

# **SCHOLASTIC**

**FEBRUARY 25, 1966**



**PATRIOT OF THE YEAR: EVERETT M. DIRKSEN**



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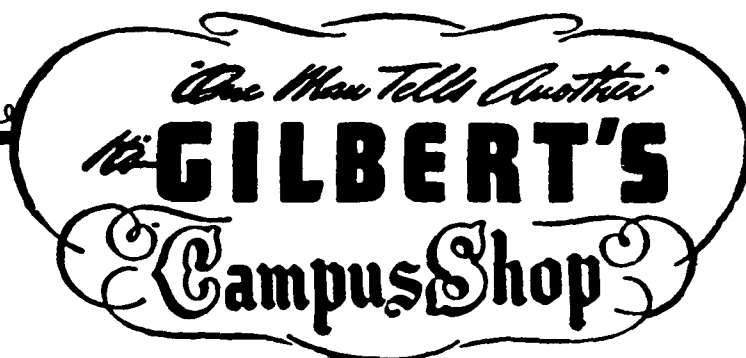
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ON THE CAMPUS . . . NOTRE DAME

## coming distractions

### DAILY

8:00 a.m. to 11:45 p.m. 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 architectural work is situated in the lobby of the Architecture Building.

12 to 5:00 p.m. Exhibits 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: "Original Print Show" from the Roten Gallery (prints may be purchased); and "Recent Acquisitions," works recently added to the Notre Dame collection.

Sat. & Sun. 1:00 p.m. to 5:00 p.m. The advance enrollment deposit of \$50.00 must be paid at the Office of Student Accounts during the period February 28-March 4.

### FRIDAY, FEBRUARY 25

10:00 a.m. 14th annual Union Management Conference opens in Washington Hall. Principal speakers: William J. Cour, chairman of the National Joint Board for Settlement of Jurisdictional Disputes—the Building and Construction Industry, Washington, D.C.; C. H. Parcells, manager of Employee Relations for the United States Rubber Company, New York; Matthew DeMore, general secretary-treasurer of the International Association of Machinists, Washington, D.C. Sponsored by the Notre Dame Department of Economics in cooperation with the Notre Dame Law School, unions, and management.

4:00 p.m. Swimming: Notre Dame vs. Northwestern at the Rock.

6:30 p.m. and 8:00 p.m. Movie in Engineering Auditorium: *The Pigeon Who Took Rome*. Sponsored by IEEE.

8:00 p.m. Duplicate Bridge at the University Club. No partner needed. All faculty members invited.

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

8:30 p.m. Notre Dame Folk Music Society "Skiffle" in Frankie's basement.

### SATURDAY, FEBRUARY 26

8:00 a.m. to 5:30 p.m. Grad Record Exams in the Administration Building in Rooms 312 and 316.

1:30 p.m. Track: Central Collegiate Conference Meet in the Fieldhouse.

1:30 p.m. Notre Dame Bridge Club session in Room 2S of LaFortune.

2:00 p.m. and 8:00 p.m. Cinema '66 Movie in the Engineering Auditorium: *Open City*.

3:00, 6:50, and 9:15 p.m. Movie in Washington Hall: *Look Back in Anger*, with Richard Burton and Claire Bloom. Admission: 25c.

7:15 p.m. Track: Central Collegiate Conference Meet in the Fieldhouse.

8:00 p.m. Robert Vaughn, Man from U.N.C.L.E., will speak on "Why California? Extremism in American Politics" in Stepan Center. Sponsored by the Academic Commission. Students and faculty admitted with ID cards. Others: Admission—\$1.00.

### SUNDAY, FEBRUARY 27

12 noon "Day of Prayer for Peace" opens with a concelebrated Mass in Sacred Heart Church. A series of interfaith prayer services will be conducted in Sacred Heart Church at 2, 3, 4, and 5 p.m., with a closing service at 7:30 p.m. Sponsored by the YCS of Notre Dame and St. Mary's College and the South Bend Chapter of NCCJ. Public invited.

2:00 p.m. and 8:00 p.m. Cinema '66 Movie in the Engineering Auditorium: *Open City*.

### MONDAY, FEBRUARY 28

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

8:00 p.m. SMC Performing Arts Series: Monte Carlo National Orchestra, in O'Laughlin Auditorium.

### TUESDAY, MARCH 1

8:00 p.m. Martin Friedman, Director, Walker Art Center, will lecture on "American Sculpture Today" in the Art Gallery, O'Shaughnessy Hall.

### WEDNESDAY, MARCH 2

7:30 p.m. Marriage Institute lecture in Washington Hall: "Man and Woman Look at Marriage."

7:30 p.m. Russian language movie (with English subtitles) in the Little Theater: *The Letter That Was Never Sent*. Sponsored by the Modern Languages Departments of Notre Dame and St. Mary's College.

8:00 p.m. Patriot of the Year Ceremony, Stepan Center.

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

8:15 p.m. The Michiana String Quartet, with guest artist Brother Daniel, C.S.C., will present a concert in the Memorial Library Auditorium.

### THURSDAY, MARCH 3

Annual Notre Dame Debate Tournament.

### FRIDAY, MARCH 4

Annual Notre Dame Debate Tournament. International Student Forum in the Center for Continuing Education.

—Compiled by KEVIN MCCARTHY

## SCHOLASTIC

The Student Weekly of the  
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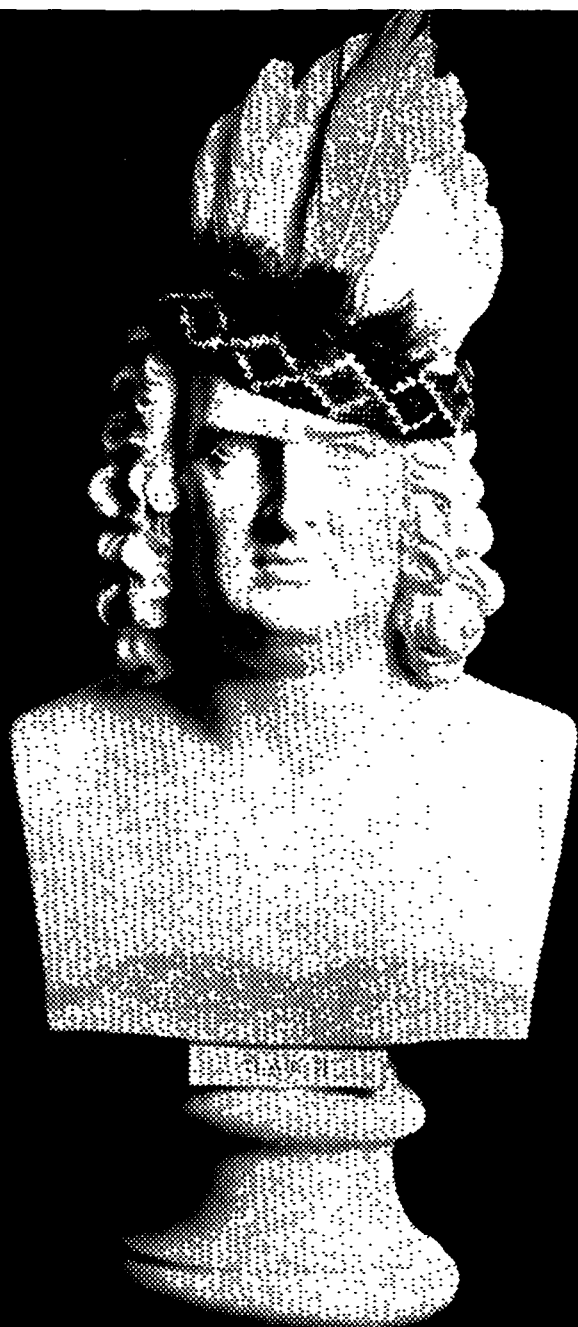
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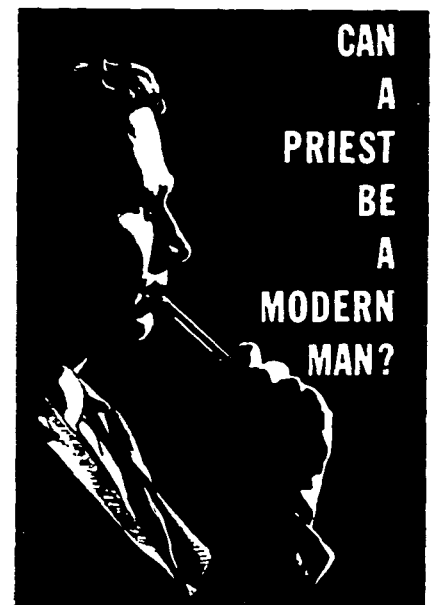
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### COVER

Senator Everett McKinley Dirksen  
is Notre Dame's Patriot of the Year.  
He will receive the award Wednesday  
night, March 2, at 8:00 p.m.,  
in the Stepan Center. Portrait by  
Jay Macdonald.



1. What's the picture?

I see before you  
a career in Operations  
Research.



2. What do you see as far as  
girls are concerned?

I see you using the  
techniques of simulation  
and systems analysis  
to solve on-going  
problems.



3. See anything about securities  
analysis? That's the field I  
planned on going into.

I see you pioneering  
in real time management  
information configuration.



4. Nothing about stocks and  
bonds or high finance?

I see a great future  
for you in Operations  
Research at Equitable.



5. How about that! At Equitable  
they said they saw a great  
future for me with them in  
investment management.

The crystal ball  
reveals a great future  
either way.



6. What does it reveal about money?

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## NATO and de Gaulle

NATO is one of those sacrosanct organizations that cannot be tampered with unless one is willing to incur the wrath of the Establishment world. It is even more inviolable than the United Nations, for instance, because NATO is supported almost universally, though for different reasons. The Left sees it as a last resort in case, for some unexplained reason that, God willing, will never come to pass, the U.N. should fail. The Right sees it as the primary defense mechanism of the Western world, the value of which will not be seen until the U.N. does ultimately fail. But everyone says it must exist.

The way NATO is set up now it is a group of individual nations tied together through one huge and all-encompassing treaty. But the world's largest iconoclast, Charles de Gaulle, finds this present system inconvenient for the supremacy of the France he envisions. What the French President wants to do is change the basic concepts of the NATO organization so there is no longer absolute control by an overall commander. At present, if one of the member nations is attacked, the forces of the Organization would retaliate on orders from the Organization itself. De Gaulle would prefer to have the commanders of the individual contingents check with their own governments before initiating any action. Thus no nation would be dragged into a contest it did not want merely because of prior commitment. As a corollary to this local control, de Gaulle would have the present single treaty replaced by a series of bilateral ones tying the nations of the North Atlantic to each other on an individual basis rather than uniting them in a large group. He presumably feels that the present treaty organization is too amorphous to be effective.

While a certain degree of iconoclasm is to be admired in an effort to keep the rest of the world on its toes, the worth of de Gaulle's latest proposal is rather questionable. While the basic ideas of both states' rights and national sovereignty are obviously sound as long as they are not abused, we find the General's efforts impractical and unnecessary. They are, in fact, impractical *because* they are unnecessary. Treaties concerning mutual defense are normally in effect only as long as each of the nations involved finds it practical to live up to its obligations. While there is much talk about "national honor" and the necessity of acting like gentlemen, there is also the pragmatist's ideal of looking out for one's own best interests. Thus, when it becomes impractical to live up to the provisions of a treaty, it is an accepted, though somewhat spurious, practice to back out very quickly and very self-righteously. That ancient and honorable nation of gentlemen, Great Britain, had a very old and very solemn treaty with Portugal which

guaranteed that nation's right to occupy Goa, a colony on the Indian subcontinent. Yet when India decided that Goa was to join the other states of India under the New Delhi regime, London did absolutely nothing (and Lisbon hardly expected it to do anything), because it was clearly not in the best interests of England to interfere. The same has been true innumerable times in both past and recent history. It is for this reason we feel de Gaulle's plan to come at an unfortunate time when the world is once again wrapped up in the idea that every nation will treat every other nation to which it is bound in the same way that members of the most exclusive gentlemen's club will treat each other.

The Western world is happy with its NATO and does not particularly want it tampered with. Euphoria is a pleasant state in which to live and the fiction of a unified Atlantic community is comforting when so much else is going wrong in the world. We think President de Gaulle has little to worry about one way or the other. If some conflict arises to which he does not want to be a part, he surely will be able to exercise enough control over his own commanders to keep France neutral. On the other hand, France would be no more safe with a bilateral treaty than it is now, since if the other party did not want to become a part of France's troubles, it could and would quickly abrogate the agreement. The North Atlantic Treaty Organization will be as meaningful or meaningless as the situation permits, regardless of the wording of its charter.

— R. B.

## A Whale of a Dispensation

*The following item is reprinted from John Leo's "News and Views" column which appeared in the February 4 issue of Commonweal.*

Cardinal Shehan has revealed that Catholics in the archdiocese of Baltimore may eat "the incomparable terrapin" on Fridays without violating the legal abstinence. The Catholic Information Center of New Orleans and the archdiocese of New York countered by announcing that proper Friday fare might include whale, frog legs, turtle, and even duck — if the eater in good conscience could accept the latter as a waterfowl. We think this is good as far as it goes. It does, however, leave entirely unanswered the problem of lemmings, water snakes, college swimmers, and tinned meat from abandoned seaplanes.



# letters

## THE LEAST WORST SYSTEM

EDITOR:

Your editorial, "A Shade of Difference" (Feb. 11), calling for changes in the present grading system, is well taken. In the fifteen years I have taught at Notre Dame we have had three different grading systems. All had drawbacks, but the present system is indubitably the worst. The "C" range extends from 75 to 84; the "B" range from 85 to 92. Now any teacher knows the difference between a 75 and an 84 student, or an 85 and a 92 student, but no cumulative average or transcript will reflect this.

The old 6-point system was better than the present 4-point system since the two "C" grades corresponded to real differences in ability and performance, the 6 or "super A" properly pointed up truly exceptional persons, and the "5" category accurately described a significant portion of the Notre Dame student body: e.g., strong-B-to-weak-A. Unhappily, this system proved impractical since it was almost universally misunderstood and misinterpreted on transcripts sent elsewhere.

Your proposal to introduce such grades as "C minus" and "B plus," carrying numerical values like 2.5 or 3.75, would inject a little flexibility into the present system but it seems to me unnecessarily cumbersome. Why not simply return to our ancient 100 point system? Most teachers keep their grades arithmetically anyway and just transpose them to letters at the end of the semester. If they did not have to do this, students would simply get 77, 82, 88, or 94, as the case might be, and it would be evident to all whether the mark was a low C, a high B, not quite an A, or something else. This would have a further advantage for teachers. Few students would agitate with instructors to employ Kentucky Windage and elevate an 81 to an 82, whereas now there are many pleas to do this since the difference is often not just one point in 100 but a promotion from C to B.

One immediate objection is that it is, of course, absurd to say that Jones is worth exactly 84 in Mesopotamian Architecture while Smith is worth 85. This is *less absurd*, however, and less harmful to both students, than to compute the grades arithmetically and then proclaim, as we now do, that since Jones's average is 84 he gets

"C" for the course while Smith's 85 earns him a "B."

Since we have to have a grade system of *some* kind, living as we do on earth rather than in Utopia, let us have the "least worst" one: the one that, in practice, is most fair to the cus-oops!, students.

Bernard Norling  
Department of History

## PERVERSIONS?

EDITOR:

No doubt the following postexamination period dialogue is familiar to you.

"What did you get in —?"

"A(n) —. I had a — average and only needed a — for a(n) — but the — prof wouldn't give it to me. — had a(n) — and he got one. Boy! I really got —."

The system of grading employed at Notre Dame cannot help but result in such a perversion. By perversion, I mean that the student is forced to view himself as a student only with regard to the other members of a class rather than with regard to his own degree of self-fulfillment. He is a "good" student only if the other members of the class are "poor" students. If the class achieves little, then little is necessary for attainment of a standing within the class which will result in a good or adequate mark. The student is perverted; he competes with the rest of the class in attaining whatever results in the good mark. He is satisfied with mediocrity as long as the others in the class are slightly more mediocre; the system assigns only so many A's, so many B's, etc., regardless of what the class as a whole achieves. The student is perverted because he competes with others and not with himself.

The true university is an assembly of scholars, both faculty and students joined in searching out and ascertaining truth. The true student regards a course, not as a three-credit stepping-stone to a diploma but as an opportunity for discovering truth. What the rest of the class achieves is not important; he is interested in acquiring as much knowledge as possible.

The present system presupposes that students begin the great educational adventure from the same point. They do not. I propose that two comprehensive tests be administered: the first at the beginning of freshman year and the second at the end of senior year. The tests will not be

graded because grading implies comparison with others. Rather the tests will ascertain the point from which the student begins and the point at which he finishes. The student can then judge and be judged on the basis of personal achievement, on the basis of the difference between starting point and end point. Such a system recognizes both the individuality of the student and the student's responsibility for his own educational fulfillment. The system proposed by the SCHOLASTIC (Feb. 11), however, would intensify the comparison process of education and would not distinguish between an excellence of mediocrity and a mediocrity of excellence.

Thomas Figel  
354 Dillon

## NOSTRA CULPA

EDITOR:

Dave Malone and Bob Haller, in their article "Functional Fact or Fiction: Relatively Speaking" (February 18), erred on relativistic length change.

The rocket they spoke of as increasing in length from the point of view of the earth would actually decrease in length (from the point of view of an observer on the earth). The Lorentz transformation for length is

$$L = L_0 \sqrt{1 - \frac{v^2}{c^2}}$$

In the case of the rocket,  
L = length of the rocket to an observer on the earth.

$L_0$  = length of the rocket to an observer in the rocket.

v = velocity of the rocket with respect to the earth.

c = the velocity of light.

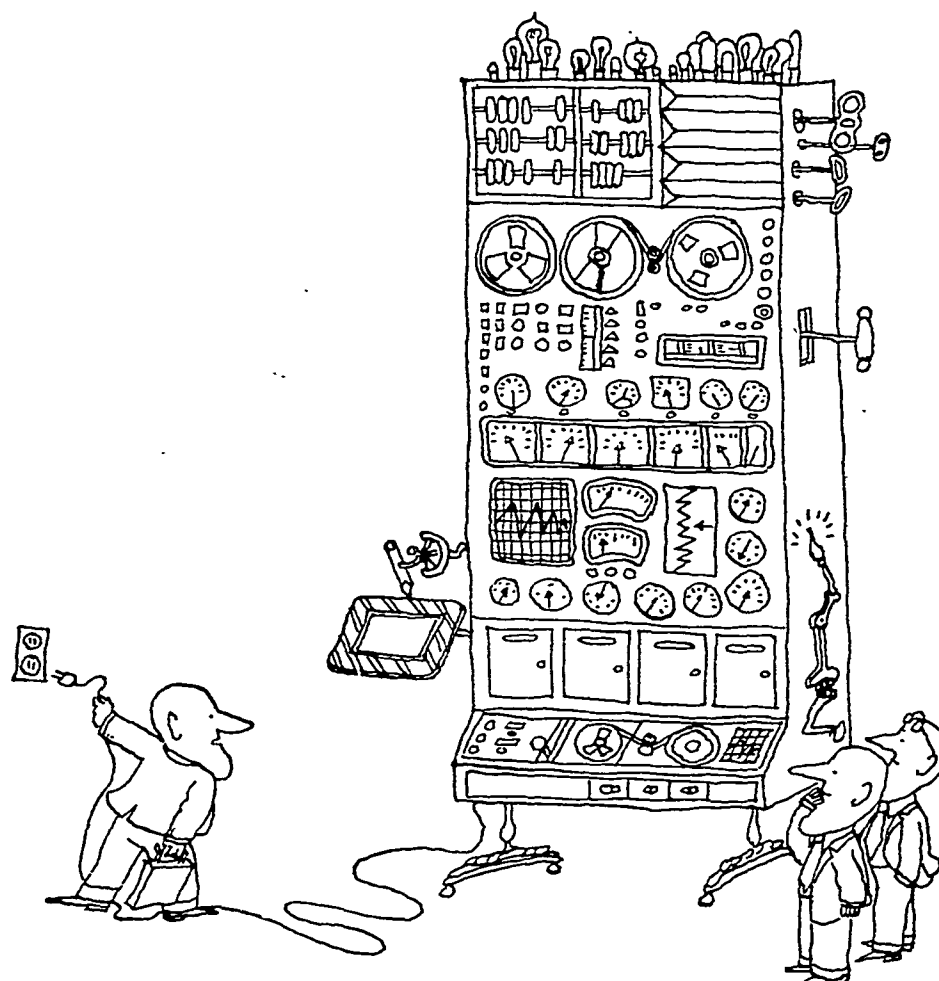
From this it is easily seen that  $L < L_0$  whenever v > zero. That is, the rocket's length, as measured from the earth, would decrease in length as the rocket's velocity, with respect to the earth, v, increased. This same equation applies to all other relative motions. There is a relative contraction in length (the Fitzgerald contraction), not a relative increase in length, with relative velocity.

