students in the program. "We just want to give good, solid courses so as to make psychology a



THE WOMENFOLK OF THE '66 MARDI GRAS  
Zasham! And the Molasses was Gravy

good major. Our aim is to have other students doing meaningful and potentially publishable research, even at the undergraduate level."

#### THE MANION LINE

What "Faced the Campus" last Sunday night on WSND was cool, clipped, hard-cored conservatism. Name: Marilyn Manion, daughter of former Notre Dame Law Dean and rightist commentator Clarence Manion. Past National Secretary for the Young Americans for Freedom and a member of the Indiana Executive Committee, Miss Manion was questioned chiefly about the activities of that fledgling campus group.

Miss Manion made clear that the YAF is not connected with any particular party and endorses no candidates. She said its major principles are "a belief in God, morality, the natural law, and the Ten Commandments," and a belief that the functions of the federal government consist of "maintaining law and order and protecting the national sovereignty." Miss Manion said that YAF considers the U.S. Constitution "the best document yet devised for the protection of man's rights," and she believes, "we should stand by it." In addition YAF supports the limitation of federal power and is against federal action in the area of civil rights. Although she made clear that YAF believes in each individual's right to vote, she also said that "civil rights are no more important than personal rights." YAF holds that in a "free society the individual has the right to vote and maintain his property, but I do not think that a lot of civil rights activities are promoting the rights of anybody."

Of the "Great Society" programs Miss Manion said: "the community is made up of individuals and the individual is more important than

the community or collective good." Not a Social Contractor, Miss Manion says: "man's responsibility is to make a living, and, while we must help out those that are not able—the blind, the sick, and the disabled—we must encourage men to move ahead on their own." Miss Manion said that "this social consciousness business tends to encourage the shiftless. It rewards those that don't do the right thing. We simply increase the lines of people with their hands out. These programs encourage people to go on the dole and take from the government rather than going on their own way. We can't legislate success."

Governmental agencies also fell on hard times at Miss Manion's hands: "I believe people individually need to be educated to their moral responsibilities and then work through their local instruments on a person-to-person basis . . . Government by its very nature cannot perfect everyone's life, governments cannot legislate unfairness out of life, people, as individuals, are going to have to take a responsibility through their local governments."

Miss Manion's stand on the John Birch Society emphasized the righteous: "Personally I disagree heartily with some of the statements attributed to Robert Welch, but most of the Birchers I have met are very religious people interested in preserving the Constitution and fighting communism. . . . I can't really get too excited about the JBS and I can't see why things should be done about them."

Answering charges by ADA's Howard Dooley that the local YAF chapter is receiving support from the Manion Forum, Miss Manion stated that "the Manion Forum is a registered trust fund that cannot support any such group, in fact the finances are not under the control of





**PRESIDENT HESBURGH**  
Lives of Challenge



**INTERVIEWER MEETS INTERVIEWEE**  
Uncle Sam Cut 20%

my family but under the control of a local bank." Miss Manion added, "I think Mr. Dooley is adding 2 plus 2 and getting 17."

On similar charges that the Manion Forum is bringing Rev. Gómmar A. DePauw of the Catholic Traditionalist Movement to South Bend, Miss Manion made it quite clear that "the Manion Forum has no connection with bringing Fr. DePauw to South Bend."

With more than a little implication, Miss Manion said of the Students for a Democratic Society: "as far as outside support the SDS is getting a lot more than the YAF." She went on to say that "this is a left-wing organization and certain members on its national level have been very active in activities participated in by both members of the W. E. B. Du Bois Clubs, which are identified as connected with the Communist Party, and officials of the Communist Party." Regarding SDS's relation to Notre Dame, Miss Manion feels that "when an organ is connected with groups that have been cited as subversive it should be looked at as to sources of material and financial support."

#### **PRESIDENT'S ADDRESS: FOR SCIENCE AND SENIORS**

"Science, to be humane as well as scientific, must be related to revolutions of our time." This was the point Father Hesburgh drove home in addressing the first Challenges in Science Meeting last Monday night. One such revolution is "the revolution of human development." Whereas mankind previously existed rather than lived in the world, today it is possible "that a large number of people don't have to starve," that they can live, "in our sense of the word." But 80 per cent of the families in the world barely subsist on a yearly income of less than \$500.

Said Hesburgh: "The knowledge explosion is another revolution." If need be, people can be taught to read and write through electronics — via radio, for example. He cited the case of a priest in Bogota who in this way has taught two million people to read and write. Science and technology can promote literacy, without which a country cannot even begin to develop in the modern world. Yet one-third of the world population remains illiterate.

Third of the revolutions cited by Father Hesburgh is advancement against disease. "What it is like for the millions who must live out a miserable existence and are doomed to an early death because of illness about which they can do nothing whatsoever can hardly be imagined by an American. Yet science does possess the ability to exterminate many prevalent diseases—malnutrition, for example, through the inbreeding of protein content into the grains people consume. Nevertheless, one hundred million people suffer from malaria, a conquered disease; and in many spots of the world an adult has a life expectancy of 40."

Prefacing his words with a spectacular film of the Gemini IV space shot and White's walk in space, Father Hesburgh pointed to this undertaking as characteristic of the things modern science can accomplish. Yet he wondered how seriously concerned a nation that spent three times on cigarettes last year, what it gave to underdeveloped foreign countries to combat the problems of hunger, illiteracy and disease, can be with the human rights, democracy, freedom, modern revolutions. "To talk about even prayer to hungry people is a travesty," he maintained. But modern science, if only serious use is made of the chance it is presenting, "can be the greatest liberating force for man-

kind today."

Father Hesburgh warned his audience, "You have to be interested in all of mankind and its problems. Whatever else you learn here at Notre Dame, learn compassion for your fellow man and do what you can to help him."

Involvement was the key word in an address given by Father Hesburgh to the seniors Thursday evening. "The times welcome change and university people like ourselves must become meaningfully involved in the change," he said, and challenged his audience "to have the courage and wisdom to participate in making the world what it might be."

Fr. Hesburgh emphasized three processes which he considered to be fundamental to modern change. First of these was human emancipation. Fr. Hesburgh cited the example of the twenty years following World War II when emerging nations struggled for and gained independence as Negroes demanded freedom in the United States. Second was human development. "The good man and the Great Society," according to Fr. Hesburgh, "are not simple realities and they cannot be accomplished through technology alone, but can only come through us." Finally, technological innovation, which, he said, "is moving so precipitously that it is creating a vastly different world."

Fr. Hesburgh then asked the seniors, "Are you willing to get involved in these processes in order to channel, direct, and lead the changes?" He said that the lure of a secure life, an attractive wife, good pay, and the fringe benefits will divert their attention. "The revolution will go on without us, but it will not go on the same without us."

Meaningful life, Fr. Hesburgh concluded, demands reality, three essen-

*(Continued on page 32)*

# on other campuses

• **THE ATHENAEUM**, Acadia University's student newspaper, has been censored by that institution's Baptist administration because of an "obscene" picture in the publication's calendar. Acadia's Head Provost, Dr. Erik S. Hansen had all copies of the 1966 *Athenaeum* calendar seized January 11, because it contained a picture of a girl wearing what appeared to be a transparent blouse. Dr. Hansen called the calendar "tasteless" and said it reminded him "of a few tearouts from a girlie magazine." Meanwhile the Acadia Student Union has unanimously decided to hire legal counsel in an effort to force the administration to return the calendar. Plans are also being made to incorporate the Student Union, publisher of the *Athenaeum*, therefore making it legal publisher of the *Athenaeum* and making the administration powerless to confiscate future publications.

The first clash between the *Athenaeum* and the university administration came in the spring of 1964, when university acting president Dr. Ronald Longly threatened editor Tom Sheppard with expulsion because an ad for a local tavern appeared in the paper. Sheppard, *Athenaeum* editor, described Dr. Ronald Longly as a "rampant Baptist as well as a temperance official." It is this same Dr. Longly that had liquor ads banned from all Nova Scotia university

papers. After Sheppard's editorial appeared, the Student Representative Council at Acadia threatened Sheppard with dismissal unless the editorial was withdrawn. It was and Sheppard wasn't. Longly and the Nova Scotia Control Board both denied Sheppard's allegations. The Canadian University Press is supporting Sheppard in this little altercation. It is also reported in the *Athenaeum* this week that students who were able to buy copies of the calendar, before its confiscation, "were being subjected to harassment by university officials." Some have been told to report to the deans of their resident halls. The battle is just beginning and it may be a long time until we know whether the only remaining Baptist university in Canada will be able to hold down the forces of youth, sex and booze.

• **UNTIL** the new resolution was passed by DePauw University last week, no student of DePauw was allowed to drink on or off campus. The regulation also applied during the vacation period. The reason for the change is that it is "impossible to enforce drinking regulations off campus." Also, a change in the regulations concerning student automobiles and a petition for an extension of women's hours are soon to be announced.

• **STRADDLING** the middle of the "Educational Television at Villanova University" discussions the campus paper, *The Villanovan* believes "(it's) a fine idea but it is also a drag." Educational television has been employed at Villanova in its theology and psychology departments. *The Villanovan* suggests various methods of livening up these classes that "are a little hard to get psyched up for (because you have to watch . . .) a little man on a little screen who is reading some notes from a cue card." One way to enliven the psychology courses would be to "make the lecture series an audience-participation type of thing, with students contributing their own problems.

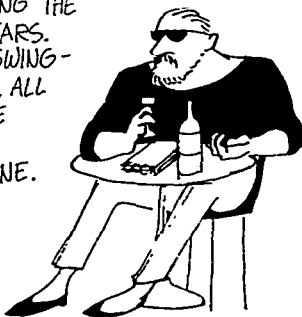
"And now for the very touchy area, that of the theology course. Its basic shortcoming is lack of appealing material. So what can we do, without altering any of the basic ideas of the Bible, to inject a little pizzazz? Perhaps we could dress up Moses in a black mohair toga, equip him with a staff that converts into a snake or some other exotic weapon and bill him as the man from H.E.A.V.E.N. (Hebrew Envoys Agitating for the Vanquishment of the Egyptian Nation).

"Who knows: educational television (Education a' GoGo) just might become the biggest thing since the student demonstrations!"

Clayton Leroux  
George Grumley

## feiffer

WE ALL KNOW HOW IT IS. I'D BEEN MAKING THE SCENE FOR YEARS. DIGGING LIFE, SWINGING, GROOVING, ALL THAT JAZZ. THE WHOLE, PHONY, VALUELESS SCENE.



NO WONDER I WASN'T GETTING ANYWHERE WITH MY ADDICTION NOVEL. I HAD TO GET BACK TO BASICS. I HAD TO - WELL, MAYBE IT SOUNDS CORNY - FIND SOME VALUES.



SO I WENT TO EUROPE.



AND MAN, EUROPE WAS SOMETHING ELSE! NO RUSH, NO RAT RACE. IN EUROPE THEY KNOW WHO THEY ARE!

LAUGHING, FRESH FACED GIRLS. PEASANTS WITH POETRY IN THEIR WORKWORN BODIES. SINGING IN THE MARKET PLACE. FOUNTAINS IN THE SQUARE. THE SIMPLE HONESTY OF FOREIGN RAIN.



GOOD DAYS IN ROME. GOOD WEEKENDS IN PARIS. GOOD NIGHTS IN MADRID. TALK THAT DOESN'T BREAK UP TILL DAWN. REAL TALK. GUT TALK. TALK ABOUT THE WAY IT IS.



WHAT A RELIEF TO HAVE ALL THAT NEW YORK PHONINESS BEHIND ME.

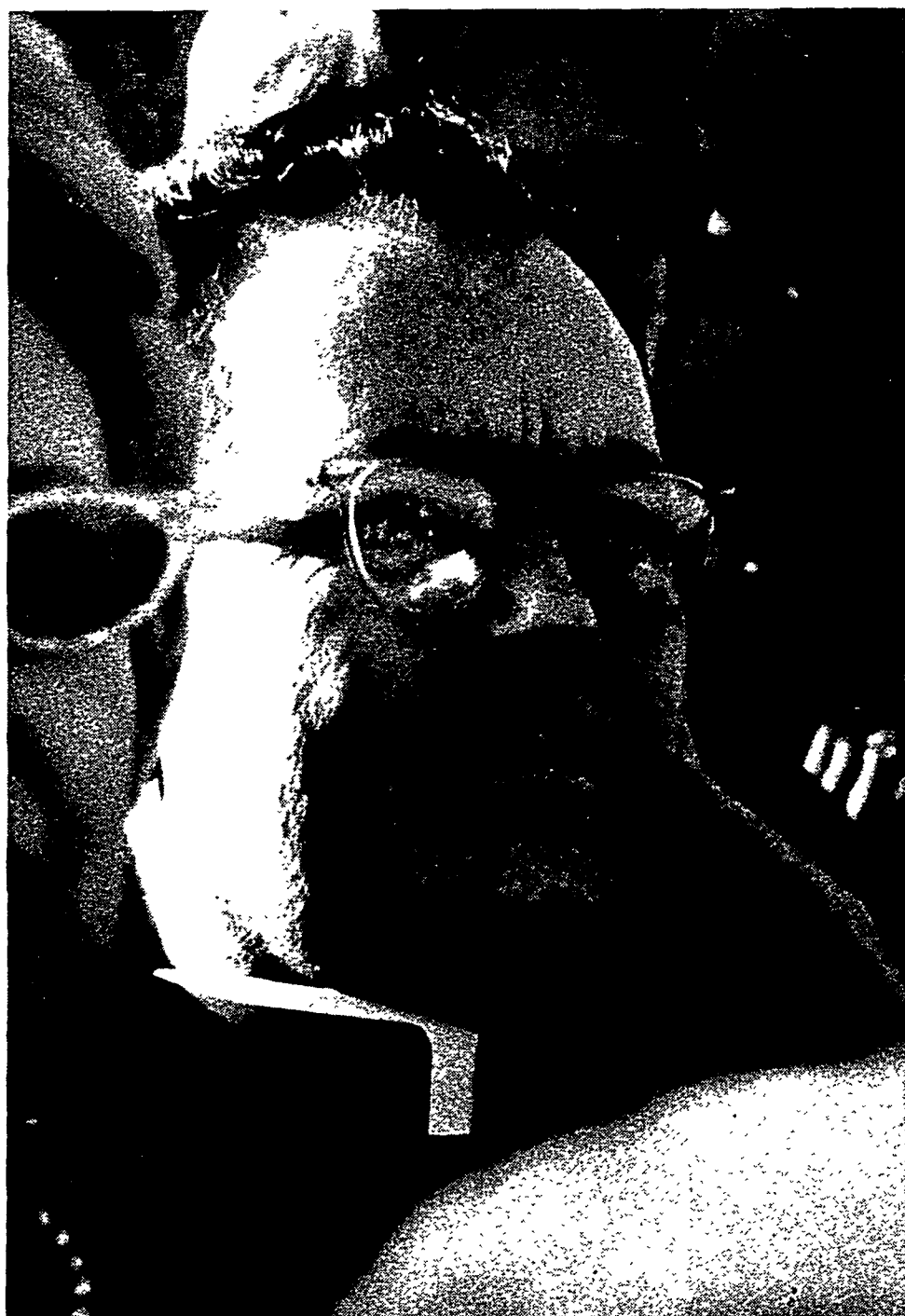


SOON I BEGIN WORK ON MY BULL-FIGHT NOVEL.