Philip Lamb  
236 Fisher

We stand corrected as far as the transformation factor for relativistic length change is concerned. It is true that length decreases, not increases. However, the factor which we used in the article is the correct one for time and mass change, i.e., mass and time do increase, while length decreases. —Ed.



# "Let's unplug the computer, boys! Start thinking!"



A lot of people believe that someday computers will do all their thinking for them.

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And it will take more than a computer to create a pocket phone the size of a matchbook, let's say... or find

a practical way to lock a door or turn off an oven by remote telephone control, or to make possible some of the other things we'll have someday.

It takes individuals... perhaps you could be one... launching new ideas, proposing innovations and dreaming dreams.

And someday, we're going to have to find a way to dial locations in space.

Makes you think.



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## On Campus with Max Shulman

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

### ROMAN IN THE GLOAMIN'

Now as the end of the first semester draws near, one fact emerges clearly: you are all going to flunk out of school.

There are two things you can do about it. First, you can marry money. (I don't mean you marry the money *itself*; I mean you marry a *person* who has money. Weddings between people and currency have not been legal anywhere in the United States since the Smoot-Hawley Act. Personna® Stainless Steel Blades, on the other hand, are legal everywhere and are, indeed, used with great pleasure and satisfaction in all fifty states of the Union and Duluth. I bring up Personna Stainless Steel Blades because this column is sponsored by the makers of Personna Stainless Steel Blades, and they are inclined to get edgy if I omit to mention their product. Some of them get edgy and some get double-edgy because Personna Blades come both in Injector style and Double Edge style.)

But I digress. I was saying you can marry money but, of course, you will not because you are a high-minded, clean-living, pure-hearted, freckle-faced American kid. Therefore, to keep from flunking, you must try the second method: you must learn how to take lecture notes.

According to a recent survey, eleven out of ten American undergraduates do not know the proper way to take lecture notes. To illustrate this appalling statistic, let us suppose you are taking a course in history. Let us further suppose the lecturer is lecturing on the ruling houses of England. You listen intently. You write diligently in your notebook, making a topic outline as you have been taught. Like this:

- I. House of Plantagenet.
- II. House of Lancaster.
- III. House of York.

Then you stop. You put aside your pen. You blink back a tear, for you cannot go on. Oh, yes, you know very well that the next ruling house is the House of Tudor. The trouble is you *don't* know the Roman numeral that comes after III.

It may, incidentally, be of some comfort to learn that you are not the only people who don't know Roman numerals. The fact is, the Romans never knew them either. Oh, I suppose they could tell you how much V or X were or like that, but when it came to real zingers

like LXI or MMC, they just flang away their styluses and went downtown to have a bath or take in a circus or maybe stab Caesar a few times.

You may wonder why Rome stuck with these ridiculous numerals when the Arabs had such a nice, simple system. Well, sir, the fact is that Emperor Vespasian tried like crazy to buy the Arabic numerals from Suleiman The Magnificent, but Suleiman wouldn't do business—not even when Vespasian raised his bid to 100,000 gold piastres, plus he offered to throw in the Colosseum, the Appian Way, and Technicolor.



So Rome stuck with Roman numerals—to its sorrow, as it turned out. One day in the Forum, Cicero and Pliny got to arguing about how much is CDL times MVIX. Well, sir, pretty soon everyone in town came around to join the hassle. In all the excitement, nobody remembered to lock the north gate and—wham! before you could say *ars longa*—in rushed the Goths, the Visigoths, and the Green Bay Packers!

Well, sir, that's the way the empire crumbles, and I digress. Let's get back to lecture notes. Let's also say a word about Burma Shave.® Why? Because Burma Shave is made by the makers of Personna Blades who, it will be recalled, are the sponsors of this column. They are also the sponsors of the ultimate in shaving luxury. First coat your kisser with Burma Shave, regular or menthol—or, if you are the devil-may-care sort, some of each. Then whisk off your stubble with an incredibly sharp, unbelievably durable Personna Blade, Injector or Double Edge—remembering first to put the blade in a razor. The result: facial felicity, cutaneous cheer, epidermal elysium. Whether you shave every day, every III days, or every VII, you'll always find Personna and Burma Shave a winning combination.

\* \* \*

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*Personnam amo, Tom Personnam amat, Dick Personnam amat, Harry Personnam amat, quique Personnam amant—et quoque amabit.*

# news and notes

• U.N.C.L.E.'s MAN, Robert Vaughn by name and Napoleon Solo by profession, follows Steve Allen, George Murphy and Ronald Reagan in forsaking rating uncertainties for the even less certain realm of politics. Vaughn, who is currently working on a doctoral degree in communication arts at USC, will speak at the Stepan Center tomorrow at 8 p.m. on "Why California? : Extremism in American Politics." Student I.D. is the only admission requirement.

Previous political stunts for Vaughn include heading up Democratic registration in California, where political campaigns are waged rather than run, and heavy participation in the ill-fated Pierre Salinger campaign. Vaughn's own politics are somewhat to the left of U.N.C.L.E.'s: two weeks ago he denounced LBJ's Vietnam policy at a \$25 dollar a plate dinner for Young Democrats in Indianapolis. (See pin-up in "Campus.")

• THE NOTRE DAME National Invitational Debate Tournament, considered one of the three best debate competitions in the country, will be held March 3, 4, and 5. Fifty-six schools, from Vermont and California and Florida and everywhere, will compete in six preliminary rounds and the 16 teams with the best won-lost records will then start anew. They will be fighting for five individual speaker awards and four team trophies. The sixteen teams will be trimmed to eight, then four, then two in Nieuwland Science Hall and the Student Center. The final round will be held Saturday at 4:30 in the Engineering Auditorium.

Why do more than 80 teams ask to come to this tournament? The teams petition Professor Leonard Sommer, ND's Coach, in early November because this tourney is one of the original national invitational tournaments and one of the best around. In January, Sommer selects the 56 teams, on the basis of how they have been winning around the circuit (space considerations impose the 56 cutoff). Why does Notre Dame bother with such a tournament? Because debate is ingrained around here. The original chapter of Delta Sigma Rho, the Debate Honorary Society, is at Notre Dame.

We won the "bloodbath" last year. The team is winning on the circuit and its coach is still "strong and brave as a lion." Notre Dame's team has had at least its share of national championships, and it should hold its own at its own—the ND Invitational.

◦ POLISH STUDY? No, they can't, but you can. Students interested in Polish or Russian studies (and wishing to study in Poland but not the USSR) now have the opportunity thanks to an exchange program being conducted by the National Student Association and the Polish Students' Association. The program, intended to simultaneously increase cultural and educational contacts between the two nations, offers two kinds of all-expenses paid scholarships. Fifteen scholarships for summer study (June 13 to September 2) including travel and living expenses are being offered. A second and larger program will cover the academic year 1966-67, again emphasizing qualities of leadership, language proficiency, and political understanding. Interested students should contact Tom Chema in 56 Sorin Hall (232-4586) by March 15 if they wish to apply.



◦ A "MAJOR cultural event" will soon take place at Lake Geneva, Wisconsin: a guitar festival. According to Yousuf A. Chamoun, the president of International Festivals, any amateur guitarist may enter the festival. If you do not happen to play an amateur guitar, amateur English lutists, American dulcimerists, Greek bizouke-ists (corrupted in English to bazooka-ists), Arabic oudists, and Indian sitarists are also invited, no strings attached. Rumor has it that a special award will be given for the best rendition of "Steppe by Steppe" on the Russian balalaika. One may take one's pick.

• NOTRE DAME'S ROTC contingents were honored on Thursday, Feb. 17, when the Reverend Edmund P. Joyce, C.S.C., presented Cadet Colonel Mi-

chael C. Rush and Cadet Colonel Kevin C. Daly with the Legion of Valor Bronze Cross for Achievement, the highest award a ROTC cadet can receive. These awards sponsored by the Legion of Valor, an organization composed of Medal of Honor, Distinguished Service Cross, and Navy Cross Winners, are two of only thirteen presented nationally.

• WSBT, not to be outdone by John Schneider, Notre Dame-bred vice-president of CBS-TV, Friday cut short their coverage of the Senate Foreign Relations Committee hearings in order to present a public service program, "The 4:30 Movie," with Bruce Saunders as interlocutor. Having deftly sounded public opinion before making the move, Program Director Skip Gassensmith, a Notre Dame Communication Arts grad, was acting upon varied requests from informed housewives for everything from "Love of Life," and "As the World Turns," to "Search for Tomorrow." If only they had remained tuned to the committee hearings, they could have had them all. When asked if it didn't seem to be in rather direct conflict with the fact that the television industry has a responsibility to educate the masses on such important matters, Gassensmith replied, "We do?" Gassensmith's question was echoed in the studios of Notre Dame-owned WNDU which ran an even older movie. Only lowly WSJV, with no connection with the University, didn't succumb to the housewives.

• GERHART NIEMEYER, Notre Dame government professor, has been appointed to the National Republican Party's task force subcommittee on the Sino-Soviet rift. The appointment was made by GOP National Chairman Ray Bliss. The subcommittee is a division of the Republican National Committee's task force on Foreign Policy.

• SEX IS COMING to Barat College. Thinly disguised as "The Theological and Psychological Aspects of Sexuality," purporting to be a symposium on personality and sexuality, it is scheduled to arrive at 9:30 a.m., February 26. However, fears of an uprising of the students of the college have forced its departure to be scheduled for 4:00 p.m. the same day — shortly before dark. Still, those interested in joining the welcome-farewell committee are urged to contact Mother Margaret N. Maxley, Theology Department, Barat College, Lake Forest, Illinois. The price of this unique privilege is two dollars.

# campus at a glance

## LUNA SOVIETS' PLOT

Frankie's, long reserved for more nonacademic revelry, recently opened its doors to a most unusual party. Soviet bloc LUNA delegates had scheduled an informal strategy session with Government Professor James A. Bogle. Despite the surroundings, Bogle was more than equal to the task, outlining steps for the LUNA Soviets in their effort to seat the Red China delegation, explaining how the real Communist world would handle neutral nations while stifling Western opposition through the parliamentary nuances of UN committees and subcommittees. He pointed out that the proposal to seat Red China must be ruled a "procedural question" (one needing only a majority vote to pass, the traditional ruling for admission of members), not an important question demanding a two-thirds majority. Bogle also discussed the question of whether to seat Red China as a second Chinese delegation alongside Taiwan or to insist that the Communist regime replace Nationalist China as the only true representative of the Chinese.

USSR chairman Jerry Kohl, who led an official bloc meeting the night before but did not attend Bogle's talk, insists that LUNA delegates learn and apply the political philosophies of their respective countries, and thus wholeheartedly approves the consultation of a government professor. On the other hand, he feels that the use of an expert as nothing more than a coach, for the sake of winning at the cost of authenticity, would defeat LUNA's educational purpose. For example, his USSR delegation officially opposes the relatively easy choice of seating two Chinese delegations because the current Soviet

thought is that "the two-China policy would be a denial that Red China has been illegally deprived of its rights thus far."

Kohl went on to indicate his hope that the LUNA assembly will consider the greatest possible variety of decisions. The dubious educational value of concentrating on Red China for three days of meetings prompts him to emphasize the importance of the other issues before the delegates (most notably: peace in Viet Nam and Kashmir, and solution to tensions in South Africa and the Middle East).

Besides the possible overemphasis on the China question, Kohl expressed his distaste for several proposals he sees as harmful to LUNA. Kohl would condemn a "war game," in which delegates would act in response to a supposed attack by one member upon another. Says Kohl: "This creates a synthetic situation which makes LUNA a playhouse and wastes time that might be used for important issues." Some other rash proposals, such as an outright condemnation of Russia for the occupation of the Baltic States and Pakistan's withdrawal from SEATO, are "interesting but basically unrealistic contrivances, improbable in the real world of diplomacy, and thus a waste of time in the world of LUNA."

Kohl noted that the Soviet bloc was relatively inactive in the subcommittees of LUNA's first phase, saving its important proposals for the general committees and the final assembly. But, Kohl asserts, these delegations will have a "lot to say in the final and most important stages of LUNA, and the character and value of the entire project will depend to a great degree on the wisdom of their decisions."

## TIMELY VIET ADVICE

"Between six and thirty weeks after we escalate the war in Vietnam, there will be negotiations." This was the thesis of John Scott, Associate Editor and Special Correspondent for *Time*, in a speech February 16 at Notre Dame. Adding his view to scores of others, Scott's optimism was in contrast to the feelings of Bernard Fall, who spoke on Vietnam earlier this month.

Scott felt that conflicts like that in Vietnam can be won and cited the Greek civil war of 1945-1949 as an example. However, the necessities for winning such a "war of liberation" are a military superiority of at least 8 to 1 and the ability to keep the guerilla forces from outside supply. Right now in South Vietnam there are at least 240,000 Viet Cong, including territorial supporters. On the government side are fewer than 800,000 American, South Vietnamese, South Korean, and Australian troops, far below the necessary ratio.

Escalation by the Viet Cong is doubtful, according to Scott. For the first time since the war's start, the VC are losing more troops than they are recruiting and are levying heavier taxes on the South Vietnamese than the Saigon government is. The possibility of intervention on the Viet Cong side is small. Employing North Vietnamese troops in the south would leave the Vietnam-China border open to the historic enemies, the Chinese. If China were to come directly into the conflict, her relations with the USSR and her economic standard would be jeopardized. "In one afternoon," Scott asserted, "the United States could set China back industrially to where she was in 1910." Though Russia in the past has in-



**NSHP TUTORS EMBARKING FOR CENTER**  
Stowing the bilges. At last.

tervened massively elsewhere, all signs point against intervention now in Viet Nam.

But Saigon also has problems which would interfere with escalation. Foremost is the lack of stability in the government, which Scott feels is due to the lack of a national hero-leader. "President Diem was both personally honest and a reasonably good administrator. Maybe Ky will turn out to be a competent leader but he seems to have no charismatic gift so far. Ho Chi Minh is the great leader of the Vietnamese people and it's just too bad he's on the other side." To compound these problems there is the South Vietnamese need for land reform, a sense of national identity, and a conciliation of the Buddhist majority with the richer Catholic minority. With all these, Scott saw little chance for stability in the future. "It is up to the U.S. to try to make the government stable and act as if the Vietnamese did it themselves."

Can the U.S. look to other nations for aid in escalating the war? Scott feels we will have to do it alone. Great Britain has too many military commitments around the world. West Germany is too involved financially in world-wide investments. Australia has a population and an army too small to afford giving any more help in Viet Nam. And Japan is simply unwilling to take the lead in maintaining order and developing capital in Asia. This leaves only the United Nations, whose ability to handle the situation is doubtful. Scott concluded, "We're not going to get much help from the outside in the immediate future; we either do it or get out."

"We must convince the North Vietnamese that South Viet Nam can't be taken militarily. This can be done only through escalation now." In

Scott's words, "We've got to continue. I hope the U.S. population has the vision to see this necessity and the determination to carry it through."

#### **\$85,000 GRANT FOR NSHP**

According to fable: into each tutoring program a little rain must fall. The Neighborhood Study Help Program, sponsored primarily by Notre Dame and Saint Mary's students, operating under a shoestring budget of \$150 per month since its founding some three years ago, has been bailing. But according to fact: into each tutoring program within the Great Society's poverty program some aid will fall. That's the case this week when NSHP stashed the bilges and began building a sound and stable tutoring program within the aid of \$85,000 in federal money.

Negotiations for the grant originally got under way last July, when a request for \$100,000 was placed with ACTION, the local board of the Office of Economic Opportunity. In the months that followed the plea, frustration and complication plus not a little bureaucracy combined to postpone NSHP's ambitious projects. First the ACTION men, after making some revisions in the request, approved the motion and forwarded it to the regional board of the OEO in Chicago. There, after more delay, regional board members approved, signed and sent the proposal to Sargent Shriver's desk in Washington. After final government approval, NSHP's grant authorization went for signature by Indiana Governor Roger Branigan, from whom it was finally received in South Bend this week. All that remains is final ACTION checking of NSHP committee and administration structure and a formal contract signing. That signing is expected within a month.



**UNCLE'S ROBERT VAUGHN**  
Napoleonic Dem

While the poverty grant is substantial, it is not all the tutors hoped for. The \$15,000 dollar cutback from the original request will mean that only new administrative expenses can be met. Included in this area is a total of \$50,000 in salaries for full-time NSHP employees and administrators. No students are under salary from any source, local or federal. Thus capital expenditures, chief among them the badly needed acquisition of new buses to transport the 600-plus tutors to 17 neighborhood centers, will have to be put off indefinitely. There is speculation that NSHP might be able to get around this roadblock by purchasing surplus vehicles from the Government Services Administration for \$250 or less, the top figure that does not require government approval.

Also this week, NSHP, which tutors over 450 economically and educationally impoverished schoolchildren in South Bend, opened a search for a full-time director for the program. The government grant allows a salary of \$10,000 for this post. While the director interviews are under way, NSHP will not stand still, but plans to expand its operations under the impetus of the new grant to include a program for enrolling South Bend high school students as tutors.

#### **ALL DAY, ALL NIGHT** **ALL PARKER**

Listening to Herbert Bryce Parker for an hour is, to say the least, an experience. Two hours can be staggering. But 69 hours simply boggles the mind. Sophomore Parker, a WSND stalwart, broke the intercollegiate continuous radio broadcasting record by talking, screaming and whispering for 69 straight hours during Mardi Gras week. The previous record of 63 hours was held by Bruce





H. BRYCE PARKER  
ZZZZZZZ

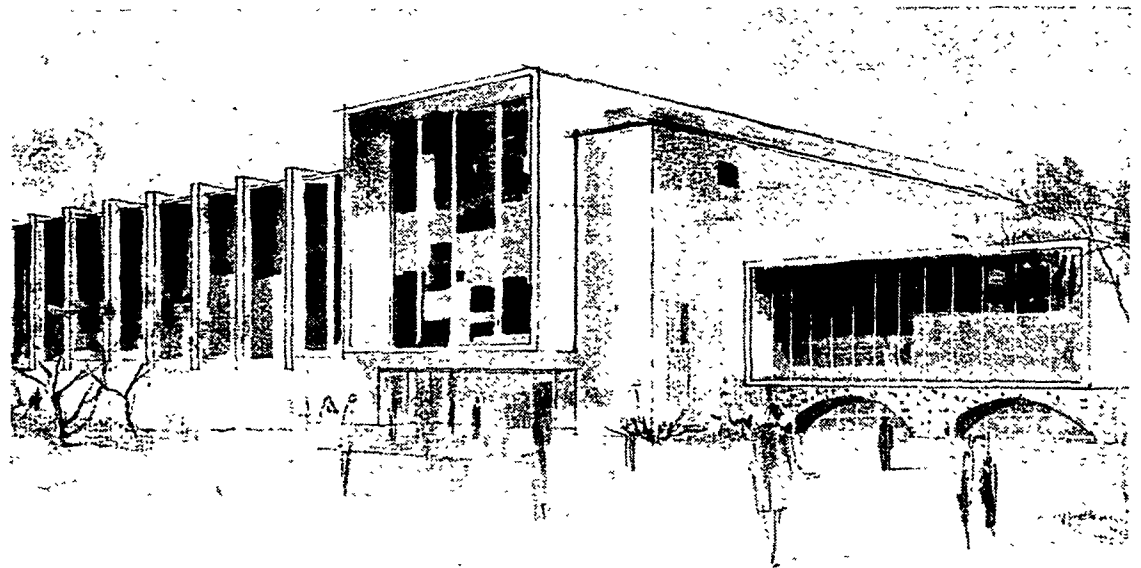
Theriault of WUNH-FM of the University of New Hampshire.

Starting his vigil on Thursday, February 17 at 6:00 AM, Parker stayed by his microphone until 3:00 AM the following Sunday. Parker used no artificial stimulants (No-Doz, Dexedrine and the like) and drank only Coke, tea and fruit juices. He also shaved several times, munched on candy, ate some light meals and took one shower. In his 61st hour he still had the energy to ring the bell on the WSND hammer-strength test device at Mardi Gras. He even did a little impromptu frugging in front of the bandstand shortly before he broke the record. The main factor determining when he would go off the air was not how much longer he could stay awake, in fact, but how much longer his voice would hold out.

Parker says the idea to hold the marathon came to him during semester break. He was in the WSND studios when the UPI teletype brought the news of the WUNH feat. The piece was tacked up on the studio bulletin board as an incentive, and a Mardi Gras stunt was born.

#### EXPANSION CHALLENGES

Fans of the University publicity releases may be wondering what happened to all the new buildings envisioned at the beginning of Challenge II. Now, they can set their minds at ease; all of the planned additions to the campus will be erected — eventually. As of now the only buildings for which definite plans have been made are the Athletic and Convocation Center, a new Post Office (to be located immediately north of the Continuing Education Center), a new University Club for the faculty (south of the Continuing Education Center), and another annex to Nieuwland Science



PROPOSED CHALLENGE II UNDERGRADUATE DORM  
Sometime, Somewhere in the Future

Hall to house a new particle accelerator. Construction hopefully will be under way on all of these this summer, according to Rev. Edmund P. Joyce, C.S.C., Executive Vice-President, and Vincent H. Fraatz, Director of New Building Engineering and Campus Planning. The Convocation Center is scheduled to open in time for the 1968-9 basketball season (whereupon the fieldhouse will be torn down and replaced by a mall), while the other three should be completed in the spring of next year.

The reason these are the only buildings scheduled to be begun immediately is a good one: these are the only buildings for which the University actually has the money. The Convocation Center, of course, has been paid for by a separate fund-raising campaign within Challenge II and by the "Valley of Vision"; the University Club will be financed out of general Challenge II funds, while the Nieuwland Hall addition will be built in large part with government grants. The Post Office, although built by the University, will be entirely paid for by the U.S. Post Office Department.

Another building that will most likely reach the construction stage within the next year or two is the Lobund section of the Life Science Building, to be located south of the Computer Center and for which there is a strong possibility of government aid. Beyond that building, however, the University's planners prefer not to predict. New dormitories are still at the head of the priority list, and will most likely be completed within the next decade, but as yet no donors have been found for them, and this is now one of the major concerns of the school's fund-raising activities.

Looking farther into the future, possibilities for expansion include

doubling the size of the Commerce Building to accommodate the new graduate program, a new engineering building on the site of the present library parking lot, a separate chapel for the East Campus, and a new chemistry building on an as yet undetermined site, perhaps to be followed by the long-awaited demolition of the chemical engineering building and its replacement by a new physics building. All of these plans, however, are quite tenuous and may never be implemented.

Completion of the Kellogg Center for Continuing Education (which, according to the University's General Bulletin, is already completed) is scheduled for March 1 — or March 20, at the latest.

#### ND AND SMC AT ANGERS

March 1 is the day some 40 Notre Dame and 25 St. Mary's freshmen have been both anticipating and dreading since last September. By that date the final list will be posted of those who will spend their sophomore year abroad in Angers, France. Under the overall direction of Dr. Charles E. Parnell, Associate Professor of Modern Languages, and with the aid of Miss Sylvia Dworski heading operations at St. Mary's, the Angers program in its first year at Notre Dame has tried to improve upon the best features of the Innsbruck Program. At the same time the program has attempted to incorporate the idea of the sophomore year abroad into the framework of the new co-ex class system. Professor Parnell and Father Charles E. Sheedy, Dean of Notre Dame's College of Liberal Arts, have returned from a January trip to Angers and *l'Université Catholique de l'Quest*, and indications for the success of the pro-



LA GOLDEN DOME  
A la Anger



DIRKSEN VIA AT&T  
14(b)'s Poignant Patriot

gram are good.

In the end 45 to 50 students will make the trip (around 30 from ND, 20 from SMC). Between 75 and 80 from Notre Dame and an equal number from St. Mary's originally joined the program. These numbers have fallen to the present level of 40 and 25, respectively, due to many factors (including academic, medical, psychological, ability to learn French, general motivation, and personal reasons). The competition has been rough and motivation, according to Professor Parnell, "must be high." Fr. Sheedy has helped to arrange the cooperative program with St. Mary's and to tie it in with the overall co-ex program.

Overseas itself, the Angers program hopes to improve on that of Innsbruck. While the 50 Innsbruck students live together in a *pension* completely separate from the University of Innsbruck, the 50 Angers students will be split in half. One half will spend the first semester on campus in student residences called *Cités Universitaires* with one American living with three Frenchmen; the other half will live in town with French families. One American will room off campus with one Frenchman. At semester's end the two groups will switch. At no time will two Americans room together. Students will take their meals in the regular student restaurants on or near campus.

While the University of Innsbruck hires professors specifically to teach the American students, the French program will tie the Americans more closely to l'Université Catholique and its professors. With the exception of one English literature course given by a Notre Dame professor, all the courses will be taught by French professors and in French. The Notre

Dame students will also have other foreign students in their classes. Although the courses they take will be somewhat tailored to their needs, the Americans will be free to take other regular university courses. Other attempts will be made to integrate the Americans as fully as possible into the life of the French student. These include a representative on the student council and invitations to join various teams and other extracurricular activities.

The city of Angers is approximately the size of South Bend. L'Université Catholique has four colleges, some 2,600 students, and a boy-girl ratio of 1-1. Nearly one thousand are in the college of liberal arts. Professor Parnell emphasized that while trips outside the country will be allowed, the year in France is not intended to be a vacation. Notre Dame considers it to be an enriched sophomore year, part of its own growing curriculum. "One of my basic duties," says Professor Parnell, "will be to see that the standards the students follow will correspond to the basic standards set by Notre Dame."

#### DIRKSENISM

With one eye on the upcoming elections and the other on prompter cards, Everett Dirksen, senior Senator from Illinois and Senate Minority Leader, expounded on Republicanism and Dirksenism via a 700-mile telephone hookup between his Washington offices and about 150 Notre Dame and St. Mary's students last week.

Dirksen, notorious for his eloquence, gave a brief rundown on Senate happenings and then answered questions from a panel of Young Republican representatives and from the audience. Referring with a chuckle to the filibuster he led against the repeal of section 14-b of the Taft-Hartley

Act as "an attenuated discussion," Dirksen cited opinion polls which upheld his belief that, far from burying the GOP, the 14-b action would reinforce its position. Further implying that the controversial repeal measure would be brought up again over his dead body, the Minority Leader mentioned the "abominable" New York transit strike as an example of over-powerful unions. Dirksen believes that the rank and file should have a means to check union officers, and that 14-b provides that all-important means.

Replying to a carefully couched question about whether the Republican Party was "moving away from an ideological basis towards a pragmatic basis," the Senator placed himself in good company, quoting Lincoln's reply, when that old Republican standby was accused of dropping old friends: "My paramount object is to save the union."

When asked how the Republican Party could make itself appealing to voters under thirty, Dirksen reminded the audience that these voters will be paying the bills that are incurred now, and that unnecessary expenditures not eliminated now would be remembered later. The Senator would also not have us forget what a "drab and dismal place this world would be" if we allowed our freedoms to be eroded. Keenly aware that his audience was of the SNCC and CORE age, Dirksen declared that the Republican Party was to a great extent responsible for whatever success the Civil Rights Acts of '57, '60, '63, and '64 had in Congress. The Minority Leader then went on to say that, "We have really performed," and that, therefore, Negroes should deliver a corresponding share of the vote to Republicans "out of sheer gratitude."



# on other campuses

• IN HIS PRESIDENTIAL Report to Colorado University, Roger Holmes said, "if the plan for selling birth control devices at Wardenburg (the on-campus store) is passed," he would use his veto power against the bill. Last week, a resolution to have a student referendum on the controversial issue was passed by the student senate, and Mr. Holmes vetoed it. Then, the Senate overrode his veto.

One Senator-at-Large stated that "The senators are voicing their own personal opinions on the issue of birth control, not the idea of a student referendum." Some senators said that the referendum plan alone would put the University in a bad light. Another Senator-at-Large, Diana Deere, said it was "hard for a girl to express an opinion on the resolution: Opposing it makes one a fuddy-duddy, while support makes you some sort of a free-lover." Miss Deere opposed the bill, saying it would be sensationalized . . . the ol' fuddy-duddy.

• NOTRE DAME STUDENTS may not be angels in reality, but they seem so in light of the most recent antics at the University of Miami, Florida. A spokesman for the school said students broke into a professor's office and stole three copies of final examinations. The stolen forms were for multiple-choice IBM-machine-graded natural science exams, which were to

be administered to more than 1,500 freshmen. Copies of the purloined exams were sold for up to \$40 each.

It is expected that several hundred students will be implicated before the matter is cleared up. Names of the students will be withheld. The University's Vice-President for Academic Affairs said, "There is a possibility that the examinations will be voided and the students required to take them over." Rumor of such action resulted in angry reactions from both students and faculty.

• FIRST OF ALL, it was the discovery that fatty foods lead to hardening of the arteries; then, they linked smoking with lung cancer. Now they've frosted the cake! Dental researchers have discovered that tooth decay is a highly contagious disease, rather than a hereditary defect. This in itself may not seem like a significant problem. However, upon closer examination, who would knowingly destroy his ivory smile or earn himself a premature set of false teeth because he had been kissing the wrong girl?

Now you must check your prospective date's dental history as well as her other vital statistics. The question arises: how may this be done without arousing suspicion? Lehigh University's *Brown and White* suggests "staking out (her) drugstore and taking note of what kind of

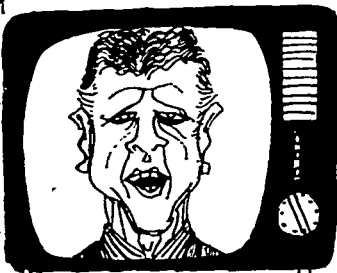
toothpaste she buys." Another method: keep a pocket guide of fluoridated water supplies with you; then, if the local supply is fluoridated, you can protect yourself by subtly plying her with water.

• DEFYING a Michigan State Senate resolution calling for state universities to bar on-campus speeches by communists, Wayne State University in Detroit allowed red ideologist Herbert Aptheker to speak in their Kresge Library Auditorium on Friday, February 11. Sponsored jointly by the Students for a Democratic Society, the Young Democrats, the W.E.B. Dubois Club, the Young Socialist Alliance, and the Wayne Committee to End the War in Viet Nam, Aptheker is the director of the American Institute of Marxist Studies, and was one of those who accompanied Staughton Lynd on his illegal visit to North Viet Nam. William R. Keast, WSU president, speaking in defense of the university's position, said: "A university has no higher duty than to encourage and protect the free and open discussion of ideas, however controversial they may be." State Senate Majority Leader Raymond Dzendel said that Keast might "have to take the consequences" of allowing Aptheker to speak on the campus. He continued, "I don't know what they'll be, but he knows the feeling of the Senate. It's the people of Michigan whose tax dollars he's playing with."

—CLAYTON LEROUX  
—GEORGE GRUMLEY

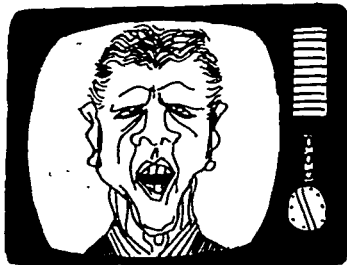
## feiffer

GOOD EVENING, THIS IS LARRY CHARM HERE TO TALK SENSE TO THE AMERICAN PEOPLE.

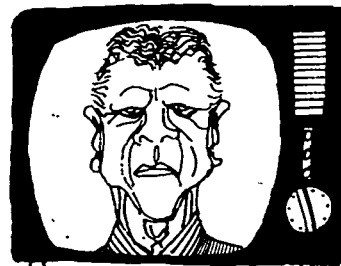


A LOT OF YOU HAVE BEEN ASKING ME LATELY, 'LARRY, WHY SHOULD I VOTE FOR YOU, A MOVIE STAR FOR PUBLIC OFFICE?'

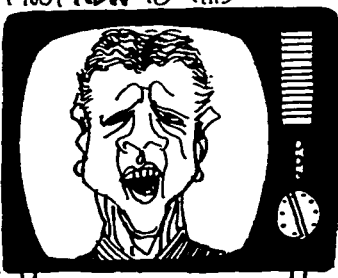
THAT'S A GOOD QUESTION. LET ME ANSWER IT AS FRANKLY AS I KNOW HOW. NO INDUSTRY HAS DEALT MORE RESPONSIBLY WITH AMERICA'S BASIC PROBLEMS THAN MOTION PICTURES.



THIS IS MY RECORD: IN 1945 IN 'FLAMES OVER TOKYO' I OPPOSED LIONEL BARRYMORE IN HIS ATTEMPT TO DOWN GRADE OUR AIR ARM. IN 1947 IN 'LEATHER-NECKS ON PARADE' I BEGGED BRIAN DONLEVY NOT TO LIMIT OUR GROUND FORCES.



IN 1939 IN 'THE CANDY STORE JUNGLE' I SHOWED JANE WYMAN THE CONNECTION BETWEEN POVERTY AND CRIME. NO, I AM NOT NEW TO THIS PROBLEM. IN 1948 IN 'JOHN DOE GOES TO TOWN' I PROVED TO AN INNOCENT JUNE ALLYSON THAT YOU CAN'T DO BUSINESS WITH COMMUNISTS.



TRUE, LADIES AND GENTLEMEN, I AM A STAR. BUT IS THE AGE-OLD HOLLYWOOD APPROACH TO OUR PROBLEMS SO DIFFERENT FROM THE PRESENT APPROACH OF THE PRESIDENT OF THE UNITED STATES?

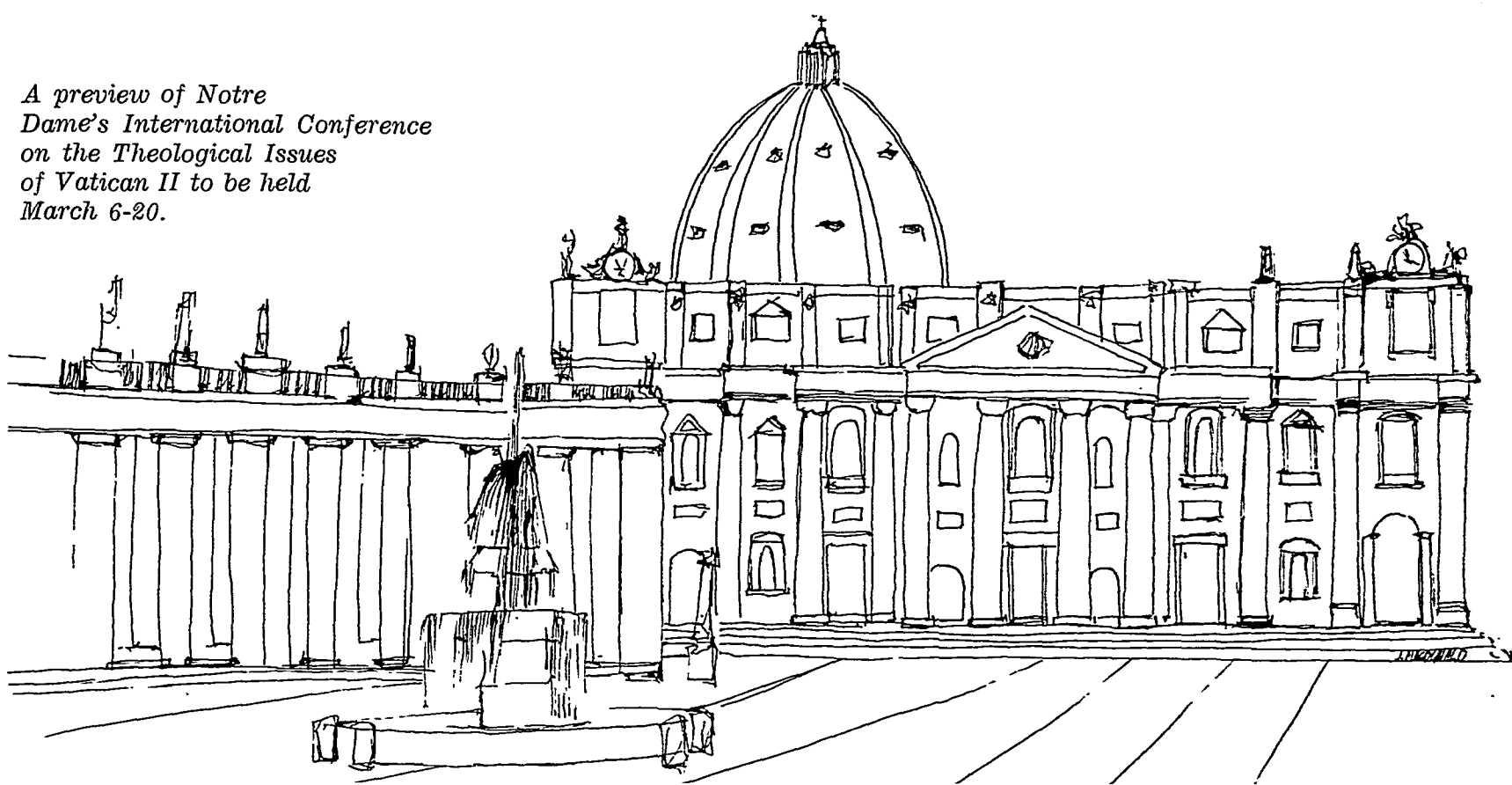


IN THESE TROUBLED TIMES MIGHT NOT MY GREATER EXPERIENCE BE OF IMMEASURABLE HELP?



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A preview of Notre Dame's International Conference on the Theological Issues of Vatican II to be held March 6-20.



# COMMUNICATING THE COUNCIL'S CONCERN

By Anton Finelli

*"And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served."*—Constitution on the Church in the Modern World.

PERHAPS LIKE ANY great event of an age, the real significance of Vatican II will only be fully understood in historical perspective. What cannot be denied, however, is that the Church has shown a new awareness of the problems of men as they exist today, and that she has adopted an attitude of openness in these matters. In general, we have witnessed a reorientation of Church thought toward a concern with human values. The Church has dramatically reaffirmed the nature of her task in the modern world, and that task is to carry forward the work of Christ and bring the message of the Gospel to all men.

In the decree on Ecumenism the Council stressed a recognition of the common elements of good in all Christian churches and communities, and called for mutual efforts of interfaith understanding. Cooperation amongst churches should extend beyond the spiritual and encompass problems in the social domain as well. The results of the Fathers' efforts to simplify the liturgy and make it more meaningful are very evident in our public worship, and active participation on the part of the laity has been encouraged. The Council spoke out unequivocally on the relationship of the Church with non-Christian religions, especially Judaism. It proclaimed the unity of the Church with the people of the scriptural Israel, and once and for all dissolved the myth of Jewish culpability for the crucifixion.

Regarding her stance toward the secular world, the Church, through the Council, has demonstrated her concern for a world "coming of age": she takes the part of the economically and politically weaker nations; she has rejected warfare of any nature; she has emphasized the importance of love in married life, and has not excluded the possibility of a liberal decree on birth control; and finally, she has most appropriately defended the right to an uninhibited personal religious autonomy protected and nourished by both church and state.

The schemata on the missions, the reformation of seminaries and the priesthood, as well as all religious congregations, the reevaluation of the formation of the Curia, and the stand on collegiality, all point conclusively to the Church's new understanding of herself. The Church is no longer seen merely as a hierarchical structure, but as existing in all the people collectively as the people of God. She exists in the laity as well as in the Curia. The concept is basically one of a universal priesthood of the faithful — a vital, participating faithful. That this participation is becoming a reality can be seen in the appointment of expert laymen to the Pope's commission investigating the question of birth control.

Above all else, then, the Church of Vatican II, in its spirit of *aggiornamento*, is a Church which has rid herself of the shackles of a medieval

world view, and which is striving for relevancy in this day and age. In the words of Rev. John Dunne, C.S.C., there has been "a transition from law to the Gospel." Many will argue that the Church is moving toward Protestantism, and in a sense we are moving toward an emphasis on personal faith: toward the demands of Luther, and the theologies of Bonhoeffer and Tillich. But faith is basically the same among all people — we differ only in forms.

However, if the work of the Council is to have any significance, its decrees must be implemented, and in doing so the Church must avoid legalism and formalism. As the noted theologian, Hans Küng, has pointed out: "The clarification of ambiguous conciliar formulations must be seen as a fruitful task of theology. . . . The tasks of the future are enormous." There arise, then, the problems of explication, assimilation, and implementation. The need is obviously for constant dialogue.