# THE MAN WHO GUIDES NOTRE DAMIE

BY DAN MURRAY



IT WAS NO ACCIDENT that *Time* magazine two weeks ago listed Father Theodore M. Hesburgh among the fourteen most active university presidents. A winner of the Medal of Freedom, the highest honor the nation bestows on civilians, possessor of 14 honorary degrees (at last count), and a member of 29 boards of national and international significance, Father Hesburgh is easily the best known and most respected of a distinguished line of Notre Dame presidents.

His record, both off and on the campus, is spectacular. Away from South Bend 150 days a year, he nevertheless has managed to lead Notre Dame through the most rapid period of expansion and development it has ever experienced. During his thirteen-year stint as president, Notre Dame has garnered about \$50 million in alumni and corporation contributions and only last month exceeded by one and a half million dollars the goal of its most recent fund-raising effort, Challenge II. The school budget has increased from eight million dollars in 1950 to 28 million this year; during the decade of the 50's, teachers' salaries rose 150 per cent, and the research budget increased by 3000 per cent. Awards to the University for research and educational programs rose from \$250,000 in 1950 to \$3,081,000 in 1960. By the end of Father Hesburgh's first six years as president, the University's endowment tripled to \$25 million, and science spending increased tenfold. Twenty major buildings have been erected under Father Hesburgh's aegis, including a \$13 million library, the Computer Center, five residence halls, the Nieuwland Science Building and O'Shaughnessy Hall, Stepan Center, the Radiation Research Building and the newly completed Center for Continuing Education.

Notre Dame's physical expansion under Father Hesburgh has been paralleled by increasing intellectual achievement. Between 1954 and 1962 Notre Dame's average College Board scores of entering freshmen rose some 75 points; the average IQ increased from 118 to 127. During the years 1960-63, Notre Dame ranked tenth among the nation's private universities in the number of Woodrow Wilson, National Science Foundation, and National Defense Education Act fellowships won by its students. ND graduates were awarded more national and international scholarships in the first six years of Father Hesburgh's administration than in the school's previous history of more than a hundred years.

Father Hesburgh often points out



the Advancement of Teaching (of which he is a former president).

Hesburgh's seemingly endless display of energy and his leadership ability are not qualities acquired since his assumption of the ND presidency. Vigor and a religious commitment were even discernible in his childhood days and came to the surface during his swift rise to a position of leadership.

Theodore Martin Hesburgh was born into a middle-class family in Syracuse, New York, in 1917. His grandparents had immigrated from Luxembourg and Ireland. As a child he was an avid reader, attended parochial schools in Syracuse, and graduated third in his high school class.

Father Thomas Duffy, a Holy Cross priest, first detected a possible religious vocation in the boy when he was only twelve. The priest encouraged him to attend Notre Dame, and Hesburgh entered the school in 1934. After only a year on campus, he moved to Rolling Prairie, Indiana, for his twelve months' novitiate. There a steady diet of 5 a.m. risings, praying in Latin, tree chopping, and 22 hours of silence a day (which he later termed the toughest part) kept his class of 29 occupied.

Hesburgh survived the ordeal, as well as studies at Notre Dame and the Gregorian University in Rome, to be ordained in 1943. The new priest wanted to be a military chaplain, but his superiors had different ideas: he received his doctorate of theology at Catholic University in 1945. Nevertheless, Hesburgh managed during the war years to write a pamphlet, *Letters to Service Women* that was air-dropped to 300,000 WACS, WAVES, and women Marines in Europe and Asia. During this period he also worked at St. Patrick's USO in New York.

Immediately after earning his doctorate, Father Hesburgh joined the Notre Dame faculty as a theology professor. It wasn't long before he was taking on additional duties. The end of World War II saw married servicemen returning to college to finish their education. At Notre Dame these students stayed at Vetville—and Father Hesburgh became their chaplain. "As if being spiritual shepherd to Vetville were not enough," Father John Cavanaugh, Hesburgh's predecessor as president, remarked, "he took on another. Soon he was Vetville's chief baby-sitter."

Father Hesburgh became head of the Theology Department in 1948, and published a college theology textbook, *God and the World of Man*. The next year he was appointed executive vice-

president of the University. In 1952 at only 35 years of age he became Notre Dame's sixteenth president—the second youngest in the school's history.

Father Hesburgh's rapid rise and the remarkable expansion and development into which he has led Notre Dame cannot be fully understood solely in terms of buildings constructed, amount of money collected, and the number of years it took for the man to become president of a university. As he himself once told the Notre Dame faculty, "Like the Egyptians of old, we cannot survive by merely building monuments. The lasting works of man are those of the spirit. Without them, the monuments are never better than tombs." It is the intangible contribution that Father Hesburgh has made as a person that will most deeply affect the Notre Dame community. In the coming weeks the SCHOLASTIC will present a glimpse of this person through his own words, his interests, his beliefs, and his hopes for the University. ■

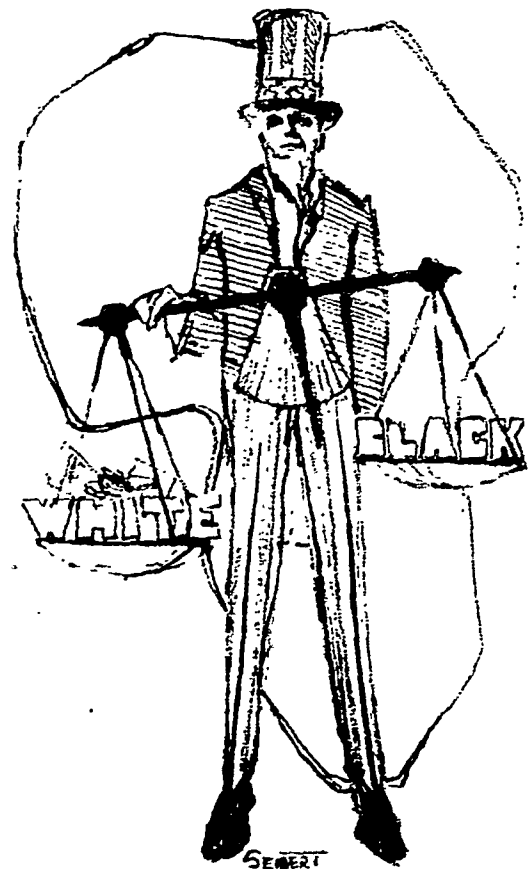


that "you don't attract the best scholars and artists from around the world by sitting at a desk here at Notre Dame." He thinks his off-campus travels are as necessary to Notre Dame's continued growth as they are required by the increasing responsibility of universities to the nation and the world. Among his most notable extracurricular activities: president of the International Federation of Catholic Universities; chairman directing the establishment in Jerusalem of an Ecumenical Center for Theological Research (he was hand-picked by Pope Paul); the Vatican's representative to the International Atomic Energy Agency; member of the Civil Rights Commission and official advisor to the State Department; and board member of the National Science Foundation, Rockefeller Foundation, the Woodrow Wilson National Fellowship Corporation, and the Carnegie Foundation for

# Too Much, Too Fast For Africa

BY MIKE McINERNEY

*Dr. William Lewis, State Department expert on African affairs, delivered two lectures on campus last week. The following is a synopsis of his reflections on U.S. foreign policy and the East-West struggle to capture the favor of these emerging nations.*



**U**NITED STATES POLICY in Africa should be one more conscious of realities than ideologies, one more conscious of the numerous problems than of a single plan to solve them. This was the conclusion of Dr. William Lewis, State Department Chief of Research and Analysis for North and Middle East Africa, on campus last week for two lectures on politics in Africa sponsored by Notre Dame's Committee on International Relations. Lewis is currently on leave from the State Department as a visiting professor of African studies at the University of Michigan. His first lecture,

given February 9, concerned U.S. diplomacy in Africa, the second the following night concerned Communist diplomacy in the same area.

Our foreign policy's first mistake, according to Lewis, was not taking Africa seriously enough from the start. With the exception of some run-ins with the Barbary pirates in the 1780's and '90's the U.S. had little real contact with Africa until World War II. The first Bureau of African Affairs was not opened until 1958. Today all American aid to Africa amounts to less than 7 per cent of total foreign aid appropriations.

Says Lewis: "Western Europe would be in a greatly enfeebled condition today if not for Africa." Its position is strategic militarily and it is a center for communications including space exploration. Africa produces 45 per cent of Europe's oil, 75 per cent of the free world's diamonds and one-seventh of the world's supply of copper, to name just a few of the raw materials.

United States policy on South Africa is peculiarly irrational: it says one thing and does another. Lewis noted that while condemning apartheid in the United Nations, U.S. business capital in white-ruled South Africa has risen to \$600 million dollars with a 15 to 30 per cent annual return. U.S. businessmen justify this by claiming the right of free enterprise and saying apartheid is the government's problem. Thus the United States in one sense substantially helps to keep the white minority in power. But Lewis admitted "any rapid lurch toward rule by the majority would spell economic ruin for (these) countries."

Ironically, Lewis noted, where the U.S. is now acting it is trying to do too much too fast. Serious difficulties have arisen in trying to take over the role of the former colonial power — an impossible task. "It would cost one to two billion dollars per year to fill out the role of France, Belgium, and the United Kingdom. It is not in the interests of the U.S. to substitute or fill in for these powers. Besides, we make a mistake when we think the period of decolonization has spelled the end of former colonial power interest in these areas."

Africans have been angered by U.S. interference in their internal affairs, according to Lewis. African reaction to the 1964 Congo rescue mission in which Dr. Paul Carlson and his fellow white missionaries were killed was very negative "— a return of Western armies to protect Western interests." The reaction to the use of white mercenaries was also something less than enthusiastic.

Today Africa is "characterized by diversity." Says Lewis, "the collapse of colonialism signifies the collapse of tradition." There is a "growing acceptance that change is feasible and desirable. New wants have developed and with these new opinions, new political awareness."

Nevertheless Africa has been in a continuous state of instability (six revolutions in the past six months). There has been a "series of crises since 1960": a separatist movement in Sudan; military interventions in Morocco and Algeria in 1963. Lewis objects to the means Africans are using to obtain their ends (including threats of civil war in Rhodesia and South Africa). "There is an ambiguity in the African states' demand for rule by law and intervention in the affairs of their neighbors." The Organization of African Unity has condoned such actions in the past.

According to Lewis, a Communist take-over of an African country is "possible, not probable. Ideology for these people has little meaning. Marxism (rather than Communism) has force and freshness — a chance to alter present material relationships. Marx seems appropriate as a philosophy of scarcity," and yet "Communism has yet to establish a meaningful foothold in Africa." The reason, says Lewis is that the Soviets have been "singularly inept at interpreting and penetrating the strength of the nationalist movement." For the majority of Africans and their leaders the survival of their national identity comes first.

Another reason for Communist failure in Africa is the Sino-Soviet split. The race between Russia and China to gain allies in the African bloc has shocked the African majority and negated any effect one of them alone might have had.

Even Pan-Africanism is "somewhat of a shiboleth," according to Dr. Lewis. Africans in general give it lip service but are in fact more concerned with their own domestic problems.

Dr. Lewis concluded by offering some advice for the U.S. to follow: "We have got to learn to live with the type of problems we have. We have to learn to be more relaxed in times of crisis (Britain has learned to do this). We must increase our economic aid to Africa. Finally we must remember that Africa is an African problem which they will have to solve. Both the Soviet Union and the United States are beginning to realize that African leaders are neither pro-West nor pro-Communist, but pro-African." ■

# CHRISTIAN DEMOCRACY: A QUIET REVOLUTION

BY KEN BLACK

*"The very doctrine which is called the most old-fashioned (Christianity) was found to be the only safeguard of the new democracies of the earth."*—G. K. Chesterton

THIS TESTIMONY has been a long time in coming. The Greeks "invented" democracy long before Christ; but it was only for Greeks and just one of many possible governments—hardly the best. Centuries later, Christianity appeared and took root, preaching the salvation of every man from his equally imperfect condition. But somehow, the obvious was not so obvious. Perhaps the brassy glare of the Roman Empire forced the Church to squint narrowly; and then suddenly Rome vanished, leaving her without sight for several hundred years. Christianity sat still in the darkness, keeping alive, but not daring to stir before the new morning. Even then she was slow to rouse herself, slow to admit the new light to her eyes, not realizing at first what seems plain today: that she was the creator of an idea as glorious as the new day—democracy.