In a week-long International Conference on the Theological Issues of Vatican II, the University of Notre Dame will provide a forum for the world's leading theologians and ecumenists in order that this responsibility will be immediately undertaken and the momentum of the Council will not be lost. To be held March 6 through 20, the Conference will consist of a series of panel discussions  
(Continued on page 37)

# PATRIOT OF THE YEAR

BY ROBERT SAM ANSON

**T**HE SENATE MAJORITY LEADER was tired, almost as weary as his counterpart on the other side of the aisle. Mike Mansfield, the lines on his craggy face finally softening in resignation, turned sharply at the Minnesota twang of the President of the Senate and the Vice President of the United States. In a moment Humphrey had confirmed the inevitable: 51 yeas and 48 nays, far short of the required two-thirds margin, had failed to carry the administration-sponsored measure of cloture. Thus died the second battle for the repeal of Section 14 (b) of the Taft-Hartley Act, giving states the power to ban the union shop.

Now the Minority Leader moved across the Senate chamber, pausing here for a handshake, there to rasp congratulations until his hand rested on the old mahogany desk of the Democrat. Some of the tension drained from his 69-year-old face and the trademark basset hound jowls began to droop while he chatted with Mansfield. As he spoke, his hands cut an occasional gentle swath through the air, as if independent of their owner, sweeping back now and again to brush an episodic curl from his brow. As with most of the Republican's struggles with the majority, it had been protracted but not bitter, save only for the restlessness of the "do-everything" Congress to scratch Viet Nam, pricking their minds these past two weeks. Wounds were not deep and would heal quickly in a balm of face saving. On other occasions, as likely as not, it had been the Minority Leader who had won the day for the administration and so the conversation flowed freely, easily, with little rancor, with the Republican's vast credits keen in the mind of the defeated. After all, the President had fulfilled his half-hearted pledge to labor and yet the business barricades had been manned, perhaps for the last time by Everett McKinley Dirksen, the senior Senator from Illinois.

Dirksen comes to the political wars naturally. Barely 17 years after his birth in the farm community of Pekin, Illinois, Dirksen entered the University of Minnesota and graduated with a class headed "over there." Though he had stepped aboard the ship for France a private, he would emerge from the battlefield of the American Expeditionary Forces a second lieutenant. The rapid rise continued in civilian life as Dirksen worked his way through industry to the general managership of a dredging company, a position that he held until 1925. What would later prove to be a tenacious resistance to government expenditures may well have been first evidenced by Dirksen's move into the political arena as Commissioner of Finance for Pekin from 1927 through the crash of 1929 and into the depression depths of 1931. Along the early road to politics, Dirksen had paused to marry Louella Carver Dirksen in 1927.

If the depression days were darker for one group over all others, it was for the Republican Party of Herbert Hoover. Prosperity was just around the corner, Hoover confidently predicted, not sensing that around the corner lurked the greatest Democratic landslide in decades. But amidst the furious repudiation of old men and their old ideas, the 16th Congressional District of Illinois quietly elected Republican Dirksen to a two-year term in the



73rd Congress. Fourteen years of the New Deal later, that district was still electing conservative Dirksen and giving him such a reputation as a vote-getting anomaly, that he became Illinois' Senator in 1950.

For all Dirksen's eloquence, he did make an occasional tactical error during his early Senate tenure, like playing on a few losing ball teams, notably that of Presidential aspirant Robert Taft of Ohio. So impassioned was his espousal of the candidacy of Mr. Conservative that in the course of a convention speech denouncing Eisenhower, Dirksen glared at his former friend and twice-defeated Presidential candidate Thomas E. Dewey, now comfortably entrenched in the Eisenhower camp. "We followed you

down the long road to defeat twice before," Dirksen intoned, "but we shall not follow you again." It was the emotional climax of the convention and nearly a personal disaster for Dirksen. For despite his warning, convention Republicans followed Dewey and Eisenhower down the short road of a landslide.

Despite Taft's crushing defeat, Dirksen sailed blithely on in Democratic waters where his ability to work hand in glove with the then Majority Leader Lyndon Johnson aided Eisenhower in easing his limited program through Congress. His efforts were not without recompense; he became Minority Whip in 1957 and finally Minority Leader in 1959.

Johnson is gone and the Senate's cast is more lopsidedly liberal than ever, due at least partially to Dirksen's unfortunate recurrence of getting on the wrong ball club, this time Barry Goldwater's. Ironically, the sorry state of the Republican Party lends even greater stature to Dirksen: half man and half myth who somehow manages to rise above the clash of ignorant political armies, steadfastly in control of the legions of responsibility. But the popular view is not the correct one because it distorts the consummate art of the Illinois Senator's politicking. By simple virtue of his role as leader of the loyal opposition, Dirksen must draw on political savvy and conscientious compromise if he is to keep his party viable and its programs meaningful. But as there is a time for peace, there is a time for war, too, and it is in this moment, when he faces a senatorial enemy double the size of his nominal Republican band, that Everett Dirksen, political man, is most impressive.

Dirksen commands like a patrician general. "The lines are intact," he warned before the right-to-work battle, "the boys are prepared. The captains are on duty at the appointed hour in the appointed place. The speakers are ready." Of course, without debate, it was Dirksen who sounded the first certain blast of the oratorical trumpet; predictably, the Democratic walls tumbled on command. Not only has he become the Senate's most practiced and professional orator, but also one of its shrewdest, most patient, most effective tacticians. A political fox yes, but also a principled one, as he grandiloquently explains: "If the day ever comes when under pressure or as a result of picketing and other devices, I shall be pushed from the rock where I stand to render an independent judgment, my justification in public life will have come to an end."

The Dirksen legend began to mushroom about the same time as the inauguration of the "Ev and Charley Show," a weekly press conference by the leaders of the Senate and the House, Dirksen and Charles Halleck of Indiana. Together they threw out a combination of salient political criticism and pure corn pone delightfully palatable to television audiences, but sadly, not to the humorless House Republicans. Halleck was yanked a year ago for more aggressive Gerald Ford of Michigan, who is about as colorless and abrasive as Dirksen is charming and disarming.

Dirksen's hand-wringing at the New Frontier was very real, but so too was the cooperation he lent the young President on issues, particularly foreign affairs, that transcend politics. Kennedy, as does Johnson today, consulted Dirksen frequently and relied on his judgment heavily, to such an extent in fact that malcontented mutterings wafted through Democratic ranks. Johnson, like Charlie Brown, needs all the friends he can get now that the liberals are in semi-open rebellion over the Viet Nam issue. Long-time flag-waver Dirksen is solidly behind the President, counseling an even harder stand for total victory. At a recent White House dinner, Dirksen's stature with the President became apparent: at the center of the table sat Ev; far down on the end was Majority Leader

Mansfield, a sometime critic of Johnson foreign policy; not even invited was Chairman of the Senate Foreign Relations Committee William Fulbright.

Perhaps the greatest single achievement of Dirksen and the one on which his claim to Patriot of the Year could well stand alone is the Civil Rights Act of 1964. Not famed for his espousal of civil rights causes (before 1964 he was picketed by Chicago Negroes for failing to take an aggressive stand on civil rights), Dirksen nonetheless had been an unobtrusive advocate of previous civil rights legislation. Says Dirksen: "I am no Johnny-come-lately in this field. Thirty years ago, in the House of Representatives, I voted for anti-poll-tax and anti-lynch measures. Since then I have sponsored or co-sponsored scores of bills dealing with civil rights." And the record bears him out. He had indeed been what he claimed and in addition had helped pass two milder civil rights laws in 1957 and 1960. Civil rights advocacy is almost a legacy for Dirksen. "I come of immigrant German stock," he reveals proudly. "My mother stood on Ellis Island as a child of 17, with a tag around her neck directing that she be sent to Pekin, Illinois. Our family had opportunities in Illinois, and the essence of what we're trying to do with the civil rights bill is to see that others have opportunities in this country."

From the moment Robert Kennedy presented his brother's raw version of the civil rights bill to a senatorial committee Dirksen worked with the Democrats, reshaping, amending, honing the bill into acceptability by Congress and the Constitution. Over 70 of his amendments, both substantive and technical, gave the law its final character. And when the time came to halt the longest filibuster in the Senate's history and pass the bill, it was Ev Dirksen who had rallied the boys into position once more, and it was Ev Dirksen who called for the end to prejudice and debate.

Bulging Senate galleries were dotted with whites and Negroes when Everett Dirksen spoke to 99 Senators, hushed to a man. "It is a year ago this month," Dirksen began, "that the late President Kennedy sent his civil rights bill and message to Congress. Sharp opinions have developed. Incredible allegations have been made. Extreme views have been asserted. There has been unrestrained criticism about motives." In a far part of the Senate, Harry Byrd, the late Senator from Virginia, slumped down in his seat, exhausted from a 14-hour speech the night before. And Dirksen went on. "I have had but one purpose, and that was the enactment of a good, workable, equitable, practical bill having due regard for the progress made in the civil rights field at the state and local levels." One of the Southern Democrats began making estimates of the final cloture tally on a large yellow pad. And Dirksen went on. "The time has come for equality of opportunity and sharing in government, in education and in employment. It will not be stayed or denied." Not far from Dirksen, Barry Goldwater sat impassive. And Dirksen went on. "It is here. America grows. America changes. And on the civil rights issue we must rise with the occasion. That calls for cloture and the enactment of the civil rights bill." Dirksen had finished, the vote was readied and soon the Civil Rights Act of John Fitzgerald Kennedy and Everett McKinley Dirksen had become law.

Then, in 1964, Dirksen had said that the times could not be denied, that America was growing, changing, beyond the traditional bonds of constriction, and he says it today, in a world two years older and two years newer. For Everett McKinley Dirksen, Senator of the United States and Patriot of the Year 1966 for the University of Notre Dame, each year of service that has slipped by has been older for its rewards and newer for its dreams. ■



# THE ROLE OF THE PRIEST IN MODERN SOCIETY

*The following are excerpts, reprinted with permission,  
from the January 29 issue of Ave Maria.*

*A discussion held at the University of Notre Dame by four members of the university faculty and administration: Father William M. Lewers, C.S.C., law school; Father Joseph B. Simons, C.S.C., dean of students; Father David B. Burrell, C.S.C., philosophy department; and Father John S. Dunne, C.S.C., theology school.*

**Father Lewers:** I think we recognize that a tension often exists between the supposed demands of the social apostolate and the demands of clerical, religious, or community life. This tension has come to the fore in some of the recent cases involving allegations that certain priests or religious have been silenced because of their activities either in the field of civil rights or in the peace movement.

In this connection, I quote the opening sentence of the *Declaration on Religious Freedom*, promulgated by Vatican II on December 7, 1965: "A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man, and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty."

**Father Simons:** It seems that with the advent of the Council and the particular personality of Pope John, the Church has opened up previously obscure regions. Questions are being asked that were never asked before. We are in a state of flux, and it is very easy to overstress one aspect or the other of any situation. I'd like to say that the whole concept of "institution" just cannot be easily handled because if an institution is to exist — a religious community, or on a grander scale, the Church — there has to be a certain degree of authority. There have to be certain rules and regulations by which the members of the community live in order for it to function effectively.

However, the degree to which this regulation is going to exist is the thing really in question and the basic question is: freedom versus authority. While we can't go to the extreme of dictatorial authority and we can't have laissez-faire freedom, elements of each have to be contained in any institution that is going to continue to be vital.

**Father Burrell:** More often than not the conflict arises quite naturally for a priest. We are called upon to serve the People of God. This means serving various communities of Christians, communities shaped by particular social and political outlooks. A priest may realize that he can work effectively with a group of Christians whose general outlook he himself as a person has come to share. Part of his effort as a priest will be to help the group discover the ways in which their attitudes and activities can be leavened by reflecting on the rich legacy of Christian teaching. He can help them understand a more traditional wisdom, learning to use it effectively to judge the current conventional brand.

Should this group find it necessary to speak out on

topics which are ambiguous when taken in bloc, but which possess a distinct religious or moral dimension, the priest is neatly caught. If he sees his service as "merely spiritual," then his witness is jeopardized, for the group's entire concern has been to break down the separation of religion from life. So it may be that the priest feels himself called upon to express his own convictions on foreign and domestic issues, in line with the service he has been asked to give a specific group of Christians. We can only hope that his expression reflects something of the nuance and breadth of the Christian tradition he represents.

**Father Dunne:** It seems to me this question about the witnessing function of the priest in the contemporary world and the problem of his conflict with authority within the Church on account of this witness can be understood if we distinguish two roles which a man who is a priest has to perform. Both of these roles are Christian roles. He is at once a disciple of Christ and an apostle of Christ. And the way an apostle communicates Christianity is different from the way a disciple communicates it. The priest is an apostle but, like every other Christian, he is also a disciple.

The apostle communicates directly. His function is to proclaim the Gospel, to proclaim Christianity directly to the world. The disciple communicates indirectly by what he does and what he says. To participate in the peace movement or in the civil-rights movement is to act, is to witness, is to speak, as a *disciple* rather than an apostle. It's to witness *indirectly* through what one is doing and saying to Christianity. It is different from proclaiming directly the Gospel of Christ because there is this ambiguity to which several of you have referred already. This uncertainty means that what we have is the applied living of Christianity which is not simply the pure message itself but is the acting out, the living out of the application of the message to the contemporary situation. The priest, when he acts as a disciple—when he participates in these movements—needs to make it clear that he is acting as a disciple, as an individual Christian and not as an apostle speaking for the Church.

This is likely to be the source of the conflict between a priest and Church authorities. If the priest is restricted completely to the role of apostle so that everything he does must be a direct proclamation of Christianity, and anything else must be eliminated, this seems to be an *undue* identification of him with his unique role. Actually he must be a *disciple* as well. Yet at the same time his witness can be misunderstood. It can be taken for direct witness.

In the peace movement this can be taken for direct proclamation of the Gospel especially since the Scripture says: "Blessed are the peacemakers." And yet there is a difference between proclaiming the Gospel that "Blessed are the peacemakers" and taking part in a particular peace movement which has a very definite objective in mind and involves many uncertainties which do not appear in Gospel doctrine.

The same thing may be true in rights movements. The

proclamation of the Gospel that Christ is "neither male nor female, neither Jew nor Greek, etc.," is one thing, but the political realization of this in the form of civil rights is another thing. A certain amount of ambiguity exists.

It's necessary for the priest somehow, depending on the circumstances, when he speaks for a movement like this, to make it clear that he is acting as an individual Christian. That he is witnessing as a disciple rather than as a representative of the Church, as an apostle, as a proclaimer of the message which carries through down the ages.

**Father Lewers:** As a practical matter, how can a person, a Christian who is a priest, act out this distinction in his roles? What can he do to show that he is acting only as a disciple, not as an apostle, in a certain situation where he has made a prudential judgment, but realizes that there are uncertainties involved?

**Father Dunne:** It depends on the circumstances, but perhaps the easiest case to describe is where a priest has to speak for a movement, or perhaps he may be teaching in class. When you teach you are not preaching, you are not directly proclaiming, and it is necessary *not* to preach even if it's theology. You have to rise to the level of theory and hypothesis. You have to rise to neutrality rather than to the level of direct affirmation of the truth of Christianity.

When he speaks for a movement he is not speaking neutrally, it is true. But there is a difference there between what he does and what he speaks for, and what he does when he preaches in the pulpit or directly instructs someone proclaiming Christianity directly. It seems that he can say that he is speaking as an individual Christian, that he can say very clearly that "I am not speaking for the Church. I'm speaking for myself as an individual Christian, as a man of faith, and this is how *I* see things in conscience for me; this is what seems to be the demand in the light of the Gospel."

The priest has to say that again and again, because if he says it only once, or if he says it only in passing, it will not be taken seriously because of his dress and his position and the complete identification of him with that role.

**Father Burrell:** I should think that it would be important also in the practical order that the superior be clear as to the ability of the priest to do this and also clarify in public statements that this is what the *priest* is doing. The press had immediate recourse to the superior of the Sisters who participated last summer in the civil-rights demonstrations in Chicago. The superior made it clear that the decision to participate in this civil-rights demonstration was a personal one which each of the Sisters had made.

This would get across the point effectively, it seems to me, because when the priest does act as an apostle he acts in a mandated capacity.

**Father Simons:** I tend to agree with Father Dunne that we can develop this consciousness in society and I think

to a certain extent that this process has already begun: the distinction between priests as *disciples* and *apostles*. Perhaps this is a moot point, but I can't help but put myself in the position of the superior. I feel that he has a particular problem today. Not so much a problem of justifying a priest's involvement in such things as a freedom movement or civil-rights movement, but rather, the problem of the prudent priest. I think our discussion on this point could be completely relevant *if we could depend upon people to act in a prudent manner*. The problem, I think, that the superior faces is that there is *imprudence along with prudence in any person's action*, and he really would have problems if an imprudent priest decided to involve himself in the civil-rights movement. The superior knows him to be an imprudent person and he sees this imprudent action reflected back on the Church and religious community or Bishop.

How is he going to solve this dilemma? Can we say that he should take this as a sign of the times and allow all priests to involve themselves in this kind of movement? Or should he maintain a discretionary power as to who does and who does not involve himself? I raise it as a question.

**Father Lewers:** On the one hand, the superior can be overly cautious and thus make sure, as best he can, that imprudent action will be cut to a minimum. At the same time, when you do this, you are reducing the freedom of action of the priests and religious involved.

At the other end of the scale, you can maximize the freedom of action of the priests and religious involved and you also increase the margin of error, that is, the margin of possible imprudent action. I think that it is probably impossible to secure the ideal balance. We have to decide which value is the more important.

Is it more important that we do everything we can to secure prudent action, to make sure that nothing is done except that which is "safe," or is it more important that we maximize the freedom of action, the freedom of involvement, of priests and religious in the contemporary social scene?

**Father Burrell:** In our effort to restore to good graces the term "secular," we should recognize that it may well be jeopardized by too close an association with the Church as an institution. The Church is meant to speak to the contemporary world from within that world. The priest is almost inevitably assumed to be speaking for the Church and this difficulty we have already explored. The other side, of course, is that if priests are not involved, then one tends to wonder *whether or not the Church is concerned* at all about a particular sociopolitical movement.

This looks like a trap, but the risks have to be assumed. We have read and will continue to read more, I am sure, of the Church's silence during the Nazi years in Germany. There simply was no policy on conscientious objection, it appears. So, confusing as it may be, it would seem necessary that priests follow their service to its natural term of social and political involvement. ■

# WHAT'S IN STORE FOR LUNA?

by e. brian graham

*A preview of  
the major issues  
scheduled for  
consideration at  
the meetings of  
LUNA's General  
Assembly March 8,  
9, and 10.*

IT IS NOT often that one hears cries of "lapdog of the American imperialists" or "Red Chinese lackey" around Notre Dame, but in the next few weeks such cries should become quite common as Notre Dame's Little United Nations Assembly gets down to fighting about the major issues facing it. Of all the various issues, and there are now more than fifty ranging from Canadian complaints about the shrinking Great Lakes to plans for "nuclear free" zones in Latin America and Africa, none stands out as strongly and dominantly as the argument over whether Red China should be admitted to the United Nations. From the very beginning of LUNA's deliberations the Red Chinese issue has dominated its proceedings — both because of the very importance of its solution and the magnificent propaganda campaign carried out by the delegation from the Chinese Peoples Republic and their voice in LUNA, Albania. On the other hand, the delegations from the United States and Nationalist China have been almost unheard from and completely rebuffed in the early LUNA debates on the Red China question.

## ADMISSION OF RED CHINA

IN THE LAST session of the "real" United Nations the question of the admission of Communist China or, as the Red Chinese prefer to put it, the "restoration of the rights of the Chinese Peoples Republic" achieved a high degree of success when the United States was forced to reconsider its position in the light of a tie—47 to 47—vote on the admission resolution. In the past, the United States has relied upon its ability to get the Red China question termed an "important question" which automatically requires a two-thirds vote for passage. But the actions of last year's General Assembly — which made it clear the days of the two-thirds rule were extremely numbered — and indications coming from Notre Dame's LUNA delegations make it appear that this tactic will not be possible much longer in the "real" UN or in LUNA.

With this fact in view, the American government has been gradually shifting its ground in the hopes of retaining as much prestige as possible in a graceful defeat over the admission of Red China to the United Nations. Whether the American LUNA delegation hopes to maintain the traditional stand of fighting off the Chinese hordes or simply chooses to allow the Red Chinese to move into the midst of international deliberations after only a brief face-saving resistance is still unknown, but whatever path they choose to follow it apparently will end in a victory for Red China. LUNA's deliberations on this matter will be long and bitter with the issue of which government truly represents the 700 million Chinese people stirring all kinds of debate and discussion. But when the shouting is over it appears likely that Red China will be allowed to walk the corridors of international debate or at least LUNA's corridors on an equal basis with any other nation.