Democracy could have arisen only out of the Christian tradition. It is evidence enough that it was formulated in Europe, although the kings of the West ruled nearly as absolutely as those of the East; and its basic idea of the equality and dignity of men was but a necessary conclusion from Christian teaching. (Democracy's early anticlericalism merely arose from a mutual misunderstanding; Christianity had not yet grasped her new and proper role, and the first democrats failed to recognize the debt they owed her.) Even secular democracy, whether it realizes it or not, is the child of Christian beliefs. For Christianity alone gives democracy meaning.

But secular, materialistic democracy grew and soon disowned its parent, not realizing that in doing so it lost its own substance. And certain men, watching the growth of this fearsome child, decided that there should be another more worthy son to receive and carry the birthright of Christianity. Coming together, they adopted an egalitarian ideology and named themselves the "Christian Democrats." Not content with a merely intellectual movement, they organized politically and contended with the reactionaries and the new materialists of the left for the right to guide the people in the way they saw fit. In Europe they triumphed as often as not; in Latin America, they still strive for success. But in both theaters, in thirty-eight nations, they have emerged as the greatest force for Christian peace and moderation. And their power grows with time.

In this country there is abysmal ignorance of this new movement, one that may soon be the United States' greatest ally. In this belief, the infant Christian Democratic Research Group of Notre Dame decided to sponsor last weekend's International Conference on Christian Democracy. Men from Poland and Germany, from Venezuela and Chile, came to meet with one another, and, especially, to educate the minds of some Americans in the meaning and status of Christian Democracy.

Beginning on Friday afternoon, the Conference ran for a total of sixteen hours, closing Sunday afternoon with a luncheon in the Morris Inn. Among the many distinguished persons who attended the Conference were congressmen from Chile; the Chilean Ambassador to the Organization of American States, Senor Alejandro Magnet; the leaders of the Chilean, Bolivian, and Brazilian Christian Democratic Parties; and scholars concerned with Christian Democracy from several nations of Europe and Latin America. They were here to report, and their report was rosy.

But just what is Christian Democracy's message? To the typical American ear it is hackneyed phrases such as "human rights," "social justice," and the like; but to those in Eastern Europe and Latin America Christian Democracy means a great deal more. Several speakers did their best to drive this fact home. They explained that Christian Democracy is both a socio-political philosophy and a political movement, which holds that only a democratic government based on the Christian concept of the dignity of the human being can free man for his tremendous destiny. It bases its beliefs on the teachings of the Christian churches, on the social encyclicals, and on the writings of the great Christian social thinkers such as Aquinas and Maritain. Dr. Hugo Perez La Salvia of Venezuela pointed out that for Latin Americans in particular, "Christian Democracy is the answer to the question, 'How can we bring ourselves out of political, social, and economic injustice?' If it does not answer this question, it has no reason to exist."

*(Continued on page 20)*

*Distinguished religious and political authorities from Europe, Latin America, and the United States gathered at Notre Dame last week to discuss and debate Christian Democracy. SCHOLASTIC reporter Ken Black relates a history of the movement and his impressions of the conclave.*

## Christian Democracy

(Continued from page 19)

Applied as a political program, Christian Democracy demands the recognition of the rights of men as prior to those of society or of the state. It acknowledges the family as the basic social unit and guarantees it a dignified living, a family wage, social security, and free education. It strives for the humanization of the economic order, the equalization of the social order, and universal education and participation in the political order. It upholds the right to private property. It appreciates (instead of merely acknowledging) the existence of religions, and recognizes the invaluable contributions they have made to the world; therefore it co-operates closely with them. In short, Christian Democracy seeks the desecularization and democratization of the world.

Because of its approach to politics, this new ideology has naturally made its greatest gains in those parts of the world with a Christian — and therefore democratic — tradition. (Yet it is not a "confessional" party, since many of the members of the movement are Protestants, Jews and agnostics, in addition to Catholics.) Nowhere has the movement been more successful than in Europe. National parties exist in all the free European nations except Finland, Sweden, Greece, and Portugal. Even more impressive is the fact that in Italy, Austria, Holland, Belgium, and Germany these parties are in power. In fact, the Christian Democratic Union of West Germany has controlled the government since 1949. Formed as a counterbalance to the Marxist-socialist parties, which loomed large after the war due to the discrediting of the right, it won the first election handily; and prosperity has been the German lot ever since. In Italy and Austria, dissatisfaction with the socialists has turned the people to this new Christian wave. In France, only a party split over de Gaulle and that man's personal popularity has kept the *Mouvement Republicain Populaire* from becoming a major factor to reckon with.

The reasons for the various parties' successes are as different as their gains are common. In Austria and Italy, support has been won on their liberal but nonsocialist stands; in Germany, fear of the left, the wish to maintain the status quo, and strong support for the United States have been the chief factors, and in France, the *MRP* has gained backers for its moderate, anti-de Gaulle stand.

Eastern Europe also has its Christian Democratic Parties, although all are officially in exile. In Poland, for example, as Dr. Georg Braun explained, action taken on behalf of Christian Democracy is indirect. Dr. Braun, on leave from Poland, pointed to the recent invitation by the Polish bishops to their German counterparts as part of general action by which the Christian Democrats hope to moderate the Communist regimes under which they live.

While East European parties hope to soften their governments, those of West Europe are seeking co-operation among their own. Always international in attitude, Christian Democracy in Europe presses for her integration — politically, socially, and economically. Here, for example, is where the *MRP* has run afoul of de Gaulle. As Professor Russell Capelle told the Conference, "de Gaulle is always looking to the past; the *MRP* looks to the future." Without a doubt, all of European Christian Democracy looks ahead; for time is with them. As the Communist grip loosens, as "le grand Charles" retires, as Franco softens his hold on Spain, there is the best of chances that the future holds a special place for Christian Democracy on the Continent.

The future in Latin America is less certain; but then these countries have a reputation for being unpredictable. For over a century, most lands of Latin America had been under the heavy hand of dictators. Most were men who cared little about the welfare of their people, let alone democracy. They did not know it — and perhaps they still do not — but a price must be paid for keeping whole peoples submerged in their poverty and ignorance. Today the price is Communism, a system wholly foreign to their tradition. It was to remove the blood-price from these nations that Christian Democracy was begun in Central and South America.

Revolutions, most Americans have concluded by now, are simply the favorite Latin American sport; and if it is indeed a sport, the betting is heavy. In this game of seesaw, the Christian Democrats find themselves running to and fro trying desperately to keep a balance between right and left, while at the same time begging the captive audience to help.

Speakers from Venezuela, Bolivia, Brazil, and Paraguay joined in describing the problem of maintaining the mean in a continent so prone to extremes. They noted that their labors are not always smiled upon. But their pleading — in reality, teaching — is finally making headway with the people. In Chile, Eduardo Frei has become the first Christian Democrat ever to become president

(Continued on page 32)



Notre Dame is . . . heaven.  
 hell.  
 a challenge.  
 where one *gets* a higher education.  
 Catholic!  
 a *male* university.  
 what the student makes it.  
 an intellectual experience.  
 where one develops himself.  
 an expression.  
 a feeling.

**W**HAT IS NOTRE DAME, really? Certainly, the above opinions have been advanced in many similar forms. Discounting the "subway alumni" (i.e., "Oh, that football team!"), Notre Dame presents definite images to the various people related to it. But what is the essence of all these diverse opinions and what can be gained from them? This is the problem that faces many, not the least of those being Brother Raphael Wilson, Director of the Office of Admissions.

Bro. Wilson believes that in order to select future ND students he must first know what they are now, and what they are *supposed* to be according to themselves, the faculty, and the administration. These are the three primary groups that must define Notre Dame. The types of student personalities, their relationships toward one another, their ideas on the properly balanced college atmosphere, the illusory "well-rounded" person and his responsibilities must be carefully weighed.

In the University's *General Bulletin*, the faculty and administration set down the bases for admission as "high school record, the rank in class, extracurricular activities, the results of the College Board Scholastic Aptitude Tests, the recommendation of the high school principal or counselor, and when possible, a personal interview with the Director of Admissions." Then, it goes rambling on about "academic, moral and social qualities" and the "virtues of intelligence and integrity." Of course, Wilson thinks it is relatively easy to produce figures which supposedly represent academic intelligence, but it is quite another thing to measure moral and social qualities and integrity. In this regard, one can break down the present freshman class according to mean SAT scores and numerically see them this way:

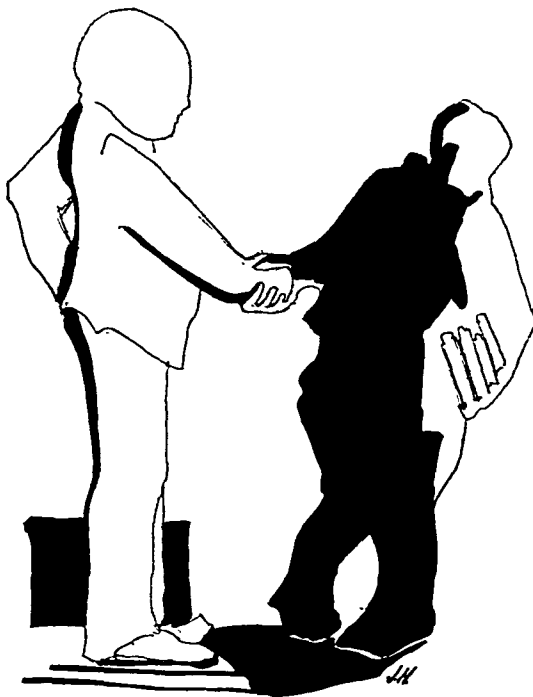
	<i>Verbal</i>	<i>Math</i>
Science	606	655
Arts and Letters	599	617
Engineering	568	654
Business	521	581

Or perhaps the fact that close to 70 per cent of the Class of '69 was in

*A look at the Office  
 of Admissions and  
 the man changing it.*

## DEPARTMENT OF THE IN-BETWEEN

BY JOHN NOEL



the upper fifth of their high school graduating class helps put a finger on the Notre Dame student. Yet Wilson realizes it is obvious that the student is and must be more than these abstracted figures.

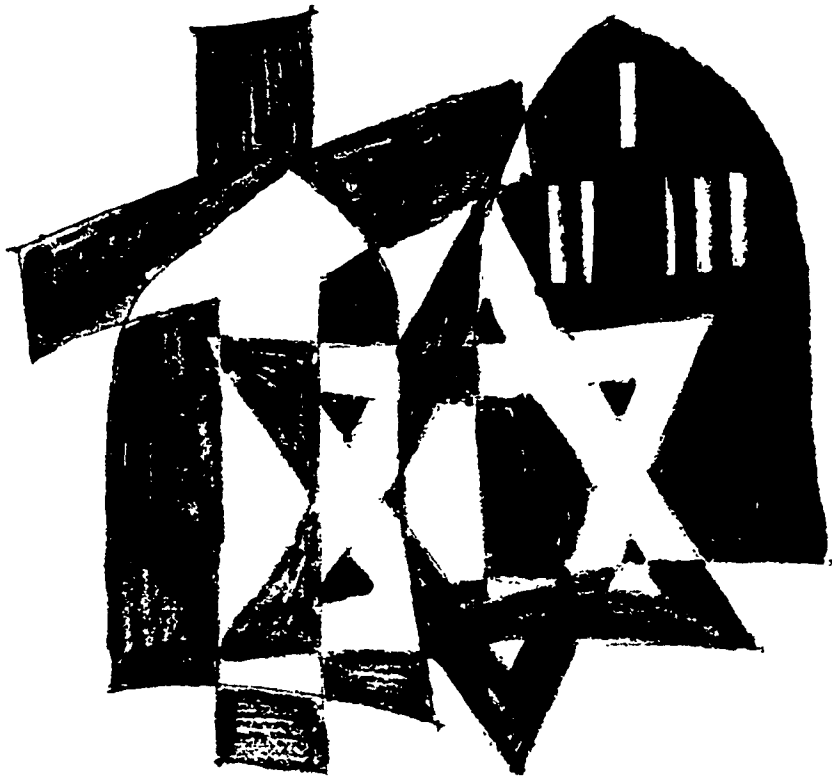
Bro. Wilson feels that personal contact is the answer. This, of course, is not a new concept, but novelty does not always dictate usefulness. High school recommendations, the results

of personal interviews by either an alumnus or Wilson himself, and the individual talents of a student are taken into consideration. Thus, the faculty and administration are able to decide whether they want a particular student. However, the student's final decision on whether *he* wants Notre Dame is equally as important and this is the area that Bro. Wilson thinks must be revitalized.

Perhaps an applicant's first substantial impression of Notre Dame will be wrung from the pages of the literature he receives. Now, it is conceded that ND is neither accurately nor attractively portrayed. The first forty pages of the *General Bulletin* are certainly enough to disinterest almost anyone. According to Wilson, the prospective frosh wades through long lists of names and an equally meaningless list of "Grounds, Buildings, and Equipment." In short, what high school senior is really interested in knowing the names of the Faculty Advisory Committee for the Library or that a particular building is called Zahm and not Laputa? Then, too, laboring through this, he looks forward to another eighty pages of solid print, some of which might just as well be written in Greek it is so forbidding and unintelligible. In general, when the student does come across some pictures of the campus, he certainly must not be impressed with the '58 shots which center on buildings and ignore real student life. The bulletins of the various colleges and departments are equally devoid of pleasing layouts and interesting presentations. A vast overhaul of Notre Dame's literature is planned and certainly long overdue.

Bro. Wilson has also instituted a new policy which allows small groups of applicants to visit the campus on weekends. First, there will be a formal introduction by the Office of Admissions, stressing Notre Dame as a unique community geared to the student's expression of his particular talents. Following this, the applicant will be given the opportunity to meet a member of the faculty affiliated with his interest field. Finally, he will be given an informal tour of the cam-

*(Continued on page 33)*



# INTERFAITH PRAYER FOR PEACE

*The Notre Dame chapter of the Young Christian Students prepares for a day of ecumenical concern over the war in Vietnam. YCS member Ron Burke previews the event.*

BY RON BURKE

THE UNIVERSITY OF NOTRE DAME is participating in the ecumenical spirit of modern theology. A single activity at the University has gained the support and encouragement of the National Conference of Christians and Jews, Roman Catholic Bishop Leo A. Pursley, Jewish Rabbi Albert M. Shulman, and Rev. Clifford Nantz, chairman of the Council of Churches of St. Joseph Valley. Men such as these will be speaking in Sacred Heart Church to all who are interested on the afternoon and evening of Sunday, February 27.

The purpose of the Day is not simply to establish closer relations between the people of various faiths in the South Bend area. Nor is it simply an opportunity for Notre Dame students to experience the prayer of an entire community. There is the particular purpose of communicating the desire of the entire area of a better world situation, for an end to conflict and war, for a beginning of world peace.

Perhaps that desire does not sound like it should be the subject of the attention of university students, for it is easy to lose oneself in other matters at a university.

You can get away from the *Tribune's* pages of present problems. You can forget what the exact meaning of suffering and death is, especially while young. You can

become so involved in solving differential equations or in enjoying Kafka that you forget an ancient request to love your neighbor. You don't even have to know about the turmoil and death in South Africa, the Dominican Republic, Nepal, the Israeli border, Southern Rhodesia, or Vietnam. But maybe we might read a letter the University Chaplain received on February 14:

*Dear Father,*

*I'm writing this letter to you from Vietnam for a very special reason. I am a 1964 graduate of Notre Dame, and a Lieutenant in Army Intelligence working out of Saigon. My closest and best buddy is also a 1964 graduate of Notre Dame, Marine Lt. James T. Egan, Jr. Jim and I became close friends from our first week at ND, and have become like brothers ever since. Just last night I received word that he is missing.*

*Aside from finding out the circumstances and keeping up on any news, my hands are tied. The only thing that will help now is prayer. If you lose your faith in prayer over here, all is lost. Out of this, the first thing that came to my mind is Notre Dame.*

*Father, I am asking the greatest student body in the world, and the greatest University in the world, to please pray for Jim Egan. Our families are praying, but I know if Notre Dame prays, the best possible thing that could be done — will be done!*

*The kind of help I'm asking here is what I truly think the Notre Dame Community is for. I don't know what else to say. My hand is shaking so much, I have to close. Thank you, Father. We need your help so much.*

*Yours in Notre Dame,  
John M. Lalli '64  
Lt., Army Intelligence*

The words are obviously emotion filled, but what would you sound like if your closest friend or a member of your family were killed? Be honest and try to imagine the man-caused death, the bullet or bomb-caused death of a truly close friend. Yet throughout the world and throughout the past generations of our nation, fighting and warfare have taken lives, destroyed families, exploded friendships.

*(Continued on page 33)*



# FUNCTIONAL FACT OR FICTION:

## RELATIVELY SPEAKING

DAVE MALONE AND BOB HALLER

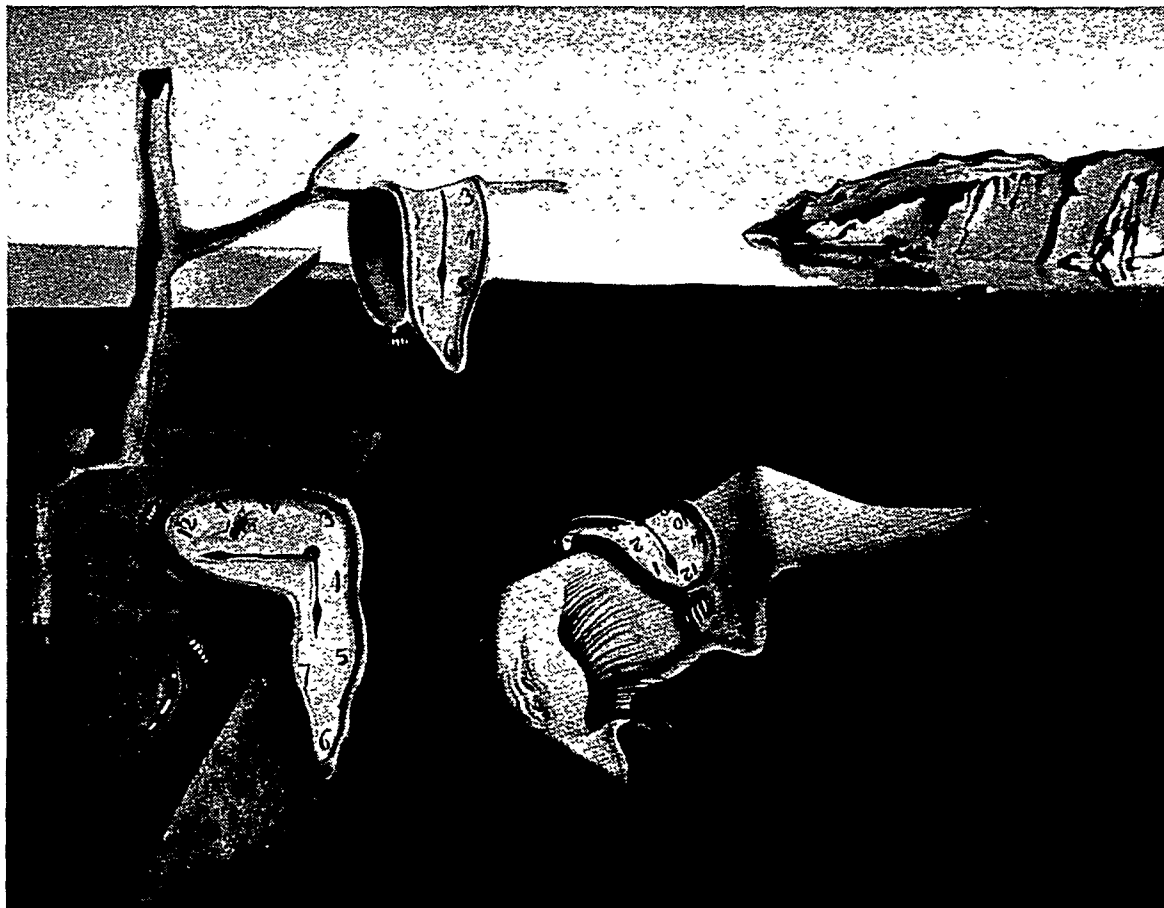
*"The time is out of joint;  
O cursed spite!"*

— WILLIAM SHAKESPEARE

ONE OF THE interesting ramifications of Einstein's theory of relativity, besides the atomic bomb which we all know and love, is a phenomenon which can be called the relativity of time. It is not well known, but from this as-yet-untested phenomenon there has been derived a paradox whose subtleties have defied explanation by the world's leading theoretical physicists. Along the path to the development of the well-known  $e = mc^2$  equation, a conversion factor for time, mass, and space was derived — a factor which made predictable the results of acceleration upon these quantities. For example, in the case of a change in mass, it can be computed in the following way:

$$m_1 = m_0 \sqrt{\frac{1}{1 - v^2/c^2}}$$

where  $m_0$  is the original mass,  $m_1$  the new mass,  $v$  the velocity of the mass, and  $c$  the velocity of light, 186,282



"THE PERSISTENCE OF MEMORY" BY SALVADORE DALI

miles per second. Experiments with high-speed electrons, in which the charge-to-mass ratio was measured by observing their deflection in a known magnetic field, have shown this conversion factor to be valid. (N.B.: the charge remains the same, so any change occurring in the electron's deflection must be due to a change in the electron's mass.)

Length has also been observed changing according to this factor, with the radius of an electron increasing along the direction of its motion. Time behaves similarly. Time was first shown to be relative by the acceleration of a radioactive subatomic particle with a short half-life in a cyclotron. The particle was seen to last longer than it should have, and the increased duration of its life was predictable through use of the conversion factor given above.

By working with the above equation, and substituting length for mass, it can be predicted that at a velocity of .866  $c$ , or 166,300 miles per second, the length will be twice that of the original. So an object would appear from Earth. Suppose, however, that you were on a spaceship which was traveling at that speed. The changes in length, mass, and time would not be observable to you, since there has been no change relative to you in velocity. That is, you are part of the system, and the objects around you and the ship itself have not changed in relation to you, although you and

they have changed with relation to those things outside your system. And this is where the paradox occurs.

If a man were sent up in a rocket ship from Earth, at a speed of 166,300 m.p.s., observers on Earth would be able to see the change in mass and length. But what would the man in the ship see when he looked back at Earth? Relative to his system, i.e., the ship and its contents, the Earth is what is moving at that speed, and therefore he should notice an elongation of the Earth's radius in the direction of its apparent motion. Its mass should double also. But time is the real crux of the paradox. If the man in the ship took a clock with him on his trip, when he came back it should indicate that he'd been gone only half as long as a clock on earth indicated. However, if relative to him it was the Earth that was moving, why shouldn't clocks on Earth show only half the elapsed time that the ship's clock does? Which clock will be right? Or will they show the same time? Or will one be slower? And if so, which one? This paradox is as yet unanswered. Will a man go to the stars and come back to find that his wife is younger than he, or will he find that she is older, or will there be no change?

An experiment which *could* clear up this paradox was proposed by NASA several years ago. It suggested that an atomic clock (one

*(Continued on page 32)*

## AESTHETICS AND COSTELLO

BY GEOFFREY BARTZ



*The Serpent's Eye: Shaw and the Cinema* by Donald P. Costello (University of Notre Dame Press, 209 pages, \$6.50).

Dr. Donald P. Costello is an associate professor of English at Notre Dame and the faculty representative of the Notre Dame Film Society.

IT IS UNLIKELY that history will remember Bernard Shaw as one of the century's leading aestheticians. Although Shaw's plays fill five fat volumes, his avowed dramatic intentions were moral and revolutionary—and his drama is occasionally artful only because Shaw happened to be somewhat of an artist in spite of himself. It is more probable that later theater historians will recall a tall, thin, white-bearded chap who lived so long (1856-1950) that it is almost impossible to imagine him as a child, and as a dramatist who wrote some stage pieces which are enjoyable enough if one can forget most of what the author had to say about them. That is, Shaw's artistic

instincts often ran well ahead of any artistic philosophy he elaborated; but when his reason caught his impulse, trouble was an inevitable side reaction. Thus: the disaster and general hilarity when Shavian didacticism collided with the aesthetic demands of the young motion picture industry some thirty years ago.

The sound, as it were, of this collision (a resounding thud!) is detailed in Dr. Donald P. Costello's (pronounced Kós-tel-o) highly readable, well-researched (nine years) and radically funny book, *The Serpent's Eye*—a work undertaken in a relatively untapped field of literary study (viz., cinematic adaptation of theatrical pieces).

## THUS SPAKE ALMUSTAFA

BY DAVE MALONE

year sectioning of his lifetime produced an important dichotomy in Gibran's philosophy. Born in the very land which felt the presence of Jesus the Nazarene and Mohammed, Gibran inhaled the spirit of the tall cedars into his very soul and exhaled it into the hearts and souls of the world. This duality of cultural experience felt by Gibran resulted in a unique combination of Eastern individualized thought with Western institutionalized thought. It was Gibran, in an Arabic work of over fifty years ago, who wrote, "Ask not what your country can do for you, but ask what you can do for your country." The title could be translated either "The New Deal," or "The New Frontier."

In *The Prophet*, perhaps his best-known book, written originally in English (Arabic is said by many critics to be the tongue of Gibran's strongest and most fluent expression), Kahlil Gibran invents a mystic, Almustafa, the Chosen and the Beloved, who is leaving an adopted land in which he lived for twelve years. The

book, significantly, was written in 1923, twelve years after Gibran came to America. In positing Almustafa as a mystic and prophet, one who loves and is loved by the people, Gibran is, either subconsciously or consciously, trying to delineate his own position in relation to the world of men. An unmistakable Christ-figure, Almustafa-Gibran tells the friends whom he is leaving what he has seen in their hearts and lives. On children, the Prophet says:

Your children are not your children.

They are the sons and daughters of Life's longing for itself . . .

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the archer's hand be for gladness;

For even as He loves the arrow

IF "MYSTICISM" is understood to be that which inspires a feeling of beauty or awe, if the night in its dark grandeur meaningfully can be called "mystic," if a view of the very warp and woof of the delicate fabric of the human soul is "mystic," then there has been a man who must be known as a mystic.

Kahlil Gibran (1883-1931), a Lebanese-American author, exchanged the strength and grandeur of the tall cedars of his biblical homeland for the awe-inspiring structures of New York and the eastern United States in 1911. This twenty-eight-twenty-

Bernard Shaw felt the motion picture should be little more than a filmed play whose chief advantages were its permanence and wide range of distribution. With a batch of Shavian plays engraved on celluloid swarming about the world, not even a destitute Welsh bricklayer was free to run the gamut of human experience without the possibility of encountering the "high utterance of great thoughts and great wit . . . and of prophecy."

Needless to say, Shaw did not give a hoot for the motion picture until October of 1927 when Al Jolson first demonstrated how sound and celluloid could be permanently locked. For most cinematic artists, whose studies during the preceding years had (necessarily) emphasized the visual potential of the medium (through various montage effects, parallel development, and the moving perspective of the travelling camera), Jolson's *The Jazz Singer* was the horrible first step toward the destruction of the medium by sound. But for Shaw, whose artistic weapon was Talk and plenty of it, the effect was just the opposite: at last there was the opportunity for a Shavian film! Of course, both positions err through overemphasis. Yet what is interesting (from an academic standpoint any-

way) is how the Shaw-Cinema conflict seems to fully embody that spurious (but somehow necessary) dichotomy which the film aesthetic was subject to for several years. In one sense Dr. Costello's tale of Shaw vs. the Film Makers is the story of *all* cinema, an exercise in definition that anyone interested in the medium will inevitably face.