At the present time it is not clear whether the Chinese Peoples Republic will emerge from its yearly UN struggle with the United States as the total victor or will have to accept a compromise solution based on a "two China" United Nations that would grant membership on an equal basis to both Chiang's and Mao's Chinas. Even if this should be the case it leaves unsettled the problem of which of the Chinas should occupy her seat on the Security Council. In a partial attempt to solve this problem and at the same time allay fears of another permanent communist member on the Security Council, the Albanians have submitted a resolution to replace Nationalist China with India on the Security Council before the vote on Red China's admission takes place — a pro-



posals that may receive some support from fearful "neutrals" but is not likely to warm Pakistan's heart or win ready support from the United States and Nationalist China.

#### KASHMIR AND THE ARAB-ISRAELI SPLIT

TWO OTHER PERPETUALLY debated issues from the "real" UN have also emerged in LUNA — the India-Pakistan dispute over Kashmir and the Palestine Arab-Israeli dispute. These two issues — which are rapidly approaching middle age or at least their 19th birthdays, have yet to be solved and it is doubtful that the Yugoslav and Pakistani resolutions dealing with them will have any real success in LUNA. Nevertheless, the bitter and long quarrels they will produce between the Indians, Israelis, Arabs, and Pakistanis will be both interesting and educational for the LUNA delegates. For in these two disputes the chronic failure of the United Nations to solve problems in which the parties involved refuse to accept any sort of a compromise is clearly demonstrated. In both cases the United Nations has debated and debated, resolved and resolved, and reported and recommended again and again, and all to no avail as the quarrels remain unsolved, constantly threatening to once again erupt into bloody warfare at the drop of the first Arab, Israeli, Indian, or Pakistani.

The Pakistan-India dispute is as old as both nations, in fact, it grows out of their formation, for when Britain's Indian Empire was divided between India and Pakistan the contested provinces were instructed to choose whether they wished to go with Pakistan or India. In most cases the issue was peacefully divided, but in one — the province of Kashmir (which is geographically tied to Pakistan but was ceded to India by the then Maharajah of Jammu-Kashmir) — the contest for the loyalty of its people and possession of its resources erupted into open warfare between India and Pakistan. This war, the first in a long series of conflicts, was quieted by a 1949 UN resolution establishing that the people of Kashmir should decide in a plebiscite what Indian and Pakistani troops had been unable to settle in two years of bloody fighting. Unfortunately, neither India nor Pakistan lived up to that resolution (or to any one of the many to follow it) and the conflict is unresolved.

Several times in the eighteen years since the dispute first bloodied the soil of the Indian subcontinent this dispute has flared into open warfare — most notably in last September's full-fledged war and mutual invasions that saw U.S. equipped Pakistani troops battling U.S. and British-equipped Indian troops. The first two rounds of Notre Dame's version of the annual India-Pakistan struggle have already been fought with India winning one and Pakistan the other, but, as the issue moves to the General Committees and towards the General Assembly, the outcome is completely unclear.

The second of the perpetual problems — the Arab-Israeli dispute—is just as old and probably even more dangerous, but it has the unique distinction of being a United Nations-created problem that the United Nations now finds itself unable to solve.

With the withdrawal of Britain from the Middle East in 1947 a savage war of genocide broke out between the Jewish-Zionist settlers in Palestine and the Arabic inhabitants of the area over the control of the land and resources of Palestine. The battle raged for two years with the little band of Jews standing off the massed power of the Arab world. Then the United Nations came to the rescue by declaring Palestine should be divided between the Jews and the Arabs and Israel should be established as the Jewish homeland. Unfortunately, the Arab powers

refused to accept this settlement and the Jewish government refused to pay for the resettlement of the Arab refugees who had fled from the Jewish-held areas. The result has been that this quarrel has continued in one form or another ever since with a major outbreak in 1956 with the Israeli "reprisal" invasion of Egyptian territory. To this date the United Nations still maintains a "peace force" along the 1956 "cease fire" lines and the Arabs and Jews continue to threaten each other with extermination.

Just as in the case of the Kashmir dispute, it is unlikely that the "real" UN or LUNA can do anything to solve this dispute, but the discussion of these conflicts should be a good education to the student-delegates to LUNA in the frustrations and dangers that constantly seem to arise from the world's unsettled disputes.

#### VIETNAM

SURPRISINGLY VERY little has been said or done about the American involvement in Vietnam in LUNA's deliberations up to now. The United States resolution on Vietnam even failed to get out of the Asian Subcommittee and, interestingly enough not because of any strong opposition but more because the committee felt it didn't truly represent the American position on Vietnam. In fact, the original U.S. resolution recognized the National Liberation Front as a separate bargaining agent in direct contrast with current U.S. Vietnam policy. The only Vietnam action so far has been a French resolution calling for an immediate cease-fire, the withdrawal of foreign troops, the establishment of a UN peace force, and the holding of elections within two years. Needless to say, the delegation from the United States will not leave the matter here and the Vietnam situation will certainly be a topic of debate before LUNA's General Assembly, but as of now just what course that debate will take is completely uncertain.

#### RHODESIA

ANOTHER ISSUE that should stir up a great deal of debate within LUNA is the Rhodesian situation in which a minority white government has declared its independence from Great Britain over the question of extending political power to the black majority. At the present time the British government, in co-operation with most of the African states and the United States, is carrying out an economic embargo aimed at bringing the "rebel" government to its knees and compelling it to admit the black majority into its proper place in the ruling of Rhodesia. The matter is scheduled to be debated before the General Assembly in the hope that international sanctions and pressure can be brought against the Ian Smith Rhodesian government. Although the basic issue will probably receive a great deal of support in LUNA, the debate will probably be heated on what steps should be taken if the "peaceful" blockade is a failure. From present indications the British delegation to LUNA will support the cosponsor with a number of African states a resolution calling for the use of British or UN military force if the boycott is not successful within three months, but is doubtful whether this resolution will survive without some sort of watering down.

Thus, it appears that deliberations of Notre Dame's Little United Nations Assembly will be both interesting and realistic as the various delegations consider and debate a number of controversial and important issues. In fact, it is even possible that Notre Dame's version of the United Nations may be even more interesting and thought-provoking than the "real" thing. At least, we hope so. ■



## CLOSING THE GAP

By Mike McInerney

A new look at efforts to bring students and faculty closer together.

**T**HE TERM "student-faculty relations" suffers (and probably always will) the fate of any such label: it has become hackneyed, stale, commonplace. For many Notre Dame students, faculty, and administration members, the term has lost or never had any real significance. That is all being changed this year.

For the first time (it seems) an active concern in student-faculty relations has materialized on campus. It has taken many forms. One of the most successful to those who patronize it has been the daily coffee hour from 3-5 in the lounge adjacent to the Memorial Library Auditorium. The coffee is free and easily the best on campus. Started last year by the Blue Circle and run daily by members of the group, the success of the project has been even greater this year.

A number of other projects in the area of student-faculty relations are

headed by Jim Plonka, head of the Academic Commission's Committee on Student-Faculty Relations. Last September Plonka's committee mailed a combination letter-questionnaire to every person on the Notre Dame faculty inquiring as to their willingness to have groups of students to their homes for evenings of informal discussion on any and all topics. Out of some 600 letters over 100 responded. The surprising thing was that the response from science-engineering exceeded the response from liberal arts by roughly 55 per cent to 45 per cent. The General Program gave the best response of any one department, history the worst. The biology department gave the best response from the College of Science. The diversity of response ranged from physical education to ROTC.

According to Plonka, "it started out last year with a pilot project" and

has gotten bigger ever since. Last year Notre Dame men proved that the animal image was false. "Houses were not ripped apart as some had expected. The faculty enjoyed it, and the faculty wives enjoyed it." This year the Academic Commission is paying for refreshments. Fear of approaching each other has held up improvement in student-faculty relations but as Plonka says, "the initial barriers are falling."

The most recent discussion evening took place last Saturday night at Windmoor House on Notre Dame Avenue. It was attended by Professors Philip J. Gleason (history) and Stephen J. Rogers (General Program) and about a dozen ND juniors and seniors. Topics discussed ranged from Plato and Viet Nam to Batman.

Of course, many professors make a practice of inviting students to their  
(Continued on page 35)

# THE DEATH OF CONSERVATISM

BY REAGAN BURKHOLDER

CONSERVATISM IS IN disrepute with the present collegiate community and, it might be added, with good reason. It is no longer respected as a valid political philosophy as it was in the days of Burke, for instance, or even in the days of Taft, because it has been plowed under by Liberalism and, more importantly, by the inertia of those who have embraced it within the past few years.

It seems that the people who talk politics today can be divided into two principal categories: those who speak of it at cocktail parties and over after-work beers, and those who talk about it seriously because they are vitally interested in it. The members of the first group would be rather harmless were it not for the fact that it is they who make the financial contributions and cast the deciding votes in elections. Their discussions are incessant but, unfortunately, almost completely predictable. It is very doubtful, for instance, that a new idea has been discussed at a businessman's party in the past thirty-six months and the same is probably true of the bars that serve the factory and dock workers of the nation. These groups tend to talk in clichés and the predictability of the arguments is due in no small way to the fact that in these situations there is contact within a peer group while seldom is there inter-group contact, except, of course, at the bargaining table. And so the ideas remain static with each group satisfied that it is, if not right, at least more nearly right. The "have's" make accusations of greed against the "have-not's" (if that is still a valid term in this country) and each laborer makes similar accusations against the capitalist.

It is in the other group that there is a meeting of the two economic castes, at least in spirit if not physically, and it is here that there is a flow of new ideas. Unfortunately this group is to a large extent powerless at the present time because it is composed of a large number of students who for at least a few years to come will have little to say in the running of the government. (This group, like most, is not completely powerless, however, due largely to the influence that has been given to members of the professorial community by recent administrations, professors who are also members of this campus dialogue, to use a currently popular word. It will also be interesting to watch the increasing influence of the young voter as more and more of the war babies come of age and express their preferences at the polls and in discussions of politics and policies.) It is here, in the classrooms, the dorms, the lounges and the bars that Conservatism on the campus has been killed. And it is the Conservatives who are guilty, just as surely as the man who exposes himself to fire without any protection is guilty of doing himself harm.

The reason is that in the past few years the Conservatives on campus have assumed a defensive posture that severely limits their effectiveness as a political voice. In their efforts to refute the materialistic concerns of the Liberals who want to improve the lot of the oppressed and limit the power of the mighty, they supply arguments

they have learned at the knee of an idol who was not particularly noted for his political wisdom. Senator Goldwater was, and is, an attractive political personality, but he had the misfortune to adopt the principles of the right at a time when political principles were out of style, having been displaced from the left by a desire to relieve suffering. This stigma was passed on to a group of people who were too young to vote and whose experiences on campus had not yet taught them that it takes more than huzzahs and an attractive candidate to win an election. The ones who did venture into the philosophical side of the issues found themselves with a dilemma that few of the world's great minds, let alone the mind of a politically immature college student, could have coped with. They found it necessary to propose their philosophy to a group of liberals who, though perhaps just as immature politically, countered with the much more human-sounding plea to relieve the suffering of the world's oppressed. Each was speaking within his own frame of reference, one mostly philosophical and the other practical to an almost frightening degree.

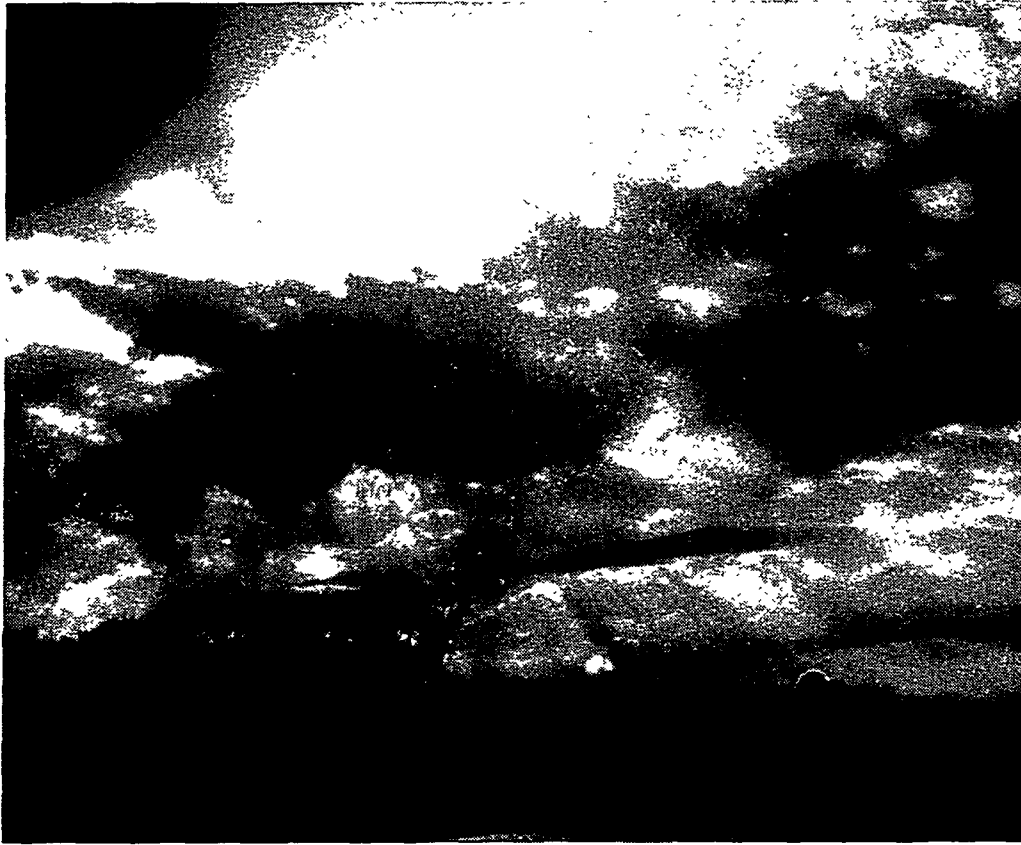
Whether it was done through guile or not is difficult to determine, but the fact remains that the Liberal forced the Conservative to adopt the practical stance, and it was here that he was lost because it was here that his idol was lost, and the young Conservative could do little more than parrot the Republican candidate. And so he came up with statements like "What's wrong with making money?" and "Yes, but . . ." He was not allowed to present his own philosophical argument without also answering the practical arguments of the Liberal. Which is good, very good. But only if you can give the answers, and it was unfortunate for the noble philosophy of Conservatism that most of the hero-worshippers could come up with nothing more enlightening than the repeal of the Social Security Act or the balancing of the budget.

At the same time, due to the constant battering that they were taking from the Liberals, the Conservatives could not gather enough stamina to demand that their opponents face the philosophical question. As the campaign and the discussions continued, it seemed as if the Conservatives were indeed beginning to merit the title of "reactionaries" because they seemed to be getting more frustrated and with each frustration the arguments they seriously offered became more and more ridiculous and more and more impractical until they began to contradict themselves, no doubt in emulation of their hero.

*(Continued on page 37)*

# FUNCTIONAL FACT OR FICTION

## THE LIGHT TOUCH



DAVE MALONE AND BOB HALLER

*"Let there be light!"—God*

IT IS KNOWN TO all of us that light exhibits characteristics which belong to both particles and waves, and it, therefore, can be said to be either both or neither. But the results of this ambiguity are less well known. As a wave, its frequency and wavelength can be measured. As particles, photons, it can exert pressure. This latter property can be seen in the existence of the solar wind (the vast amount of electromagnetic radiation which streams out from the sun in all directions) and the performance of a radiometer (those little four-vaned gadgets spinning inside an evacuated globe). It is thought possible that, in the future, space travel may be accomplished by tacking across the solar wind just as a sailor on the oceans of Earth does. Utilizing this same property of light, i.e., its particular nature, a space ship may be directly driven by placing a large light source at the rear and directing the beam of radiation in the direction opposite to that in which one wishes to travel. Very much related in principle to the ion-drive, this light-drive is more efficient although much slower.

In 1915, Einstein (again!) postulated the bending of light rays in the vicinity of large bodies, due to their

gravitational attraction. This effect was not observed, however, until after World War I, when, in 1919, the British Astronomical Society measured the true and relative positions of stars just off the sun's edge during an eclipse. The existence of the deviation confirmed Einstein's hypothesis.

In 1988, there will be a much more spectacular opportunity to confirm this fact, when the Earth will be in a position to witness the eclipse of one star by another. Because of the vast distances between stars in space, even within the same galaxy, this happening is very unusual. Without taking into account the effect of gravity upon electromagnetic radiation, it would seem logical that the light from the far star would be hidden by the near star. According to calculations based upon Einstein's premises, however, the light from the far star would actually appear almost 1,000 times brighter than it normally does. What occurs is this: the light from the far star, instead of being shaded from the earth because of the presence of the intervening star, is actually focused upon the Earth by that second star's gravitational field.

In the laboratory, a certainly less-than-cosmic scale, the same effect has been observed. Certain crystalline materials, being subjected to mechanical

vibrations, emit electromagnetic radiation, the wavelength and frequency being an individuated property of the material used. These radiations can only be absorbed by a similar crystal. Armed with this knowledge, experimenters suspended a crystal several hundred feet above another of the same type and induced the upper to emit radiation. If gravity had no effect upon the radiation, it would have exactly the same frequency when it encountered the bottom crystal, and it would, therefore, be absorbed. It wasn't. By moving the emitting crystal they were able to determine to exactly what extent the radiation had been altered, and found that it was to exactly that extent which their calculations had predicted would be due to gravity.

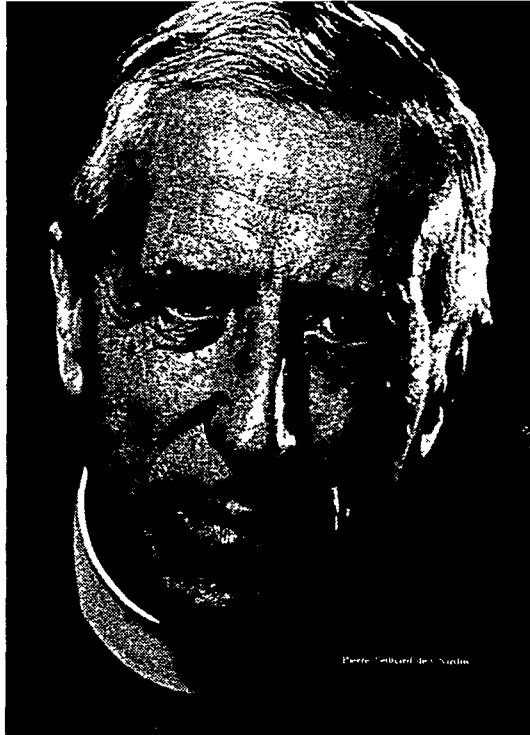
In saying that the radiation is altered, i.e., speeded up by the gravitational attraction, it would seem to be an obvious step to accelerate light beyond its speed by the same method. There are several things which prevent this, however, the main one being that it refuses to happen. Although subatomic particles may move faster than light does in a certain medium, this is because they are not affected by the material as light is. Each medium through which light

*(Continued on page 36)*

Henri de Lubac (New York, Hawthorn, 1965).

PROBABLY NO OTHER Frenchman through experience with new thinking in the Church is better qualified to write about Père Teilhard than Père de Lubac, who has himself contributed so much to a new vision of man, the Church, and the world. We have here a shorter and more popular commentary on Père Teilhard than that offered by Père de Lubac's more comprehensive treatment *La Pensée religieuse du Père Teilhard de Chardin*, the translation of which the English-speaking audience of Chardin awaits anxiously.