Yet the book is somewhat more than a well-wrought urn of potentially dry scholarship. It is above all a masterful job of storytelling in which the essential ingredient in the life of the bombastic Shaw is seldom submerged. We are speaking, of course, of humor. *The Serpent's Eye* is a vastly funny book populated with some startling characters. Take, for instance, Gabriel Pascal, the Hungarian "showman" who in an attempt to become an Indian mystic was informed by his guru that he was to deliver the Shavian gospel to the world in the form of motion pictures. And then there is the tale of the three hundred paper shields which several Egyptian natives devoured near an artificial sphinx during the filming of the last and major Shaw-Pascal disaster, *Caesar and Cleopatra*. Altogether, Dr. Costello has artfully woven throughout his sometimes tedious analysis of Shaw's three

efforts at filmic immortality the thread of a truly masterful character study. And each chapter concludes with a Dickens-like bravado, forcing the reader to continue.

There is a school of thought which claims that the best way to learn about something is to study the great masters of that something. Yet, often the relationship between a "great" X and a spectator is interfused with a kind of religious emotion that can only cloud a learning process properly directed toward the understanding of X rather than any individual instance of X. Perhaps one might gather a great deal by occasionally noting a rather bad example of X; for then the student can approach the material on a more even standing. Bernard Shaw was no great shakes of a film maker. (Shaw felt the cinema held its victim "fascinated as if by a serpent's eye." He was right, but he was also bitten.) And those students interested in an excellent introduction to the art of the motion picture taught by an absolutely abysmal teacher can learn quite a bit from Shaw's theories.

For those only concerned with a good story full of the flavor of academic research which leaves the positive taste of certainty — well, that's there also. ■

that flies, so He loves also the bow that is stable.

But Almustafa-Gibran escapes an anti-Christian determinism by recognizing the magic and power of the individual when he is acting in the spirit of Love. Through Gibran, it can be seen that all that is good for man is possible. The strength of the individual can be derived from the strength of Jesus. For Gibran, the true celebration of the Crucifixion should be a participation in the strength which the Nazarene brought to the world. In *Secrets of the Heart*, available in translation from the Arabic, Gibran writes, in "The Crucified:"

"Humanity looks upon Jesus the Nazarene as a poor-born Who suffered misery and humiliation with all of the weak. And He is pitied, for Humanity believes He was crucified painfully. . . . For centuries Humanity has been worshipping weakness in the person of the Savior.

"The Nazarene was not weak! He was strong and is strong! But

the people refuse to heed the true meaning of strength.

". . . He came to send forth upon this earth a new spirit, with power to crumble the foundation of any monarchy built upon human bones and skulls . . .

". . . He came to make the human heart a temple, and the soul an altar, and the mind a priest.

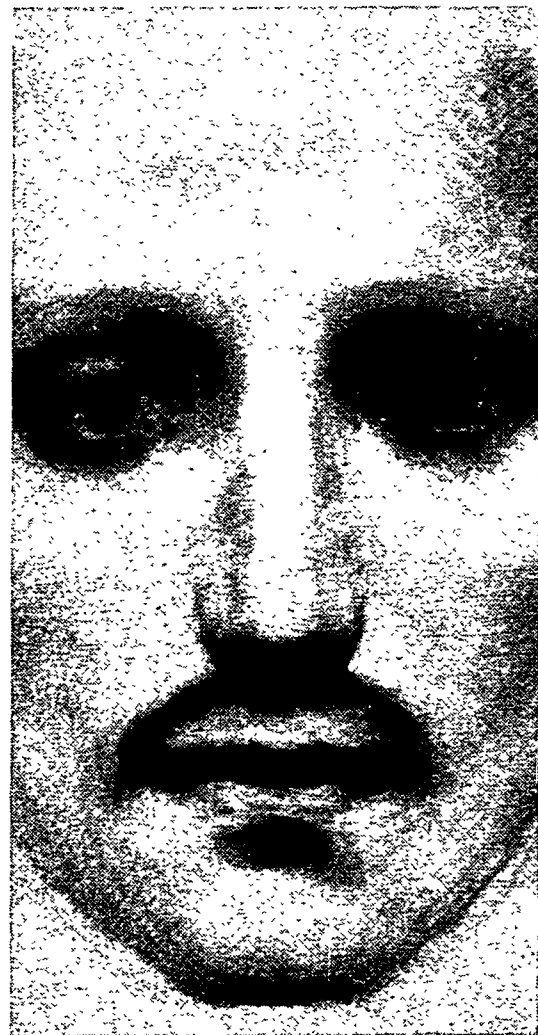
"And if Humanity were wise, she would stand today and sing in strength the song of conquest and the hymn of triumph."

Through all his writings, however, Gibran is not so much preoccupied with God as he is occupied with Man. His poems and prophecies, his paragraphs and parables, are a wonderful loud song to Man, showing him the beauty that is his and that he is. Kahlil Gibran should not be read as a prophet of God, but as a prophet of Man.

*The Prophet* by Kahlil Gibran, Alfred A. Knopf, \$3.50.

*Secrets of the Heart*, by Kahlil Gibran, Citadel Press, \$1.95.

*Mirrors of the Soul*, by Kahlil Gibran, Philosophical Library, \$.95. ■



SOME OBFUSCATORY COMMENTS  
ON AN OPAQUELY EXPLOSIVE PRODUCTION

# BURN, BABY, BURN

BY WILLIAM M. DONOVAN

"He who dreads action  
More than disaster,  
How can he fight  
When disaster impends?"

SUPPOSE YOU WERE a good-hearted fellow who, believing in the natural niceness of mankind, took into your household a poor out-of-work circus wrestler, and were rewarded for this act of charity by having your home infundibulated by gasoline. This is precisely the fate of Gottlieb Biedermann in the University Theatre's production of Max Frisch's *The Firebugs*. This ungrateful wretch, Sepp Schmitz, with his accomplice, Willi Eisenring, spurns Biedermann's proffered friendship, and, for the pure joy of it, instigates a magnificent holocaust. Naturally, Biedermann feels a trifle put out about this injustice and so, down in Hell the next day, he demands compensation from the present authority, Satan. Unfortunately, Satan turns out to be the former firebug, Willi, and the wronged Biedermann finds no sympathy.

Luckily, Biedermann is not really a blameless individual. Frisch calls *The Firebugs* a learning-play without a lesson. There may be a lesson, there may not be; the play certainly attempts to teach us the error of foolish ways. Biedermann becomes an allegorical symbol of the smug bourgeois who becomes intimidated and eventually destroyed by the rise of an amoral totalitarian power, symbolized by the two firebugs who force themselves into Biedermann's home. The reason for the success of the firebugs' infernal endeavor, as voiced by the chorus of firemen, is not fate or destiny, but stupidity on Biedermann's and society's part. He refuses to accept the rather obvious incendiary tendencies of his two guests. Willi imputes this to his knowledge that, in his heart, he is guilty and thus unable to appeal to the police for help or protection. Willi, being an ex-convict and (before we find out that he is devilish) a scurvy member of the proletariat, imputes Biedermann's guilt to his membership in the bour-



geoisie. The actual event of his guilt stems from his harrying a loyal employee in his hair tonic business into stuffing his head into a gas stove (and thus dying through asphyxiation). Thereafter his widow stalks the stage as a mute reminder of Biedermann's lack of "good-heartedness." And so, as Willi and Sepp stack his attic full of gasoline drums, Biedermann jests grotesquely on the impossibility of the seriousness of their intended actions. Meanwhile, the chorus of firemen reproaches Biedermann and the audience for their culpable inaction in the face of the oncoming conflagration. They are ready and waiting to put out the firebugs, but they cannot act until they are called; and Biedermann would rather ap-

pease the evil than place himself against them. For he does not wish to incur their enmity since one match will serve to send his whole house up in flames. He eventually debases his integrity to such an extent that he actually gives Willi the matches, with which to light the fire. A bit of irony and paradox in the movement of the play, eh?

The production is weird, grotesque, and brilliantly theatrical. The progress is episodic and, as in the theory of Bertolt Brecht, holds its audience through creating suspense and fascination as the tale unfolds. The elements of fascination are what will endear the play to its audience, for the stuff of the creation is nothing  
(Continued on page 33)

## magazine rack

AS "THE NEW MORALITY" is increasingly discussed, a great deal of confusion arises from debates which are scarcely impartial. The New Morality (situation or existential ethics) threatens to replace "the death of God" as the number one grabber in the "Religion" sections of the news magazines. Some will perhaps remember *Time's* recent article on the subject, or, if not the article, the accompanying picture (of a young couple necking in the grass). Amidst the confusion, *Commonweal* offers two fairly clean statements, in the form of a debate between Dr. Joseph Fletcher, an Episcopal theologian, and the Dominican, Fr. Herbert McCabe. The interchange, begun in the January 14th issue, is continued in the current *Commonweal* with letters and statements from theologians and laymen of various faiths. In his original statement, Dr. Fletcher, arguing from Barth, Tillich and Bonhoeffer, defines moral principles as "maxims of general or frequent validity; their validity always depends upon the situation." Fr. McCabe's article, descriptively entitled, "The Validity of Absolutes," offers a well-argued reply to Dr. Fletcher. If you are confused and/or interested, see *Commonweal*.

\* \* \* \* \*

In the February issue of *Jubilee*, Father Daniel Berrigan, S.J., presents his "Reflections on the Priest as Peacemaker." Poet and pacifist, Fr. Berrigan is currently in "exile" in South America, apparently as a result of his candid criticism of some of our methods of warfare in Vietnam. Completely free of either ecclesiastical or political cant, Father's reflections are the grave and sensitive response of a man who believes that modern nuclear warfare is essentially demonic in origin. Sure to be branded utopian, Fr. Berrigan's views seem to be much too sincere and creative to be ignored.

\* \* \* \* \*

For the heirs of Berkeley, I recommend the current issue of *Partisan Review*. In it is the third installment of a series of articles examining in depth "The New Radicalism." Centers of interest range from SNCC and SDS to the Free Speech Movement and Bobby Dylan. These areas have received considerable coverage in the popular press, usually with simplistic interpretation and comment. In the articles in question, some well-known writers (some of whom question the very existence of a new radicalism) manage to escape the pedestrian and offer, at times, genuine insights into *the* movement of our generation.

\* \* \* \* \*

For the compleat young sybarite, I would like to resurrect Susan Sontag's brilliant sanctification of *Kitsch*, "Notes on Camp," which appeared in the Summer 1964 *P.R.* Miss Sontag is the queen of the Camp followers, and this article is really the *locus classicus* for a whole "aesthetic" sensibility—a sensibility which has given birth to such varied phenomena as comic book serials, Batman, and "Pop" art. As Miss Sontag says, "the lover of Camp, is a lover of vulgarity." "Camp asserts that good taste is not simply good taste; that there exists, indeed, a good taste of bad taste." Certainly there is a climate, even a *need*, for camp at Notre Dame.

— TOM SULLIVAN



## movies

AVON: *Love In Four Dimensions* is an Italian omnibus picture that would seem to promise little were it not for its cast which includes the likes of Hardy Kruger and Sylva Koscina. But while *Love* may be rather good, *Insomnia Is Good For You* isn't. A dull little Peter Sellers short, this quickie will put you to sleep. (*Love*, 6:55, 9:10; *Insomnia*, 6:30, 8:45.)

COLFAX: *The Great Race* finds much of its charm and more of its grace in the inspired acting of its supporting actors. Larry Storch contributes a grandly droll performance as the diminutive "Texas Jack," and Ross Martin is agreeably malevolent as "Baron von Stuppe," a role capped by the greatest swan song in movie history. (*Race*, 1:40, 4:50, 8:05.)

GRANADA: *Our Man Flint* stays on for his last week in South Bend. Only the girls will disappoint you. (*Flint*, 1:15, 3:15, 5:15, 7:15, 9:15.)

STATE: *Those Magnificent Men In Their Flying Machines or How I Flew from London to Paris etc.* is as bloated as its title. This is unfortunate, since once the rickety air-mobles do hop off the ground, the picture does take off. But more than half the film is devoted to sideline, earth-side antics that misfire more often than not, a failing that reaches its height midway through the film. This writer was tempted to exit at the intermission, but stayed on and was rewarded in the end. Terry Thomas rides his role downhill, and Gert Frobe fails to finish, but even without these two the film manages to improve—mostly on the merits of Alberto Sordi and the flying machines themselves. (*Flying*, 1:15, 3:45, 6:15, 8:45.)

CINEMA '66: *Children Of Paradise* is a prewar French spectacular that is as long as it is old and distinguished—very. (Engineering Auditorium, at 1:30 and 7:30, on Saturday and Sunday.)

— R. A. HALLER





## sidelines

### SPORTSMANSHIP

Johnny Dee, Notre Dame's mild-mannered basketball coach, who *never* yells at referees, tells this one on himself.

When Dee was coaching the pro Denver Truckers, one call just rubbed him the wrong way. Charging onto the court, Dee berated the ref mercilessly. Hell had no fury such. When the diatribe was over, the ref calmly retorted, "Dee, it will cost you one technical for every step it takes you to get off this court." Hesitating not for a second, Dee whistled to his bench, which promptly emptied and carried him off the court.

Alas, the team was charged three technicals for unsportsmanlike conduct by the unsportsmanlike ref.

### ON MOVING UP

When Hugh Devore steps down from his present position as assistant athletic director on March 1 to join the coaching staff of the Houston Oilers it will mark the third time in his twenty-nine years of coaching that he has taken a crack at the pros. In 1953 he spent one year as an assistant coach of the Green Bay Packers. After two years at Dayton he accepted the head coaching job with the Philadelphia Eagles in 1956.