The first part of the book is headed



bol, Jesus as the Christ. For Teilhard, the "world" in which we are called upon to have Faith is not, therefore, merely the empirical world which I may here and now feel that I am adequately experiencing, and which may be devoid for me of an adequate symbol for the Transcendent Mystery of God, but rather the "real" world which has been "Christified," a world which is really on the move whether men may existentially realize it here and now or not. Teilhard's world is a world which *has received* as its center of emergence a Christic dimension, the Power of the Resurrection, the very personal presence of the Christ. Faith in the world, then, for Père Teilhard, according to Père de

## TEILHARD DE CHARDIN:

### THE MAN AND HIS MEANING

BY ROBERT PALESE

"The Faith of Teilhard de Chardin." This was the title of the edition put out in England by Burns & Oates and is probably more indicative of the general theme of the whole work. This first section gives the reader an intimate glimpse into the religious formation and development of Père Teilhard. This section of the book will provide an excellent companion to the biography recently released by M. Claude Cuenot. Père de Lubac gives us an insight into Chardin the priest, the man-of-the-Church, wholeheartedly dedicated to the Church and its traditions, but nevertheless, driven by a "spirit" to seek new avenues to proclaim the presence of the personal Christ within the vast dimensions of the converging cosmos. Indeed, no doubt can be left in anyone's mind that Chardin's deep belief in the world and its evolutionary emergence was firmly grounded upon an intense existential realization of Christ as the inner dynamics of this emergence, its center and destiny. Père de Lubac presents us with such chapters as "The Personal God," "The Cosmic Christ," "The Extensions of the Eucharist," "Death in God," etc. For anyone who has read and prayed through *The Divine Milieu*, this section will offer new insights and perhaps fill in certain lacunae in any personal grasp of Père Teilhard's "spiritual" vision of the world.

The second section, "Note on the Apologetics of Teilhard de Chardin," is aimed not only at theologians and philosophers but also at anyone who is interested in Chardin, since it deals with a theme which is encountered in all of Père Teilhard's works, Faith in the world. Teilhard saw years before many others that man is experiencing a "dark night of the soul," in the sense that modern man in his techno-

logical milieu has difficulty in empirically experiencing the Transcendent. Technology has given man a world in which traditional symbols for the transcendent have been "demythologized" and have lost their significative value as a consequence. Today men feel that they must live *as if* God were really dead. But Père Teilhard saw that man is also experiencing a certain existential anguish or ambivalence between his living of life *as if* God were really dead and his recurring awareness through other symbols (such as personal relationships) that within his primordial unconsciousness there is a mysterious dimension which is seeking and searching for something, or rather someone, *more* than what is "open" to man here and now in the empirical realm of his existential situation in a cosmos without a god. Père Teilhard saw this surge from *within* as a dynamic movement converging towards a new consciousness of the Transcendent Someone who has manifested Himself in His Christ: a new consciousness which would bring with it new symbols and a rebirth of the sym-

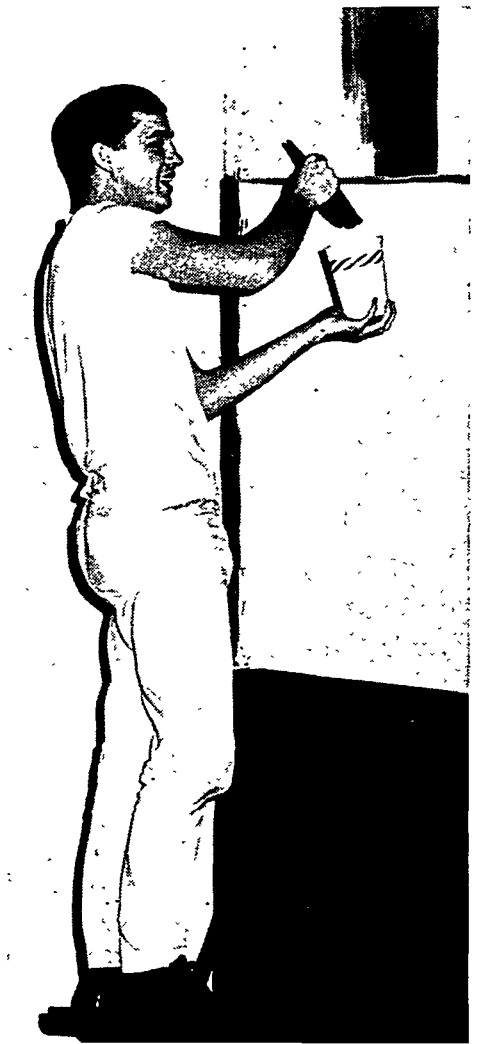
Lubac, is the first step towards disposing men in our technological milieu towards a new realization of the Transcendent, a "new rising of the Sun," from the night of unbelief. Thus man is called upon to transform his technological milieu into the "Divine Milieu" by realizing existentially its Christogenesis. Faith in the world for Père Teilhard was grounded upon his Faith in the Christ as the Incarnation of the eschatologically victorious mercy and love of God, as the symbol of man's Christic destiny.

To the man seeking new symbols, Père Teilhard offers to him a new vision of the Church as the "sign raised up among nations" of the love of God for the world in His Christ. The Church is the community of this love and salvation: for love saves. The Church is that realization of the Divine Milieu here and now within which man may still experience the Transcendent through the community's life. In the vision of Chardin, one may hypothesize, the Church must become the fertile soil for the rebirth of the Christ symbol by becoming more and more in time the image of Christ as His Resurrection Body. Thus, the Church must be recognizable as this symbol not so much by a historical continuity of dogmas and traditions, but also by its coming together in Faith and Love as the true gathering of men in the Christ. For Chardin, as Père de Lubac shows in the first section of his book, the Church as a community of love was the "axis" of man's Christogenesis, the sign of the Christic dimension in the universe, the center of this new being and new power of the Resurrection.

Catholic theology has much to offer to the contemporary discussions about

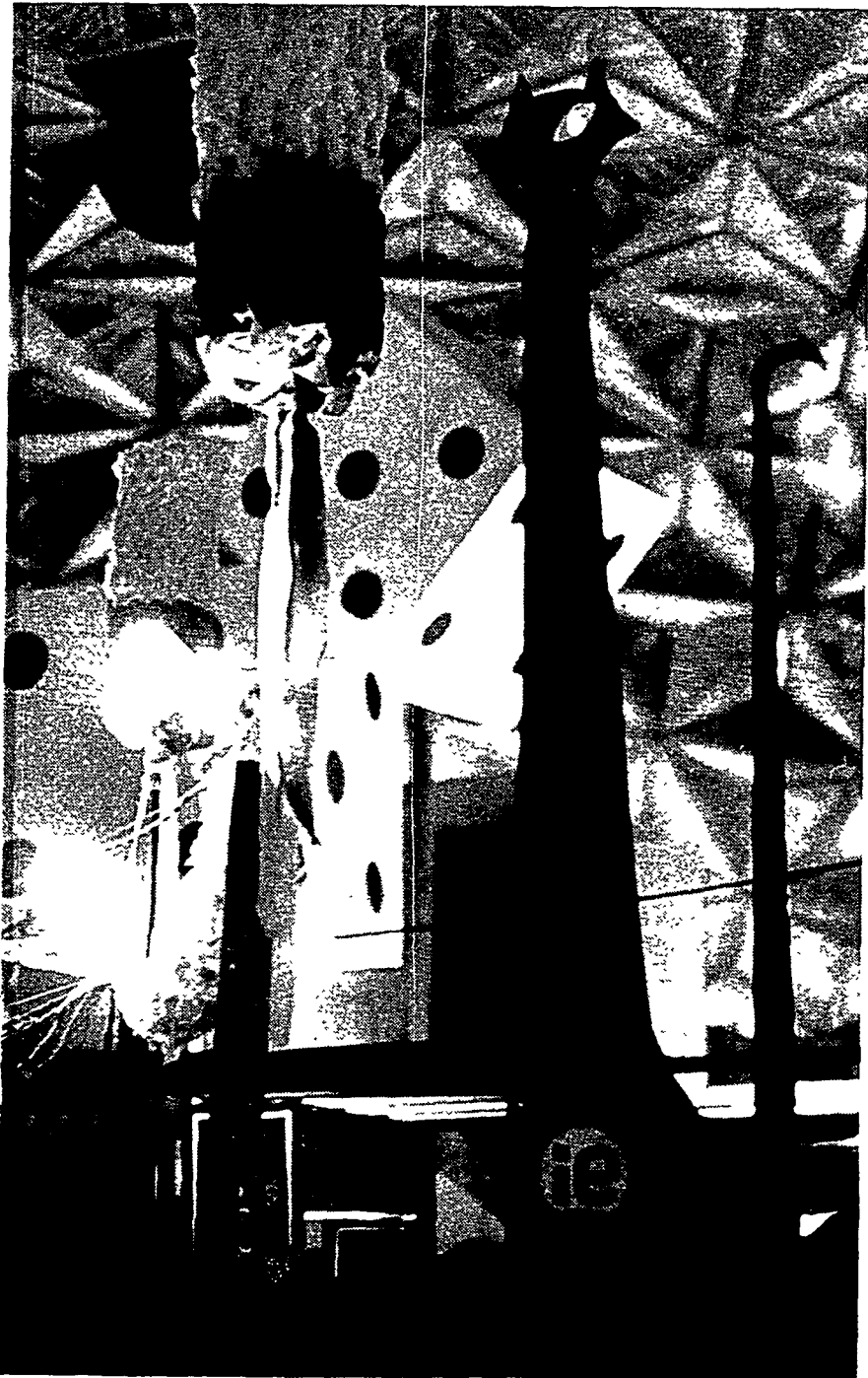
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PHOTOS BY FRANK SCHLEICHER

# MARDI GRAS '66







## movies

AVON: *Darling* is what they call Julie Christie, a girl-on-the-make who wants to go to the head of the Class, earns her Marx, and makes it to the top only to find it isn't any more ennobling than what she was born to. Director John Schlesinger's story is a little pat but he makes up for it with performances possessing all the dash and vigor one could desire. Miss Christie is thoroughly fetching (see picture) while Dirk Bogarde and Laurence Harvey act up a storm, oozing their disdain with all the consummate ease of two smoldering volcanos. (*Darling*, Monday-Friday: 6:35, 9:00; Saturday: 7:00, 9:30; Sunday: 4:15, 6:30, 9:00.)

COLFAX: *The Great Race* continues to sparkle, especially on the merits of a toothsome Tony Curtis, he of the gleaming molars. (*Race*, 1:40, 4:50, 8:05.)

GRANADA: *Boeing, Boeing* stars Jerry Lewis and Tony Curtis and is a dud, but not for the reasons one would expect. Ham-handed Jerry here keeps a grip on himself but the script is so trivial as to make the effort wasted. (*Boeing*, 1:15, 3:15, 5:15, 7:15, 9:15.)

STATE: *Those Magnificent Men In Their Flying Machines, etc.*, takes to the air where other racers hug the ground and the unfortunate result is that the audience as well as the earth is often left behind. Still, it has some giggles. (*Men*, 1:15, 3:45, 6:15, 8:45.)

CINEMA '66: *Open City* is an Italian "neorealist" classic about the end of the Second World War in Italy, Anna Magnani, and the tragedy therein. Michelangelo Antonioni's stunning short *N.U.* will precede *Open City*. (Engineering Auditorium, at 2:00 and 8:00 on Saturday and Sunday.)

WASHINGTON HALL: *Look Back In Anger* is a fair film with a brilliant performance by Richard Burton who exceeds every limit but the sound barrier with his great rolling voice. (Saturday, 3:00, 6:50, 9:15.)

— R. A. HALLER

## magazine rack

*Evergreen Review* is a monthly published by the Grove Press that bills itself as "provocative" (we all know what that means don't we?). Occasionally grabbed up by the post office people, the *Review* has nevertheless served as a platform for some excellent writers and artists. Harold Pinter, Alain Robbe-Grillet, William Burroughs, Henry Miller and Eugene Ionesco, to name a few. The February issue features "Satori in Paris," a rambling bit of funnysad prose, pure spontaneous composition by Jack Kerouac, the tame and very readable beatnik. Also a bit of nothingness by Samuel Beckett called "Imagination Dead Imagine." Alain Robbe-Grillet, French founder of the "new novel," contributes an *apologia* of sorts, "From Realism to Reality." There is another episode of *Barbarella*, the French comic strip heroine whose adventures have been barred from open sale by the government (France's, not ours) and, worst but not last, *Phoebe Zeit-Geist*, another strip by two Americans. In this month's episode, Phoebe (wealthy 24-year-old sophisticate) finds herself drugged by a *pousse-Café* and in the hands of a depraved ex-nazi. Suspended at the end of a 28-foot rope attached to a helicopter, Phoebe is about to be dropped into a Death Valley tar pit. Although better than *Barbarella*, *Phoebe Zeit-Geist* is still in rather bad taste.

*Evergreen* is probably the library's greatest pretension to the *avant-garde* (aside from the South Bend girls). To pick it up, see the folks at the circulation desk and bring your I.D.



This month's *Esquire* is well worth the money. Dwight MacDonald reviews *Juliet of the Spirits* and decides that Fellini is losing control of his freak show. He even pans Mrs. Fellini as Juliet. Also a bookshelf for cinema buffs with reviews of two new releases: *Classics of the Film* and *The Films of Akira Kurosawa*. In the same issue there's a one-act play by Tennessee Williams, *I Can't Imagine Tomorrow*. It's vintage Williams, a phrase that will mean many things to many people and, ultimately, nothing.

For seniors and low men on the G.P.A., there's a nifty "Armchair Guide to Guerrilla Warfare." Complete with hints on how to recognize and (hopefully) avoid typical Viet Cong booby traps, the article gives a run-down on the weapons and equipment being used on both sides. The guide to the "High Priests of Guerrilla Warfare" is cute and, again, is full of practical hints. Sample: "If you are going to put a mine on a trail, lay it on the right-hand side." Ché Guevara offers that one. The booby trap catalogue is especially ingenious and frightening. The suggestions on avoiding them are equally ingenious but may be boiled down to one pithy maxim: "Don't move — ever!"

— TOM SULLIVAN

## THE HONOR

Bucky McGann, Indiana All Star Team. The same team with Gary Grieger and Dave Schellhaus. A great honor.

There might be some who question whether Bucky McGann fits into the same category with Dave Schellhaus. But the SCHOLASTIC applauds the honor paid McGann, who, whether a great basketball player or not, deserves to be credited as a great captain.

## THE MAN

Last Friday night, Ed Dean ran the Baxter Mile in the New York AC meet. He lost the race, but won acclaim from those who witnessed his effort. The following are excerpts from an article that appeared the next day in the New York *World-Telegram and Sun*. It was entitled "Cheers for a Loser, Boos for Meet Winners."

"Eddie Dean was all alone on the track last night in Madison Square Garden. Just he and 15,000 fans who were yelling at him as loud as they could, trying to keep the rubber out of his legs and the defeat out of his eyes.

"And 100 yards in back of him America's two fastest milers in history, Jim Ryun and Jim Grelle, and Czechoslovakia's Olympic silver medalist Josef Odlozil were wondering if he were for real.

"This is a story that's been repeated many times — an unknown runner goes way out in front, running faster than he ever thought he could in a wild attempt to steal a mile race from the big boys. Last night at the New York AC meet Eddie Dean, a *magna cum laude* engineering student at Notre Dame, took the gamble.

"He lost. Ryun caught him and won the race in 4:02.2. . . . Grelle caught him too. . . . Odlozil caught him and so did John Camien. Everyone caught him, but when Dean's time of 4:10.4 was announced the crowd stood up and cheered.

"It gave him the biggest ovation of the night, and this wasn't a crowd that was easily swayed.

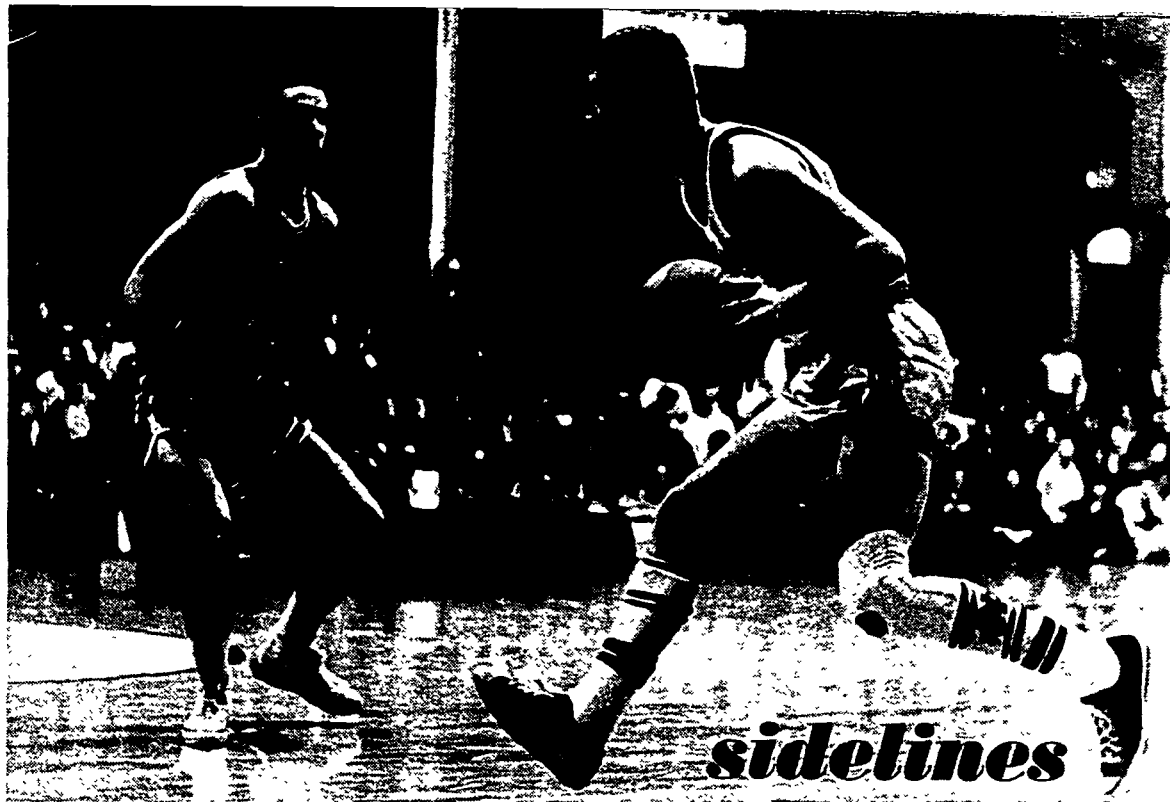
"It booed Ryun and Grelle. It booed Bill Crothers. . . .

"It booed John Pennel. . . . And it booed . . . Fordham sprinter Sam Perry. . . .

"But Dean's solo mission got nothing but cheers. . . ."

In talking with Dean about the race, he discounts what many thought was his intention. "I was not a rabbit. I figured the only possible way to win the race was to steal it. I hoped to get a lead and try to hold on.

The whole experience proved to be



"just unbelievable. The whole thing hit me just as I was getting to the  $\frac{3}{4}$  mark. The crowd was cheering and I couldn't hear any footsteps behind me. I started to think that maybe I just had a chance to win it. This made me even more nervous and hurt me when I started to tie up."

But it seems that the reactions of the reporters and the fans — rather than the race itself — had the greatest impact on Dean. "After the race, the reporters just came at me. You know like you watch a movie and someone gets off the plane and everybody rushes at him. It was just unbelievable."

## IN QUEST OF EXCELLENCE

The last word in intercollegiate competition comes not from the athletic department but from the debating team. Several members of the team had read that two of Duke University's basketball players had been debaters at one time or another. Notre Dame debate moderator Leonard Sommer sent the Duke basketball coach a letter which ran:

Dear Duke Basketball Team,

The Notre Dame debating team challenges the Duke basketball team to a debate. Any time. Any place. You name it.

(signed)

The Notre Dame Debate Team

A short time later the debate team received autographed pictures of the Duke team members and a letter which read:

Dear Notre Dame Debating Team,

The Duke basketball team challenges the Notre Dame debating team to a basketball game. Any time. Any place. You name it.

(signed)

The Duke Basketball Team

## 15 YEARS

Doc Urich's gone now. He found out last week and Saturday he was in the Rock packing his books in an old cardboard coffee box and Sunday he was gone. Just like that. The thought of Notre Dame didn't stop him, neither did Parseghian and 15 years. He found out last week and Sunday he was on his way to the University of Buffalo.

Urich, quite simply, wanted it. "Every guy aspires to be head coach, that is if they're willing to take the responsibility. . . . I'm just one of those people."

Buffalo wanted him; and why not? Hadn't he been coached by Sid Gillman and Woody Hayes, when Woody threw the ball . . . and then 15 years of learning with Parseghian?

Fifteen years. There were a lot of good victories over those years, he remembered. Like when Miami took Cincinnati in '55 to finish undefeated . . . when Michigan State came to Northwestern in '58 and lost, and, of course, the Michigan State and Southern Cal games here in South Bend.

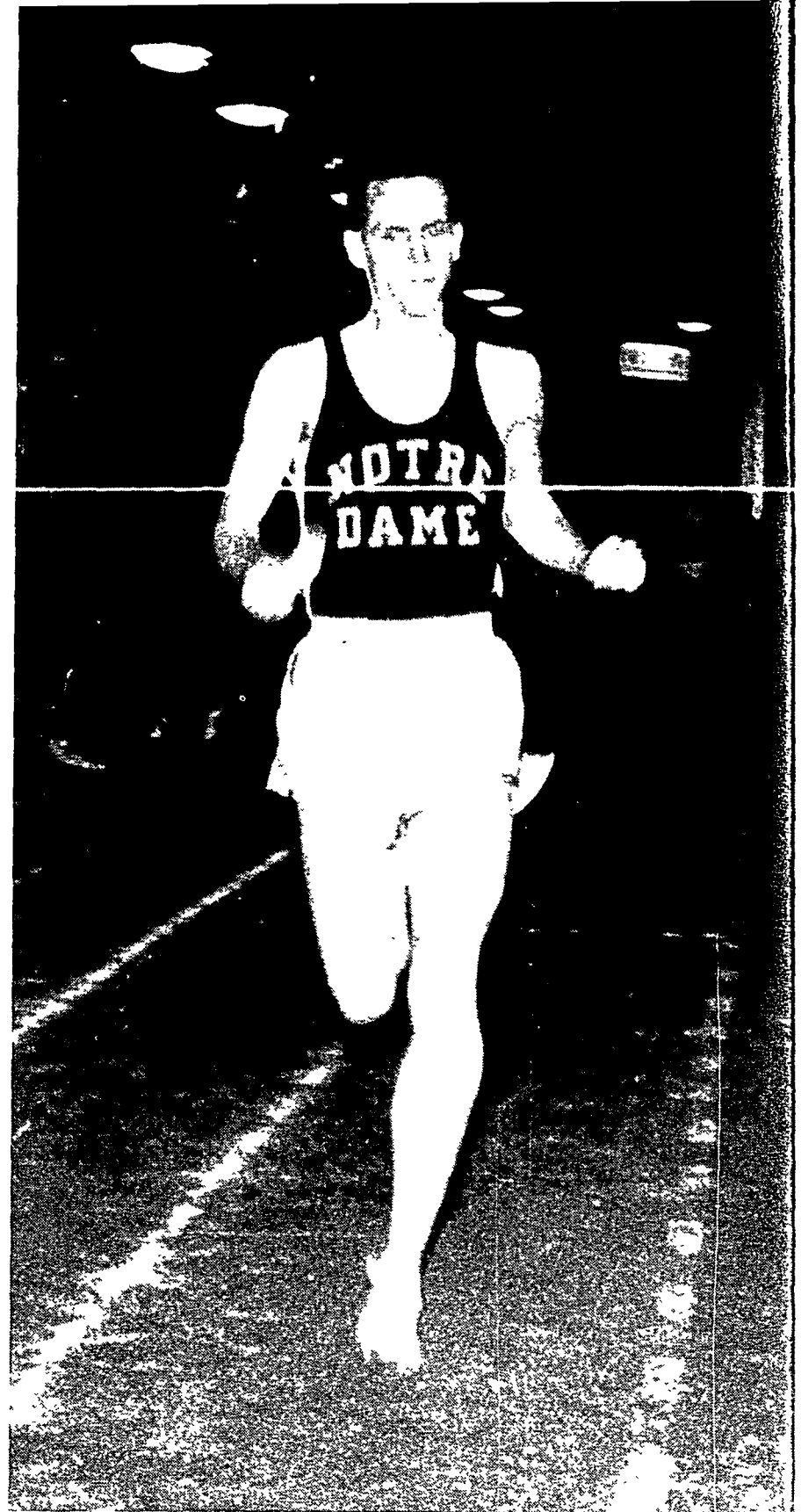
The reason Urich could act so quickly, without the drawn-out agony of decision, must have been because he had made his decision long ago, when he first entered coaching, a man one year out of college and about to become head coach of Massillon High in Ohio. Since then he had applied for other head positions, but had been refused. Buffalo accepted him, so he left quickly. He was, as he said, just one of those people.

Saturday, he sat in the Rock and tried to tell how he felt about Notre Dame. He started to talk about the players and the only words he could find were, ". . . they're . . . something different." And when the interview was over, on his way back to his

(Continued on page 34)

# THE MAN AND HIS BOYS

By Skip Myslenski



EVERY CITY, regardless of size, shape, or location, has an arena or stadium whose facilities are multi-purpose. New York, probably just because it is New York, has two such places. There is Madison Square Garden, where you go to watch a boxing match and be choked by cigar smoke, to watch a hockey game and be allowed to show your accuracy in throwing eggs from the balcony, or to watch a dog show and be recognized in the society pages the next day. There is also Shea Stadium for amusement, baseball (from the Mets' opposition) and the opportunity to exhibit fledging artistic talents from a fluttering bedsheet.

In Houston there is the Astrodome for baseball, football, bullfights and dinner, just in case you don't like what's going on down on the field. Kansas City's Municipal Stadium houses walking advertisements for Fisher Foods that sometime play baseball, a zoo in the outfield,

and the threat that Charles O. Finley may show up. And even Lewiston, Maine, has a gymnasium that is appropriate for both high-school basketball games and world heavyweight boxing championship fights.

In case you're unaware, Notre Dame is also blessed with an equally adaptable facility — the fieldhouse. You go there for basketball games, track meets, wrestling and fencing matches, football rallies, collegiate jazz festivals, and, if you're real lucky, on a rainy day in June, graduation. While in it, you get to throw your roommate up in a blanket at pep rallies, pennies at referees, and epithets at deserving opponents.

When you walk into the place for the first time, there is a fifty-fifty chance you will trip down the incline, step into the broad-jump pit, and end up with a shoe full of sawdust. The seats you sit in are not plush, reclining easy chairs, and there are no super-deluxe boxes in which to entertain guests. The wooden planks for your comfort and convenience are not even painted in lively colors like pink, yellow, and baby blue. Each is either a dull green or brown — if you're lucky enough to get one with the paint still on it.

But the place more than serves its purpose.

Just walk in and peruse the scene some February afternoon. There's the track team working out, artfully dodging fencers and their swords, baseball players and wild pitches, boxers, basketball players and stray basketballs. It's open season on runners and everybody tries to get in their licks.

But, diminutive though they are, the tracksters hold their own and provide quite an entertaining show in themselves. Center stage, in the middle of this bedlam, is freshman sprinter, Bill Hurd. Doing exercises and stretching his muscles, he reminds you of a cheetah getting ready to move after a filling meal of water buffalo. There's Ed Dean, seemingly oblivious to all that's going on around him, doing windsprints down the backstretch, just warming up for an oxygen-debt workout. And if you're real lucky and get there at the right time, you're liable to see sophomore roommates Pete Farrell and Ken Howard doing their professional imitation of Smokey Robinson and the Miracles.

There are discus throwers hurling into a canvass backstop, shotputters grunting and groaning like men in agony, hurdlers banging over hurdles, high jumpers hitching and kicking, pole vaulters riding their fiberglass poles, then disappearing into a pile of foam rubber. Even Coach Alex Wilson gets into the act, sporting watches enough for a jewelry-store salesman and moving from runner to runner like a cub-scout den mother.

The leader of this crew is captain Ed Dean. It's easy to get carried away when writing about him. You want to get apocalyptic and say something like, "Under the blue, gray October sky . . ." He finished fourth in last year's NCAA championship mile in a time of 4:03.6. He's been a Dean's List student since freshman year and has been accepted to do graduate work in nuclear physics at Cal Berkeley. And he's a hell of a guy.

Last Friday night he ran against the two top milers in America — Jim Grelle and Jim Ryan — plus the second-place finishers in the 1964 Olympic 1500 meters. And he gave them all a scare to remember. But even in defeat, he showed a courage that won the applause of the sellout audience in Madison Square Garden and promise of a possible four-minute mile. (See sidelines.)

His success has not come easily. And anything he accomplishes in the future will be well deserved. Observe his oxygen-debt workout, a method he picked up while running on the West Coast last summer. It consists of six

440's in 62 seconds with a 62-second break between each, three 660's in 1:33 with a 1:33 break, and two half-miles in 2:04 with a 2:04 break. This, in large part, has made him a winner and earned him the name many like to use for him, The Man.

This year Coach Wilson and Dean initiated what they call "the green shirt award." After each meet, the two confer and present a kelly-green jersey, appropriately decorated with the intertwining N.D. and yellow, white, and blue stripes, to the individual whose performance they judge to be the most exceptional personal effort. The winner has the dubious honor of wearing this distinctive apparel in the next meet.

Other outstanding performers of this year's team are distance runners Mike Coffey and Pete Farrell. Coffey, cross-country captain, has been splitting his competition between his specialty, the two-mile, the mile, and  $\frac{3}{4}$ -mile. The latter races are run "just for kicks" — in other words, it's an opportunity to break the monotony of what is going to be a long series of two miles. Regardless of the event, he's been running well — three firsts and one second — and has his sights set on one target: the Notre Dame indoor two-mile mark.

Pete Farrell, the one of Smokey Robinson fame, has proved to be something of a sophomore sensation. Much had been expected of him, and he has done nothing but more than fulfill the promise he held. He's competed in the 1000-yard run and as a member of the two-mile relay and has lost only to Ed Dean.

In the sprints and field events, areas where Notre Dame track is usually notoriously weak, there is promise for the future. Promise so bright that it deserves special mention.

It's because of a freshman named Bill Hurd, who just happens to run the sixty in six flat and the hundred in something around 9.3. As he flashed by in practice one afternoon, a teammate just looked at the blur, shook his head, and commented, "There goes God."

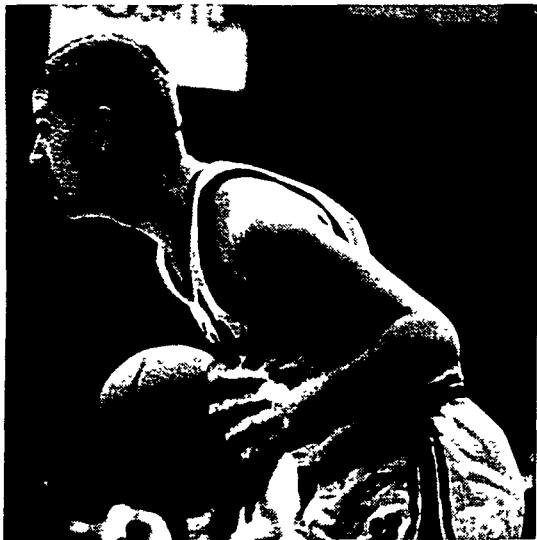
This winter, Hurd's been running sixties against the best in the world and making a name for himself. A first, two seconds, and a third from a freshman against Olympic representatives are impressive in anyone's book. This miniature Bob Hayes radiates speed. You look at him and you just know he can fly. Maybe all the way to Mexico City for the '68 Olympics.

Another freshman who deserves recognition is Ed Broderick. A high jumper who stands a mere 5'9", he looks more like the kid who should be resetting the crossbar. In the only competition he has had this year, he cleared 6'8", barely missed at 6'10" and won an impressive victory. Again, the future looks promising.

Tomorrow night, the track team makes its only home indoor appearance, in the Central Collegiate Championships. Some two hundred-plus athletes will congregate in that building-of-all-trades to try to win the title back from the Irish.

The Man will be there with his boys, doing all in their power to hold on to it. Hurd and Broderick, running and jumping in exhibition events, providing views of the future. Coffey, huffing and puffing his way sixteen times around the track, his skinny arms flailing mechanically away. Farrell, humming "Going to a go-go," sweeping through the 1000. And Dean, The Man, pushing himself relentlessly, aiming for his personal goal, the four-minute mile.

They'll each be running with a little apprehension, always glancing to their right and left. No, not worrying about other runners. But you just never know when a fencer will come charging out of the locker room. ■



## Sidelines

(Continued from page 31)

packing, he said, "Make sure you put in there how I feel about Notre Dame . . . because I do."

Fifteen years. Maybe it wasn't as easy as it looked.

### FOR THE RECORD

#### BASKETBALL (5-18)

New York University 102,  
Notre Dame 78  
Bradley 55,  
Notre Dame 44 (overtime)

#### HOCKEY (6-7-3)

Toledo 5, Notre Dame 3

#### FENCING (10-2)

Michigan State 14, Notre Dame 13  
Notre Dame 14, Ohio State 13

#### WRESTLING (3-5)

Third place, Wheaton Invitational Tournament

#### TRACK

Michigan 89, Notre Dame 43

#### SWIMMING

Notre Dame 58, Purdue 47

### THIS WEEK

#### FEBRUARY 25

Swimming: Northwestern

#### FEBRUARY 26

Track: Central Collegiate Conference Meet  
Hockey: Northwestern at Evanston  
Fencing: Illinois and Wisconsin at Champaign  
Wrestling: Ball State at Muncie  
Sailing: Tulane at New Orleans

#### FEBRUARY 28

Basketball: Western Michigan at Kalamazoo

#### MARCH 2

Basketball: Creighton (8 p.m. field-house)

# Voice in the Crowd

First it was Joe Namath getting passed up by the Selective Service Board because of his trick knee. Then it was Cassius Clay, Arthur Ashe and Terry Dischinger. But then the draft began to go beyond the professionals. UCLA's whiz-kids, Gary Beban and Bob Stiles, were reclassified 1-A.

Now the board has announced that red shirts, anyone taking five years to complete a four-year course, will be eligible for the draft. You think you've got troubles, fella?

Where does the situation lead athletics at Notre Dame and elsewhere? The honest truth is that no one really knows. Regulations change from day to day. Rumors constantly circulate. There can only be a few logical guesses, all of which point to a vastly altered system. But if there are changes, they must all be considered to be in the interest of fair sportsmanship.

The recent ruling that fifth-year players are not draft deferred can only be interpreted as hitting hardest the schools that red shirt merely to strengthen their positions as football powers. Many schools follow a policy of benching all sophomores who are not expected to prove outstanding in their sophomore year, in order to give them more training. These are the schools that will suffer the most.

The only other group of athletes affected by the fifth-year ruling will be those granted the extra year of eligibility because of serious injury. Most serious injuries, such as knee and back injuries, would give the athlete a 4-F status immediately. The colleges most seriously affected, again, would be those who use the slightest injury as an excuse for an added year of eligibility.

In Notre Dame's case, though no athlete is given added eligibility except for injury, it happens that the one fifth-year player on the '66 team, Pete Duranko, could be affected since his injury was a broken wrist which has now completely mended.

The administration of an intelligence test similar to that given during the Korean War would have the greatest effect on the schools with liberal recruiting practices. A school recruiting academically sound athletes should have little to fear.

An interesting sidelight to all this is that during the Korean War and World War II, the NCAA allowed freshman athletes to compete in intercollegiate competition, presumably under the assumption that this would be necessary to make up for the number of older players being drafted. Should the draft become rigid enough, this ruling could come into effect.

The draft holds new problems for the pros. Ron Reed, playing for the Detroit Pistons, is now in the National Guard to keep his playing status, as is Nick Rassas in order to prepare for his career with the Atlanta Falcons. But National Guard and reserve units are nearing capacity, and large-scale drafting may take place soon.

Will professional sports return to the low ebb that major league baseball hit during the World War? Will college sports take on a new look, and will Army and Navy again dominate the football scene? All that can be said at this time is pure speculation, but the possibilities are there. It should be interesting to watch the situation develop as time passes.

—TOM BETTAG



## "The Gap"

(Continued from page 24)

homes and have always done so. Dean Burke has often held such sessions for freshmen.

Certainly, if one professor had to be singled out for working to improve contact between the faculty and the student body, it would be Dr. Donald P. Costello of the department of English. Last year the Danforth Foundation (a national association of college professors known for their interest in students outside the classroom) singled out Dr. Costello for membership. Each summer Danforth members from all over the country meet in St. Louis to exchange ideas on how to improve student-faculty relations at their respective institutions. Each new member is given a small grant to continue work at his respective college.

Dr. Costello's activities are many. He is a leading advocate of the informal home discussions. In conjunction with his heading of the Student-Faculty Film Society he often has a small group over to his house to view and discuss the latest Cinema '66 film before it is shown on campus. He also helped to organize last spring's church-rebuilding project in Mississippi. After the spring break he invited the workers as well as those who went to the Chicago slums and those who marched from Selma to Montgomery to share their experiences with each other during an evening at his home.

Then there was the "Invite Your Prof to Lunch" plan. Whatever happened to it? Some 25 to 35 professors responded to this program last year and it is still in effect this year if anyone cares to make use of it. Group lunches are also available (if organized ahead of time) using the special dining rooms on the second floor of the South Dining Hall. To Plonka, "it was quite successful last year, not in that a great number tried it, but that those who did got a lot out of it. Students have got to get over their fear of approaching a prof." And, of course, there is nothing stopping a professor from inviting a student to lunch.

Another new program begun this year under the auspices of Plonka's committee is the Informal Lecture Series, already a resounding success. Organized by Senior Ken Krivickas, its purpose is to enable students to hear the better professors at Notre Dame whose classes they wouldn't ordinarily be able to attend. Popular Rev. John Dunne C.S.C., gave the first series of three lectures last fall. Three hundred attended the first lec-

ture; over 450 were at the last. Professor Milton Burton, director of Notre Dame's Radiation Laboratory, was another well-received speaker. Professor John T. Noonan (Law) and Fr. William J. Hegge (theology) jointly lecturing this past week on the Catholic Church and birth control drew the largest crowds for their three lectures that the library auditorium has ever seen. An informal question-answer period with free coffee always follows these lectures in the adjacent faculty lounge of the library.

Other Committee ideas in the working include a possible student-faculty bridge tournament and/or golf tournament this spring.

Yet another project new this year is the Senior-Faculty Cocktail Hour at the Flamingo Bar organized by Senior Harry McDonagh. Last semester a specific week was allocated to one or more departments within a college. This semester McDonagh wants to mix liberal arts with science to improve student contact with the faculty even more. McDonagh emphasized that the profs are the guests of the students and that any senior can go to as many cocktail hours as he wants; he is not restricted to just the day on which his particular department is invited. In a letter to McDonagh, Robert E. Gordon, head of the biology department, commented on the idea: "This strikes me as being an excellent mechanism for communication and I am sure that the biology department will turn out en masse."

Student-faculty relations means nothing more than communication between the teaching and learning factors of this University. "Relations" have always existed in one form or another and to some degree or another. But the coffee hour, cocktail hour, *et al.*, do not make student-faculty relations. It's the other way around. The degree to which these relations will improve will depend upon the effort put forth to improve them by the student body and the faculty. How else will both groups survive the cruel Indiana winters of the future? Aside from the students and faculty what else is there? (South Bend? St. Mary's?).

If the Notre Dame students ever expect to break the "dorm syndrome," they will have to do the courting, and it will be just as necessary for the Notre Dame professors to help break the ice. Notre Dame's relatively small size and isolation from the world do a lot in themselves to bring students and faculty together. If student-faculty relations can succeed anywhere they can succeed at Notre Dame. ■

## opinion

The questioning quizmaster quickly queried quantities of quipping quowds and listed the lucid and ludicrous lamentations of the loquacious, lethargic, languid, or logical laggards in lunch line *lundi*. *Et nous commencons:*

QUESTION: DO YOU THINK THAT A CATHOLIC MAY LEGITIMATELY BE A CONSCIENTIOUS OBJECTOR?

YES, 32; NO, 18.

COMMENTS:

- Yes, all have the duty to follow their conscience if they feel it is a right one; however, most conscientious objectors have warped consciences.
- No, definitely not; the Church has stated that war is immoral.
- Yes, of course; there is no religion which can transcend personal conscience.
- No, I don't think a Catholic can. Why? I gotta say that. I'm on a ROTC scholarship.
- Yes, freedom of conscience must be the guideline followed in any such decision.

QUESTION: DO YOU WATCH *Batman*?

YES, 31; NO, 19.

COMMENTS:

- Sure, I do. It's the greatest thing since *Flash Gordon*.
- No, it's on at a lousy time.
- No, I can't watch it — *Looney Tunes* is on at the same time.
- No, I gave up watching after the first series. The symbolism is much too deep for me.
- Holy poll takers! I'd never watch that show.
- Yes, of course I watch it. I find it challenging and stimulating to my intelligence.
- No, of course I don't watch it. I find it insulting and detrimental to my intelligence.
- Yes, I think that it is one of the best tongue-in-cheek shows ever presented.