The affable Irishman's coaching career began in 1934, the year after he had captained the Fighting Irish. From a frosh assistant under Elmer Layden, Devore went on to hold coaching positions at Fordham, Providence, Holy Cross, St. Bonaventure and N.Y.U. In 1945, the year before he became the head coach at St. Bonaventure, Devore was the interim coach at Notre Dame while Frank

Leahy toured Europe with the Navy. His team posted a 7-2-1 record that fall. Again in 1963 Hugh was named interim head when Joe Kuharich resigned, and now, after two years in public-relations work, he is off again, hardly a rookie at his profession, but a freshman at heart.

Best wishes for the future.

### THE INTRAMURAL FARM CLUB

When the Hockey Club started up two years ago and the members were chipping in a couple of bucks for dues and playing down on the lake with only chicken wire and boards for a goal, right away it became pretty clear that some of the guys didn't swing a real hot stick. And when the club evolved from pick-up games to intercollegiate competition and away-game scheduling, it also became pretty clear that not everybody was going to make the travelling squad. So today there is an Intramural Hockey Club, only it's not really intramural.

It's more of a farm club. The league is a division of the Hockey Club and it's made up of those who are not good enough for the travelling team. There are three teams: the Hawks, the Tigers and another made up of (and here's where the intramural bit gets shot completely) high school kids from South Bend.

The high schoolers are desperate for clear ice, because apparently the Park Commission frowns on pick-up mayhem. They asked to join the league, and offered to pay part of the twelve-fifty the ice at Howard Park costs to rent. Brian Schanning, the head of the league, says "they must

play somewhere because they know what they're doing." Which isn't a bad grasp of the obvious, because Schanning's team is in third place and South Bend is tied for first.

### Standings

South Bend	3	—	1	Pts. 6
Hawks	3	—	1	Pts. 6
Tigers	0	—	3	Pts. 6

### HOME HOCKEY

If you can't make the basketball game at Chicago Stadium, the best bet for weekend sports seems to be a home hockey game with Toledo at 12 noon Saturday. The Howard Park game will be televised by WNDU-TV.

The Irish lost to Toledo 11-0 earlier this season, but Notre Dame is capable of an upset. Freshman Eric Norri and a revamped line could change the picture.

### FOR THE RECORD

#### BASKETBALL (5-16)

Notre Dame 84, Butler 61  
Notre Dame 76, Detroit 67  
St. John's 77, Notre Dame 59

#### HOCKEY (6-6-3)

Notre Dame 7, Lake Forest 7  
Notre Dame 9, St. Procopius 0

#### FENCING (9-1)

Notre Dame 15, Detroit 12  
Notre Dame 20, Chicago 7

#### SWIMMING (5-4)

Notre Dame 52, Ball State 43

#### WRESTLING (3-5)

Miami of Ohio 35, Notre Dame 0  
Notre Dame 25, Cincinnati 8  
Bowling Green 35, Notre Dame 0

#### TRACK

##### Michigan State Relays

2-Mile Relay Team, 1st place  
2-Mile Run, 1st place, Mike Coffey

### THIS WEEK

#### FEBRUARY 18

Wrestling: Wheaton Invitational Tournament at Wheaton, Ill.  
Track: Michigan at Ann Arbor

#### FEBRUARY 19

Basketball: Bradley at Chicago Stadium  
Fencing: Michigan State and Ohio State at East Lansing, Mich.  
Hockey: TOLEDO (Howard Park, 12 noon, televised by WNDU-TV)  
Swimming: Purdue at Lafayette, Ind.  
Wrestling: Wheaton Invitational Tournament

#### FEBRUARY 23

Basketball: DEPAUL (8 p.m., Fieldhouse)

# THE SEASON'S BIGGEST GAME

**T**HIS was the season's biggest game. It drew the largest crowd, stimulated the most optimism and evoked the greatest enthusiasm.

Notre Dame, with a 5-15 record, playing St. John's who boasted a top-twenty ranking and a 14-5 record. In retrospect it seems more than any rational man could expect. And yet it wasn't.

Notre Dame had just snapped a thirteen-game losing streak with two big wins in a row. Against Butler they had played nearly flawless ball. Against Detroit they were brilliant. And if they could beat Detroit on the road, then they could surely beat St. John's in the field house.

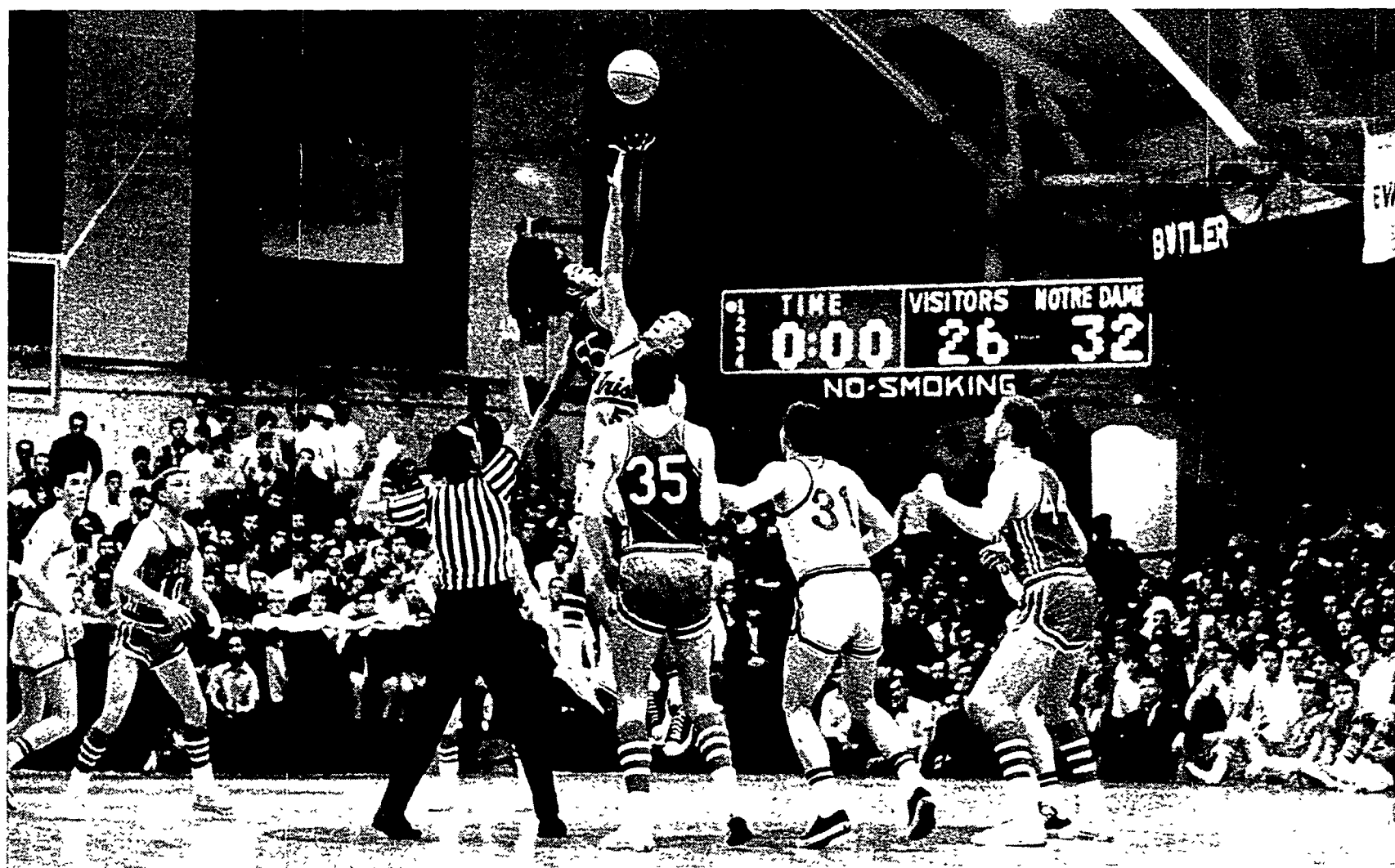
That didn't necessarily follow, but it seemed reasonable. Johnny Dee had always styled himself a defensive coach, and it looked as if for the first time in two years his team had caught on to his system. Defense had beaten Butler and Detroit. Defense, a much less erratic commodity than a hot and cold offense, could be counted on

for this game.

Beyond that, there was the possibility of a fantastic reversal. If Notre Dame beat St. John's, they might beat NYU and possibly Bradley. And if they did that they should be able to beat DePaul at home, Western Michigan on the road and Creighton back here. It would be the longest winning streak in six years — and would come in the same season as the longest losing streak in the school's history. Of course these were nothing but dreams. But doesn't a team which has been through so many nightmares have a right to dream a little?

The wishful thinking didn't come true. The oddsmakers were right after all. The defense did give indications that this team is catching on to Dee's techniques. There were outstanding moments. There was hope left for a few more victories this season. But not for five in a row.

It was a good game. And despite the outcome, it was the biggest game of the season.



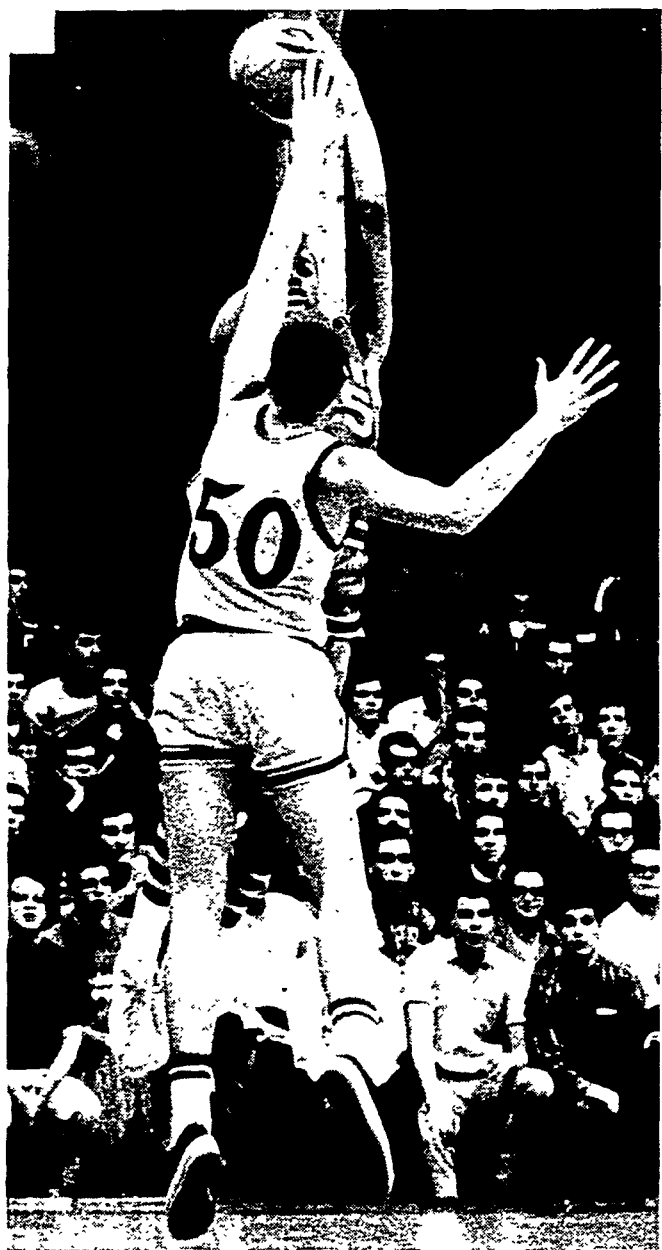
**The Turning Point.** Blending a disciplined control offense with brilliant defensive work, Notre Dame dominated all first-half statistics. But from the second-half tipoff till 13:46 remained in the game St. John's blitzed the Irish 18-2.



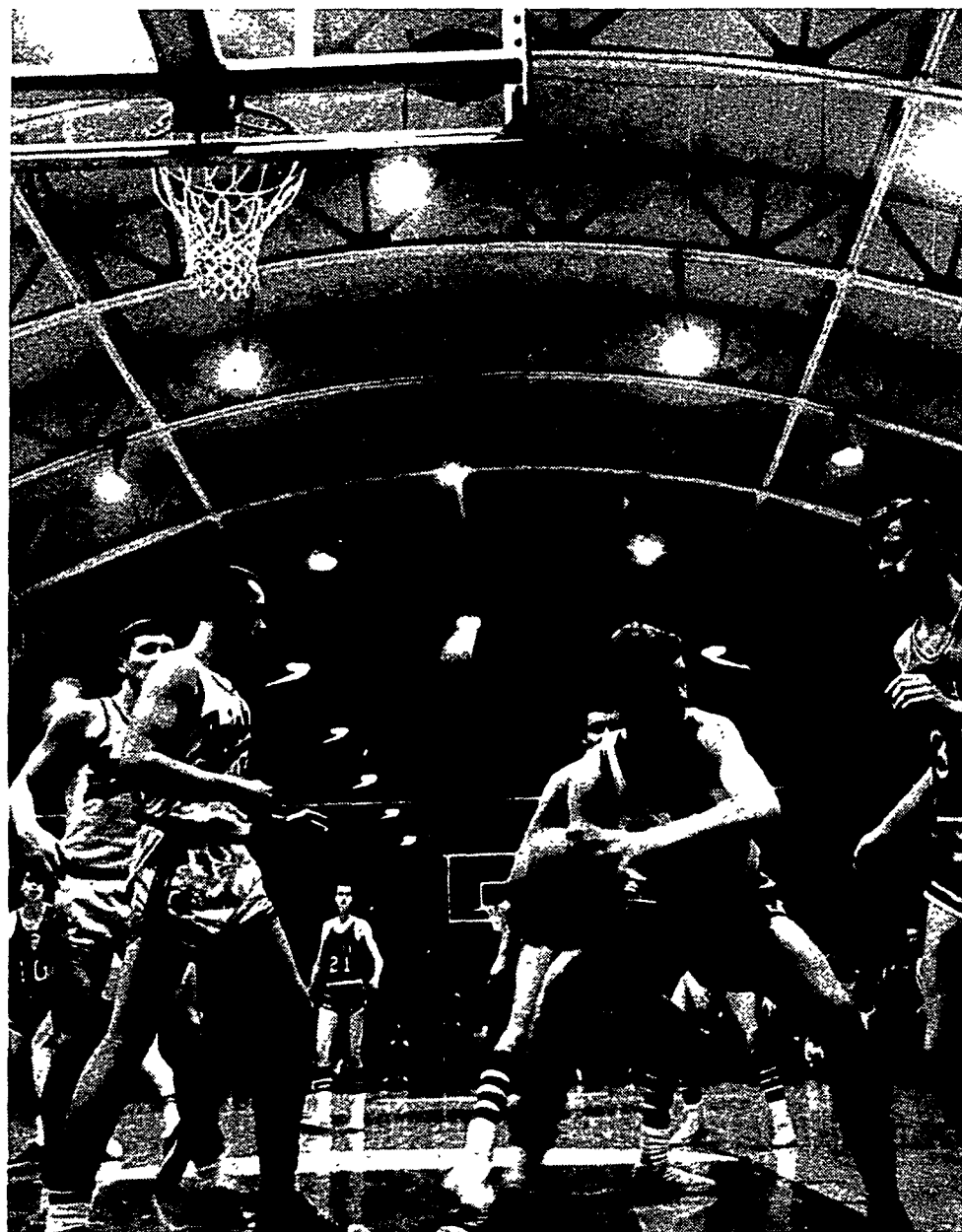


**The Defense.** In the first half the Irish defense jelled beautifully, forcing St. John's into many turnovers and hurried shots.