QUESTION: WOULD YOU USE THE "ROCK" IF THE HOURS WERE EXTENDED?

YES, 500; NO, 0.

COMMENTS:

- Of course we all would. Can there be any doubt of the athletic intentions of every red-blooded Notre Dame student?

— DAVE MALONE

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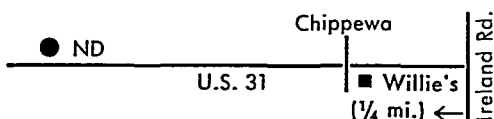
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## Chardin

(Continued from page 27)

man's relationship to God and its possibility. For Catholic theology can present the ultimate condition of possibility for such a relationship, the Incarnation of Jesus and the Church as the Resurrection Body of Jesus as the Christ. The work of Chardin and of others provides many insights in the search for new answers to what are perhaps really old problems.

For anyone interested in experiencing, therefore, a mentality which brought new light and hope into the modern "dark and broken" world, by viewing it as a potential Christ Reality, this book by one of Christianity's boldest and most profound thinkers will provide an interesting and stimulating encounter with Père Teilhard.

## Light Touch

(Continued from page 26)

may pass has an individual index of refraction. For example, light in air travels  $1/1.0003$  times the speed of light in a vacuum. In glass, the index of refraction is 1.5, and light, therefore, travels through it at only 143,000 miles per second. Thus, cosmic radiation travels through glass very much faster than does light, but never faster than light travels through a vacuum. Supposedly, then, light in a media, not in a vacuum, could be accelerated by a vacuum. But, in the vacuum, when it is at its absolute speed of 186,282 m.p.s., it could not be accelerated beyond that speed, no matter what was done.

A second problem which seems to arise when discussing this absolute speed of light, which insists upon remaining absolute in spite of anything that common sense tells it to do, is this: although any particles which are accelerated to an appreciable fraction of the speed of light are increased enormously in mass, and would reach an infinite or perhaps undefined mass at the speed of light (see *F.F.F.* in last week's issue), the particles of light themselves, the photons, are traveling at the speed of light, because they are light. That is fine, as long as they are considered only as waves. But if they are considered as particles, do they have a mass as a result? And if they have a mass, why isn't it infinite? And if it is infinite, how can they be affected by gravitational fields? But they are affected by gravitational fields, therefore they don't have an infinite mass, which means that they cannot have any mass at all (because *any* mass would be increased infinitely at such a speed). But if they don't have any mass at all, how can they be particles? The only answer that we can think of is that at the speed of light, matter and energy become interchangeable, and the photon, since it is at that speed, can only be described as an uncanny combination of the two.

So there we all are, right back at the beginning. Light exhibits the characteristics of both particles and waves. It could make very nice waves if only it wouldn't go around dropping discrete bundles of energy, photons, which act like particles. And it could make a bunch of nice particles if it didn't have a nasty penchant for having wavelength and frequency. Perhaps only God understands. But we do not mean to sound flippant. It's an important question, and we do not wish to make light of it.

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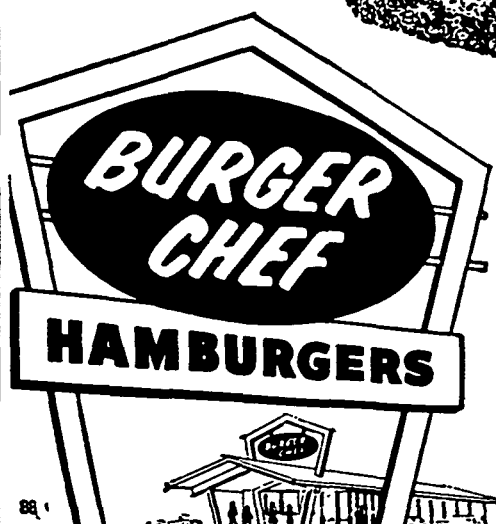
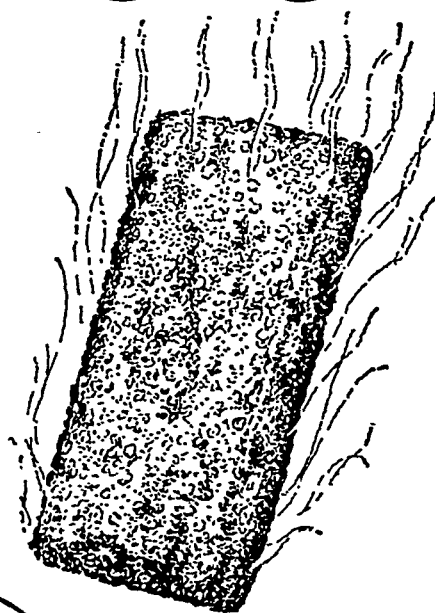
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## Vatican II

(Continued from page 17)

and addresses involving such issues as the Constitution on the Sacred Liturgy, the structure of the Church, the Constitution on Divine Revelation, and the decrees on Ecumenism and Religious Freedom. The speakers will talk on topics with which they were most closely associated at the Council, or about which they are recognized experts. The Conference will be shown on closed-circuit television at various locations on campus, and there are plans for closed-circuit telecasts to interested institutions in dioceses across the nation.

Among those present at Notre Dame will be: Rev. Karl Rahner, S.J., dogmatic theologian and ecumenist, adviser to the Council, author of many books, including *Mission and Grace* and professor of philosophy at the University of Munich; Rev. John Courtney Murray, S.J., author of *The Problem of God*, and to a great measure responsible for the Council's Declaration on Religious Freedom; Rev. Yves Congar, O.P., foremost ecumenist and expert on the laity in the Church; Rev. Henri de Lubac, S.J., an expert on historical theology, author of *The Drama of Atheist Humanism*, and professor of theology at Lyons, France; Rev. Barnabas Ahern, C.P., the leading American Scriptures scholar; Rev. Bernard Haring, C.S.S.R., whose works here helped throw an evangelical light on moral theology; and Rev. Louis Bouyer, currently of the University of Notre Dame.

Also present as active participants will be such noted non-Catholics as Robert McAfee Brown of Stanford, an observer at Vatican II; Professor Harvey Cox of the Andover Newton Theological School, whose recent book, *The Secular City*, drew much critical attention; and Rabbi Marc Tanenbaum.

The purpose of the Conference will be to communicate the meaning of Vatican II to those people in key positions to implement its teachings. Specificity in certain areas will be necessary. To use the words of Notre Dame's Rev. Peter Riga, "Unless we have specificity, the Church becomes irrelevant. But in becoming specific, we can no longer be infallible, and remain only authoritative." Thus the process will be one of the continual formulation and interpretation, and the Notre Dame Conference will serve as a very meaningful first attempt. The aspirations of Pope John for a Church that would be truly pastoral seem nearer to fulfillment. ■

## Death of Conservatism

(Continued from page 25)

The very possibility of a death-blow (which may or may not have come) existed due to what can be considered almost an accident: The Liberals were in the ascendancy at the time. It was they who were in control and it was to their supporters that the answers had to be given. It was a reversal of the usual situation in which those out of power demand explanations from those in power and it is to the credit of the Liberals' political acumen that they were able to accomplish it. Because the campus Conservative could not give good constructive answers to the questions; because he withdrew into a posture of defence; because he refused to admit the possibility there might be some merit in a Liberal proposal judiciously executed, he ended up a laughing-stock. Two students, one a Liberal and the other a Conservative, were hardly on equal footing because one had the strength of numbers on his side.

And things have not changed much since the mandate of 1964, with the possible exception that Conservatives are a bit more quiet, like former Nazis, or perhaps have reversed themselves, worshipping a new golden idol, a Republican, if a Liberal. To be a Conservative on campus means that you will be the object not of snickers but of wondering stares. And there are still a few who toe the old line of strict construction and virtual *laissez-faire*, and these will continue to give Conservatism a bad name. But there are also the perennial pragmatists who see in Conservatism a valid political philosophy as long as it does not become a set of inviolate, doctrinaire and set principles. If there is to be a rebirth of Conservatism on the American college campus it will come from this source of leaders whose wish is to suggest alternatives to the proposals of Liberalism where they see a fault in those proposals. They neither praise blanketly nor condemn blanketly but try to maintain their political principles in an age when it is a difficult task to accomplish. As long as the Liberals are in control it will remain a difficult task for the Phoenix to arise. And until the Conservatives are in control it will be a thankless one. ■



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# John Twohey

## The Last Word



A NEWS STORY concerning the visit to South Bend this week of Fr. Gommar De Pauw, founder of the Catholic Traditionalist Movement, was printed in the "Campus at a Glance" section of the SCHOLASTIC last week. Both the headline and article on the visit indicated Fr. De Pauw had been "defrocked." Since that time it has come to our attention that the term "defrocked" does not apply in the case of Fr. De Pauw. Our use of the term resulted from a misunderstanding of the technical meaning of the term "defrock."

Fr. De Pauw's superior, Lawrence Cardinal Shehan of Baltimore, has forbidden the priest to exercise his priestly ministry while the scandal involved in the present controversy continues. The term "defrocked" is entirely different; to defrock a priest is a much more serious act. It involves permanently barring a man from the performance of his priestly functions. Defrocking often carries with it the additional punishment of excommunication, which Fr. De Pauw has not undergone. Fr. De Pauw may be barred only temporarily. He can be restored to the full exercise of his priesthood if he acknowledges his allegiance and obedience to Cardinal Shehan.

FR. WILLIAM H. DUBAY, the Los Angeles priest who received national attention last year following the Watts rioting when he wrote to Pope Paul urging the ouster of James Cardinal McIntyre as Archbishop of Los Angeles for what he called his "failure to exercise leadership in the racial crisis," is back in the news.

Although the pope never answered his letter, DuBay got himself quite a bit of national publicity and two transfers into what he is calling "exile." He has continued his attacks on the Church hierarchy and his latest move is not likely to win him any new friends in chanceries around the country. His name is again in the headlines thanks to an announcement this week that he is organizing a drive to unionize the nation's 58,000 priests. DuBay says his new union, the American Federation of Priests, will work for "professional freedom" within the Church.

DuBay reported within two weeks his organization will set up a national chapter and start a monthly magazine to help raise funds. Eventually, DuBay said, the union will apply for a charter from the American Federation of Labor and the Congress of Industrial Organizations. Goals of the new union are listed as "the establishment of grievance machinery within the Church, a tenure policy to guarantee a hearing before a priest can be suspended, an end to arbitrary and oppressive transfers by chancery officials, a uniform leave policy, freedom of residence, and the establishment of a professional salary for priests."

What DuBay says he is seeking in his battles with the Church hierarchy is "a balance of administrative authority and individual clerical freedom." No mention is made of priest strikes which are, of course, one of the many possibilities inherent in unionization. Although there was no immediate comment from the Los Angeles chancery, chances are some word will be heard soon. Whatever that word is, Fr. DuBay has cemented for himself a position in the hearts of all unhappy priests frustrated in their attempts to obey both conscience and superior. The whole question of Church authority versus individual freedom among clergy is one which won't be solved tomorrow. It will likely take decades and although DuBay may find himself no great friend of the Catholic hierarchy, he and others like him may stimulate enough serious thought and discussion to quicken the final solution to the problem.

COMPULSORY RETREATS at Marquette University in Milwaukee may be approaching a well-deserved death

thanks to a petition signed recently by 1900 undergraduates seeking an end to the school's annual mandatory retreat. The petition, presented to the university administration Tuesday by the Student Committee for Moral Excellence, termed the religious exercises "self-defeating and dysfunctional to the attainment of moral excellence."

Marquette, the largest of the nation's Jesuit institutions, has maintained a long-standing policy requiring full-time Catholic students to make an annual retreat by Easter Sunday. Failure to comply with the regulation results in denial of permission to register for a new semester or, if the guilty party is a senior, denial of a diploma. The Marquette hierarchy has given no indication of its reaction to the plea, but we join many others, we believe, in hoping for a merciful end to a situation which we would all likely term intolerable if it existed at Notre Dame.

THE DEAN OF STUDENTS office will release sometime this week a letter to all liquor and beer licensees in the South Bend area clarifying the official University position on underage drinking. The letter, composed by Fr. Simons in answer to a number of inquiries from local tavern, restaurant, and club proprietors and law enforcement agents, first quotes the University Bulletin: "The University calls your attention to the fact that state law of Indiana provides: No alcoholic beverages shall be sold, bartered, given, exchanged, provided, or furnished to any person under the age of 21. Drinking of beer or other intoxicants is forbidden for students under twenty-one years of age."

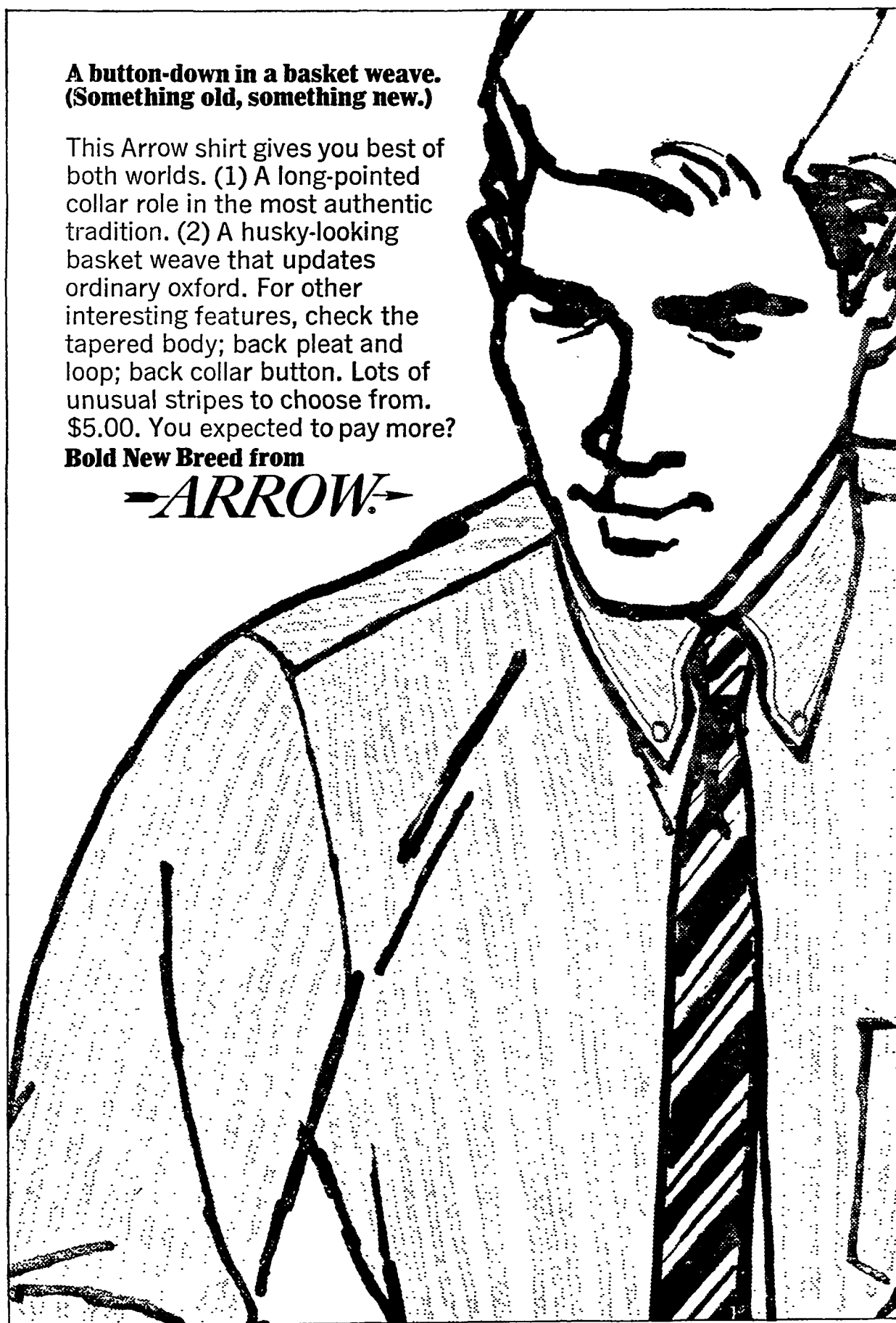
Fr. Simons points out in the letter there has apparently been some confusion among the owners of local student-frequented restaurants and bars as a result of the presence of priests and faculty at some student-sponsored functions. Fr. Simons emphasizes these members of the University community attend the parties and banquets solely as guests of the students and are, in no way, official representatives of the University. The responsibility for any underage drinking still lies, Fr. Simons said, entirely with the establishment. The University does not expect these establishments to give special treatment to any minors who drink on their premises in the company of either faculty or priests. The fact that a professor or priest from the University is present does not shield those under 21 from the penalties set forth in the student guide for those guilty of drinking while still minors.

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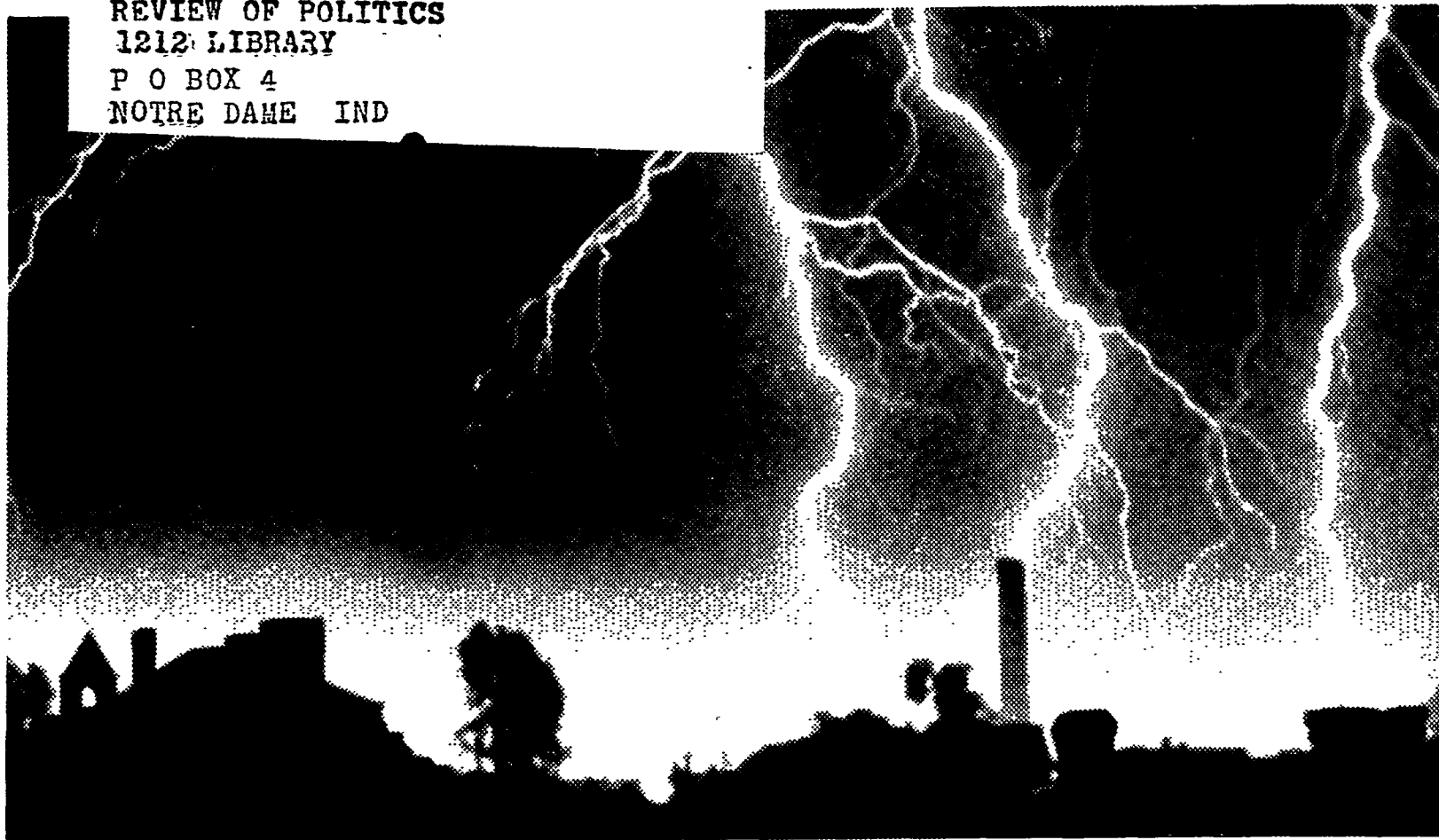


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