Stolen balls opened the path to offensive opportunities and reflected the team's assimilation of Johnny Dee's methods.



**The Duel.** Sonny Dove had the speed and the height but Tom Caldwell's determination led to a first-half standoff.

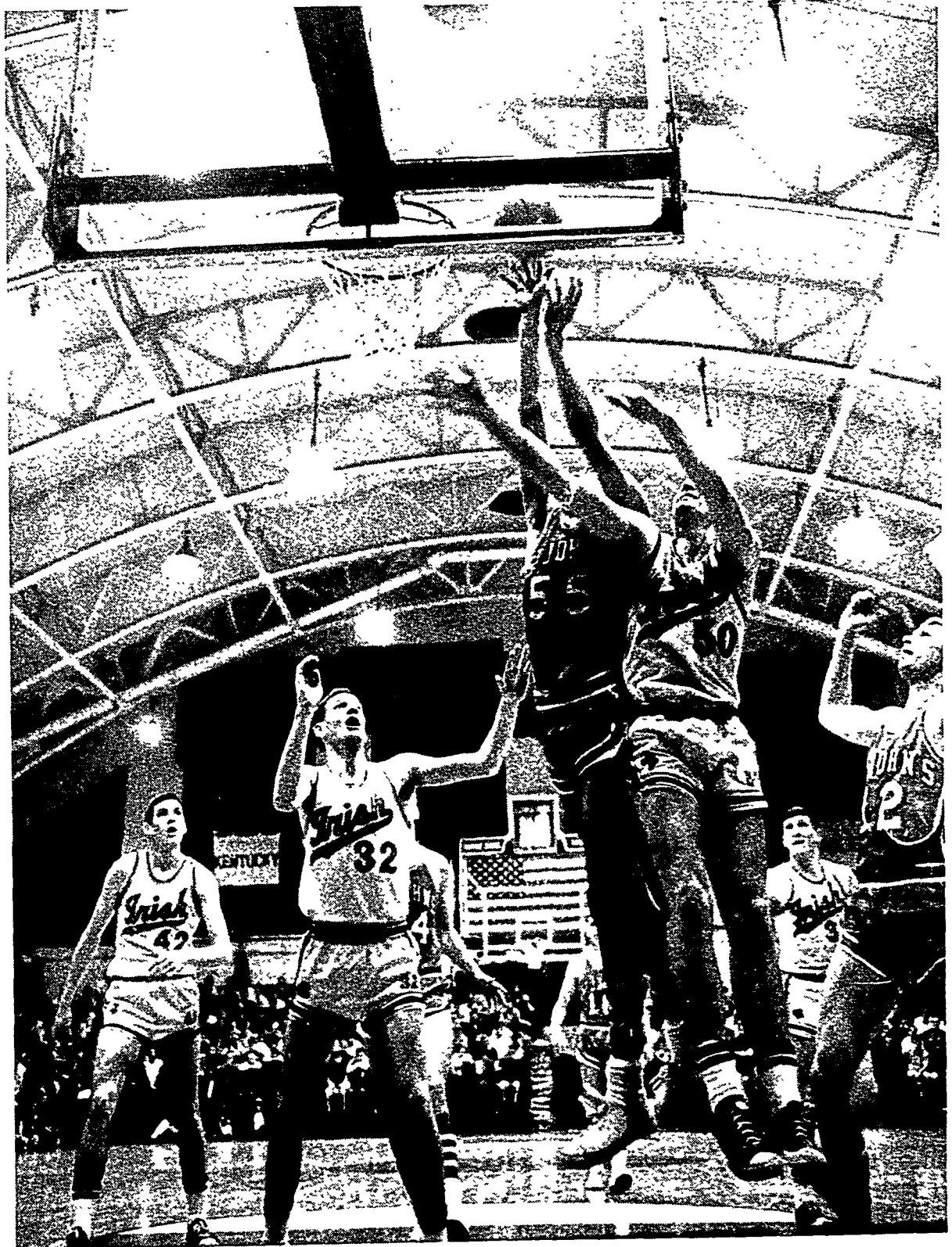


**Checking Out.** A considerably smaller Irish front line out-rebounded St. John's 21-15 at the half and 45-43 overall.

**Frustration.** Second-half reversals led to quick tempers and eventually to open conflict.



**In The End.** Regaining their first-half form, but forced to play catch-up basketball, Notre Dame was never able to cut off the momentum of the bigger, more experienced Redmen.



PHOTOS:  
JOHN SAWYER  
MIKE FORD  
JOEL GARREAU

LAYOUT:  
MIKE SIEBERT

## Campus

(Continued from page 14)

tial realities: commitment to "whatever you value," compassion for "all who suffer injustices," and finally, consecration to God by "rendering services to the community for the gifts we have received from Him."

### DRAFT DROPS PLACEMENTS

"Students are making a mistake in judgment in believing Uncle Sam will soon send all of them a postcard." This was the reflection of Rev. Louis J. Thornton, C.S.C., head of the University Placement Bureau, on the paucity of draft-scared seniors listed for interviews with his office. "They just don't have the facilities to handle that many people," he added.

Three hundred and forty companies register with the Bureau and, according to Thornton, "these companies are out to hire." During the fall semester the number of students interviewed fell 20 per cent below the average. Engineering-science degree students are turning to companies handling defense projects, hoping for draft deferments. "People engaged in this type of work have a better chance of receiving deferments," Thornton said. He pointed out that, despite the military commitment to be met, "it is to a student's advantage to take interviews now, since it will establish a contact with a company. Since very few are counting on military careers, they will not be handicapped at the conclusion of their military service in finding employment."

Herbert T. Bott, Assistant Director of Placement, felt that the effectiveness of the Bureau was evidenced in the fact that "every major firm has a good representation of Notre Dame students." Bott, commenting on the draft question, felt that unless a stu-

dent was already in R.O.T.C. the military obligation would have to be fulfilled. Four hundred students, on the average, register for interviews, graduate and law school. For the rest, Viet Nam claims an undesirable spotlight.

Almost to the man, current seniors echo fear of the draft call increase. One senior pointed out, however, that many companies will hold a job for a prospective employee until after his military service. Officers' Candidate School and National Guard units are drawing some close looks from many since draft status will be changed, in many cases, on or near graduation.

Besides arranging permanent placements, the Bureau has also conducted a summer job service since 1956. Here the demand is for all class levels and graduate students in both the engineering-science and business administration-arts and letters programs. Participating companies represent a cross section of locations across the country and Bott says, by registering early, ample opportunity for Eastern vacation interviews will be possible. Bott pointed out that the Placement Bureau will terminate work in summer employment by the end of March. Last year 400 students registered for interviews with 120 companies, all of which emphasized training people in a particular area, or assigned work under the supervision of qualified personnel. ■

## Functional Fact

(Continued from page 23)

which measures the constant vibration of molecules at a constant temperature) be orbited at approximately 17,000 miles per hour, and, after several years, be brought down and compared with an identical clock which had remained relatively stationary on Earth. Though the speed would be only a small fraction of the speed of light, the time discrepancy, if any, would be multiplied by the duration of the experiment. Although NASA has not yet attempted this, it can only be hoped that they will do so soon, thus relieving our minds of a cumbersome burden.

To those in the audience whose little minds have leapt and skipped far ahead of the commentary offered, we answer, yes, it seems that the existence of this paradox refutes the popular science-fiction idea of sending an astronaut out at some appreciable fraction of the speed of light, and having him return to Earth while still a young man, although the Earth and its inhabitants have aged several centuries. Discarding the paradox, however, the time differential would seem to offer that possibility — a greater possibility than that afforded by the freezing of people and their subsequent thawing, which has yet to be done successfully. We are tempted to wonder whether the fact that frozen tomatoes never taste the same is relative to anything at all. ■

## Christian Democracy

(Continued from page 20)

of a Latin American republic. In Venezuela and Peru, strong second-place electoral showings have forced the leading parties to give the Christian Democrats sizable berths in coalitions. Moreover, elections to be held between now and 1968 hold out excellent hopes for Christian Democracy in Venezuela, El Salvador, Panama, and Peru. But the most important fact is that, by and large, the men at the Conference were not extremely worried about a Communist take-over. This in itself points to the great strides the Christian Democrats have made since their founding, despite the interference of military dictatorships.

In Europe, in Latin America, around the world, Christian Democrats are counting on the future — and with good cause, it seems. They represent the only international ideology of consequence outside of Communism. Internationalism and their staunch stand against Communism were demonstrated as the delegates of all the countries present gave a resounding hand to the Polish representative who dared to speak out against the system's harsh restrictions. The Conference was unanimous in its praise of the movement's growth; young people, always conscious of social conditions, are flocking to the parties as never before. Labor union membership is outstripping that of the Communist-oriented unions. Young blood is beginning to show: in France, Jean Lecanet made quite a showing in the presidential elections considering that a large part of his own party did not want him to run. In East Europe the indirect tactics of Christian Democracy appear more often. In Latin America, the bulk of the people are slowly moving away from the extremes. In short, unnoticed by many, Christian Democracy has left its island and has ridden out the storm of its early years; mounted on a swell of popular feeling, it is riding to the firm ground of the shore. Whether its armies can take the mainland by storm remains to be seen. But the hope is there. ■

### COVER

Art Editor Jay Macdonald depicts a toast to Mardi Gras, 1966, the biggest week of celebration since the days when the Romans matched the lions versus the Christians.

### Contact Lens Specialist

**Dr. T. R. Pilot**

Optometrist

EYES EXAMINED  
OPTICAL REPAIRS  
GLASSES FITTED

212 S. Michigan

234-4874

## Burn, Baby Burn

(Continued from page 26)

more than a didactic sermon to beware of firebugging police states.

David A. Garrick's portrayal of Biedermann is very humorous. He makes the character fluctuate between the extremes of self-righteous importance and fearful timidity so that when he is courting the favor of Willi and Sepp, a desperate and hopeless fatality is projected to the audience. This effect is obtained through his interaction with the two firebugs (Pat Dray's Sepp and John Dooley's Willi). When Dray lumbers onto the stage in the first scene, Garrick succumbs to the threat of this menacing intruder who hulks over him and politely foists himself into a meal. The humor that arises from the situation is a weird, brittle type of dialogue which clashes with the physical picture of the two participants. Garrick conducts himself with the air of the capitalist who has refused to see his ex-employee, Knechtling; and capitulates to every request of Dray. The firebug speaks very humbly and respectfully, yet instills fear in Biedermann. Later Garrick will accost Dooley in the attic and attempt to pretend that the preparations for the demolition are a macabre jest, one that he, as an impeccable member of society, is able to tolerate without anger. The underlying hysteria that Biedermann feels is brought out as he repeatedly debases his integrity before these two, until finally he is proposing hollow toasts of friendship at a dinner party which the guests are only reluctantly attending.

Garrick's ineffectual command of a hopeless situation is contrasted with Carolyn Jaskunas's Babette Biedermann. In a high-pitched flutter, she kowtows to Willi and Sepp, clings to Gottlieb's illusions of the joke, and betrays the same immobilizing fear of both action and destruction that her husband does.

There is also a maid, played by Miss Molly Geissler, who is very pretty, and who flounces in and out of scenes, and would like the audience to feel that she is very indignant at Gottlieb's vacillations between offending and appeasing the firebuggers. Her character is more peripheral (although this is not to say that the personality is not presented strongly) than that of Judi Spinner as Mrs. Knechtling. She stands and sits with symbolic realism. There is also a professor type played by Thomas Payne. His role is to disassociate himself from the whole affair, and he accomplishes this achievement artfully.

John Dooley's Willi Eisenring is definitely the most striking performance in the production. The role provides the actor the opportunity to move from the veiled menace of the firebug to the totalitarian stature of the devil. Dooley exacts a fascination from the audience when he is Willi, combining a sarcastic servility with his matter-of-fact edicts of the approaching conflagration. As the devil, assured command and consummate wickedness are connected to the former character. His devil springs out of the personality of Willi, a shell that masked more than an incendiary potential.

The set and the lightings of Charles Lehman are beautifully executed. The Biedermann mansion (with its attic stepped above the living room) is strangely compact. The reddish glows suffusing the stage are as appropriate and effective as the diaphanous frontdrops. These theatrical elements are what the play, finally, is composed of, and Director Fred Syburg has used the play as a showpiece for his ingenuity in this respect. The chorus is flawlessly in tune. The blocking, Sepp and Willi *vis-a-vis* Babette and Gottlieb, is calculated to create paradoxical strong figures. The positioning of Ph.D. and Mrs. Knechtling is starkly evocative, as is the stance of Dooley's Satan as he castigates the finks up in heaven. The raucous elements (the backdrop of Selma brutality, the chorus stomping down the center aisles and around the balcony, Willi and Sepp bicycling through the theater, the fires of hell under the feet of the audience) jab the audience into startled attention.

All in all, the University Theatre has displayed its profound technical virtuosity on a play that is an interesting conversation piece. ■

## Admissions

(Continued from page 21)

pus by an ND student. Wilson hopes that the prospective student will feel what Notre Dame is and visualize how he would fit in.

In all, Wilson expects to understand what Notre Dame and the Notre Dame student is, accurately project this image to the applicant, and allow the student and the school to mutually choose each other. In this way, the future freshman will be a person capable of saturating himself in whatever Notre Dame has to offer him and, at the same time, contribute whatever he has to offer Notre Dame. Only under such a mutual giving and receiving can the University and the individual prosper—this is the central theme of the Office of Admissions. ■

## Prayer For Peace

(Continued from page 22)

It is this sorrow and concern that has moved members of the Young Christian Students to strive for an improvement of the world situation without resorting to political criticism or policy condemnation. The Second Vatican Council has proposed a more universal and meaningful approach to improving the world: expressing unity and love through community and ecumenical prayer. This is an excellent means to follow the instructions of Christ and the writings of the noted scholar-rabbi, Abraham Herschel: "What is needed at this very moment is to mobilize all human beings for one great task, to achieve world peace."

YCS has begun to strive for the mobilization of its part of the world. Help has come from Student Government, South Bend, and the administration. The result will be one of the most important, the largest, the most ecumenical student-initiated event ever to take place on campus. Many priests, ministers, rabbis, and congregations of South Bend will be here to help offer this Interdenominational Prayer for Peace.

The Day will offer an opportunity to examine attitudes toward prayer. By now we have outgrown the past usage of prayer that reduces it to mere magic—"say this many prayers and you win the prize, pass the exam, or have a good time." But prayer remains an expression of faith, hope, and love. By offering our time and attention to the suffering and trouble and death of others, perhaps whom we don't even know, we give witness to our belief in the value of man and the creation of God.

The end to suffering, trouble, death, and war does not proceed with guarantee from any action. But testimonies to the value of prayer will come to Notre Dame students from the representatives of all of America's largest religions. ■

### REPORTERS:

The Scholastic News Staff needs them now. If you're a freshman or sophomore and interested in reporting for the SCHOLASTIC, drop by the office Wednesday night, 6-7 — 4th floor, LaFortune.



# John Twohey

## The Last Word



**I**N ITS FIVE YEARS of existence the Peace Corps has matured from a contingent of 120 volunteers in three countries to a healthy force of approximately 10,500 men and women (including 33 Notre Dame alumni) around the world. With the addition of South Korea and Formosa next week the scope of the Corps' operations will be widened to 48 nations.

Once ridiculed as the "Kennedy Kiddie Korps," the volunteer force has proven itself what one senator recently termed "the best foreign aid bargain the American taxpayer has ever received." So popular has the program become that the Corps' headquarters in Washington is now considering applications for help from another 20 countries.

A Peace Corps recruiting team will be on campus next week to explain the Corps, its training and service programs, and the opportunities it offers students. The staff members, four volunteers recently returned from two years' service in Latin and South America, Africa, and Asia, will also accept applications from all four classes at Notre Dame and St. Mary's. An information center in Room 1-B of the LaFortune Student Center will be staffed by the team from 9 a.m. to 9 p.m. Monday through Friday. Non-competitive Peace Corps replacement tests will be administered at 1:30 and 7:30 p.m. in the student center amphitheater on Wednesday, Thursday, and Friday. The tests are used to determine an applicants' strengths and qualifications and re-

quire no preparation. Members of the staff will be available as speakers for any student organization at any time during the week. Arrangements can be made with the Peace Corps liaison at Notre Dame, Professor Walter Langford of the Modern Languages Department at 284-6154.

Notre Dame's involvement in the Peace Corps is deep. Fr. Hesburgh has been an active supporter of the program, helping to lay its foundations with President Kennedy and R. Sargent Shriver in 1961. Shortly after Notre Dame's president was instrumental in the establishment of a Corps unit in Chile. The Notre Dame contingent of active and veteran volunteers now numbers close to 100. Peace Corps statistics released last year show Notre Dame to rank 7th among "large universities" in the percentage of its student body which applies to the Corps. Last year approximately ten percent of the senior class applied for training.

**F**OR A WHILE earlier this week the appearance in South Bend of Negro comedian Dick Gregory, scheduled to deliver a benefit performance to raise money for two ND Negro scholarship funds, was in serious doubt. Gregory was signed earlier in the school year by the Student Government Civil Rights Commission to appear at the Morris Civic Auditorium at 2 p.m., Sunday. A wire service news story on Tuesday revealed, however, that Gregory was being delayed in Olympia, Washington. He was in jail.

Gregory and his wife, Lillian, were arrested Tuesday on charges of conducting an illegal "fish-in" to protest a state law prohibiting the use of fish nets in the Nisqually River. An Indian community living near Olympia has maintained they have a right, guaranteed by a 110-year-old treaty with the federal government, to use nets in rivers reserved by state law for hook and line fishing. Washington Governor Dan Evans has ordered the law enforced until the state legislature sees a need for its repeal.

The Gregorlys entered the demonstrations on Feb. 6 and fished with the Indians daily in their canoes until arrested. Once in jail, Gregory refused to post \$500 bond in an attempt to focus more national attention on the problem. Among those sending their encouragement to the jailed couple were British philosopher and pacifist Lord Bertrand Russell, who cabled a message from London, and Dr. Martin Luther King.

Jay Cooper, Student Government Civil Rights Commissioner, telephoned Gregory's agent in Chicago twice Wednesday and once Thursday and was

emphatically assured the performer will be here for his engagement Sunday. Tickets for the program, at which singer-pianist Nina Simone will also perform, will be on sale at the door, at a Mardi Gras booth Saturday evening, and in 256 Alumni Hall.

**I**N A SURPRISE MOVE, the Columbia Broadcasting System Tuesday announced its acceptance of the resignation of Fred Friendly, President of the network's News Division. Friendly, a 16-year veteran of CBS, first achieved national recognition as the co-editor with Edward R. Murrow of the controversial documentary series, "See It Now," and later built the CBS news team into the best in the business.

In the middle of all the controversy stood Notre Dame grad John A. Schneider, '49, appointed three weeks ago to the No. 3 executive position at CBS. In his letter of resignation Friendly charged that Schneider had cancelled live coverage of last Thursday's Senate Foreign Relations Committee hearings on Viet Nam. Scheduled to appear that day was George F. Kennan, former ambassador to Moscow, an appearance Friendly thought important enough to warrant live national coverage. Schneider disagreed, a decision which Friendly termed "a business, not a news, judgment."

What apparently pushed Friendly over the brink was the hour he spent Thursday watching NBC's live coverage of Kennan's appearance while CBS carried reruns of "I Love Lucy" and "The Real McCoys." That's what the housewives of America wanted, Fighting Irishman Schneider argued.

**A**PPPLICATIONS ARE BEING accepted through February 28 for membership in the Blue Circle Honor Society. The Circle, a service organization whose thankless job it has been to handle all the odd and most of the difficult jobs on campus, is largely responsible for the recent improvements in student-faculty relations through its coffee hour programs and other attempts to increase communication. Other Circle projects include the organization of football pep rallies, ushering in Washington Hall, initiation of the tutoring program, the student trip, and the establishment of committees to investigate the possibilities of the stay-hall program.

Applications, which can be delivered or mailed to the Membership Committee, 15 Sorin Hall, should include a statement of the reason for applying; college, major, and year; campus address, and a photograph to assist the interviewers in remembering applicants.

# IRREVERENT ICONOCLAST!



R 6199

**SOCIAL SATIRE AT ITS MORDANT MOST!**



...TO PLAY AND PLAY AGAIN

## *Why Do You Read So Slowly?*

A noted publisher in Chicago reports there is a simple technique of rapid reading which should enable you to double your reading speed and yet retain much more. Most people do not realize how much they could increase their pleasure, success and income by reading faster and more accurately.

According to this publisher, anyone, regardless of his present reading skill, can use this simple technique to improve his reading ability to a remarkable degree. Whether reading stories, books, technical matter, it becomes possible to read sentences at a glance and entire pages in seconds with this method.

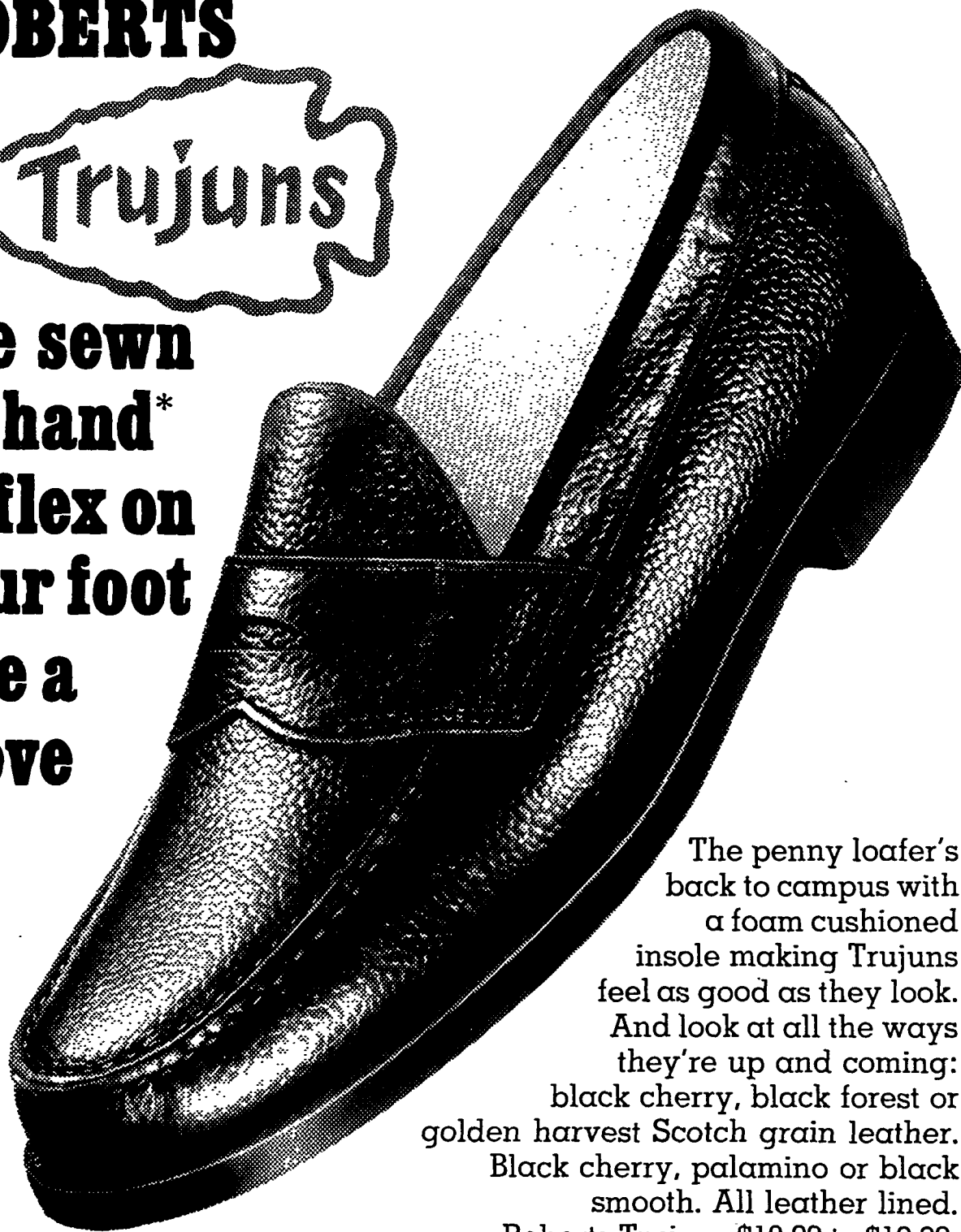
To acquaint the readers of this magazine with the easy-to-follow rules for developing rapid reading skill, the company has printed full details of its interesting self-training method in a new booklet, "How to Read Faster and Retain More" mailed free. No obligation. Send your request to: Reading, 835 Diversey, Dept. C132, Chicago, Ill. 60614. A postcard will do. Please include your zip code.

SCH-P  
REVIEW OF POLITICS  
1212 LIBRARY  
P O BOX 4  
NOTRE DAME IND

# ROBERTS

Trujuns

**are sewn  
by hand\*  
to flex on  
your foot  
like a  
glove**



The penny loafer's back to campus with a foam cushioned insole making Trujuns feel as good as they look. And look at all the ways they're up and coming: black cherry, black forest or golden harvest Scotch grain leather. Black cherry, palamino or black smooth. All leather lined. Roberts Trujuns \$13.00 to \$18.00.

\*Handsewn fronts

Wouldn't you like to be in our shoes? Most of America is. International Shoe Co., St. Louis, Mo.

---

Available at these fine stores:

**BALDWIN SHOE STORE, 110 West Wayne St., So. Bend, Ind.**  
**FREED'S SHOES, 110 So. Elkhart St., Wakarusa, Ind.**  
**BECK SHOES, Easy Shopping Place, Elkhart, Ind.**

---